







# A DICTIONARY OF THE TARGUMIM, THE TALMUD BABLI AND YERUSHALMI, AND THE MIDRASHIC LITERATURE

COMPILED BY

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WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME II:

ל—ת

LONDON, W.C.: LUZAC & Co. | NEW YORK: G. P. PUTNAM'S SONS

46, GREAT RUSSELL STREET

27 W. 23d STREET

1903

ל *Lamed*, the twelfth letter of the Alphabet. It interchanges with the liquids, e. g. שְׁלֵשָׁה a. שְׁשָׁה a. נִדְּנָה a. נִדְּנָה &c.—ל as first radical letter often rejected in inflection, e. g. לָקַח, בָּקַח, קִיחָה &c.

ל, as a numeral letter, *thirty*, v. א.

לֵּ (לֵּ, לֵּ, לֵּ) prefix (b. h.) *unto, to, toward, for*; (before infinitive of verbs) *to*. Pes. I, 1 וְלֵ אֲרִיבֵעָה וְלֵ אֲרִיבֵעָה II.—לֵ, לֵ, לֵ, v. פֶּא III. Ber. I, 1 לֵ לֵכֹל to eat; לֵ לֵכֹל to read; a. v. fr.—Ib. לֵ לֵכֹל to one day, i. e. within one day (until morning). Zeb. 5, 3 לֵ לֵכֹל לֵכֹל לֵכֹל within a day and a night until midnight (v. comment.). Ib. לֵ לֵכֹל inside of the curtains. Ber. 2<sup>a</sup> לֵ לֵכֹל before it, לֵ לֵכֹל after it. Ib. 14<sup>a</sup> לֵ לֵכֹל between *Elohekhem* a. *Emeth*. Ib. 13<sup>a</sup> לֵ לֵכֹל but as to Rabbi's opinion, might not also argument be raised &c.?. a. v. fr.—With personal pronouns: לֵ לֵ to me, לֵ לֵ, לֵ לֵ; Ch. לֵ לֵ &c.—Ex. R. s. 3, v. לֵ לֵ. Ber. 2<sup>b</sup> לֵ לֵ was unknown to them.—Chald.: לֵ לֵ (v. לֵ לֵ) let the text read; לֵ לֵ (v. לֵ לֵ) let him say. Ib. 2<sup>a</sup>, sq.; a. v. fr.

לֵ (b. h.; v. לֵ לֵ) *not, no*. Ber. I, 1 לֵ לֵ we have omitted to recite &c. Ib. III, 4 לֵ לֵ... neither before nor after. Nidd. 5<sup>a</sup> לֵ לֵ, no; it means &c., v. לֵ לֵ; a. v. fr.—Ib. לֵ לֵ indeed not? Hull. 4<sup>b</sup> לֵ לֵ and he who says 'not' never refers to persuasion by speech? Do we not read &c.?. a. v. fr.—לֵ לֵ a prohibitory law, opp. לֵ לֵ a positive command; v. לֵ לֵ. Kidd. I, 7. Macc. 14<sup>b</sup> לֵ לֵ; a. v. fr.—Ber. 35<sup>a</sup> לֵ לֵ without pronouncing a benediction; a. v. fr.—לֵ לֵ, v. לֵ לֵ.

לֵ I ch. same. Targ. Gen. II, 5; a. v. fr.—Pes. 10<sup>b</sup> לֵ לֵ... אין ברירה... אין ברירה before the time when it is forbidden, yes (he must search after leavened bread); after the time, no (he must not search). Ib. לֵ לֵ there is no difference; a. v. fr.

לֵ II m. (preced. wds.) *particle, mote*. Yoma 20<sup>b</sup>, v. לֵ לֵ. Midr. Till. to Ps. LXVIII, 3 לֵ לֵ they are like a mote.

לֵ III pr. n. m. *La*, abbrev. of לֵ לֵ, v. Fr. M'bo, p. 75<sup>b</sup>.

לֵ לֵ, Koh. R. to VII, 11 end,—misplaced; read: לֵ לֵ וְלֵ לֵ... וְלֵ לֵ וְלֵ לֵ; v. ib. to IX, 10, end.

לֵ לֵ, v. לֵ לֵ.

לֵ h. a. ch. (v. לֵ לֵ) *no, not*. Targ. Y. II Deut. XXXIII, 3.—B. Kam. 60<sup>a</sup> לֵ לֵ but if not, opp. לֵ לֵ.—Hull. 24<sup>a</sup> לֵ לֵ but without it (if the text did not say so).—B. Kam. 10<sup>a</sup> לֵ לֵ without him. Ib. לֵ לֵ but for thee (sitting on it); לֵ לֵ לֵ לֵ לֵ לֵ L had you not been (sitting on it) with me. Ib. לֵ לֵ לֵ לֵ L his force (pressure by leaning) is not to be considered as an action equal to (sitting on it with) his body; a. v. fr.—לֵ לֵ but, must you not admit?, i. e. *but to be sure*, v. לֵ לֵ. Ber. 2<sup>b</sup>; a. v. fr.—לֵ לֵ what (does this mean)? Does it not (mean) that &c. Nidd. 5<sup>a</sup>; a. fr.—Esp. לֵ לֵ m. (= לֵ לֵ) *a plain prohibitory law*, the violation of which, in the absence of any severer punishment indicated in the Scripture, is punished with thirty-nine lashes (v. לֵ לֵ, s. v. לֵ לֵ). Men. 58<sup>b</sup>, a. e. לֵ לֵ an implied prohibition, e. g. Lev. II, 11 (where לֵ לֵ implies any mixture of leaven or honey); Ex. XII, 9 (where לֵ לֵ refers to לֵ לֵ, to לֵ לֵ, and implicitly to any preparation not through the action of fire). Ib. לֵ לֵ לֵ לֵ the prohibition in this case is not a special one for itself as is the prohibition, 'Thou shalt not muzzle' (Deut. XXV, 4, which is preceded by the law regulating corporal punishment); Pes. 41<sup>b</sup>.—לֵ לֵ (v. לֵ לֵ) a prohibition derived by implication from a positive command, e. g. the law (Lev. I, 2) defining what animals are fit for the altar and indirectly excluding unclean animals. Zeb. 34<sup>a</sup>... לֵ לֵ the transgression of an implicit prohibition is punishable with lashes; ib. לֵ לֵ אין לוקין עליו is not punishable. Pes. I, c. לֵ לֵ לֵ לֵ לֵ לֵ a prohibition derived from a positive command is treated like a positive command (the neglect of which is not indictable); Hull. 81<sup>a</sup>; a. fr.—לֵ לֵ, v. לֵ לֵ.—Pl. לֵ לֵ. B. Mets. 111<sup>a</sup> לֵ לֵ לֵ לֵ לֵ לֵ L to make the transgressor answerable for two acts.—לֵ לֵ those guilty of transgressing a plain prohibitory law, punishable with lashes, contrad. לֵ לֵ לֵ לֵ לֵ לֵ L (v. לֵ לֵ).—Yeb. 10<sup>b</sup>; a. fr.—Ch. pl. לֵ לֵ. Hull. 80<sup>b</sup>. Tem. 4<sup>b</sup>.—[Tosef. Erub. XI (VIII), 23, v. לֵ לֵ.]



**לָבֻד** *m. (לָבֵד) 1) compact, solid.* Sabb. 97<sup>a</sup>; Succ. 16<sup>b</sup> *כל פירות משולשה כל רמי* wherever there is a gap of less than three handbreadths, the parts so separated are considered as a solid (partition). e. g. a mat suspended vertically so as to leave a gap of less than three handbreadths from the ceiling and one of the same size from the floor is to be considered a solid wall completing the requirements of the Succah (v. סִכְכָּה).—Hence *labud*, the legal fiction of considering separated parts as united, if the gap is less than three handbreadths. Ib. דְּרִמָּא מרז דרמא *חד יז אַמרין תרי ז' וכו'* one *labud* but not two *labud* (a fictitious connection with

**לָבַב** (b. h.) 1) *to join closely; to tie.*—Part. pass. **לְבוּבִין**, pl. **לְבוּבִין**. Sabb. V, 2 (52<sup>b</sup>) **וְכִרְמֵי יוֹצֵאֵין לִי** wethers may be taken out (on the Sabbath) coupled; expl. ib. 53<sup>b</sup> **חֹרְרֵי**. Ib. **מֵאֵי מִשְׁמַע דְּהָא לִי לִשְׁנָא דְקִרְוֵי הוּא** where is the proof that this root **לָבַב** has the meaning of bringing close together? Answ. ref. to **לִבְבֵנִי** (Cant. IV, 9) ‘thou hast chained me’; **עוּלָא** אמר עור שקושרין להם כנגד לבם וי’ Ulla says (*Pbubin* refers to) the skin which is tied against their chests to protect them from the attacks of wolves; Y. ib. V, 7<sup>b</sup> bot. **שְׂרוּא נֹתֵן עוֹר וי’** (בְּלִי־סִין).—2) (denom. of **לָב**) part. pass. **לְבוּבִין** (עוֹר) *a hide showing a hole in the place corresponding to the heart.*—Pl. **לְבוּבִים**. Ab. Zar. II, 3 (29<sup>b</sup>) **לִי שְׂרוּתָא** hides with holes &c. (are forbidden, because the heart has been cut out for idolatrous

the ceiling and with the floor); Erub. 9<sup>a</sup> מררה אחת אמרינן 'ל' משרי וכו' Ib. 4<sup>b</sup> the traditional rule applies 'ל' משרי וכו' to the fiction of stretching (v. קָנַר, of *labud* &c.; Succ. 6<sup>b</sup> Ms. M. (ed. ו'ל', corr. acc.). Erub. 9<sup>a</sup>, v. חָבוּשׁ.

לְבַר, v. לְבַר.

לְבוּטִים, v. לְבוּטִים.

לְבוּן, v. לְבוּן.

לְבוּנָא m. (לְבוּן) foundation. Sabb. 104<sup>a</sup>, v. לְבוּן.

לְבוּנָה f. (b. h.; [לְבוּן] [white] frankincense. Ker. 6<sup>a</sup>. Snh. 43<sup>a</sup> they gave the culprit a קורט של ל' וכו' a grain of frankincense in a cup of wine to benumb his senses (v. טָרַף); Treat. S'mah. ch. II, 9; a. fr.

לְבוּנָה, לְבוּנָה ch. same. Targ. Is. LX, 6 (some ed. לְבוּנָה). Targ. O. Ex. XXX, 34; a. fr.

לְבוּצִין, v. לְבוּצִין.

לְבוּרְנִיקָא m. pl. (Liburnicus, cmp. Liburnici cuculli, Sm. Ant. s. v. Cucullus) Liburnian mantles. Targ. Is. III, 22 (h. text מַשְׁפָּחוֹת); ed. Wil. a. Bxt. ל' שושיפא, taking ל' as an adjective: Liburnian clothes; (ed. Lag. ו'ל'; Var. וּלְבוּרְנִיקָא, וּלְבוּרְנִיקָא; Ar. reads ברניקא to which cmp. בִּרְנִי I).

לְבוּשׁ m. (b. h.; לְבוּשׁ) garment, covering. Ex. R. s. 1 ה'ל' שלח his dress was Egyptian. Ukts. I, 2 ה'ל' שלח the husk of the wheat grain; a. fr.—Pl. לְבוּשִׁים. Snh. 90<sup>b</sup> צדיקים שנכבדו בלבושיהן the righteous who are buried in their garments, v. עָרֹם; (Keth. 111<sup>b</sup> במלבושיהן). Meg. 16<sup>b</sup> חמשה לְבוּשִׁים מלכות five official garments; Yalk. Esth. 1059 לְבוּשִׁים של מלכות; a. fr.—V. מְלָבוּשׁ.

לְבוּשָׁא, לְבוּשָׁא ch. 1) same. Targ. Esth. IV, 2. Targ. II Kings IV, 42 בְּלִבוּשֶׁיהָ (ed. Lag. בְּלִבוּשֶׁיהָ); h. text שְׂאִילִי מֵאֵי לְבוּשׁ וכו' 63<sup>a</sup> Keth. (בְּצִקְלִי borrow dressy garments and cover thyself (to meet thy husband). Gen. R. s. 21 וְהָיָה לְבוּשֶׁיהָ מִיָּדָה וְכִיּוֹר whose covering is a part of (inseparable from) its body. Taan. 21<sup>b</sup>, v. אֲבִיחָא. Sabb. 77<sup>b</sup> (playful etymology) לְבוּשָׁא לא בושה. Nidd. 20<sup>a</sup>; a. fr.—Pl. לְבוּשִׁין. Targ. Gen. III, 21. Targ. Esth. IV, 1; a. fr.—Taan. 32<sup>a</sup> לְבוּשִׁין רִאשִׁיִּים purple garments; a. e.—2) circumvallation. Targ. Zech. XII, 6 דִּנְוֹר (h. text אֶשׁ).

לְבוּצוֹ, לְבוּצוֹ m. (לְבוּ, cmp. לְבוּצוֹ, contr. לְבוּצוֹ, [that which is joined to an object,] vertical rim, edge (by which a flat utensil is made into a vessel-like receptacle, v. טַבְלָה שְׂאִין לָהּ לְבוּצוֹ Ms. Pes. 48<sup>b</sup> א. פְּשִׁיטָא. Pes. 48<sup>b</sup> a board which has no edges; Kel. II, 3 טַבְלָה שִׁישׁ (R. S. in some ed. לְבוּצוֹ). Tosef. Ukts. II, 18 לְבוּצוֹ ed. Zuck. (oth. eth. לְבוּצוֹ). Tosef. Oh. XII, 5 which has a rim of one handbreadth projecting from the bottom (so that it can be used as a receptacle in its inverted state). Tosef. Kel. B. Kam. VI, 17 יֵשׁ לָהּ הַלְיוּצוֹ (read יֵשׁ

לְבוּצוֹ); Kel. VIII, 9, v. אֶשְׁתִּיחָהּ. Mikv. IV, 2 לְבוּצוֹ Mish. ed.; a. fr.—Pl. לְבוּצוֹ, לְבוּצוֹ. Pes. I. c., v. supra. Kel. XVIII, 1 (ed. Dehr. לְבוּצוֹ); Tosef. ib. B. Mets. VIII, 1 לְבוּצוֹ ed. Zuck. (Var. לְבוּצוֹ; oth. ed. לְבוּצוֹ).

לְבוּצָה pr. n. m. Libzah. Y. Shebi. IV, 35<sup>a</sup> bot. בעלייה בְּבוּצָה, v. נְתָחוֹ.

לְבוֹט (b. h.; cmp. Sam. עָבַד=לָבַט, Ex. XXII, 21, sq.) to knock about, to send from place to place. Mekh. B'shall., Amal., s. 2 לְבוֹטָהּ לֹא שִׁאֲבָהּ when Abraham was to be shown the holy land (Gen. XIII, 14) they did not trouble him to leave his place, but Moses they did put to the trouble &c. (Deut. III, 27).—Part. pass. לְבוֹטִים, pl. לְבוֹטִים outcasts. Gen. R. s. 52, beg., v. next w.

Nithpa. לְבוֹטָהּ to be troubled; to go from place to place. Sifré Num. 84 they began to murmur against the king שִׁנְתָּ לְבוֹטָהּ עַל דֶּרֶךְ זוֹ journey (to meet him); ib. שִׁבְשִׁבִּים נָחַל וכו' the king had a right to complain, for he had taken all that trouble for their sake; Yalk. Num. 729 (v. Targ. Hos. IV, 14 s. v. מִשֶּׁשׁ).

לְבוֹט m. (preced.) trouble, misery.—Pl. לְבוֹטִים, constr. לְבוֹטִים. Gen. R. s. 52, beg. (ref. to Prov. X, 8 יִלְבֹּט, with play on לְבוֹט עליה Lot brought upon himself the miseries of the outcasts (ref. to Deut. XXIII, 4 sq.); Yalk. Prov. 946 לְבוֹטִים לְבוֹטִים troubles after troubles.

לְבוֹ, v. לְבוֹ.

לְבוֹ, לְבוֹ (contr. of לָהּ, to be bright; cmp. לְבוֹ, לְבוֹ; Pi. לְבוֹ, לְבוֹ to blow ablaze, enkindle. B. Kam. VI, 4 (59<sup>b</sup>) בִּלְבוֹתָ הָיִיב בִּלְבוֹתָ הָיִיב if a third person came (after one brought the wood and another the light), and blew the wood ablaze, he who fanned the flame is responsible; (Y. ed. לְבוֹתָ, Mish. Nap., Ms. H. a. R. לְבוֹתָ, v. Rabb. D. S. a. l. note 30) if the wind enkindled it, all are free. Ib. 60<sup>a</sup> וְלִיבָהּ הָיִיב אִם יֵשׁ בְּלִיבָהּ and the wind set the fire ablaze, he who set it ablaze, he is guilty; Tosef. ib. VI, 22 וְלִיבָהּ מֵאֵן דְּחִינִי B. Kam. I. c. וְלִיבָהּ... ed. Zuck. (Var. ל' for ל').—B. Kam. I. c. וְלִיבָהּ... וְלִיבָהּ... he who teaches libbah is not at fault, nor is he who teaches nibbah (ref. for libbah to labbath, Ex. III, 2, for nibbah to יָרִיב, Is. LVII, 19); Y. ib. II, 5<sup>c</sup> top (ref. for nibbah to Jer. XX, 9 'it (the word of prophecy, v. נִבָּא) was in my heart like a burning fire'). Bab. ib. I. c. כְּגוֹן שֶׁלִּי בִּרְחָה מְצוּיָה וְלִיבָהּ וכו' it means, if he blew while there was ordinary air stirring, and then an unusual wind set in, and blew it ablaze. Ib. 59<sup>b</sup> מִסֵּר לִי גִחְלוֹ he placed in his charge glowing coals, and he (the irresponsible person) did the blowing, opp. to מִסֵּר לִי מִלְּבָהּ עליה נעורת וכו' Y. Sabb. III, beg. 5<sup>c</sup> מִלְּבָהּ עליה נעורת (so as to form a cover on which to place dishes for the Sabbath; Tosef. ib. III, 2 הדליקו).

Nithpa. לְבוֹ to flame up. Sabb. 37<sup>a</sup> וְלִיבָהּ.

if after having covered the embers with ashes, the flames blazed up again; Y. ib. l. c. וַיִּתְּלֶנָּה.

**לְבִיא** m. (b. h.; preced.) [*the flame-colored*, cmp. אֶרֶז, lion. Snh. 95<sup>a</sup> the lion has six names וְאֶרֶז כַּפִּיר לִי Ib. 106<sup>a</sup> לְבִיאָה בין לִי who will dare to throw his garment between the lion and the lioness?—Pl. לְבָאִים. Y. Peah I, 16<sup>a</sup> (ref. to Ps. LVII, 5) בְּחוֹרֵה לִי שְׂדֵי לִי this refers to Abner and Amasah who were lions in the Law (v. אֶרֶז); Pesik. Par., p. 31<sup>b</sup>; a. e.

**לְבִיא** pr. n. pl. (?) *Labia*. Y. Shek. VII, 2 Bab. ed. לְבִיא בְּפִינְקָא Ms. M. (v. Rabb. D. S. a. l., p. 63, note, ed. רָלוּי; Y. ed. 50<sup>c</sup> bot. דְּלִי (אֶפֶס) in the inn of L.

**לְבִיאָה** f. (v. לְבִיא) *lioness*. Snh. 106<sup>a</sup>, v. לְבִיאָה.—Midr. Till. to Ps. XXXIX; Yalk. ib. 721, v. לְבִיאָה.

**לְבִידִין** v. לְבִידָא.

**לְבִידָא** v. לְבִידִין.

**לְבִילָרִין** v. לְבִילָרָא.

**לְבִין**, Tosef. Shebi. V, 7, v. פָּרַח.

**לְבִינָה** v. לְבִנָּה.

**לְבִינָה** f. ch. = h. לְבִנָּה, brick. Targ. Y. Ex. XXIV, 10, v. לְבִינָה. Targ. Gen. XI, 3 ed. Berl. לְבִינָה (oth. ed. לְבִינָה).—B. Kam. 96<sup>b</sup> לִי וְעִבְדִּיהָ if one stole earth . . . and made it into a brick; אֶפֶס לִי וְעִבְדִּיהָ if one stole a brick and crushed it to powder; a. e.—Pl. לְבִינָה, לְבִינָה, לִיבָּן. Targ. Gen. I. c.—Targ. Ex. V, 7 sq.; a. e.

**לְבִיסָא** m. pl. (v. לְבִיסָא) *caldrons*. Targ. Y. Num. XXXI, 23.

**לְבִיסִין** v. לְבִיסָא.

**לְבִיצִין** v. לְבִיצִין = לְבִי, (לְבִי).

**לְבִישׁ** v. לְבִישׁ.

**לְבִישָׁא** v. לְבִישׁ ch.

**לְבִישָׁא** f. (לְבִישׁ) *putting on, dressing*, opp. פְּשִׁיטָא undressing. Yoma 32<sup>a</sup> מִזֵּה לִי טַעֲוִין וְכִי as well as dressing (the priest's putting on his priestly garments) requires sanctification (washing), so does &c.; Y. ib. III, 40<sup>c</sup> מִזֵּה לִי טַעֲוִין וְכִי as well as he must sanctify himself for dressing &c. Lev. R. s. 22 לְבִישָׁא דְּחִרְחִירִי וְכִי (I forbade thee) to wear clothes of mixed material, as an offset I permitted thee &c.

**לְבָן** to hold fast (v. P. Sm. 1882). Targ. Prov. XXXI, 19.

**לְבָל** v. לְבָל II.

**לְבָל** (v. לְבָל) to bloom, sprout. Yoma 39<sup>b</sup> (ref. to מִזֵּה דִיעָרִי I Kings X, 21 as designating the Temple) בְּרִיחַ יַעֲרֵר מִלְּבָל as the forest produces sprouts, so does the

Temple. Ib. 81<sup>b</sup> (expl. גִּפְתִּים וְכִי) לְבָלִי מִרְחֵה וְכִי as such as sprouted forth between New Year and the Day of Atonement; a. e.

**לְבָל** I ch. same. Targ. Ps. I, 3. Targ. Job. VIII, 19; a. e.—Ab. Zar. 38<sup>b</sup> אֲדִינְפִקוּ מִלְּבָלִי by the time they leave (the bathroom), the seeds blossom.

*Ihpalp.* אֲדִינְפִקוּ מִלְּבָלִי same. Targ. Ps. XCII, 8.

**לְבָל** II, לְוִלּוּ (v. preced.; cmp. meanings of צוּל) to shout. Targ. Y. I Ex. XIV, 13 וְלְבָלִי; II לְוִלּוּ; (corresp. to צוּל, Mekh. B'shall. s. 2).—Pesik. Dibré, p. 110<sup>b</sup> (expl. קוּלָּךְ, צוּלָּךְ, Is. X, 30) לְבָלִי קוּלָּךְ (Ms. O. לבליון, read לְבָלִי קוּלָּךְ; oth. Var., v. Buber a. l. note); Yalk. Is. 284 לְבָלִי (corr. acc.).

**לְבָלָא** m. (לְבָלָא I) *bloom, blossom*. Targ. Job XV, 33 לְבָלָא (ed. Lag. לְבָלָא; h. text לְבָלָא).—Pl. לְבָלָא, לְבָלָא, לְבָלָא. Targ. O. Gen. XL, 10 (Y. ed. Amst. לְבָלָא, read לְבָלָא; oth. Var., v. Buber a. l. note); Yalk. I, 3 לְבָלָא (ed. Lag. לְבָלָא, Ms. לְבָלָא).

**לְבָלָב** pr. n. pl. *Lablavo*, on the road from Acco to Ecdippa. Gitt. 7<sup>b</sup>; Tosef. Ohol. XVIII, 14 לְבָלָבִי; Y. Shebi. V, 38<sup>b</sup> bot. לְבָלָב.—Tosef. l. c. לְבָלָב ed. Zuck. (Var. לְבָלָב; R. S. to Ohol. XVIII, 7 לְבָלָב).

**לְבָלָב** II, v. לְבָלָב.

**לְבָלָבִי** f. (= לְבָלָב, preced. art.), pl. *Lablavo grapes*. Y. Bicc. I, 63<sup>a</sup> bot.

**לְבָלִין**, Pesik. Dibré, p. 110<sup>b</sup>, v. לְבָלָב.

**לְבָלָר** m. (librarius) *copyist, clerk, scribe*. Sabb. I, 3 (11<sup>a</sup>) וְכִי וְלֹא דִלְבִי (Y. ed. דְּלִי) nor must the scribe go out (shortly before the beginning of the Sabbath) with his pen (behind his ear); Y. ib. 3<sup>b</sup> top. Gitt. III, 1 וְכִי אִם אִם לֵאמֹר if one says to the scribe &c., v. בְּרִירָה. Snh. 17<sup>b</sup> (among the requirements of a town in which a scholar should live) רֹפֵא אֹמֵן וְלִי a physician, a surgeon and a clerk.—Peah II, 6 מִחֹם דְּלִי (Ms. M. מִחֹם דְּלִי); Naz. 56<sup>b</sup> מִחֹם דְּלִי Nahum the scribe; a. fr.—Pl. לְבָלָרִין שֶׁכֵּן לְבָלָרִי מִלְּכֹחַ וְכִי Sabb. 11<sup>a</sup>. [Ib. 92<sup>b</sup> וְכִי שֶׁכֵּן לְבָלָרִי מִלְּכֹחַ for the imperial scribes carry their bags that way; prob. to be read לְבָלָרִי, v. מְבָלָרִי.]

**לְבָלָר** (לְבָלָר) ch. same. Targ. II Chr. XX, 34. Ib. XXIV, 11; a. e.—Pl. לְבָלָרִין, לְבָלָרִין. Ib. XXXIV, 13; 17; a. e.—Targ. Y. II Num. XII, 7 לְבָלָרִין, read: לְבָלָרִין chief clerk (a gloss to שֶׁכֵּן לְבָלָרִי, v. v.).

**לְבָן** I (b. h.; denom. of לְבָנָה) to make or pile bricks. B. Mets. X, 5 (118<sup>b</sup>) וְאִין לְבָנִין לְבָנִים but you are not permitted to pile up bricks (on the public road). Ib. גִּבְעִין לְבָנִין אַבֵּל לֹא לְבָנִין Ms. M. (v. Rabb. D. S. a. l. note; ed. לְבָנִים; Y. ed. לְבָנִים) you may knead clay on the public road (for immediate use), but you are not permitted to form bricks; (Y. ed.: but not for making bricks). Tosef. Kel. B. Kam. III, 7; ib. Ohol. XVII, 7.

## לָבֵן II (cmp. לָבֵה) to glisten.

*Pi.* לָבֵן 1) to polish, brighten; to finish. Sabb. VII, 2 המלביט... והמלביט he who clips wool and he who cleanses it (by washing, removing clods &c.); Y. ib. 10<sup>c</sup> top המלביט under *m'labben* of the Mishnah is implied (any preparation for improving raw material, e. g.) he who pitches wood &c., v. אֲלִיקָה. Ib. המייננות דייב משום (אֲמִירָנֶשׁוֹן) comes under the law forbidding polishing (on the Sabbath). Tosef. Ber. VII (VI), 2; Ber. 58<sup>a</sup>; Y. ib. IX, 13<sup>c</sup> top נזח ולי' וי' he (Adam) clipped (wool) and cleansed &c. Ab. Zar. V, 12 לָבֵן באור שורטו... לָבֵן באור שורטו such utensils as are ordinarily cleansed by being put in the fire (metal spits &c.) he must cleanse by fire.—Gen. R. s. 70 (play on לָבֵן, Gen. XXIX, 5) do you know Him שורטו עריר לָבֵן וי' who will cleanse your sins to make them appear like snow (Is. I, 18)?; a. fr.—*Part. pass.* מְלֻבָּן finished, polished, refined. Nidd. 31<sup>a</sup> (of an embryo) מְלֻבָּן well-formed and of strong vitality; Snh. 70<sup>b</sup>; Num. R. s. 10.—Ib. ברשע מְלֻבָּן finished (refined) in wickedness, v. אֲפֻרְכָּסִים; Gen. R. s. 60; Ruth R. to II, 1; Yalk. Gen. 109.—*Esp. a)* to glaze tiles; to heat tiles. Bets. IV, 7 (33<sup>a</sup>) מְלֻבָּן אתה וי' you must not heat (new) tiles (on Holy Days) for roasting on them; Y. ib. IV, end, 62<sup>d</sup> מְלֻבָּן בבוריקום he who says that you may heat tiles &c., refers to such as have been tested (to be sound under fire).—b) (of metal utensils, v. supra) to glow. Hull. 8<sup>a</sup> לִי סכין וי' if one made a knife glowing hot and cut with it; a. fr.—*Part. pass.* מְלֻבָּן, f. מְלֻבָּנָה. Y. Yeb. XVI, 15<sup>c</sup> bot.

*Hithpa.* נִלְבָּן, *Nithpa.* נִלְבָּן 1) to grow white, glossy, be cleansed. Ex. R. s. 23 (play on שְׁלֹמֹה א. שְׁלֹמֹה) מזה השלמה (שְׁלֹמֹה) as the garment gets soiled and is cleansed again &c.; (Yalk. Cant. 982 מרכבסח) Ib.; Cant. R. to I, 6 גופו לִי נִלְבָּן his tanned skin became white again, v. פְּרָפֶם.—2) to be glowed, heated. Sabb. 27<sup>b</sup> משיחֵי־חֲבָנִי bundles of flax are considered finished after they are baked; Sifra Thazr., Neg., Par. 5, ch. XIII.

*Hif.* הִלְבָּן 1) to grow white. Neg. I, 6 דרוי... והלבינו the hair was black and turned white. Ib. IV, 4... עיקרן מְלֻבָּן if their roots are black and their tops white. Yoma VI, 8; a. fr.—2) to whiten, cleanse. Cant. R. to V, 11 מְלֻבָּן כנה וי' to make white one wing of a raven. Yoma 39<sup>b</sup> the Temple is called Lebanon because it cleanses the sins &c.—Keth. 59<sup>b</sup> הרוצה שילביץ את ברו' he who desires to make his daughter white-complexioned (handsome); a. e.—*Transf.* (with פָּעִיל) to put to shame, expose. Ab. III, 11 המלביץ פִּי וי' he who exposes his fellowman to shame in public. B. Mets. 59<sup>a</sup> נזח לי לאדם מזה לי לאדם he who puts his neighbor to public shame is considered as if he shed blood; a. fr.—Y. Succ. V, 55<sup>c</sup> bot. (play on נִזְחַל) שֶׁמֶלֶבֶץ כמה מיני (נִזְחַל) שֶׁמֶלֶבֶץ כמה מיני (exceeds) many a musical instrument.

לָבֵן ch. (denom. of לְבָנָה, cmp. אָרִיה) to have a strong

rest; to be well balanced. Sabb. 104<sup>a</sup> כרעיה מ'ט שָׁקֵר אחידא כרעיה Ms. M. why has the word שָׁקֵר one single foot (in the letter ק), while the letters of אִמְרָה have a level foundation?; (ed. שִׁיקְרָא אחידא כרעא קאי ואמח מְלָבֵן לְבָנִיה) falsehood (שָׁקֵר) stands on one leg, while the foundation of truth (אִמְרָה) is level).

*Pa.* מְלָבֵן ליה בטינא וי' Erub. 14<sup>a</sup> you may form a level rest for it by plastering, partly on this, partly on the other side, so that it will be firm.—*Part. pass.* מְלָבֵן, v. supra.

לָבֵן I (b. h.) pr. n. m. *Laban*, son of Bethuel, freq. יבוא לִי L. the Aramaean. Snh. 105<sup>a</sup>. Ab. Zar. 3<sup>a</sup> לִי יבוא לִי let L. come and give testimony for Jacob &c. Gen. R. s. 60, v. אֲפֻרְכָּסִים. Koh. R. to II, 26; a. fr.

לָבֵן II m. (b. h.; v. לָבֵן) white; white color, white substance. Gen. R. s. 73 לִי בן a white child, opp. בָּיִשׁ. Men. IV, 1 אה דל'... אה דל' the absence of the blue fringe is no obstacle to using the white one &c. Bekh. 45<sup>b</sup>, v. בָּרוּךְ. Lev. R. s. 31 אדם רואה מתוך הלי' וי' man does not see through the white (of the eye). Yoma 75<sup>a</sup> כמרגלית לִי, v. יל' II. Ib. VII, 4, a. fr. לִי בגדי בגדי garments of white stuff. Ib. 1, v. אֲסִיטָלִי; a. v. fr. לִי שָׂדֶה a bright, shadeless field, vegetable or grain field, opp. אֵילָן orchard. Shebi. II, 1. M. Kat. I, 4<sup>c</sup>; a. fr.—*Pl.* לְבָנִים, מִקְוֵה. Mikv. VIII, 2 לִי נמשכים (מים) white and cohesive matter (urin). Tosef. Sabb. I, 22 הלי' white garments, opp. צבועין colored; a. fr.—*Fem.* לְבָנָה. Y. Shek. VI, 49<sup>d</sup> bot.; Cant. R. to V, 11 אש לִי white fire. Sifra Thazr., Neg., Par. 5, ch. XIII מזה פשרים לִי as 'linen' means 'of natural white color', so does 'wool' &c. Gen. R. s. 73 לִי שְׂדֵה is it the portrait of a black or of a white person?; a. fr.—*Pl.* לְבָנִים. Macc. 20<sup>b</sup> במלקט לִי וי' when he plucks the gray hair from among the black. B. Kam. 60<sup>b</sup>; a. fr.

לָבֵן ch. 1) same. Targ. Y. Gen. XXX, 37, v. next w.—\*2) לְבָנָה, brick. Targ. Y. II Ex. XXIV, 10 (Y. I, a. O. לבנה); h. text (לבנה).

לָבֵן (לְבָן) m. ch.=h. לְבָנָה, white poplar. Targ. O. Gen. XXX, 37 (Y. דִּפְרָה לבן, v. פִּרָה). Targ. Hos. IV, 13.

לָבֵן, v. לָבֵן.

לְבָנָה m. brick; pl. לְבָנִים, v. לִי, לְבָנָה.

לְבָנָה f. (b. h.; לָבֵן to stamp, tread, cmp. לָבֵן; v. Schr. KAT<sup>2</sup>, p. 121 note) brick. Lev. R. s. 23 (ref. to Ex. XXIV, 10, cmp. Targ. Y. ib.) זה ער שלא נגאלו אבל (פִּרָה) this (brick of sapphire under his feet) was before they (the Israelites) were redeemed, but after their redemption the brick was placed where it belonged. Kel. IX, 6 לִי שבלעה וי' a brick in which a metal ring has entirely disappeared; Tosef. Mikv. VI (VII), 12 וי' טבעו שחונה בלי' a ring which was stuck into a brick of soft clay. Ab. Zar. 46<sup>a</sup> לִי שוקק וי' לְבָנִים, לְבָנִים. Ex. R. s. 5. Pirké d'R. El. ch. XLVIII הלי' לִיבֵן בין between the layers of bricks. B.

Bath. I, 1; a. fr.—Trnsf. *l'benah*, the larger portion of a line filled out with writing; [Rashi: the blank], v. אֲרִיחַ.

עֲרֶקֶת לִי, לְבָנָה, v. עֲרֶקֶת.

לְבָנָה f. (b. h.) 1) fem. of לָבָן q. v.—2) moon. Ber. 59<sup>b</sup>. Erub. 56<sup>a</sup> וְכִי בִלְ וְכִי אִם בִּלְ וְכִי אִם בִּלְ provided the new moon sets in either at the moon-hour (the second hour of the night of the first day of the week and every eighth hour succeeding) or under the planet *Tsedek* (Jupiter). Pesik. R. s. 15, a. fr. מוֹנִים לֵל, מוֹנִים II. Ib. מוֹלֵד הַל' v. מוֹלֵד. Gen. R. s. 33, end יָמוֹת הַל' v. יָדִים; a. fr.

לְבָנוֹב, לְבָנוֹב, v. לְבָנוֹב.

לְבָנוֹן (b. h.) pr. n. *Lebanon*, the mountain range in the north of Palestine. Cant. R. to IV, 15 ... שְׂחָהָ until the decision (Halachah) sprouts forth (bright) like a kind of Lebanon; ib. V, 12 (cmp. לְבָלָב); a. fr.—Metaph. *King; Temple*. Sifré Deut. 6; Gitt. 56<sup>b</sup>; Yoma 39<sup>b</sup>, v. לְבָנוֹן.—[Y. Kil. I, 27<sup>a</sup> bot., v. כִּרְכִּי לִי, v. פְּרִיסוֹלְבָנוֹן].

לְבִנוּתָּה f. (לָבָן) whiteness. Neg. IV, 4 בִּלְ how much of the hair must be white (as a symptom of leprosy)?—Lev. R. s. 14 טִפָּה שֶׁל לִי (not טִפָּה) a drop of white matter; Yalk. Lev. 547. Lev. R. l. c. לְבִנוּתָּה; Yalk. l. c. לְבִנוּתָּה; (Ar. בטנית, some ed. one w. שלבטנית, corr. acc.).

לְבִנוּתָּה, v. preced.

לְבִנוּתָּה, pl. of לְבִנוּתָּה.

לְבָנוֹן, לִיבְּ ch.=h. לְבָנוֹן. Targ. Is. XXIX, 17; a. e.—אֲרָקָא, v. אֲרָקָא II.

לָבִס m. (λάβης; cmp., however, לָבִס) caldron. Kel. XIV, 1 (Var. לָבִס); Toséf. ib. B. Mets. IV, 1 הִלְ כִּי וְכִי הִלְ the caldron (if defective) must be capable of serving as a receptacle for cups (in order to be fit for uncleanness). —Pl. לְבִסִּין. Sifré Num. 158 לְבִסִּין (corr. acc.; Pesik. Zut. Matt., p. 279 ed. Bub. לְבִסִּין; v. לְבִסִּין).

לְבָנוֹן, v. לְבָנוֹן.

לְבִרוּתָּה pr. n. *Libruth*, a river or canal. B. Mets. 87<sup>a</sup> לְבִרוּתָּה כִּי מוֹדִיָּה דִלְ (Ms. M. לְבִרוּתָּה, Ms. R. לְבִרוּתָּה, v. Rabb. D. S. a. l. note) it requires a Vav as large as a rudder on the L.; Meg. 16<sup>b</sup> (v. Rabb. D. S. a. l. note 6, a. לְבִרוּתָּה II).

לְבִרְטוֹן, לְבִרְטוֹן m. (λαβρῶτον, λαυρεῶτον, S.) the emperor's portrait wreathed with laurels. Yalk. Ez. 356 נִשְׁלָה לְבִרְטוֹן שֶׁל מֶלֶךְ וְכִי (corr. acc.) she took the king's portrait and used it as fuel for making a hot drink. Ib. בִּרְטוֹן שֶׁלִי (corr. בִּלְבִי); Lam. R. to I, 9 לִרְטוֹן, read לְרִיטָא (laureata, sc. imago). [Ar. s. v. ברנט, quotes a Var. מוֹרְחָן, for מוֹרְחָן, a. expl. our w. = קוֹמְקוֹם].

לְבִרְיוֹן, Yalk. Esth. 1056, v. בִּרְיוֹן.

לְבִרְנִיָּה, לְבִרְנִיָּה m. pl. (v. בִּרְנִיָּה I) *Liburnian ships*. Targ. Y. II Num. XXIV, 24 בִּלְ מִן וְכִי (ed. Amst. בִּלְבִּרְנִיָּה,

corr. acc.) on Liburnian ships from Rome; (Y. I למברניא מן ומארע ארטליא from Liburnia and the land of Italy). Targ. Y. II Deut. XXVIII, 68 (Y. I אילפריא); v. לִיבְרִינִין.

לְבַשׁ (b. h.) [to join closely; denom. לְבַשׁ garment, whence] לְבַשׁ לְבַשׁ to be dressed; to put on (an undergarment), contrad. עֲטָם. Y. R. Hash. I, 57<sup>b</sup> top לְבַשׁ שְׂחָהָ וְכִי אִם ... לְבַשׁ שְׂחָהָ וְכִי אִם a defendant before a human court puts on dark clothes and wraps himself in dark clothes, ...; אבל ישראל אִינוֹ כֵּן אֵלָּא לְבַשִּׁים וְכִי but not so the Israelites (on the New Year), but they put on white (festive) clothes &c. M. Kat. 17<sup>a</sup> וְכִי אִם let him put on dark clothes &c.; Kidd. 40<sup>a</sup>; Hag. 16<sup>a</sup>.—Gen. R. s. 75 לְבַשִּׁי בְּרוֹל; Yalk. ib. 130 לְבַשִּׁי, v. לְבַשִּׁי. Ex. R. s. 15 לְבַשִּׁי בְּרוֹל כִּי לְבַשׁ וְכִי לְבַשִּׁי strong enough to wear helmets &c.; a. fr.—Part. pass. לְבַשִּׁי, pl. לְבַשִּׁי. Ib. אֶחָד עָרוֹם וְאֶחָד לְבַשׁ one (the depth) was naked, the other (the earth) was covered (with water). Pesik. Aḥārē, p. 177<sup>b</sup> וְכִי לְבַשִּׁי clad in white and wrapped in white. Yalk. Gen. 130, v. supra; a. fr.

לְבַשׁ לְבַשׁ to invest; part. pass. לְבַשִּׁי. B. Bath. 122<sup>a</sup> מִלְּבַשִּׁי invested with the Urim and Tummim. Toséf. Ohol. XIII, 5 [read with R. S. to Ohol. XII, 4] מִלְּבַשִּׁי שְׂחָהָ a bed frame upholstered with tufts.

לְבַשִּׁי לְבַשִּׁי to clothe, invest. Ex. R. l. c. ... הַפְּשִׁיטָה he caused one slave to take off his garment and the other to put it on. Sot. 14<sup>a</sup> אֵיךְ ... מִלְּבַשִּׁי as He clothes the naked, ... so do thou &c. Tanḥ. Hayé 3 וְכִי יִרְוֶן כִּלְיָי וְכִי יִרְוֶן (not וְכִי יִרְוֶן) and clothes them in armor &c. Ib. (ref. to Ps. CIV, 1) זֶה הָעֹז שֶׁלִי הַפְּשִׁיטָה that is the strength with which I invested thee at the Red Sea. Ib. מַחֲוֹךְ וְחֹדֶךְ הַפְּשִׁיטָה part of thy glory and majesty hast thou put on Abraham's head by granting him the dignity of old age. Yoma 5<sup>b</sup> כִּי צִוִּי הַפְּשִׁיטָה in what order did Moses clothe them?—Y. Shek. V, 49<sup>a</sup> (expl. עַל רִמְלִיבִישׁ, ib. V, 1, Mish. ed. רִמְלִיבִישׁ שְׂחָהָ שֶׁל מִלְּבַשִּׁי בְּגָדִי וְכִי (had in charge) the high priest's garments; a. fr.

לְבַשׁ, לְבַשׁ, לְבַשׁ ch. same. Targ. Gen. XXXVIII, 19; a. fr.—Part. לְבַשִּׁי, לְבַשִּׁי. Targ. Job XXVII, 17. Targ. Ez. IX, 2; a. fr.—Ber. 28<sup>a</sup> מִלְּבַשִּׁי מִדָּא וְכִי אִם מִלְּבַשִּׁי let him who has been invested with the priest's cloak wear it; or shall he who is not invested say to him who has been, take off thy cloak, and I will put it on?; i. e. let us respect the hereditary office of the Nasi, v. מִלְּבַשִּׁי. Keth. 54<sup>a</sup> לְבַשִּׁי לְבַשִּׁי לְבַשִּׁי she put on all her dresses and wraps. Sabb. 10<sup>b</sup> [read:] מִלְּבַשִּׁי מִלְּבַשִּׁי (v. Rabb. D. S. a. l. note 30) cloaks are precious on those who have been invested with them, i. e. a pupil likes to quote his teacher; a. fr.

לְבַשִּׁי לְבַשִּׁי 1) same. Targ. Ps. XCIII, 1; a. e.—Ber. l. c. Ms. M. מִלְּבַשִּׁי, v. supra.—2) to clothe. Targ. Ps. CXXXII, 16. Targ. Job XXIX, 14 וְכִי אִם לְבַשִּׁי and it clothed (protected) me; a. e.—Kidd. 30<sup>b</sup> וְכִי אִם לְבַשִּׁי וְכִי אִם (not לְבַשִּׁי) and let him clothe and cover her. Y. Keth. XII, 35<sup>a</sup> top מִלְּבַשִּׁי מִלְּבַשִּׁי (corr. acc.), v. מִלְּבַשִּׁי. Tam. 32<sup>a</sup>; a. e.—Trnsf. לְבַשִּׁי לְבַשִּׁי to take hold of, seize. Kidd. 81<sup>b</sup> מִלְּבַשִּׁי יִצְרָא (her bashfulness in the presence of



her father is a sign that) sensuality has seized her; Keth. 51<sup>b</sup> passion has overpowered her (she speaks under the influence of sensual excitement).

לָגַא, לָגַא or לָגַא, v. לָגַא, לָגַא.

לָגַא, לָגַא, v. לָגַא.

לָגַא, Y. Sabb. V, beg. 7<sup>b</sup>, v. לָגַא.

לָגַא, v. לָגַא.

לָגַא (denom. of לָגַא) to stack with the pitchfork. Tosef. Sabb. IX (X), 10 וְלָגַא שֵׁים if two take hold of a pitchfork and stack; Sabb. 92<sup>b</sup>; Sifra Vayikra, Hōbah, ch. IX, Par. 7.

לָגַא, לָגַא m. (legatum) bequest, legacy. Snh. 91<sup>a</sup> גִּיטָן (ed. שֵׁטָן, Ms. M. שֵׁטָן, Ar. s. v. גִּטָן) if a father made a bequest to his children in his life-time; Yalk. Gen. 110 לָגַא (read לָגַא pl.).—Pl. לָגַא (legata). Tanh. Noah 14 Abraham was the first (in the Bible) mentioned for old age, for a wayfarers' inn, וְכֵן and for disposing of property in life-time (ref. to Gen. XXIV, 6).

לָגַא f. (ἀγρία, sub. δορά; v. Liddle et Scott Greek-Engl. Lex.) hare-skin. Gen. R. s. 20 Mus. (ed. לָגַא, Ar. לָגַא); Tanh., ed. Bub., B'resh. 24 לָגַא read לָגַא, sub. δέριμα).

לָגַא, לָגַא m. (legio) Roman legion, in gen. legion, troops. Ber. 32<sup>b</sup>, v. לָגַא. Tosef. Hull. VIII, 16 לָגַא if a Roman legion passes from quarters to quarters, whatever has been used as a cover or shelter, (v. לָגַא) is unclean; Hull. 123<sup>a</sup>. Gen. R. s. 4, end לָגַא an intractable legion. Tanh. Vayesheb 3 לָגַא and distinguished men, their heads reaching up to the capital of pillars; a. fr.—Pl. לָגַא these legions are not worth anything (in the economy of Providence). Num. R. s. 1 שִׁמְנָה לָגַא עִם הָאֵל it is not worthy of the King that his own legion (body-guard) be counted with the legions. Y. Taan. II, 65<sup>b</sup> bot. שְׁנֵי לָגַא two wild-tempered legions. Ex. R. s. 15 לָגַא a general before whom the legions cast the purple cloak (whom they proclaim emperor). Ib. לָגַא and leads the legions out (in parade), and this dates the beginning of his rule. Lev. R. s. 16, end לָגַא the Lord summons his legions (to execute punishment); a. e.

לָגַא, לָגַא ch. 1) same.—Pl. לָגַא. Targ. Y. Num. XIII, 1. Ib. XXIV, 24; Targ. Ez. XXX, 9 (h. text יָצִים). [Targ. Job XV, 24 לָגַא לְאַסְחֹרָא quot. in Nahmanides a. l. ready to go around among the legions; ed. אִיטְמִס לָגַא.]—2) (popular corrupt. = legatus) legate, delegate. Lev. R. s. 30 לָגַא (Ar. עֲבֵר עָלֶיךָ דָּד לָגַא) (שְׁלִיחַ שֶׁל מֶלֶךְ) a royal legate passed by, sent to collect taxes; Pesik. Ul'kah., p. 182<sup>a</sup>.

לָגַא, v. לָגַא.

לָגַא, v. next w.

לָגַא f. (לָגַא, v. לָגַא) 1) quaffing, taking a draught. Y. Sot. I, 16<sup>c</sup> bot. כִּדִּי לָגַא שֶׁלשׁ וָכֶ (Bab. ib. 4<sup>a</sup> לגַא as much time as is required for quaffing three roasted eggs.—2) (in gen.) eating and drinking, entertainment. Snh. 103<sup>b</sup> לָגַא לְנִיחָא a little refreshment plays an essential part, for its refusal estranged two tribes from Israel (Ammon and Moab, v. Deut. XXIII, 4 sq.). Ib. 52<sup>a</sup> (ref. to Ps. XXXV, 16) שְׂחֵרְפִי לְקֹרַח עַל עֵיסֶקִי they flattered Korah for the sake of entertainments (to which he used to invite them); Yalk. Ps. 723.—3) living, support (our 'bread and butter'). Gitt. 7<sup>a</sup> (play on וּמִדְמָנָה) צָקְלָא לָגַא לְנִיחָא על חֲבֵירוֹ וְדוּמָם Josh. XV, 31) if one has cause to complain of being hindered in his livelihood by his neighbor and keeps his peace, He who dwells in the thornbush will take up his cause. Bekh. 35<sup>a</sup> לָגַא לָא דִּירֵשֶׁת we do not apprehend that their testimony may be influenced by their bread and butter, i. e. by their dependence on their employers.—Pl. לָגַא. R. Hash. 18<sup>a</sup> לָגַא לְנִיחָא corresponding to the ten meals which Nabal gave to David's servants (I Sam. XXV, 5).

לָגַא, Y. Snh. II, 20<sup>c</sup> bot. לָגַא, read: לָגַא.

לָגַא m. (לָגַא, v. לָגַא, formed like לָגַא) 1) bottle, a vessel smaller than לָגַא and larger than לָגַא. T'bul Yom IV, 4 לָגַא which requires sunset to be clean (v. לָגַא) and which was filled out of a cask containing tithes (intended for T'rumah); Erub. 36<sup>a</sup>; Y. ib. III, 21<sup>b</sup> bot. (corr. acc.). Tosef. Ohol. V, 10; Ohol. V, 4; Hag. 22<sup>b</sup> Ms. M. (ed. חֲנִיחָא לָגַא וְכֵן (read טַמֵּא). Ab. Zar. V, 1 לָגַא the gentile put his wine bag on it. Tosef. Ter. VII, 16 לָגַא (ed. Zuck. שְׂחֵרְפִי, corr. acc. all the suffixes in the sentence); a. e.—Pl. לָגַא. Tosef. Dem. VIII, 22, sq. Kel. XXX, 4 לָגַא large flasks (of glass). Y. Hag. II, end, 78<sup>c</sup>. Ter. XVI, 2 לָגַא a case of wickerwork for flasks; Tosef. ib. B. Mets. V, 13 לָגַא (corr. acc.). Ib. VI, 8 לָגַא a wooden flask case.—Bets. 15<sup>b</sup> לָגַא these are people counting their wine by luginin (less rich than the לָגַא, but wealthier than the לָגַא).—Yalk. Sam. 161 לָגַא (the water) in the bottles.—2) also לָגַא f. a garden-bed requiring a lugin of seed. Ter. IX, 5 לָגַא Ms. M. a. Y. ed. (Bab. a. Mish. ed. לָגַא) one hundred beds planted with T'rumah seeds; Tosef. ib. VIII, 4 לָגַא ed. Zuck. (Var. לָגַא; R. S. to Ter. l. c. quotes לָגַא); [v., however, לָגַא].

לָגַא, לָגַא f. same. Targ. Y. Gen. XXIV, 14—20 (h. text לָגַא). Targ. Jud. VI, 38 Var. ed. Lag., v. לָגַא. [Targ. Y. Num. XIX, 4 לָגַא, prob. to be read: לָגַא.—B. Mets. 85<sup>b</sup>, v. לָגַא. Yalk. Koh. 967, v. לָגַא.—Pl. לָגַא. Targ. Job. XXXII, 19 (Var. לָגַא; h. text לָגַא). Targ. Lam. IV, 2 (h. text לָגַא).

לָגַא, לָגַא (Pilp. of לָגַא, contr. of לָגַא) 1) to stammer,

*be undecided.* Deut. R. s. 5 אל חזי מלגלג ברין do not give judgment in a hesitating manner (speak clearly and with full knowledge, cmp. גמגם; Yalk. ib. 907 קץ).—2) (with על) *to sneer.* Sabb. 30<sup>b</sup> עליו רבי a certain student sneered at him. Ber. 39<sup>a</sup> כועס אני על המלגלג I am angry with him who sneers; Y. ib. VI, 10<sup>c</sup> top למה לגלגת למה why didst thou laugh?; a. e.

**לגלג** I ch. same.

*Ithpāl.* לגלגת *to be sneered at.* Targ. Esth. I, 17.

**לגלג** II (= גלגל, v. גלג; cmp. נגנע = נגע) *to proclaim, boast.* Targ. Y. I Gen. XXXIV, 31 מלגלג במליה ed. (Ar. מלגלג; Y. II גלגל במליה).—Gen. R. s. 64, end חזא ויל' חזא go and announce it that thou didst put thy head into the lion's mouth and camest out in peace; Yalk. ib. 111, end.

**לגלג** m. (לגלג) *stammering.* Cant. R. to II, 4 (ref. to רגלו ib.) even the child's stammering is pleasing to me.

**לגלג** m. = הלגלג (ח rejected) 1) *purslane*, v. הלגלג.—2) pl. constr. לגלג, only in הררל *stems of the mustard plant.* B. Bath. 18<sup>a</sup>; 25<sup>b</sup> אוכלות לי הררלי they (the bees) eat the stems of my mustard plants, v. הררל.

**לגמנ** Tosef. Kel. B. Bath. VI, 9 אלו Var., read: אנלוגין.

**\*לגנא** m. (a corrupt. of linea) *a narrow path between fields.*—Pl. לגנני. Targ. Is. XXVIII, 25 Regia (ed. Lag. ליגנין, Var. ליגנין; ed. בירי; h. text שורה; cmp. Löw Pf. p. 221).

**לגנה** f. same, in gen. row, bed; v. לגני 2.

**\*לגס** Part. Pa. מלגס, *to stammer.* Hag. 15<sup>b</sup> Ar. (ed. מגמגם).—

**לגס** Y. Yoma III, 41<sup>a</sup> bot., v. לוגא.

**לגש** v. לגש.

**לדוקא** v. לדוקא.

**לדוקי** m. (v. לדוקא) *Laodicean.* Kel. XXVI, 1 סנדל (ed. Dehr. לדקי) a Laodicean sandal.

**לדנא** m.=b.h. דנן, *sheath.* Targ. I Chr. XXI, 27. Targ. II Sam. XX, 8; a. fr.—Targ. I Sam. XVII, 51 (ed. Wil. דנן).

**לדקי** v. לדקי.

**לדקא** v. לדקא.

**לדא** v. לדא.

**לדב** *to glisten, be bright*, v. שדב.

**לדב** m. (b.h.; preced.) *flame.*—Pl. לדבין, constr. לדבי. Deut. R. s. 11 אש לי מרוח לי I am destined to receive the Law from between flames of fire.

**לדבא** ch. same.—Pl. constr. לדבי. Targ. Y. II Deut. XXXIII, 2. Targ. Y. Ex. III, 2.

**לדבא** f. (b. h.) same. Deut. R. s. 11 שרפי לי flaming Seraphim.

**לדביתא** ch. same. Targ. Ps. CVI, 18.

**לדב** m. (b. h.; denom. of הדב) *study.* Num. R. s. 14 (ref. to Koh. XII, 12) אם יגעת הרבה בלי דברי וכ' if thou takest great pains in the study of the words of the wise &c. (v. Erub. 21<sup>b</sup> בכל חוונה ברוך וכ').

**לדביונא** = הדביונא. Targ. Lam. III, 62 Var.

**לדב** m. (לדב) *flourishing, brandishing.* Targ. Nah. III, 3 ול' וצלחוב וכ' (ed. Lag. מסיק לי producing sparks by the hoofs of the horses).

**לדב** (b. h.; cmp. להב) *to glisten, glow.* Gen. R. s. 21, end מאש לדביתא מי מציל . . what will save my children from this glowing fire (hell)?; a. e.—Part. pass. לדבית, f. לדביתא; pl. לדביתין, לדביתין, לדביתין *glowing*; (with אחרי) *passionately following, anxious for.* Gen. R. s. 94 אחר לי שדיוני v. גריוני. Y. Taan. VI, 69<sup>b</sup>; Pesik Dibré, p. 114<sup>a</sup> שדיוני the Israelites were greedy for sweet things. Gen. R. s. 22 אחר הארמה לי אחר had a passion for agriculture. Cant. R. to I, 4 אחר שכינה לי the Israelites were anxious for the Divine Presence; a. fr.—Tanh. Huck. 4 (ref. to Ps. LVII, 5) שדיוני לדביתא (לדביתא) they had a passion for denunciation; Midr. Till. to Ps. VII; Yalk. ib. 637; Yalk. Kings 213 לדביתא; Y. Peah I, 16<sup>a</sup>; a. e.

*Pi.* לדב *to glow; to make glowing.* Lev. R. s. 16 האש חזא סביביתא the fire was shining around him. Gen. R. s. 21, end (ref. to Gen. III, 24) ומלחשתא... it (the fire of hell) turns around man and heats him through from top to bottom &c. Num. R. s. 18 חזאש האש the fire seized him; a. e.

**לדב** Pa. לדב ch. same, *to heat.* Targ. Y. II Deut. XXXII, 22 ולחשתא (prob. to be read: ולחשתא).

**לדביתא** Y. Nidd. III, 51<sup>a</sup>, v. רחש.

**לדביתא** m. pl. (b. h.; Talm. etymol. fr. לדב) *glittering; delusions.* Snh. 67<sup>b</sup> (ref. to Ex. VII, 11, a. 22) בלשיתאם 'with their latim' (secret arts) refers to works of demons, 'with their l'hatim'—to works of sorcery (with ref. to לדב Gen. III, 24).

**לדבמיתא** v. לדבמיתא.

**לדבא** (cmp. לדב) *[to be bent; cmp. ידבא] to be tired.* Targ. Is. LXV, 23 ed. Lag., v. חלי. Ib. XLII, 4 ידבא (ed. Wil. ידבא; ed. Lag. ידבא, v. חלי).—Part. לדב, pl. לדבין. Targ. Y. II Deut. XXV, 18 (h. text לדבין).

*Af.* לדב 1) same, v. supra.—2) *to tire, annoy.* Targ. Mal. II, 17 (ed. Lag. אדבא).—3) *to bend (one's self)*, v. לדב.

**לדב** v. לדב, חל, לדב, לדב, לדב.

**לדב** Hithpa. לדב, v. לדב.

לִידָא (לִידָאָה) (comp. next w.) pr. n. m.  
*Luda, (Ludaah), an Amora. Sabb. 96<sup>b</sup> (Ms. M. לִידָא; Ms.*

O. אורא; Yalk. Ex. 413 לִידָאָה. Ib. 137<sup>a</sup> (Ms. M. לִידָאָה; Ms. O. לִידָאָה); Yeb. 71<sup>b</sup> לִידָאָה.—Y. Taan. III, 67<sup>a</sup> לִידָאָה ר'.

**לִידָאָה** m. 1) = h. לִידָאָה *Lyddan*. Ab. Zar. 36<sup>a</sup> לִידָאָה thou citest Samlai, the Lyddan; (Y. ib. II, 41<sup>d</sup> bot. חרורי).—Yeb. 71<sup>b</sup>, v. preced.—*Pl.* לִידָאָה. Ab. Zar. l. c. לִידָאָה it is different with Lyddan scholars, because they disregard traditional laws.—2) לִידָאָה (denom. of *ludi*, the latter being treated as a geographical term) *people hiring men for gladiatorial contests, lanistae* (v. Sm. Ant. s. v. Gladiator). Gitt. 46<sup>b</sup> bot. לִידָאָה הוּא גברא דזבין (not לִידָאָה there was the case of a man who had sold himself to the *Ludaē*. Ib. 47<sup>a</sup> לִידָאָה Resh Lakish had sold himself &c.—Y. Ter. VIII, 45<sup>d</sup> top לִידָאָה if thou hadst sold thyself to the lanistae, thou wouldst have sold (thyself) at a high price, but here thou hast sold (risked) thy life for a trifle.—V. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה** m., pl. לִידָאָה of *Lod, Lyddan*. Pes. 62<sup>b</sup>.—[V. לִידָאָה].—*Fem.* לִידָאָה, *pl.* לִידָאָה. Kel. II, 2, v. חֲבִיתָה.—[V. לִידָאָה.]

**לִידָאָה** ch. = לִידָאָה, same. Ex. R. s. 3 לִידָאָה ר' שמעון לִידָאָה.

**לִידָאָה** m. pl. (v. לִידָאָה 2) 1) *keepers of gladiators*, also *gladiators*. Pes. 12<sup>b</sup>; Sabb. 10<sup>a</sup> לִידָאָה the meal time of the gladiators (to whose diet special attention was paid). Y. Gitt. IV, end, 46<sup>b</sup> לִידָאָה מִכָּר עֲצָמוֹ לִידָאָה 2.—2) (= *ludi*) *public games*. Tanh., ed. Bub., Noah 20 בלעם Bal. introduced sleeping rooms (for prostitution), dice, public games and divinations; Tanh. ib. 14 בלעם בלעם ובזנות (v. לִידָאָה). Ab. Zar. 18<sup>b</sup>, v. בלעם.]

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה** f., pl. לִידָאָה (*gladiator's food* (of beans or wheat; *sagina gladiatoria*). Bets. 14<sup>b</sup> לִידָאָה חֲשִׁין לַעֲשׂוֹת מִדָּק לִידָאָה wheat (which can be made direct use of) for preparing &c.; Y. ib. I, end, 61<sup>a</sup> לִידָאָה מִכָּר עֲצָמוֹ לִידָאָה (corr. acc.); Tosef. ib. I, 23 לִידָאָה ed. Zuck. (Var. לִידָאָה).

**לִידָאָה** m. *ladanum*, a soft resin, a product of the *Cistus* (v. Löw Pfl., p. 127; Sm. Ant. s. v. *Ladanum*). Keth. 77<sup>b</sup>.

**לִידָאָה**, Y. Ter. VIII, 45<sup>d</sup> top, v. לִידָאָה 2.

**לִידָאָה** pr. n. pl. *Laodicea*, name of several towns, esp. *L. ad Lycum*, a city of Asia Minor, counted to Lydia (v. לִידָאָה). M. Kat. 26<sup>a</sup>, v. לִידָאָה I. B. Mets. 84<sup>a</sup>, v. לִידָאָה. Y. Ab. Zar. III, 42<sup>c</sup> top לִידָאָה.—Koh. R. to III, 17; Taan. 18<sup>b</sup>; Treat. S'mah. ch. VIII; Sifra Emor, Par. 8, ch. IX (לִידָאָה); Meg. Taan. ch. XII (martyrdom of Lulianus and Papus, v. לִידָאָה). Gen. R. s. 11; Sabb. 119<sup>a</sup>; Pesik. R. s. 23.

**לִידָאָה** m. (*ludarius*, not recorded in Lat. Dict., v. Sachs Beitr. I, p. 121; P. Sm. 1905) *a gladiator trained to fight beasts at the Roman games*, analogous to the Spanish

*matador* (v. Sm. Ant. s. v. *Venatio a. Bestiarii*). Ex. R. s. 30, end, v. לִידָאָה Gen. R. addit., ed. Wil. p. 376 top, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה** m. pl. (Syr. לִידָאָה, P. Sm. 1905; cmp. לִידָאָה I) *the first milk after delivery*, a dainty dish. Targ. Job XX, 17 (ed. Lag. לִידָאָה; some ed. לִידָאָה; h. text לִידָאָה). Ib. XXIX, 6 (ed. Wil. לִידָאָה; h. text לִידָאָה). Targ. Y. Gen. XVIII, 8 לִידָאָה שְׂמִין וְחֶלֶב (Ar. לִידָאָה); Targ. Y. I Deut. XXXII, 14 לִידָאָה שְׂמִין.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, Ar. quot. fr. Y'lamd. to Num. XXIII, 7 or 18, or XXIV, 3,—quid?

**לִידָאָה**, Gen. R. s. 20 Ar., a corrupt. for לִידָאָה as in ed. a. Yalk. Gen. 32.

**לִידָאָה** f. (לִידָאָה) *curse*, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה** m. (לִידָאָה) *attachment*.—שם לִידָאָה *surname, epithet*. Neg. XIV, 6 שם לִידָאָה כל אֶזְבִּי nor any hyssop which is qualified by an epithet (לִידָאָה &c.); Par. XI, 7; Succ. 13<sup>a</sup>; Hull. 62<sup>b</sup>; Sifra Num. 124; 129; a. e.—Ned. VI, 9 (53<sup>a</sup>) לִידָאָה שם לִידָאָה for this (the addition of 'field') is a differentiating epithet.

**לִידָאָה**, v. sub לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, v. sub לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה**, v. לִידָאָה.

**לִידָאָה** I (b. h.) pr. n. pl. 1) *Luz*, in Palestine, identical with, or near, Bethel. Gen. R. s. 69, v. next w.; a. e.—2) *Luz*, in the land of the Hittites (Jud. I, 26), supposed to be Lizan in Kurdistan (v. Neub. Géogr., p. 394), a place, mentioned in the Talmud as still existing, from which the purple blue (רֹחֶלֶת) was imported. Shh. 12<sup>a</sup> (in a secret letter) (חֲנֻכָּה) דְּבָרִים חֲנֻכָּה (not חֲנֻכָּה) things manufactured in Luz (רֹחֶלֶת). Sot. 46<sup>b</sup> (ref. to Jud. I. c.) לִידָאָה וְכִי it is that Luz where they dye purple blue, which

Sennaherib left undisturbed, and Nebucadnezar did not destroy, and where the angel of death has no permission to enter &c.; Gen. R. s. 69 (applied to Gen. XXVIII, 19).

לִּי II. m. (b. h.) *nut, almond, hazel-nut*; also *nut-tree*. Bekh. 8<sup>a</sup> באילן לו' corresponding to chickens (hatched in twenty one days) is the almond tree among trees; Y. Taan. IV, 68<sup>c</sup> bot. (ref. to שקר, Jer. I, 11) מה הלו' הזה as the almond tree requires twenty one days from blossoming &c.; (Koh. R. to XII, 7 והשקר, Gen. R. s. 69 (ref. to לו' v. preced.) מה לו' אין לו פה וכו' (some ed. לו', fem.) as the nut has no opening, so nobody could find the entrance to the town. Ib. לו' דרה עומד וכו' a nut-tree stood before the entrance. Ib.; ib. s. 81 end, v. קָשֶׁב, a. fr.—Pl. לוזין. Y. Kil. I, 27<sup>a</sup> bot., v. פּוֹשֵׁמָא.—Transf. לו' של שדרה the *nut of the spinal column, a hard vertebra*, (Judenknöchlein, v. Löw Pfl., p. 375 a. quot. ib. from Hyrtl, Das Arabische und Hebr. in der Anat., p. 165). Lev. R. s. 18; Koh. R. to XII, 5; a. e.

**לוֹזָא, לוֹזָא** ch. same. Targ. Gen. XXX, 37.—*Pl.* לוֹזִין. לוֹזִין. Targ. Y. I Num. XVII, 23 (Y. II לוֹזִין בר לוֹזִין; h. text שקרין). Targ. Y. Gen. XLIII, 11.

לָחַץ III (b. h.) *to turn, bend, twist.*

*Nif.* נָלַח to be perverse, v. infra.

*Hif.* הָלִיז or הָלִיזָה *to turn*. Kil. IX, 8 (play on לִז in שַׁעֲזוּ, v. כּוּ) וְלִזְוֵי וּמִלֵּי הוּא אֶת אָבִיו בְּשִׁמְשִׁים עִלּוֹ (or וּמִלֵּי) he (who disregards the law of שַׁעֲזוּ) is perverse and turns his Father in heaven against him; [Comment. 'and turns away (estranges) his Father . . . on his account'].

לִּי IV (v. לִּי) *to talk about, sneer, talk disrespectfully.*

*Hif.* הָלִיזוּ same. Y. Dem. II, 22<sup>c</sup> bot. עָלִיו מְלִיזוֹן all people talked against him. Lev. R. s. 6, beg. Cant. R. to IV, 12 וְכִּי הִבְרִיחַ קוֹל מְלִיזוֹן אֶחָד heard the people talk evil of his daughters. Gen. R. s. 54 מְלִיזוֹן spoke disrespectfully of the ark (v. Sot. 35<sup>a</sup> sq.); a.fr.—Y. Shek. V, 49<sup>a</sup> bot. מְלִיזוֹן (some Bab. ed. מְלִיזוֹן).

**לִרְצֹא**, v. לָרָח II ch.

לְרִיזָה, v. לְרִיזָה.

לִּיחַ I (or לִיחַ) (comp. לִיחַ) to join.

*Pi. לָצוּר* (denom. of next w.) to place straps close together so as to form a boardlike surface. Part. pass. מְלָצוּר, *pl. מְלָצוּרִין*. Tosef. Kel. B. Mets. VIII, 6 (R. S. to Kel. XVIII, 5 reads מְרֻצָּרִים, v. רָצָר).

לִיָּח II m. (b. h.; preceded.; cmp. *לִיָּח* tablet, board. Y. Shek. VI, 49<sup>d</sup> bot.; Ex. R. s. 47, a. e. *לִי וְהוּא* 'the five commandments on one tablet &c.; a. fr.—*לִיָּח* (mostly of the tablets containing the ten commandments); *לִיָּחִים* and *לִיָּחִים*, constr. *לִיָּחִים*. 1b. Ber. 8<sup>b</sup> *לִי וְשִׁבְרֵי לִי* 'the (second) tablets and the broken tablets were both preserved in the ark, (therefore despise not an old scholar when his memory forsakes him); B. Bath. 14<sup>a</sup>; Men. 99<sup>a</sup>.—Y. Kil. IX, 32<sup>b</sup> top *לִיָּחֵי הַבְּרִית*; Y. Keth. XII, 35<sup>a</sup> top *לִי* (metaphorically for R. Jehudah han-Nasi; (Keth. 104<sup>a</sup> *אֵרֶן לִיָּחֵי הַבְּרִית*, v. *אֵרֶן לִיָּחֵי*); a. fr.—Meg. 32<sup>a</sup>, v. *בְּרִיתָא*.—Tosef. Kel.

B. Mets. VIII, 4 לווחין ו' (Ar. ed. Koh. Sabb. 47<sup>a</sup> לווחים (Tosef. ib. XIII (XIV), 15; Y. ib. XII, beg. 13<sup>c</sup>, v. כְּטִיבִים Sabb. XII, 4 על שני לוחי פנקס (Bab. ed. 104<sup>b</sup> לווחי דרפי as in Mish. ib. 5) on (the rims of) two boards of a writing tablet (pinax). B. Mets. 117<sup>a</sup> (expl. חקרה לווחים boards of the ceiling; a. e.

לִוְחָא, לִוְחָא, לִוְחָא ch. same. Targ. Y. Ex. XXXVI, 19, a. e. (O. רִפָּא, h. text רִפָּא). Targ. Prov. III, 3. Targ. Is. VIII, 1 (h. text לִוְחָא); a. fr.—*Pl.* בִּלְחָא, בִּלְחָא, בִּלְחָא. Targ. Y. I Ex. XXVI, 15 (Y. II לִוְחָא). Ib. 20. Targ. Ex. XXXI, 18; a. fr.—[Sabb. 18<sup>a</sup>; Gitt. 61<sup>a</sup> top, v. next w.].

**לִּחָא, לִּחְאָא** m. (= **לִּחְאָא**; v. **לִּחְאָא**) 1) *jaw, cheek*. Y. R. Hash. I, 58<sup>b</sup> top **לִּחְאָא**, v. **לִּחְאָא**.—*Pl.* **לִּחְאָא**. Targ. Y. Deut. XVIII, 3.—2) *fish-hook*.—*Pl.* **לִּחְאָא**, **לִּחְאָא**. Sabb. 18<sup>a</sup> **לִּחְאָא** וקוקרר Ms. O. a. Ar. (ed. **לִּחְאָא**) *hooks (fish-lines) and traps of little joists*; Gitt. 61<sup>a</sup> top.

**לוֹט** I pr. n.m. (b.h.) Lot, the nephew of Abraham. Ber. 54<sup>a</sup> **הַיְּהוּאֵה אֲשֶׁר שָׁל לֵי** he who sees ... Lot's wife (the pillar of salt, Gen. XIX, 26). Erub. 65<sup>a</sup> **לֵי הַיְּהוּאֵה לְשִׁכְרוּתוֹ שָׁל לֵי** who is as drunk (unconscious) as Lot. Gen. R. s. 44 (play on the name) **לוֹט לֹא יִשָּׁא וְכִי** cursed Lot shall not be Abram's heir; a. fr.

לוט II m. (b. h. לז) *lotus*. Gen. R. s. 91, end, expl.  
מסטיב q. v.

לָרִם (v. next w.) *to curse*. Part. *לָטָה*, f. *לָטְהָה*, pl. *לָטְחוּ*.  
 Num. R. s. 9 (ed. Wil. p. 56) וְזוֹרֵי הַכֹּל מְשַׁבְּעִים בְּךָ וְלִי וְלָרִם all  
 (women) shall swear by thee and curse each other saying,  
 if thou hast done this, may thy end be &c.

**לָוֹט**, **לוֹט**, **לוּט** ch. [to cover, talk secretly; comp. לָחַשׁ] to curse. Perf. לוֹט, לוֹטְתָה, Targ. Lev. XX, 9. Targ. I Kings II, 8 לוֹטְנִי; a. fr.—Part. פָּלוֹט, לוֹטָא, לוֹטָא, Targ. Y. I, II Num. XXIII, 8. Targ. Gen. XXVII, 29; a. fr.—*Part. pass.* לוֹטָא, לוֹטָא, לוֹטָא. Ib. III, 14; a. fr. Gen. R. s. 44 לוֹטָא; Yalk. ib. 76 לוֹטָא, v. לוֹט—I.—Snh. 49<sup>a</sup> top (prov.) לוֹטָא ed. (Ms. M. לוֹטָא, v. Rabb. D. S. a. l. note, Rashi כתב) be cursed rather than cursing. Ib. 111<sup>a</sup> לוֹטָא קָא לוֹטְנִי כִּי לוֹטְנִי wilt thou curse me?—Ib. 113<sup>a</sup> [read:] וְיוֹסֵפֶהוּ כִּי לוֹטְנִי וְיוֹסֵפֶהוּ (v. Rabb. D. S. a. l. note) is it so that when Joshua cursed (Jericho) he meant &c.? —Lev. R. s. 17 לוֹטָא בְּאוֹרֵינוּ לוֹטְנִי (בוֹרוּ) (Yalk. ib. 563 לוֹטָא) cursed (with leprosy) is the house with such accursed inmates (who refuse favors to their neighbors); ib. (שקע אדר, Lev. XIV, 37, as if שקערורית) שְׂקֵי לוֹטָא בְּאוֹרֵינוּ to ruin goes the house with such &c.

לְוִטָּא, לְוִט, לְוִט m. (preced.) *curse*. Targ. Is. XIII, 1. Targ. Num. V, 21. Targ. Ex. IX, 28 קִלְתִּי יָדִי (h. text קִלְתִּי); Y. ib. 34; a. fr. — *Pl.* לְוִטָּא, לְוִטָּין. Targ. Gen. XXVII, 12, sq.; a. e.

**לְוִיָּוִם**, Midr. Sam. ch. II לְוִי (some ed. לְוִיָּוִם) a corrupt. of לְבִיָּוִם.

\***לומייונוס** pr. n. m. (corrupt. of Diocletianus?) *Lutianus*, a Roman emperor. Gen. R. s. 83, end **יום שמלך**

מגדיאל... נראה ל' on the day when L. became king, R. A. heard in a dream: To-day Magdiel became king (i. e. the last but one King of Edom-Rome, v. Gen. XXXVI, 43); Yalk. ib. 140. לטמם.

לוטם, v. לטמם.

לְמוֹסָא, לְמוֹסָא m. pl. (prob.) *Arethusii*, the inhabitants of *Arethusia* between Epiphania and Emesa (v. רמץ). Targ. Y. I Gen. X, 18; Targ. I Chr. I, 16 (h. text ארְנוֹרִי).

לוטריא, v. לִבְרִיטוֹן.

לוטת, v. לטום.

לוֹת, לוֹת (b. h.) 1) to join, be connected, v. *Piel*, a. לְלוֹת.—2) (cmp. Sm. Ant. s. v. Nexum) to assume an obligation; to borrow. Shebu. 41<sup>b</sup>; Keth. 88<sup>a</sup>; B. Bath. 6<sup>a</sup> האומר 'וב' לוֹת he who (being sued for a loan duly testified by witnesses) says, 'I have not contracted any loan', is considered as admitting that he has not paid. Hull. 84<sup>a</sup> כגון אוכלין את לווין איכלין (delicate persons) like ourselves may buy food on credit. B. Mets. 72<sup>b</sup> אין לווין על שער וב' (also לווין) you must not borrow money with the choice of repaying in grain at the present price; (another defin., v. Rashi a. l.). Bets 15<sup>b</sup> לוו עלי ל' make a loan on my (the Lord's) account; a. v. fr.—Esp. לווה, לווה debtor, opp. מלוֹת creditor. Shebu. 47<sup>a</sup> מ' בחרי ל' if the debtor died before the creditor; a. fr.—Pl. לווין. Ib. שני מלווין ושני ל' two (different) creditors and two debtors.

Pi. לווה, לווה 1) to order an escort for protection, v. לווה. Tanh. Bal. 12; Num. R. s. 20 ל' לחם ענני וב' He appointed the clouds of glory to escort them. Sot. 46<sup>b</sup> ל' פריעה וב' בשביל . . . . של' פריעה וב' for the sake of the four steps which Pharaoh ordered his men to escort Abraham &c.—2) to escort, to walk a distance with a departing guest; to follow. Sabb. 119<sup>b</sup> ש' מלוֹת לוֹ וב' two ministering angels escort man to his house on the Sabbath eve. Sot. l. c. כל שאינו מלוֹת ומלוֹת וב' whoever omits to escort a guest or (as a guest) declines an escort, is regarded as if he had shed blood; ל' שאילמלא לווה וב' for if the men of Jericho had escorted Elisha &c. Koh. R. to V, 17 ומה ל' מלוֹת וב' and what does escort him (to the grave)? Merits and good deeds; a. fr.

Hithpa. לווה, לווה 1) to join the company of, to associate. Midr. Till. to Ps. CIV, 26 (play on לווה, ib.) כל מי שמלוֹת עמך עריר לדיעשו וב' whosoever joins them (the Romans) will be made sport of with them in future days. Ib. כל מי שמלוֹת עמך עריר הקב"ה וב' him who joins them (the scholars), the Lord will cause to rejoice with them &c.; Yalk. ib. 862. Gen. R. s. 63, end; Yalk. ib. 111 ש' מלוֹת עמך קלוי וב' the disgrace of starvation was made his companion. Tanh. Vayishl. 3 ל' לווה ל' to be his escort; a. fr.—2) to be escorted, to accept escort. Sot. l. c., v. supra.

Hif. לווה 1) to escort. Ber. 18<sup>a</sup> ומה ל' לווה if he does escort him (the dead).—2) to lend. Ex. R. s. 31 מלוֹת ברבירה lends on interest; מ' שלא ברבירה without interest. Ib. שלא ילוֹת וב' that they must not lend &c. Ib. ראו

see how much I lend (to man), without taking interest, and what the earth lends &c. B. Mets. V, 1 מלוֹת סלע בחמשה וב' he who lends a Sela to get five Denars in return. Ib. 62<sup>b</sup> מלוֹת רבירה וב' lend me a Maneh.—B. Kam. 94<sup>b</sup> מלוֹת (a. fr.) those who lend on interest; B. Mets. 62<sup>a</sup>; a. fr.—creditor, v. supra.

לוֹת, לוֹת ch. same, 1) to join, cling to. Targ. II Sam. XX, 2 (h. text רבך).—2) to join a caravan, travel with.—Hull. 7<sup>a</sup> ארוב טריצא רלוֹת בחרייהו an Arab that had been travelling with them.—3) to escort, v. infra.

Pa. לווה, לווה to escort. Targ. Y. II Gen. XXVIII, 12 לווה (Y. I רדיון לווה).—Gen. R. s. 48, end לווה, v. אכל I. Tosef. Keth. VII, 6 לווה לווה (ed. Zuck. לווה, Var. לווה, read: לווה) escort (the dead) that people may escort thee; Y. ib. VII, 31<sup>b</sup> לווה לווה (not לווה); Bab. ib. 72<sup>a</sup> לווה לווה him who escorted, people will escort; a. e. לווה לווה same. Targ. Gen. XII, 20. Ib. O. XVIII, 16 לווה לווה (some ed. לווה לווה); Y. לווה לווה walked with R. A. (on dismissing him) from &c.; Ber. 31<sup>a</sup> לווה לווה; a. fr.

לוֹת, v. לווה.

לוֹת, v. לווה.

לוֹת (b. h.) pr. n. *Levi*, 1) the son of Jacob, progenitor of the tribe of Levi. Gen. R. s. 19, a. e. ל' עמד ל' Levi arose and brought her (the Shekinah) down &c. Ex. R. s. 1; a. fr.—2) ל' שבט, or ל' the tribe of Levi; or בן ל' a Levite. Yoma 26<sup>a</sup> ל' ארמי משבט ל' a descendant of the tribe of Levi.—Hor. III, 8 ל' קורם ל' a priest goes before a Levite (in religious privileges), a Levite before an Israelite. Gitt. V, 8. Ib. VIII, 5 ל' ב' if she is the daughter of a Levite. Arakh. IX, 8; a. fr.—Pl. לווה, לווה name of several Amoraim, esp. Levi, or L. bar Sisi, disciple of R. Jehudah han-Nasi (v. Fr. M'bo, p. 110<sup>b</sup>). Y. Yeb. XII, 13<sup>a</sup> top. Pes. 76<sup>b</sup>; a. fr.—4) (law) a fictitious name. B. Bath. 43<sup>b</sup>; a. fr.

לוֹת, לוֹת m. ch. (preced.) *Levite*. Targ. O. Ex. IV, 14 (Y. לווה, corr. acc.).—Hull. 131<sup>a</sup>.—Pl. לווה, לווה. [Ezra VI, 16.]—Targ. Ez. XLIV, 15; a. fr.—Y. Maas. Sh. V, 56<sup>b</sup> bot.; a. e.

לוֹת, לוֹת pr. n. *Bar-Livianus*, name of a family (gens). Hull. 87<sup>a</sup>; cmp. לווה.

לוֹת, לוֹת f. (לוֹת) 1) *Levite*, daughter or wife of a *Levite*. Y. Yeb. X, 10<sup>d</sup> top; Tosef. ib. VIII, 2. Bekh. 47<sup>a</sup>; a. fr.—2) the community of *Levites*, status of *Levites*. Ex. R. s. 1 ברי כהונה ל' priestly and Levite families. Y. Maas. Sh. V, end, 56<sup>a</sup> ל' כהונה ל' friends of priestly or Levite families. Bekh. l. c. פטורין ל' the priests and the Levites are exempt; a. e.—3) the community of the attendants of the Tabernacle, priests and Levites. Sifrē Num. 1; a. e.—4) the *Levitical offices*. Ex. R. s. 5 נטל ל' one (Aaron) took the priesthood and gave (Moses) the Levite offices; the other took the Levite offices &c.; (Tanh. Sh'moth 27 מלוֹת); a. e.

**לְנִיָּה** II or **לְנִיָּה** f. (לְנִיָּה) 1) *consort, wife*. Yoma 54<sup>b</sup> top (ref. to **לְנִיָּה**, I Kings VII, 36), v. עֲרָה II.—2) (v. next w.) *the wailing woman's company*. Y. M. Kat. I, 80<sup>d</sup> top, [read:] אמר... רבי נחמן... **לְנִיָּה** a woman must not stir up her company for wailing during the festive week; R. N. read *levyatha* (with ref. to עֲרָה **לְנִיָּה** Job III, 8; cmp. אֲלֵינִיָּה).

**לְנִיָּה** f. (לְנִיָּה) *escort, company, esp. the traveller's escort for protection*. Sot. IX, 6 **לְנִיָּה** בלא ל' and we let him (the stranger) go without protection; (Y. ib. IX, 23<sup>d</sup> bot. **לְנִיָּה**). Bab. ib. 46<sup>b</sup> ל' we may force (the inhabitants of a place) to provide escorts for travellers. Ib. ואין לו' ל' ואין לו' he who travels on the road and has no company, let him be engaged in study of the Law (ref. to **לְנִיָּה**, Prov. I, 9); Erub. 54<sup>a</sup>. Hull. 7<sup>a</sup> **לְנִיָּה** fellow-travellers. Midr. Till. to Ps. CIV, 1 **לְנִיָּה** (or **לְנִיָּה**) thy God be thy escort; a. e.

**לְוִיִּם** pr. n. m. *Levitas* (Lat. *Levites*). Ab. IV, 4.

**לְוִיָּה** f. ch.=h. **לְוִיָּה**, *escort; caravan*. Gen. R. s. 16, beg.; Y. Yoma IV, 41<sup>d</sup> top (ref. to Gen. II, 12) בְּלוֹוִיָּהּ... happy he in whose house it is, happy he in whose company it is (on travelling); Ex. R. s. 35, beg.; a. e.—Gen. R. s. 92 **לְוִיָּה** (not **לְוִיָּה**) **לְוִיָּה** leave now, for I have arranged on escort for you; Yalk. ib. 150.—Lam. R. to I, 1 (7 **לְוִיָּה**) **לְוִיָּה** walk quickly that we may reach the caravan. Ib. **לְוִיָּה** is there a caravan ahead of us?

**לְוִיָּה**, v. **לְוִיָּה**.

**לְוִיָּה**, v. **לְוִיָּה**.

**לְוִיָּה**, v. **לְוִיָּה**.

**לְוִיָּה** m. (b. h.) *Leviathan*, a legendary sea-animal reserved, with B'hemoth, for the righteous in the hereafter. Lev. R. s. 13, v. **לְוִיָּה**. Ib. s. 22, end. Ab. Zar. 3<sup>b</sup>; a. fr.—M. Kat. 25<sup>b</sup> (in a wailing song) ל' a great man, opp. דג רקק the fish of the swamp, common humanity (v. **לְוִיָּה**).

**לְוִיָּה**, v. **לְוִיָּה**.

**לְוִיָּה**, v. next w.

**לְוִיָּה** adv. (λοξόν, v. **לְוִיָּה**) *athwart, crosswise; diagonally*. Kel. XVIII, 5, v. **לְוִיָּה**. Dem. VII, 8 שרר **לְוִיָּה** he must take two barrels from diagonally opposite corners. Ib. **לְוִיָּה** שרר one row of barrels following the diagonal line. Y. Kil. IV, 29<sup>c</sup> top **לְוִיָּה** (R. S. to Kil. IV, 6 **לְוִיָּה**) when he measures by diagonal lines. Y. Yoma V, 42<sup>d</sup> bot. **לְוִיָּה** except that (corner of the altar) which was diagonally opposite to him. Lam. R. introd. (R. Josh. 1) **לְוִיָּה** שרר **לְוִיָּה** he ploughed his field crosswise and put up an image in the center &c.; a. e.

**לְוִיָּה** a word in an incantation against thirst. Pes. 112<sup>a</sup> (Ms. M. **לְוִיָּה**).

**לְוִיָּה** m. (b. h.; contr. of **לְוִיָּה**, apocop. of **לְוִיָּה** = **לְוִיָּה**, cmp. formation of **לְוִיָּה**; **לְוִיָּה**; **לְוִיָּה**) 1) *winding pathway, passage way, esp. a small room with a staircase leading up to the upper rooms* (v. Sm. Ant.'s. v. House, Amer. ed. 1858, p. 519<sup>a</sup>). Men. 34<sup>a</sup> **לְוִיָּה** a small room opening (leading) from the ground floor to the upper room. Pes. 34<sup>a</sup> **לְוִיָּה** **לְוִיָּה** there was a small passage way between the graded ascent (**לְוִיָּה**) and the altar; ib. 77<sup>a</sup> (Zeb. 62<sup>b</sup> **לְוִיָּה**; ib. 104<sup>a</sup> **לְוִיָּה**).—**לְוִיָּה**. Y. Erub. VII, beg. 24<sup>b</sup> **לְוִיָּה** how about connecting two dwellings for Sabbath purposes by the way of the staircases (leading to the roofs)?—Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, 75<sup>c</sup> bot. **לְוִיָּה** staircases above each other (well-hole) require **לְוִיָּה** (to be furnished by him) who has the right of use of the lower threshold. Pes. 8<sup>a</sup>; Yoma 11<sup>a</sup> **לְוִיָּה** the staircase rooms and the provision room; [comment. refer to Nr. 3, v. infra]. Midd. IV, 5; Pes. 26<sup>a</sup> **לְוִיָּה** there were small passages in the loft leading to the Holy of Holies through which mechanics were lowered in boxes (closed elevators).—2) (anat.) *a passage from the vestibulum vaginae* (פרוודור). Nidd. 17<sup>b</sup>, v. **לְוִיָּה**.—3) **לְוִיָּה** he who makes a hole (for ventilation) in a hen-roost; ib. 146<sup>a</sup> **לְוִיָּה** in order to prevent making a hole in a hen-roost which is done for ventilation. Ib. 122<sup>b</sup>; a. e.—**לְוִיָּה**. as ab. Pes. 8<sup>a</sup>; Yoma 11<sup>a</sup> **לְוִיָּה** &c., v. supra.

**לְוִיָּה** ch. same, *small room with a staircase*. Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, 75<sup>c</sup> bot. **לְוִיָּה** **לְוִיָּה** of R. II. which was made (with reference to the law of **לְוִיָּה**) in agreement with the opinions of the Rabbis.

**לְוִיָּה**, v. **לְוִיָּה**.

**לְוִיָּה** m. (= **לְוִיָּה**; v. **לְוִיָּה**) 1) *sprout*. Esp. **לְוִיָּה**, the branch of the palm-tree used for the festive wreath on the Feast of Booths (Lev. XXIII, 40); also *the festive wreath of the four species combined*. Succ. III, 1 **לְוִיָּה** a palm-branch unlawfully acquired or one dried up. Ib. 4 **לְוִיָּה** one branch of the palm-tree is needed for the festive wreath. Ib. 9 **לְוִיָּה** a traveller on the road who had no opportunity of performing the ceremony of taking the festive wreath in hand. Ib. **לְוִיָּה** the entire day is fit (no special time of the day is designated) for the ceremony &c. Ib. 12; R. Hash. IV, 3 **לְוִיָּה**... במקדש **לְוִיָּה** the ceremony of **לְוִיָּה** was performed in the Temple seven days &c.; Succ. 46<sup>a</sup> **לְוִיָּה** on the first day it is the Biblical law of **לְוִיָּה** which is carried out, on the following days it is the carrying out of an ordinance of the elders; a. fr.—**לְוִיָּה**. **לְוִיָּה**. Orl. I, 7. **לְוִיָּה** leaves and eatable young sprouts. Shebi. VII, 5, a. e. **לְוִיָּה** **לְוִיָּה** Ber. 55<sup>a</sup>, a. e. **לְוִיָּה** sprouts of grape-vine; Yoma

81<sup>b</sup>, v. לולבא.—Gen. R. s. 41, beg. לולבא לחלל its branches are used for praise (v. לולבא); Num. R. s. 3, beg., v. לולבא; Midr. Till. to Ps. XCII, 13 (sing.). Succ. IV, 4 לולבא; they used to bring their festive wreaths to the Temple mount &c.; a. fr.—2) לולבא twigs used as brooms in the wine press (Rashi), cmp. לולבא; the two posts supporting the beams of the press (Ar.). Ab. Zar. 75<sup>a</sup>; Y. ib. V, end, 45<sup>b</sup>; Nidd. 65<sup>a</sup>; Tosef. Toh. XI, 16; Tosef. Ab. Zar. VIII (IX), 3.

**לולבא** ch. same, esp. palm-branch, palm-tree. Targ. Cant. VII, 9 (h. text רמרי).—Succ. 32<sup>a</sup> ממהי... (כפות לולב הוא) ed. (Ms. כפות תמרין דל' הוא) how do you know that this kappoth (Lev. XXIII, 40) means a green sprout?—B. Kam. 96<sup>a</sup> ו' לולב' ו' when thou tiest thy Lulab (for the Succoth festival), tie thy feet (stop travelling); Y. Sabb. II, 5<sup>b</sup>; Yalk. Is. 317.—Pl. לולבא, לולבא, לולבא. Targ. Lev. XXIII, 40. [Targ. II Esth. III, 8 לולבא, v. next w.]—Targ. Ps. I, 3, v. לולבא.—Ab. Zar. 57<sup>a</sup> (למשידא לולבא) took branches down. Ib. לולבא (some ed. רלולבא, Ms. M. ראשה דלולבא).

**לולבא** m. (preced.) palm-gardens. Targ. II Esth. III, 8 לולבא (ed. Lag. לולבא, corr. acc.) our palm-gardens.

**לולבא**, Tosef. Kel. B. Kam. II, 3, v. לולבא.

**לולבא**, Midr. Sam. ch. II, read לולבא (v. Yalk. Sam. 78).

**לולבא** f., pl. לולבא (b. h.; redupl. of לולבא) loops, couplings. Yalk. Esth. 1048. Sabb. 99<sup>a</sup> top ו' לולבא קרסין בל' ו' the hooks in the loops looked like stars on the sky; Yalk. Ex. 370; a. e.

**לולבא**, לולבא, לולבא, v. sub.

**לולבא** I, v. לולבא.

**לולבא** II pr. n. m. Luleba. Y. Orl. II, beg., 61<sup>a</sup> ו' לולבא ו' Fr. (in M'bo, p. 83<sup>b</sup>), ed. לולבא q. v.

**לולבא**, לולבא, Ab. Zar. 18<sup>b</sup>, read לולבא (ludi) games, בלולבא.

**לולבא**, לולבא pr. n. m. Lulianus (popular corrupt. of Julianus) 1) name of an influential man who suffered a martyr's death together with one Papus. Sifra B'huck., Par. 2, ch. V (ref. to Lev. XXVI, 19, v. לולבא) like P. son of Judah and L. the Alexandrian and his associates. Y. Taan. II, 66<sup>a</sup> top ו' לולבא ו' the day on which L. and P. were put to death; Bab. ib. 18<sup>b</sup> לולבא; v. fr., v. לולבא.—2) לולבא King (emperor) Julian. Y. Ned. III, 37<sup>d</sup> bot.; (Y. Shebu. III, 34<sup>d</sup> לולבא).

**לולבא**, לולבא, לולבא pr. n. m. (preced.) (son of) Lulian (Julian). Cant. R. to IV, 12 [read:] לולבא

לולבא they did not change Reuben into Rufus, or Judah into Juliani; Lev. R. s. 32 (corr. acc.).—Y. Ned. III, beg. 37<sup>d</sup> לולבא ו' ed. Krot.; Y. Yoma II, 39<sup>d</sup>; Y. Naz. IV, 53<sup>c</sup> top; a. fr.

**לולבא**, לולבא, לולבא f. (preced. wds.; sub. Lulian style of hair-cutting, clipped hair. Ned. 51<sup>a</sup> (expl. כסוס יכסמו Ez. XLIV, 20) like the L. style, expl. לולבא ו' 'the style of a distinguished person', ראשו the top of one (row of hair) touching the root of the other; Snh. 22<sup>b</sup> לולבא ו'.

**לולבא**, לולבא, v. לולבא.

**לולבא**, לולבא, v. לולבא.

**לולבא**, לולבא, v. לולבא.

**לולבא** m. (popular corrupt. of nummus=sestertius) sesterce (v. Sm. Ant. s. v. Sestertius).—Pl. לולבא. Ab. Zar. 34<sup>b</sup> לולבא ו' בר' לולבא קיסטא דמוריין בלולבא Ar. (ed. . . קיסטא) a zestos of brine sells for one nummus, while one of wine sells for four nummi. —Tosef. Dem. III, 12 לולבא ו' לולבא ו' (R. S. to ib. II, 5 לולבא read: לולבא ו' or לולבא ו' as to baskets of figs or grapes and piles of vegetables, quantities sold for a nummus (and upward) are considered wholesale, those sold for less than a nummus, retail; Y. ib. II, end, 23<sup>a</sup> (read: לולבא ו' for לולבא ו'; R. S. l. c. לולבא) a quantity sold for a nummus (or less) is retail, for more than a nummus is wholesale.

**לולבא**, v. preced.

**לולבא**, Y. Hor. I, 46<sup>a</sup> top, read לולבא.

**לולבא** I (b. h.) to stay over night, to take (night-) lodging; to be kept over night. Num. R. s. 12, beg. (ref. to Ps. XCI, 1) לולבא ו' שכן שם לולבא ו' חקב' ו' the Lord . . is desirous to lodge under our shade (Tabernacle). Snh. VI, 4 ו' לולבא but if his body was allowed to hang over night. Pes. 42<sup>a</sup> שולבא ו' water which has been kept in vessels over night (misunderstood for 'our water', v. לולבא). Ber. 18<sup>b</sup> ו' לולבא ו' and stayed over night in the burial ground; a. fr.—[Gen. R. s. 60, distinction between לולבא ו' Gen. XXIV, 23 and לולבא ו' ib. 25, v. לולבא.]

**לולבא** to keep over night. B. Kam. 99<sup>a</sup> ו' לולבא ו' transgresses the law which says, (Lev. XIX, 13) 'thou shalt not &c.'; B. Mets. IX, 12 ו' לולבא ו' the prohibition to keep the wages of the hired man over night applies to it; ib. 111<sup>b</sup>; a. fr.—Esp. to leave a corpse unburied over night. Snh. VI, 5 ו' לולבא ו' whosoever postpones the burial of his dead transgresses a prohibitory law (ref. to Deut. XXI, 23 in its general application); but if one kept him over night for his honor's sake (to prepare a more honorable burial) &c.; a. fr.—V. לולבא.

**לולבא**, לולבא, לולבא to seek shelter; to take refuge. Num. R. l. c. (ref. to Ps. l. c.) [read:] לולבא



וכ' Almighty, be pleased to lodge in the shade which Bezaleel has made for thee. Yalk. Job 906 have a place of refuge where to find shelter from the judgment of Gehenna; (Yalk. Jud. 41 שניצלו).

**לון** II (b. h.; cmp. לון to join.

Nif. לון, Hif. לון (cmp. קול to rise against, murmur, rebel. Ex. R. s. 25 כיון שתלונתו היתה וכו' when they rebelled, it would have been necessary that the anger (of the Lord) &c.

Hithpol. לון same. Tosef. B. Bath. VII, 9 חמתלונתם the rebellious (Num. XIV, sq.) and the spies ... took no share &c.

**לון** = לון, unto them. Y. Ber. III, 6<sup>b</sup> top; a. fr.

**לונביות, לונביאות**, v. לונבי.

**לונבית** f. (v. אלונבית I) bathing clothes, sheet. Y. Sabb.

I, 3<sup>a</sup> top משיטתה from the time he wraps himself up in a sheet (for hair-cutting). Ib. IX, 12<sup>a</sup> bot.; a. e. (interch. with אלונבית).—Pl. לונביות. Ib. III, 6<sup>a</sup>; Tosef. ib. XVI (XVII), 15 לונביות Var.; a. e.

**לונבית**, v. לונבית.

**לונבית**, v. next w.

**לונבית** f. (λόγχη) spear-head, lance, javelin.—Pl. לונביות,

לונביות. Snh. 14<sup>a</sup> של ברזל Ar. (ed. לונביות. Ms. M. לונביות, Ms. F. לונבית, v. Rabb. D. S. a. l. note) they stuck into his body three hundred iron spear-heads; Ab. Zar. 8<sup>b</sup> (ed. לונביות, Ms. M. לונביות). Sot. I, 8 (9<sup>b</sup>) לונביות Num. R. s. 9 לונביות some ed. (corr. acc.); a. e.—Ch. לונבית. Snh. 110<sup>a</sup> bot. עילוי Ar. (ed. ברזל רומח) around the spear-head; B. Bath. 74<sup>a</sup>.—Pl. לונבית. Gitt. 70<sup>a</sup> Ar., v. לונבית.

**לונבית** pr. n. m. Lus. Gitt. 11<sup>b</sup>, v. לונבית.

**לוע** m. (b. h. לוע, or לוע, cmp. לוע, a. לוע) jaw. Gen.

R. s. 81; Yalk. Prov. 959 (ref. to לוע, Prov. XX, 25) אורל who chews sacred things with his jaw. Ib.; Snh. 58<sup>b</sup> (ref. to Prov. I. c.) וכו' לוע he who strikes an Israelite's jaw, is regarded as if striking the Shekhinah.

**לוע** ch. same. Targ. O. Deut. XVIII, 3 (Y. לוע, h. text לוע).

Targ. I Sam. XVII, 35; a. e.—Sabb. 54<sup>b</sup> (expl. סול) בר ל' Ms. M. (ed. בר ל', v. Rabb. D. S. a. l. note) a bandage or bar under the jaw to prevent friction. Ib. 67<sup>a</sup>, v. חזר. Snh. 18<sup>b</sup>; Y. ib. I, 18<sup>c</sup> bot. לוע, v. ריח.

**לוע**, v. preced.

**לוע**, v. לוע.

**לוע** m. (cmp. לופת) lof, a plant similar to colocasia,

with edible leaves and root, and bearing beans. [It is classified with onions and garlic.] Peah VI, 10. Shebi. V, 2 וכו' הל' וכו' he who puts lof in the ground for preservation in the Sabbatical year. Y. ib. 35<sup>d</sup> bot. [read:]

so much about lof; how about onions? (Answ.) וכו' הל' וכו' the same law applies to lof and to onions. Ib. (ref. to Mish. 3) בעלי ל' שומה וכו' the Mishnah speaks of leaves of the wild lof, i. e. lof trained for the leaves. Ib. VII, 1 השומה the (edible) leaves of the wild lof; ib. 2 עקר ל' הש' the (inedible) root of &c. Sabb. XVIII, 1 וכו' permits the handling of (the beans) of lof, because it may be used as food for ravens. Tosef. Maasr. III, 10 גמור הל' (ed. Zuck. lof preserved in pits, v. supra. Y. Erub. III, beg. 20<sup>c</sup> וכו' הל' the bean of the lof and of the colocasia (not eaten raw), a. fr.

**לופ** (cmp. לופת) to join. B. Bath. 4<sup>a</sup> bot. אחי חבריה (ל' ליה חבריה) and join (a front) to the hedge (v. לופת).—Part. pass. לופת, pl. לופת, לופת, לופת. Hull. 11<sup>a</sup> וכו' when it remains joined (to the body), opp. חרוך לגמרי. Ib. 107<sup>a</sup> לופת (fr. לופת) the waters are considered as connected. B. Mets. 100<sup>b</sup> ברלופת Ar. (ed. ברלופת, corr. acc.; Ms. M. ברלופת, Ms. H. a. oth. ברלופת, v. Rabb. D. S. a. l. note) when the goods are not yet cut. Shebu. 43<sup>a</sup> ברלופת (Ms. F. ברלופת, v. Rabb. D. S. a. l. note 5) when the girdle consists of pieces sewed together.

**לופ** m. pl. (לופת) place of coupling, border (= b. h. לופת). Targ. O. Ex. XXVI, 4 (Y. לופת); Y. a. O. ib. XXXVI, 11, sq.; a. e.

**לופ**, v. לופת.

**לופ**, בר ל' pr. n. m. (prob. corresp. to Joviani, cmp. לופת Bar Lufiani. Esth. R. to I, 4. Cmp. לופת).

**לופ** (לופת) m. (cmp. לופת) one having thick and connected eye-brows. Bekh. 44<sup>a</sup> לופת (Ar. לופת, v. Koh. Ar. Compl. s. v. note); Tosef. ib. V, 9 לופת ed. Zuck. (Var. לופת, v. לופת).

**לופ**, v. לופת.

**לופ**, v. לופת.

**לופ** (לופת) m. (prob. corrupted fr. λοχσοφόρος or δορυφόρος; cmp. לופת) spear-bearer, guardsman, satellite. Num. R. s. 10 וכו' הל' וכו' and the guardsman came and arrested them (the revellers).—Pl. לופת, לופת. Gen. R. s. 61 (ref. to Gen. XXV, 3, which verse must be inserted in the Midrash text.) [read:] א'ג ראינו מחרמין ואמרין תגרינ' ל' ורישי אומתא שמוה although they render (the words ashshurim &c.) by 'merchants', 'satellites' and 'chiefs of tribes', yet they are all names of tribes; Yalk. Chron. 1073; v. לופת. Pesik. V'zoth, p. 196<sup>b</sup> רמז ללופתין שלו he motioned to his guardsmen, and they stabbed him; Yalk. Deut. 950 ללופתין (corr. acc.); Yalk. Sam. 151 ללופתין (corr. acc.).

**לופתא** f. pl. (v. לופת) couplings. B. Bath. 6<sup>a</sup> וכו' בקרנא וכו' (Ms. M. בקרנא וכו' בקרנא, read בקרנא) if a neighbor built against the party wall in an angle and joined his wall

to it with couplings; [Ar. ובקרן זיית if a neighbor joined a previously erected structure to the party wall or built against the latter in an angle].

**לויץ** (b. h.; cmp. לוי IV) to talk, esp. to scorn, scoff. Ab. Zar. 18<sup>b</sup> (ref. to Ps. I, 1) אם ישב סופר ללויץ if he sits (with scorn), he will finally scoff; and if he scoffs, the Scripture says of him &c.; Midr. Till. to Ps. I, 1.

**Hif. הלץ** 1) (with אחר) to talk behind a person, sneer, deride. Ex. R. s. 52 beg. דרו קלוצין אחריו they derided him (Moses); (Yalk. ib. 417 עליו מתלוצצים). Ib. קלוצים (מתלוצצים); a. e.—2) (with בעד) to speak in behalf of; to defend; to interpret.—Gen. R. s. 91 (ref. to Gen. XLII, 23) המלץ זה מנשה 'the interpreter' that means Manasseh.

**Hithpol. התלוצץ** to talk frivolously, make light of, scoff. Ab. Zar. l. c. כל המתלוצץ ויסורין יב' whoever speaks frivolously will be visited with suffering. Ib. (in Chald. dict.) I beg you תתלוצצו not to scoff. Kidd. 81<sup>a</sup> הוה רחוק (Rashi: בעבריה) מתלוצץ בעוברי עברה (Rashi: of sin) (spoke as though temptation could never have power over him). Yalk. Ex. l. c., v. supra. Midr. Prov. to I, 6, v. קלוצה; a. e.

**לוק**, v. לקק.

**לוקו**, Ruth R. to II, 7, v. ליקטא.

**לוקומינינמים** m. pl. (locum tenentes) *lieutenants, viceroys*. Midr. Till. to Ps. CXLIX [read:] יב' מלך ב'ר' יש ל' a human king has a *dux*, has governors. [Our w. is a gloss to a word in the text which is now missing, prob. קשנים.—Editions vary between לוקינמינמים &c. V. Mus. s. v. in Ar. ed. Koh.]

**לוקוס** m. 1) (λύκος) *wolf*, an opprobrious epithet of the altar. Succ. 56<sup>b</sup>; Tosef. ib. IV, 28 לוקוס ed. Zuck. (corr. acc.); Y. ib. V, end, 55<sup>d</sup>.—2) pr. n. m. לוקוס, לוקוס, לוקין read לוקינמים *Lucius*, v. לוקינמים.

**לוקטא** m. (לקט) *picking, pinch*; ל' in small quantities. Lam. R. to I, 1 (דעיר) ל' לא ירחב לי ל' (Ar. קטפסא q. v.) wilt thou not sell me (pepper) at retail?—Ruth R. to II, 7 (expl. שבתה חבית מעט, ib.) [read:] חפשה לוקטא she took up a small quantity (of the ears) for her who was in the house (Naomi), who was looking out for her.

**לוקמו**, Gen. R. s. 61 ל' ודיכן הוא Ar., read with Yalk. ib. 110 ודיכן שער שילוח וכו' (ed. ודיכן הוא נותן לבני קטורה).

**לור' לוקניא' לוקניא'** m. pl. (λευκόιν) *a flower of the genus leucoium, snow-flakes*. Bekh. 45<sup>b</sup> a man cried out, לוקניא' מאן בשי ל' ואשתה חורר (Rashi לוקניא' v. next w.) who wants to buy *leucoiums*?, and it was found to be white flowers (snow-flakes). [Rashi: white lambs.] V. לוקן.

**לוקין**, v. לוקן.

**לוקים**, v. לוקס.

**לוב' לור' לוקן** m. (a denom. of λεύκη, a kind of

elephantiasis) *one who is white-spotted in the face*. Bekh. VII, 6 לב' ed. (Rashi 'לור'; ib. 45<sup>b</sup> expl. חורר (from analogy with לוקניא' v. preced.); Tosef. ib. V, 9 לוקין (read 'לור'). Tosef. Ber. VII (VI), 3 לוקין ed. Zuck. (Var. 'לוקין'); Y. ib. IX, 13<sup>b</sup> bot. 'לור'; Sifra Emor, Par. 3, ch. III 'לב'; Ber. 58<sup>b</sup> לור' (Ms. M. לור', corr. acc.).

**לוקניתא**, v. לקניתא.

**לורמא**, v. לקרמין.

**לונש** (b. h.) to knead. Sabb. VII, 2 קנש he who kneads (on the Sabbath). Y. ib. VII, 10<sup>b</sup> bot., a. fr. לונש משום ל' is guilty of an act coming under the category of kneading (v. בילוס). Pes. 30<sup>a</sup>, a. e. אין לונש את רב' you must not knead dough (of bread) with milk; a. v. fr.—Part. pass. לונש, fr. לונשה. Y. Sot. IX, 24<sup>b</sup> bot. ל' ברבש וכו' kneaded with honey and cream (Bab. ib. 48<sup>b</sup> שנילונשה וכו' (דומה ל' ברבש וכו')).

**Nif. נילוש** to be kneaded. Pes. 35<sup>a</sup> נילוש, נילוש וכו' dough kneaded with wine, oil or honey. Sot. 48<sup>b</sup>, v. supra. Men. V, 2 (55<sup>a</sup>) נילוש בפורשין (Bab. ed. נילוש) must be kneaded with tepid water; a. fr.—Yalk. Prov. 959 (etymol. of לונש) שברשו של אדם נלוש בשיניו (not בולש) man's flesh is kneaded between his (the lion's) teeth; Ab. d'R. N. II Vers. ch. XLIII (ed. Schechter, p. 122) שחבל נלושין בפי כמין בצק (נעשין).

**לונש** ch. same. Targ. O. Gen. XVIII, 6. Targ. Hos. VII, 4 נילוש, נילוש ed. Lag. (oth. ed. נילוש) from the time of kneading.—Part. pass. לונש. Targ. O. Num. XI, 8 (h. text לונש).—Pes. 36<sup>a</sup> לא תלונש לי רב' do not knead (the bread on Passover) for me with &c. Pesik R. s. 22 לונש אולת אולת מליש וכו' went to knead (and bake her bread) at her neighbor's; Lev. R. s. 6 למילש; a. e.

**לונות, לונת** (v. לונת, פונת) unto; with. Targ. Gen. II, 19 לונת (constr.); a. v. fr.—With suff. לונתי, לונתך &c. unto me, unto thee &c. Ib. XXXIX, 15, sq. (h. text לונתך); a. v. fr.—לונת from the presence of. Targ. Ex. IX, 33; a. e.—B. Kam. 111<sup>b</sup>; B. Mets. 62<sup>b</sup> bot. נפק לונתי... when I die, R. O. shall come to meet me; a. fr.

**לונ**, v. לקו.

**לונא'**, to slip, move. Targ. Prov. IV, 21 נלון Ms.; v. נלל, נלל.

**לונבו**, v. לקבו.

**לונ**, v. לקו.

**לונות** f. (b. h.; לונ IV), constr. לונת evil talk. Yeb. 24<sup>b</sup>; Keth. 22<sup>b</sup> (quot. fr. Prov. IV, 24).

**לח** m. (b. h.; לחח to be sticky, sappy, fresh) moist, green, fresh; liquid; opp. רבש. Dem. II, 3 לח ורבש either fresh or dried fruits. Ib. 5 ובלח דינר in selling fresh fruits (or liquids), a denar's worth is wholesale; Y. ib. II, end, 23<sup>a</sup> נחנו רמים ללח וכו' for fresh fruit they adopt the standard of value, for dried that of quantity (cmp. ליפא); Tosef. ib. III, 12 ובלח דין ובלח for liquids the standard is a *Hin*. Gen. R. s. 79, beg. (play on לח, Job V, 26) רבא לח וכו'.

thou shalt die in the possession of vigor (cmp. Deut. XXXIV, 7); a. fr.—*Fem.* לחה. Sabb. 49<sup>a</sup> לח כסוח ל' a moist garment; a. fr.—*Pl.* לחות; לחות; לחות. Ib. מחמת עצמן ל' naturally moist, לחות רבר אחר moist through some incident. Y. Ber. I, 2<sup>c</sup> bot. לח דרו שמים ו' the heavens were liquid . . . , and on the second day they congealed (v. גל); Gen. R. s. 4, beg. לח דרו מעשרהם (corr. acc.); a. fr.—*V.* לחה.

לח m., v. לחה.

לחח v. לחה.

לחח f. (b. h. לח; v. לח) moisture, secretion.

Sifrē Deut. 357 (ref. to Deut. XXXIV, 7) לחה לא נס לחה א"ת לא נס לחה read not, 'his moisture (vigor) had not failed' but 'was not failing now' (that he was dead) (i. e. נס not meant for the perfect tense but for the partic. present), whoever touched Moses' body, felt moisture burst forth from it in all directions; Yalk. ib. 963. Shebi. II, 1 לחה עד שחלה הל' until the moisture in the ground is gone; Y. ib. 33<sup>c</sup> לח מאן חנה what Tannai is it that makes moisture a condition?—Sabb. 107<sup>a</sup> לחוצה לה' סרוחה ממה to let the pus escape. Makhsh. VI, 7 לחה ill-smelling moisture (purulent substance); a. fr.—Trnsf. לחה (product of) ill-smelling secretion, i. e. man. Cant. R. to VII, 9 לח אי רשע ל' Oh, thou wicked mortal! Ex. R. s. 20; a. e.

לחח v. לחה.

לחח adv. (v. לח) 1) singly, separately, only.

Targ. Ex. XXVI, 9 (h. text לח). Targ. Gen. VI, 5 (h. text לח) a. v. fr.—Taan. 21<sup>b</sup> לח גברי ל' ונשי ל' the men separately and the women separately. Ber. 2<sup>b</sup> לח ורחק לח שיעורא there is a separate (different) standard of time for the poor man (when he goes to his meal) and another for the priest (when he goes to eat Trumah), opp. לח שיעורא the same time. Hull. 55<sup>a</sup> לח ורחק לח ריבב לח a perforated milt is one thing, and a removed one another (the laws are different); a. fr.—With suff. לחח, לחח for, by myself, לחח for, by thyself &c. Targ. Num. XI, 14. Targ. O. Ex. XVIII, 14 לחח; Y. לחח; a. fr.—B. Kam. 38<sup>a</sup> לחח לנביא Ms. M. (ed. לחח גביה, corr. acc.) he went to him by himself. Men. 38<sup>a</sup> לחח כל חר לחח each for itself (one independent of the other), opp. לחח both combined as one; a. fr.—(= h. וכלבד, Y. Ber. I, 3<sup>d</sup> top לחח וכלבד לחח provided that he does not do &c., v. לחח. Y. Peah I, 16<sup>b</sup> bot. לחח לחח provided that he does not return to it (his sin); a. fr.—2) (v. לחח) jointly, also (h. לחח). Targ. Ps. LII, 7. Ib. CXIX, 23 Ms. (ed. לחח); ib. 24. Targ. Job XXVIII, 27; a. e.

לחח v. preced.

לחח v. לחח.

לחח m. (v. לחח) 1) flaming, red. Targ. Y. Gen. XXX, 32, sq. a. e. (O. לחח, h. text לחח).

לחח I (b. h.) pr. n. pl. Lchi (v. next w). Gen. R. s. 98.

(ref. to Jud. XV, 19) לחח the name of the place was L.

לחח II, לחח m. (b. l.; לחח; cmp. לחח) [joint,] 1) jaw. Tanh. Ki Thissa 18 לחח שריעתן כל' the tablets are called לחח, because they must be studied with weariness of the לחח (jaw).—Du. לחח. Erub. 54<sup>a</sup> (play on לחח, Ex. XXXI, 18) לחח אם משים אדם לחח כאבן ו' Ms. M. (v. Rabb. D. S. a. l. note) if one will make his jaws as (untiring in repeating lessons as) a stone &c. Cant. R. to IV, 15; ib. to V, 12 (ref. to ib. 13) לחח עד שחלה הלכה ורצאה כמין לחח one scholar inserts one thing, another another thing, until the halakhah (decision) comes forth like jaws (well adjusted). Sabb. 57<sup>b</sup> (expl. סריבטין, ib. VI, 1) לחח לחח ed. (Ms. M. לחח לחח) ornaments of the head which hang down so as to reach her cheeks. Y. Taan. IV, 68<sup>d</sup> bot.; Lam. R. to II, 2 לחח עשבים בחח grass will grow through thy jaws (thou shalt be dead and buried), and the son of David shall not yet have appeared. Tosef. Ohol. I, 6 לחח עמון (ed. Zuck. לחח) and the jaw-bones count among them. Hull. X, 1; a. fr.—2) various objects resembling a jaw, or attached to another object; a) that part of the bridle which encompasses the jaw. Kel. XI, 5.—b) the cheek-pieces of a casque. Ib. 8 (v. Maim. comment. ed. Dehr.).—c) inserted sticks, with which the plough is guided. Ib. XXI, 2.—Esp. 3) לחח, a stake fastened in the ground by the side of a wall, serving as a mark or as a fictitious partition (enclosure) for the purpose of enabling the inmates of an alley to move objects, on the Sabbath, within the space thus enclosed (v. לחח). Erub. 12<sup>b</sup> לחח לשם לחח לחח a לחח is to serve the place of a partition (palisade), contrad. לחח לחח a mark to distinguish the alley from the public road. Ib. I, 2 לחח לחח the means of fitting an alley for movements on the Sabbath . . . are a stake and a beam on top; לחח לחח R. E. says two stakes. Ib. 6 לחח לחח the stakes about which they speak must be ten hand-breadths high &c. Ib. 15<sup>a</sup> לחח לחח a pole put up accidentally (not with the intention of making it a Sabbath mark) . . . serves the ritual purposes of a לחח. Ib. 12<sup>b</sup> לחח לחח if the alley has been made available for Sabbath movements by means of a לחח; a. v. fr.

לחח ch. same, 1) the cheek-piece of a bridle.—Pl. לחח. Hos. XI, 4 לחח לחח ed. (ed. Lag. לחח לחח; oth. ed. לחח לחח, omitting the suffix) lengthening (loosening) their bridles (h. text לחח).—2) stake as a Sabbath mark; לחח, v. preced. Erub. 15<sup>a</sup> לחח לחח the לחח had fallen over.—V. לחח.

לחח adv. (לחח, cmp. Aeth. la-ha-ya to be beautiful; cmp. לחח) very well, all right. Targ. Ruth III, 13.—Gitt. 67<sup>b</sup> bot. לחח לחח said he to him, Very well (do so). Erub. 15<sup>a</sup> לחח לחח as regards grain stacks, very well (they may have been so arranged on purpose); a. fr.

לחח לחח f. pl. (v. לחח) 2) palisades, whence לחח לחח = לחח (מואב) = לחח לחח (Fort of Moab). Targ. O. Num. XXI, 15 לחח לחח; Y. לחח. Ib. O. 28 לחח לחח

מואב (Y. II כ' קרתהון וכו'). In gen. fortresses. Targ. Esth. IX, 27.

לחיה, v. לחה.

לחיה, v. לחם.

לחיה f. (לחך) *licking, lapping* (of flames). Y. Hag. II, 77<sup>b</sup> bot. ודיחה האש מלחכת אותן כלחיה מסיני flaming tongues lapped them (the words) as they were lapped when coming down from Sinai.

\*לחיה f. (v. next w.) *maid-servant*. — Pl. לחיות. Ex. R. s. 40, end; (Tanh. Ki Thissa 13 שפחות).

לחיה (לחיה) f. (לחך, cmp. ליה, to join; cmp. II) 1) *concubine* (=h. פלגש, 2) *maid-servant* (=h. אמה). Targ. O. Gen. XXXV, 22 (some ed. לחה... ). Targ. Jud. VIII, 31; a. e. — Pl. לחיה, לחיה. Targ. I Kings XI, 3. Targ. O. Gen. XXV, 6. Targ. Y. ib. XX, 17. Targ. Job XIX, 15.

לחיה, v. לחש.

לחיה f. (לחש II) 1) *whisper; spell, charm*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. לחשים, Is. III, 20) קרשייא דבר שהוא נחת where the whispering for charming purposes is done (the ear). — in a low voice. Gen. R. s. 3, beg.; a. fr. — [Y. Ber. I, 3<sup>d</sup> top, v. לחש]. — 2) *hissing* (of the serpent), *emission of venom*. Ab. II, 10, לחיה לחיה their (the scholars') hissing is that of &c.; Num. R. s. 3, beg. — Trnsf. *invidious talk, tale-bearing, insinuation*. Pes. 57<sup>a</sup> אורי לי מלחישתן Tosef. Men. XIII, 21 woe to me on account of their talk; Tosef. Men. XIV, 3; Sot. 47<sup>b</sup> בדון לחיה those influencing the court by means of secret talk or insinuations.

לחיה (b. h.) *to lick, lap* (cmp. לחה). Y. Meg. I, 71<sup>c</sup> bot. לחיה בשונו ודיח he licks it (the ink) off with his tongue (from the interspaces of the letters) so that the Divine Name remains intact. Hull. 142<sup>a</sup> פה... רלחיה Oh that the mouth which gave forth pearls must now lick dust!; Kidd. 39<sup>b</sup> לחיה (Pi.). Esth. R. to IV, 15 לחיה כי לחיה for I should have been willing to lick the shoe of his (Haman's) foot; a. e.

Pi. לחיה same, esp. (of lapping flames) *to lick up, dry up, make glowing*. B. Kam. 6<sup>a</sup> לחיה נירו (Rashi לחי) it (the fire) lapped his neighbor's ploughed field. Gen. R. s. 4, beg.; Yalk. Job 914. Y. Hag. II, 77<sup>b</sup> bot. לחיה, v. לחה. (Ruth R. to III 13 מלחיה).

לחיה ch. same. Targ. I Kings XXI, 19 (h. text לקח). Ib. XVIII, 38. Targ. Mal. III, 19 לחיה ed. Lag. (some ed. לחיה Af.; h. text לחש, v. preced.); a. e. — Ab. Zar. 28<sup>a</sup> לחיה לחיה they burned (cauterized) his shoulder (to get the poison out)..

Pa. לחיה same. Targ. Jud. VII, 5. Targ. Is. LXIV, 1; a. e. — Pes. 49<sup>a</sup> מלחיה פינכי dish-licker.

לחיה m. (לחח, v. לח) *moisture*. Cant. R. to II, 1 כבר לחיה there is still some moisture in it; (Midr. Till. to Ps. I לחיה). — V. לחיה.

לחיה ch. same. — Pl. לחיה. Y. Ab. Zar. II, 42<sup>a</sup> לחיה if it gives out juice.

לחיה f. same, *moisture, juice; vitality*. Gen. R. s. 48 לחיה זקנה שיש בה לחיה (Ar. לכלוכיה) old age combined with vitality. Ib. s. 81, beg. (ref. to וינקחו Job XIV, 7) עדיין לחיה של וכו' that means his vitality. Snh. 49<sup>a</sup> לחיה של וכו' David was yet in full vigor. Ib. 92<sup>b</sup> (ref. to Ez. XXXVII, 4; 11) 'dry bones' are men מצוה לחיה in whom there is no sap of good deeds; Sot. 46<sup>b</sup> bot.; Yalk. Kings 226; a. e. — [Cant. R. to I, 6 לחיה, read: לחיה].

לחיה ch. same. Y. Ab. Zar. II, 42<sup>a</sup> לחיה אסורה לחיה the juice (brine of fish prepared by gentiles) is forbidden.

לחיה m. (לחך) *lapping with the tongue into the mouth*. Lev. R. s. 22; Pesik. Eth Korb., p. 58<sup>a</sup>; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Job 926; Tanh. Pinh. 12 [read:] לחיה לחיה כרי לחיה (not לחיה לחיה) is there in them (the waters of the Jordan) enough (for the Behemoth) for a lapping? [or לחיה לחיה לחיה and there is just enough for etc.] — Ib. לחיה לחיה (כרי לחיה לחיה) there is not enough &c.

לחיה (redupl. of לחה, v. לח) *to moisten*. Nithpa. לחיה לחיה to be moistened. Gen. R. s. 36 (expl. ששבירי לחיה לחיה הארמה since for his sake the ground became moist again (cmp. Gen. R. s. 33, end, quot. s. v. ריר). Y. Sabb. IV, 6<sup>d</sup> bot. רירי לחיה dry (plants) which have been moistened again, opp. לחיה מוחם עצמן, v. לח.

לחיה ch. same. Gen. R. s. 41 (expl. מיגיד, Is. LI, 23) לחיה לחיה אילין רמגיגין מחיה לחיה (some ed. לחיה לחיה) those who make thy wounds flow, who moisten thy wounds, v. לח.

לחיה I (cmp. לחה, to join, or to be joined, be inserted. Hif. לחיה לחיה to fit, insert; to tenon. Y. Sabb. XII, 13<sup>c</sup> לחיה לחיה he who inserts the shutters (of a shop); Y. Bets. I, 60<sup>c</sup> החלום (corr. acc.). Cant. R. to V, 12; ib. to IV, 15, v. לחיה. Lev. R. s. 3 (ref. to the harmonious parallelism of Is. LV, 7) לחיה לחיה נסרים ומריבין as one fits (with tenon and mortise) two boards and glues them to one another; v. לחיה לחיה (leave out לחיה לחיה, v. Ar. s. v. מלח) as one inserts two legs of a bedstead.

לחיה II (b. h.; v. preced.) *to join*. Nif. לחיה (cmp. use of לחיה Nithpa.) לחיה לחיה (hostile) contact, to battle; with לחיה of person, to assist, battle for. Mekh. B'shall. 2 (ref. to Ex. XIV, 14) לחיה לחיה לא לחיה לחיה not only this time will he assist you, but he will always battle against your enemies. Tanh. Masé 6 כשהלך לחיה בירשאל when he (Sisera) went to war against &c. Ib. Vayera 7 (ref. to בלחיה Job XX, 23) לחיה לחיה על החלחום שחיו לחיה לחיה for the battles which they fought against the Lord; a. fr.

Hithpa. לחיה לחיה לחיה לחיה to contest, dispute. Y. M. Kat. III, 81<sup>d</sup> לחיה לחיה לחיה לחיה if scholars are at variance with

one another, what concern is it to you? (B. Mets. 59<sup>b</sup> 'מנצחים זה את זה).

**לָחֶם** m. (b. h.; fr. לחח to *chew*, v. Ges. H. Dict.<sup>10</sup> s. v. *food, bread*; [Arab. *meat*]. Ber. V, 1 the benediction over bread (פַּת) reads: 'וְכִי תֵאָכְלוּ מִלֶּחֶם הָאָרֶץ' who makest food grow out of the earth; ib. 37<sup>b</sup>. Men. XI, 1 שְׂרֵי הָלֵךְ (sub. בכורה) the two loaves of bread (Lev. XXIII, 17). Ib. לֶחֶם הַפָּנִים the show-bread (on the table of the Sanctuary); a. fr.—Trnsf. *tribute, tax, salary* (cmp. annona). Ruth R. to II, 14 מַלְכוּת שֶׁל לֶחֶם that is (thou shalt partake of) the royal maintenance. Zeb. 85<sup>a</sup>; Meil. 7<sup>b</sup> מִזְבֵּחַ שֶׁל לֶחֶם the tribute belonging to the altar (cmp. Lev. XXI, 6; 8; Neh. V, 14).—Pl. לֶחֶמִים. Y. Hag. III, end, 79<sup>d</sup> שְׁנֵי לֶחֶם two sets of show-bread, opp. לחם אחד.

**לֶחֶם לַחִים, לָחֶם** ch. 1) same. Targ. Gen. XIV, 18. Ib. XLIII, 31; a. fr.—Snh. 100<sup>b</sup> (from Ben Sira) אִם יֹאמַר אִישׁ בְּמָה יֵאָכֵל לֶחֶם if a man says, 'wherewith shall I eat bread (to season it)?', take the bread from him. Ab. Zar. 35<sup>b</sup> לֶחֶם דְּרֵמָא (Ms. M. נַחֲמָא) bread baked by gentiles, v. Ber. 42<sup>b</sup> נִיזֵיל וְנִסְכֵּל לֶחֶם (Ms. M. נַחֲמָא) let us go and dine at a certain place; a. fr.—2) *meat, flesh*. Ex. R. s. 42 (ref. to לחם, Zeph. I, 17) לֶחֶם לְבִשְׂרָא in Arabia they call meat *lahma*.

**לֶחֶם לַחִים** m., **לַחִים** f. (= בית הלחמי) of *Bethlehem*. Tosef. Kel. B. Mets. VII, 1; Bekh. 22<sup>a</sup> הַחִבִּית הַלֵּל Bethlehem wine jug.—Pl. לֶחֶמִיּוֹת. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

**לֶחֶם מִנִּית** f. pl. (denom. of לָחֶם) a sort of bread offered as *dessert, wafers*. Ber. 42<sup>a</sup> (Ms. F. לחמנאה).

**לֶחֶם נֶחֶם, לֶחֶם נֶחֶם** v. sub. לָחַח.

**לָחַץ** (b. h.) to *squeeze; to force, press*. Kidd. 22<sup>a</sup> (ref. to Deut. XXI, 12) 'thou shalt bring her to thy house' מִלְמַד בְּלֶחֶץ this intimates that he must not urge her (to yield to him) during the war. B. Mets. 59<sup>b</sup> וְהַלּוּחֶצוֹ and he who presses him (the stranger), contrad. דְּרוּקִים.—Part. pass. לָחוּץ, pl. לְחָצִים. Num. R. s. 11 מְדֻכָּח וְלֶחֶץ pushed and pressed.

**לָחַשׁ** I (cmp. לָחַץ, לָחַץ) [to *lick*,] to *flame, glow* (of coals), opp. יָבֵשׁ. Pes. 75<sup>b</sup> (ref. to אֵשׁ, Lev. XVI, 12) גַּחְלֵי יִבֹּל עֲרֻמָּתָא... הא ציצד מביא מן הלוחשוה I might understand dying coals, . . . ; by *esh* I might understand a flame; . . . how is it now (that it reads גַּחְלֵי)? He takes from among the glowing coals; Y. Yoma II, end, 42<sup>a</sup>; Sifra Aḥārē, Par. 2, ch. III; a. e.

**לָחַשׁ** II (b. h.; cmp. נָחַשׁ, נָחַשׁ) to *whisper*. Ber. 22<sup>a</sup> לָחַשׁ לֵרֵךְ said it in a whisper to R. A.—Esp. to *whisper an incantation, to charm*. Snh. X, 1 (90<sup>a</sup>) דְּלוּחָשׁ he who mumbles over a wound reciting the verse (Ex. XV, 26) &c. Ib. 101<sup>a</sup> לָחַשׁ לְחַיִּיתָּךְ you may whisper a charm over bites of serpents and scorpions over the Sabbath; [Rashi: charm serpents &c. to make them innocuous]. Y. Sabb. XIV, 14<sup>b</sup> bot. לָחַשׁ לְעֵינֶיךָ you may cure by charm a sore eye &c.; a. v. fr.

**Pi. לָחַשׁ** same, 1) to *whisper, hiss* (of the serpent); to *inform*. Tanh. Vaëra 4 (ref. to Ber. V, 1, v. פָּרִיחָה) וְכִי הִנָּחַשׁ מְלָחֵשׁ אֶת הַמַּלְכוּת מְלָחֵשׁ וְכִי הִנָּחַשׁ אֶת הָאָדָם בְּבֵית הָאֲסוּרִין (the serpent hisses and kills, so does the (Roman) government hiss (inform) and kill; [read:] בְּבֵית הָאֲסוּרִין the same (officer) puts a man in prison and the same informs against him and puts him to death; Ex. R. s. 9.—Tanh. Balak 14 מְלָחֵשִׁין אַחֲרָיו בִּרְדָּךְ they (the demons) repeat after him in a low voice, Blessed be the name &c.; Num. R. s. 20; a. e.—Trnsf. to *incite, mislead*. Ber. 7<sup>b</sup>; Meg. 6<sup>b</sup> לִמְרֹךְ וְכִי וְאִם לִמְרֹךְ אִם לִמְרֹךְ אִם לִמְרֹךְ and if one mislead thee saying &c.; Gitt. 23<sup>b</sup>. Num. R. s. 4 וְכִי מִי לִחָשׁ שְׂדֵהוּרָא who told thee that the Lord discharged the first-born (in disgrace) &c.?—[Erub. 91<sup>a</sup> מִי לִחָשׁ, read אֲחֵרִי כִּי, as ib. 74<sup>a</sup>, v. Rabb. D. S. a. l. note 90.]

**Nif. לָחַשׁ** (with ל) to *be hissed at, be incited*. Koh. R. to X, 11 וְכִי לֹא אֵין הִנָּחֵשׁ . . . אֵין הִנָּחֵשׁ no serpent bites unless it is set on from above; וְכִי לֹא אֵין הִנָּחֵשׁ nor does government persecute a man, unless it is set on from above.

**לָחַשׁ, לָחַשׁ** ch. same, to *whisper, charm*. Targ. Y. Gen. XI, 28.—Y. Sot. I, 16<sup>d</sup> bot. מְלָחֵשׁ לְעֵינֶיהָ דְּרִיחַ . . . מְלָחֵשׁ let any woman that knows how to cure a sore eye by charm, come forth and charm for me. Ib. גְּרִמִּיךְ עֲבֹד גְּרִמִּיךְ act as if you were charming to him and you may spit into his eye; Num. R. s. 9; Lev. R. s. 9.—Y. Sabb. XIV, 14<sup>d</sup> bot., a. e., v. infra; a. fr.

**Pa. לָחַשׁ** same. Targ. II Sam. XII, 19.—Y. Ber. 1, 3<sup>c</sup> bot. גַּחְלֵי וְנִחְשִׁין bending and whispering (a prayer).

**Ithpe. לָחַשׁ** 1) to *be whispered to, be relieved by a whispered charm*. Yoma 82<sup>b</sup> [read:] לָחַשׁ לָחַשׁ לָחַשׁ לָחַשׁ let her whisper to her that to-day is the Day of Atonement. They did whisper to her and she was relieved (of her morbid appetite); [Ms. O. וְאֵלֶּיָּהּ וְהָעֶמְרִי and the embryo in her womb was quieted; v. Rabb. D. S. a. l. notes 10 a. 20].—2) to *listen*. B. Mets. 59<sup>a</sup> [read:] וְהִנָּחֵשׁ and listen, v. גִּיגִי.

**לָחַשׁ** m. (b. h.; preced.) *whisper*.—בִּלְבָבִי in a low voice. Erub. 54<sup>a</sup> הָיָה שׁוֹנֵה בִּלְבָבִי was in the habit of studying in a low voice; (ib. 53<sup>b</sup> bot. גִּרְסֵי בְּלִיחָה). Hag. 14<sup>a</sup> (ref. to לחש, Is. III, 3) וְהָיָה לוֹ סִתְרֵי חוּרָה שִׁתְרֵינִי בִּלְבָבִי (v. Ms. M. in Rabb. D. S. a. l. a. Rashi to Is. I, c.) that is he to whom are handed over the secrets of the Law which are communicated in a low voice (cmp. Gen. R. s. 3, beg.); a. e.

**(לָחַשׁ, לָחַשׁ)** m. ch. same, 1) *whisper*. Y. Ber. I, 3<sup>c</sup> sq. מִדּוּרֵי לָחֵשׁ what means that whisper (what do they pray in a low voice)?—2) *spell, charm, secret art*. Targ. Jer. VIII, 17 ed. Ven. (Bxt. לָחֵשׁ, ed. Lag. לָחֵשׁ; Kimhi לָחֵשׁ).—Pl. לָחֵשִׁין, constr. לָחֵשִׁין. Targ. Ex. VII, 11 (h. text לָחֵשׁ); ib. VIII, 14 (h. text לָחֵשׁ).

**לָחַח**, **Hif. לָחַח** (cmp. לָחַח) to *loll the tongue* (of the dog); to *pant, be exhausted*. Lev. R. s. 13 הַחֲמוֹר מִלֶּחֶךְ הַחֲמוֹר מִלֶּחֶךְ the ass walked (patiently) and the dog panted; Yalk. Hab. 563; Sifré Deut. 343.

**לחח** ch., *Al. לחח* same. [Targ. II Kings IV, 34, sq., v. לחח.]—*Lev. R. s. 13* לחח את טעין מלחחיתו ו' when burdened thou pantest, when unburdened thou pantest.—*Pesik. B'shall. p. 86<sup>b</sup>* לחח מלחחיתו כלבא because a dog (habitually) lolls his tongue; *Yalk. Ex. 227*.

**לחחא, לחחא, לחחא** f. (v. לחחא, לחחא) *the splint-bone, the outer, smaller bone of the leg, fibula*. *Yeb. 103<sup>a</sup>* לחחא דרעגא על לחחא דרעגא Ar. ed. Koh. (Var. לחחא; ed. לחחא) he who walks on his splint-bone (his feet being turned outward so as to form an obtuse angle).

**לחח** v. לחח.

**לחחא** v. לחחא.

**לחחא** v. לחחא.

**לחח** m. (b. h. לחח) *gum-mastich (Ladanum), a resin used as perfume*. *Targ. Gen. XXXVII, 25*.—*Shebi. VII, 6* לחח (Ms. M. לחח; Y. ed. לחח); *Nidd. 8<sup>a</sup>* לחח. [*Maim. a. oth. take our v. for chestnut or hazelnut, whereas the context proves in favor of a resin.*]

**לחחא, לחחא, לחחא** f. (λατομία, lautumiae) *quarry*. *Ohol. XVII, 3* לחחא וח' לחחא לחחא Talm. ed. (Mish. לחחא; ed. Dehr. לחחא) he who starts ploughing from a quarry (where chips of stones, bones &c. are deposited) or from a deposit of bones &c.; *Tosef. ib. XVII, 3* לחחא לחחא ed. Zuck. (read לחחא; ed. לחחא, corr. acc.). [*Comment.: = לחחא לחחא full of bones; but לחחא is the prefix as context proves.*]

**לחחא** v. לחחא.

**לחחא** f. (לחחא) *curse*. *Snh. 48<sup>b</sup>* לחחא דלחחא אביו (Yalk. Kings 172 לחחא) his curse with which thy father cursed him (euphemism for: the curse with which thy father cursed me). *Nidd. 13<sup>b</sup>* לחחא לחחא does the Mishnah (II, 1) mean a law (punishment) or an execration?

**לחחא** (sec. r. of לחחא) *to curse*. *Targ. Jud. IX, 27*. *Targ. Job V, 3*; a. e.

*Pe. לחחא* same. *Ib. II, 14*. *Targ. Jer. XV, 10*; a. fr.

**לחחא** same. *Targ. Gen. V, 29*; a. e.—*Snh. 48<sup>b</sup>*, לחחא לחחא Ber. 7<sup>a</sup> לחחא I will curse him.

**לחחא** v. לחחא.

**לחחא** m. pl. (b. h.; לחחא) *secret arts*, v. לחחא.

**לחחא** v. לחחא.

**לחחא** v. לחחא.

**לחחא** v. לחחא.

**לחחא** v. לחחא.

**לחחא** f. (לחחא) *hammering, furbishing*. *Kel. XIV, 1* (Hai G.: לחחא); *Tosef. ib. B. Mets. IV, 1*.

**לחחא** v. לחחא.

**לחחא** v. לחחא.

**לחחא**, read: לחחא f. (λειτουργία) *public service*. *Tanh. Vašra, ed. Bub., 4*; *Yalk. Ex. 178* לחחא... שבוט the tribe of Levi was exempt from public service in Egypt; (*Tanh. ib. 6* מבוטא פרך).

**לחחא** (b. h.; cmp. לחחא) *to polish*. *Pes. III, 4 (48<sup>b</sup>)* לחחא לחחא (Y. ed. לחחא) if the dough shows evidence of rising, let her polish it by means of cold water (slap the dough with hands dipped in cold water); *Y. ib. 30<sup>b</sup>* top. *Gen. R. s. 23*.

**לחחא** ch. same, *to polish, sharpen*. *Targ. Gen. IV, 22 Levita.*—*Targ. Prov. XXVII, 17*.—*Part. pass. לחחא*. *Ib.*

**לחחא**, not. Y. Maas. Sh. V, beg. 55<sup>d</sup> לחחא לחחא why do we not say?—*Y. Snh. III, 21<sup>b</sup>* לחחא לחחא for I eat no unclean meat; a. fr.—*לחחא לחחא*, לחחא לחחא, לחחא לחחא, beg. 18<sup>a</sup> לחחא לחחא that I know not how to judge. *Ib. X, 28<sup>b</sup>* לחחא לחחא I will not go. *Ib. לחחא לחחא* and I cannot bear it. *Y. Orl. II, 62<sup>c</sup>* top לחחא לחחא but we do not say so. *Y. Shebi. IX, 38<sup>d</sup>* לחחא לחחא will I not go and make sport of that elder of the Jews?, i. e. I will go &c.; a. fr.

**לחחא**, tail, v. לחחא.

**לחחא** pr. n. m. *Laya*, abbrev. of *Ilai, Hilai* (v. Fr. M'bo, p. 75<sup>b</sup>). *Y. Ber. II, 5<sup>c</sup>*. *Ib. III, 6<sup>d</sup>* top; a. fr.

**לחחא** v. לחחא.

**לחחא, לחחא, לחחא** f. (לחחא, לחחא) 1) *labor*. *Targ. Is. XL, 28* (ed. Wil. לחחא). *Targ. Gen. XXXI, 42* (ed. Berl. a. oth. לחחא).—*Esp. vain labor, vanity*. *Targ. O. Num. XXIII, 21* (Y. לחחא; h. text לחחא). *Targ. Is. X, 1*; a. e.—2) *earning, acquired property*. *Targ. Deut. XXVIII, 33*. *Targ. Ez. XXIII, 29*; a. fr.

**לחחא** heart, v. לחחא.

**לחחא**, Pi. of לחחא, v. לחחא.

**לחחא** v. לחחא.

**לחחא** v. לחחא.

**לחחא** v. לחחא.

**לחחא** m. (variously corrupted; Libycus) *Libyan ass*. *Sabb. V, 1 (51<sup>b</sup>)* לחחא, expl. *ib.* לחחא. *Kil. VIII, 4* (v. Rabb. D. S. a. l. note); *Tosef. ib. V, 4* לחחא לחחא nor must you tie the Lybian ass to camels; *Sifré Deut. 231* לחחא לחחא (corr. acc.). *Y. Kil. VIII, 31<sup>c</sup>* לחחא לחחא some read Nib'd'kos (Numidicus); [read:] לחחא לחחא some read Nib'd'kos (Numidicus); [read:] לחחא לחחא he who reads L. refers to Lubbin (Dan. XI, 43) לחחא לחחא, a gloss; v. לחחא; Y. Sabb.

V, beg. 7<sup>b</sup> (corr. acc.).—Gen. R. s. 98 (ref. to Gen. XLIX, 11) [read:] אחר ל' אחר שכוהו רע אוסרין ל' אחר to carry the fruits of a less fertile vine they harness one ass &c. (v. Keth. 111<sup>b</sup>).

**לבווי, ליברוי** m. (לבה) *blowing, fanning a flame*. B. Kam. 60<sup>a</sup> בלויניו (בלבויניו), v. לבח.

**ליברוי** (read: ליבויא) pr. n. *Libya* in Africa, esp. a district of Northern Africa (*Libyae nomos*) between Egypt and Marmarica. Y. Kil. VIII, 31<sup>c</sup> מל' גרים הבאים מל' proseytes from L.; (Y. Sabb. V, beg. 7<sup>b</sup> מלויבם), v. ליבוי. a. e.

**לב, ליבון** m. (II לבן) 1) *whitening, cleansing*. B. Kam. 93<sup>b</sup> is whitening (the stolen wool) a change (by which the right of paying an indemnity instead of restoring the object is acquired)? Y. ib. IX, beg. 6<sup>d</sup>; a. e. —Pl. *ליבוינים* מל' לב, *the days after menstruation during which white garments are worn while marital contact is still prohibited*. Sabb. 13<sup>b</sup> וכ' ליבויניך וכ' how did he behave towards thee in thy days of white garments?—2) *heating, glowing*. Bets. 34<sup>a</sup> משום ל' רעפים because it resembles the act of heating (new) tiles, v. לבן. —Hull. 8<sup>a</sup>, v. ידיו. Y. Ab. Zar. V, end, 45<sup>b</sup> ל' צריכה (not וחל' requires purification by fire (Num. XXXI, 23); צריך וכ' and the heating must be such as to make sparks come forth &c.; a. e.

**ליבון**, Suh. 106<sup>a</sup>, v. אספר.

**ליבונא** foundation. v. לבונא.

**ליבונא** m. (preced., v. לבן II) *well-balanced form of writing, the Samaritan characters* (v. Geiger Zeitschr. V, p. 117). Snh. 21<sup>b</sup> (expl. עברי).

**ליבולבא, ליבולבא, ליבולבא** v. לבולבא.

**ליבולר, ליבולר** v. לבולר.

**ליבנא** pl. *ליבנין*, v. ליבנא.

**ליבנוס** m. (*Λιβανος*) *Lebanon*, the mountain range on the confines of Syria and Palestine. Targ. Y. I Num. XXIV, 6 (ליב' not).

**ליבנן** v. לבנן.

**ליבנה** m. (libra) *scales*. Y. Sabb. VI, beg. 7<sup>d</sup> מיהן ל' (ליבנה) (Ar. *libra*) to put a pair of golden scales (as an ornament) on her head dress.

**ליברנין** f. (v. *Liburnian* I) *Liburnian ship*. Y. Shek. VI, 50<sup>a</sup> top (Bab. ed. *ליברנין*; Tosef. Succ. III, 8 *ליברני*).

**ליגא** v. ליגא.

**ליגא** v. ליגא.

**ליגונין** Tosef. Kel. B. Mets. V, 13, v. ליגין.

**ליגנא, ליגלוג, ליגלוג, ליגלוג** v. sub.

**ליגנא**, Tanh., ed. Bub., B'resh. 24, v. ליגנא.

**ליד** fut. *ליד*, v. *ליד*.

**לידה** f. (b. h. *לידה*) *birth, giving birth*. Ab. Zar. I, 3 *לידה* birthday. Y. Ber. II, 4<sup>d</sup> top כשנח ויהי ל' *happy he whose time of death is like his time of birth, as when he was born he was innocent &c.* Sabb. II, 6 *בשעת לידתו* (or *לידתו*) in their hour of confinement. Nidd. 29<sup>b</sup>; a. fr.—*לידה* (sub. *לידה*) subject to the laws of cleanness for a woman in confinement (Lev. XII, 2—8). Ib. 23<sup>b</sup>; a. fr.—Pl. *לידה*. Y. ib. III, 50<sup>c</sup>; a. fr.

**לידנא** v. ליגנא.

**לידנא** f. pl., v. *לידנא*.

**לידנא** v. ליגנא.

**לידנא** m. pl. (*Λιβυνοί*) *Libyans*. Targ. I Chr. I, 11 (ed. Lag. *לידנא*, corr. acc.); Targ. Y. I Gen. X, 13 (h. text. *לידנא*), v. ליגנא.

**לידנא** v. ליגנא.

**לידנא** pr. n. m. (*Leonteus*) *Leonti*, name of an Amora. Y. Yeb. IX, end, 10<sup>b</sup>. Y. Sabb. III, 6<sup>a</sup> bot. (Var. *לידנא*, *לידנא*); a. e.

**לידנא** v. ליגנא.

**לידנא** f. (IV *לידנא*) *evil talk, suspicion*. Y. Yeb. III, 5<sup>a</sup> top *לידנא* in order not to give rise to a suspicion about the legitimacy of her children; Y. Gitt. IX, 50<sup>b</sup> top. Ib. IV, 45<sup>d</sup> top *לידנא* (corr. acc.).

**לידנא** v. ליגנא.

**לידנא** v. sub.

**לידנא** v. ליגנא.

**לידנא** v. ליגנא.

**לידנא** v. ליגנא.

**לידנא** v. ליגנא.

**לידנא** m. pl. (perh. a disguise of *לידנא*, or of *לידנא*, v. *לידנא*) *informers or advocates*. Y. Meg. III, 74<sup>a</sup> bot. (in a secret letter) *לידנא* we have won over three informers (or speakers).

**לידנא**, Yalk. Is. 316, read *לידנא*.

**לידנא** c. (*λίτρα*) *Litra*, the Roman *Libra*, a pound; also a measure of capacity (divided into 12 unciae). Tosef. Ter. V, 11; Y. ib. IV, 43<sup>a</sup> וכ' *לידנא* if a person wishes to buy *לידנא* three quarters of a pound, he must not say, weigh for me *לידנא* three quarters of a pound, each quarter separately &c. Y. Ter. X, 47<sup>b</sup> top

לִילִיתָ ch. samè. B. Bath. 73<sup>a</sup>, v. preced.—Gitt. 69<sup>b</sup>  
גִּירָא Rashi (ed. רִלִּיתָ, Ar. (רִלִּיתָ), v. גִּירָא II.



לִימָא, v. אָמַא II.

**לַמּוֹד, לִימוּד** m. (b. h. לָמַד *teaching, learning, study*)  
(interch. with תַּלְמוּד); *training; habit.* Kidd. 40<sup>b</sup> גָּדוֹל שֶׁהֵלֵךְ  
(study is more (than practice), for study leads to practice;  
B. Kam. 17<sup>a</sup>; Meg. 27<sup>a</sup> (Ms. M. תַּלְמוּד). Hor. 13<sup>a</sup> מִשְׁכַּחֲמֵי  
הֵלֵךְ cause man to forget what he has learned; ib.<sup>b</sup>  
לִבּוֹ brings back to recollection the study of seventy  
years. Ex. R. s. 43 לֵשׁוֹן (the root יָרָה in *Hif.*) means  
to teach. Ber. 7<sup>b</sup> מִלְמֻדָּה ... יוֹתֵר גְּדוּלָּהּ the ministrations  
(of the disciples to the doctors) of the Law are more valu-  
able than the direct teaching of it. Tanḥ. Ki Thetsé 1  
רַב מִבְּקֵשׁ לְמֻדּוֹ he seeks for the enjoyments to which he  
has been used and fails to find them; a. fr.—*Pl.* לִימוּדֵיהֶם.  
עֲקָן, v. מִצִּיּוֹן. Snh. 65<sup>b</sup>; Yalk. Deut. 918 (expl. מִצִּיּוֹן,  
who says) לִימוּדָּהּ it is usual for the wheat  
crops to be fine in the ante-Sabbatical years; Tosef. Sabb.  
VII (VIII), 14; Sifrē Deut. 171 לִהְיוֹת יִפְתָּה the ante-  
Sabbatical years are usually good (in crops); Sifra K'dosh.  
Par. 3, ch. VI לִהְיוֹת יִפְתָּה ... לְמֻדּוֹת.

**לִבְמִדְרִין, לִבְמִדְרִין** m. pl. (לְמִדְרָא) [junctions.]  
 1) *mortised shingles or boards* used as frames. Kel. V, 9  
 וְעֵשָׂה לוֹ לִ' an oven which came in parts from  
 the workshop and which (after being put up) was sur-  
 rounded with a frame. Ib. לִבְמִדְרִין ed. Dehr. (oth.  
 ed. לְמִדְרָא) if the frame was removed; Tosef. ib. B. Kam.  
 IV, 12. Ib. VII, 9 לִ' וְכ' . . . אֶת שֶׁל תַּנּוּר a chimney-flue  
 which is lined with boards. Tosef. Pes. VII, 1. M. Kat.  
 II, 2 וְכ' לִ' עֹשֶׂה he makes a frame of shingles and  
 covers the vat that the wine may not get sour; a. e.—  
 2) *a sort of common bread, 'shingles'*. Tosef. Hall. I, 7;  
 Y. ib. I, end, 58<sup>a</sup> עֹשֶׂה לִ' פַּתּוּרָה if he made the 'dog's  
 dough', into 'shingles', it is exempt (from Ḥallah); Ber.  
 38<sup>a</sup> עֹשֶׂה לִ' v. פַּתּוּרָה.

לימיו, לימוך, Tosef. Bekh. V, 9, prob. a. Var. Lect.  
to לויפין, v. לויפין.

לימן, לימן *harbor, v.* לְיָמִין

לימין, Tosef. Dem. III, 12, v. לוימא.

\* **לימצא** (Provençal, corresp. to French limace) *snail*.  
Gen. R. s. 51, beg., a gloss to **כריליר סיליר**, v. **פירנור**.

וְהָיָה לְךָ לְזֵכָר וְלִפְתִּיחַ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ.

לֵרֵךְ, v. לֵרֵךְ.

לִיךְ, Y. Sabb. II, 5<sup>a</sup> ל' . . . ל' מתרכין ל' read: לִיךְ=לִיךְ.

יִי. v. לִיכָה, לִינָא

**לִּיְנַח** f. (I. לָּן) *night-rest, staying over night, lodging*. Y. Maasr. II, 49<sup>d</sup> top לָּן אֵינָהּ טֵבֵל taking a night-lodging (on the road to Jerusalem) does not make Tebel (v. מִלֵּל II). Ib. לְשִׁבְתָּהּ לָּן בֵּין מָה why should there be a distinction between a night-rest and a day-station?—Ib. אִם מְגֻלָּל אִם בָּל one has to put up with a night's lodging (cannot help

taking it and is contented with an improvised meal) &c., v. גָּלַל. Hull. 91<sup>b</sup> ל' רופא בלא צדק. this righteous man (Jacob) has come to my lodging place (Beth El), and shall he be suffered to go without the hospitality of a night's rest?—Y. Sot. II, 18<sup>a</sup>, a. fr. נסלך בל' become unfit for use by being kept over night. Ex. R. s. 1; a. fr.—Gen. R. s. 60 (ref. to ללך, Gen. XXIV, 23, a. fr., ib. 25) ל' ליתור אורי. lodging for one, for many.—Pl. ליתור אורי. Num. R. s. 12, beg. (ref. to ורלך, Ps. XC, 1) שן שם הרבה (where he (Moses) lodged many nights (Ex. XXXIV, 28). Lev. R. s. 20; a. fr.

**לִינָה** f. (linea) *line*; *string*. Tanh. B'uidh., ed. Bub., 23 ל' אחת של זכ' one string of fine pearls; (Tanh. ib. 20 סחורה אחת; ed. Const. לגות, ed. Ven. לוח, corr. acc.); Yalk. Is. 316 לִיטמא (corr. acc.; Num. R. s. 4, beg. פרגמסיס Cant. R. to I, 10 כלוניא; Yalk. ib. 983 כלונייס כלוניא, read: כלוניא, v. תור.

לִינִיִּים, v. preced.

יִינָפִי, Yalk. Gen. 127, v. לִינָפִי

**לִּיִּסְמָאָה, לִּיִּסְמָאָה** m. ch. = *robber*. B. Mets.  
84<sup>a</sup>, v. לִּיִּסְמָאָה. Koli. R. to VII, 26 [read:] בַּהֲרוּחַ לִילִיָּהּ  
that night the robber (with his band)  
marched out, but the guard was close behind them. Esth.  
R. to I, 12 הָיוּ דְלִי וְכִי (not *לִיִּסְמָאָה*), v. קִי. Lev. R. s. 30  
אִירָכֵב הָיוּ לִי וְכִי Yalk. ib. 651 אִירָכֵב הָיוּ לִי  
that  
robber was captured. Shn. 106<sup>b</sup> (in a gentile record con-  
cerning Balaam) כִּד פָּנָח לִי when Phineas, the robber,  
slew him; a. e. — Pl. לִיִּסְמָאָה, לִיִּסְמָאָה, לִיִּסְמָאָה. Targ.  
Job IV, 11 (Ms. לִיִּסְמָאָה . . .). Targ. Jud. V, 11. — Pesik. Shub.  
p. 165<sup>b</sup> (synon. with פִּירְסוּרָה). Gen. R. s. 60; Y. Shek. V.  
48<sup>d</sup> top; a. fr.

ליסמאות, v. preced.

**לִישְׁמוֹת** *l.* (denom. of לִישְׁמָה *robber's life, lawlessness*. Kidd. 30<sup>b</sup> בִּלְשֵׁמוֹתָיו... מְלַמֵּדוֹ כלֹ שֶׁאֵינוֹ who-  
 soever does not teach him (his son) a trade, trains him for robbery; a.  
 e.—*Pl.* לִישְׁמוֹתָיו. Yeb. 25<sup>b</sup> הָיָה בְּרַסְסָא he was arrested on  
 account of robberies (that had been committed), Snh.  
 46<sup>b</sup> יָצָא לִישְׁמוֹתָיו turned to lawlessness; (Ms. M. לִישְׁמוֹתָיו =  
 ληστεία).

ליסמירין, ליסמירין, read: ליסמירין.

**לִשְׁמֹרֶתָהּ, לֵשׁ** ch. = preced. art. B. Mets. 84<sup>a</sup> (applied to Reshi Lakish) **לִשְׁמֹרֶתָהּ יָדַע** (Ms. F. **לִשְׁמֹרֶתָהּ**) the (former) robber understands his handicraft (knows the nature of deadly weapons).

**לֹס', לִיֶּסְמִס, לִיֶּסְמִיס** (frequ. incorr. שִׁים ..) m.  
(λῆστης) 1) *robber, pirate, freebooter*, in gen. *rover*. Targ.  
Y. Gen. XXI, 13.—B. Kam. 57<sup>a</sup>, a. fr. לִי מְזוּרִין, v. זֶקֶן; B.  
Mets. 43<sup>a</sup>; 58<sup>a</sup> לִסְמִין (corr. acc.). Y. Ber. IX, 13<sup>b</sup> top; a.  
fr.—Pl. לִיֶּסְמִיס, לִיֶּסְמִין, לֹס'. Gen. R. s. 64 (v. גִּרָר II)  
שֶׁנִּבְנוּסוּ לִיֶּסְמִין rovers had come to his house and revelled with  
him the whole night. Sabb. 10<sup>a</sup>; Pes. 12<sup>b</sup> מֵאֲכָל לִיֶּסְמִין  
the meal-time of the lawless (prize-fighters &c., cmp. לִיֶּסְמִין);

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לְקִינִיחָא v. לִיקוּנִין

לִיקָם, v. לִיקָם.

לִישׁ I m. (b. h.) *lion*. Snh. 94<sup>b</sup> bot. (ref. to לִישָׁה, Is. X, 30) דְּמִיּוּל כְּאִרְיָה . . . דְּמִיּוּל כְּאִרְיָה of him (Sennaherib) be not afraid, but be afraid of Nebucadnezzar who is compared to a lion (Jer. IV, 7). 1b 95<sup>a</sup> לָּא אֵרִי הָאֵלָּא מִי דְּמִיּוּל אֵרִי הָאֵלָּא how can you draw an analogy between these two passages?; there (Is. l. c.) *layish* is used, while here it is *ari*!—Ib. . . . שֶׁשָּׁה שִׁמּוֹר the lion goes by six appellations &c., v. לְבַיָּא; Ab. d'R. N. ch. XXXIX; ib. II Vers. ch. XLIII; Yalk. Prov. 959, v. לִישָׁה; a. e.

לַיִשׁ II (b. h.) pr. n. pl. 1) *Laish*, the northern limit of Palestine, called *Dan*. Tanh. Ki Thissa 14 (ref. to Jud. XVIII, 27) פְּמִינָה לַיִשׁ L. is Paneas; ib. R'eh 16; a. e. — 2) *Laish*, or (*Laishah*), prob. between Anathoth and Gallim. Shh. 94<sup>b</sup>, v. preced.

לֵישׁ III *dough*, v. לָיֵשׁ.

**לִישָׁה לִישָׁה לִישָׁה** ch. sanie. Targ. O.  
Ex. XII, 39 לִישָׁה (Ms. I לִישָׁה; Y. לִישָׁה). Targ. Y. ib. XVI, 2.  
Targ. Jer. VII, 18 לִישָׁה ed. Lag.; a.e.—Y. Pes. III, beg. 29<sup>d</sup>  
לִישָׁה crumbs of dough. Ab. Zar. 76<sup>b</sup> top, v. לִישָׁה.  
B. Kam. 18<sup>a</sup> לִישָׁה (not לִישָׁה), v. לִישָׁה.—Y. Hag. III, beg.  
78<sup>d</sup> [read: לִישָׁה] כבחדר לישָׁה as if (they drove nails) into  
dough.—*Pl.* לִישָׁה. Targ. Y. Ex. XII, 34 לִישָׁה (O. ed.  
Berl. לִישָׁה, Bxt. לִישָׁה).

לְבַזְבֵּז, v. לִישְׁבִּיזִין.

**לִישָׁה** f. (לִישָׁה) *kneading*. Pes. 45<sup>b</sup> מִקְדָּם that part of the vessel where the kneading is done (the interior). Y. Sabb. VII, 10<sup>b</sup> bot. עַל לִישָׁהָ for kneading it. Y. Shn. X, 29<sup>a</sup> top לִישָׁהָ the kneading of the show-bread; a. fr.—[B. Kam. 18<sup>a</sup> v. לִישָׁה.]

לְנִשְׁכָּה, v. לִישְׁכָּה.

לְיִשְׁרָאֵל, לְיִשְׁרָאֵל, v. sub לְיִשְׁרָאֵל.

לִשָּׁן, לִשְׁנָא, לִישָׁן m. ch. = h. לִשָּׁן, *tongue; language; expression; meaning; version.* Targ. O. Ex. IV, 10. Targ. Y. II Gen. XXXI, 11 לִשָּׁן קודשא *sacred tongue* (Hebrew); Targ. Y. ib. 47 קודשא לִישָׁן ביה קודשא; ib. XLV, 12; a. fr.—Lev. R. s. 33 את זבן אנא . . . וכן לי לִי וכד אנא וכו' when I told thee to, buy me the best thing in the market, thou boughtest a tongue, and when I told thee to buy me the worst, thou boughtest a tongue?—Hull. 142<sup>a</sup> לִי דר' ר' he saw the tongue of R. H. lying on the dunghill.—B. Kam. 6<sup>b</sup> לִי קדילא (*hab* for *hayay*, v. הוב h.) is the easier form (of the Jerusalem dialect).—לִי מעליא refined expression, *euphemism.* Ber. 11<sup>b</sup>; a. fr.—Ib. 28<sup>a</sup> לִי רחבא has the meaning of *breaking.* Hull. 3<sup>b</sup> לִי דאמרת according to this, thy interpretation that &c? Sabb. 154<sup>a</sup> (in an editorial gloss) לִי בהרא according to the latter version (אחיה אברה a. v. fr.—אחיה (abbrev. לִי) another version (reads). Ib. 104<sup>a</sup>; a. fr.—ברש לִישָׁן.

*evil gossip, calumny, denunciation*; also לִי הַלְחָתָא the talk about third (absent) persons. Targ. Y. Lev. XIX, 16; a. e.—Arakh. 15<sup>b</sup> לִי ה' קטל חליתאי Ar. (ed. לשון, corr. acc.) the talk about third persons kills three persons. Ib. ליה בה משום ל' ב' whatever evil is spoken in the presence of the person concerned is not to be called evil gossip; כל שכן דוצצא ול' ב' so much the worse, it is impudence and calumny, Ib. 16<sup>a</sup> ליה בה משום ל' ב' whatever has been said in the presence of three is not gossip (if repeated by one of those present); a. fr.—Pl. יושנך, יושנך, יושנך, יושנך Targ. Esth. II, 22. Targ. II Esth. I, 2; a. e.—Men. 65<sup>a</sup>, v. ל' ב' —Keth. 91<sup>a</sup> חדן חדר לישנא וכ' the two first two versions: a. e.

לִישָׁתָא f., pl. לִישָׁתָא = לִישָׁא. Targ. Y. Ex. XII, 17.  
Targ. O. ib. 34 ed. Bxt.

לֹא, לִיתָּה, לִיתָּה I (אֵין=אֵין) *there is (was) not, none.*  
Targ. O. Gen. II, 5 לִיתָּה (some ed. לִיתָּה; Y. לִיתָּה). Ib. XLVII, 13  
לִיתָּה.—Targ. Prov. XXV, 14 לִיתָּה. Targ. Ps. XXXVIII, 4; a.  
fr.—B. Mets. 4<sup>a</sup> לִיתָּה לִּי וְכִּי לִיתָּה אֵין the creditor has  
witnesses, the debtor has none. Ib. 5<sup>a</sup> הֲשֵׁנָה נִמְיָר לִיתָּה לִּירָא  
now, likewise, when R. Hiya's opinion is not adopted.  
Ib. לִיתָּה לִירָא . . . מִירָא he does not hold the opinion  
that the admission of the defendant must be of the nature  
of the claim; a. v. fr.—With suffix: לִיתָּה I (am) not;  
לִיתָּה לְךָ, לִיתָּה לְךָ, לִיתָּה לְךָ thou (art) not; לִיתָּה לְךָ, לִיתָּה לְךָ  
he (is) not (no more) &c. Targ. Y. I Dent. XXXII, 1. Targ. Gen. XLIII, 5.  
Ib. O. LIII, 13. Ib. XXXIX, 9 (Y. לִיתָּה לְךָ) there is none.  
Ib. XXXI, 2; 5 לִיתָּה לְךָ ed. Berl. (ed. לִיתָּה לְךָ). Targ.  
Ps. LIX, 14 לִיתָּה לְךָ ed. Lag. (ed. Wil. לִיתָּה לְךָ). Targ. Esth.  
III, 8 לִיתָּה לְךָ; a. fr.—Shebu. 48<sup>a</sup> אֵין אֵין אֵין לִיתָּה לְךָ  
if the opinion of . . . is to be adopted, it must be  
applied in each case; if rejected, in neither. Keth. 22<sup>a</sup>  
לִיתָּה לְךָ and one (of us judges) is no more. Shebu. 14<sup>b</sup>  
לִיתָּה לְךָ (not . . .) which do not occur in the  
Torah, opp. דִּלִּיתָּה לְךָ; a. fr.

לִיתָא II, לִיתָא m. ch.=h. לִישׁ I. Targ. Gen. XLIX, 9  
(h. text לְבִיא). Targ. Num. XXIII, 24. Targ. Job XXVIII, 8  
(h. text לְחֵשׁ). Targ. Ez. XIX, 2 (h. text לְבִיא); a. e.

**לָבַח**, **לָבַח** imperat. of **לָבַח**; v. also **לָבַח**.

לְךָ, לְכָתָה unto thee, v. לְךָ; v. וְיָבֵא.

**לִבְנָה** (לִבְנָה; comp. Arab. *lakka*, Lat. *lacca*) *juice of a plant*, used for dyeing. Pes. 42<sup>b</sup> לִיהָ לֵבִי Ms. M. margin (ed. רִצְבוֹנִי בָרוּ לִבָּה (bran-water) which they use as a priming for *lacca*. Hull. 28<sup>a</sup> : לֵבִי לֵבִי . . . רִקְבֵי its blood is used to be mixed with *lacca*.

לְכָא (v. כָּא) *here*. Targ. II Esth. I, 9.

לכאורה, v. אורה I.

**לָבַד** (b. h.) *to seize, conquer*. Yalk. Ex. 168.

*Nif.* תִּפְּדָה *to be caught, seized.* Ib. תִּפְּדָה הָעִיר *the city* was taken. Ex. R. s. 30 וְכִנְיָהּ בְּיָמֶיהָ *and finally in* his old age he was caught (in the tempter's net), and began to be afraid &c. Pesik. R. s. 31 תִּפְּדָה הָעִיר *when will* she (Jerusalem) be taken?; a. e.

**לבר** ch. 1) same, to seize. Targ. Prov. XXVI, 17.—\*2) to contain. Targ. II Esth. I, 8 **לבר** ed. Lag. (ed. Amst. למור).

*Ithpe.* **לבר** to be seized, caught. Targ. Koh. VII, 26.

**לבר** v. **לָבַר** a. **לָבַר**.

**לבושין** v. **לָבַשׁ**.

**לבוין** Snh. 106<sup>a</sup>, v. **אספר**.

**לבוים\*** m. (prob. a corrupt. of λευκίζω) the white mullet. Y. B. Me's. II, beg. 8<sup>b</sup>, contrad. to יריק.—[Gen. R. s. 7 **אספרין** חורר ואחר ל' Var. in Ar. s. v. **אספרין**.]

**לבוים** ch. same. Y. Kil. I, 27<sup>a</sup> bot., contrad. to ירוקא.

**לבר** v. **לָבַר**.

**לבר** (emp. **לָבַר**) to mix thoroughly, to beat oil and wine (corresp. to h. **לָבַר**). Sabb. 134<sup>a</sup> **לבר** Ms. M. (ed. **לבר**, v. Rabb. D. S. a. l. note) let him not mix it thoroughly by beating.

**לכלב** v. **לָלַב**.

**לכל** Pesik. B'shall. p. 92<sup>b</sup> מתלכלך, v. **לָלַב**.

**לִיב** m. (**לָלַב**) 1) (= **לָלַב**) making palatable by moistening, as dipping into vinegar &c. Y. Ber. VIII, 12<sup>a</sup> bot. **לִיב** any food which is likely to be moistened with a liquid. Ruth R. to II, 14 (ref. to **לִיב** ib.) **לִיב** this is symbolical of the seasoning of (Solomon's) deeds, i. e. of his amending his deeds, v. **לָלַב**.—[Pesik. Eth. Korb., p. 58<sup>a</sup>, a. e., v. **לָלַב**.]—2) **soiling, staining**. Midr. Till. to Ps. XXIII; Yalk. Deut. 808 (play on **לִיב** Deut. II, 7) **לִיב** thy travels, thy getting soiled and thy pains about thy support.—Pl. **לִיב**, Mikv. IX, 4; Tosef. ib. VI, 17 **לִיב** the (moist) stains of excrements. Ib. 9 **לִיב** ed. Zuck. (ed. **לִיב**, corr. acc.) stains of fruit-juice. Ib. 18 **לִיב** the muddy sediments in the cup.

**לִיב** f. same, 1) **glutinous moisture, humors; vitality**. Gen. R. s. 61 beg.; ib. s. 48 Ar., v. **לִיב**. Ib. s. 79 **לִיב** he (Manasseh) thou shalt go to the grave in the fulness of vigor; (ed. **לִיב**, v. **לִיב**).—2) **thick nauseating substance**. Lev. R. s. 14 **לִיב** (of the semen virile). Ned. 66<sup>b</sup>, v. **לִיב**.

**לִיב** (emp. **לָלַב**) 1) (= **לָלַב**) to moisten; to season by dipping into vinegar &c. Ruth R. to II, 14 (v. **לִיב**) **לִיב** he (Manasseh) amend-ed his conduct as if with vinegar (freeing it) from bad deeds.—Part. pass. **לִיב**, f. **לִיב**; **לִיב**, **לִיב**. Y. Hag. III, 78<sup>d</sup> **לִיב** in liquid, contrad. to **לִיב**, opp. to **לִיב**. Y. Sabb. XII, 16<sup>b</sup> top **לִיב** if the cane is saturated with oil. Ker. 13<sup>a</sup> **לִיב** the drop with which the nipple is moistened; a. e.—2) to soil, stain; to defile. Midr. Prov. to XI, 22; Yalk.

Prov. 944 (ref. to Prov. I. c.) **לִיב** if thou putttest a golden ornament on the nose of a swine, it will soil it with mud &c.; **לִיב** so does a scholar . . . soil his learning; (Midr. Prov. I. c. **לִיב**).—Part. pass. as ab. Yoma 77<sup>b</sup> **לִיב** Ms. M. 2 (v. Rabb. D. S. a. l. note 100) if his hands are soiled &c. Gen. R. s. 65 **לִיב** I used to attend him in soiled (working) garments. Ex. R. s. 22, end (ref. to Job XVI, 17) **לִיב** he whose hands are soiled with robbery, will call . . . but not be answered. Ib. s. 27, end **לִיב** soiled with sins. Lev. R. s. 1, v. **לִיב**; a. fr.

*Hithpa.* **לִיב**, *Nithpa.* 1) **לִיב** to be moistened, flavored. Pesik. B'shall., p. 92<sup>b</sup> **לִיב** (not מתלכלך) they were perfumed with the moisture of the herbs &c.; v. **לִיב**; Yalk. Deut. 850.—2) **לִיב** Y. B. Kam. III, 3<sup>c</sup> **לִיב** (not מתלכלך) if his garments were soiled. Gen. R. s. 65 **לִיב** defiles himself with sins. Ex. R. s. 23; Cant. R. to I, 5 **לִיב** I became soiled with impurity; a. e.

**לִיב** ch. same, 1) to moisten, saturate. Part. pass. **לִיב** Y. Meg. III, 74<sup>a</sup> bot. **לִיב** saturated with knowledge.—2) to soil. Y. Ab. Zar. V, 45<sup>a</sup> top (expl. עקבא **לִיב**, Mish. ib. 10) **לִיב** it means that remnant of wine which soils (is thick, with ref. to עקבא, Hos. VI, 8).

**לִיב** v. **לָלַב** I h. a. ch.

**לִיב** Y. Kil. I, 27<sup>a</sup> bot., v. **לִיב**.

**לִיב** v. **לָלַב**.

**לִיב** m. the woolly substance of cedar twigs, used for wicks. Sabb. II, 1 (Ar. **לִיב**, v. **לִיב**).

**לִיב** f. (**לָלַב**) going, thrusting forward, **לִיב** thrusting forward and pulling home, a bolt or pin attached to a cord for fastening the panniers, barrels &c. which hang down on each side of the beast of burden. Sabb. 102<sup>a</sup> **לִיב** it applies to thrusting a bolt which you can pull back by the cord in your hand; [Rashi reads: **לִיב** rope.]—Ib. 154<sup>b</sup> **לִיב** (Ar. some ed. **לִיב** pl.) or when the burdens are fastened with a bolt (which you can pull out without touching the animal).

**לִיב** v. **לָלַב**.

**לִיב** I wherefore?; v. a.

**לִיב** II, **לִיב** (= **לִיב**) naught, vanity. Targ. I Sam. XII, 21. Targ. Is. II, 22; a. e.—V. **לִיב**.

**לִיב** v. **לָלַב**.

**לִיב** the letter **Lammed**. Y. Sabb. VII, 9<sup>b</sup> bot. Y. Meg. I, 71<sup>c</sup> bot., v. **לִיב**. Y. Yeb. I, 3<sup>a</sup> **לִיב** a noun which would require the prefix **Lammed** (to) and has it not, is given a **He** as suffix; Gen. R. s. 86; a. fr.

*Hithpa.* הִתְלַמֵּד *to practice.* Gitt. 24<sup>b</sup>; Zeb. 2<sup>b</sup> בִּסְוִיפִירִים  
הַתְּלַמְּדִים *it treats of scribes who are in the*  
*habit of writing documents merely for practice.* Gitt.  
60<sup>a</sup> בִּהְתְּלַמֵּד לִכְתּוֹב . . . *to write one portion of the Penta-*  
*teuch for a child for practicing purposes; a. fr.*

לְמִידָּה II m., לְמִדָּה, f. 1.) *accustomed*. Tanh. Noah 2<sup>a</sup> (מה של) מה שהיה ל<sup>a</sup> what each was used to eat (ed. Bub. ib. לְמִידָּה).—2) (of persons) *learning, arguing*:—Pl. לְמִידָּה, לְמִידָּה. Nidd. 22<sup>b</sup> אֵין לִי הִמְנָה ג'ש'... אֵין לִי הִמְנָה (לְמִידָּה) which are not free for interpretation (being necessary to the subject proper), you cannot derive any general rule; ib. וּמִשִּׁיבִין לִי we may derive a rule, but it is open to argument; a. fr.—לְמִידָּה לְפָנֵי הַלֵּל those who were permitted to argue before the scholars (e. g. Levi before Rabbi). Meil. 9<sup>b</sup>; Snh. 17<sup>b</sup> (v. Rabb. D. 8. a. l. note 3). Men. 80<sup>b</sup> לְפָנֵי רַבִּי (of subjects) *having light thrown upon, defined*. Pes. 25<sup>b</sup>, a. c. לְמִידָּה הִרִיזָה בָּא לְמִידָּה וּנְמָצָה לְמִידָּה (a proverbial phrase: behold this one comes as a teacher and turns out a learner) this is intended to throw light (on the case of a violated betrothed) and is at the same time receiving light.—Sifra introd. מִעֲנִינֵי דְבַר הַלֵּל something which is clearly understood from the context; a. fr.—Y. Kidd. I, 59<sup>a</sup> עֲבִירָה לְמִידָּה עֲבִירָה לְמִידָּה מִבֵּית חֹרֶיךָ וְעֲבִירָה לִי מִבֵּיתָה the case of the *Ibriya* (that a Hebrew handmaid can be acquired by a written deed) is learned from that of a free woman, and that of the *Ibri* (the Hebrew bondsman) from the *Ibriya*; לִי נִמְצָא (the Hebrew bondsman) from the *Ibriya*; לִי נִמְצָא consequently a case may be illustrated by one itself defined (only indirectly) by analogy; a. fr.

לִמָּה *whereto?*, v. הֵמָּה.

לִמָּה *why?*, v. מָה.

לָמַחַ (v. לָמַחַ II) *naught, vanity*. Gen. R. s. 2 (ref. to חָרָו Gen. I, 2) שָׁרָה לִי וְלֹא כְלִים who was reduced to naught and nothing (on account of his sin, v. בָּלִים). Y'lamd. to אַחַם לִי וּדְבָרֵיכֶם לִי. Ex. V, 4, quot. in Ar. (play on לָמַח ib.) אַחַם לִי וּדְבָרֵיכֶם לִי you are vanity, and your words are vanity; Yalk. Ex. 176 שְׁלֵא לִי אַחַם לִי Cant. R. to I, 7 (play on שְׁלֵמָה, ib.) שְׁלֵא לִי אַחַם לִי אֶצְעֵה I may not appear a nonentity in the sight of &c. a. e.

**לְמוּאֵל** (b. h.) pr. n. m. *Lemuel*, homiletical surname of Solomon. Cant. R. to I, 1 שָׁמַע לֵאמֹר (not בכל לבו) he was surnamed L. because he spoke against God in his heart (saying, I may take many wives and yet not be seduced to sin); Koh. R. to I, 1. Num. R. s. 10.

לְמִדָּה, v. לְמִדָּה. [Targ. II Esth. I, 8 ed. Amst., v. לְמִדָּה.]

לְיִמּוּדִים, לְיִמּוּד v. לְמִוּדִין, לְמִוּדִים, לְמוּד

**לְמִידָה** *f.* (לָמַד) *study*. Yeb. 109<sup>b</sup> (ref. to Dent. V, 1) כל שישנו בעשייתן ישנו בה' whoever is bound to execute (the laws) is bound to study them; Yalk. Dent. 829.

**לִימֵין, לִימֵן, לָמִיךְ** m. (*λημήν*) *haven, bay*. Esth. R.  
to I, 8 אֶחָד מִבִּקְשׁוֹת בַּלְּאֵהוּ שְׂפִירָת דְּרֵי עֲלוֹת בֵּל two ships  
attempting to enter the harbor (from different directions);  
one desires a northern wind &c. Y. Yoma III, 4<sup>1a</sup> לְבִימָתָה  
של הַרְפוֹ the harbor of Japho. Y. Gitt. I, 43<sup>b</sup> בִּלְמִנָּה של  
אֵם ... שְׂוֹתָה עֲזֻרָה בֵּל if a man wants to build a ship able to stand in  
the harbor of Caesarea. Gen. R. s. 31 שְׂוֹתָה עֲזֻרָה בֵּל

harbor; (Yalk. Ps. 876 במים).—Erub. IV, 2 (41<sup>b</sup>) נכנסו ללמן Ar. (ed. ללמן). Ex. R. s. 48, beg.; Koh. R. to VII, 1 (ref. to 'the day of death' &c. ib.) it is like two sea-faring ships אהו יוצאת מן ה'ל' רב one leaving the harbor, and one entering it; Midr. Sam. ch. XXII; (Yalk. Koh. 973 נבל). Koh. R. to VI, 5: a. e.

**למינה** ch. same. Y. Ber. III, 6<sup>c</sup> bot.

למלא, v. next w.

לִימָם (transpos. of מַלְמַל, v. מַלַּל; comp. מַלְמָל) *to talk against, murmur, sneer*. Pesik. R. s. 6 לִי-  
 עַד לֹא אָדָם רַב no longer did any one talk behind Moses. Ib.  
 מַלְמָלִין (not מַלְמָלִין); Yalk. Kings 184; (Ex. R. s. 52  
 מַלְמָלִין) Koh. R. to VIII, 8 מַלְמָלִין בְּפִיהֶם רַב (fr. מַלְמָלִין  
 Lam. R. introd. (R. Hān. 1) מַלְמָלִין sneering with their  
 mouths; v. פָּרוּ.

לְמִיָּן v. לְמִן

לָמַס (v. מַס II) *unto tribute, tributary* (used homiletically as an independent word). Lam. R. to I, 1 שְׂרָרָה (ref. to מַס, ib.) לְפָנֶיךָ יִשְׂרָאֵל עִזָּה לְפִיכָךְ הִיחָה לָמַס (ib.), therefore she (Jerusalem) became tributary, the letters of מַס and לָמַס being the same; ib. [read:] הִפְכָה לָמַס the inversion of מַס is מַסִּל. Ib. סִינִי הוּא (130) is the same as that of מַס. Ib. וּרְבֵנָה אֲמָרִי לְמָסָא דְלָבָא (v. מַס I) but the Rabbis explain *lamas, unto melting of the heart* (she became faint): v. מַסָּא I.

\*לָמַס (לָמַס) *unto him who refuses* (used homiletically as an independent word, meaning in Greek) *dog*. Sabb. 63<sup>b</sup> (ref. to Job VI, 14, v. Targ. a. l.) שֶׁן בְּלִי קוֹרִין לְכָלֵּב לֵי' for in Greek they call a dog *lms* (?). [The sentence is an interpolated gloss, v. Y. B. Kam. VII, end, 6<sup>a</sup>; Keth. 96<sup>a</sup>; Gen. R. s. 76, end. The interpolator may have had in mind λοιμός 'a plague', used as adj. in LXX for בִּרְעָה.]

**לִמְפָד** m. (λαμπάς, -άδος) *torch, light, lamp*. Targ. Y. Ex. XX, 2 לִי דִירָנָה *lamp*, לִי דִירָשָׁה *torch*.—*Greek genitive*: לִמְפָדֵם. Y. Yoma III, 41<sup>a</sup> top (ref. to Dan. V, 5; v. LXX) לִקְבֵּל . . . חֲרוֹגִים עֲקִילִים (not רָח . . .) Aquila translates *libel nabrashta*: *opposite the lamp*.

לְמַפְּרֵס, לְמַפְּרֵס, v. preced.

\* **לָבָן** m. pl. (lanæ) *woollen garments*. Y. Suh. II, 20<sup>c</sup>  
bot. לָבָן (not לָבָן; corresp. to חֲלוּקֵי דַעֲמָרָא in the  
second version ib.).

ולמה ל' אמרין וב' Y. Peah III, 17<sup>d</sup> top (abbrev. 'אמ, v. R. S. to Mish. ib. III, 6) and why do we not say . . . וידורי (in place of ויראין)?

**לְסוּמָתָה** (sub. חלוק, בגד, m. (orig. לְסוּמָתָה, used as an independent w. as if from a root לָסַם, emp. לָסַם) *the thin web worn by loose women* (= חלוק של רוצאת החזק, Kel. XXVIII, 9, v. חזק II); in gen. *fine veil*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. רירידי, Is. III, 23) *כימה דרומי רב* 'ל' *it is the dress of the ill-reputed, as we read* (Cant.V, 7) *they took my veil*

&c. (believing her to be a harlot). Ib. XIII, beg., 14<sup>a</sup> דהוּן וכו' (לסינזה לִי אפי' בסוקה וכו') as regards the thin web, even the finishing (adding the fringe) is considered an act of weaving (in the Sabbath law). Y. M. Kat. II, 81<sup>b</sup> top הוּרין בוהוּרין לִיּוֹב decided concerning (the sale of) stuff for veils (during the festive week) &c.—*Pl.* לְסוּטוֹר. Y. Sabb. IV, 7<sup>a</sup> top, v. סוּטוֹר. Chald. form: לְסוּטוֹרִיָּא. Y. B. Mets. IV, end, 9<sup>d</sup>. ר' לִיּוֹב. היה עסִיק בִּי. R. A. was engaged in weaving veils. Ib. היה עסִיק בִּי מהוּ מִן בְּאֵלֵינוּ what dare we do with those veils (dare we use means to give them a fine appearance)?

לְסַמֵּי v. sub 'גִּי'ם, לְסַמֵּי

**לִסְטָמִים** (לִסְטָמִים), (denom. of לִסְטָם) *to attack, as a free-booter, to commit robbery.* Ex. R. s. 1, beg. הָיָה מְלָכָם הָיָה חֲבֵרָיו *he attacked and robbed the people.* Shh. 72<sup>a</sup> וַיֵּצֵא לְפָרֶשֶׁת דְּרֹכִים וְיָלֶכֶת *he will go out to the cross-roads and rob &c.;* Yalk. Deut. 930.

לְסוּמָה v. לְסִימָה

**לֶסֶת** f. (contr. of **לִסֵּת**, v. **לָסַם**) *cheek, jaw*. Nidd. 23<sup>b</sup>; Y. ib. III, 50<sup>c</sup> bot. — **פִּלְלֵיהֶּם**. Nidd. l. c. Y. Yeb. XVI, beg. 15<sup>c</sup>. Sabb. 151<sup>b</sup>; Lev. R. s. 18, beg.; Koh. R. to XII, 2 (expl. **הַכּוֹכְבִּים** ib.) **אֵלֶּה (רִאשֵׁי) הָלֵךְ** that means the flesh-covered cheek-bones.

**לִיִּם, לִסְתָּא** ch. same. Targ. Y. Deut. XIV, 9. Ib. XXXIV, 7. Targ. Job XL, 26.—**Pl. לִרְסָא** Targ. Lam. III, 30, Targ. Is. XXX, 28; a. e.—[Targ. Job III, 9, v. הַלִּיָּתָא]

לְעַז, v. לָעַר.

**לעב**, *Hif.* הִלְעִיב (b. l.; cmp. לַעֵב) to mock, talk lasciviously (with ב).—Y. Sot. III, 19<sup>a</sup> וַיִּלְעָבֵהָ בְּרַבִּי ר' יוחנן who sits down and quotes Biblical phrases in a lascivious manner (e. g. Gen. XXX, 16).

**לַעֲב**, *lthpa*. אֶלְעָב ch. same. Targ. II Kings II, 23. Targ. Jud. XIX, 25 (ed. Lag. אֶלְעָב, v. עָב).—Targ. Hab. I, 10 מֶלְעָב (some ed. מֶלְעָב, fr. תֵּלְעָב).

**לַעֲבָ** m. (preced.) *sport, mockery*. Targ. Jer. XX, 7 (some ed. לַעֲבָ). Targ. Ez. XXXVI, 4 (h. text לַעֲבָ). Ib. XXII, 4 (Levita לַעֲבָ, v. לַעֲבָ ch.

לַעֲדָה (b. h.; comp. preced. wds) *to jest, mock*. Pesik. R. s. 34 לְשׁוֹא לַעֲבֹד עַל רַב׳ in vain did we deride their words.

*Hif. הִלְעִיג same.* Y. Peah I, 15<sup>d</sup> top (ref. to Prov. XXX, 17) הַיָּהּ שֶׁהִלְעִיגָה עַל אָבִי the eye that mocked at the law commanding to honor father and mother and despised the law (Deut. XXII, 6) &c. Erub. 21<sup>b</sup> (ref. to לָגַז, Koh. XII, 12) הַיָּהּ שֶׁהִלְעִיגָה עַל אָבִי the words of the wise, v. לָגַז. Gen. R. s. 94 מְלַעֲגִים בְּשִׁפְחוֹתֵיהֶן spoke lasciviously. Esth. R. to III, 9 מְלַעֲגִין אֹתָנוּ &c. they deride us and our religion. Num. R. s. 16 הִלְעִיגוּ לִי they spoke irreverently of me. Y. Naz. I, beg. 51<sup>a</sup> [read:] מִי הוּא מְלַעֲגֵנִי מהו זה מְלַעֲגֵנִי how is this? Does he mean it sarcastically, or does he mean to say, I will be a Nazir like them? Yalk. Ex. 250 הַיָּהּ שֶׁהִלְעִיגָה בְּרוּחַ קֹדֶשׁ הַיָּהּ וְרוּחַ הַקֹּדֶשׁ מְלַעֲגִים אֹתָם the Spirit of Holiness laughs at him; a. e.

לֶעֶג, *Af. אֶלְעִיג, Pa. אֶלְעִיג* ch. same. Targ. Jer. VIII, 18.  
Targ. Is. XXVIII, 11.

לַעַג m. (b. h.; preceded.) *sport, mockery*. Erub. 21<sup>b</sup> (ref. to Koh. XII, 12, v. לַעַג) לֵאמֹר מִי כְּרִיב לֵאמֹר does the text read *la'ag* (mockery)? does it not read *lahag* (thought)?; v. הִנֵּה.

לֵעַ ch. same. Targ. Jer. XX, 8 (ed. Lag. לְעִיב); v. לְעִיב.

**לִעֲזָר** m. (עֲזָר) *speaking a foreign tongue*, esp. *Greek*.  
 Y. Meg. II, beg. 73<sup>a</sup> בלעז בה יוצא זה ה' *he who goes out in Greek*  
 if the Book of Esther was written according to law (in  
 Hebrew), the Greek-speaking (reading from it) in Greek  
 (translation) performs his duty.—*Pl.* לְעִזְרוֹת. Mish. ib. II, 1  
 (לְעִזְרוֹת) קריין אותה לל' בלעז והלעזין ו' *he who reads it in Greek*  
 it is read to those speaking a foreign tongue in their  
 tongue, but the foreigner that heard it in Hebrew &c. Y.  
 ib. IV, 75<sup>a</sup> bot. Tosef. ib. IV (III), 18 של ל' *of the*  
 (Var. לעזות) in a synagogue of foreigners; a. e.

**לְעוֹנָא** ch. same.—*Pl.* לְעוֹנִי. *Macc.* 6<sup>1</sup> וְכ' ר' for-  
 eigners (not speaking Chaldaic) came to court before  
 Raba.

לְעֵי, לְעֵינִין, לְעֵינִים m. pl. *garden-orache* (Artiplex Hortensis, v. Löw Pf. p. 274). Kil. I, 3; Y. ib. 27<sup>a</sup>, expl. ה'עֵינִין 'having eyes' or 'colors'.—[Sabb. 90<sup>a</sup>; Nidd. 62<sup>a</sup>, v. ירענא.]

וְיָרֵא, v. לְעֵינָא, לְעֵר.

**לָעוֹ** (b. h.; cmp. לָעַב) [*to talk, babble*;] 1) *to speak a foreign tongue*, esp. *to speak Greek*. Meg. II, לָעוֹ יוֹנִי, pl. לִוְיוֹתָיו, v. לָעוֹ. — 2) (v. לָו IV) *to talk against, criticise, cast suspicion*. Pes. 51<sup>a</sup> וְכָל יִשְׂרָאֵל עָלָיו הָיוּ מְלַצְצִים the entire country criticised him; a. e.

*Hif.* הִפְעִיל same. Y. Shek. V, 4 in some ed. of Talm. Babli מְפַעֵל, v. לִנּוּ IV.

**לֵעַז** m. (preced.) 1) *foreign tongue*, esp. *Greek*. Meg. 18<sup>a</sup> בְּלִי יוֹנִי the *la'az* (of Mish. II, 1) means *Greek*. Ib. יוֹנִי שְׂחֻבָּה Ms. M. (ed. יוֹנִי) written in *Greek* (translation). Ib. בְּלִי in any *foreign tongue*. Y. ib. I, 71<sup>b</sup> bot.; Y. Sot. VII, 21<sup>a</sup> top; Esth. R. to I, 22, v. יוֹנִי I; a. fr. —2) *evil talk, disrepute*. —לֵעַז הוֹצִיאָהּ to *spread evil talk against, to cast suspicion, discredit*. Kidd. 81<sup>a</sup> וְהָאֵל שֶׁלָּהּ בְּרִיחַ that you may not (by) punishing her for private meeting with a man, v. רִחֵדָה cast suspicion on the legitimacy of her children. Shn. 43<sup>b</sup> אֵל הוֹצִיאָהּ לֵעַז do not discredit the decision by lots; a. fr.

לְעֹזֵר abbrev. of אֶלְעֹזֵר, q. v. — [Y. Sot. III, 19<sup>a</sup> top, v. אֶלְעֹזֵר].

**לָעַם** (b. h.; emp. לָעַם) to swallow, glut. Deut. R. s. 1, beg. (ref. to לִחְרוֹתָהּ, Ez. XLVII, 12, emp. Men. 98<sup>a</sup> לִחְרוֹרֵר אֹמְנִים (פֶּה) אֹמְנִים כל מי שֶׁחָרַח אֹתוֹ וְלֹא עָשָׂה דִּמְצוּת רַב' whoever is tongue-tied and eats greedily of it (the Law), will<sup>st</sup> have his tongue loosened &c.

*Hif.* הִלְעִיט *to feed an animal by putting food into its mouth*, *contrad. to* אָבַט. Sabb. XXIV, 3 אָבַל מִלְעִיטֵיךָ *but*

you may put food into the camel's mouth; Gen. R. s. 63 (with ref. to הלביטני, Gen. XXV, 30); Num. R. s. 21. Tosef. B. Kam. VI, 17, ib. Hull. III (IV), 19 הלביטתה לחורח וכ' if he made the animal eat asafetida &c.; a. e. — B. Kam. 69<sup>a</sup> הלביטתה לרשע וכ' let the wicked (robber) glut it and die.

טוֹב, עֵינַיִם, לֵב a mnemonical word, intimating  
Ber. 51<sup>a</sup> לֵב יפה ללע"ט it is good for the heart, the eyes and  
the milt.

**לָעַד, לָעַד** (v. לָעַד) 1) *to labor, work; to study*. Targ. Y. Gen. III, 18; a. fr.—Targ. Prov. XVI, 26 לָעַד—Lev. R. s. 32 לָעַד work right (Tanḥ. Emor 24 לָעַד). Ib. s. 34 לָעַד וְנָגַם לָמָּה אַתָּה אֹמֵר לָמָּה לָעַד וְנָגַם why doest thou not go working and have something to eat?—Y. Keth. V, 30<sup>b</sup> top רָאִינוּ לָעַד because they are working beasts. Y. Sabb. VI, 7<sup>d</sup> bot. לָעַד בְּאוֹרֵיהֶם that he might be able to study the Law; a. fr.—Y. Erub. I, 18<sup>d</sup> top וְלָעַד בְּתוֹרָה וב' (cmp. חֲמֵר וְלָעַד) and he studied (repeated) it after him forty times; ib. וְלָעַד (read וְלָעַד)—2) *to be tired*. Targ. Y. Ex. XVIII, 18 מִן הָעֵלָּה מִן הָעֵלָּה Ar. (ed. מִיָּהר חֲמֵר; O. מִן הָעֵלָּה). Targ. Lam. V, 5. Targ. Prov. XXVI, 15 לָעַד ed. Lag. (oth. לָעַד); a. e.—Lam. R. introd. (R. Isaac 3), v. 7. יָרָדוּ.—Y. Gitt. VIII, beg. 48<sup>c</sup>; Y. Ter. I, 40<sup>b</sup> לָעַד and he became tired (ceased from raving).

*Af. לְמַלְאָה to tire out, ruin.* Targ. I Chr. XVII, 9 לְמַלְאָה (not לְמַלְאָה).

לָעִיב, v. גָּעִיב.

לְעֵיג, v. לָעֵיג.

**לַעֲוֹמָה** f. (לָעַט) *putting food into an animal's mouth.*  
Hull. 55<sup>b</sup>, v. הלעטא.

לְעֵרִי, v. הָיָה.

**לַעֲיִ** pr. n. m. *La'yi*, name of a Tanuai. Y. Dem. I, beg. 21<sup>c</sup>; (Tosef. ib. I, 3 אֶלְעִי, emp. אֶלְעִי).

יֵצֵא, v. לְעֵילָא, לְעֵילָל

לְעִינֹת, v. לְעִינֹת.

לְעִירֵיךָ, v. לְעִירֵיךָ.

**לְעִיסָה** f. (לָעַם) *pap* or *paste*; לְעִיסַת גְּרִיטִין *pap* made of grits of beans. Nidd. IX, 7 (expl. גְּרִיטִין); Tosef. ib. VIII, 9.

**לְעִיֶּסֶת** u. ch. same. Y'lamd. to Deut. beg., quot. in Ar. אַרִּיס הָרִין לְ עֵינַי remove this paste from off thy eyes (said to a bribed judge).

עֵיִל, v. לַעֲלֹא, לַעֲלֵל

לעֵנָה I pr. n. m. בֶּן לָאָנָה *Ben La'anah*. Y. Snh. X, 28<sup>a</sup>  
 (סֵפֶר בֶּן תַּנְחֵלָה; (Koh. B. to XII, 12 סיפּר בֶּן לָאָנָה).

לַעֲנָה II f. (b. h.; Arab. la'an to curse) *bitterness*; *wormwood*. Tanh. B'shall., ed. Bub., 21; Yalk. Ex. 258, v. 7<sup>a</sup> L.

**לַעֲנָה** ch. same, *bitterness*. Targ. Y. II Deut. XXIX, 17 (not לַעֲנָה).

**לֶעֶם** (cmp. לָכַס a. לָכַס) *to chew, masticate*. Sabb. XIX, 2 'וב' one chews (cumin for a plaster) with one's teeth and applies it. Tosef. ib. XII (XIII), 8 אין לֶעֶסְתָּךְ you must not chew gum-mastich on the Sabbath. Tosef. Pes. VI, 11 'ולֶעֶס עַד וְכ'... כהשמש עומר למזוג (not לֶעֶס) when the attendant gets up from the table to mix the wine, he must close his mouth and chew (the meat of the Passover lamb) until &c. Pes. II, 7 רָגְזָם אֵרֶס 'וב' one must not chew wheat (on Pesah) and put it on one's wound; a. e.—Part. pass. לֶעֶס. Y. Ter. VIII, 45<sup>b</sup> bot., v. בָּלַע.

**לֶעֶס** ch. same. Targ. Koh. XII, 3.

**לַעֲתָ** v. לָעַר.

**לַפֵּד** v. לָפִיד ch.

**לַפְדָּא** m. (לָפִיד, cmp. לָפִיד) *pap, esp. of figs*. Sabb. 37<sup>b</sup> bot. (Alf. לִיפְדָּא. B. Mets. 84<sup>b</sup> 'מִינֵי שְׁדֵּי מִינֵי לִ' sixty kinds of pap.—Pl. גַּפְדִּי. Ned. 50<sup>b</sup> (expl. בְּלוֹפְסִין) מִינֵי... דְּרַעְבְּרִין (בלופסין) מִינֵי a species of figs of which pap is made. Ib. אֶלְפָּא מִינֵי.

**לַפְדֵּיא** m., prob. to be read: לַפְדֵּיא pl. (v. לָפִיד) *stew-pots*. Targ. Y. II Num. XI, 8.

**לַפֹּד** v. לָפִיד.

**לַפּוֹם** according to, v. פָּאָם.

**לַפּוֹסִין** m. pl. *kettles*, v. לָכַס.

**לָפִי** according to, because, v. פָּה.

**לָפִי לָפִי** to join.

**אַפֵּי** (cmp. לָמַד) *to arrange*. Targ. Y. Lev. VI, 5.

**לָפִיד** m. (b. h.; cmp. לָכַס) *a pot in which light is carried* (v. Maim. to Kel. II, 8 a. Ar. s. v.); *torch*. Kel. II, 8 הִלֵּי (R. S. לָפִיד) the light-pot.—Midr. Till. to Ps. LII (ref. to Gen. XV, 17) 'אֵלֶּה הֵיוּ הַלֵּל וְאֵלֶּה הָיוּ הַלֵּל' torch means the Torah &c. (with ref. to Ex. XX, 18); a. e.—Pl. לָפִידִים. Snh. 108<sup>b</sup> (ref. to לָפִיד, Job XII, 5) words 'שֶׁחַם קָשִׁים כָּל' as hard as light-pots.—Trnsf. *lightning, flash*.—Pl. as ab. Mekh. Yithro s. 9 (ref. to Ex. I. c.) 'לִי קוֹלֹת וּפְסִידִי לִי' various sounds and various flashes; 'וְכַמָּה לִי הָיוּ' were there various kinds of sounds? various kinds of flashes?; a. e.

**לָפִיד** ch. same. Gen. R. s. 30 (ref. to לָפִיד, Job XII, 5) 'לִי חֵן אֲמָרִין כְּרוֹ לִי לִי' (Ar. לָפִיד) there (in certain places) they say (instead of) 'he has a crier' (that walks before him): 'he has a torch' (carried before him), i. e. he is a distinguished person.

**לָפִידִי** Tanh. ed. Bab. B'resh. 24, Var. לָפִידִי, read: לָפִידִי m. pl. (leporinae, sub. lanae) *garments made of hare-wool*; (cmp. Gen. R. s. 20 אֲרִבִּים וְכ' B. Mets. 74<sup>a</sup>).

**לָפִידִי** (= לָפִיד כָּה, v. פָּה a. פָּה) *therefore*. Pes. X, 5. Keth. 2<sup>a</sup>; a. v. fr.

**לָפִיסָא** v. לָפִסָּא.

**לָפִיף** v. לָפִיף.

**לָפִלֹּף** m. (לָפִיף) *glutinous substance, pus*. Mikv. IX, 2 'לִי שְׂבָעִין לִי' pus sticking around the eye; ib. 4 'לִי שְׂבָעִין לִי' in the eye, on the eye-lids.

**לָפִלֹּפָא** ch. (preced.) *pulp, soft portion of cabbage*. Y. Ter. X, 47<sup>b</sup> bot. לָפִלֹּפָא לָפִלֹּפָא take (for thyself) from its trunk and give (as T'rumah) its pulp.

**לָפִינִים, לָפִינִי, לָפִינִי** v. פָּנִים.

**לָפִס** c. (לָפִס, cmp. לָפִיף) *a tightly covered pot, stew-pot*, v. אֶלְפִּס. Y. Hag. II, 77<sup>d</sup> top [read:] הוּא וְכִיסוּיִי אֶלְפִּס. Y. Shebi. VI, end, 37<sup>a</sup> 'אֶדֶר שְׁלִירָא לִי אֶדֶר שְׁלִירָא out of his stew. Y. Ned. VI, beg. 39<sup>c</sup> 'לִי הַדִּישׁ הַדִּישׁ הַדִּישׁ a dish prepared in the stew-pot; (Bab. ib. 51<sup>a</sup> לִי אֶדֶר שְׁלִירָא; Tosef. ib. III, 2 אֶדֶר שְׁלִירָא לִי אֶדֶר שְׁלִירָא may buy for his stew a litra of &c.; a. fr.—Pl. לָפִסִּים. Tosef. Sabb. XVI (XVII), 13; Y. Bets. IV, 62<sup>c</sup> bot., v. קָחָם. Eduy. II, 5, v. אֶדֶר שְׁלִירָא; a. e.

**לָפִסָּא** ch. same. Y. Peah VIII, 20<sup>d</sup> bot. לָפִסָּא מִן גִּיזָא 'gave the T'rumah out of the stew-pot. Ib. VII, 20<sup>a</sup> bot. אֶלְפִּס כָּפֶר (read: לָפִסָּא; Keth. 112<sup>a</sup> 'כָּפֶר חֲנִנִי' the pot of K'far H. (which was very large). Ib. VIII, 21<sup>a</sup> bot. 'מִן לִי הָיָא וְכ'... עֵדֶךְ does not the dish originally come out of the (earthen) pot? Eat (now) of it, v. לָפִסָּא.—Pl. לָפִסָּא. Targ. Y. I Num. XI, 8, v. לָפִסָּא.

**לָפִסָּן** m. (preced. ws.; cmp. λυψάνη) *charlock, a plant resembling the mustard plant*. Kil. I, 5.

**לָפִיף** (cmp. לָפִיף) *to cling to, to clasp*. Tanh. B'har 3 (ref. to Ruth III, 8) 'לָפִיפָהּ she clasped him; Ruth R. to l. c. לָפִיפָהּ (some ed. לָפִיפָהּ), v. חֲנִינִי.

**לָפִיף** 1) same. Bekh. 41<sup>a</sup> (interpret. לָפִיפָהּ) 'לָפִיפָהּ it continues to cling (to the body) to the day of death, v. supra. Sot. 3<sup>b</sup> (play on לָפִיפָהּ, Job VI, 18) 'לָפִיפָהּ (sin) clings to him and goes before him on the day of judgment.—2) *to wrap, swathe*. Sabb. 129<sup>b</sup> bot. 'לָפִיפָהּ אֶת הַדִּישׁ you may swathe a new-born child on the Sabbath.—Part. pass. מְלָפִיפָהּ; f. מְלָפִיפָהּ. Deut. R. s. 3 באשׁ וּמֵלֵךְ באשׁ וּמֵלֵךְ the Torah scroll which was given to Moses,—the skin was of white fire, written upon with black fire, sealed with fire and swathed with bands of fire.

**לָפִיף** ch., Pa. לָפִיף (interch. with לָפִיפָהּ) 1) *to swathe, bandage, wrap*. Targ. Y. Ex. XV, 2. Targ. Lam. II, 22 לָפִיפָהּ (some ed. לָפִיפָהּ).—Sabb. 66<sup>b</sup>; 147<sup>b</sup> 'לָפִיפָהּ לָפִיפָהּ to swathe a new-born child.—Part. pass. מְלָפִיפָהּ. Targ. II Chr. XXXIV, 15 (of a scroll, v. preced.). Targ. Lam. II, 20 (Ar. לָפִיף Ithpa.).—Trnsf. *to handle in the way a child is swathed, to turn clay, mould, shape* (cmp. לָפִיף). B. Mets. 74<sup>a</sup> 'לָפִיפָהּ וְכִיסוּיִי does it not require



moulding, -drying, putting into the stove &c. Ib. כנין  
Ms. M. (ed. דמלפפה ויבשו, corr. acc.) when  
they have been moulded and dried.—2) *to join, couple,  
loop*. Targ. Ex. XXXVI, 10. Ib. 18 ללפפה (Var. ללפפה,  
ללפפה); a. fr.—Part. pass. מלפפה, מלפפה. Ib. XXVI, 3; a. fr.  
*Ilhpa. ללפפה to be swathed*, v. supra.

**לפצה, לפצה, לי** c. לפצה. Y. Peah VIII, 21<sup>a</sup> bot.  
לי צורכה דלי. לפצה. —Y. Shebi. II, 34<sup>a</sup> bot. as  
much only as is required for the stew-pot (immediate  
use).

**לפקקה**, Targ. Y. Lev. I, 16 in Ar. s. v. לקט some ed.,  
read: ולפקקה; v. וליקקא.

**לפה** (b. h.; cmp. לפה) 1) *to twine around, cling to,  
clasp*. Ruth R. to III, 8, v. לפה; Tanh. B'har 3 (expl. וילפת,  
Ruth I. c. 'he felt himself embraced') כמו דאמרה וילפת וכו' (as you read (Jud. XVI, 29) and Samson clasped &c.—2) (cmp.  
לפה) *to wrap up, to insert, combine* (dishes).—Part. pass.  
לפפה, pl. לפפה. Koh. R. to VII, 7 (expl. לפפה), שני תבשילין (לפפה) (two messes combined).

*Pi.* לפה same. Ab. Zar. 38<sup>a</sup>; 59<sup>a</sup> הפה בו את הפה to go with bread as a relish.

**לפה** ch., *Pa.* לפה as preced. *Pi.* Bets. 16<sup>a</sup> מיריד דמלפפה (מירפפה) something used as a relish is required,  
בעיק (Alf. מירפפה) (מירפפה) Alf. מירפפה) whereas bread  
is not used for that purpose.

*Ilhpe.* לפפה to be used as אפה; v. supra.

**לפה** f. (v. preced. wds.) *something which goes with  
bread; vegetables*. Ber. 44<sup>b</sup>, v. ביה 4.—Gen. R. s. 15 הר  
היה לא פת אמר לפה one says *lefeth* was *lo-path* (no  
food of man before he sinned, i. e. bread fully seasoned  
grew out of the ground, and no relish was required);  
*lefeth* will be no food, in the  
Messianic days; Y. Ber. VI, 10<sup>a</sup> bot.; Tanh. Ekeb 7 [read:]  
והאחד אומר היה פת אלא שהיה לעשות לא פת  
(with ref. to Ps. LXXII, 16; cmp. Sabb. 30<sup>b</sup>, Midr. Till. to  
Ps. CIV, 12).—Esp. *lefeth, turnip*. Kil. I, 3. Ib. 9. Keth.  
111<sup>b</sup> bot. (ref. וילפת, Ruth III, 8, v. Targ.) לפפה  
Y. Ter. II, 41<sup>c</sup> bot. לפפה turnip-heads. Yalk. Deut. 944.  
Snh. 19<sup>b</sup> bot. (ref. וילפת, Ruth III, 8, v. Targ.) לפפה  
his body became as soft as (boiled) turnip heads.  
Ber. 56<sup>a</sup> Ar., v. לפפה; a. e.

**לפה, לפה** ch. same. Targ. Ruth III, 8, v. preced.—  
Ber. 44<sup>b</sup> וילפת לי when thou seest turnips in the  
market, ask not, what wilt thou eat with the bread. Ib.  
56<sup>a</sup>, v. לפפה; a. fr.—Bekh. 43<sup>b</sup>, v. לפפה.

**לפה, לפה** f. (preced.) לי *bread seasoned with  
a relish*. Tanh. Ekeb 7 (ref. to פסה, Ps. LXXII, 16) יש  
מקומות שקורין לפה there are places where they  
call seasoned bread *piss'ilha*.

**לפתן, לפתן** I m. (v. לפת, one whose head is turnip-

*shaped*. Bekh. VII, 1 (43<sup>a</sup>) לפה. Mish. (Talm. ed. לפה),  
expl. ib. 43<sup>b</sup> לפה דרמי וכו' (read ... or ...), v. וילפת.

**לפה, ליפ** II m. (לפה) *relish*. Ber. 40<sup>a</sup> עד שיריאו ליפ until salt or some relish is placed before  
each one, v. פשה. Neg. XIII, 9; Tosef. ib. VII, 10; Hull.  
71<sup>b</sup> בלי אוכל (ה) reclining and eating (the named  
quantity of bread) with some relish; Koh. R. to VII, 7  
מי טב אוכלה בלי (corr. acc.); expl. ib., v. לפה; a. e.

**לפה, ליפ** ch. same. Targ. Job VI, 6 Var. Ms. (li.  
text רפלה), v. פשה.

**לץ**, v. לץ.

**לץ, לץ** m. (b. h.; לץ) *scorner, scoffer, frivolous person*.  
*Pl.* לץ. Sot. 42<sup>a</sup> כז לץ the class of scorners. Snh.  
101<sup>a</sup>, v. פנור; a. fr.—לץ מושב (Ps. I, 1) scorners' gathering,  
*bad company*. Kidd. 41<sup>a</sup> מושבו מושב לץ his company is  
the bad company (meant in Ps. I. c.). Ab. Zar. 18<sup>b</sup> (אסור)  
לץ (is forbidden as) coming under the category of  
being in bad company; a. fr.

**לצה** f. (preced.) 1) *scorn, lasciviousness*. Cant. R. to  
III, 4 (play on פלצה, Is. XXI, 4) פה שווא מפין דברי לץ the  
mouth which spreads words of lasciviousness; v. שפף  
לץ because they went out for lascivious entertain-  
ment; cmp. לץ. Tosef. Sabb. VI  
(VII), 4 שווא לה לץ that she may be entertained; Yalk.  
Lev. 587 שווא לה לץ (corr. acc.).

**לצנוה, לצנוה**, v. sub לץ.

**לק** m. (לקק) *lapping, greedy*. Pesik. Zakh., p. 26<sup>b</sup> עמלק  
Amalek עם לק אומה וכו' (a greedy people), a  
people that came to lap the blood of Israel like a dog;  
Yalk. Deut. 938; Yalk. Ex. 262; a. e. Tanh. Ki Thetsé 9,  
a. e. עם לק פרה וכו'; v. לקק.

**לקה, לקה**, v. לקק.

**לקוחה** f. pl. (לקח) *bought property, esp. mortgaged  
property sold; trans. the purchaser of mortgaged property*.  
Keth. IX, 8 ורעה נפרעה מן הלק... if her husband sold  
his property to strangers, and she wants to collect (her  
K'thubah) from the sold property (sues the purchaser).  
B. Mets. 12<sup>b</sup> ורעה למיכרה לך שלא כדון and he might seize  
the sold property unlawfully.—B. Bath. 107<sup>a</sup> האחים שחלקו after the heirs have divided up the estate, they  
are considered as purchasers (from one another, and the  
brother whose portion has been seized for his father's  
debts has no redress), opp. יורשים הן they are heirs (and  
the estate, minus the seized portion, has to be redi-  
vided); a. fr.

**לקוח**, v. לקוחה.

**לוקט, לקוט** m. (לקט; v. לקט) *grain-gleaner, a sort  
of huckster dealing in grains bought up in small quantities*.  
B. Mets. 72<sup>b</sup> ויזהר מלקוט חבריה... ed. (Ms. M.  
throughout ויזהר; Ms. R. a. ed. Ven. לקוט, v. Rabb. D. S.  
a. l. note 7) why is it different with the gleaner? Because,  
if he has none, he will borrow from a fellow-gleaner. Ib.

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Tosef. Sabb. XVIII, 4 מְלֻקְטִין, *contrad.* to מְהֻלְקִין (v. הֻלְקֵט); Sabb. 155<sup>b</sup>.—2) *to arrange the gleanings by the poor.* Peah IV, 5 (3) על החבל Y. ed. (Bab. ed. a. Mish. מְלֻקְטִין) arranged the gleanings by the line, leaving a corner at the end of each furrow.

*Hithpa.* מְלֻקְטִין *to be collected; to require collection.* Maas. Sh. II, 5 מְלֻקְטִין those coins which have been picked up singly, opp. הֻנְבְּלִין.—Hull. 46<sup>a</sup> מְלֻקְטִין if the required size of sound flesh can be obtained only by collecting (it not being in one place), how is it?—Ib. 77<sup>a</sup> מֵתוֹ how is it, if the quantity of flesh required to cover the broken bone is scattered?

**לָקַט**, **לָקִיט**, **לָקִיט** ch. same, *to pick up; to gather.* Targ. Gen. XXXI, 46. Ib. XLVII, 14 (ed. Berl. לָקִיט). Targ. Ex. XVI, 26; a. e.—Part. לָקִיט, לָקִיט. Targ. O. Deut. XXIX, 10 לָקִיט ed. Berl. (ed. Amst. לָקִיט, *corr. acc.*; h. text (חֲסֵט); Targ. Josh. IX, 21 לָקִיט Bxt. (ed. מְלֻקְטִי).—Sabb. 156<sup>a</sup> לֹא יִלְקֹט (a calf) that does not take up with its tongue (the fodder placed before it), v. infra; a. e.

*Pa.* לָקִיט same. Targ. Gen. XLVII, 14, v. supra. Targ. Lev. XIX, 9 (Y. II Pe.). a. fr.—Targ. II Esth. III, 8 מְלֻקְטִין (not מְלֻקְטִין), v. הֻנְבְּלִין.—Lev. R. s. 6 לָקִיט אֵל he began to pick up (the scattered Denars); said he to him, pick up, pick up, for it is thine own thou art picking up.—Y. Sabb. VII, 10<sup>a</sup> בֹּת מְלֻקְטִין (not וּלְקֹט) and gathers them (the sun-dried fruits in cakes or strings; v. Maim. Sabb. VIII, 6); a. e.

*Af.* לָקִיט *to cause to take up, to put the mouth to.* Sabb. 156<sup>a</sup> מְלֻקְטִין וְיִדְוֶה Ms. O. (Ms. M. לִידָה מְלֻקְטִין, ed. מְהֻלְקִין, v. Rabb. D. S. a. l. note) we may make it take up (taste the fodder).

**לָקֵט** m. (b. h.; *preced. wds.*) 1) *gleanings; the poor man's share in the crop* (Lev. XIX, 9). Peah IV, 3. Ib. 10 'what is called *leket* (the poor man's share)? That which drops &c. Ib. 11 לֵי where there is a doubt about *leket*, it is *leket*, i. e. the poor man has the benefit of the doubt. Ib. V, 1 'how much it would ordinarily give out for the poor man. Y. ib. V, beg. 18<sup>d</sup> שֶׁל עֲלָה לְקֵטָה של 'for he piled up the stack over the poor man's share; a. fr.—2) *pucker, seam.* M. Kat. 26<sup>b</sup> מְרוּדָה הִיא הַמָּקוֹם הַזֶּה who rends his garment... in a place which has been mended by a pucker (after having been rent for a death).

**לָקֵטָה**, **לָקֵטָה**, **לָקֵטָה** ch. 1) same, *gleanings, poor man's share.* Targ. Lev. XIX, 9.—2) *the accumulated food in a bird's crop.* Targ. Y. I Lev. I, 16.

**לָקֵטָה** Maasr. III, 7; Ohol. XVIII, 10 הִיא אֲרָ, v. אֲקֵטָה.

**לָקֵטָה**, **לָקֵטָה** f. (lectica) *sedan-chair.* Mekh. Mishp. s. 1 לֹא יִשְׁלֹט בּוֹ he (the Hebrew servant) shall not be used to carry him (his master) in a litter, a chair or a sedan-chair; Yalk. Ex. 311; v. לָקֵטָה.

**לָקֵטָה** [to become less.] 1) *to suffer, be under a disadvantage.* B. Mets. III, 12 יִלְקֹט בְּחֹסֶר וְיִרְרָה he suffers the disadvantages of loss or gain, i. e. he must pay ac-

cording to the original value of his charge in case of depreciation, or according to the present value in case of a rise in value. Tosef. Yeb. IX, 3 לָקֵטָה בְּזוֹ מִדְּרַת הַדִּין לָקֵטָה justice suffers under this rule, i. e. it is inconsistent; Y. B. Kam. IV, beg. 4<sup>a</sup>; a. e.—Esp. *to be smitten, afflicted with disease* (esp. leprosy); (of crops) *to be struck* (by hail &c.); *to be blighted.* Sabb. 87<sup>b</sup> לָקֵטָה בְּכֹרֹת לָקֵטָה the first-born (in Egypt) were smitten. B. Esp. Yoma 19<sup>b</sup> לֹא יִקְרָה הָרוֹשֵׁד he who entertains a suspicion against worthy men, will be smitten with disease; Ex. R. s. 3 לָקֵטָה אַתָּה רְאוּי לָקֵטָה thou, likewise, deservest to be afflicted with leprosy. Hull. 55<sup>a</sup> אִתָּה בְּכֹלֵי אֵזֶר if one of its kidneys is disordered.—B. Mets. IX, 7 לָקֵטָה the wheat crop was blasted.—Ber. 18<sup>b</sup> לֹא יִקְרָה שְׁלֵי לֵאֵל his crop was not struck by hail.—Makhsh. IV, 3, a. e. לָקֵטָה הַיִּתְרָל that the wall may not suffer (from the rain); a. fr.—2) (of luminaries) *to be eclipsed.* Mekh. Bo. s. 1 לָקֵטָה כְּשֶׁהַחֶמֶד לִקְרָה when there is an eclipse of the sun; כְּשֶׁהַמַּזְלוֹת לִקְרָה when planets are eclipsed; Succ. 29<sup>a</sup>; a. fr.—Part. pass. לָקֵטָה *disordered, sickly, stunted.* Sifra Thazr., Neg., ch. VII, Par. 5; Neg. X, 1 (expl. Lev. XIII, 30) קָצָר *dak* means diseased (sparse) and short hair. Yeb. 80<sup>a</sup> לֵאֵל כָּל שֶׁמִּמֶּנִּי אִמִּי one born with defective genitals. Tosef. ib. X, 6 קוֹלוֹ his voice is abnormal (womanly, thin). Ib. 7 קוֹלוֹ her voice is abnormal (manlike; Yeb. 80<sup>b</sup> עֵבֶה). Ib. 8 שְׁעָרוֹ his hair is abnormal; a. fr.—3) (law) *to be punished with lashes.* Macc. I, 1 לֹא יִקְרָה אַרְבָּעִים he receives forty lashes (v. אֲרִבָּע). Ib. III, 1 לֹא יִקְרָה אֶלֶּי הֵן הַלּוֹקֵינָן the following persons receive (thirty nine) lashes. Shh. IX, 5 מִי שֶׁלֵּי שָׁנָה he who has been lashed twice (and commits the same offence again); a. v. fr.

*Hif.* לָקֵטָה 1) *to disaffect, weaken, strike.* Ber. 18<sup>b</sup> בְּרִדּוֹ הָלֵטָה הָאֵרֶץ hail will ruin his crops. Sabb. 113<sup>b</sup> מֵקֵטָה because it makes thin (weakens one's constitution); a. e.—Part. pass. מְלֻקְטָה *sickly, broken down.* Ruth R. to I, 5 כִּי הָיָה מְשֻׁבֵּר וְיָמָּה אֵת הַמַּשְׁמֵר (the messenger) was likewise broken down and sick; Lev. R. s. 17; Pesik. Vayhi, p. 66<sup>a</sup>; Pesik. R. s. 17 מְלֻקְטָה (part. Pu.)—2) *to punish with lashes, flog.* Macc. III, 10 כַּמָּה מְלֻקְטִין אִתּוֹ how many lashes does the court inflict? Ib. 12 כַּדֵּי מְלֻקְטִין אִתּוֹ how is the flogging done? Kidd. 81<sup>a</sup> מִלְּקֻטָּה עַל לֹא טִיבָה הַשְּׂמִיעָה the court orders the flogging of a person for conduct giving rise to suspicion, basing its action on I Sam. II, 24. Gen. R. s. 7 אִתָּה לֹא יִקְרָה, v. קָבֵלָה; a. fr.

**לָקֵטָה**, **לָקֵטָה** ch. same, *to be affected, disordered, smitten, punished.* Targ. O. Ex. V, 14 לָקֵטָה (Y. לָקֵטָה). Ib. 16 לָקֵטָה (Y. לָקֵטָה). Ib. IX, 31, sq. Targ. Y. I Num. XXVI, 11; a. fr.—Tem. 4<sup>b</sup> לָקֵטָה אֲמַאי why should he be punished?—Ib. 5<sup>a</sup> לֹא יִקְרָה אֵלֶיךָ let him, too, be punished. Y. Kidd. I, 61<sup>b</sup> בֹּת אִם יִקְרָה לְךָ if it should happen to thee to suffer, it is better that I suffer in thy place; Pesik. R. s. 23—24 וְיִלְקֹטָה (corr. acc.); a. fr.

*Af.* לָקֵטָה as *preced.* *Hif.* Targ. Deut. XXII, 18 יִלְקֹטָה (not יִלְקֹטָה). Ib. XXV, 2, sq.—Targ. I Sam. V, 6; a. fr.—Sabb. 113<sup>b</sup> כִּי־נִשְׁמָטָה הַיִּתְרָל because it is ruinous to health.—Kidd. 81<sup>a</sup> וְיִקְרָה לְךָ הַגִּבּוֹרָה punished the woman of bad repute and published the cause (for the protection of her children, v. לִפְנֵי). Ib. 82<sup>a</sup> מִי לֹא יִקְרָה לְךָ why do you not likewise punish and publish?; a. fr.

**לְקִיחָה** f. (לָקַח) 1) *taking, seizing*. Succ. 37<sup>a</sup> (ref. to Lev. XXIII, 40) בעיניו ל' חמה a real taking in hand is required. Ib. 11<sup>b</sup> ל' ל' ז' an indirect taking (with gloved hand, by a string &c.). Ib. 11<sup>b</sup> ל' ל' ז' he compares the expression לקח (in Ex. XII, 22 a. Lev. I. c.); a. fr.—2) *purchase, acquisition*. Ex. R. s. 28, beg. (ref. to Ps. LXXVIII, 19) ל' נחמה ל' he gave the Law to him as an absolute acquisition.—Esp. *taking a wife, betrothal*. Y. Snh. IX, beg. 26<sup>d</sup>; Y. Yeb. XI, 11<sup>d</sup> top (ref. to Lev. XX, 14) ל' ל' בכלדון כחיד כחידה וכן כחיד ל' in all the other laws of incest the verb *shakhab* is used, but here *lakah* is chosen, to intimate that one of the two must have been legally betrothed to him. Y. ib. VI, 7<sup>b</sup> bot.; (Bab. ib. 55<sup>b</sup> לקיחה); a. e.—3) *taking away by death*. Gen. R. s. 25, beg.

**לְקִיט, לְקִיט, v. לָקַט.**

**לְקִיט** m. (לָקַט) *gleaner, a sort of client, retainer*. Shebu. 46<sup>b</sup> מאי לקיטו ושכירו וליקטו how about his hired laborer or his client (may they take the oath)?—Y. Erub. VI, 23<sup>c</sup> top לקיטו שמשו וליקטו his (the gentile's) attendant or client. Keth. 54<sup>a</sup> (לקיטו בל' ודילופה בל' (Ar. בלקט) and the reverse is the law (as to deducting from his wages the outlay for his garments) concerning the client; וכן בל' the same is the law &c.

**\*לְקִיט** I ch. same, esp. *beggar*.—Pl. לקיטא. Y. Taan. IV, 69<sup>a</sup> bot. ל' (ed. לקיטא, corr. acc.); Lam. R. to II, 2 quot. in Arab. s. v. גיב; v. מְקִיט I.

**לְקִיט II** m. (part. pass. of לָקַט) *pinched out, chiselled, in bass-relief* (cmp. Syr. לקטא *embroidery*, P. Sm. 1970). Targ. I Kings VII, 19. Ib. 26; Targ. II Chr. IV, 5 כשושנתא ל' chiselled in the shape of a rose.

**לְקִיטָה** f. (לָקַט) *picking, collecting, harvesting*. Peah I, 4 לקיטתו כחאו כחאו and such fruits as are harvested all at once (not singly as they become ripe). R. Hash. 14<sup>b</sup> בשעת לקיטתו עשרתו the duty of giving tithes begins when it is being cut. Ib. 15<sup>a</sup>; Tosef. Shebi. IV, 21 למעשר אחר לקיטתו עשרתו after it is harvested begins the duty &c.; Succ. 40<sup>a</sup> אחר לקיטתו עשרתו זו דמא עשירתו (בחר). Ib. 11<sup>b</sup> לקיטתו עשרתו the cutting them is their making (preparing for the religious ceremony); a. fr.

**לְקִינָה, לְקִינָה** m. (לקן, cmp. לָקַח a. Greek λεκάνη) *bottle, flask*. Targ. Jud. VI, 38 לקנא ed. Lag. (Var. לקר, לקינא, Ar. לקונו; h. text ספל).—Sabb. 12<sup>a</sup> דמא לקינא Ar. (Ms. M. לקנא; ed. לקנא, corr. acc.) into a flask filled with water. Ib. 143<sup>a</sup> (Ms. M. לקנא, corr. acc.; Rashi Ms. לקונו, v. Rabb. D. S. a. l. note 100). Ber. 62<sup>a</sup> בלקנא... מוקרשא... clattered... with a nut in a flask. B. Kam. 113<sup>b</sup>, בלקינא.—Pl. לקיני, לקיני. Targ. Job XXXII, 19, v. לקינא.—Gen. R. s. 13, v. next w.

**לְקִינִיתָה, לְקִינִיתָה** f. (preced.) *a little flask*. Koh. R. to I, 7 מלון לוק מים ודו ידבין לגוה וז' they filled a flask with (Ocean) water and added water thereto, and it absorbed it.—Pl. לקינייתא. Gen. R. s. 13 ידבון

ל' ז' (Ar. מלא לקינין) they handed him flaskfuls &c.; (Yalk. Koh. 967 לגינרתא).

**לְקִישָׁא, לְקִישָׁא** I pr. n. m. *Lakish, L'kisha*; רבי שמעון ל' R. Simeon ben Lakish (Resh Lakish) an Amora, contemporary and brother-in-law of R. Johanan by whom he was converted from a lawless life. Hull. 56<sup>a</sup>. Gitt. 47<sup>a</sup>; a. fr.—B. Mets. 84<sup>a</sup> בר לקישא; a. e.

**לְקִישָׁא II, לְקִישָׁא** m., c. (לָקַשׁ) *slow, late* (in the season); *late rain*; *late-born* (cmp. אָפִיל). Targ. Deut. XI, 14 (ed. Berl. לָקַשׁ). Targ. Y. Lev. XXVI, 4. Targ. Hos. VI, 3; a. fr.—Snh. 18<sup>b</sup>, a. e., v. בְּפִיר. Koh. R. to VII, 26 ל' ל' ל'—Pl. לקישין, לקישין, לקישין; f. לקישין. Targ. Y. I Deut. XXXII, 2 לקי'. Targ. Gen. XXX, 42 (ed. Am. לקיש; h. text דענשפין, v. supra). Targ. Y. Ex. IX, 32.—Gen. R. s. 73, end (ref. to דענשפין, v. supra) ל' ודבן the late-born were Laban's; Lev. R. s. 30 לקישא (corr. acc.).

**לְקִישָׁתָה, לְקִישָׁתָה** f. (preced.) *lateness, retardation*. Targ. O. Gen. XXX, 42 בל' ענא (ed. Berl. לקישתא, v. Berl. Targ. O. II, p. 11; ed. Amst. לקישתא) when the sheep were late (tired).

**לָקַן** m. (לָקַח; transl. of λεπτόν) *a very small copper coin*. Y. Maas. Sh. IV, beg. 54<sup>d</sup> ול' אלפין וד' ובארבאל בתרין אלפין (ed. Berl. ובארבאל) and in Arbela the Denar is worth two thousand P'rutahs and one Lakan.—Y. B. Mets. IV, beg. 9<sup>c</sup> ל' בל' אסיר ל' to lend money on Lakan against L. (counting Lakans in place of Denars) is forbidden.

**לְקִנָּה, v. לְקִינָה.**

**לְקִנִּי, Lakni**, name of a bird. Hull. 63<sup>a</sup>.

**לָקַק** (b. h.; cmp. לָחַק) *to lap, lick*. Pesik. Zakh. p. 26<sup>b</sup> (not שבא) (שבא); Tanh. Ki Thetse 9; Yalk. Deut. 938, v. לָקַק.

Pi. לִיקַק same. Snh. 68<sup>a</sup> ככלב המלקק וז' חסר.

Hif. לִיקַק same. Par. IX, 3 מפרש שוריא מלקק (ed. Dehr. מלקק) because it (the weasel) laps (lets the water drip back out of its mouth).

**לָקַשׁ** (b. h.) *to be slow, late*.

Hif. לקיש 1) *to retard*. Num. R. s. 1, beg. (ref. to שמא... והלקשתי אורחא אפיל) did I ever promise... and retard it?; Tanh. B'midb. 2; Yalk. Jer. 267; Num. R. s. 23 שמא... והלקשתי אורחא did I promise to bring you... and keep you back?—2) *to do a thing late, finish in a hurry, in a state of exhaustion*. Lev. R. s. 30 (interpret. יענה, Ps. CII, 1, with ref. to Gen. XXX, 42) לקשתי קימעה ודלקשתינה (not מלאכרו) as a laborer sits waiting for the time when he may rest a while from his labor, and finally finishes it in a hurry (when it is late).

**לָקַשׁ** ch. same, Pa. לקיש *to be late, tired*. Targ. Y. Gen. XXX, 42 לקשתי (infin., not ל'), v. לקישתא.

**לַתֵּר** (cmp. לַתֵּשׁ a. Arab. *latta*) to stir, mix, esp. to stir the grain in water for the purpose of moistening it before grinding, in gen. to wash or moisten grain. Tosef. B. Kam. X, 9 וְלֹא לַתֵּרָן and the miller omitted to moisten it. Tosef. Makhsh. III, 2 לְלוֹתְרָן בַּטֵּל וּכ' to have them washed in the dew or rain. Pes. 36<sup>a</sup> אֵין לוֹתְרָן וּכ' must not be washed before grinding; a. fr.

the wheat (without fitting it for levitical uncleanness)?—  
 אֵין שֶׁלֶקֶד בִּיעֵץ וְלֹחֵץ בַּמִּיּוֹן we boil eggs and wash with  
 the water in which they were boiled; Y. Shebi. V, 36<sup>c</sup>  
 top (corr. acc.).

h

**מֵאָה** (b. h.) *one hundred*. Tosef. Ber. VII (VI), 24 מֵאָה מִצְוֹת *one hundred religious acts*. Ib. 8; a. v. fr.—Pesik. Vattom. c. 131<sup>b</sup> חֲסֵר שְׁרִים מֵאָה *ninety-eight*; a. fr.—*Du.* מֵאָהִים. Ex. R. s. 23; Mekh. B'shall. s. 6; Macc. I, 2. Keth. I, 2. פְּרִיבַהֲסֵי; a. fr.—*Mh.* מֵאָה. Macc. 23<sup>b</sup>; a. fr.

**מֵאָה** ch. same. Targ. Gen. V, 3, sq.; a. fr.—*Dw.* מֵאָהָרִין. **מֵאָהָרִין**. Ezra VI, 17.—Targ. Gen. XXXII, 15; a. fr.—*Pl.* מֵאָהָרִין. **מֵאָהָרִין**. Targ. II Sam. XVIII, 4 ed. Lag. (ed. מֵאָהָרִין; corr. acc.). Targ. I Sam. XXIX, 2.—Targ. O. Ex. XVIII, 21 מֵאָהָרִין ed. Berl. (oth. ed. מֵאָהָרִין; Y. (מֵאָהָרִין); a. fr.—Y. Kil. IX, 32<sup>b</sup> bot. מֵאָהָרִין three hundred fasts; Y. Keth. XII, 35<sup>a</sup> bot. מֵאָהָרִין (corr. acc.). Y. Naz. V, end, 54<sup>b</sup> מֵאָהָרִין nine hundred sacrifices; (Y. Ber. VII, 11<sup>b</sup> bot.; Gen. R. s. 91 מֵאָהָרִין (חֲמֵשׁ מֵאָהָרִין); a. fr.

\* **מֵאֵז** (or **מֵאֵז**) m. (Arab. *mawz*) the fruit of the wild Strawberry-tree or *Arbutus* (v. Löw Pfl. p. 334; Sm. Ant. s. v. *Arbutum*).—**מֵי מֵאֵז** the juice of the wild Strawberry, used for adulterating honey. Koh. R. to VI, 1; IX, 13 Var. in Lonzano (ed. **מֵאֵז**, **מֵאֵז**, **מֵאֵז**); Tosef. B. Bath. V, 6 **מֵאֵז** ed. Zuck. (corr. acc.; Var. **מֵעֵז**, read: **מֵעֵז**); Sifra Vayikra, Hoba. Par. 12, ch. XXII; Yalk. Lev. 479 **מֵעֵז** (corr. acc.).

מֵאֵרֶם, Y. Ab. Zar. V, 44<sup>d</sup> bot. לֵאמֹאֵם = לֵמֵ, v. אֵמֹאֵם.

**מָאֵר** or **מֵאֵר**, Koh. R. to VI, 1; IX, 13, v. מֵאֵר. —  
Part. pass. of מָאָס, q. v.]

מִיראַנאַ, מִיראַנאַ v. מִיראַנאַ, מִיראַנאַ

**מֵאֹר** m. (b. h.; אֹר; 1) *luminary, light*. Ber. VIII, 5 Beth-Shammai reads שִׁבְרָה מֵאֹר הָאֵשׁ (Blessed be &c.) who created the light of fire; Beth Hillel בִּרְיָה מֵאֹרֵי הָאֵשׁ the Creator of the lights (colors) of fire. Tosef. ib. VI (V), 6 they differ 'על כל המ' as to the order of the benedictions over light and over spices; Ber. 52<sup>b</sup>; Pes. 103<sup>a</sup>; a. fr.—עֵינַם *eye-sight*. Ib. 62<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup> top.—Hag. 5<sup>b</sup> (euphem.) עֵינָיו הוּא וּמ' he is *blind* (emp. נְהוּיָה).—Ber. 17<sup>a</sup> בְּמ' חוֹרֵה עֵינֶיךָ may thy eyes shine through the light of the Law. Midr. Till. to Ps. OXIX, 135 פָּנִים בְּמ' with a shining face (benevolence); a. fr.—*Pl.* מֵאֹרֵר. constr. מֵאֹרֵר. Ber. 52<sup>b</sup> וְשֶׁבָּאֹר מ' וְשֶׁבָּאֹר מ' there is a com-

bination of lights (colors) in the artificial light. Ib. פליגי they differ as to (saying in the benediction) *maor* or *m'oré*, v. supra. Meg. IV, 6 מימיו מ' he who has never seen the luminaries (born blind). Ber. 12<sup>a</sup> (closing formula of a morning benediction) יוצר חמ' the Creator of the luminaries; a. fr.—2) *light-hole, opening, window*. Ohol. XIII, 1 בחורילה מ' he who leaves an opening (in the wall) from the start (when building). Tosef. ib. XIV, 1 פרוח שעשאו למ' an opening which one made to serve as a window; ib. הגרפו למ' if he filled the window up. Sabb. XXIV, 5; a. fr.

**מאורע** m. (אָרע) I) *event, occasion*. Sifrē Deut. s. 1; Yalk. ib. 792 נקראו על שם חמ' they were named from a certain event which occurred there. Gen. R. s. 37, end חמ' היו מוציאים שמן לשם חמ' they passed (invented) names referring to events (instead of to genealogy). Y. Taan. I, 63<sup>d</sup> bot. לפי חמ'... לפי דומן according to the season, according to the needs of the occasion. Sabb. 24<sup>a</sup> ואומר חמ' and insert words (in the prayer) corresponding to the needs of the occasion; (Tosef. Ber. III, 10, sq. מדקדק ed. Zuck., Var. מאורע); a. fr.

**מאושבן, מאושבן** v. אָשָׁב.

**מאונן, מאונן** v. מוֹנֵן.

**מאננים, מאננים** m. du. (b. h.; אָנן) 1) *balances*. Ab. II, 8, v. בָּקָה. Pesik. R. s. 20 מעשיו שקולים במ' his deeds are weighed on balances; a. fr.—2) *Libra, a sign in the Zodiac*. Ib. Yalk. Ex. 418; a. e.

**מאחא** m. collect. n. (אָח) *harmonious singers, chorus*. Targ. II Esth. I, 2, beg. איך מ' ירחיבו (Var. איך מ' מודה ויריב) like a chorus that renders praise &c.

**מאחא** v. מִחָא.

**מאחורי** m. (אָח) = *אחורי*, seam made by stitching together the rents of a garment after mourning time. Treat. S'mah. ch. IX.

**מא** (= מא דר) *what?; why?* Ber. 2<sup>a</sup> שנה דרתי וכ' what does the change in putting evening before morning mean? i. e. why does the redactor of the Mishnah put &c.? Ib. וממאי דרתי וכ' and whence is it proven that this &c.?—Ib. ומה דרתי וכ' and what does *v'taher* mean? Ib. מ' why this *v'omer*, i. e. why is another citation required? Ib. 3<sup>b</sup>, a. fr. דרתי, v. לא. Ib., a. fr. טעמא. Hull. 107<sup>b</sup> דרתי... וכי נוגע... and even if one touch the other, what of it? Ib. אמר, v. אָמַר. Gitt. 56<sup>b</sup> אסורא... those remedies (mentioned before) which cured R. Z.,—what are they? Pes. 3<sup>b</sup> דרתי... what does this (case) before us mean? Snh. 39<sup>a</sup> דרתי... what does this (sign) mean?—Pes. 9<sup>a</sup>, a. fr. דרתי, v. דרתי; a. v. fr.—In Talm. Y. also כִּי, v. כִּי. Y. Ber. VI, 10<sup>b</sup>; ib. III, 6<sup>b</sup> bot., v. כִּי; a. fr.

**מאים** v. מָא. [Koh. R. to VI, 1; IX, 13, v. מָאז.]

**מאין** m. pl. = *מַיִן*, water. Targ. II Chr. XXXII, 4; a. e.

**מאיון**, Pesik. R. s. 33 ר' ר' אומר מ' (Y. Sabb. II, 4<sup>d</sup> bot. אלטימן, corrupt. of ראנטימן, v. שרימן).

**מאים**, Koh. R. to VI, 1; IX, 13, v. מָאז.

**מאס** (v. מָאס) *to be sticky, soiled; to be repulsive* (cmp. זיהם). Targ. Ps. XXXVIII, 6 (Ms. אירומסיר, v. זיהם). B. Kam. 18<sup>a</sup> בלישא רמ' (not בלישא), v. זיהם.—Part. מָאס. Targ. Ps. LVIII, 9 (ed. Wil. מָאס, read מָאס).—Keth. 63<sup>b</sup> מירי משום רמ' he is repulsive to me. Yoma 63<sup>b</sup> because it is offensive (on account of blemishes).—Ber. 50<sup>b</sup> מירי מ' Ms. M. (ed. מָאס) something which is not sticky (the handling of which does not create aversion); a. e.—Pl. (מנטלן). Targ. Y. Deut. XXVIII, 13 (opp. מָאס).—Yeb. 100<sup>a</sup> מירי משום רמ' because they (the uncircumcised and the unclean) are rejected on account of their physical condition; a. e.—Lam. R. to III, 45 (transl. סורי ומאוס, ib.) פְּסִילָא מָאסִיָּא loathsome, outcasts, v. פְּסִילָא.

*Ihpe*. מָאסִיָּא *to become repulsive, to decay*. Ber. 50<sup>b</sup>, v. supra. Pes. 28<sup>a</sup> חמין דמָאסִיָּא Ms. M. 1 (Ms. M. 2 דמָאסִיָּא); ed. (דמָאסִיָּא) leavened matter which decays in course of time; ib. מָאסִיָּא מ' דלמ' Ms. M. 1 (Ms. M. 2 מאיסה; ed. מָאסִיָּא, v. Rabb. D. S. a. l. note) an idolatrous object which is not subject to decay.

**מאסיה** f. (מָאס) *rejection, contempt; use of the verb* מָאס. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332. Lam. R. to V, 22 (ref. to מאס ib.) אם מ' לית היא סבר וכ' if it be a rejection, there is no hope (of a reconciliation), but if it be anger, there is hope.

**מאסיהא** f. (מָאס) *repulsiveness*. Men. 69<sup>a</sup> משום מ' (רמאסיהא) is it on account of repulsiveness (that they must not be used for offerings), and when they have been sown, their repulsiveness is gone, or &c.?

**מאיר** pr. n. m. *Meir*, esp. R. M., a renowned Tannai, disciple of R. Akiba and of Elisha ben Abuya (v. Fr. Darke Mish., p. 154, אֶלִישֶׁע. Erub. 13<sup>b</sup> שמו מ' לא ר' מ' שמו מ' (v. Rabb. D. S. a. l. note) his name was not R. M. but R. Maysha. Hor. 13<sup>b</sup>, v. אָמַר. Gen. R. s. 9, a. fr. מ' ברורו של ר' in R. M.'s copy of the Pentateuch. Hull. IV, 4; a. v. fr.

**מאירתא, מאירתא** v. sub מָאֵר.

**מאישא** v. מִישָׁא II.

**מאית** v. מִית.

**מאן** v. מִיָּן.

**מאן** ch. (v. מִיָּן) *to sink; to be humbled*. Targ. Jud. VI, 6. Targ. Is. II, 9. Ib. XXV, 5 ימָאֵן (ed. Ven. רִיב; ed. Wil. ימָאֵן, corr. acc.). Ib. XXIX, 4; a. fr.

*Af*. מָאֵן 1) *to lower, humble*. Ib. LI, 23; a. fr.—Targ. Ps. XLIV, 20 אָמַן Ms. (ed. אָמַן, v. מִיָּן).—2) *to lower one's self, bow down*. Targ. Is. I, c.

*Pa*. מָאֵן *to lower, humble*. Ib. XXV, 5. Ib. XXVI, 5 Levita (ed. *Af*). Targ. Job XVII, 13. Targ. Ps. CXLVII, 6

*Nif. נִפְחָס to be repulsive, loathsome; to be rejected.* Sifra B'huck. Par. 2, ch. VIII (ref. to Lev. XXVI, 44) ... וְיִרְשָׁנוּ נִפְחָס וְשִׂמְיָנוּ נִפְחָס .. what has been left to them so that (it might be said) they were not cast away and loathed?; Yalk. Lev. 675 (corr. acc.). Hag. 5<sup>a</sup> גַּל וּבִעֻרָא



comes loathsome (creates aversion to his neighbor).—  
V. מִיאֵס.

**מִאֵס** ch. same. Targ. Y. Lev. XXVI, 44; a. e.—V.  
מִאֵס.

*Ithpa.* אִתְּמָא to melt, faint. Targ. Ps. LVIII, 8 Ms.  
(ed. רחמסין).

*Ithpe.* אִתְּמָא, v. מִאֵס.

**מִאֵס** m. (preced.) *rejection, contempt*. Lam. R. introd.  
(R. Abba 2) מִאֵסָה של חוּרָה the contempt of the Law; (Y.  
Hag. I, 76<sup>c</sup> בתורה מאסם בעל).

**מִאֵסָא** m. (אֵסָא) *healer*. Targ. Job XXXI, 18 Var. Ms.  
(ed. אבא, Ms. אבא).—*Pl.* מִאֵסָא, constr. מִאֵסָא, Ib. XIII, 4  
מִאֵסָא (not מִאֵסָא).

**מִאֵסָא**, v. מִאֵסָא.

**מִאֵסָא**, v. מִאֵסָא.

**מִאֵסָא**, v. מִאֵסָא.

**מִאֵסָא** f. (b. h.; אֵסָא) *something baked, batch*. Men.  
V, 9 מִאֵסָא כופת, v. מִאֵסָא. Erub. VII, 10 סאח ודא מִאֵסָא  
even a batch of a S'ah but consisting of broken  
pieces; Y. ib. VI, 23<sup>d</sup> top. Ab. Zar. 35<sup>b</sup>, v. מִאֵסָא.

**מִאֵסָא** ch. same. Targ. O. Lev. II, 4 ed. Berl. (oth. ed.  
פה .. פה).

**מִאֵסָא** m. (b. h.; אֵסָא) *darkness*. Tanh. B'midb. 2 לא  
מִאֵסָא ... אני did I not myself illumine your darkness?

**מִאֵסָא** f. (b. h.; preceded.) 1) *darkness, gloom*. Yalk.  
Jer. 267 (ref. to Jer. II, 31) מִאֵסָא ודא ארץ מִאֵסָא  
did I tell them that it was a beautiful land, and it was  
a land of gloom?—2) (homil.) *lateness, procrastination*.  
Ib. מִאֵסָא ודא מִאֵסָא (corr. acc.) another interpretation;  
did I promise to bring you good things and procrastinate  
it? הלקשה, v. ודא מִאֵסָא אלא לשון הלקשה?  
Masé 9; Num. R. s. 1; s. 23; Yalk. Num. 683.

**מִאֵסָא**, v. מִאֵסָא.

**מִאֵסָא** f. (b. h.; אֵסָא) *curse, evil; decrease, de-  
struction*, opp. בִּרְכָה. Ber. 20<sup>b</sup> וי' curse (poverty)  
will come upon him &c.; Y. Dem. II, 22<sup>d</sup> bot.; Y. Peah  
V, end, 19<sup>a</sup>. Y. Snh. X, 28<sup>b</sup>; ib. 29<sup>d</sup> מִאֵסָא בִּרְכָה (not  
גְּשֻׁלָּה) curse (poverty) was given power over them. Tanh.  
B'resh. 11 מִאֵסָא מִאֵסָא why should we give birth  
for curse (to see our offspring perish)?; Gen. R. s. 23. Ib.  
s. 34.—Sifra Thazr., Par. 5, ch. XIV (ref. to ממארו, Lev.  
XIII, 51) מִאֵסָא בִּרְכָה put a curse on it (the garment)  
that no use be made thereof. Bets. 15<sup>b</sup> הללו בעלי מִאֵסָא  
(being the last to leave) are poor men. Tosef. Kidd. I, 11  
מִאֵסָא (Var. מִאֵסָא) she will be cursed; a. fr.—*Pl.*  
מִאֵסָא, Tosef. B. Bath. VI, 2 למאד מִאֵסָא (ed. Zuck.  
מִאֵסָא) ten *spoiled* (bitter) pumpkins out of each  
hundred.

**מִאֵסָא** f. (אֵסָא, dial. for גֵּרָה or חֵרָה; v. מִאֵסָא a.

*shovel, rake*.—*Pl.* מִאֵסָא. Shebi. V, 4 ed. (Ms. M.  
(תְּרִפּוֹת).

**מִאֵסָא**, v. מִאֵסָא.

**מִאֵסָא** pr. n. m., v. מִאֵסָא.

**מִאֵסָא** m. (אֵסָא) = *tenant*. Lev. R. s. 5, end  
David was a smart tenant (that knows  
how to persuade the landlord to reduce the rent).

**מִאֵסָא** = מִאֵסָא. Mekh. B'shall., Vayassa, s. 1, v.  
מִאֵסָא II.

**מִאֵסָא** m. (אֵסָא I, v. מִאֵסָא) *that which is struck against,  
object of attack, mark*. Targ. Job VII, 20 (h. text מִאֵסָא).

**מִאֵסָא**, constr. מִאֵסָא, m. m. (אֵסָא II)  
*holy convocation, festival*. Targ. O. Lev. XXIII,  
3; 8 מִאֵסָא, מִאֵסָא ed. Berl. (oth. ed. מִאֵסָא); Y. מִאֵסָא; a. fr.—*Pl.*  
constr. מִאֵסָא, Ib. 4; a. fr.

**מִאֵסָא**, v. מִאֵסָא.

**מִאֵסָא** town, v. מִאֵסָא.

**מִאֵסָא**, v. מִאֵסָא.

**מִאֵסָא**, v. מִאֵסָא.

**מִאֵסָא** pr. n. m. *Mabgay*, a Samaritan name.  
Macc. 11<sup>a</sup>; Gen. R. s. 80 (מִאֵסָא), v. מִאֵסָא.—Erub. 64<sup>b</sup>; Tosef.  
Pes. I (II), 27 שְׁמִי מִאֵסָא my name is M.

**מִאֵסָא** m. (בִּתּוֹת) *causing shame, degenerate*. Targ.  
Prov. X, 5; XVII, 2; a. e.

**מִאֵסָא**, pl. מִאֵסָא, v. מִאֵסָא.

**מִאֵסָא** m. ch. = h. מִאֵסָא. Erub. 15<sup>a</sup>. B. Bath. 21<sup>b</sup>  
הוּא מִאֵסָא (of a building) in an alley. Keth. 77<sup>b</sup>  
מִאֵסָא (fem.).

**מִאֵסָא** pr. n. m. *Mabog*. Zeb. 9<sup>b</sup>.

**מִאֵסָא** m. (b. h. מִאֵסָא; v. Friedr. Del. Proleg., p. 122) *decay,  
destruction*. Gen. R. s. 100 מִאֵסָא in order to accelerate the  
decay (of my body in the ground; Midr. Haggad. (דמורל)  
Snh. 108<sup>b</sup> מִאֵסָא מִאֵסָא a destruction by fire; מִאֵסָא מִאֵסָא  
by water; Gen. R. s. 39. Tosef. Taan. III (II), 1 מִאֵסָא מִאֵסָא  
a destruction of all flesh (flood, Gen. IX, 11); מִאֵסָא מִאֵסָא  
Zuck. (Var. מִאֵסָא) of individuals; ib. מִאֵסָא מִאֵסָא

**מִאֵסָא** m. (b. h.; מִאֵסָא; v. Friedr. Del. Proleg., p. 122) *decay,  
destruction*. Gen. R. s. 100 מִאֵסָא in order to accelerate the  
decay (of my body in the ground; Midr. Haggad. (דמורל)  
Snh. 108<sup>b</sup> מִאֵסָא מִאֵסָא a destruction by fire; מִאֵסָא מִאֵסָא  
by water; Gen. R. s. 39. Tosef. Taan. III (II), 1 מִאֵסָא מִאֵסָא  
a destruction of all flesh (flood, Gen. IX, 11); מִאֵסָא מִאֵסָא  
Zuck. (Var. מִאֵסָא) of individuals; ib. מִאֵסָא מִאֵסָא



**מגבילה** pr. n. m. *Magbilah*. Y. Ber. III, 6<sup>a</sup> bot. מ' אורי דר' אבא בר כחן; Y. Naz. VII, 56<sup>a</sup> גבילה; Pesik. R. s. 33 אבלית, אבלית (corr. acc.).

**מגבית**, v. מגבה.

**מגביתא** f. (dial. for מגפיתא; נגנן; cmp. Sam. מגופר, Lev. XIX, 14, a. מגבי Ex. XXIII, 33; v. Fränkel Zeitschr. f. Assyriol., April 1894, p. 3) *stumbling block*. Targ. Is. III, 6 (h. text משלה (מכשלה)).

**מגג** m. (v. next w.) *megeg*, a species of reed. Par. III, 9; Tosef. ib. III (II), 9; מ' חבל של מ' a rope made of m.; Erub. 58<sup>a</sup>.

**מגג** (cmp. מגג) *to soften, dissolve, steep*. Y. Maas. Sh. II, 53<sup>c</sup> top טמאור בידים בידים מגג you may steep (fenugrec in a lotion) with levitically unclean hands.

*Hithpalp.* ותרמגמג *to be dissolved, melt*. Pesik. R. s. 21 (ref. to ממוגים, Ps. LXXV, 4) ודולק מתמגמג והולך the world would have gone on melting away; Cant. R. to VII, 1 מרמגמג (transpos.).

**מגג** ch., v. מגג ch.

**מגגא** m. (preced.) *solution, maceration*.—Pl. מגגא. Pes. 107<sup>a</sup> מ' שירכא בר חליסר מ' Ar. (ed. מגג, Ms. M. מאגני; Ms. M. 2 מגגא; Ms. O. מאגני) a date beer of thirteen solutions (the same water poured over thirteen basins of crushed dates in succession).

**מגג** m. (b. h.; מגג, as מגג fr. מגג; cmp. מגג *fortune*) [*allotted gift*], *precious goods, esp. fine fruit*.—Pl. מגגים. Sabb. 127<sup>b</sup> מ' מיני all sorts of delicacies.

**מגגא** I ch. same, *precious ware, fine fruit*.—Pl. מגגא, מגגא, מגגא, מגגא. Targ. Job IX, 26. Targ. Y. Ex. XV, 19. Targ. Y. Deut. XXVIII, 23. Ib. XXXIII, 13, sq., v. מגגנין. [Targ. Y. I Num. XXII, 7 מ' קיסמין מ' מגגנין jewels of divination (?); Y. II אגנין *letters*.]—Men. 43<sup>b</sup> מגגא אספרמקי ומגגא spices and choice fruits.

**מגגא** II f. (מגג), constr. מגגא, *guidance, leading string*. Targ. Hos. XI, 4 (ed. Wil. מגגא); cmp. מגגא.

**מגגירה**, v. מגגרה.

**מגגל** m. (b. h.; מגגל) *tower, turret*. Sabb. XIII, 5. Tosef. Ohol. XVIII, 5 מ' הנכנס... he who enters gentile lands... in a portable turret. Ohol. IV, 1, v. מגגיר. Hag. 15<sup>b</sup>; Snh. 106<sup>b</sup> three hundred *halakhoth* (about levitical cleanness) concerning a turret flying (moving) in the air (cmp. Tosef. l. c.); [oth. opin. = מגגיר באויר, Ohol. l. c.; for oth. explan. v. Rashi to Hag. a. Snh. l. c.].—Erub. 34<sup>a</sup> מ' שאינו מסומר a turret which is not fastened (which can be let up and down). Kel. XII, 3 מ' של בעלי של רופאים, של רופאים, of physicians. Tosef. Sot. III, 10 מ' אנשי' the builders of the Tower of Babel, והמגגה. a. fr.—Pl. מגגלים, מגגלין, מגגלין, מגגלין. Y. B. Bath. IV, 14<sup>c</sup> bot.; Tosef. ib. III, 3 מ' the turrets (store closets) in bath-houses. Tosef. Kel. B. Mets.

II, 8, v. אקקניר. B. Mets. 25<sup>a</sup> מ' עשורין כמ'; Tosef. ib. II, 7 מקצות מגדלין coins piled up pyramidally; ib. מקצות מגדלין some of them piled up; a. fr.—Esp. מגדל pr. n. pl. *Migdal, Magdala*, near Tiberias. Tosef. Erub. VI (V), 13; Y. ib. V, 22<sup>d</sup> bot.—In compounds: מגדל, e. g. מ' ערד מ' ערד, v. respective determinants.

**מגדל** ch. same. Targ. Is. II, 15. Targ. Gen. XI, 4 (ed. Berl. מ'). Targ. Jud. VIII, 9; a. fr.—Pl. מגדליא, מגדליא, מגדליא. Targ. II Chr. XXVI, 9, sq. Targ. Ez. XXXVIII, 20 (h. text מדרגות); a. fr.—Esp. מגדל, מגדל, *Magdala*, v. preced. Y. Snh. II, beg. 19<sup>d</sup> מ' ערק לרא מ' he fled to M.; Y. Hor. III, beg. 47<sup>a</sup> ערק ברא דמ' (read: לרא, sub. כנישרא) to the synagogue (and school house) of M.; ib. מ' מ' he is in the synagogue of M.; Y. Snh. l. c. 20<sup>a</sup> top מ' ברהא; Midr. Sam. ch. VII צבועיציא Y. Maasr. III, 50<sup>c</sup> top. Koh. R. to X, 8 כנישרא דמ', v. supra; a. fr.—In compounds: מגדל, מגדל, v. respective determinants.

**מגדליא** m. (preced.) of *Magdala*, surname of several scholars. B. Mets. 25<sup>a</sup>, a. e., v. יצחק. Y. Ber. IX, 14<sup>a</sup> top; Y. Taan. I, 64<sup>b</sup> top; a. e.

**מגדלת** f. (מגל) 1) *child's nurse*. Lev. R. s. 36, end.—2) *hair-dresser, hand-maid*, v. מגלת.

**מגדן**, Koh. R. to VII, 26 some ed., v. מגיר.

**מגדנין** m. pl. ch. (v. מגדן) *precious goods*. Targ. O. Gen. XXIV, 53 (Y. דורונין, h. text מדרגות). Targ. O. Deut. XXXIII, 13, sq., v. מגדא.

**מגדנה**, v. מגדא II.

**מגדן**, v. מגדן.

**מגדב** m. (מגב) *rake*, an agricultural implement with many teeth, forming a sort of sieve to separate the grain from the chaff. Kel. XIII, 7; T'bul Yom IV, 6; [Ar. s. v.: a sort of *glove*, oth. expl.: reading מגדב, fr. מגב, *an implement for drying the grain by winnowing*].

**מגדג** (b. h.) pr. n. gent. *Magog*, גוג and Magog, the two allied nations, the defeat of which, it is believed, will precede the redemption of Israel (v. Ez. XXXVIII, sq.). Eduy. II, 10 מ' ר' מ' משפט ג' ר' ר' the judgment of Gog and Magog in the Messianic days will last twelve months. Ber. 13<sup>a</sup> מ' מלחמת גוג ר' מ' the war with G. a. M. Snh. 95<sup>b</sup>; a. fr.

**מגדד** m. (מגד; cmp. מגדד) *a frame to spread clothes on*. B. Mets. 30<sup>a</sup>; Pes. 26<sup>b</sup> מ' ר' מ' לא ישטתה מ' אבירא the finder must not spread a lost object in his charge over a bed or a frame for his own use.

**מגדסא**, v. מגדסא.

**מגדסה** pr. n. f. (?) *M'goseh*. Yeb. VIII, 4 (79<sup>b</sup>) מ' one Ben M.

**מגדסהא**, v. מגדסהא a. מגדסהא.

**מגדפה** f. (מגדא), constr. מגדפה 1) *bung, stopper*. Kel. IX, 1.

Ib. X, 3, v. חֲלַחֵל.—2) the clay used for sealing wine vessels, *sealing clay*. Y. Ber. IX, 13<sup>a</sup> bot. כְּדִי שֶׁחֹשֶׁרֶה דָּמָּה so much rain that the sealing clay looks as if dissolving; Y. Taan. I, 64<sup>b</sup> top (not שֶׁחֹשֶׁרֶה); a. e.—3) an air-tight vessel. Tosef. Bets. II, 14; Y. ib. II, 61<sup>c</sup> bot. בְּמִי דִידִי מְכַרְסִינִי . . . . . they brought the burning perfume (מִגְזָר) into the dining room (on a Holy Day) in an air-tight vessel.

**מְגִיפָתָא** ch. same, *stopper; clay-seal*. Targ. O. a. Y. I Num. XIX, 15 (Y. II פְּרִיירָא). Targ. Y. ib. 9.—Pl. מְגִיפָתָא. Targ. Joel I, 17 מְגִיפָתָא (h. text מְגִיפָתָא).

**מְגִיר** m. (b. h.; גִּיר I) 1) *dwelling, neighborhood*. Sabb. 149<sup>b</sup> (expl. יָגִיר, Ps. V, 5) לֹא יִגֹּר בְּמִגְזָרָה רַע a bad man shall not dwell in thy neighborhood; Hag. 12<sup>b</sup> evil shall not &c.; a. e.—\*2) *rest, stand*. Tosef. Kel. B. Kam. IV, 20 (R. S. to Kel. V, 11 מְגִיר).

**מְגִירָא** neighbor, v. מְגִיר.

**מְגִירָא** I f. (b. h.; גִּירָא, v. גִּירָא) *store-room; bin* for wheat, figs &c.; *reservoir*. Pes. 4<sup>b</sup>, a. e. מְלִיאָה פִּירוּחַ a store-house full of provision. Maasr. I, 8, v. עָגֵל; a. e.—Tosef. Mikv. I, 17 מ' של דיסקוס וכו' (ed. Zuck. ינורס, corr. acc.) the water-reservoir of Discus in Jabneh; Y. Ter. VIII, 45<sup>b</sup> וכו' מְגִירָא של וכו' Kidd. 66<sup>b</sup> של דיסקוס &c.;—Trnsf. (v. אֶגֶרָה) *pericarp* of nuts, almonds &c.; *drupe*. Maasr. I, 2 nuts are subject to tithes מ' משיעשו from the time they form drupes; Tosef. ib. I, 1; Y. ib. I, 48<sup>d</sup> bot.—Gen. R. s. 18 מְגִירָא בְּנָה בַּהּ מְגִירָא (read מְגִירָא) he built in woman's body one store-room (the womb) more than in man; (Erub. 18<sup>a</sup> sq. כְּבִנְיָן אוֹצֵר.—Pl. מְגִירָא. B. Bath. IV, 6 (67<sup>b</sup>) מ' שלמה (מְגִירָא) reservoirs. Kel. XIX, 7 שְׁבָה מ' בֵּית הַחֲבֵלִין in a chest. Tosef. ib. B. Kam. II, 7 . . . . . מ' מ' וכו' a wooden spice box having compartments (*partitions*) without lids. Ib. B. Mets. VIII, 1 שִׁירָה שֶׁחֹמֶר שֶׁלָּהּ וכו' (ed. Zuck. מְגִירָא, corr. acc.) a chest whose drawers are inside (not protruding). Yalk. Cant. 992, v. אֶגֶרָה.

**מְגִירָא** II f. (גִּיר I) a court containing several dwellings. Erub. 70<sup>b</sup> (Rashi: a barn divided off, v. preced.).—Pl. מְגִירָא (or מְגִירָא) *neighborhood, neighbors*. Gen. R. s. 99; Tanh. Vayhi 9, v. מְכִירָא.

**מְגִירָא**, Y. Sabb. XVI, end, 15<sup>d</sup> בְּמִי דְרִי יִנְנָה read מְגִירָא, v. מְגִירָא.

**מְגִירָא**, Lam. R. to II, 22, Ar. ed. Koh., v. מְגִיר.

**מְגִירָא** f. *strigil*, v. מְגִירָא.

**מְגִירָא** f. 1) = מְגִירָא I, q. v.—2) v. מְגִירָא.

**מְגִירָא** f. ch. 1) = h. מְגִירָא II, *court, neighborhood*. Y. Sabb. XVI, end, 15<sup>d</sup> [read:] בְּמִגְזָרָהּ נִפְלְתָּ a fire broke out in the court of B. J.; Y. Yoma VIII, 45<sup>b</sup> בְּמִגְזָרָהּ; Y. Ned. IV, 38<sup>d</sup>.—2) *neighbor*, v. מְגִיר.

**מְגִירָא** m. *magian, sorcerer*. Sabb. 75<sup>a</sup>. Sot. 22<sup>a</sup> מ' דִּי הוּא מְגִירָא he is a magian (saying words he does not understand).

**מְגִירָא** ch. same. Yoma 35<sup>a</sup> Ms. M. (ed. אֲמִגְזָא). Sot. 22<sup>a</sup> (prov.) מ' וְלֹא כִי מְגִירָא the magian mumbles and understands not what he says.

**מְגִירָא** f. (preced.) the magian's practices, v. אֲמִגְזָא.

**מִיגָרָא** m. (גִּיר) *cutting tool, sickle, pruning knife*.—Pl. מִיגָרָא. Targ. II Sam. XII, 31 (h. text מִיגָרָא).—Y. Sabb. VI, 8<sup>b</sup> bot. (expl. מְגִירָא, Is. II, 4) מִיגָרָא (corr. acc.).

**מִיגָרָא**, v. מִיגָרָא.

**מִיגָרָא**, v. מִיגָרָא.

**מִיגָרָא** m. (גִּיר) *speaker, preacher*. Pes. 52<sup>b</sup> (play on Hos. IV, 12 כל הַמִּיְקָל לִי מ' לִי (וּמְקָלִי יִגִּיר לִי) whoever makes it easy for him, is his preacher.—Pl. מִיגָרָא, constr. מִיגָרָא. Erub. 53<sup>b</sup>, v. עֲלָשָׁה.

**מִיגָרָא**, Yalk. Num. 786, read מִיגָרָא.

**מִיגָרָא**, Num. R. s. 4, end, v. מִיגָרָא.

**מִיגָרָא** (מִיגָרָא) pr. n. pl. (cmp. מִיגָרָא) *M'gizah (Pass), Mazaca*, later Caesarea, capital of Cappadocia. Yeb. 25<sup>b</sup> קִיסְרִין שֶׁבְּקִיסְרִיָּא (Y. ib. II, end, 4<sup>b</sup> שֶׁבְּקִיסְרִיָּא); Tosef. ib. IV, 5 בְּקִיסְרִיָּא only). Y. ib. XVI, 15<sup>d</sup> top מִיגָרָא של קִיסְרִיָּא; Tosef. ib. XIV, 5 מִיגָרָא של קִיסְרִיָּא (Var. מִיגָרָא; Bab. ib. 121<sup>a</sup> מִיגָרָא; Koh. R. to XI, 1 מִיגָרָא). Tosef. Sabb. XV (XVI), 8 מִיגָרָא (Var. מִיגָרָא). M. Kat. 26<sup>a</sup> מִיגָרָא קִיסְרִיָּא (Ms. M. מִיגָרָא קִיסְרִיָּא).

**מִיגָרָא**, v. מִיגָרָא II.

**מִיגָרָא** I, **מִיגָרָא** f. (גִּיר or גִּירָא), constr. מִיגָרָא, *ford, pass*. Targ. II Sam. XIX, 19. Targ. Num. XXI, 11; a. e.—Pl. מִיגָרָא. Targ. Y. Num. XXXIII, 45. Targ. Jer. XXII, 20; a. e.

**מִיגָרָא** II f. (גִּיר) *arbitrary decision*. the *arbitration practice of untrained magistrates*, opp. to learned courts. B. Mets. 30<sup>b</sup> לִדְרִינִי דְּמִיגָרָא ed. (Ms. M. מְגִירָא, v. Babb. D. S. a. l. note) what else should they have done (in lieu of deciding according to the law of the Torah)? Should they have followed the practice of the arbitrators?—V. מְגִירָא II.

**מִיגָרָא**, v. sub מִיגָרָא.

**מִיגָרָא**, v. מִיגָרָא.

**מִיגָרָא** m. ch. = h. מִיגָרָא, *shield, protection*. Targ. Deut. XXXII, 38 (some Ms. מִיגָרָא, Y. ed. Amst. II, 11; a. e.—Gen. R. s. 59, end אִיִּיָּהּ בְּמִיגָרָא he swung his shield; Yalk. ib. 107; Yalk. Sam. 156. Gen. R. s. 77, end מְגִירָא וכו' the shield of the one against that of the other; a. e.—Pl. מִיגָרָא. Targ. I Kings X, 17 (ed. Wil. מִיגָרָא); a. e.—Pl. מִיגָרָא pr. n. pl. *Beth Maginnaya* (Shield-House). Kil. VI, 4 Y. ed. (Bab. ed. a. Mish. מְגִירָא; Ms. M. מְגִירָא; Tosef. ib. IV, 7 מְגִירָא).

**מִיגָרָא**, v. מִיגָרָא.

**מִיגָרָא** (or מִיגָרָא) m. (v. מִיגָרָא) *tray, plate*. Yoma VI, 7; Pes. V, 10 הוּא נָתַן בְּמִיגָרָא וכו' he put them (the parts belonging on the altar) on a tray and burned them &c. Ib. 65<sup>b</sup> אִיִּיָּהּ מִיגָרָא מִקְדָּשׁ לְהוֹרֵה Var. in Rashi (v. Babb.

D. S. a. l. note 60; ed. (אטו דוא גופיה וכ') did he burn them on the very plate?; Yoma 67<sup>b</sup> בְּמִי מִקְטֵר לָהֶן Var. in Rashi a. Tosaf. (v. Rabb. D. S. a. l. note 9). Kel. XVI, 1 חֲמִשָּׁה (ed. Dehr. חמשים; Tosef. ib. B. Mets. V, 10 קטרה). Y. Yoma V, beg. 42<sup>b</sup> כָּף מִי 'Kaf' (Mish. V, 1) means *plate*.

**מִגִּיסָא, מִגִּיסָא** ch. 1) same, *plate, dish*. Targ. Ps. XXXIII, 2 'מִי וְכִי' looking out for (the remnant of) a dish at the hands of their masters (in ed. Wil. our w. omitted); Targ. Y. Num. XI, 6 (not מִי וְכִי).—Lev. R. s. 28 עליל מִי כִיִּן דְּהוּה מִי whenever a dish was brought in; ib. וְכִיִּן דְּהוּה מִי as soon as a dish of mine comes in; (Koh. R. to I, 3 (חבשילא).—Pl. מִגִּיסָא, מִגִּיסָא, מִגִּיסָא. Targ. O. Num. IV, 7 (ed. Amst. מִגִּיסָא; a. fr.—Targ. Ez. XIII, 19 מִגִּיסָא; ed. Lag. מִגִּיסָא) plates with morsels from the tables (h. text פתוחי).—Lev. R. l. c. למה מִגִּיסָא למה מִגִּיסָא why are the plates carried out without having been tasted?—2) (=Lat. *accubatio*) dinner, banquet. Koh. R. to I, 3 דבגין מִגִּיסָא אחיה that I came for the sake of thy dinner. Lam. R. to I, 1 רבדי [read:] ליה אעליה ועבדי ליה אעליה (or מִגִּיסָא) he took him into his house and prepared a dinner for him.—[Targ. Y. Ex. XXVIII, 39 מִגִּיסָא, v. מִגִּיסָא ch.]—[Pesik. Ha'omer, p. 70<sup>a</sup> מִגִּיסָא, v. מִגִּיסָא.]

**מִגִּיסָא, מִגִּיסָא**, v. next w.

**מִגִּיסָא, מִגִּיסָא** m. (magister) a *high imperial officer* (v. Sm. Ant. s. v.). Ex. R. s. 30 קרב קיסין למה put the Magister in stocks. Lev. R. s. 28 רעבד מִי פלשון וכ' he who used to appoint the Magister Palatii is now to be made a bather &c.—Pl. מִגִּיסָא (magistri). Gen. R. s. 26 (expl. זמזמים, Deut. II, 20, v. זמזמים) מִגִּיסָא מִגִּיסָא (some ed. מִגִּיסָא; Yalk. ib. 47 מִגִּיסָא) read: מִגִּיסָא מִגִּיסָא mensores (camp-surveyors) and magistri militum (chief commanders).

**מִגִּיסָא, מִגִּיסָא**, Targ. II Esth. IX, 3 (Var. מִגִּיסָא, מִגִּיסָא, מִגִּיסָא) read: מִגִּיסָא מִגִּיסָא m. pl. (magistratus) *officials* (h. text אחרשרפים).

**מִגִּיסָא, מִגִּיסָא** I f. (v. מִגִּיסָא) *tray, plate*. Targ. O. Num. VII, 13 (ed. Amst. מִגִּיסָא; h. text קטרה); a. fr.—Pl. מִגִּיסָא, מִגִּיסָא. Y. Snh. VIII, end, 26<sup>c</sup> [read:] מִגִּיסָא מִי to steal my (silver) plate.

**מִגִּיסָא, מִגִּיסָא** II f. (I) *haughtiness, violence*. B. Kam. 114<sup>a</sup> בדינא דמי (Ms. M. דמי; Rashi in early prints מִגִּיסָא; oth. vers. מִגִּיסָא; Ms. F. מִגִּיסָא read מִגִּיסָא, v. Rabb. D. S. a. l. note) in a court of violence, opp. בי דוואר regular Persian courts. V. מִגִּיסָא II.

**מִגִּיסָא, מִגִּיסָא**, v. sub מִגִּיסָא.

**מִגִּיסָא, מִגִּיסָא**, v. מִגִּיסָא.

**מִגִּיסָא, מִגִּיסָא** m. (I) *neighbor*. Koh. R. to II, 20; Lev. R. s. 25 אנתחיה דמי the wife of a neighbor (of the old man). Y. Yoma VIII, 45<sup>b</sup>; Y. Ned. IV, end, 38<sup>d</sup> דוה דוה was a neighbor of (living in the same court with) R. J.; Y. Sabb. XVI, end, 15<sup>d</sup> במגוריה (corr. acc.). Y. B. Bath. II, end, 13<sup>c</sup> דוה מגיריה וכ' was his neighbor

in the field and in the house (living in the same court). Koh. R. to VII, 26 ליטטס מִי (not מגיר) a neighbor who was a robber. Ib. מגיר (not מגיר) our neighbor. Ib. X, 19; a. fr.—Pl. מִגִּיסָא, מִגִּיסָא. Y. Peah III, 17<sup>d</sup> top מגיר gentile neighbors. Lam. R. to I, 5 לִמְגִירֵיהוֹן כל מִי do all neighbors, bent on doing evil, do it to their neighbors?—Midr. Till. to Ps. XLVIII (prov.) כמה לא אמרת (ed. Bub.) go not by what thy mother says (of thee), but by what the neighbors say. Cant. R. to VII, 2; a. fr.—[Lam. R. to II, 22 ברחאי מגירי] read: מגירי inmates of my house, v. קיסטרפין. Targ. Y. II Ex. III, 22 אחריה לגבי מִי (not רחא... ).—Lev. R. s. 5, end... she comes to a neighbor..., peace with thee, my neighbor! Ib. s. 6; a. fr.—Pl. מִגִּיסָא. Ib. s. 9 אמרין לה מגיריהן (some ed. אמרין לה מגיריהן) said her neighbors to her. Ned. 21<sup>b</sup> עלה דברתך וכ' that thy neighbors will say of thy daughter &c. Y. Sabb. III, 5<sup>d</sup> bot. [read:] ובחודי ולא ידעין מִי provided the neighbors do not know it.

**מִגִּיסָא, מִגִּיסָא** f. (b. h. מגיר) 1) *saw*. Kel. XIII, 4. Bets. IV, 3. Hull. I, 2; a. fr.—2) *plane*. Tosef. B. Kam. XI, 15; B. Kam. 119<sup>b</sup>, v. מגיר I.—[Tosef. Kel. B. Mets. VIII, 1 מגיר ed. Zuck., v. מגיר I.]

**מִגִּיסָא, מִגִּיסָא** m. (μαγειρος) *baker, cook*. Lam. R. to III, 16 אצל המגיר Ar., v. פִּרְכֻּשִׁים Lev. R. s. 28; Pesik. R. s. 18; Yalk. Lev. 643, a. e. I (the Lord) am thy cook (ripening thy fruits); Pesik. Ha'omer, p. 70<sup>a</sup> מגיר (corr. acc.). Ib. כמו מגיר read: במגיר. Num. R. s. 4, end של בור' מִי (not מגיר, מגיר) the cook of a human master. Y. Keth. I, 25<sup>c</sup> קול מגיר בעיר when it was announced that a cook (or baker) was in town (Snh. 32<sup>b</sup> (קול רחם).—Pl. מִגִּיסָא, מִגִּיסָא. Lev. R. s. 7; Yalk. Num. 777 מגיר (corr. acc.); Pesik. Eth Korb., p. 61<sup>a</sup>.—[Lam. R. to II, 22 מגיר Ar., v. מגיר.]

**מִגִּיסָא, מִגִּיסָא**, v. מגיר.

**מִגִּיסָא, מִגִּיסָא** m. (μαγειρεῖον) *cook-shop, kitchen*. Y. Bets. V, end, 63<sup>b</sup>.

**מִגִּיסָא, מִגִּיסָא**, Y. Sabb. III, 5<sup>d</sup> bot., v. מגיר end.

**מִגִּיסָא, מִגִּיסָא**, v. מגיר.

**מִגִּיסָא, מִגִּיסָא**, v. מגיר.

**מִגִּל, מִגִּל** m. (b. h.; perh. contr. of מעגל, v. מעגל) 1) *sickle, scythe*, an implement with indentations. Succ. 32<sup>a</sup> עקום דומה למִי a Lulab curved like a sickle. Y. ib. III, 53<sup>c</sup> bot. עשירה כמין מִי leaves shaped (and serrated) like a sickle; Bab. ib. 34<sup>a</sup> עקום דומה למִי an implement combining knife and saw. Kel. XIII, 1. Hull. I, 2. Bets. IV, 3 (used for splitting wood); a. fr.—Snh. 95<sup>b</sup> מִגִּל נחשה (fem.), v. נחש I.

**מִגִּל, מִגִּל** ch. same. Targ. Deut. XVI, 9; XXIII, 26 (h. text חרש מגל).—Taan. 31<sup>a</sup> יום חרש מגל the day of breaking the *maggal* (suspending the chopping of wood

for the Temple).—*Pl.* מגליל, מגליל. Targ. Is. II, 4; Mic. IV, 3; Joel IV, 10 (h. text מזמורה).

**מגלגל** m. (גלגל, v. Fl. to Levy Targ. Dict. II, p. 567<sup>a</sup>) [*scraper*], an instrument of torture, *goad* or *whip*. Gen. R. s. 41, beg.; s. 52; Yalk. Gen. 69 מגלגלה; (Tanh. Lekh. 5 לך ורחבו Ex. R. s. 14, beg. מגלגלים. (שרביט) chains and straps; Num. R. s. 13. Ib. חמשה כבלים ומ' five afflictions. Ib. s. 10, beg.; Lev. R. s. 27; Cant. R. to V, 16, v. מרובות.

**מגלגל, מגלגל** ch. same. Targ. Prov. XXVI, 3 (Var. מגלגל, Ms. מגלגל, corr. acc.; h. text מתג).—*Pl.* מגלגל. Lev. R. s. 15 תלן מ' she saw the straps hanging. Gen. R. s. 84, beg.; Yalk. ib. 140; Yalk. Job 904 מאה מ' one hundred lashes.

**מגלגל**, v. מגלגל.

**מגילה, מגילה** f. (b. h.; גלל) *roll, scroll, volume, part of a*. Treat. Sof'rim V, 9 (א) הולל מ' ו' you must not prepare the section of *Sh'ma* or of *Hallel* as a special volume for children; Gitt. 60<sup>a</sup> מ' לכתוב מ' ו' v. מדו, מגלה קורה מ' מ' נרתנה Gitt. Lc. Pentateuch was published in sections, opp. רחמיה. Deut. R. s. 8 החלה קורה מ' when beginning, the student reads (the Pentateuch) in a detached scroll, opp. בספר.—Y. Shek. V, 49<sup>a</sup>; Yoma 38<sup>a</sup>; Cant. R. to III, 6 מגילה (מ) במגן a volume containing prescriptions for frankincense; a. fr.—מ' יוחסין. מגלה אסתר, &c., v. respect. determinants.—*Pl.* מגילות, מגילות. Cant. R. l. c. מ' ידו מוסרין מגילותם ו' they handed over their rolls (containing the prescriptions) one to the other; (Y. Shek. l. c. מגלה הוואה.—Esp. מגילה = (ה) מגילה. Meg. I, 1. Ib. 19<sup>a</sup> ספר מ' נקראת ספר מ' the book of Esther is called a book and also a letter. Ib., sq. דוקורא מ' he who recites from a Book of Esther as written among the Hagiographa (instead of using a special scroll); a. v. fr.—*M'gillah*, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, treating chiefly of the Festival of Purim.—*M'gilloth*, the five books: Esther, Ruth, Canticum, Lamentations and Koheleth.

**מגלגל, מגלגל**, v. מגלגל.

**מגליינא** m. (גליי) *decreer of exile*. Y. Yoma III, 40<sup>e</sup> top מגליינא *kerets* (Jer. XLVI, 20) means *sweeper*, that is, he who will banish (v. Deut. XXVIII, 63).

**מגליינא, מגליינא**, constr. מגליינא, מגליינא ch.=h. מגליינא. Targ. Jer. XXXVI, 2; a. e.

**מגלגל**, v. מגלגל.

**מגן** m. (b. h.; גן) *shield, defense*. Pesik. Ha'omer, p. 70<sup>a</sup>, b (ref. to מגן Job V, 5) לא בידין ולא במ' not with weapon or with shield (will he prevail); Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.—Cant. R. to IV, 4 end (ref. to אלה המגן, ib.) אלה רור . . . אורו המ' I folded together (skipped over) a thousand generations and brought unto

them that shield (the Torah).—Midr. Till. to Ps. I, 5, v. גן; a. fr.—*Pl.* מגנים, מגנים. Lam. R. introd. (R. Joh. 1) (ref. to Is. XXII, 5) עשוין אורן מ' they broke down the walls of their houses and made of them defenses. Cant. R. l. c. הרבה מ' הרכה unto thy children I shall be many defenses. Gen. R. s. 44 של מ' shields of the righteous (protectors of their generation by dint of their righteousness); a. e.—Esp. *Magen*, the first section of the *Prayer of Benedictions* closing with אבריהם (usu. called אבר, v. אב). Deut. R. s. 11, beg. חזר לחלה מ' (לראש 34 Ber.) he must go back to the beginning of the first section. Erub. 65<sup>a</sup>, v. פסח h.—מגנין, Tosef. Kil. IV, 7, v. מגנין.

**מגנה, מגנה** ch. same, v. מגנין.

**מגנה, מגנה** m. (גן; cmp. חן fr. חן) *grace, undeserved gift*; (adv. with or without prepos.) *for nothing, in vain*. Targ. Prov. XV, 27.—Targ. Gen. XXIX, 15. Targ. Ex. XX, 7; Targ. Deut. V, 11; a. e.—Y. Bicc. III, 65<sup>e</sup> bot. לא מ' מאריך ימים it is not for nothing that he has been allowed a long life. B. Kam. 85<sup>a</sup> אסירא דמ' a physician (that will cure thee) without pay; Ms. M. אסירא דמ' כמ' שור a physician without pay is worth as much as unpaid service can be expected to be, i. e. an unpaid physician is likely to be careless. Y. Snh. X, 29<sup>a</sup> bot. אפי' על מ' even if the curse has been pronounced gratuitously (without cause), cmp. חסם. s. v. סללת חסם.

**מגנה** m. (גני) *couch, or couch-room*.—*Pl.* מגנה. Targ. II Esth. I, 9 (ed. Lag. a. oth. מגנה, corr. acc.).—[Pes. 107<sup>a</sup> מגני, v. מגנה.]

**מגנה**, v. מגנה.

**מגנה**, v. מגנה.

**מגנה** f. (part. Itbpe. of גני) =h. מגנה (v. גנה), *blame-worthy*; *blemish, defect*. Gen. R. s. 60 (prov.) מילתא דאית בך מ' what blemish there be in thee, be the first to tell it; B. Kam. 92<sup>b</sup> מילתא דמינ' Ms. M. (ed. גנאה).

**מגנה**, v. מגנה. [Mekh. B'shall. s. 2 מגנה, emend. for מגנה, read: סגנה, v. סגנה.]

**מגנה**, v. מגנה.

**מגנה** f.=מגן, *protection, defense*. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 (expl. מגן, Gen. XV, 1) איך I am a defense to thee.

**מגן** or **מגן**, v. מגן.

**מגסמיר, מגסמיר**, v. sub מגסמיר.

**מגע** m. (גע) *touch, contact*. Kel. I, 1, a. fr. במ' מגע, makes unclean by contact. Toh. VI, 4 מגע מזמאה a doubt as to having touched an unclean thing is judged in favor of uncleanness; Ab. Zar. 70<sup>a</sup>, a. e.—מגע נכרי wine touched by a gentile suspected of idolatrous manipulations. Ib. 58<sup>b</sup>.—Ib. 69<sup>a</sup> מגע אחר another ignorant

man's touching things kept in levitical cleanness; a. fr.—*Pl.* מַגְעוֹז. Y. Sabb. VII, 9<sup>d</sup> bot., v. מַדְקָה.—Constr. מַגְעָרִי. Y. Pes. VII, 34<sup>d</sup> bot. מַ' זָבִין those unclean through contact with gonorrhoeists.

**מַגְעוֹרִי** f. (מַגְעָר) *threatening, shouting*. Yalk. Ps. 864; Midr. Till. to Ps. CVI, 9 ed. Bub. (missing in eds.) אַפִּי מַ' לֹא it was not even a shouting (at the sea) but only a blowing. Yalk. l. c. (missing in Midr. Till. l. c.) מַ' לֹא not only a shouting but even a roaring.

**מַגְרִי** m. (מַגְרָה or מַגְרָה) *sealer of wine vessels*. Y. Ab. Zar. V, 44<sup>d</sup> top מַ' שִׁחֲמוֹתָן דְּרַבְקָן מַעֲשֶׂה (not מעש) the boring of which the Rabbis speak (Mish. V, 4) is the work of a professional sealer (requiring care and time).

**מַגְרִיפָה** f. (b. h.; נִגְרָה) [*striking*, 1] *wound*. Makhsh. VI, 8 מַגְרִיפָה דָם the blood flowing from a woman's wound. Nidd. 55<sup>b</sup>; Ker. 13<sup>a</sup>. Hull. 35<sup>b</sup>. Yalk. Num. 710; a. e.—2) *sudden death, plague*. Mekh. B'shall. s. 2 אֵין חֲמָמָה אֵלָא מַ' the verb חָמַם (Ex. XIV, 24) means pestilence. M. Kat. 28<sup>a</sup> מַ' מִיתָה a sudden death. Ber. 4<sup>b</sup> בְּשַׁעַר חַי' during an epidemic; a. fr.—[מַגְרִיפָה, Mekh. l. c., v. מַגְרִיפָה a. מַגְרִיפָה.]

**מַגְרִינִי** m. du. (מַגְרִי I) *greaves, metal leggins*. Sabb. VI, 2 (expl. ib. 62<sup>a</sup> פּוֹמְקִי Kel. XI, 8; Tosef. ib. B. Mets. III, 1 מַנְפֵּשׁ ed. Zuck. (corr. acc.; Var. מַגְרִינִי).

**מַגְרִיפָה** ch.=h. מַגְרִיפָה. Targ. Y. II Num. XXV, 8 פָּרָה... (corr. acc.).

**מַגְרִי** Pa. מַגְרִי (b. h. מַגְרִי; cmp. מַגְרִי) 1) *to drag down; to throw over*. Targ. Gen. XLIX, 17 (h. text וַיִּפֹּל). Targ. Ps. LXXXIX, 45. Targ. Ez. XXXIX, 3. Targ. II Kings IX, 33 (h. text שָׁמַח). Targ. Is. XXII, 19 (h. text וַיִּרָם); a. e.—2) [*to scrape off*] *to diminish, destroy* (corresp. to b. h. מַגְרִי a. מַגְרִי). Targ. Ps. CXIX, 139. Ib. CI, 5; 8. Ib. CXLIII, 12; a. e.

*Ithpa.* מַגְרִי *to be diminished*. Targ. Job VI, 17. Ib. XXIII, 17 Ms. (ed. אַחֲמֵר, h. text מַגְרִי).

**מַגְרִי** a. מַגְרִי, v. מַגְרִי.

**מַגְרִיפָה**, v. sub מַגְרִי.

**מַגְרִי**, v. מַגְרִי.

**מַגְרִימָה** f. ch.=h. מַגְרִימָה, v. מַגְרִימָה. Hif. B. Kam. 99<sup>b</sup> מַ' הוֹדִיָּא (Ms. R. מַגְרִימָה) a case of a *mugremeth*.

**מַגְרִי**, v. מַגְרִי.

**מַגְרִיפָה**, Pesik. R. s. 6, read מַגְרִיפָה.

**מַגְרִיפָה**, v. מַגְרִיפָה.

**מַגְרִיפָה** f. (מַגְרָה; v. מַגְרָה) 1) *spade, shovel*. Gen. R. s. 16, beg. פּוֹחַק בְּמַ' אֶרֶבָה he divided off the course of four river-heads with one (cut of the) spade.—2) *trowel*. Pesik. R. s. 6 [read: מַ' לֹא נִשְׁבֵּר לֹא מַ' לֹא no trowel nor axe was broken; Yalk. Kings 186 מַגְרִיפָה (corr. acc.).

**מַגְרִיפָה** ch. same. Gen. R. s. 38. Lev.

R. s. 24.—*Pl.* מַגְרִיפָה. Targ. Num. IV, 14; Targ. O. Ex. XXVII, 3 (Y. מַגְרִיפָה, corr. acc.); a. fr. (h. text וַיִּצְרֹם).

**מַגְרִיפָה**, v. מַגְרִיפָה.

**מַגְרִיפָה**, v. מַגְרָה.

**מַגְרִיפִים**, Pesik. R. s. 16, v. מַגְרִיפִים.

**מַגְרִימָה** v. מַגְרִימָה.

**מַגְרִי**, v. מַגְרִי.

**מַגְרִי** m. (מַגְרָה) 1) *trowel*. Y'lamd. to Gen. XI, 1, quot. in Ar. s. v. מַגְרָה.—2) *shovel*. Y. Shebi. III, 34<sup>c</sup>; Y. M. Kat. I, 80<sup>b</sup> וְכִי סִלּוֹ וּמַגְרִיפּוֹ his basket and shovel show that he is preparing dung.

**מַגְרִי** f. (preced.) 1) *spoon, ladle; trowel*. Kel. XXIX, 8 מַ' שֶׁל בֵּית הַבַּיִת the ladle of the household (v. Maim. a. l.); מַ' שֶׁל סִידִּים the plasterers' trowel. Tanh. Sh'moth 9 מַ' שֶׁל טִיט the trowel for clay; Ex. R. s. 1 (some ed. מַגְרִיפּוֹ של טִיט, v. preced.). Kel. XIII, 4 מַ' לֹאדֶה (v. Maim. a. l.).—2) (usu. in connection with מַ' *spade* used for digging and shovelling; *shovel*. Gen. R. s. 16; Sifré Deut. 6, a. e., v. מַגְרִי.—Tosef. Toh. VIII, 13; Zeb. 99<sup>b</sup>. Sabb. XVII, 2 מַ' לְגִרָה וְכִי one may handle a spade (on the Sabbath) for grabbing &c., v. מַגְרָה. Num. R. s. 15; Yalk. Ex. 163. Lev. R. s. 23; Cant. R. to IV, 8 וְכִי דִּוְרָה וְהַסֵּל וְהַמֵּל it (the Torah) and all its implements, v. מַגְרִיפָה.—Y. Hag. II, 78<sup>b</sup> bot. מַ' שֶׁל מַחֲכָה an iron spade (flat); מַ' שֶׁל עֵץ a wooden shovel; a. e.—*Pl.* מַגְרִיפָה. B. Mets. 30<sup>a</sup>. Tam. II, 1. Gen. R. s. 46, beg.; a. e.—3) *magrephah*, a) name of a musical instrument in the Temple. Arakh. 10<sup>b</sup>; Y. Succ. V, 55<sup>d</sup> top.—b) name of a sort of *tympanum*. Tam. V, 6, Ib. III, 8; Y. l. c. 55<sup>b</sup> bot.

**מַגְרִיפָה**, v. מַגְרִיפָה.

**מַגְרִי** f. (מַגְרִי I, v. מַגְרִי) *strigil*. Tosef. Sabb. XVI (XVII), 19 מַגְרִיפָה מַגְרִיפָה ed. Zuck. (Var. מַגְרִיפָה מַגְרִיפָה; Sabb. 147<sup>b</sup> מַגְרִיפָה מַגְרִיפָה, v. מַגְרִי I.—*Pl.* מַגְרִיפָה. Tosef. Kel. B. Mets. II, 12 מַגְרִי ed. Zuck.; Kel. XII, 6 מַגְרִי).

**מַגְרִיפָה** ch. same. Sabb. 147<sup>b</sup> (Ms. M. margin: מַגְרִיפָה; Rashi Ms. מַגְרִיפָה).

**מַגְרִי** m. (b. h.; מַגְרִי) *open space outside of a place*. Gen. R. s. 21, end (ref. to Gen. III, 24) מַגְרִיפָה שֶׁל עֵדֶן וְכִי he drove him out to the open outskirts of the garden of Eden. Macc. 12<sup>a</sup>, a. e. 'וְכִי שִׁשְׁרֵן שָׂדֶה מַ' וְכִי you must not change a cultivated field (outside of a town of refuge) into an open space &c.

**מַגְרִי**, v. מַגְרִי.

**מַגְרִי**, Targ. Hos. XI, 4, v. מַגְרִי II.

**מַדְ**, a prefix, = מַדְ, 1) *than that*. Targ. O. Ex. XIV, 12 מַדְמִימָה (ed. Amst. מַדְמִימָה, corr. acc.); a. e.—2) *from the time that; from the fact that; since, because*. Targ. Gen. XLVIII, 15. Targ. I Sam. I, 12. Targ. O. Ex. XIV, 11; a. fr.—Ber. 2<sup>b</sup> שְׁמַע מִינָהּ וְכִי from the fact that the Boraitha says . . . we conclude that &c. Ib. 15<sup>b</sup>.

... מכלל... since the second clause reads, 'R. Judah says &c.', we must conclude that the first clause does not express R. Judah's opinion. — Gitt. 19<sup>b</sup> מִדָּהּ since one (of the papers found) was undoubtedly there (before the letter of divorce was thrown there), the other was surely there, too, and the letter of divorce may have been carried off by mice. B. Mets. 83<sup>b</sup> מִדָּהּ כֹּלֵי since he is so bold. — מדאורייתא, מדרבנן, v. מדרבנן, a. fr. — Gitt. 37<sup>a</sup>, a. fr. מִדָּהּ as concluded from what R... said; a. v. fr.

מִדָּה m. ch. = (b. h. מִדָּה; מִדָּה) the priest's cloak. Ber. 28<sup>a</sup>, v. לְבָשׁ.

מִדָּה, v. מִדָּה.

מִדָּה, v. מִדָּה.

מִדָּה f. (v. P. Sm. 2011) = מִנְחָה, tribute, tax, fine. Targ. Prov. XII, 24 'לִמְ' Ar. s. v. כִּנְגָא (ed. לִמְסָא).

מִדָּה, v. מִדָּה.

\*מִדָּה m. (דָּה) guide; torch or torch-carrier directing the work of night laborers. — Pl. מִדָּה. M. Kat. 12<sup>b</sup> Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. מִדָּה, Alf. מִדָּה).

מִדָּה m. ch. = מִזְבֵּחַ, altar. Targ. Josh. XXII, 10. Targ. Gen. XII, 8; a. fr. — Zeb. 54<sup>a</sup> רַב יוֹנָן כֹּהֲנֵי שֶׁכֶּן Rab translated מִדָּה מִדָּהּ in his possession shall the altar be built; a. e. — Pl. מִדָּה, מִדָּה, fem. מִדָּה. Targ. O. Num. XXIII, 1; 4; a. e. — Targ. Ps. LXXXIV, 4. — מִדָּה liquids used on the altar (wine, oil), contrad. to מִדָּה liquids of the slaughtering place (blood, water). Pes. 17<sup>a</sup> (ref. to Eduy. VIII, 4); Tosef. Kel. B. Mets. V, 7 (ed. Zuck. מִדָּה).

מִדָּה, v. מִדָּה.

מִדָּה m. (דָּה) junction, welding. Targ. I Kings VII, 29; 36 (h. text מִדָּה). — Pl. constr. מִדָּה; מִדָּה arm-pits. Targ. Jer. XXXVIII, 12. Targ. Ez. XIII, 18 ed. Lag. (Var. מִדָּה; ed. Wil. מִדָּה).

מִדָּה m. (דָּה) 1) speaker. — Pl. מִדָּה. Ber. 63<sup>b</sup>, a. e. the first among the speakers on all occasions (attribute of R. Judah). — 2) the anterior part of the tongue. Bekh. VI, 8; Tosef. ib. IV, 11; Kidd. 25<sup>a</sup>.

מִדָּה m. (b. h.; v. מִדָּה) pasture-ground, desert. Gen. R. s. 31, end. Cant. R. to IV, 4 (play on מִדָּה ib. 3) אֶרֶץ מִדָּה although the Temple is a desert, you are bound to observe the sacredness of its precincts now that it is ruined. &c.; a. fr. — מִדָּה the generation that died in the wilderness. B. Bath. 73<sup>b</sup> bot.; a. fr. — Tosef. Macc. III (II), 2; Macc. 9<sup>b</sup>; Y. ib. II, 31<sup>d</sup> top בְּצֵר מִדָּה (b. h.) Bezer in the Wilderness, on the eastern side of the Jordan. — Tosef. Men. IX, 13, כְּבָשִׁים מִדָּה, read: מִדָּה מִדָּה from the pasture-ground of Hebron; v. Men. 87<sup>a</sup>; Sot. 34<sup>b</sup>. — Pl. מִדָּה. Ber. IX 2. Ib. 54<sup>b</sup> מִדָּה those travelling in the deserts; a. e.

מִדָּה m., מִדָּה f. ch. same. Targ. Ex. III, 1; a. fr. — B. Bath. 73<sup>b</sup>; 74<sup>b</sup> מִדָּה אֲנִיכֵינּוּ we were travelling in the desert; a. fr. — Cant. R. to IV, 4 (ref. to מִדָּה, ib. 3) מִדָּה יָאִי מִדָּה יָאִי thy midbar is beautiful, this means thy waste (the ruined Temple) is beautiful, v. preceding; [Comment.: thy speech]. — Pl. מִדָּה, f. מִדָּה. Targ. Ps. LXXXV, 7. Targ. Is. LI, 3. Targ. Cant. II, 14.

מִדָּה m. (דָּה) leader. Targ. Prov. XI, 14 (Levita מִדָּה; h. text מִדָּה, comp. מִדָּה). — Targ. II Esth. IV, 1 Var. ed. Lag. (ed. מִדָּה). — Pl. constr. מִדָּה. Targ. Cant. I, 8.

מִדָּה f. pl. (דָּה) 1) conduct, manners. Koh. R. to III, 18 (ref. to מִדָּה, ib.) מִדָּה מִדָּה the way the righteous conduct themselves. — 2) (b. h.) conversation, talk. Ib. מִדָּה מִדָּה the conversations which the wicked hold. Snh. 67<sup>b</sup>, a. fr. מִדָּה מִדָּה; ib. 88<sup>b</sup>, v. מִדָּה מִדָּה כלֵךְ לְמִדָּה מִדָּה Ms. M. (ed. מִדָּה מִדָּה; Hag. 14<sup>a</sup> מִדָּה מִדָּה כלֵךְ לְמִדָּה מִדָּה v. מִדָּה מִדָּה).

מִדָּה m., מִדָּה f. (denom. of מִדָּה) belonging to the desert. Erub. 83<sup>a</sup>, a. e. מִדָּה הַשְׁאֵה הַשְׁאֵה the S'ah of the Israelites in the desert, containing six desert Kab, or five Jerusalem Kab. — Pl. מִדָּה, מִדָּה. Men. VII, 1, a. e., v. מִדָּה. — Esp. מִדָּה מִדָּה pasture-animals. Bets. V, 7 (40<sup>a</sup>), opp. מִדָּה; Tosef. ib. IV, 11.

מִדָּה f. pl., v. מִדָּה.

מִדָּה m. = מִדָּה, leader. Targ. II Esth. IV, 1. Targ. Prov. XI, 14, v. מִדָּה. — Snh. 14<sup>a</sup> מִדָּה מִדָּה (Ms. K. מִדָּה, v. מִדָּה) leader of his people; Keth. 17<sup>a</sup>.

מִדָּה f. (preced.) command, strategy; scheme (b. h. מִדָּה). Targ. Prov. I, 5; XX, 18; XXIV, 6. Ib. XII, 5.

מִדָּה, v. מִדָּה.

מִדָּה pr. n. pl., v. מִדָּה.

מִדָּה (b. h.) [to stretch,] to measure. Sabb. 149<sup>b</sup> sq. מִדָּה (play on מִדָּה, Is. XIV, 4) the nation that said I will measure (the area of thy land) and bring (tribute); Lev. R. s. 15, end (Ar.: מִדָּה מִדָּה measure and give). Erub. V, 4 מִדָּה מִדָּה Sabbath distances must be measured only with a rope of &c. Ib. 5 מִדָּה מִדָּה the measuring must be done only by the best experts. Y. Succ. I, 51<sup>d</sup> אִם יָמַד מִן וִ' if he measures from &c. Maas. Sh. V, 9 עֲשִׂי רִשְׁוֹן עֲשִׂי רִשְׁוֹן one tenth (as tithe) which I shall measure off (when I come home); a. fr. — Sot. I, 7 מִדָּה מִדָּה the measure with which man measures will be measured out to him, i. e. as man deals, he will be dealt with, v. מִדָּה; Tosef. ib. III, 1 מִדָּה מִדָּה he measured by the S'ah (committed great wrong). Ber. IX, 5, v. next w. — Ib. 30<sup>b</sup> מִדָּה מִדָּה man must always measure himself (examine the disposition of his mind; comp. מִדָּה, if he feels that he can direct his mind, let him pray, if not &c.).

מִדָּה to be measured. B. Bath. VII, 1 מִדָּה מִדָּה are not included in the measure. Arakh. VII, 1 מִדָּה מִדָּה are included &c.; a. fr.



**מִדָּה** *f. (b. h.; preceded.) 1 dimension, measure, proportion.* Sabb. 150<sup>a</sup> (play on מִדָּהוּהוּ, v. preceded.) מֵאֵל bring much, very much, without measure. Peah VIII, 6 ז' מ' this proportion. Gen. R. s. 64; Esth. R. introd. (ref. to מִנְה, Ezra IV, 13) מִן הָאָרֶץ that is the tax from the land as measured, i. e. the (Roman) land-tax. B. Bath. VII, 3 מ' בְּרֹחַל וְכ' I sell thee exact land-measure by the rope. Ib. 128<sup>a</sup> מִנְה אֵרֶכּ the length-measure of the cloak. Ib. מִשְׁקָלוֹהִי the measure of its (the gold-bar's) weights, i. e. an estimate as to how many coins of a certain weight can be obtained from it. Hag. 12<sup>a</sup> מִדָּה יוֹם וְלַיְלָה the combined length of day and night. Yeb. 76<sup>b</sup> (ref. to I Sam. XVII, 38) מִיָּדוֹ בְּמִדָּהוֹ his (Saul's) garments such as fitted his stature. Mikv. X, 5; Hull. 73<sup>a</sup> מ' מ' as far as the designed length of the handle (excluding the portion which it is intended to cut off).—Kidd. 42<sup>b</sup>; B. Mets. 56<sup>b</sup>, a. e. מ' וְשִׁבְמִשְׁקָל וְכ' objects which are sold by measure, by weight or by the piece. B. Bath. 89<sup>b</sup> מ' חֲסִירָה וְכ' one must never keep in one's house too small or too large a measure (smaller or larger than the legal size); a. fr.—*Pl.* מִדָּהוֹ, מִדָּהוֹ. Ib. 88<sup>b</sup> מ' עֲוֹנָן הַדִּינָה the divine punishment for fraudulent measures. Tosef. B. Mets. VI, 14 . . . מִדָּהוֹ מְמוֹנִין . . . they (the *agoranomoi* in Jerusalem) were appointed not for the regulation of market prices but for the superintendence of the measures; B. Bath. 89<sup>a</sup>, v. מִדָּהוֹ; a. fr.—Men. 18<sup>a</sup> מִדָּהוֹ, v. מִדָּהוֹ.—Whence: *Middoth* (measurements of the Temple), name of a treatise of the Mishnah, of the order of Kodashim.—2) *dealing; reward or punishment; dispensation.*—מ' כְּנָגֵד מ' *retaliation, adequate punishment or reward.* Sot. I, 7, v. preceded. Ib. 8<sup>a</sup> מ' לִכְנֹס the verse is to intimate that God dispenses adequate punishments. Ib. 8<sup>b</sup> (ref. to ib. I, 7) מ' אֵינִי אֶעֱשֶׂה לָּהּ כְּנִסְלָהּ דִּם although retribution (by the Jewish court) has ceased, the adequate divine punishment has not ceased. Lam. R. introd. (R. Alex. 2) (expl. וְכִי יִשְׁפֹּט, Lev. XXVI, 43) מ' כְּנָגֵד מ' punishment corresponding to deed. Ned. 32<sup>a</sup>. Snh. 90<sup>a</sup> מ' כְּנָגֵד מ' all retributions of the Lord are in correspondence with man's doings. Ber. 48<sup>b</sup> 'whatever the Lord thy God has given thee' (מִדָּה דִּינִיךָ בְּכָל . . . בִּינָה מ' טוֹבָה וְכִי מִדָּה פּוֹרְעֵנָה) he is thy judge in whatever sentence he decrees upon thee, whether it be a good or an evil dispensation. Ib. IX, 5, v. מִדָּה. Sabb. 97<sup>a</sup>. Ib. 151<sup>b</sup> מ' ז' על מ' at all times let one pray to be spared this fate (poverty); a. fr.—*Pl.* as ab. Snh. 90<sup>a</sup>, v. supra. Yoma 87<sup>b</sup> מ' עֲמִידָה מ' who who passes over his retaliations (who forbears to retaliate), his failings will be passed over (be forgiven); Meg. 28<sup>a</sup>. Ib. מִדָּהוֹ עַל מִדָּהוֹ I never insisted on retaliation; Kidd. 71<sup>a</sup> מִדָּהוֹ עַל מִדָּהוֹ (Rashi: מִדָּהוֹ); a. fr.—3) *manner, ways, character, nature, condition.* Ber. 40<sup>a</sup> מ' כְּמִדָּהוֹ הַקֹּדֶשׁ מ' the nature of divine (intellectual) affairs is not like the nature of human (material) affairs. Ib. 11<sup>b</sup> מ' לְהוֹדִיעַ מִדָּה יוֹם וְלַיְלָה to mention the nature of the day (light) at night. Tanh. Balak 3 מ' מִדָּהוֹ

what is the nature of his power. B. Mets. 33<sup>a</sup> וְאֵינָהּ מֵיִן it is a (meritorious) way (of studying) and is not, i. e. you might do better; Y. Hor. III, 48<sup>c</sup> top מֵיִן שְׂאִינָהּ מֵיִן; a. fr.—Pl. as Ab. V, 10 בָּאֵם מֵיִן אֵרֵב there are four different dispositions of men (as to treating one's fellow-man); ib. 11 בִּיעֻרָּהּ מֵיִן בִּיעֻרָּהּ four characters (temperaments); ib. 12 בְּרִמְיָהִים מֵיִן אֵרֵב four natures of students (with regard to receptive and retentive faculties). Y. Snh. XI, 30<sup>a</sup> bot. כָּל שֶׁבַע מֵיִן וְכֵן all the seven characteristic features of righteous men which the scholars have defined have been realized in Rabbi. Ned. 20<sup>b</sup> בְּנֵי הַשֶּׁשׁ מֵיִן children conceived under nine (abnormal mental) conditions. R. Hash. 17<sup>b</sup>, a. fr. שְׁלֹשׁ עֶשְׂרִים מֵיִן the thirteen divine attributes (Ex. XXXIV, 6, seq.). Ned. 32<sup>a</sup>, v. פְּרִי; a. fr.—Tosef. (a) *justice*. Tosef. Seq. IX, 3, a. e., וְלִקְוָה מֵיִן. —Esp. *the divine attribute of justice*, opp. הֶרְחָמִים מֵיִן, v. II. II.—b) *common sense, logical argument*. Yoma 43<sup>b</sup> common sense dictates this; Shebu. 14<sup>a</sup>. Y. Maas. Sh. II, 53<sup>c</sup> top הֵרִין מֵיִן (כִּמְיָהִן) they regulated the laws of Sabbath limits according to common sense (not by textual interpretation).—c) *decision in money matters, civil law* (contrad. to ritual law). Y. Gitt. V, 46<sup>c</sup> bot. אֵת מֵיִן הֵרִין the same principle holds good for civil law (collection of claims, v. פְּרִקָּנִים); Y. Shebi. X, 39<sup>c</sup> bot. Ib. (last line) הֵרִין מֵיִן do we apply the rules of Prosbol (v. פְּרוֹסְבֹל) to ordinary claims? Y. B. Kam. V, beg. 4<sup>d</sup> אֶת הֵרִין אֶת הֵרִין (strike out) in civil law we are not guided by probabilities (v. רִיב; cmp. Bab. ib. 27<sup>b</sup>). Y. Ber. II, 5<sup>a</sup> bot. but in civil law (questions of possession).—4) *principle, standard, consistency*. Men. III, 4 וְכֵן following the principle of R. &c.; Pes. 77<sup>b</sup>; Y. ib. VII, 34<sup>c</sup> top. Shek. IV, 6 אֵינָהּ הִיא הִיא (comment. 'אֵינָהּ מִן הִיא') this is not consistent (with a previous rule). Ib. 7 הִיא אֵת (Y. ed. מִדּוֹתָיו) he makes his standards even (is consistent). Pes. I, 7 אֵינָהּ הִיא הִיא this is not the right argument. Ib. 15<sup>b</sup> הִיא מֵיִן וְכֵן אֵינָהּ הִיא הִיא why do you say, it is no argument? it is surely a correct argument. Y. Hag. III, 77<sup>d</sup> 'Menahem went out' means מֵיִן יָצָא he went over from one principle to another (joined the opposition; Bab. ib. 16<sup>b</sup> יָצָא לְרִבּוֹת רֵעָה).—Esp. *rules of interpretation*. Sifra introd., ch. I, end וְכֵן... שֶׁבַע מֵיִן Hillel the Elder explained seven rules &c.; Ab. d'R. N. ch. XXXVII; Tosef. Snh. VII, 11. Sifra introd., beg. (R. Yishm. said) the Torah is interpreted by means of thirteen rules. [Appendix to treat. B'rakhoth. מֵיִן לִבְנֵי הַלֵּל the thirty two rules of R. José the Galilean.]—Lev. R. s. 3, beg. הֵרִין וְכֵן decisions and interpretations (by which the decisions were reached), v. מִקְלָתָהּ.—Gitt. 67<sup>a</sup> מִדּוֹתַי חֲרוּמֵי מִדּוֹתַי my rules of interpretation are the selection from selections of rules by R. Akiba.—Ber. 33<sup>b</sup> וְכֵן הֵקֵיבָה רַחֲמִים וְכֵן he makes compassion the standard (or reason) of the divine laws, while they are decrees (the reasons for which it behooves not man to discuss); Y. ib. V, 9<sup>c</sup> כִּי הֵרִין עַל כֵּן because it sounds as if he were finding fault with the ways of the Lord (as if the Lord were partial); כְּנוּחַן וְכֵן as though he were setting limits to the attributes of the Lord.

**מִדָּה**, **מִדָּה** ch. 1) same. Targ. Ps. LVI, 5; 11 מִדָּה דִּינָא, דִּינָא v. preced. Targ. Lam. I, 1; a. e.—Snh. 38<sup>b</sup> הָיוּ הָאֵלֶּיךָ שְׁנֵי מִדָּהּ הָיוּ הָאֵלֶּיךָ the two dimensions are alike.—[2] *tribute*. Ezra IV, 20, a. e., v. **מִנְהָרָה**.]

**מִדָּה**, v. **מִדָּה**.

**מִדָּה**, Targ. Esth. I, 2 רבבל ית ed. Lag. (ed. Amst. **מִדָּה** ית **מִדָּה** רבבל read **מִדָּה** ית רבבל).

**מִדָּה** m. (דִּינָא) *affliction*. Targ. Esth. VI, 1 **מִדָּה** our affliction.

**מִדָּה**, v. **מִדָּה** I ch.

**מִדָּה**, v. **מִדָּה**.

**מִדָּה**, M. Kat. 12<sup>b</sup> some ed., v. **מִדָּה** a. **מִדָּה**.

**מִדָּה** m. (b. h.; דִּינָא) *flux*. Macc. 14<sup>b</sup>; Nidd. 41<sup>b</sup> עד **מִדָּה** until the flux is discharged through &c. Ib. 54<sup>b</sup> **מִדָּה** כְּמוֹתָהּ what flows from her is subject to the same laws as her body. Ib. **מִדָּה** מִמֶּנָּה (not **מִמֶּנָּה**).

**מִדָּה**, Yoma 23<sup>a</sup> Ar. s. v. **מִדָּה**, v. **מִדָּה**.

**מִדָּה**, Gen. R. s. 91 במ' רמכסא (ed. Wil. במדיו, v. **מִדָּה**.—Y. Kidd. IV, 65<sup>d</sup> **מִדָּה** **מִדָּה** read: **מִדָּה**.

**מִדָּה**, v. **מִדָּה** I.

**מִדָּה** m. (דִּינָא) *pestle*. Bets. I, 7; Tosef. ib. I, 18. Ib. 17; a. e.

**מִדָּה** m. ch.=next w. Lam. R. to I, 1 רבתי **מִדָּה** (יחד מאת) a wooden mortar that had been thrown away (broken).

**מִדָּה** f. (b. h.; דִּינָא) 1) *mortar*. Tosef. Bets. I, 17. Yoma 75<sup>a</sup>, v. **מִדָּה** I. Kel. XXIII, 2 **מִדָּה** a Median mortar (on the protruding handles of which the pounders ride when at work); [Maim., (ed. Dehrenb. **מִדָּה**, corr. acc.): a sort of *saddle*, v. infra]. Sabb. 81<sup>a</sup> **מִדָּה** כְּמוֹתָהּ (v. Tosaf. a. l.) as large as the leg of a small spice mortar; Y. ib. VIII, end, 11<sup>c</sup>.—2) *a mortar-shaped seat*. Yeb. 16<sup>a</sup>; Y. ib. 3<sup>a</sup> bot. Kel. XXIII, 2, v. supra.

**מִדָּה** m. ch.=h. **מִדָּה**. Sot. 22<sup>a</sup> פְּרוֹשׁ מ'... רמשפע **מִדָּה** (he is called) the 'pestle-Pharisee' because he is bent sideways like a pestle (in the mortar).

**מִדָּה** m. (דִּינָא) *marker; mark*.—Pl. **מִדָּה**, v. **מִדָּה**.

**מִדָּה** f. ch.=h. **מִדָּה**. Targ. O. Num. XI, 8 (Targ. Y. II **מִדָּה**).—Y. Bets. I, 60<sup>d</sup> top. Y. Sabb. VII, 10<sup>a</sup> bot. **מִדָּה**. Ib. **מִדָּה** (corr. acc.).—[Lam. R. to I, 3; Num. R. s. 12 **מִדָּה**, v. **מִדָּה**.]

**מִדָּה** m. (apocopate infin. of דִּינָא) *the act of drawing water*. Targ. Y. Ex. II, 19, v. **מִדָּה**.

**מִדָּה**, v. **מִדָּה**.

**מִדָּה**, v. **מִדָּה**.

**מִדָּה** m. (דִּינָא) 1) *dwelling*.—**מִדָּה** (מ' כותים, עכ'זם) **מִדָּה** a dwelling that has been occupied by gentiles (in Pales-

time, which is unclean until examined and found free of corpses). Tosef. Ohol. XVIII, 10 **מִדָּה** how is a vacated gentile dwelling examined?—Ib. 6 **מִדָּה** Samaritan inmates make a dwelling subject to the law of *m'dor ha'ammim*. Ohol. XVIII, 9; a. fr.—2) *story, compartment*. R. Hash. 24<sup>b</sup> **מִדָּה** the upper story of the heavens; **מִדָּה** the lower story (sphere of the heavenly bodies). Nidd. 31<sup>a</sup> **מִדָּה** the lowest compartment of the womb. Pirké d'R. El. ch. XXIII; a. fr.—Pl. **מִדָּה**. Ohol. XVIII, 7 **מִדָּה**; Pes. 9<sup>a</sup> **מִדָּה** (R. S. to Mikv. VIII, 1 **מִדָּה**) the dwellings therein.—[Tosef. Maas. Sh. I, 5 **מִדָּה**, v. **מִדָּה**.—[Midr. Prov. ch. VI; Yalk. ib. 939 **מִדָּה**, v. **מִדָּה**.]

**מִדָּה** ch. same. Targ. Ps. LXXVI, 3. Targ. Gen. XXX, 20; a. fr.—Pl. **מִדָּה**. Ib. VI, 16 (compartments of the ark); Targ. O. ib. 14. Targ. I Chr. IV, 41. Targ. Job XXXVII, 8; a. e.—Ib. XXXVIII, 40 **מִדָּה**.—[Midr. Prov. ch. VI; Yalk. ib. 939 **מִדָּה**, v. **מִדָּה**.]

**מִדָּה** f.=next w. Targ. Is. XXX, 33 ראש **מִדָּה** (ed. Lag. **מִדָּה**, corr. acc.). V. **מִדָּה**.

**מִדָּה** f. (b. h.; דִּינָא) *row, pile of wood, fire*. Tam. I, 1 **מִדָּה** and there was an open fire place there. Bets. II, 5; a. e.—Pl. constr. **מִדָּה**. Midr. Prov. ch. VI; Yalk. ib. 939 **מִדָּה** the fourteen pyres of Gehenna.

**מִדָּה** ch. same. Bets. 32<sup>b</sup>; Erub. 101<sup>a</sup>.

**מִדָּה** m. (v. next w.) *treading; (Arab.) polishing*.—**מִדָּה** Erub. 69<sup>a</sup> (Ms. O. **מִדָּה**); M. Kat. 12<sup>b</sup>, v. **מִדָּה**.

**מִדָּה** f. (b. h.; דִּינָא) *that which is trodden or threshed*. Midr. Till. to Ps. CXIX, 25.—Pl. **מִדָּה**. Ib. (Gen. R. s. 69 **מִדָּה**, q. v.).

**מִדָּה** (b. h.) pr. n. *Media*. Shek. III, 4 **מִדָּה** on behalf of the Median Jews. B. Kam. IX, 5 **מִדָּה** he must carry it (the unlawful property) after him even as far as Media. Kidd. 71<sup>b</sup> **מִדָּה** Media is sick (doubtful as to purity of descent), v. גִּסַּס; Gen. R. s. 37, end; Y. Yeb. I, end, 3<sup>b</sup>; Y. Kidd. IV, 65<sup>d</sup> top **מִדָּה** (read **מִדָּה**). Esth. R. to I, 3 **מִדָּה** nine portions (of beauty) has Media; (different in Kidd. 49<sup>b</sup>). Ab. d'R. N. ch. XXVIII **מִדָּה** עוֹשֶׂה שֶׁל מ' (ed. Schechter (רומי) the wealth of Media (Rome); a. fr.

**מִדָּה** m. (preced.) *Median*. Sabb. II, 1, a. e., v. **מִדָּה** Yoma 11<sup>b</sup> **מִדָּה** a Median gate (archway). Esth. R. to I, 22 **מִדָּה** the Median language; a. e.—**מִדָּה**. Ib. Kel. XXIII, 2, v. **מִדָּה**; a. e.—Pl. **מִדָּה**. Esth. R. to I, 11. Sabb. VI, 6, v. **מִדָּה**. Y. ib. XII, 13<sup>c</sup> bot.; ib. IX, end, 12<sup>b</sup> **מִדָּה** Median wheat-grains; a. e.

**מִדָּה** ch. same. Dan. VI, 1.—Pl. **מִדָּה**. Targ. Esth. X, 2. [Y. Ab. Zar. II, 41<sup>c</sup> top **מִדָּה**, v. **מִדָּה**.]

**מִדָּה**, v. **מִדָּה**.

**מדידת** f. (מדר) *measuring*. B. Mets. 61<sup>b</sup> (ref. to במדה, Lev. XIX, 35) מדידת קרקע this refers to land-measuring. Pesik. Vayhi, p. 7<sup>a</sup> (ref. to Ex. XXVI, 6 a. 11) אחר זה one refers to the measuring (fitting), the other to anointing (the tabernacle after it is put up). Y. Sot. IX, 23<sup>c</sup> bot.; Snh. 14<sup>b</sup>, v. עשוק. —Sot. 45<sup>a</sup>, v. ענלה; a. e.

**מדיונים**, Pesik. Ekhah, p. 122<sup>b</sup>, v. מדין.

**מדיח**, Targ. Prov. XIV, 14 ed. Wil., v. מרח II.

**מדיח**, מדיח, מדיח, v. מדיח.

**מדיח**, v. מדיח.

**מדיל**, v. מדיל.

**מדיל**, v. מדיל.

**מדיל**, v. מדיל.

**מדן** I pr. n. (b. h.) *Midian*, a nomadic tribe. Targ. Ex. II, 16; a. fr. —Num. R. s. 20, v. דבר; Snh. 105<sup>a</sup>; a. fr. —Denom. מדינים, pl. מדינים. Num. R. l. c.; Tanh. Balak 3; a. fr.

**מדן** II m. (b. h.; דין) *strife*. —Pl. מדינים. Hor. 10<sup>b</sup> ו' בין ו' he (Lot) cast strife between Israel and Ammon; Naz. 23<sup>b</sup> (corr. acc.).

**מדינת**, v. מדינת.

**מדינת** f. (b. h.; דין I) [*jurisdiction*], *district, country*. Maas. Sh. III, 4 (contrad. to Jerusalem). R. Hash. IV, 3; Succ. III, 12 (contrad. to the Sanctuary); a. fr. —In gen. *province; large town, capital*. Pes. 51<sup>a</sup> כל כל the people of the place. Gen. R. s. 50, end, v. עיר. Esth. R. to I, 1 wherever 'ir is used in the Scriptures, it means a capital, wherever *m'dinah* is used, it means an hyparchia (province); a. fr.

**מדינת**, **מדינת** m. (דנה) *East*. Targ. Y. II Gen. XV, 19. Targ. Job I, 3 (h. text דנה); a. fr. —Y. Gitt. II, 44<sup>b</sup> top בני מ' (= h. בני קום) nomads. Gen. R. s. 37, end (translating דנה, Gen. X, 30) מ' the mountains of the East. —Constr. מדינת. Targ. Num. XXXIV, 11; a. e. —Y. B. Bath. II, 13<sup>c</sup> top מדינתה on the east-side of him.

**מדינת** f. ch. = h. מדינת. Targ. Is. X, 13 (ed. Lag. מדינת). Targ. II Esth. VIII, 9. —Targ. Prov. XVI, 32 (h. text עיר). Targ. Y. II Num. XXIV, 24 Constantinople (or Rome); a. e. —Taan. 19<sup>b</sup>, v. חרע פלי דחאי מ' beg. Lam. R. to I, 1 רע רבתי מ' beg. of that city; a. fr. —Pl. מדינת. Targ. II Esth. l. c. Targ. I Kings XX, 14. Targ. II Esth. IV, 11; a. fr.

**מדינת** m. (דיר) = h. מדינת, *winnowing fan*. Targ. Is. XXX, 24 (ed. Lag. pl.). —Pl. מדינות. Targ. Jer. XV, 7.

**מדינת**, v. מדינת. —Pl. מדינות. Targ. Jer. XV, 7.

**מדינת** f. (דיח) *cleansing, house-cleaning*. Targ. II Esth. III, 8.

**מדינת** f. (דיח) *clean fat* (permitted to eat), Bekh. 30<sup>a</sup> Var. in Ar., v. מדי III.

**מדל**, part. Hif. of דלל.

**מדל**, **מדל**, **מדל** m. (compound of דל, a. e.) *belonging, property*. Y. Keth. VI, 30<sup>d</sup> bot. אחר... orphan's money was given in trust of R. ...; Y. Gitt. V, 46<sup>d</sup> bot. (insert גבירה מדל דיהמין); Y. Shek. IV, 48<sup>a</sup> bot. Y. Ned. IX, 41<sup>c</sup> מדל הוא himself and whatever belonged to him. Lam. R. to I, 1 רבתי beg. מדל and gave him his belongings in charge. Ib. end רחליה all these riches and belongings. Ib. end רחליה (מדל) I was afraid lest his relatives may take away his belongings; a. e. —V. מדל.

**מדל** I m. *watchman's lodge*, v. מדל.

**מדל** II m., pl. מדל *drawing, resorbing*. Pes. 40<sup>a</sup> כל אגב מדל as long as the grains absorb liquid, they do not ferment; v. מדל.

**מדל**, v. next w.

**מדל** f., pl. מדל *gourd-fields*. Shebi. II, 1 במקשאות ומ' (ed. Y. a. Ms. M. 'מקש'; not (מדל) in cucumber and gourd fields; ib. 2. Y. ib. II, beg. 33<sup>c</sup> ומדל R. S. a. l. c. (ed. ומדל) when he himself has a field of &c; a. e. —Erub. 104<sup>a</sup> מדל Ms. M. (ed. דלעז), v. מדל.

**מדמח**, **מדמח** m. (דמד) *sleeping*. —'מ' *resting place, bed-room*. Targ. Job XXXIII, 15. Ib. 19 (Ms. 'מד). Targ. Y. Gen. II, 24 'מד; a. e.

**מדמח** = מדמח, v. מדמח.

**מדמח**, v. מדמח.

**מדמח** m. (= מדמח; b. h. מדמח, Hif.) *knot in reed-matting*. Tosef. Kel. B. Mets. XI, 12 (בין) two handbreadths of matting between each two knots. —Pl. מדמח, מדמח. Ib. 11 (not קצר; R. S. l. c. 'מד) before he knotted the tops of the knots. Ib. VII, 11 [read:] משיקשור (v. R. S. to Kel. XVII, 17). Kel. XX, 7 משיקשור. Succ. 13<sup>b</sup>; Y. ib. II, end, 52<sup>c</sup> משיקשור.

**מדמח** ch. same, *bunch, bouquet*. —Pl. constr. מדמח. Sabb. 38<sup>b</sup> Ar. (ed. מדמח).

**מדמח** m. (דיח) *object of strife*. Targ. Ps. LXXX, 7 (Ms. a. Regia מדמח).

**מדמח**, **מדמח**, **מדמח** m. (דיח) *intelligence*, Macc. 23<sup>a</sup>, v. מדמח.

**מדמח** m. (b. h.; דיד) *intelligence*, Macc. 23<sup>a</sup>, v. מדמח.

**מדמח**, **מדמח** ch. same, *knowledge, teaching; reason*. Targ. Jer. III, 15. Targ. Prov. I, 5. Targ. Ps. XXXIV, 1 (Ms. מדמח) (euphem. רע מ' — (דעז) Targ. I Sam. XXV, 22; a. fr. —Pl. (fem. form) מדמח *objects worth knowing or well-known, (used of persons) notables*. Targ. O. Deut. I, 13; 15 (v. Berl. Massorah, p. 120; h. text דיד) —V. מדמח.

**מדמח**, **מדמח** m. (comp. of מדמח, v. preced., a. enclitic מ' for מדמח) [*noticeable, something; anything* (corresp. to h.

אֲמַרְיָהּ אוֹר מְאֻמָּה, Targ. Job XXXI, 7. Targ. Gen. XXII, 12 (Y. Levita מְנַדְּשָׁה). Targ. Deut. XVII, 1; a. fr.—Bekh. 51<sup>b</sup> בִּישׁ עֲבָדוֹ מִי (Rashi a. Tosaf.) thou didst something wrong (in giving the redemption money with the expectation of getting it refunded). Snh. 55<sup>a</sup> אֲחֵרִינָא אִיבֵי לֵב for doing something else (unnatural gratification) he ought not to be punished. Tanh. Huck. 2 מִן מִסְאָבָא from anything unclean. B. Bath. 123<sup>a</sup> וְלֹא מִי (Ms. M. מִיִּיר) would Joseph have been given no preference whatever?; a. e.—V. מִיִּיר, מִיִּיר.

## מִדְּרֵצָה, v. מִדְּרֵצָה.

**מִדְּרָה** m. (דְּרָה; v. דְּרָה) *clap-board, trap* for birds. Kel. XXIII, 5.

**מִדְּרָה** m. (נִדְרָה) *a vessel used for smoking bees out*, v. דְּבִירָה. Kel. XVI, 7.

**מִדְּרָה** m. (נִדְרָה) *indirect contact by shaking, breathing &c. (comp. מִדְּרָס, מִדְּרָס).—Esp. מִי, טוֹמֵאָה, or מִי the uncleanness of an object arising from an unclean person's indirect contact; the object thus made unclean; uncleanness of a minor degree.* Nidd. 4<sup>a</sup> נִחוּן תַּחְתָּיו (Tosef. Toh. IV, 4 מִדְּרָס) and an object of minor uncleanness rests under it. Sifra M'tsor'a, Zabim, ch. IV, Par. 3 טוֹמֵאָה מִי תַּחְתָּיו he makes the things under him (e. g. cushions directly under his head) unclean as a *middaf*; a. e.—Pl. *laws concerning middaf*. Y. Sot. V, 20<sup>b</sup>. Y. Dem. II, 23<sup>a</sup> top.—Y. Sabb. VII, 9<sup>d</sup> bot. מִדְּרָה מִי מִדְּרָה what kind of *middaf*oth? Contact.

## מִדְּרָה, v. מִדְּרָה.

## מִדְּרָה, v. מִדְּרָה.

**מִדְּרָה** m. (transpos. of מִדְּרָה, v. מִדְּרָה) [*fallings*, v. גִּלְל] *ordure*, a material used for vessels. Sifra M'tsor'a, Neg. Par. 6, ch. IV. [R. S. to Neg. XII, 6 quotes מִדְּרָה, ref. to מִדְּרָה Ab. Zar. 75<sup>b</sup>.]

**מִדְּרָה**, Hif. מִדְּרָה (denom. of מִדְּרָה) *to slant, to incline*. B. Bath. 22<sup>b</sup> בְּמִדְּרָה אֵת וְכִי (Ms. M. מִדְּרָה; ed. במִדְּרָה. Ms. H. במִדְּרָה; Ms. O. במִדְּרָה, v. Rabb. D. S. a. l. note) when he inclines the sill of his wall (so that none can stand or lean on it).

**מִדְּרָה** m., pl. מִדְּרָה (transpos. of מִדְּרָה; comp. מִדְּרָה) *water-courses, gutters*. Sabb. 145<sup>b</sup> הֵנִי מִי רִבְבֵל (Ms. M. מִי; Ms. O. מִי) the drains of Babylonia; Bekh. 44<sup>b</sup> מִדְּרָה (corr. acc.).

**מִדְּרָה** m. (transpos. of מִדְּרָה; comp. preced.) *chastising whip*. Yoma 23<sup>a</sup> (Ms. L. מִדְּרָה; Ar. s. v. מִדְּרָה; Ms. O. מִדְּרָה, v. Rabb. D. S. a. l. note 8), v. מִדְּרָה I.

**מִדְּרָה**, מִדְּרָה f. (b. h.; דְּרָה) 1) *embankment, acclivity*. Kil. VI, 2 אֶחָד בָּאֵין וְאֶחָד בְּמִי one row on level ground and one on the embankment. Y. ib. 30<sup>c</sup> top שִׁפְצֵי הַמִּי (not שִׁפְצֵי) the slope of the embankment is considered as if on a level with the lower ground; Y. Sabb. XI, 13<sup>a</sup> bot.; a. fr.—Pl. מִדְּרָה, מִדְּרָה. Tosef. Peah I, 9. Shebi. II, 8; Tosef. ib. III, 4, v. גִּיא.—2) *step, rank*. Kidd. 40<sup>b</sup>.

## מִדְּרָה, pl. מִדְּרָה, v. מִדְּרָה.

**מִדְּרֹחִיתָה** f. pr. n. (דְּרָה) *Madrokhitha*, name of a peak. Targ. I Sam. XIV, 4 (h. text סִנְהָה).

**מִדְּרֹן** מִדְּרֹן (in Y. Dial. מִדְּרֹן m. (v. מִדְּרֹא a. מִדְּרֹן II) *sloping*; מִי *declivity*. Pes. 42<sup>a</sup>, opp. מִדְּרֹן. B. Mets. 82<sup>b</sup>, sq.—Y. Sabb. XI, 13<sup>a</sup> bot. מִי בְּשֹׂרָה הַמִּקּוּם מִי when the place was sloping; Y. Erub. X, 26<sup>a</sup> bot. מִי; Y. B. Bath. I, end, 13<sup>a</sup> מִדְּרֹן. Y. Erub. I, 18<sup>c</sup> top וְכִי (sub. מִי) if there was a declivity in the middle of the alley. Y. Sot. IX, 23<sup>c</sup> bot. מִי.—Tosef. Mikv. IV, 10 (expl. מִדְּרֹן) מִי גִשְׁמִים הַבָּאִין מִי (Maim. to Mikv. V, 6 מִי) rain water that runs down a declivity.

**מִדְּרֹן**, מִדְּרֹן ch. same. Targ. Mic. I, 4 (ed. Wil. מִדְּרֹן; h. text מִדְּרֹן). Targ. Ps. LXXXIII, 14 (ed. Lag. מִדְּרֹן). V. מִדְּרֹן II.

## מִדְּרֹגָה, v. מִדְּרֹגָה.

**מִדְּרָס** m. (דְּרָס) 1) *treading, place trodden upon*, in gen. *basis, seat*, esp. *midras*, levitical uncleanness arising from a gonorrhoeist's immediate contact by treading, leaning against &c. Nidd. VI, 3 מִי whatever can be made unclean as a *midras*; expl. ib. 49<sup>b</sup> כל דְּהוּר לִי whatever is fit to be used as a seat, couch &c. Kel. XXIV, 1. Par. X, 1; a. v. fr.—In gen. = *uncleanliness of the first degree*. Hag. II, 7; a. fr.—Pl. מִדְּרָסוֹת *cases of midras*. Hull. 35<sup>a</sup>. Sabb. 59<sup>a</sup>; a. e.—2) *a sort of shoe or heel*. Tosef. Kel. B. Mets. II, 14 לִי מִי וְהִקִּינוּ לְמַנְעֵל אוֹ לִי R. S. to Kel. XII, 5 (ed. למִנְחִיר, corr. acc.) if he made the nail for a shoe or a *midras*.

## מִדְּרָה, v. מִדְּרָה.

## מִדְּרָה, v. מִדְּרָה.

**מִדְּרָשׁ** m. (b. h.; דְּרָשׁ) *textual interpretation; study*. Keth. IV, 6 מִי דִרְשׁ וְכִי the following interpretation did R. . . . teach &c.; Shek. VI, 6.—Y. Yeb. XV, 14<sup>d</sup> עֲבִידִין מִי לֹא הִנֵּה הוּא הַדִּיקָר וְכִי, v. מִדְּרָשׁ; a. fr.—Ab. I, 17 מִי הוּא הַדִּיקָר וְכִי not study is the main thing, but practice is. Kidd. 49<sup>a</sup> bot. מִי מִשְׁנָה . . . אומר by Mishnah . . . , R. Judah says, we understand textual interpretation (as Sifra, Sifre &c.), contrad. to הלכות. Ib. מִי מִדְּרָשׁ תִּירָה (R. Johanan means) by Torah the interpretation of the Torah text; a. fr.—מִי בֵּית הַמִּדְּרָשׁ (abbr. מִי) *school, college*. Meg. 27<sup>a</sup> בֵּית הַמִּדְּרָשׁ you may change a synagogue into a school house; a. fr.—Pl. מִדְּרָשׁוֹת. Ker. 13<sup>b</sup>. Y. Ter. VIII, 45<sup>b</sup> top; (ib. I, 40<sup>d</sup> מִקְרִיֹּת). Gen. R. s. 42 מִי school houses; a. fr.—Esp. *Midrash, homiletic book*. R. Johanan means) by Torah the interpretation of the Torah text; a. fr.—Pl. מִדְּרָשׁוֹת *Midrash Babbah, homilies on the Pentateuch (and the five M'gilloth) (beginning with רַבָּה הוֹשִׁיעָא רַבָּה) מִי הוֹרֵה* (from its beginning with הוֹרֵה, Prov. XXII, 29) *Canticum Rabbah*; a. fr.—*Midrash Esther or Esther Rabbah* &c.—מִי שְׁמוּאֵל a Midrash to the Books of Samuel, &c. מִי הַלְלִים (from its beginning, Prov. XI, 27) a Midrash to the Psalms. מִי הַתְּהוֹמָה a *Midrash Tanhuma*, to the Pentateuch.—Pl. מִדְּרָשִׁים *Midrashim*, esp. *Rabbath* (a plural of רַבָּה by false analogy).

**מִדְרָשׁ** **מִדְ**, ch. same. Lev. R. s. 9 מ' (read: **מִדְרָשׁ**; Num. R. s. 9 אִיעֲנִי דִרְשָׁא) the lecture was delayed. — **בִּי מ'** (in Targ. frequ. only מ') = **בֵּית הַמִּדְרָשׁ**, v. preced. Targ. Y. Gen. IX, 27. Ib. XXV, 27; a. fr. — Ab. Zar. 74<sup>b</sup>; Erub. 60<sup>a</sup>, צְנוּת. Y. Yoma III, 40<sup>e</sup> bot., v. תַּרְהָ. Pes. 33<sup>a</sup>; a. e. — *Pl.* מִדְרָשׁ, מִדְרָשׁ, מִדְ, Targ. Y. Jud. V, 24. Targ. Ps. LXXX. 11; a. e.

מִרְהָטָא v. כְּנִישׁוּתָא מ', מִדְרָתָא

**מָה**, (**b. h.**) 1) *something; anything*; Num. R. s. 14; Tanh. Hayé 3, v. בְּלִי מָה.—2) *what? which?* Hull. 89<sup>a</sup> (play on אַלֶּם וְאֵין מָה אוֹמְרוֹ... כֵּאלֶם which is the best policy for man in this world? Let him act as if he were mute (keep silence). B. Mets. 63<sup>a</sup>, a. e. לִי הָן מִה לִי דְמִירָן what are they to me and what their equivalent, i. e. what difference does it make whether the purchased objects or their equivalent be delivered?; Y. Yoma V, 43<sup>a</sup> bot. מָה בִּינְיָהּ וְמָה בֵּין דְּמִירָן B. Bath. 32<sup>b</sup>; 31<sup>a</sup> לוֹ (לִי) מָה לְשָׁקֶר what motive could he have to tell a lie? Ib., a. e. וְכִי מָה לִי לְשָׁקֶר בְּמָקוֹם עֲדִידִים וְכִי we do not apply the principle that we believe a defendant because he has no motive to lie, where witnesses are on hand; a. v. fr.—אַךְ... מָה what...?, even so, i. e. *as...so*. Gitt. 23<sup>b</sup> אָתָּה וְכִי מָה אַתָּה *you* (Num. XVII, 28) refers to Israelites, so must your delegate be an Israelite. Sabb. 133<sup>b</sup> אָתָּה וְכִי מָה הוּא *He* is gracious and merciful, so be thou &c.; a. fr.—מָה... מָה לִי.. שָׂכָן—II. הָיָן, v. מָה... אֵינוֹ דִּין—קָבַל., v. לֹא כָל שָׂכָן... what has this to do with...? In this case..., whereas &c., i. e. *it is different with...because&c.* Kidd. 4<sup>b</sup> תֻּאמַר... מָה הַצֵּחַ לִיבְמָה שָׂכָן... תֻּאמַר וְכִי... is different, because she can neither be acquired by means of a document, whereas this (an ordinary woman) &c.; a. fr.—מָה נִפְשָׁךְ (in Babli mostly: מִמָּה נִפְשָׁךְ; abbr. מ"נ) whatever be thy opinion (from whatever opinion thou start), i. e. *whichever side you take, at all events*. Y. Ber. I, 2<sup>b</sup> וְכִי אָם וְכִי at all events (he has offended); if it was day-time when the first stars (on Friday evening) were visible, it was day-time when the first stars (on Sabbath evening) were visible &c.; Sabb. 35<sup>b</sup> חֲטָאת מִמָּנָה must bring a sin-offering at all events (whether you consider twilight a part of the day or a part of the night). Ib. 34<sup>a</sup> (in Chald. dict.) מִמָּנָה נִפְשָׁךְ אֵין וְכִי whichever side you take, if twilight is day &c. Erub. 10<sup>a</sup> לִמָּה לִי מִמָּנָה אֵין וְכִי what reason was there for saying 'large...'? In either case (it is incorrect), if it be to permit the use of the larger court &c. Hull. 29<sup>a</sup> אֵין מִחֲצָה וְכִי in either case (the slaughtering is ritually correct); if you adopt the opinion that an exact half is to be considered as if it were the larger portion &c.; a. v. fr.—Ib. 78<sup>b</sup> מִמָּה אֵין נִפְשָׁךְ v. מָה, v. מִמָּה הָיוּ הָרָחוֹק וְכִי whereby can the horn of Israel be lifted up? Sabb. II, 1; a. fr.—b) *in what case?* במָה דְּבָרִים אֲמוּרִים (abbr. ב"א, v. אָמַר I. —מָה לָּהּ wherefore? Ber. 3<sup>a</sup> סִימְנָה לִמָּה לִי what need is there for a sign for the beginning of the first watch? M. Kat. 28<sup>a</sup> וְכִי לָּהּ why is the account of the death of Mirjam attributed to &c.; a. fr.—מָה לִּי לָּהּ? where-to? Kidd. 40<sup>b</sup> צְדִיקִים נִשְׁלָחִים לָּהּ what are the righteous to be compared to?—לִי הִרְבֵּה רוּמָה v. רְמָזָה, a. fr.—V. לִמָּה.

—3) (relat.) *which, what*. Pes. 88<sup>b</sup> מה שקנה עבד רב' whatever the slave acquires belongs to the master. Ber. I, 1 רב' כל מה שאמרו ר' for whatever act the scholars designated the time 'up to midnight' &c.; a. v. fr.

מה, **מָה** ch. same (v. **מָה**). Targ. II Sam. XVIII, 23. Targ. Ex. XXXIII, 21; a. v. fr.—Snh. 65<sup>b</sup>; Gen. R. s. 11, v. **מָה** **בְּרָא**. Y. Ned. VI, end, 40<sup>a</sup> **מָה** **שְׁבָקִיר חֲמֵן** what (prominent men) I left there (in Palestine); Y. Snh. I, 19<sup>a</sup> top (corr. acc.) [Ib. **אֵין קִימִיךָ** **מָה** מורע לר. read **מָאן**].—Y. Gitt. I, 43<sup>d</sup> **מָה** **זֶה** **הַמַּקָּדֵשׁ** what do we stand at, i. e. what is the case before us? Y. Dem. I, 21<sup>d</sup> bot. **מָה** **אִפְשָׁר דָּרִי** **וְכִי** what? is it possible that &c.? i. e. it is impossible that &c.; ib. **מָה** **רִי** **מִיכּוֹל** **וְכִי** it is impossible that R. Z. should eat &c. Y. Sabb. XIV, 14<sup>c</sup> **מָה** **בִּינְיָחוֹן** wherein do they differ?, v. **בִּין**. Hull. 34<sup>a</sup>; a. e. **מָה** **נִפְשָׁךְ** v. preced.; a. v. fr.—**מָה** **דִּיא**=**מָה** **דִּיא**, how is it? Y. Sabb. I. c.

מִהָּהָה v. מִהָּהָה.

**מִתְּגִינוֹת**, Y. Keth. 1, 25<sup>b</sup> top, v. תְּגִנָּה. [Comment. take our w. as a geographical designation of coins; v. Zucker-  
mann Talm. Münzen, p. 15.]

**מִתְּחִלָּה** m. (תָּרַר) *review, revision*. B. Bath. 157<sup>b</sup> וְכִי מִ' קָמָה דִּר' וְכִי (in) the first revision (of the Talmudic traditions) by R. Ashi he told us (v. Rabb. D. S. a. l. note 3). [In later literature מִ' *edition*.]

**מְהַדְדֵירָא** m. (הֶדְדָר) *peddler*.—*Pl.* מְהַדְדֵירֵי. Ber. 51<sup>b</sup>, v. פלמחא.

**מָצְהָה, מָצְהָה, Pi.** מִצְהָה (v. מִצְהָה) *to dissolve, dilute*; (of clothes) *to make threadbare and ragged*.—Part. pass. מְצֻהָה, f. מְצֻהָה, מְצֻהָה. Toh. IX, 9 מְצֻהָה מְצֻהָה ed. Dehr. (oth. ed. הָא . . .) a tattered (scorched) piece of cloth; Nidd. 56<sup>a</sup> מְצֻהָה המְצֻהָה; ib. 4<sup>a</sup> מְצֻהָה (corr. acc.). Kel. XXIV, 17 מְצֻהָה מְצֻהָה שְׁנֵי מְצֻהָה a threadbare shred patched on a sound one (בְּרִייתָה, v. בְּרִייתָה).

*Nif. נִמְרָא, נִמְרָא to be tattered, fall to pieces. Ib. XXVII, 12 ed. Dehr. נִמְרָא, Mish. ed. נִמְרָא; Talm. ed. נִמְרָא).*

*Hif.* **הִמְחָה**, **הִמְחָה** *to dissolve; to crumble, sift.* Maas. Sh. V, 1 **מִמְחָה וְשׁוֹפֵךְ** Ar. (ed. pr. **מִמְחָה**; ed. **ממחה**) he dissolves (the lime) and pours it over the spot; B. Kam. 69<sup>a</sup> **ממחה** Ms. R. (ed. **חח**...). Zeb. 54<sup>a</sup> **וּמִמְחָה וּכ'** Ar. (ed. **וממחה**) takes lime, molten lead and pitch and mixes them and pours &c. Ohol. XVIII, 4 **וּמִמְחָה** Dehr. (Ar. **וממחה**, ed. **חח**...) and crumbles (and sifts the earth).

**מִדָּרִי** h. a. ch. (= מה דר) *what is it? how is it?* Targ. II Esth. I, 2(3); a. e.—Kidd. 33<sup>b</sup> מ' שיעמוד וכ' how is it, i. e. must his father stand up before him? Ib. מ' לעמוד וכ' must one stand up &c.?—Y. Yoma III, beg. 40<sup>b</sup> מ' בורק' what does *bor'kay* mean?—Hull. 46<sup>a</sup> מ' מולקט' how is it if the liver is &c., v. לַקֵּט; a. v. fr.—מ' דרימא' what is it you might think?, i. e. you might be under the impression. Arakh. 21<sup>b</sup> מ' ר' בסול' וכ' you might assume that he annulled (the protest), therefore we are given to understand &c., v. פְּרִימָא; a. fr.

מְהוּבָּא, מְהוּבָּא, v. מְהוּבָּא.

מְהוּבָּא, v. מְהוּבָּא II.

מְהוּבָּא m. (מְהוּבָּא I) *circumciser*. Sabb. 156<sup>a</sup>.  
—Pl. מְהוּבָּא. Ib. 135<sup>a</sup>.

מְהוּבָּא I f. = מְהוּבָּא II. Keth. 8<sup>a</sup> בִּי אֵלֶּיךָ a festival of circumcision.

מְהוּבָּא II m. (מְהוּבָּא) *sieve*. —Pl. מְהוּבָּא. Y. M. Kat. I, 81<sup>b</sup> top וְכִי הָיָה הַיּוֹם הַזֶּה הָיָה מְהוּבָּא permitted to make sieves during the festive week for the use on the Festival.

מְהוּבָּא I f. same. Gen. R. s. 81, v. תָּרַשׁ; Tanh. Vayishl. 8, v. תָּרַשׁ II.—Bets. 29<sup>b</sup> רַמִּי אֵלֶּיךָ on an inverted sieve. —Pl. מְהוּבָּא. Ib. M. Kat. 11<sup>a</sup> לְמִיגְדָל מִ' לִפְתֹּחַ sieves (during the festive week), v. preced.

מְהוּבָּא II f. (מְהוּבָּא I) *circumcision; foreskin*. Targ. Ex. IV, 25, sq. (O. ed. Berl. מְהוּבָּא). Targ. Y. Gen. XLV, 4; a. e.

מְהוּבָּא f. (b. h.; חֲמָם or חֲמָם) *commotion, trouble*. Ab. V, 8 מִ' שָׁלַח אֶת הַמִּלְחָמָה a famine in consequence of (war) trouble. Koh. R. to XII, 12 הָיָה מִ' שָׁלַח... מְהוּבָּא for *mehemmah* (ib.) read *m'hummah*, for whosever brings more than the twenty four Biblical books to his house, brings trouble &c.; a. e. [Nidd. 4<sup>a</sup> מְהוּבָּא, v. מְהוּבָּא.]

מְהוּבָּא ch. same. Pl. מְהוּבָּא. Targ. Esth. I, 10.

מְהוּבָּא, v. מְהוּבָּא.

מְהוּבָּא, v. מְהוּבָּא ch.

מְהוּבָּא (מְהוּבָּא), v. מְהוּבָּא.

מְהוּבָּא, v. מְהוּבָּא.

מְהוּבָּא f. (מְהוּבָּא I) *circumcision*. 'מִי לִי מְהוּבָּא fit for circumcision. Yeb. 71<sup>a</sup>.

מְהוּבָּא, v. מְהוּבָּא.

מְהוּבָּא I m. *quick*, v. מְהוּבָּא.

מְהוּבָּא II m. *mahir*, a fabulous animal of gigantic dimensions. Y. Ab. Zar. I, 39<sup>d</sup> bot. [read:] מְהוּבָּא לְגַדְלֵי מְהוּבָּא is it permitted to raise animals (in Palestine)? Says R. Ba, Even an animal like *mahir* &c.; Y. Pes. IV, 30<sup>d</sup> bot. (corr. acc.); Y. B. Kam. VII, end, 6<sup>a</sup> (out of place).

מְהוּבָּא f. (מְהוּבָּא I) *quickness, speed*. Gen. R. s. 10, oppos. מְהוּבָּא.

מְהוּבָּא (= מְהוּבָּא) to *circumcise*. Y. Yeb. VIII, 8<sup>d</sup> top על מְהוּבָּא לְמִיגְדָל with the condition that he will circumcise him. Ib. bot. כִּי תִּפְתָּח אֶת מְהוּבָּא thou must circumcise him (the slave) even against his will. Gen. R. s. 46. Cant. R. to I, 12; a. fr.—Part. pass. מְהוּבָּא. Yeb. 71<sup>a</sup>, v. מְהוּבָּא. Ib. מְהוּבָּא born without a prepuce; a. fr.

מְהוּבָּא I ch. 1) same. Yeb. 71<sup>a</sup> מְהוּבָּא לֹא מְהוּבָּא and why did they not practice circumcision in the desert? Ib.

72<sup>a</sup> מְהוּבָּא לֹא מְהוּבָּא we do not perform the operation on it (a cloudy day &c.). Sabb. 134<sup>a</sup> מְהוּבָּא לֹא מְהוּבָּא Ms. M. (ed. v. Rabb. D. S. a. l. note) and then one (they) shall circumcise him. Ib. 136<sup>a</sup> מְהוּבָּא לֹא מְהוּבָּא how dare we circumcise him (on the Sabbath)? Ib. מְהוּבָּא לֹא מְהוּבָּא let us circumcise him at all events (v. מְהוּבָּא); a. fr.—Part. Mְהוּבָּא. Ib.; a. fr.—2) (neut. verb) to *be circumcised*. Snh. 39<sup>a</sup> מְהוּבָּא לֹא מְהוּבָּא we who are circumcised cannot become like you; אֲתוֹן מְהוּבָּא לֹא מְהוּבָּא (Ms. M. מְהוּבָּא, read מְהוּבָּא) have yourselves circumcised and be like us.

מְהוּבָּא II (cmp. מְהוּבָּא, a. מְהוּבָּא; cmp. Is. I, 22), Af. מְהוּבָּא to *attenuate, dilute*. Pesik. Ekchah, p. 122<sup>b</sup> (ref. to Is. I. c.) מְהוּבָּא dilute it (the wine); Yalk. Is. 258 מְהוּבָּא—V. מְהוּבָּא.

מְהוּבָּא, v. מְהוּבָּא.

מְהוּבָּא m. (b. h.; מְהוּבָּא) *way, journey, diurnal distance*. Hag. 13<sup>a</sup> מְהוּבָּא מִ' חֲמֵשׁ וָכ' a journeying distance of five hundred years; Pes. 94<sup>b</sup>; Y. Ber. I, 2<sup>c</sup> bot.; a. fr.

מְהוּבָּא (מְהוּבָּא) ch. same. Targ. Jonah III, 3, sq. Targ. Y. Ex. XII, 31.

מְהוּבָּא, v. מְהוּבָּא II.

מְהוּבָּא f. pl. (b. h. מְהוּבָּא; cmp. מְהוּבָּא, debris, mounds used as burying places for executed criminals. Y. M. Kat. I, 80<sup>c</sup> bot. ... מְהוּבָּא in former days they buried them (the convicts) in mounds (while later on special places were provided for them; v. Snh. VI, 5); Y. Snh. VI, 23<sup>d</sup> bot. בְּמִדָּה (correct the entire passage in accordance with Y. M. Kat. I. c.).

מְהוּבָּא m. ch. same. Targ. Ps. CXL, 11 Regia (ed. מְהוּבָּא).

מְהוּבָּא = מְהוּבָּא. Y. Shebi. IV, 35<sup>a</sup> bot. מְהוּבָּא (Y. Snh. III, 21<sup>b</sup> מְהוּבָּא) who told thee &c.—[Y. Erub. V, end, 23<sup>a</sup>, read אֲדֹרֵי הַגִּנִּין מְהוּבָּא.]

מְהוּבָּא, v. מְהוּבָּא.

מְהוּבָּא m. (מְהוּבָּא) *perverse*. Targ. Prov. XVI, 28.

מְהוּבָּא, v. מְהוּבָּא.

מְהוּבָּא (b. h.; cmp. מְהוּבָּא) to *exchange, buy*. Denom. מְהוּבָּא.

מְהוּבָּא (cmp. מְהוּבָּא 1) to *hurry, be speedy*. Sabb. 97<sup>a</sup> מְהוּבָּא לֹא מְהוּבָּא comes quicker than &c. B. Kam. 93<sup>a</sup> מְהוּבָּא לֹא מְהוּבָּא he who cries for revenge will sooner be punished than he who is cried against. Sifr. Deut. 277 מְהוּבָּא אֵלֶּי לִירֵאָה I (the Lord) will sooner take revenge when a poor man is wronged than when a rich man is; a. fr.—2) to *expedite*. Kidd. 31<sup>b</sup> מְהוּבָּא expedite me (on my journey).

מְהוּבָּא, v. מְהוּבָּא.

מְהוּבָּא m. (b. h.; preced. art.) *quick, ready*. Ab. V, 12 מְהוּבָּא לֹא מְהוּבָּא quick of perception and quick to forget. Ex. R. s. 11, beg.; a. e.

מְהוּבָּא f. (b. h.; preced.) *speed; speedily, easily*. Ab. V, 20 מְהוּבָּא לֹא מְהוּבָּא soon, in our life-time. Ber. 17<sup>a</sup> מְהוּבָּא

**מוֹדֵיעַ** m. (יָדַע) *mark, mnemotechnical sign.*—*Pl.* מוֹדֵיעִין, מוֹדֵיעִים. *Brub.* 54<sup>b</sup> *bot.* (play on מוֹדַע, *Prov.* VII, 4) לחורר *ed. Sonc.* (ed. מוֹדֵיעִים, v. *Rabb. D. S. a. 1.* note 8) make mnemonical symbols for the study of the Law; *Yalk. Prov.* 940; *Yalk. Jer.* 315.

**מודיעות, מודיעים** pr. n. pl., v. מודיעים.

**מודל** m. = מְדַלָּה. Targ. Prov. XXIX, 3 Ms.; ib. XXVIII, 8 'מיר'; ib. VI, 31 'מיר' Ar. (ed. everywhere 'מיר'; h. text 'מיר').

**מודל** m., **מודל** f. 1) part. Hof. of מְדַלָּה. — 2) *gourd-field*, v. מְדַלָּה.

**מודל** f. (מְדַלָּה) *hanging fruits*. B. Mets. 91<sup>b</sup>, v. מְדַלָּה.

**מודנא** c. (denom. of אֲדֻנָּה; v. מוֹדֵנוֹן) *scale*. Targ. Y. Ex. I, 15. — Pl. מוֹדֵנִין. Targ. Koh. II, 8 ed. Lag. (oth. ed. מוֹדֵנִין). Targ. Y. Lev. XIX, 36 מוֹדֵנִין (not 'מודנא').

**מודעא** (h. form מוֹדְעָה) f. (יָדַע) *declaration, esp. protest* before witnesses against a forced or unduly influenced action. B. Bath. 40<sup>a</sup> אלא כחבינן מ' אלא אמאן וכו' we write a protest only against a person who does not submit to law. Ib. <sup>b</sup> לחברתה מ' the order to write a deed of donation in secret is a protest annulling a subsequent disposal by deed. Ib. 49<sup>a</sup> די דברינו מ' if witnesses subscribed to a deed say, We signed after the owner had entered a verbal protest before us against the deed; a. fr.

**מודע** m. (v. next w.) of *Modim*, esp. 'ר' (אלעזר) חמ'. R. El. of Modim. Ab. III, 11; a. fr. — Sabb. 55<sup>b</sup>; B. Bath. 10<sup>b</sup> עדיין אני צריכין לם' we still need the Modite (for interpretation).

**מודעין, מודעים** pr. n. pl. *Modaim, Modim, Modim*, the native place of the Asmonean family. [Eds. a. Mss. vary between מוֹדֵי, מוֹדֵי, מוֹדֵי. Kidd. 66<sup>a</sup>. Pes. IX, 2. Ib. 93<sup>b</sup> וכו' ולירושלם וכו' מן מ' to Jerusalem are fifteen miles. Hag. III, 5; Tosef. ib. III, 33; a. fr. — [מודעין, Erub. 54<sup>b</sup>, v. מודעין].

**מודע** f. (b. h.; יָדַע) *acquaintance; transf. (m.) friend*. Y. Peah IV, beg. 18<sup>a</sup> שלא יראה לעני מוֹדְעוֹ וכו' R. S. to Peah IV, 1 (ed. מוֹדְעוֹ) that he may not see a poor man who is his friend and cast it before him.

**מודון**, v. מוֹדֵנוֹן.

**מודקא**, v. מוֹדְקָא.

**מודא**, v. מוֹדֵא.

**מודתא** f. (יָדַע) *gift*. Targ. Prov. XXI, 14. Ib. VI, 35 (some ed. מוֹדְתָא, read מוֹדְתָא). — Pl. constr. מוֹדְתֵי. Targ. Y. I Deut. XVIII, 8 (not מוֹדְתֵי).

**מודתא, מוֹדְתֵי, מוֹדְתֵי** f. same. Targ. Prov. XVIII, 16. Targ. Ps. XVI, 5 מוֹדְתֵי constr. (Ms. 'מוֹדְתֵי'). Targ. Y. Deut. XVI, 17 מוֹדְתֵי; a. e. — Pl. מוֹדְתֵי. Targ. Prov. XV, 27 (some ed. sing.). Targ. Y. Deut. XVIII, 2 מוֹדְתֵי (corr. acc.).

**מודי, מוֹדֵי**, a disguise of מוֹשֶׁה. Ned. I, 2 (10<sup>a</sup>) נר מ' (Mish. ed. במוֹשֶׁה; Bab. ed. במוֹדֵי; corr. acc.) if one says, A vow by (that of) Mohi; Tosef. ib. I, 2 דאמר מ' דאמר מ' מוֹדֵי מוֹדֵי ed. Zuck. (Var. מוֹדֵי... מוֹדֵי) read: מ' (Neder) Mohi, or (Neder) d'amar Mohi, the vow of M. or the vow which

M. uttered; expl. Y. ib. I, 37<sup>a</sup> top [read:] מ' by the vow which M. vowed, that means, by the oath which Moses vowed, as we read (Ex. II, 21) &c.; Bab. ib. 10<sup>b</sup> לא אמר כלום ב' if a person said, by Mohi, he said nothing, but if he says, by the oath which M. spoke &c. Ib. 22<sup>b</sup> וכו' אי דרה ב' if thou hadst vowed by M. (using the phrase מ' (נדר מ') &c. — [מוֹדֵי water, v. מוֹדֵי].

**מוהי**, v. מוֹדֵי.

**מוהל** m. (v. מוֹחֵל II) *a thin secretion*. Y. Naz. VII, 56<sup>b</sup> שרש the secretion (from a decaying corpse) which congealed, opp. עוררו מוֹדֵי if it is still fluid. Ib. IX, 57<sup>a</sup> bot.; Y. B. Bath. V, beg. 15<sup>a</sup>. [Mish. a. Tosef. מוֹחֵל, q. v.]

**מוהל** m. *circumciser*, v. מוֹחֵל.

**מוהלא**, v. מוֹחֵל.

**מוהר, מוֹחֵר** m. (b. h.; מוֹחֵר) *exchange, esp. the price paid for the wife; (in later practice) the wife's settlement, widowhood* (כְּרוּבָה). Mekh. Mishp., N'zikin, s. 17 (ref. to Ex. XXII, 15) מלמד שמוהר עושה עליו מ' this indicates that he (the father) imposes it upon him (the seducer) as a *mohar*; and ואין מ' אלא כְּרוּבָה וכו' and *mohar* means *k'thubah*, as we read (Gen. XXXIV, 12) &c.; Y. Keth. III, 27<sup>d</sup> top (read אִתָּהּ for אִתָּהּ). Bab. ib. 10<sup>a</sup> (ref. to Ex. XXII, 16) שִׁדָּה זוֹ כְּמ' הַכְּרוּבוֹת וכו' that this (fine) be equal to the indemnity for outraged virginity (Deut. XXII, 29), and the settlement of virgins be like this (indemnity, i. e. fifty Shekel silver); a. fr. — Pl. מוֹחֵרִין, constr. מוֹחֵרִי. Y. ib. III, beg. 27<sup>a</sup> [read:] מוֹחֵרִי בְּחֻלוֹת if it read, like the indemnities for virgins, it might be right (as you say).

**מוהרא** ch. same. Targ. Y. Gen. XXXIV, 12. — Pl. (with singular meaning) מוֹחֵרִין; constr. מוֹחֵרִי. Targ. O. ib. Targ. ISam. XVIII, 25. Targ. O. Ex. XXII, 16 (Y. מוֹחֵרִי).

**מוהרין\*** m. pl. (preced.) *exchange, adaptation of a name of a Persian festive season and fair* (omp. אֶקְסִיִּיִּתָּא). Ab. Zar. 11<sup>b</sup> (Ms. M. מוֹחֵרִין; ed. Ven. a. oth. מוֹחֵרִין, v. Rabb. D. S. a. l. note); Y. ib. I, 39<sup>e</sup> מוֹחֵרִי a Babylonian season.

**מוהרין\*** m. pl. name of a Persian and of a Babylonian festive season, (v. preced. a. next w.). Ab. Zar. 11<sup>b</sup> (Ms. M. מוֹחֵרִין for the Persian season; ed. Ven. a. oth. מוֹחֵרִין); Y. ib. I, 39<sup>e</sup> מוֹחֵרִי, a Median season (prob. a corruption of our w.). [V. Fl. to Levy Talm. Dict. p. 305<sup>2</sup>.]

**מוהרין** m. pl. (used as sing., sub. שֶׁכֶּר) (חֶרֶק, v. חֶרֶק) *surety*, esp. for royal taxes (בְּרָגָא). Yeb. 46<sup>a</sup>; B. Mets. 73<sup>b</sup> מוֹחֵרִי (מוֹדֵר) the surety for these people lies in the archive of the king, and the king has ordained that he who pays no *charga* can be made the servant of him who pays (for him). — [Erub. 62<sup>a</sup> בריאה וכו' (Rabad v. Rabb. D. S. a. l. note. 60) a lease is sound if made legal by sureties and (counter-signed) by officers. Oth. explan., v. אֲבִירָגָא.]

**מוהרין**, Targ. Prov. XV, 8, some ed., a. Var. ed. Lag., a corrupt. for מוֹחֵרִי or מוֹחֵרִי.



מִוֶּחַ, v. יָרִי.

מוֹחֵל, Tosef. Toh. VIII, 7, v. יִרְבֵּל I.

מוֹחֵי, v. רָעָא.

מוֹרוֹן m. (μαυρός) black. Gen. R. s. 7 Ar. (ed. מִירֵן), אֶשְׁכֵּרוֹן.

מוֹרִיאִינוֹס, v. מוֹרִיאִינוֹס.

מוֹצָא m. (מֹצָא; comp. מֹצָא) 1) chaff. Targ. Ps. I, 4; a. e., v. מֹצָא. — 2) leaves of onions, leek. Kidd. 52<sup>b</sup> רש' (Ar. דירקא, מ' a gloss to 'רש'; Rashi: a handful of onions).

מוֹזָבָה, Y. Keth. XI, 34<sup>b</sup> דב' אמר וכו' read: רימו בה (v. Asheri to Keth. 53<sup>a</sup>).

מוֹזָחִין, Yalk. Deut. 945, v. נָחַן.

מוֹזִיפָא m. (מֹזִיפָא) creditor. Targ. Ps. CIX, 11 Ms. (ed. מוֹזִיפָא).

מוֹזִיקָא, v. מִזִּיקָא.

מוֹזֵלָא, I, v. מִזֵּלָא.

מוֹזֵלָא II m. (מֹזֵלָא II) yarn. Midr. Sam. ch. XXIII cut thy yarn and cease thy talk (a proverbial expression).

מוֹזִנְקִין, מוֹזִנְקִין f. pl. = h. מאַנְקִים, scales. Targ. O. Lev. XIX, 36 (some ed. מוֹזִנְקִין, V. מוֹדְנָא).

מוֹזִנְיָא m. pl. same. Targ. Y. II Lev. XIX, 36 (ed. Amst. מוֹזִנְיָא, corr. acc.). Targ. Is. XL, 12; 15.

מוֹזִפִּי, v. מוֹזִפִּי.

מוֹזִפְנָא m. = מוֹזִפְנָא. Targ. Prov. XXII, 7.

מוֹחַ m. (b. h. מֶחֱ; מוֹחַ, v. מֶחֱ) marrow, esp. (with or without ראש) brain. Tosef. Pes. VI, 10, v. קִיִּלִּית. Hull. III, 1 מ' קרום של מ' the membrane which surrounds the brain, v. תִּיִּרָא IV. Ib. 45<sup>a</sup> מ' כל מה ... as to moah, whatever is contained in the skull is considered as brain. Ib. <sup>b</sup> מוֹחַ ריב מוֹחַ the larger part of the marrow of the spine (spinal cord); a. fr.—Men. 80<sup>b</sup>; Yeb. 9<sup>a</sup> בקרקרו מ' אין לו מ' has no brains in his head.

מוֹחָא, מוֹחָא ch. same, brain; also head. Targ. O. Deut. XXVIII, 35 (h. text קִרְקֵר).—Hull. 45<sup>a</sup>, v. תִּיִּרָא IV. Meg. 19<sup>b</sup> ויחיו לה אמ' and they struck it (R. Hia's opinion) on the head, i. e. opposed it (Rashi: and he (R. H.) struck it, &c., i. e. modified it, read: (ומחי). Gen. R. s. 68 מוֹחִיהָ, v. פָּצָא; a. fr.—Pl. מוֹחִיָא. Targ. Y. Deut. XXVIII, 22 (some ed. מוֹחִיָא) marrow of bones.

מוֹחָה, מוֹחָה, Tosef. Ned. I, 2, v. מוֹחָה.

מוֹחֵל m. (denom. of מוֹחַ, v. מוֹחֵל) thin secretion. Toh. IX, 2 מוֹחֵל דִּירָא מִן הַמ' the fluid which runs out of the olives (before they are pressed); ib. 3 מוֹחֵל דִּירָא מִן הַמ' that which runs (after the oil is pressed out); ib. מוֹחֵל הַבּוֹר מִן הַמ'

which comes out of the pit after the oil has been taken out; Tosef. ib. X, 3 מוֹחֵל דִּירָא מִן הַבּוֹר. Makhsh. VI, 5 מוֹחֵל דִּירָא מִן הַבּוֹר שׁוֹמֵן (read: the secretion (of olives) cannot be excluded from the category of (must be classified with) (diluted) oil; Sabb. 144<sup>a</sup>, v. מוֹחֵל דִּירָא; a. fr.

מוֹחָק m. (מֹחָק) the flat end of the writing instrument, used for erasing, v. מוֹחָב. Kel. XIII, 2; a. e.

מוֹחָ (b. h.) to incline, waver, decline; to give way, bend. Y. Snh. X, 27<sup>d</sup> bot., v. infra. Tanh. B'har 1 כְּשֶׁחֲמוֹשׁ דָּם לִפְנֵי וכו' when their power shall sink before Nebuchadnezzar. Tanh. Vayishl. 3 (ref. to Prov. XXV, 26) כְּשֶׁמֶלֶךְ לִפְנֵי וכו' when he bends (humiliates himself) before the wicked; Gen. R. s. 75 א"א לִצְדִיק לָמוֹת וכו' (Yalk. Gen. 130 לִיִּמוֹת) it is impossible to the righteous to bend &c.; a. e.

Nif. מוֹחָ to be shaken, bent. Yalk. l. c., v. supra.

Hif. מוֹחָ to bend, to shake. Zab. III, 3 שְׁאִינָה יִמְלֹחַ כל שְׁאִינָה יִמְלֹחַ (not אדם) (Asheri מוֹחָ, v. סוֹחַ) a ship which has no staggering effect on man. Gen. R. l. c. מוֹחָ humbles himself.

Hithpol. מוֹחָ to be declining; to sink. Y. Snh. X, 27<sup>d</sup> bot.; Yalk. Is. 338 (ref. to Is. LIV, 10) כְּשֶׁחֲמוֹשׁ דָּם לִפְנֵי וכו' when thou seest the merit of the fathers decline and that of the mothers sink, go and cling to grace; Lev. R. s. 36, end כְּשֶׁחֲמוֹשׁ דָּם לִפְנֵי וכו'—Y. l. c. 28<sup>b</sup> כְּשֶׁחֲמוֹשׁ דָּם לִפְנֵי וכו' they sank deeper and deeper (into poverty). B. Mets. 71<sup>a</sup> מוֹחָ מוֹחָ (Ms. M. מוֹחָ) his wealth will be reduced; Yalk. Ps. 685 מוֹחָ he will sink. B. Mets. l. c. 'וכ' חללו מוֹחָ (Ms. R. 2 מוֹחָ, v. Rabb. D. S. a. l. notes 2—4) these sink and rise again &c.; Yalk. l. c.

מוֹחַ ch. same. Targ. Lev. XXV, 35. Targ. Y. Deut. XXXII, 35; a. fr.

Af. מוֹחַ to balance, weigh. Pesik. B'shall., p. 82<sup>a</sup> כְּשֶׁחֲמוֹשׁ דָּם לִפְנֵי וכו' with the balances with which they weighed, weighing was done to them; v. מוֹשֵׁה.

Hithpe. מוֹחַ to be weighed, v. supra (v. Bub. a. l. note 42).

Hithpol. מוֹחַ to sink, waver, be reduced. Targ. Ps. XCIV, 18; a. fr.—B. Mets. 71<sup>a</sup> מוֹחָ מוֹחָ Ms. R. (v. Rabb. D. S. a. l. note 4) who lend not on interest and yet become poor.

מוֹחָ m. (b. h.; preced.) balancing pole, staff. Bets. III, 3 (25<sup>a</sup>) בְּמִשְׁכָּה בְּמִשְׁכָּה (Y. ed. בְּמִשְׁכָּה, v. Rabb. D. S. a. l. note 4) he must not bring it to town on a staff or on a barrow. Sot. 34<sup>a</sup> (ref. to Num. XIII, 23) מִשְׁמַע שְׂנֵאמֵר (ref. to Num. XIII, 23) מִשְׁמַע שְׂנֵאמֵר 'וכ' כְּשֶׁמֶלֶךְ לִפְנֵי וכו' it is better that they fail unwittingly than &c. carried by two persons?—Pl. מוֹחָ. Ib., v. מוֹחָ. Tosef. Ohol. VII, 1, v. יִרְבֵּל; a. e.

מוֹחָב m. (דָּבָר) 1) (it is) good, better. Tanh. B'har 1 מ' שִׁירִי if he amends, it is good. Bets. 30<sup>a</sup>, a. fr. וְאֵל וכו' it is better that they fail unwittingly than &c. Snh. 7<sup>a</sup> (in Chald. diction) מ' לִיעֲבֹד וכו' it is better that they worship the golden calf (than commit murder). Ber. 28<sup>a</sup> מ' רִאקוֹם וכו' it is best that I get up and go to

them myself; a. fr.—2) *the better, the right conduct*. Lam. R. introd. (R. Abba 2) *למה יהיה מוֹדִיעִין* the light in it (the Law) would have led them back to the right way. Snh. 101<sup>b</sup>; a. fr.

**מוֹמֶה**, **מוֹמֶה** f. (b. h.; v. מוֹמֶה) 1) *a small barrow*. Bets. III, 3 (25<sup>a</sup>), v. מוֹמֶה.—2) *pl. מוֹמֶה bands of a yoke; yoke*. Tanh. B'shall. 23 *ויהיו מ' ומרכבוהו* the yokes and the chariots ran (of themselves) &c.—3) *balances*. Pesik. B'shall., p. 82<sup>a</sup> *במטה דאמיטין ארמיט ליהו* Ar. with the balance with which they weighed, weighing was done to them; [Ar.: as they made others sink, so were they made to sink (v. מוֹמֶה); oth. opin.: with the staff with which they struck, were they struck].

**מוֹמֶה** f. (b. h. מוֹמֶה; גְּמֶה) [bend,] *the radial bone of a bird's wing*. Tanh. Thazr. 8; ed. Bub. 10 (ref. to Is. VIII, 8) *הזו וי' מוֹמֶה* the radial bone of a chicken is one sixtieth portion of its wings; [Rashi to Is. l. c. quotes מוֹמֶה, pl.]; Midr. Till. to Ps. LXXIX, beg.; Yalk. Is. 279.

**מוֹמֶה** *reclining*, v. גְּמֶה.

**מוֹמֶה**, v. גְּמֶה.

**מוֹמֶה**, Gen. R. s. 44 some ed., v. מְלָקֶה.

**מוֹמֶה** m. pl. (מְרֶה) *business(?)*, an adaptation of the name of a *Persian festive season and fair*. Ab. Zar. 11<sup>b</sup> (Ms. M. מוֹמֶה; Y. ib. I, 39<sup>e</sup>, a Median festival, מוֹמֶה; Ar. מוֹמֶה).

**מוֹמֶה**, read: מוֹמֶה.

**מוֹמֶה** m. pl. = מוֹמֶה, *water*. Targ. Ps. I, 3; a. fr.—Targ. II Esth. III, 3 *מוֹמֶה* (ed. Lag. *its waters*); Targ. Is. LVIII, 11; Targ. Jer. XV, 18; a. fr.—*מוֹמֶה her (its) waters*. Ib. L, 38; a. e.—Targ. Is. XIX, 10 *מוֹמֶה* (Var. ed. Lag. *read מוֹמֶה*—*מוֹמֶה*—Y. Erub. X, 26<sup>e</sup> *מוֹמֶה* that he add no water to it. Y. Pes. III, beg. 29<sup>d</sup>; a. e.

**מוֹמֶה** (b. h.) *to be crushed; to be low, sink; to be poor*. Tanh. B'har 3 *שָׁמָּה בַּעֲוֹנוֹתָא* because he sank into sins.—V. מְלָקֶה.

**Hif.** מוֹמֶה 1) same. Mekh. B'shall., Amal., s. 1 *כשֶׁהָיָה מוֹמֶה יִרְדּוּ עַד־יִשְׂרָאֵל לְהַמִּיָּה* when he (Moses) let his hands sink, (it intimated) that Israel is destined to sink in the knowledge of the words of the Law to be given through his hands; Tanh. B'shall. 27.—2) *to lower, let sink*. Ib., v. supra.—Sifrē Num. 90 *הַקֶּבֶלֶת* כאן *הַקֶּבֶלֶת* here the Lord lowers (his anger) and Moses raises (is more angry), but when the golden calf was made, the Lord raised, and Moses lowered (tried to soften his anger); Yalk. Num. 735 *מִמָּאֵה* (fr. מִמָּאֵה).

**Nif.** מוֹמֶה, part. מוֹמֶה; f. מוֹמֶה; pl. מוֹמֶה. *low*. Kil. IV, 7<sup>a</sup> *מִמָּאֵה* lower than ten handbreadths. Ruth R. to III, 3 *בְּלִי שְׁבַעֲרִי* in the lowest part of the city. Y. Maas. Sh. V, end, 56<sup>d</sup>; Y. Sot. IX, 24<sup>a</sup> *בֹּט* in a low voice, opp. גְּבוּהָ. Ber. 10<sup>b</sup>. Sifrē Num. 58. Ib. 83, v. גְּבוּהָ. Ab. V, 19 *הַרְרִים הֵם* a lowly spirit, v. גְּבוּהָ.—Cant. R. to IV, 4 *הַרְרִים הֵם* the lower mountains; a. fr.

**מוֹמֶה** ch. same, 1) *to decline, sink*. Targ. Y. II Ex. XII,

42. Targ. Hab. III, 6; a. e. (v. מְלָקֶה).—2) *to become soft*. Snh. 95<sup>a</sup> *מָכָה לִיה אֶרֶצָא* the ground under him became soft.—3) (denom. of מוֹמֶה) *to lay under, make a bed*. Targ. Ps. CXXXIX, 8.—Pes. 49<sup>a</sup> *בְּרֵךְ מִתַּחַס* one who lays under (his cloak) and lies down (at any place, a shiftless person). Taan. 6<sup>b</sup>; Ber. 59<sup>a</sup> (prov.) *מִתַּחַס שְׂקִיד וְגִי* ... מוֹמֶה שְׂקִיד וְגִי if it rains when the doors are opened (in the morning), lay down thy bag, ass-driver; and sleep (do not export, for provisions will be cheap); a. e.—Part. מוֹמֶה, מוֹמֶה. B. Mets. 84<sup>b</sup> *הוּא מְלָקֶה לִיה* (Rashi: מוֹמֶה; Var. מוֹמֶה. v. Rabb. D. S. a. l. note 1) they spread for him sixty mattresses. Taan. 21<sup>b</sup> *הוּא מִתַּחַס* Ar. (ed. מוֹמֶה), v. מוֹמֶה.—V. מְלָקֶה.

**מוֹמֶה** 1) *to lower*. Targ. Ps. CXLIII, 6 *מִתַּחַס* Ms. (ed. מוֹמֶה; מוֹמֶה; h. text *מִתַּחַס*).—2) *to make soft, crush*. Ib. XLIV, 20 (h. text *מִתַּחַס*).—3) *to lay under, make a bed*. Targ. Job XLI, 22 (h. text *מִתַּחַס*).

**מוֹמֶה** m. (preced. 2) *a soft, spongy substance, hackled wool, rag, lint &c.* Sabb. VI, 5 *שְׂבֻחוֹתָא* מ' wool in her ear (to resorb running pus) מ' in her shoes (to soften them). Ib. 184<sup>b</sup> *יֶשֶׁב* מ' a dry compress or dry sponge. Tosef. Nidd. II, 6 *מִשְׁמַשְׁוֹת* insert a resorbent (to prevent conception); a. fr.—Pl. מוֹמֶה. B. Kam. X, 10 *שְׂבֻחוֹתָא* מ' the lumps (of threads) which the washer takes out (of the trough). Tosef. ib. XI, 12; 13. Neg. XI, 12; a. fr.—[מְלָקֶה, v. מְלָקֶה, מוֹמֶה].

**מוֹמֶה** m. (רֵבָה) *evidence*, v. הוֹכֵחַת.

**מוֹמֶה**, v. מוֹמֶה.

**מוֹמֶה**, v. מוֹמֶה.

**מוֹמֶה** f. (μῆχανή) *machine for lifting weights, wheel-work*. Yoma III, 10 *לִכְבוֹד* מ' עָשָׂה made a machine for sinking the wash-basin (v. מוֹמֶה) into the well; Tam. III, 8. Kel. XVII, 2 (ed. Dehr. מוֹמֶה). Tosef. Par. III (II), 9 *מִתַּחַס* 9 *הַשְׁחֹרֶת* if one slaughters by means of a machine; a. e.

**מוֹמֶה** ch. (pl. form) same, *rollers*. Targ. II Esth. I, 2.—V. מְלָקֶה.

**מוֹמֶה** m. (פֶּסֶס) *storage*. Tosef. Ab. Zar. VIII (IX), 1 *מִתַּחַס* מ' *אלו עֲשִׂיּוֹת* these (vessels) are made for storage; (Ab. Zar. 74<sup>b</sup> *מִתַּחַס* מ' *מִתַּחַס* Ms. M.).

**מוֹמֶה** m. (denom. of מְלָקֶה) *revenue farmer, publican, custom-collector* (considered a robber in Jewish law). B. Kam. 113<sup>a</sup> *מִתַּחַס* מ' *שֶׁאֵין לוֹ קִיצוֹבָה* a publican who is not limited by legal stipulations; *מִתַּחַס* מ' *הַמְּלָקֶה* a self-constituted collector. Ab. Zar. 39<sup>a</sup>; Bekh. 30<sup>b</sup> *בֹּט* the publican's knots (seals or written receipts); a. e.—Pl. מוֹמֶה. B. Kam. X, 2 *מִתַּחַס* מ' *נָשַׁל* if publicans took away his ass and gave him one taken from somebody else. Ib. 1; Tosef. ib. X, 22 *הַרְרִים* the treasury of the publicans. Ned. III, 4; Tosef. ib. II, 2, v. גְּבוּהָ. Sabb. VIII, 2 *מִתַּחַס* paper large enough to write on it a tax-receipt (v. supra). Shebu. 39<sup>a</sup> *מִתַּחַס* מ' *אֵין לָךְ* ... *כֹּלָה* there is no family in which there is a publican, whose members may not all be considered as publicans (in Jewish law); a. fr.

**מוֹכֵס, מוֹכֵסָא, מוֹכֵס** ch. same. Y. Snh. VI, 23<sup>c</sup>; Y. Hag. II, 77<sup>d</sup> bot. מ' בריה דמעינ מ' the son of Mayan the publican; Snh. 44<sup>b</sup> ב' בעיא v. ב' ע'א. — Y. Sabb. VI, end, 8<sup>d</sup> [read:] קריב למכסה והב ליה המרא ואזיל ליה he came near (was caught by) a publican, and he gave him his ass and was let off, v. ד' ע'א. — Pl. מוֹכֵסִין. Targ. Jud. V, 11 (ed. Lag. מוֹכֵסִין). — [מכסין, Ab. Zar. 14<sup>a</sup> Ms. M., v. next w.]

**מוֹכֵסִין, מוֹכֵסִים** m. pl. a species of figs. Bekh. 8<sup>a</sup> (inferior to מוֹכֵסִין). Ab. Zar. 14<sup>a</sup> (Ms. M. מוֹכֵסִין; Ar. מבסין).

**מוֹל** I m. (b. h.; Assyr. māla, prob. a comp. of מ a, א, v. Del. Proleg. p. 132) 1) *border, front, in sight of*. Hull. 19<sup>b</sup> (expl. במול ערפו, Lev. V, 8, *border of the neck*, the space beginning with the back of the head, opposite the face, and ending with the end of the neck, opposite the throat) מ' הרואה את העורק the edge which sees the 'oref (but not the 'oref itself). Ib. מ' רידיה ... מ' עורק. וכ' הרב if you will say, we know not where 'oref itself is, how can we know where its border is? — Sifrē Num. 59 עשו לה מ' פנים (Ms. 3, a. Yalk. ib. 719 ופנים מ') give the candlestick an edge of the front (an edge and a front), i. e. a prominent central light towards which the lights on both sides are turned. Ib. 60 פנים מ' עשו לה מ' פנים.

**מוֹל** II (b. h.; v. preced.) 1) *to make an edge, to hem or fringe*. Tosef. Kel. B. Bath. V, 7 עד שעה ש'מול until he hems the girdle. Ib. ו'מל מרהו אדו when he made a hem on one side (of the piece which he cut out of the middle of a piece of cloth). — 2) *to circumcise*. Sabb. XIX, 4 אחד למול אחד one child which was to be circumcised after the Sabbath &c.; ו'שכח ו'מל and by mistake he circumcised &c. Ib. 6 מל ולא פרע וכ' if he circumcised but failed to split the prepuce &c. Ib. 5 (137<sup>a</sup>) אין ... קטן Ms. M. (ed. מוֹדֵלִין) a sick infant must not be circumcised. Pesik. R. s. 25 מ' מל לשמי וכ' who circumcised a son in honor of my name, unless I gave him a son?; Lev. R. s. 27 מלל (corr. acc.); a. fr. — Part. pass. מוֹל, pl. מוֹלִין. Yalk. Jer. 285.

*Nif.* מוֹלֵם, מוֹלֵם to be circumcised. Sabb. XIX, 5. Lev. R. s. 25; Gen. R. s. 46 ומדחין מוֹלֵם on what part of the body should one be circumcised? — Y. Shebi. IV, end, 35<sup>c</sup> מ' מוֹלֵם from the time they are circumcised. Gen. R. l. c. גזר דרופא the physician ordered that they must be circumcised; a. fr. — [Polel מוֹלֵל, v. מִלֵּל.]

**מוֹל** ch., *Ithpol.* (מלל) to become brittle, fade. Targ. Job XIV, 2. Ib. XXIV, 24 Ms. (ed. ר'חשט). Targ. Ps. XC, 6; a. e.

**מוֹלָא** I, **מוֹלָא** m. (מלא; comp. b. h. מלא) *plenty, power*. Targ. Prov. VI, 31 Ms. (v. Bxt. s. v. מדל; ed. מולא). Targ. Job XII, 6 first vers. מ' ו' ed. Lag. (some ed. אלמולא corr. acc.; in oth. ed. our w. is omitted).

**מוֹלָא** II m. (mulus) *mule*. Pesik. Shub., p. 162<sup>a</sup> (ref. to מושחין, II Chr. XXXIII, 11) מ' של נחשו Ar. (ed. מילא) a sort of mule of bronze; Y. Snh. X, 28<sup>c</sup> bot. מילא;

Deut. R. s. 2 מולן; Ruth R. to II, 14 מולה; Yalk. Kings 246 מולא. — Pl. מוֹלָאִין. Sabb. 52<sup>a</sup> (Ar. masc.). — Ch. v. מוֹלָאִין.

**מוֹלָאִין**, v. מוֹלָאִין.

**מוֹלָגִיָּה, מוֹלָגָא, מוֹלָגִיָּה** (מולגיה), Lev. R. s. 12, read: מוֹלָגָא.

**מוֹלָגָא**, v. מוֹלָגָא.

**מוֹלָד** m. (comp. b. h. מוֹלָדָא; מוֹלָדָא) *issue, descendant*. — Pl. מוֹלָדִים, with suffix, emphatic form מוֹלָדִיָּדִין. Keth. 72<sup>b</sup>, v. מוֹלָדִין.

**מוֹלָדָא** m. (מולד) *birth-time*. Sot. 11<sup>b</sup> זמן מוֹלָדִיָּתָן their time of giving birth; Ex. R. s. 1 מוֹלָדִיָּתָן (corr. acc.). — מוֹלָד (or only מ') the beginning of the first quarter of the moon, *New-Moon*. Pesik. R. s. 15 מ' הלבנה היה וכ' the New-Moon took place on a Wednesday at noon-time. — \*2) *travail*. B. Bath 16<sup>b</sup> מוֹלָדָא מוֹלָדָא (not מוֹלָדָא) she is relieved of her severe throes (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note).

**מוֹלָדָא** ch. same. Targ. I Chr. XII, 32; Targ. Y. I Gen. I, 14 מוֹלָדָא מוֹלָדָא = h. מוֹלָדָא, v. preced.

**מוֹלָדָא** f. = h. מוֹלָדָא, *midwife*. Ab. Zar. 26<sup>a</sup> מוֹלָדָא מוֹלָדָא thou, midwife of Jewesses &c.

**מוֹלָדָא**, v. מוֹלָדָא.

**מוֹלָדָא** II, v. מוֹלָדָא.

**מוֹלָדָא** m. (מולד) *mule-drivers*. Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, end, 75<sup>c</sup>, v. מוֹלָדָא II.

**מוֹלָדָא** f. (מולד) *filled up ground, mound*. B. Bath. 54<sup>a</sup> ו' מוֹלָדָא if one takes earth from the mound and throws it on the low ground; מ' ב' if one throws from mound on mound (to make them even); M. Kat. 10<sup>b</sup>. — Pl. מוֹלָדָאִין. Erub. 56<sup>b</sup>, v. מוֹלָדָא. — [For pr. n. pl. with מוֹלָדָא or מוֹלָדָא, v. respective determinants.]

**מוֹלָדָא** m. (miliarium, *μυλῖαριον*) *a large vessel to boil water in, caldron*. Sabb. III, 4 מ' הגרין a *miliarium* from under which the coals have been removed; Y. ib. III, 6<sup>a</sup> bot.

**מוֹלָדָא**, v. מוֹלָדָא. — Ex. R. s. 1 מוֹלָדָא, v. מוֹלָדָא.

**מוֹלָדָא** m. (מולד) *parent*. — Pl. מוֹלָדִין. Cant. R. introd.; Yalk. Sam. 134, v. מוֹלָדִין.

**מוֹלָדָא** m. (mulio) *muleteer, a figure in a Roman play*; comp. מוֹלָדָא. Tosef. Ab. Zar. II, 6; Yalk. Ps. 613. — [Y. Ber. VIII, 12<sup>b</sup>, v. מוֹלָדָא.]

**מוֹלָדָא** m. pl. (מולד) *filling*. Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top; Y. Hag. II, 78<sup>a</sup> bot., v. מוֹלָדָא. [Hiddushé Meiri to Bets. 20<sup>a</sup> quotes: כשוראא בעיא מלא a joist (to be felled) requires the (wooden) *handle* (of an axe), i. e. the teacher is beaten by his own pupil.]

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה f. (מֵלֵי) *stuffing, stuffed meat*. Pes. 74<sup>a</sup> ראי (Ms. M. 2 מֵלֵי יֵהָאָה, v. Rabb. D. S. a. l. note 50) a roasted lamb stuffed with raw and unsalted meat; ib.<sup>b</sup>.

מוֹלֵי יֵהָאָה, pl. of מוֹלֵי יֵהָאָה a. of מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי מ. (b. h. מֵלֵךְ) *Molekh*, the fire-god of the Canaanites and others. Snh. VII, 7 וְכִי יִשְׁמְרֵנוּ לֵמָּוֶה... he who dedicates a child to M., is not punishable until he surrenders it to M. and passes it through fire. Ib. 64<sup>a</sup> קָהֵי עֲבוֹרָה מִן הַמִּשְׁנָה speaks first of idolatry (in general) and then of M.; ib. דָּוָה (sub. עֲבוֹרָה) the Molekh worship is not included in general idolatry. Tosef. ib. X, 5 וְאִם יִשְׁמְרֵנוּ לֵמָּוֶה whether he passes his son through fire for M. or for any other idol, he is equally punishable; Snh. l. c. Ib. כֹּל מִן הַמִּשְׁנָה מפני מה... מ' כל why does the Torah use the expression Molekh (when meaning any idol)? Whatever people make their ruler (מֵלֵךְ); Y. ib. VII, 25<sup>c</sup> top. Bab. ib. l. c. עֲבוֹרָה מִן הַמִּשְׁנָה an improvised object of worship (a stone, piece of wood &c.); a. fr.

מוֹלֵי כְנָא m. (מֵלֵךְ) *counsel*. Targ. Y. I Num. XXI, 29. מוֹלֵי כְנָא.

מוֹלֵי לָא, v. מוֹלֵי לָא.

מוֹלֵי לָא f. (v. מוֹלֵי לָא II) *mule*. Targ. II Chr. XXXIII, 13. —Ib. II מוֹלֵי לָא (pl. constr., used as sing.).—Targ. Y. Ex. XIV, 7 מוֹלֵי לָא *team of mules*.—Pl. מוֹלֵי לָא. Targ. Y. II, ib. 25 (ed. Amst. מוֹלֵי, v. supra; ib. מוֹלֵי לָא, corr. acc.).—Y. Ber. VIII, 12<sup>b</sup> ed. Lehm. (ed. מוֹלֵי לָא, corr. acc.). Y. Taan. III, 66<sup>c</sup> top.

מוֹמֵי m. (b. h.; = מָאָם; v. מָאָה; cmp. מָאָה) 1) *something, anything*. Ned. 66<sup>b</sup>, v. רִפָּה. —Y. Kidd. III, 64<sup>c</sup> bot. what is *mamzer* (מָמְזֵר)? Something repulsive; Yeb. 76<sup>b</sup> מִן הַמִּשְׁנָה the Law says *mamzer* which means anything repulsive (male or female); Sifré Deut. 248 מוֹמֵי מוֹמֵי (corr. acc.) whatever is in any way repulsive.—2) *blemish*. Bekh. V, 5, a. fr. having a blemish (unfit for the altar, for priestly service &c.). Ib. VI, 9, a. fr. מוֹמֵי דָּרִי this is a legal blemish; מוֹמֵי דָּרִי this is not &c.—Meg. 29<sup>a</sup>, v. יִדְרִי. B. Mets. 59<sup>b</sup> וְכִי יִשְׁמְרֵנוּ לֵמָּוֶה do not reproach thy neighbor with a fault which is also thine own; a. fr.—Pl. מוֹמֵי. Bekh. VI, 1 וְכִי יִשְׁמְרֵנוּ לֵמָּוֶה these are the blemishes in consequence of which a first-born animal may be slaughtered (after the destruction of the Temple). Ib. 2 בִּלְבָן מוֹמֵי a blemish in the white of the

eye is no blemish in the sense of the law. Ib. VII, 1 מוֹמֵי דָּרִי... פוֹסְלִין וְכִי יִשְׁמְרֵנוּ לֵמָּוֶה the above named blemishes, whether permanent or transitory, make also human beings unfit (for priesthood &c.); a. fr.—Denom. מוֹמֵי דָּרִי to become blemished, defective. Y. Shek. IV, 48<sup>b</sup> מוֹמֵי דָּרִי they had redeemed them when they were without blemish, and they became blemished. Num. R. s. 12, end; Cant. R. to VI, 4 וְכִי יִשְׁמְרֵנוּ לֵמָּוֶה and they have not become unfit for sacrifices on account of blemishes or old age &c., v. יִדְרִי.—Y. Yoma II, 39<sup>a</sup> מוֹמֵי דָּרִי frankincense which was extinguished is unfit for the altar.

מוֹמֵי ch. same. Targ. Job XI, 15. Targ. Lev. XXI, 17; a. fr.—Bekh. 35<sup>a</sup> מוֹמֵי דָּרִי is a blemish in the sense of the law. Gitt. 56<sup>a</sup> מוֹמֵי דָּרִי which according to our (Jewish) laws is a blemish (unfitting for the altar), but is not so according to their (Roman) ritual; a. fr.—Pl. מוֹמֵי. Snh. 5<sup>b</sup>, v. מוֹמֵי. Bekh. 36<sup>b</sup>; a. fr.

מוֹמֵי m. (μῖμος) *mimic actor, mime*. Lam. R. to III, 13 מוֹמֵי דָּרִי (Ar. מוֹמֵי, read מוֹמֵי) they bring a mime on the stage, his head shaved &c.; ib. introd. (R. Abbahu 6) מוֹמֵי (corr. acc.).—Pl. מוֹמֵי. Gen. R. s. 80, beg.—Cant. R. to VII, 9 מוֹמֵי (read: מוֹמֵי) *tiftayé* (Dan. III, 2) means the actors.

מוֹמֵי, v. מוֹמֵי h.

מוֹמֵי, v. next w.—[Sabb. 58<sup>a</sup>, v. מוֹמֵי.]

מוֹמֵי m. (מָאָה; cmp. μῖμος, Lat. tritus) *tried, skilled, expert, practical*. Snh. 5<sup>a</sup>; R. Hash. 25<sup>b</sup> מוֹמֵי לְרִבִּים recognized by the public as an experienced judge. Ib. מוֹמֵי לְרִבִּים there can be no expert more popular than Moses was. Bekh. IV, 4 (28<sup>b</sup>) מוֹמֵי לְרִבִּים a lawyer approved by a court. Ab. Zar. 27<sup>a</sup> top מוֹמֵי לְרִבִּים a practical physician (that has a reputation at stake). Ib. מוֹמֵי לְרִבִּים if he is a recognized practitioner. Sabb. VI, 2 מוֹמֵי לְרִבִּים קָמִיץ שְׂאִינֵי מוֹמֵי לְרִבִּים an amulet which is not issued by an approved person; ib. 53<sup>b</sup> מוֹמֵי לְרִבִּים קָמִיץ שְׂאִינֵי מוֹמֵי לְרִבִּים an unapproved amulet; Tosef. ib. IV (V), 10 מוֹמֵי לְרִבִּים מוֹמֵי לְרִבִּים of approved effect on human beings. Y. ib. VI, 8<sup>b</sup> top מוֹמֵי לְרִבִּים this amulet is approved.—Eruv. V, 5 (58<sup>b</sup>) מוֹמֵי לְרִבִּים (Ms. O. מוֹמֵי לְרִבִּים) only one of the best of the expert class; (oth. opin. v. Bart. a. l.).—Gen. R. s. 30 מוֹמֵי לְרִבִּים a righteous man and at the same time a practical man; a. fr.—Pl. מוֹמֵי לְרִבִּים. Snh. III, 1 (23<sup>a</sup>) מוֹמֵי לְרִבִּים (Bab. a. Y. ed. 1) מוֹמֵי לְרִבִּים מוֹמֵי לְרִבִּים men otherwise qualified and (or) authorized by the court; expl. ib. 23<sup>a</sup> מוֹמֵי לְרִבִּים if not disqualified (on account of kinship or bad conduct) they are to be considered as if they were authorized judges; a. e.—[Sabb. מוֹמֵי לְרִבִּים, 58<sup>a</sup>, v. מוֹמֵי.]

מוֹמֵי m. pl. (מָאָה) *oath; imprecation, curse*. Targ. O. Num. V, 21 (Y. מוֹמֵי). Targ. O. Lev. V, 1. Targ. I Kings VIII, 31 (not מוֹמֵי); a. fr.—B. Mets. 85<sup>a</sup> מוֹמֵי דָּרִי I swear, this (my desire) has been abandoned. Lev. R. s. 6 (prov.) מוֹמֵי דָּרִי right or wrong, do not run the risk of an oath. Y. Ned. I, 37<sup>a</sup> top, v. מוֹמֵי; a. e.



*musk.* Y. Ber. VI, end, 10<sup>d</sup> (Ar. מוסקין, v. מושקן. Keth. 75<sup>a</sup> מוסקין Ar. (missing in ed.), v. מורא.

**מוסמרים**, v. מסימרים.

**מוסמם** = מוסמם, v. מוסמם.

**מוסף** m. (יחס) [addition,] 1) *attachment, rim* (cmp. מ' הירור). Kel. V, 5 מוסף החטור a chimney-piece; the rim around a boiler in the ground. Ib. 11 של מ' a moulding of clay around the stove; Tosef. ib. B. Kam. IV, 18. Tosef. Par. XII (XI), 10 מוסף, v. supra. Ib. מוסף (corr. acc.); a. fr.—2) (sub. קרבן, תפלה) *Musaf, additional offering, additional prayer* on Sabbaths and festive (and fast-) days. Tosef. Ber. III, 10 מ' כל שאין בו a half-festival on which there is no Musaf (prayer or offering); וכל שיש ימים 24<sup>a</sup> and one on which there is a Musaf; Sabb. 24<sup>a</sup> שיש בו קרבן מ' since there is no Musaf appointed for it; a. fr.—Pl. (with sing. sense) מוספין. Ib. Ber. IV, 1. Ib. 28<sup>a</sup>; a. fr.

**מוספא** ch. same, *Musaf*. Y. Yoma VI, 43<sup>d</sup> מ' when he had finished the Musaf (on a fast day).—Pl. מוספין, מוספין, מוספין. Targ. II Chr. VIII, 13; a. e.—Ab. Zar. 14<sup>b</sup>. Ber. 28<sup>b</sup>; a. e.

**מוסר** m. (b. h.; יסר) *discipline, morality, conduct*. Midr. Prov. to I, 2 מ' אם יש... למד if a man has wisdom, he can learn good conduct; ib. to I, 7; Yalk. ib. 929; a. e.

**מוסר** m., pl. מוסרות (b. h.; אסר) *bands, fetters, restrictions*. Yeb. 77<sup>a</sup> (ref. to Ps. CXVI, 16; cmp. יאסר) שני מוסרות עלי פתחתם וכו' two restrictions which were against me thou hast untied (permitted) (by confining the prohibition of intermarriage to male Moabites and Ammonites), v. מוארבי.

**מוסר** ch.=next w., v. מצר h.

**מוסרת, מוסרת** f. (preced. art.) *reins*. B. Mets. 8<sup>b</sup> (not חפס) he who sits in the wagon has not taken hold of the reins, while he who rides holds the reins (and leads the heterogeneous animals, v. נהג).—Esp. (sub. חפס or אהו; cmp. אפסר) *taking hold of the reins as a form of taking possession*. Ib. אינה קונה במציאות. Ib. Rashi a. Ms. R. 2 (v. Rabba. D. S. a. l. note 30) taking hold of the reins does not give possession to the finder. Ib. מ' getting the reins from a fellowman (the owner) means possession. Ib. מ' לישון what is the expression (the etymology of) *moserah*? (Answ.: from מוסר).—Kidd. I, 4 quot. in Rashi to B. Mets. l. c. נקטה במ' (ed. במסירה) is taken possession of by seizing the reins (or chain). B. Kam. IV, 9 במ' קשרו the owner tied the animal (to a fence &c.) by the reins. Par. II, 3 קיפל עליה את המ' if he threw the reins over her back. Y. Kidd. I, 60<sup>a</sup> bot. מ' לו if he handed him the reins of one of the camels; a. fr.

**מוסרין**, Y. Sabb. VIII, 10<sup>b</sup> bot. שרי מ', read: משרין; v. בילוס.

**מוספתין** m. pl. (redupl. of מסק) *olive barrels*, consisting of loosely joined splices lined with pitch. Bets. 33<sup>b</sup>.

**מועד** m., **מועדת** f. (עיר) *forewarned, esp. (law) Mu'ad* (v. Ex. XXI, 29), *an animal whose owner stands forewarned on account of three successive injuries; liable to full indemnity*, contrad. to חם. B. Kam. I, 4 שור חמ' an ox that has done damage three times. Ib. מ' לאכול וכו' the tooth of an animal is considered a *mu'ad* with reference to eating such things as are fit to be eaten by it, i. e. damages for eating must be paid in full without previous forewarning. Ib. מ' לשבר וכו' the foot is a *mu'ad* &c., i. e. what an animal treads upon on its way must be paid for in full without forewarning. Ib. חמ' הנחש מ' לטולס the serpent is always a *mu'ad* (even when tamed). Ib. מ' משלם נזק שלם וכו' the *mu'ad* pays full damage, collectible from the owner's best property. Ib. II, 4 מ' כל שחידדו וכו' a *mu'ad* is an animal against which three warnings on three days have been given; (another opin.) מ' שחידדו... פעמים against which three warnings have been given (even in one day). Ib. 5 אדם מ' damage done by a human being must under all circumstances be restored in full. Ib. 17<sup>b</sup> (דירוס) דירי זה מ' damage done by chickens must be restored in full; אינו מ' must not &c.; a. v. fr.—Transf. מ' לעבירה a *mu'ad* for sin, i. e. *likely to sin again*. Num. R. s. 9 כיון שנשחלש מ' having sinned three times, he has become a *mu'ad* for sin.—Pl. מועדין, מועדין. B. Kam. I, 4; Tosef. ib. I, 4 חמשה מ' there are five kinds of *mu'ads*. B. Kam. 16<sup>a</sup>; a. fr.

**מועד** m. (b. h.; יעד) 1) *appointed time, appointment*. Pes. I, 3 (10<sup>b</sup>) ברוך חמ' within the time appointed for the removal of leavened matter (up to the sixth hour of the day); אחר חמ' after the time (until nightfall), Rashi; (oth. interpret., v. infra).—Pl. מועדים. Erub. 54<sup>b</sup> עשה מ' לחורו מ' have fixed times for the study of the Law, v. מועדי. 2) *festive season, festival, esp. = חול חמ', the week-days intervening between the first and the last days of Passover and of Succoth*. M. Kat. I, 1; a. fr.—Pes. l. c. מ' ברוך חמ' during the festive week of Passover; לאחר חמ' after Passover, Tosaf.; (oth. interpret., v. supra).—Pl. מועדות, מועדים. Pes. X, 6 ורגלים אחרים מ' other seasons and festivals. Sabb. 145<sup>b</sup> מ' שבבל שמדו the festivals in Babylonia are joyously celebrated; a. fr.—Mo'ed Katon, (half-festival) name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Mo'ed.—Pes. l. c. מ' the Order of Mo'ed, name of the second order of the Mishnah, Tosefta and Talmud Babli and Y'rushalmi.

**מועד, מועד** ch. same. Targ. I Sam. I, 3; 4.—M. Kat. 18<sup>b</sup> חול המועד=חול חמ', v. preced. Y. Ab. Zar. I, 39<sup>b</sup> bot. מ' בריה דמ' the day or days after a (gentile) festival.—Pl. מועדין, מועדין. Targ. Lev. XXIII, 2. Targ. Hos. II, 13; a. fr.

**מועדא** f. ch.=מועדת *liable to do damage*. Targ. Prov. XXV, 19 מ' רגלה (h. text מועדו, v. B. Kam. I, 4; Ms. מועדא, v. מועדא; cmp. Lam. R. introd., R. Hānina 2, v. חמ' מועדא).

**מועדת**, v. מועד.

**מוצאי** III m., pl. constr. **מוצאי** (b. h.; **רצא**) *exit*; מ' שבת (abbrev. מ"ש, מוצ"ש) the night following the Sabbath; מ' י"ט the night following a Holy Day. Tosef. Sabb. III, 5; Hull. 15<sup>a</sup>, a. e. **יאכל במו"ש** (or **למו"ש**) may be eaten after the Sabbath is past. Bets. 30<sup>b</sup>; Sabb. 45<sup>a</sup> **עד מ' י"ט** until the Sabbath is past. Bets. 30<sup>b</sup>; Sabb. 45<sup>a</sup> **עד מ' י"ט** not before the end of the last day of the (Succoth) festival; a. v. fr. — **מ' שביעיר** the period beginning with the end of the Sabbatical year. Shebi. IV, 2. R. Hash. 9<sup>a</sup>; a. fr.

מוצאה, v. מוצהב.

מוצמבה, v. מוסמכי.

מוצינא, Cant. R. to IV, 1, read: בוצינא, v. גלשנא.

מוצער m. (צער) *small, lesser*.—Pl. מוצערין. Sabb. 10<sup>b</sup> because its (Zoar's) settlement was more recent, its sins were less (Yalk. Gen. 84 מוצערין).

מוק (cmp. מוק a. מוק) *to be crushed, stamped upon; to be soft*; v. next w.

Pa. מוק (cmp. מוק I; b.h. Hif.) *to talk contemptuously, sneer, mock*. Targ. Prov. XIX, 28 (Ms. corruptly מוק, for מוק). Ib. III, 11 (read: מוק).

Af. מוק same. Ib. IX, 12 (some ed. מוק, v. מוק).—Targ. Is. XXXII, 22 מוק ed. Lag. (oth. ed. מער); Targ. II Kings XIX, 21 מוק Bxt. (ed. Lag. מער).

מוק m. (preced.) *[a soft hackled substance (cmp. מוק)]*, felt-sock or stocking. Tosef. Yeb. XII, 10 (Ms. Erf. מוק, marginal correction מוק); Yeb. 102<sup>b</sup> bot.

מוק ch. same, pl. מוקי. Targ. Esth. VIII, 15, v. מוקי. Yeb. 102<sup>b</sup> top מוקי (Ar. חמשה זוגי, corr. acc.) five pairs of socks. Gitt. 68<sup>b</sup> מוקי he (Solomon) comes to us with socks on his feet; Midr. Till. to Ps. LXXXVIII, 45.—[Snh. 95<sup>a</sup> מוקי Ar., read: מוקי or מוקי, v. מוקי II.]

מוק m. (b. h.; נקד) *fire-place, hearth where fire is maintained*.—מוק בית ה' the room (in the Temple) in which fire is perpetually maintained. Tam. I, 1; Midd. I, 1; a. fr.—Sabb. I, 11 (19<sup>b</sup>) מוק בית ה' the pile in the fire-room (in the Temple or in private houses).

מוקד, מוקדא I ch. same. Targ. I Chr. II, 54.—Snh. 33<sup>b</sup> מוקד (יול) קוק ו' (not יקוד; v. Rabb. D. S. a. l. note; Rashi: ער רמ' while thy fire is burning, (go) cut thy gourd and roast it, i. e. when listening to your teacher give him your full attention, and you need ask no questions.—מוקד (בי, בית) מ' רשביה the hot spring of Tiberias. Esth. R. to I, 9 מוקד מ' רמ' the waters of the hot spring &c.; Yalk. Gen. 133 מוקד; Gen. R. s. 79 מוקד בני רמ' the baths of &c.; Pesik. B'shall. p. 89<sup>b</sup> מוקד (corr. acc.).

מוקד II m. (=h. קוקד) *top, crown of the head* (differ. מוקד). Targ. Job II, 7 (ed. Lag. מוקד, Var. מוקד). Targ. Y. Deut. XXVIII, 35. [Ib. 28 read: מוקד] Targ. Ps. VII, 17 (ed. Lag. ר, Var. ר).

מוקדון, מוקדון m. (Μακεδών) *Macedonian*. Targ. I Chr. I, 7 (h. text מוקדון, v. מוקדון).—Esp. אלכסנדרוס מ' Alexander the Macedonian (Alex. the Great), v. רביעיה or רביעיה [Mekh. Yithro, Bahod. s. 9, read with ed. Weiss מוקדון = Rome].—Pl. מוקדון, Targ. Esth. VIII, 15 מוקדון Macedonian gilt shoes.

מוקדונא same. Targ. Esth. VIII, 15 מוקדונא... כלילא the great Macedonian gold crown; Targ. II Esth. VI, 10 כלילא... מוקדונא.

מוקדוניא, מוקדוניא (Μακεδωνία) *Macedonia*, esp. the Greek empire founded by Alexander the Great and his successors. Targ. Y. Gen. X, 2; Targ. I Chr. I, 5 (h. text מוקדוניא; Gen. R. s. 37, beg.; Yoma 10<sup>a</sup> [read:] מוקדוניא; v. מוקדוניא).

מוקדשא, מוקדשא, v. מוקדש.

מוקד = מוקד v. מוקד.

מוקיון m. (Macchus, adapted to בוקיון) *Macchus or Macchus*, a buffoon in Roman farces. Ab. Zar. 18<sup>b</sup>, a, e.; v. בוקיון.

מוקירוס, v. מקירין I.

מוקמא f. (קים) 1) *stand*; with suffix מוקמתי. Targ. II Chr. XXXV, 15 מוקמא ed. Lag. (ed. Beck מוקמא, a, text מוקמא). \*2) *place of combats, arena*. Ex. R. s. 30 שנים מוקמא (some ed. a. Matt. K. מוקמא) two entered the arena (for a combat), one a professional, the other a private (amateur).—V. מוקמא ch.

מוקמנא m. (preced.) *standing by, attendance*. Targ. II Chr. IX, 4; v. מוקמא.

מוקמת, v. מוקמא a. מוקמא.

מוקסין m. pl. (קסי; cmp. קסנה a. קסנה) *a sort of state garments*. Gen. R. s. 36; Cant. R. to VII, 9; Esth. R. to I, 12 (expl. סרביל, Dan. III, 21) מוקסין; cmp. מוקסא.

מוקף, v. נקף I a. II.

מוקצה m. (Part. Hof. of קצה) *[cut off, set aside, stored away]* 1) *a space back of the dwelling*, containing stored up wood, cattle in sheds &c. Erub. II, 3; ib. 22<sup>a</sup>. Ib. X, 8. Bets. IV, 1 מוקצה עציץ שבמ' wood in the muktsch (stored for the winter); a. e.—2) *store of fruits*. Maasr. III, 2. Ib. I, 5 מוקצה עד שיעשה מ' until the melon is stored away. Y. Ter. II, 41<sup>d</sup> top מוקצה על ו' he took ten dry figs from the storage as tithes for ninety in the basket (designated for immediate use, v. מוקצה); (Men. 54<sup>b</sup>; 55<sup>a</sup> מוקצה).—3) (sub. כלי) *the tool specially intended (for cutting figs)*. Shebi. VIII, 6, v. מוקצה; [Maim. the shed where figs are spread for drying].—4) *an animal set aside (in a shed) for a sacrifice*. Tem. 28<sup>b</sup> מוקצה שנים מ' set aside until it would be seven years old. Ib. 29<sup>a</sup> מוקצה מ' where in the Torah is muktsch intimated? (misunderstood by Abbaye as meaning, 'where is it intimated that an animal must be kept in an enclosed space for some time before it can be offered on the altar?')—and corrected as meaning, 'where is it intimated that an animal designated for idolatry is forbidden for the Jewish altar?'.—Tosef. Ab. Zar. V (VI), 10 מוקצה מ' what is meant by m. (as forbidden for the altar)? That which has been set aside (in a special place designated for the purpose) for idolatrous use, but if one merely devoted it by word of mouth &c. Tem. VI, 1. Tosef. l. c. 9 מוקצה מ' when is an animal called m. (for idolatry)? From the time that an act (of dedication) has



**מִזְרָה II, מִזְרָה** f. (μωρά) *stupid, foolish*. Lam. R. introd. (R. Simeon) (play on מִזְרָה, Zeph. III, 1) [read:] לִיז' הוא שכן בלִיז' קורין לשוֹמְרָתָא מ' it is a Greek expression,

for in Greek they call a foolish woman *mora*; Yalk. Zeph. 567 מירה (corr. acc.). Midr. Till. to Ps. IX, 21 (play on מורה, ib.) מ' . . . שכן בליז . . . הכנס בהן let folly enter into their hearts, for in Greek they call a fool *mora* (= מורוס).

**מורָא**, constr. מורָא, v. מורָא.

**מורָא** f. (b. h. מורָא; v. מורָא *Hif.*) *crop* of birds. Zeb. VI, 5, sq. Yoma 21<sup>a</sup>; a. e.—*Pl.* מורָא. Tam. I, 4; Sifra Yayikra, N'dab., Par. 7, ch. IX.

**מורָא**, v. מורָא.

**מורביות, מורביותא, מורבית**, v. מורביותא.

**מורבית** I f. (רבה) *young tree or bough*.—*Pl.* מורביתא. Succ. IV, 5 (45<sup>a</sup>) מ' של ערבה (Mish. a. Ms. M. מ' young willows; Yalk. Ps. 876. Tam. II, 3 מ'.

**מורבית** II f., pl. מורביות (= מורביות, v. מורביות) *watering times*. Y. Shebi. II, 34<sup>a</sup> מ' מנע ממנו שלש מ' (sub. מים) he omitted to water it for three periods (Mish. ib. 9 עונות); Tosef. ib. II, 4 מורביתא. Zuck. (read: מורביות; Var. מורביות). —2) *layers, piles of hewn stones*. Ib. III, 1; Shebi. III, 5.

**מורג, מורגא, מורג**, v. מורג.

**מורגון**, Targ. Y. Lev. XIX, 36 some ed., v. מורג.

**מורגשה** f. (רגש) *perception*.—*Pl.* מורגשית. Num. R. s. 14 (some ed. מורגש, v. מורגש).

**מורד**, v. מורד.

**מורד** m., **מורדת** f., v. מורד.

**מורד** I m. (b. h.; נדר) *descent*.—*Pl.* מורדות. Erub. 56<sup>a</sup>.

**מורד** II (or מורד) m. name of a species of *locusts*. Tosef. Hull. III, 25.

**מורדיתא** f. pl. (רד to plough) *furrows*. Targ. Ps. OXXXIX, 3 מורדיתא ed. Lag. (Regia מורדית; ed. Wil. מורדית; ed. Ven. מורדית, corr. acc.).

**מורדיתא** m. (preced.; cmp. דודר, Jon. I, 13) *rudder*. B. Mets. 87<sup>a</sup>; Meg. 16<sup>b</sup>, v. מורדיתא.

**מורדיתא, מורדיתא**, v. מורדיתא.

**מורדקא, מורד, מורדקא** m. (Pers. *murdah* mortuus, v. Fl. to Lev. Targ. Dict. I, p. 418<sup>1</sup>; cmp. מורדקא *dead, withered flesh*. Hull. 121<sup>a</sup> (expl. מורדקא, Mish. ib. IX, 1) R. J. says מורדקא Ar. s. v. מורדקא (ed. a. Yalk. Job 906 מורדקא; R. Lak. says, מורדקא בפלשטין (v. מורדקא); [Targ. Job. XIII, 4, a gloss to מורדקא בפלשטין סכנא מורדקא]; Ar. ed. Koh. s. v. מורדקא. ed. Lag. (ed. Wil. מורדקא; Ar. ed. Koh. s. v. מורדקא).

**מורד** *myrrh*, v. מורד.

**מורד** I m. (b. h.; = מערה, of Phoenician origin, v. Wellh. Text d. B. Sam., p. 146, sq.) *razor*. Naz. IX, 5; Midr. Sam. ch. II מ' מה מ' האמורית (וכ' as the word *morah* which is used in connection with Samson (Jud. XIII, 5) intimates that he shall be a nazirite, so also &c. (I Sam. I, 11); v. next w.—Num. R. s. 10 why is the razor (רצח) called

called *morah*? שכן השער מורדקא וכ' for the hair is afraid of nothing but the razor (v. מורדקא; v. Midr. Sam. I. c.

**מורד** II m. (cmp. מורד) *authority*. Naz. IX, 5 מורדא does not this *morah* (I Sam. I, 11, v. Targ.) mean, 'the authority of man (shall not come upon his head)?' שכן מ' של מורד (Var. מורד) the authority of man was obviously upon him (I Sam. XVI, 2); Midr. Sam. ch. II (corr. acc.).

**מורד** III f. *stupid*, v. מורד II.

**מורד** I, part. *Hif.* of מורד; v. next w.

**מורד** II m. (b. h. מורד; part. of מורד) *rebellious*.—*Pl.* מורדים. Tanh. Huck. 9 (ref. to מורדים, Num. XX, 10) מורד מהו מ' . . . מ' what does this *hammorim* mean? There are several explanations of it: *hamm.* means 'troublesome'; מורדים means 'fools', for in the sea towns they call fools *morim* (v. מורוס); and some say, *hamm.* means those who presume to teach their teachers; (or) *hamm.* means those who shoot arrows (with ref. to I Sam. XXXI, 3); v. מורד; Num. R. s. 19.

**מורד** III (μωρέ, vocat. of μωρός, v. next art.) *fool*! Pesik. Shim'u. p. 118<sup>b</sup> מ' אל חדי קורא לבני מ' like to a king who gave his son in charge of a pedagogue and said, never call my son fool; מ' מהו מ' מהו מ' what does this *more* mean?—As in Greek they call a fool *moros*; Yalk. Jer. 265; Yalk. Num. 764 מ' . . . מורוס (corr. acc.).

**מורד**, Targ. Ps. LV, 22, v. מורד.

**מורוס** m. (μωρός) *fool*. Pesik. Shim'u. p. 118<sup>b</sup>, a. e., v. preced. art.—*Pl.* מורוס, מורוס. Ib. לבני מ' . . . אל you shall not call my children fools (play on מורוס, v. preced. art.). Tanh. Huck. 9, v. מורד II.

**מורד** m. supposed to be the name of a clean bird with long legs and of a red color; Rashi (differ. in Ar.). Hull. 63<sup>a</sup>. [The sense of מ' וסימנך is obscure.]

**מורד**, Tosef. Ter. IV, 15 = מורד, v. מורד.

**מורד** m. (מורד; מורד) *bald-headed person*. Tosef. Naz. I, 6 (Naz. 46<sup>b</sup> מורד).

**מורד, מורד** pr. n. *Mauretania*, a district of northwestern Africa. Sifré Deut. 320; Yeb. 63<sup>b</sup> (not מורד), v. מורד.

**מורד**, Yalk. Gen. 148, read מורד.

**מורד** m. (b. h. מורד; cmp. מורד *Pi*) 1) *an implement with grooves or indentations, esp. threshing sledge*.—*Pl.* מורדים, מורדים. Zeb. 116<sup>b</sup>; Men. 22<sup>a</sup>; Ab. Zar. 24<sup>b</sup> (expl. מורדים, II Sam. XXIV, 22), v. מורד. —2) *palate* (Rashi: all parts of the animal which are rough and indented).—*Pl.* as ab. Ber. 55<sup>a</sup>; Sabb. 81<sup>a</sup> מורד ברומה the palate (or tongue &c.) of an animal.

**מורינא** ch. same; 1) *threshing ledge*. Targ. Is. XLI, 15.—*Pl.* מורינא. Targ. II Sam. XXIV, 22. Targ. Is. XXVIII, 27 מורינא בירא (ed. Lag. מורינא; h. text מורינא).—Tem. 18<sup>a</sup> מורינא אפי' מורינא אפי' (ed. Ar. (ed. M. Rashi) even if you have to take them away from the threshing sledges. —2) *palate*. Targ. Job XII, 11; a. fr.—*Pl.* as ab. (with sing. meaning). Targ. Ps. XXII, 16 (ed. Wil. sing.). Targ. Cant. V, 16; a. e.

**מורינא** *morigan*, a word in an incantation. Sabb. 67<sup>a</sup> Ms. M. (ed. מורינא).

**מורינא** (b. h.) *Mount Moriah*, the Temple mount. Taan. II, 4, sq. בורר חמ' וכו' may He who answered Abraham on M. M. answer your prayer &c. Ib. 16<sup>a</sup>; Y. Ber. IV, 8<sup>c</sup> top; Cant. R. to IV, 4; Gen. R. s. 55; Pesik. R. s. 40 (homiletical etymologies).

**מורינא**, v. מורינא.

**מורינא** pr. n. m. *Mauriatinus* (?), eponymous hero of Raamah. Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. מורינא).

**מורינא** m. pl. (v. שובלנא, a. מור) an ingredient of *frankincense*, supposed to be *unguis odoratus*. Targ. Y. II Ex. XXX, 34 (not שובלנא; h. text שובלנא).

**מורינא** f. (= מורינא; decision, law. Y. Snh. IV, beg. 22<sup>a</sup> (in Chald. dict.) לא ידע מ' that scholar did not know the law.

**מורינא**, Cant. R. to II, 16, צמר מ', v. צמר מורינא.

**מורינא** m. (ידי) *teacher, scholar*. Keth. 23<sup>a</sup> אינן מורינא בנן דמ' they are the daughters of a scholar. Y. Sabb. VIII, 11<sup>b</sup> top דנשא מ' (not דנש' the teacher of the Nasi (R. Judah); Y. Shek. III, 47<sup>c</sup>; ib. VIII, beg. 51<sup>a</sup> מורינא דנשיא.

**מורינא** (ch. form מורינא) m. (muries) *brine, pickle* containing fish-hash and sometimes wine. Ab. Zar. 34<sup>b</sup> אומן מורינא מ' you may use *muries* prepared by a gentile professional cook (because he puts no wine into it). Ib. קסחא דמ' a ship-load of *muries*. Pes. 109<sup>a</sup> דמ' a xestos measure for *muries* existed in Sepphoris which corresponded to the Log of the Temple; Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Pes. X, 37<sup>c</sup> bot. וכו' an old Tumanta (eighth of a kab) for *muries* in Sepphoris. Y. Ter. VIII, 45<sup>b</sup> bot., v. צירא I. Tosef. Ber. IV, 2. Tosef. Dem. I, 24; Hull. 6<sup>a</sup>; a. fr.

**מורינא** *morifath*, a word in an incantation. Sabb. 67<sup>a</sup> Ms. M. (missing in ed.).

**מורינא** m. 1) (ירק) *crocus, saffron*. Targ. Cant. IV, 14.—[Targ. Ps. CXIII, 9, v. ירק].—Y. Kil. II, 28<sup>a</sup>, v. ירק. Gitt. 70<sup>a</sup>, v. ירק. Hull. 47<sup>b</sup> וכו' which has the color of cuscuta or saffron; a. e.—2) v. מורינא I.

**מורינא** m. (part. Hif., denom. of ירי) *spitting, discharging secretion*. Tosef. Par. IX (VIII), 6 מפני שחמ' מורינא R. S. to Par. IX, 2 (ed. מורינא, corr. acc.) because it

secretes liquid matter.—*Pl.* מורינא. Ib. R. S. I, c. (ed. מורינא, corr. acc.). Neg. IX, 2, quot. by R. S. to Par. I, c.; v. מורינא.

**מורינא** m. (b. h. מורינא; faintness, cowardice. Sifra B'huck. Par. 2, ch. VII (ref. to מורינא, Lev. XXVI, 36; without [read:] מורינא. אלא מורינא it does not read *morekh* (with י, which may be derived from ארך and mean *hope*, v. ארך) but *morekh* (without י) which means fear, terror, despair &c. (v. מורינא); Yalk. Lev. 675 (corr. acc.).

**מורינא** f. pl. (ארכא; comp. ארכא I) *long boards, esp. the trough at the well* (הרשס). Targ. Y. I Gen. XXIV, 20 (ed. Amst. מורינא, corr. acc.; Y. II אחרת מורינא, corr. acc.). Ib. XXX, 38; 41 (Y. II מורינא, corr. acc.). Targ. Y. Ex. II, 16 (ed. Amst. מורינא, corr. acc.).

**מורינא**, Y. Shebi. VI, end, 37<sup>a</sup>, v. דבן.

**מורינא**, Part. Hof. of רים q. y.

**מורינא** m. (prob. contract. of מאורן; *morán*, name of a compartment of the house (the Greek peristyle?). B. Bath. I, 6 (11<sup>a</sup>) דמ' (Ms. M. מורינא; Ms. H. מורינא).

**מורינא** (Ar. מורינא, מורינא) name of a *parasite worm*. Ab. Zar. 26<sup>b</sup> מ' לשום (a circumcision performed) on account of a *murana*.—Hull. 49<sup>a</sup> מ' פליגי וכו' as to a *murana* found on the lungs, there is a difference of opinion &c. Ib. 67<sup>b</sup> Ar. (ed. ריני).—*Pl.* מורינא. Targ. Y. Ex. XVI, 20. Targ. Job VII, 5 (not מורינא; a. e.—[V. next w. a. מורינא].

**מורינא** (or מורינא) f. pl. (comp. ארכא) 1) *ash-trees* (b. h. מורינא). Targ. Is. XLI, 19; LX, 13 (ed. Wil. מורינא; ed. Ven. I מורינא).—2) *lances*, v. מורינא.

**מורינא**, Targ. Y. Ex. XXI, 18, a misplaced Var. lect. of מורינא, v. מורינא.

**מורינא** f. (v. preced. art., comp. מורינא *ash a. spear*) *spear, lance*.—*Pl.* מורינא. Ex. R. s. 17, end שלי מ' it is for you my darts are prepared, which I send over the waves of the sea (on your ships). Ib. שלי מ' my (the Lord's) darts are ready.

**מורינא** ch. same, *lance, pole*. Targ. Ps. XLVI, 10. Targ. I Sam. XIII, 22; a. fr.—[Targ. Y. Ex. XXI, 19 מורינא *his staff*, v. מורינא].—[Targ. Ps. CXXIX, 3 מורינא ed. Ven., v. מורינא].—*Pl.* מורינא. Targ. Ps. LV, 22 (ed. Wil. מורינא, corr. acc.). Targ. Jer. XLVI, 4. Targ. II Chr. XI, 12; a. fr.—Targ. Ez. XXXIX, 9 מורינא (h. text יר מורינא, v. מורינא).—Pesik. B'shall, p. 94<sup>a</sup>; Koh. R. to XI, 2 בחושי רומ' with sticks and poles.

**מורינא**, Pesik. R. s. 21, v. מורינא.

**מורינא** m. (comp. ארכא) *abscess*. Eduy. II, 5; Tosef. ib. I, 8, a. e., v. פסם. Gitt. 69<sup>b</sup> למ' a remedy for an abscess.

**מורינא**, v. מורינא.

## מורסיננון, v. מורסיננון.

**מורסין** m. (רסס) *bruised grain, coarse bran* (differ. fr. סופין). Y. Sot. I, 17<sup>b</sup>; Y. Peah VII, 20<sup>a</sup> bot.; Keth. 112<sup>a</sup> מורסין (corr. acc.). Tosef. Shebi. V, 8. Hall. II, 6 מורסין the bran thereof; a. fr.

**מורסתא** f. (רסס) *destruction, ruins*. Targ. Prov. XXVI, 26 (h. text מורסין).

**מורע** = מאורע q. v.

**מורע**, Y. Yoma VIII, end, 45<sup>c</sup>, read with Lev. R. s. 3: כל רע.

**מורר**, מורר, v. מוררין, pl. מוררין.

**מורשת, מורשא** m. (מפ. מורשא) *projecting point*. Ber. 24<sup>a</sup> מ' רכובע מ' the top of the cap (the bag containing the T'fillin). Erub. 76<sup>b</sup>; Succ. 8<sup>a</sup> מ' דקרנאחא מ' the projection of the corners (of a square inscribed in a circle). B. Bath. 3<sup>a</sup> מ' דקרנאחא the projections of a rough stone wall. Sabb. 77<sup>b</sup> מ' קמא דכריתא מ' the top of the scab, opp. דהירקא. Ib. 100<sup>b</sup> מ' ודילמא Ms. M. perhaps the ground in the water has a projecting eminence (v. Tosaf. a. l.; ed. ח' אירא מ' אירא but has not the ship a projecting point (a helm)?—Hull. 17<sup>b</sup> מ' קמא וכו' the anterior edge of a notch in a knife cuts smoothly (the skin and flesh) and the posterior edge tears the vital parts (סימנים). Men. 94<sup>b</sup> מורשה עבד לר' (מורשא עבד) he attaches to the shipshaped cake a projection.

**מורשה** f. (b. h.; רש) *inheritance*. Snh. 59<sup>a</sup> (ref. to Deut. XXXIII, 4) מ' ולא להם it is our inheritance, not theirs. Ib. מ' מאן דאמר מ' מיגול וכו' according to him who reads *morashah*, he (the gentile studying the Law) robs (us). Ber. 57<sup>a</sup>, a. e. מ' אלמא מאורשה מ' אלמא חקרי מ' read not (Deut. I, c.) *morashah* inheritance, but *m'orasah* (betrothed), v. ארס. Ex. R. s. 33.

**מורשיא**, v. מורשיא.

**מורקא** f. (v. מור), שחיקתא מ' a solution of pounded myrrh-gum. Y. Ber. VI, 10<sup>a</sup> bot.

**מורש** (b. h.; v. מורש) *to feel, touch*.

**Nif.** מורש, part. pl. מורשין [gropers, searchers,] the last troop of gleaners. Peah VIII, 1 מ' משילכו דה' from the time the last gleaners go. Y. ib. 20<sup>d</sup> בסוף מ' . . . במה נקרא שמן מ' . . . במה נקרא שמן מ' (searchers)? Because they come out last. Ib. מ' אירא ח' ח' ח' (not מורשה) some read *n'moshoth*, others *mashoshoth* &c.; he who reads *mash*. calls them so, because they feel their way in walking (old people); B. Mets. 21<sup>b</sup>; Taan. 6<sup>b</sup> מ' סבי מ' what is meant by *n'moshoth*? Old men walking on a staff; (oth. opin.) לקושא וכו' לקושא. Y. Peah l. c. מ' ודחא מ' (not מן) used to go out among the last gleaners.

**מורש** ch. 1) same. Targ. O. Gen. XXVII, 12; a. e.—2) (perh. fr. מורש; cmp. משמש) *to handle, attend to, prepare*. M. Kat. 27<sup>b</sup> מ' ח' מ' ח' (v. Rabb. D. S. a. l. note; ed. incorr.) let that woman have her shroud in readiness. B. Kam. 92<sup>b</sup> מ' מ' מ' prepare a saddle for thy back, v. אקפא.

**אפ. מורש** *to allow to touch*. Targ. Jud. XVI, 26 מורש (ed. Lag. ואמשני, v. מורש).

**מושב** m. (b. h.; רשב) *seat, sitting*. Y. Ber. IX, 13<sup>a</sup> top מושבו בדרשה His sitting (in judgment) is in holiness (with ref. to Ps. XLVII, 9). Meg. IV, 3 (23<sup>b</sup>) מ' מעמד ר' the ceremony of rising and sitting down at funerals; a. fr.—מושב מ' (מזמא) מ'—Esp. מ' the uncleanness caused by an unclean man's sitting, the unclean seat (Lev. XV, 4). Kel. I, 5 מ' משכב מ' causes uncleanness of couch and seat; Zab. I, 1; a. fr.—[Hull. 124<sup>a</sup> מ' מושב the privy chair of one afflicted with gonorrhoea; Ar. reads: מושב, מושב, מושב, 'a leather seat of a folding chair', v. זוג.]—Pl. מושבו. Lev. R. s. 1; Tanh. Vayikra 1 (ref. to Prov. XXV, 7) רחוק מ' מ' מ' keep removed from thy place two or three seats (behind that which is due to thy position), that they may say to thee, go up.

**מושבוג**, v. preced.

**מושהן** or **מושהן**, Y. Yeb. VIII, 9<sup>d</sup> top מ' עירי ר' הדא עירי ר' (עירי); Y. Kidd. IV, 65<sup>d</sup> bot. מ' עירי ר' prob. to be read: מ' עירי ר' עירי ר' מ' עירי, v. מ' עירי I a. עירי.

**מושיחיה**, v. משה.

**מושיע** m. (b. h.; רשע) *protector, aid*, esp. (by adopting the phrase Deut. XXII, 27) means of saving a betrothed damsel assaulted. Snh. 73<sup>a</sup> מ' לה בכל דבר מ' הא יש מ' לה בכל דבר but if there is aid, any means to save her is permitted (even by the death of the assailant). Ib. יש מ' if there is another way of saving her, you dare not kill him.

**מושין**, v. מושק.

**מושקא** *hide*, v. מושקא.

**מושקי** pr. n. pl. the Fort of the Moschi, a people whose territory formed the southern part of Colchis. Kidd. 72<sup>a</sup>; Yeb. 17<sup>a</sup>.

**מושקני** pr. n. pl. Moxoene, a town east of the upper Tigris sources. Kidd. 71<sup>b</sup> מ' ב' Babylonia extends (for genealogical purposes) as far as M. Ib. 72<sup>a</sup> מ' מ' מ' (K'rakh) Moshki (v. preced.) is different from Moxoene.

**מושק** m. (v. מושקין) *musk*. Ber. 43<sup>a</sup> (Ms. M. מושק).—Pl. מושקין, v. מושקין.

**מות** (b. h.) *to die*. Gitt. VII, 3, a. fr. מ' אם מ' if I should die. Gen. R. s. 9 (play on מ' Gen. I, 31) מ' מ' behold, it is good to die.—Kidd. 72<sup>b</sup> מ' מ' when R. . . died. M. Kat. 28<sup>a</sup> מ' מ' if one dies suddenly. Sabb. 55<sup>b</sup> מ' מ' died for their sin. Tam. 32<sup>a</sup> (in Chald. dict.) מ' מ' מ' what must man do in order to die? Let him feed himself, v. מ' מ'. Shebu. 18<sup>a</sup>, v. מ' מ'; a. v. fr.—V. מ'.

**Hif.** מ' מ' *to put to death; to cause death*. Snh. 53<sup>a</sup> מ' מ' מ' מ' that if you cannot put him to death in the manner legally prescribed, you must execute judgment by whatever means you can. Ib. 56<sup>b</sup> מ' מ' מ' acts on which a Jewish court passes a sentence of death. Tam. l. c. (in Chald. dict.) מ' מ'.

what must man do in order to live? .. Let him starve himself (his appetites). Ber. 63<sup>b</sup> the words of the Law remain only with him who kills himself (denies himself all enjoyments) for its sake (with play on Num. XIX, 14); a. v. fr.

*Hof.* מותן *to be put to death*. Keth. 37<sup>b</sup> מותן בסירה those put to death by the sword. Snh. 55<sup>b</sup> מותן על ידה are put to death on her account; a. fr.

מית ch. same, v. מית.

אל... עד יום מות m. (b. h.; preced.) *death*. Ab. II, 4 מות do not trust thyself (that thou wilt not sin) until thy dying day; Ber. 29<sup>a</sup>. Ib. 17<sup>a</sup> מות man's final destiny is death; a. v. fr.—מית (מית) the angel of death. Ab. Zar. 5<sup>a</sup>. Gen. R. s. 9 מית מזה and behold, it was very good' (Gen. I, 31) this refers to the angel of death; a. fr.

מית I ch. same. Targ. Ex. X, 17. Targ. Jer. XI, 19 מית סמא דמ' *poison*; a. fr.—Targ. Y. Gen. XXXV, 18 fem.—Sabb. 88<sup>b</sup> מית דמ' v. supra; Yoma 72<sup>b</sup>.—Yeb. 63<sup>a</sup> מית מיתר something harder than death. M. Kat. 28<sup>b</sup>, v. מיתלית; a. fr.

מית II f. (מית) *oath*, v. מית.

מית m. (מית)=*h. מושב, seat, dwelling; session*. Targ. Ez. XLVIII, 15. Targ. O. Ex. XII, 42; a. fr.—B. Bath. 165<sup>b</sup>, a. fr. מית במושב לחרטא in a session of three judges. Koh. R. to III, 6 [read:] 'מית מיתלית' he assigned to them their place in a dark compartment of the ship; a. fr.—מית בבית מ' רבה in the Great College; Yalk. Ex. 224 מיתלית.—Pl. מיתלית, constr. מיתלית. Targ. Ez. XXXIV, 13.—[Targ. Y. I Deut. XVIII, 8 מיתלית, v. מיתלית.]

מית f. (מית) *preceded settlement*. Targ. Y. Num. XXI, 15 (some ed. מיתלית; h. text שבת).

מית m. (preced.) 1) *residence*.—Pl. מיתלית. Targ. Ex. X, 23. Ib. XXXV, 3 (Y. II בית מית); a. fr.—2) *seat, chair*.—Pl. as ab. Targ. II Esth. I, 2.

מית, v. מיתלית.

מית, pl. מיתלית, v. מיתלית.

מית m. (מית) *pestilence*. Sifra B'huck. Par. 2, ch. IV (ref. to מית, Lev. XXVI, 16) מית... מית מיתלית a plague which causes confusion among men, and which is that? It is the plague of pestilence (epidemic); Yalk. Lev. 673.

מית ch. same. Targ. O. Num. XVII, 15 (Y. fem., sub. מית). Ib. XXXI, 16. Targ. Ps. LXXVIII, 50 Ms. (ed. מית); a. fr.—Taan. 8<sup>b</sup>, v. מית. Snh. 29<sup>a</sup>; Yeb. 114<sup>b</sup> (prov.) מית שבע שנים מית מ' ו' a pestilence may last seven years, yet none dies before his time, a. e.—[Targ. Y. II Num. XXIII, 10. מיתלית קשית, read 'מית דק'.]

מית rope, v. מית.

מית m. pl. ch.=h. מית, *loins, sides*. Targ. Y. Gen.

XXI, 14.—Hull. 51<sup>a</sup> מיתלית שרו ליה (Rashi: מית) they throw them so that they fall on their sides.

מית f. pl. (?) = מית. Targ. Y. Lev. XXVI, 16 (ed. Amst. מית, corr. acc.).

מית, v. מית.

מית m. (b. h.; יתר) *remainder, surplus*. Shek. IV, 3 מית what remains over of the surplus fund of &c. Ib. 4. Men. 83<sup>b</sup> מית הפסח מ' what has not been used of the money (or the animals) dedicated for the Passover sacrifice; a. fr.—Pl. מיתלית. Y. Yoma V, beg. 42<sup>b</sup> מית (מית) it is a silent agreement of the authorities that surpluses (from sacrificial appropriations) shall be applied to burnt-offerings. Sifra Tsav, Mill., end מיתלית their remnants.

מית ch. 1) same. Targ. O. Ex. XVI, 23. Targ. Y. II Ex. XII, 34 (h. text מיתלית); a. e.—Lev. R. s. 34, end מית מית ו' when she talked a surplus of words (more than necessary) on the Sabbath.—Pl. מיתלית. Num. R. s. 11 מית אילין how many days (above 3000) are there?—2) *superabundance*. Targ. Is. I, 9.—3) *preference, advance*. Targ. Koh. II, 13; a. e.

מית m. (b. h.; יתר) *altar*. Zeb. V, 1, a. fr. מיתלית the inner altar (in the interior of the Temple).—Gitt. V, 5 מית חקן מ' in order to prevent neglect of the altar. Ib. 55<sup>b</sup> מית יאמר מ' lest people say, the altar receives stolen goods. Ber. 55<sup>a</sup>, v. מית. Gen. R. s. 80 מית כמ' as the altar, so are its priests; Y. Snh. II, end, 20<sup>d</sup>; a. v. fr.—Ab. Zar. 53<sup>b</sup>; Tosef. ib. V (VI), 8, a. e. (of an idolatrous altar), v. מית. Pl. מיתלית. Lam. R. to I, 16 מיתלית שבעה דיר אמנו בניה שבעה altars and offered seven children on one day (as martyrs of their faith). Num. R. s. 20; a. e.

מית m., pl. מיתלית (v. מית) *foliage in a bag, bolster* used by the shepherd; [Ar. *short pieces of matting*]. Succ. 20<sup>a</sup>, expl. מיתלית, q. v. Ib. מיתלית Ms. M. (ed. מיתלית).

מית m. (מית) *seller*. Targ. Is. XXIV, 2 (some ed. מיתלית).—Y. B. Mets. V, beg. 10<sup>a</sup> מית מית ו' if prices rise above that, woe to the seller (on time). Esth. R. to III, 6 מיתלית (not מית) woe to him who sells it (the king's purple). Pesik. R. s. 21, v. מיתלית II.

מית same. Targ. Ez. VII, 12, sq. (ed. Wil. מית). Targ. II Esth. III, 11; a. e.

מית (denom. of מית; b. h. מית) *to mix wine with water, spices &c.; to temper; in gen. to fill the cups, to offer drink*. Ab. Zar. 58<sup>b</sup> (to one who used מית) מית why do you not say *m'zago*? Ib. מיתלית wine which a gentile mixed for drinking. Ib. 59<sup>a</sup> מיתלית gentiles mixed and Jews drank. Pes. X, 2 מית מיתלית they (the attendants) offer him the first cup &c. Num. R. s. 1 (ref. to Cant. VII, 3) מית מית... מית (מית) he who mixes wine properly, mixes one third wine with two thirds water; Tanh. B' midb. 4.

Pes. VII, 13 לְמִזְג to serve the wine; a. fr.—Part. pass. מְזֻג a) *mixed* (wine), opp. חֲרִי. Ib. 108<sup>b</sup>. Neg. I, 2 בשלג חֲרִי the color of red wine mixed with snow, v. פִּתְחָה. Nidd. II, 6 כְּמִי like mixed wine; expl. ib. 7 שְׁנֵי חֲלָקִים וְכִי two thirds water &c., v. supra; Sabb. 75<sup>a</sup>; a. fr.—b) *combined*. Num. R. s. 2, beg. מְזֻגִין...מִקְוֵי in eighteen biblical passages are Moses and Aaron combined (the predicate being in the singular number as if they were one person).

Nif. מִזְג to be mixed. Y. Ab. Zar. V, 45<sup>a</sup> bot. אִפִּי 'נִי כֵל אִפִּי even if the quantity finally added to produce the required proportion was a permitted substance; Y. Orl. II, 62<sup>b</sup> bot.

Pi. מִזְג to clarify, make clear. Cant. R. to VII, 4 (play on מזג, ib.) the Sanhedrin שְׂוֵאָה מְזֻגָה which makes the law clear for her (the congregation).

מִזְג ch. same. Targ. Y. Ex. XXX, 33 (h. text יִרְקָה). Targ. Prov. IX, 2. Targ. II Esth. I, 8; a. fr.—B. Mets. 60<sup>a</sup> מִזְגָה he mixed it, (and) when he tasted it &c. Erub. 54<sup>a</sup> רָקָה מְזֻגָה לִיהוּ he found his servant when he was about to mix the wine for him; מִזְגָה אֲנִי I will mix it myself; Ned. 55<sup>a</sup>. Lam. R. to I, 1 רִבְרִי (חֲדָה) (in an enigma) תְּרִין מְזֻגִין two give drink (the breasts). Ex. R. s. 45 תְּרִין אִפִּין מְזֻגִין two angry faces putting hot water into the drink, i. e. one adding to the other's wrath, instead of placating; Midr. Till. to Ps. XXV, 4 מְזֻגִין רִחֲחִין (corr. acc.; cmp. Deut. R. s. 3). [Lev. R. s. 28, end מְזֻגָה, v. מְזֻגָה, v. מְזֻגָה.] Gen. R. s. 63 (read:)] מְזֻגָה קְרִמְדִּין (v. נִצָּח). a. e.—Part. pass. מְזֻגָה. Yoma 81<sup>b</sup> מִי אֲמַר מִי Ar. (ed. מזוג) did I say, 'tempered' (vinegar)?

Pa. מִזְג same. Targ. Is. LXV, 11.

Af. מְזֻג same, esp. to mix drugs. Part. מְזֻגִין apothecary. Targ. Y. Ex. XXX, 25 [read:] בְּשֵׁמָה שִׁבְרָה מִי [ib. 35 (h. text לִקְחָה)].

מִזְג (מִזְגָה) pr. n. *M'zag* (*Mizzag*), eponymous hero of a tribe answering to *Mazices*, *Mazyes* (*Mazyes*) in Northern Africa (v. Sm. Greek a. Roman Geogr. s. v. Mauretania). Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. מזג); ib. 32 (h. text רִדָּן).

מִזְג m. (b. h.; מִזְג, cmp. מִזְר fr. מָרָר) [*clearing, refining*; fr. which מִזְג to clear (dark) wine by dilution &c.,] 1) *mixture*. Sifra Vayikra, N'dab., Par. 5, ch. VII לֹא בְּמִי not in a mixture of water and wine. Nidd. II, 7 (19<sup>a</sup>) וְכִי Y. a. Bab. ed. (Mish. כְּמִזְג, v. מִזְג. Y. ib. II, 50<sup>b</sup> top וְכִי 'and like mixed wine', says Abba... like a cup filled with mixed wine, seen from without (through the glass). Bab. ib. 20<sup>a</sup> דִּוְקָה מִמִּי except the discharge which has the color of a mixture of one third wine &c.; a. e.—2) *temperament, disposition*. Gen. R. s. 28 רַע מִזְגָה (not מִזְגָה) the king's disposition is bad (he is illiberal).

מִזְגָה, מִזְגָה ch. same, *mixed wine, drink*. Targ. Prov. XXXIII, 30 מִזְגָה בֵּיתָה (h. text מִזְגָה).—Ned. 55<sup>a</sup> רְמִי דָּמִי מִזְגָה this prepared wine tastes like that prepared by &c.; Erub. 54<sup>a</sup> רְמִי דָּמִי מִזְגָה B. Mets. 60<sup>a</sup> מִי מִזְגָה wine which I mixed is easily distinguished

(because I make it very weak).—Trnsf. מִזְגָה the banquet of the world, the needs of life. Cant. R. to VII, 4; [Matt. K.: מִזְגָה the butler of the world (the Lord)].—Pl. מִזְגָה, v. next w.

מִזְגָה II or מִזְגָה I m. (cmp. מִזְגָה) *crystal, glass*. Yoma 35<sup>b</sup> כְּדֹמָה בְּמִי as the wine shines through a glass cup (be it ever so thick).—Pl. מִזְגָה or מִזְגָה. B. Bath. 73<sup>b</sup> מִזְגָה מִזְגָה (Rashb. כְּסִי, v. Rabb. D. S. a. l. note 300) two cups of wine. [Y. Nidd. II, 50<sup>b</sup> top וְכִי מִזְגָה אֲבָה וְכִי.]

מִזְגָה II pr. n. pl. *Mazga*. Gen. R. s. 34, end; Yalk. Gen. 61 מִן מִי מִן where are you from? Said they, from *Mazga*. Ib. וְכִי אֲנִי חֲכָמִים מִן מִי I am a scholar from M., and it contains no more than two stands (for students).

מִזְגָה m., v. מִזְגָה.

מִזְגָה f. מִזְגָה Wine-Mixer, name of an unclean bird; מִזְגָה בֵּית מִזְגָה Little Wine-Mixer, name of a clean bird. Hull. 62<sup>b</sup>, sq.

מִזְגָה v. מִזְגָה.

מִזְגָה, מִזְגָה v. מִזְגָה.

מִזְגָה m. (מִזְגָה) seed. Targ. Y. Gen. IV, 3, v. מִזְגָה II.

מִזְגָה I (b. h.) = מִזְגָה, what is this? Tanh. Sh'moth 23 (ref. to Ex. IV, 2) מִי בִּידְךָ מִזְגָה כְּחִיב מִזְגָה 'what is this in thy hand?' It may be read *mizzeh*, out of that which is in thy hand thou deservest punishment.

מִזְגָה II m. (מִזְגָה) the priest appointed to do the sprinkling (Num. XIX, 21). Tosef. Par. XII (XI), 12.—Trnsf. priest, man of distinction. Y. Ber. IV, 7<sup>d</sup> top מִי שְׂוֵאָה מִי let him sprinkle (occupy the office) who is a sprinkler, son of a sprinkler (a scholar of scholarly ancestry); dare he who is neither himself a sprinkler... say to him who is... Thy water is plain cave water, and thy ashes mere ashes from the stove (thy decisions are of no legal value)?; Y. Taan. IV, 67<sup>d</sup>; Ber. 28<sup>a</sup>; cmp. מִזְגָה.

מִזְגָה = מִזְגָה what is this? why is this? Y. Ab. Zar. III, 43<sup>b</sup>; ib. IV, 44<sup>b</sup> top.

מִזְגָה, v. מִזְגָה.

מִזְגָה m. (מִזְגָה) wine-mixer, butler. Targ. Y. Gen. XL, 5; a. e.—Y. Sabb. I, 3<sup>a</sup> bot.—Pl. מִזְגָה. Targ. Y. Gen. XL, 1; a. e.

\*מִזְגָה or מִזְגָה f. (v. מִזְגָה) travelling bag containing provision &c. Kel. XX, 1 Mish. ed. (Talm. ed. מִזְרָה, מִזְרָה, corr. acc.; ed. Dehr. מִזְרָה, Var. in Maim. מִזְרָה).

מִזְגָה f. (b. h.; מִזְגָה; cmp. מִזְגָה) [*coupling, set*,] door-frame, esp. door-post. Kidd. 22<sup>b</sup> (ref. to Ex. XXI, 6) רִלְתִּי וְכִי דִלְתִּי וְכִי דִלְתִּי door and post were my witnesses in Egypt (ib. XII, 23) when I passed... and said, my servants are the sons of Israel and not servants of servants &c. Ib.

מְזוּזָה *m'zuzah* is used only of what is in a standing position, so is here *deleth* meant of the door in its position. Men. 34<sup>a</sup> אֵתָּה לְבִי אֵתָּה where there is only one door-post; a. e.—*Pl.* מְזוּזָה. Mekh. Bo. s. 11; a. e.—Esp. *m'zuzah* (Deut. VI, 9; XI, 20) *the inscription on the door-post* (a slip of parchment containing Deut. VI, 4—9, a. XI, 13—21). Pes. 4<sup>a</sup> מְזוּזָה הָרֵר וְכ' to fasten the *m.* at the door is the tenant's duty (not the owner's). Men. 44<sup>a</sup> כָּל שֶׁאֵין לוֹ ב' בַּפֶּתַח requires no *m.* Ib. 34<sup>a</sup> אֵתָּה בְּמִי חַיִּיב is bound to have one *m.* at the door; a. v. fr.—Y. Meg. IV, 75<sup>c</sup> bot. ר' בִּירָה מְזוּזָתוֹ שֶׁל ר' the case of the *m.* in the house of Rabbi. —Yoma 11<sup>a</sup> מְזוּזָה יְרֵידִי the *m.* in a private house.—*Pl.* as ab. Men. l. c. חַיִּיב בַּשַּׁר' must have two door-post inscriptions; Yoma l. c.; a. fr.

**מְזוּזָה** ch. same, *door-post; door-post inscription.* Targ. Ps. CXXI, 5 וְכ' מִן בִּגְלָל מ' ed. Lag. (missing in oth. ed.) for the sake of the *m'zuzah* &c. Targ. Y. Deut. XX, 5; a. e.—Men. 33<sup>a</sup> קָבַע לִי מ' fasten the *m'zuzah* for me.—Ab. Zar. 11<sup>a</sup> מ' רָאָה מ' saw the inscription at the entrance; a. e.—*Pl.* מְזוּזָה, מְזוּזָה, מְזוּזָה. Targ. Lam. II, 9 (h. text 'בריה'). Targ. Deut. VI, 9; a. e.—[Targ. I Sam. I, 9 מְזוּזָה, ed. missing in ed. Lag.]

**מְזוּזָה, מְזוּזָה** = מְזוּזָה q. v.

**מֶזֶן** m. (b. h.; זֶן) *food, sustenance; meal; alimentation.* Erub. III, 1 וְכ' הַנִּדָּר מִן הַמ' he who vows abstinence from *mazon* (nourishment) is permitted to partake of water and salt. Ib. 30<sup>a</sup>; Ber. 35<sup>b</sup> וְכ' דָּלָא אִיקְרִי מ' ולא איקרי מ' only water and salt are not called *mazon*, but all other food is included in *mazon*; Gen. R. s. 94, beg. Erub. VIII, 2 לֵאמֹר הַמ' food for two meals. Ber. VIII, 8 מ' בְּרַךְ עַל הַמ' he says the grace after meal. Ib. 5 נִרְוֵי וְכ' the benediction for the light, then for the meal, then for the spices &c.; Pes. 103<sup>a</sup>. —Ber. VI, 8 וְהָיָה מֶזֶן וְכ' and this was his meal. —Y. Yeb. XV, 14<sup>d</sup> bot. מ' הַנִּשְׁתָּה וְהַבְּנוֹת (after a man's death). Ib. VII, 8<sup>a</sup> bot. מ' חֲבֻלָּה מִבְּרִיתָהּ the obligation to support the daughters from a man's estate is a Rabbinical enactment; a. fr.—*Pl.* מְזוּזָה, Ber. 35<sup>b</sup> מ' בִּרְאָה (abbrev. בְּמ' (Blessed be he) who created various kinds of food. Keth. IV, 6 בְּרָא בְּמ' bound to support his daughter. Ib. XI, 2 לֹא אֵין לָהּ מ' she cannot claim alimentation. Ib. 3 לֹא אֵין לִי מ' I have sold (a portion of my widowhood) for my support. Ib. XII, 2 וְהֵם לָהּ מ' her husband supports her, and they (the heirs) must give her the equivalent of her support; a. fr.

**מְזוּזָה** ch. same. Targ. O. a. Y. I Deut. XXIV, 6. Targ. Y. I Gen. III, 18; a. fr.—Ber. 44<sup>a</sup>, v. מְזוּזָה I. —*Pl.* מְזוּזָה, מְזוּזָה. Y. B. Bath. IX, beg. 16<sup>d</sup> לֹא אֵין לָהּ מ' she cannot claim alimentation. Keth. 65<sup>a</sup> לִי מ' decree alimentation to be given me (by my husband's heirs). Bets. 16<sup>a</sup> הָיָה חֹק לִישָׁנָה דִּמ' that this *hok* (Ps. LXXXI, 5) means sustenance; a. e.

**מְזוּזָה**, v. מְזוּזָה.

**מְזוּזָה, מְזוּזָה** f. (preced. art.) *support, comfort.* Gen. R. s. 48 (ref. to Gen. XVIII, 5) רֵלְבָא מ' bread is the comfort of the heart; Yalk. Gen. 82; Yalk. Jud. 75 מְזוּזָה (corr. acc.).

**מְזוּזָה** m. (זֶן) *creditor.* Targ. Ps. CIX, 11 (Ms. מְזוּזָה).

**מְזוּזָה** I f. (preced.) *loan; creditor.* Targ. Ps. LXVI, 12. Targ. Y. Deut. XV, 2 (ed. Amsterd. מְזוּזָה).

**מְזוּזָה, מְזוּזָה** II f. (זֶן) *threatening, rebuke, wrath.* Targ. O. Deut. XXVIII, 20 מ' ed. Berl. (oth. ed. a. Y. מ', מ'). Targ. Ps. XVIII, 9. Targ. Is. XXX, 17; a. fr.

**מְזוּזָה**, v. מְזוּזָה I.

**מְזוּזָה** m. (b. h.; זֶן or זֶר) *compress.* Y. Sabb. II, 5<sup>a</sup> top לֹא כְמִי שֶׁעָשָׂה מ'... if he had made a compress out of it, it would have been clean; now that he soaked it in oil, is it not the same as if he had made it a compress?

**מְזוּזָה** m. ch. (v. preced.) *an implement for mashing olives &c.* Y. Sabb. XVII, 16<sup>b</sup> top; Y. Bets. I, 60<sup>c</sup>, v. מְזוּזָה, —*Pl.* מְזוּזָה. Sabb. 123<sup>a</sup>.

**מְזוּזָה**, Kel. XX, 1, v. מְזוּזָה.

**מְזוּזָה**, v. מְזוּזָה.

**מְזוּזָה** f. (זֶן) *gutter, spout.* B. Bath. II, 5 מְזוּזָה מִן הַמ'... you must build your wall at a distance of four cubits from your neighbor's spout, so that he can put up a ladder (to repair it). Ib. 22<sup>b</sup> מְזוּזָה מ' an inclined spout (under which people can pass). Ib. 59<sup>a</sup> מ' a spout made of masonry. Tosef. Toh. IX, 15 מ' שֶׁחִתְּתָהּ שִׁוְרָה וְכ' a spout which an unclean person broke apart while it was receiving and discharging liquids; a. fr.

**מְזוּזָה** pr. n. pl. *Mazi*, near Tyre (v. Hildesh. Beitr., p. 27, note 192). Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 7 מְזוּזָה ed. Zuck. (Var. מְזוּזָה).

**מְזוּזָה, מְזוּזָה, מְזוּזָה** m. collect. noun (זֶן, emp. מְזוּזָה; Syr. pl. מְזוּזָה, P. Sm. 2064) *hair.* Targ. Y. Deut. XXI, 12.—Naz. 39<sup>a</sup> וְכ' הָאֵר מ' (Rashi מְזוּזָה) does hair grow from beneath or from above?—Meg. 18<sup>a</sup> מְזוּזָה מְזוּזָה was busying himself with his hair; R. Hash. 26<sup>b</sup> Ms. M. (ed. בשְׂעִירָה). Ned. 50<sup>a</sup>. Snh. 110<sup>a</sup> top מְזוּזָה she loosened her hair. Ib. מְזוּזָה לִיהָ לִיהָ he cut your hair off (shaved you all over). Yeb. 116<sup>b</sup> מְזוּזָה מְזוּזָה loosen thy hair. Ab. Zar. 75<sup>a</sup> מ' (filters made) of human hair.—[Targ. Is. III, 20 קִלְמָה מְזוּזָה (ed. Lag.), Var. קִלְמָה מְזוּזָה, קִלְמָה מְזוּזָה, Ar. קִלְמָה מְזוּזָה, read: קִלְמָה מְזוּזָה (h. text קִלְמָה מְזוּזָה; LXX ἐμπλάσιον; emp. LXX Ex. XXXV, 22.)

**מְזוּזָה**, v. מְזוּזָה.

**מְזוּזָה** I pr. n. pl., v. מְזוּזָה.

**מְזוּזָה** II f. (זֶן) *mixing the wine, offering drink.*

Sabb. VIII, 1 כדרי מְזִיגָה הַכּוֹס as much wine as is required for a cup (of benediction) to be mixed with water. Keth. 61<sup>a</sup> הַכּוֹס מ' by offering the wine cup (by the wife). Tosef. Sot. I, 2 כדרי מ' הַכּוֹס as much time as is required for preparing a cup of wine; Y. ib. I, 16<sup>c</sup> bot.; Bab. ib. 4<sup>a</sup>; a. fr.

מְזִיגָה, מְזִיגָה, v. זִיד.

מְזִיגָה, v. מְזִיגָה.

מְזִיגָה, v. מְזִיגָה.

מְזִיגָה m. pl. (זִיד) *frightening demons*. Targ. Y. Num. VI, 24.

מְזִיגָה, Yalk. Prov. 935, v. מְזִיגָה.

מְזִיגָה, v. מְזִיגָה.

מְזִיגָה m. (זִיד) *one who does damage, destroys, wastes*. Yoma 80<sup>b</sup>, sq. 'if he eats' (Lev. XXII, 14) which excludes him who wastes (by eating excessively).—In gen. *the offender that occasioned damage*, opp. the injured claimant. B. Kam. I, 2; a. fr.—*Pl.* מְזִיגָה the injured claimant. B. Kam. I, 2; a. fr.—*Pl.* מְזִיגָה the annoyances of one's house (flies &c.).—Esp. *demons*. Ber. 3<sup>a</sup>, sq. מְזִיגָה מְזִיגָה on account of the demons (dwelling in ruins). Num. R. s. 12, beg.; a. fr.

מְזִיגָה ch. same, esp. *demon*. Targ. Cant. VIII, 3.—Kidd. 29<sup>b</sup> דְּמִיגָה ... דְּמִיגָה there was a demon dwelling in Abbay's school house.—*Pl.* מְזִיגָה, מְזִיגָה. Targ. Job V, 7. Targ. Ps. LXXXIX, 33 (ed. Lag. 'מו'); a. e.—Hull. 105<sup>b</sup> מְזִיגָה דְּמִיגָה because demons frequent there; a. e.

מְזִיגָה f. (v. זִיד II) *irrigating channel* (h. מְזִיגָה). Targ. I Kings XVIII, 32; 35 (ed. Wil. קְחָה ...). Targ. II Kings XVIII, 17; Targ. Is. VII, 3.

מְזִיגָה, v. מְזִיגָה.

מְזִיגָה m. (b. h.; זִיד, comp. Arab. *manzil* hospitium) [*station of the stars*], *constellation of the Zodiac*; in gen. *planet*. Gen. R. s. 10 כְּדִרְיָה מְזִיגָה there is a planet that finishes its circuit in thirty days ..., in twelve months &c. Ib. כְּדִרְיָה מְזִיגָה the Venus passes the twelve constellations in ten months, requiring for each station twenty five days; a. fr.—*Pl.* מְזִיגָה. Ib. Ber. 32<sup>b</sup> כְּדִרְיָה מְזִיגָה I have created twelve stations in the heavens, and for each station I have appointed thirty legions (of stars), v. מְזִיגָה. Tosef. ib. VII (VI), 6. הַרְיָה מְזִיגָה he who sees the sun, the moon and the stars and planets in their original position (at the end of a lunisolar period). Sabb. 75<sup>a</sup> הַרְיָה מְזִיגָה the calculation of periods and constellations. Gen. R. s. 25; Y. Pes. I, 27<sup>b</sup> top לֹא שָׁמַר הַמִּזְלָה the planets did no service during the year of the flood; a. fr.—*Pl.* מְזִיגָה (abbrev. זִיד) *idolater*, v. עֲבָדָה. —Trnsf. (astrology) *constellation at one's birth, planet, destiny; guardian angel, angel of destiny*. Gen. R. s. 10 וְכִי לֹא עֵשֶׂב ... שָׂאֵן לִי מ' וְכִי there is not an herb which has not a planet in heaven that strikes it and says, Grow!—Sabb. 156<sup>a</sup> שָׂאֵן לִי מ' וְכִי

not the day's planet, but the constellation of the hour (of birth) has influence. Ib. מ' מְזִיגָה מ' מ' מְזִיגָה makes wise, rich &c. Ib. לִישְׂרָאֵל מ' לִישְׂרָאֵל is not dependent on nativity; a. v. fr.

מְזִיגָה ch. 1) same, *planet, constellation; luck*. Targ. Y. Num. XXXIII, 45 כִּדְרִי מ' (h. text זִיד). Targ. Y. I Gen. XXX, 11. Targ. Koh. IX, 3 כִּדְרִי מ' bad luck; a. fr.—Sabb. 53<sup>b</sup>, a. fr. מ' אִם דְּמִיגָה לִיה מ' man has a guardian angel (chance of recovery from a disease fatal to beasts). Taan. 29<sup>b</sup> כִּדְרִי מְזִיגָה his luck is shaky (bad), opp. מְזִיגָה. Koh. R. to VII, 15, a. e. מ' שָׁמַר, v. שָׁמַר; a. v. fr.—*Pl.* מְזִיגָה. Targ. Y. Num. VII, 84.—Targ. Is. XLVII, 13 מְזִיגָה (constr.; ed. Ven. I מְזִיגָה h. form).—Targ. Koh. VII, 15. Ib. IX, 2; a. fr.—Sabb. 146<sup>a</sup> מְזִיגָה דְּמִיגָה their guardian angels were present (at the giving of the Law).—2) (Ms. מְזִיגָה) *fortune, possession*. Targ. Ps. CXII, 3. Targ. Prov. VIII, 18 (ed. Lag. מְזִיגָה, pl.); a. e., v. מְזִיגָה.

מְזִיגָה, pl. מְזִיגָה m. (זִיד) *running motion*. Pes. 40<sup>a</sup> אֲזִיגָה מ' אֲזִיגָה Ar. (ed. מְזִיגָה; Ms. M. אֲזִיגָה; Ms. M. 2 a. Ms. O. מְזִיגָה; v. Rabb. D. S. a. l. note) as long as the liquids are in motion (boiling), they do not create fermentation; v. מְזִיגָה.

מְזִיגָה, v. מְזִיגָה 2.

מְזִיגָה m. (b. h.; זִיד) [*dripper*], *fork for taking meat out of the caldron*. Kel. XIII, 2 רִטְלָה דְּמִיגָה (not רִטְלָה) if the forked head of the soup-ladle is broken off, v. מְזִיגָה; Tosef. ib. B. Mets. III, 6.—Sabb. XVII, 2 (122<sup>b</sup>), v. מְזִיגָה.

מְזִיגָה, Targ. Y. II Ex. XIV, 25, v. מְזִיגָה.

מְזִיגָה m. pl. (= מְזִיגָה, transpos. of מְזִיגָה, v. זִיד; comp. מְזִיגָה, מְזִיגָה, מְזִיגָה; as to זִיד for זִיד comp. מְזִיגָה, מְזִיגָה, מְזִיגָה; *music, sweet melodies*. Targ. Job XXXVI, 11 (Ms. מְזִיגָה; h. text מְזִיגָה).—Hebr. constr. מְזִיגָה. Hag. 14<sup>b</sup> חֲתָן מְזִיגָה the musical entertainments at a wedding (Y. ib. II, 77<sup>a</sup> bot. חֲתָן מְזִיגָה לְפָנֵי חֲתָן).

מְזִיגָה m. (b. h.; זִיד) *song, psalm*. Lev. R. s. 10 חֲמִשָּׁה מְזִיגָה this psalm (Ps. XCII) was composed by Adam. Midr. Till. to Ps. IV; a. fr.—*Pl.* מְזִיגָה, מְזִיגָה, מְזִיגָה. Y. Ber. IV, 7<sup>d</sup> bot.; Y. Taan. II, 65<sup>c</sup> top וְכִי מ' וְכִי corresponding to the eighteen psalms &c. Y. Sabb. XVI, 15<sup>c</sup>; Treat. Sof'rim ch. XVI, 11 מ' ... מ' one hundred and forty seven psalms (Pss. I and II, IX and X, XLII and XLIII forming severally one psalm). Lev. R. s. 4 מְזִיגָה מ' one hundred and two psalms (not מְזִיגָה) one hundred and two psalms had David composed (up to Ps. CIV, counting Ps. I and II, Ps. XLII and XLIII severally one psalm, v. Ber. 9<sup>b</sup> bot., a. Var. in Ms. M. in Rabb. D. S. a. l., a. Yalk. Ps. 862); a. fr.

מְזִיגָה ch. same. Lev. R. s. 34 וְכִי מ' וְכִי the entire contents of the psalm (CIX).—*Pl.* מְזִיגָה. Koh. R. to VII, 8 וְכִי מ' וְכִי the ones recited psalms, the others alphabetic acrostics; Ruth. R. to III, 18; Yalk. Koh. 974 מְזִיגָה.



**מוֹמֵז** (Pilp. of מזו) to soften.

*Nithpalp.* מוֹמֵז to be softened. Hull. 45<sup>b</sup> פסול פסול נרמסם כסול *if the spinal cord is a pulpy mass, the animal is unfit, if merely softened, it is fit for food (Kasher).* Tosef. ib. III, 1 שנתמזמה an animal whose brain is softened; quoted Hull. l. c. בהמה שנתמזמה, and corrected into נרמסם. Ib. (in Chald. dict.) ל' מוֹמֵז דרין this man's brain is softened.

**מוֹמֵז**, *Ithpalp.* מוֹמֵז ch. same. Targ. Y. I Gen. XXXIII, 4 דאִתְמִזְזוּ which became soft (that they could not bite). Targ. Job XXVI, 5 מְתִמְזְזוּן softened (decayed in the ground).

**מוֹמֵן**, Targ. Prov. V, 19 some ed., read: זֶמֶן.

**מוֹמֵנָא** m. (זֶמֶן) he who invites, host. Ned. 24<sup>a</sup>.—[מוֹמֵנָא, pl. constr. מוֹמֵנִי, v. זֶמֶן I.]

**מוֹמְסִיָּא**, v. מוֹרָא end.

**מוֹמְרִיָּא** m. pl. (h. מזמרה; I) *snuffers*. Targ. I Kings VII, 50; a. e.

**מוֹנֵקוֹן** m. (denom. of מוֹנֵק; cmp. אֶרְנוֹן I; Hai G.: denom. of מוֹנֵק a plate with many partitions (each of which, if separated, may be a receptacle). Kel. XVI, 1.

**מוֹנֵפִי** f. (זֶמֶן) loan. Targ. Y. Deut. XXIII, 20. Ib. XXIV, 10 מוֹנֵפִי (some ed. מזו).

**מוֹנֵקְפָּא** f. (זֶמֶן) brushing up an animal's hair to give it a delusive appearance of fatness. B. Mets. 60<sup>b</sup> (expl. משרביטין).

**מוֹרָא** (sec. r. of מוֹר, זֶרַר) to twist yarn. Sot. VI, 1 עד מוֹרָא until the women twisting yarn by moonshine talk of her; ib. 6<sup>b</sup>. Y. ib. VI, beg. 20<sup>d</sup> אַן חֲנִינָא מוֹרָא we read *mots'roth*, some read *moz'roth*; he who reads *mots'roth* מוֹרָא means 'they twist wool'; he who reads *moz'roth* means, 'they spin flax yarn', v. מוֹרָא.—[מוֹרָא, v. מוֹרָא.]

*Pt. to weave over, cover with a web.* Gen. R. s. 10 (ref. to Job XXXVIII, 32) מוֹרָא אֶת הַפְּרִיחַ it is the planet that covers the fruits with webs (cmp. מוֹרָא).

**מוֹרָא** m. (b. h.; זֶרַר) winnowing fan. Kel. XIII, 7; T'bul Yom IV, 6. Tosef. Kel. B. Bath. VII, 3. Sifra B'huck. Par. 2, ch. VI; a. e.

**מוֹרָא** f. pl. (b. h.) *mazzaroth*, name of a constellation of stars. Gen. R. s. 10, v. מוֹרָא.

**מוֹרָא** m. (b. h.; זֶרַר) *sunrise, East*. Men. 110<sup>a</sup> מוֹרָא מִלְּפִי דְּרֵיךְ דְּמִלְּפִי from Carthagene eastward. Tam. I, 3 דְּרֵיךְ דְּמִלְּפִי in an eastern direction. Ib. 4 מוֹרָא שֶׁל כֶּבֶשׂ east of the bridge. Ib. II, 4 מוֹרָא facing east. Ib. III, 2; Yoma III, 1 וּמִקְמִינָא I. — Sabb. 156<sup>b</sup> (Chald. dict.) מוֹרָא לִיָּה and I will place it in the eastern horizon; a. fr.

**מוֹרָא** m. (preced.) *eastern*. Tam. VI, 1 מוֹרָא הַמִּלְּפִי the easternmost light on the candle-stick; a. fr.—Pl. מוֹרָאִים. Ib.

מִזְרָאִים (מערביים) the two easternmost lights. Gen. R. s. 43, beg. מִלְּפִי שֶׁל מִזְרָאִים the heart of the eastern kings. (Gen. XIV, 1); Yalk. Is. 311 מִזְרָאִים (corr. acc.).—*Fem.* מוֹרָאִים. Tam. IV, 1 צְפוֹנִיָּה קֶרֶן מִזְרָאִים the north-eastern corner of the altar. Zeb. V, 3; a. fr.—Pl. מוֹרָאִים. Tam. III, 9 (Talm. ed. מוֹרָאִים, Var. מערבִיָּה); a. e.

**מִזְרָאִים** m. pl. *Mzarim*, name of a constellation of stars (those scattering the clouds, v. זֶרַר). Targ. Job XXXVII, 9.

**מִזְרִין**, v. next w.

**מִזְרִין** m. (זֶרַר) *girth, strap of cloth which is wound over the bed to keep the covering in position*. Maim.; [Hai G. a. Ar.: (fr. מזר to spread under) a sort of carpet under the mattress; v., however, Tosef. quot. bel.].—Kel. XIX, 3 מִזְרִין מִזְרִין a piece of the girth hanging from the bed. Ib. מִזְרִין remnants of a torn girth. Ib. 4 מִזְרִין was carried (in his bed) by the bed and by the girth (the carriers holding the ends of the strap). Ib. 5, sq.; Tosef. ib. B. Mets. IX, 6. מִזְרִין מִזְרִין the girth which one ties around the bed. Ib. מִזְרִין ed. Zuck. (corr. acc.).

**מִזְרִין** m. (b. h.; זֶרַר) *the bowl out of which the sprinkling is done*. Yoma IV, 3 מִזְרִין קָבַל בְּמִזְרִין received the blood in the bowl. Num. R. s. 13 מִזְרִין דִּיבִשָּׁה the bowl is typical of the dry land; a. v. fr.

**מִזְרִין** ch. 1) same. Targ. O. Num. VII, 13 מִזְרִין ed. Berl. (Mss. מִזְרִין, מִזְרִין; Y. מִזְרִין, מִזְרִין); a. fr.—Pl. מִזְרִין. Targ. O. Ex. XXVII, 3 מִזְרִין ed. Berl. (Y. מִזְרִין). Targ. Zech. XIV, 20.—2) *blood-vessel, jugular vein*.—Pl. מִזְרִין, מִזְרִין, מִזְרִין the neck with the jugular veins. Hull. 93<sup>b</sup>; Pes. 74<sup>b</sup> מִזְרִין. Ib. (used as a sing.) וְכֵן כִּי הִחֲבִיתָהּ וְכֵן כִּי הִחֲבִיתָהּ (missing in Ms. M.) and so the neck-piece, if he cut it &c.

**מִזְרִין**, Tosef. Men. XI, 2, read: מִזְרִין.

**מִזְרִין** I, **מִזְרִין** I, v. מוֹרָא h. a. ch.—[מִזְרִין, Targ. Is. XIX, 10, Var. ed. Lag. מוֹרָא, read: מִזְרִין her water, v. מוֹרָא.]

**מִזְרִין** II f. (מִזְרִין II) *stroke, plague*. Targ. Ex. VIII, 15.—Constr. מִזְרִין, מִזְרִין, pl. מִזְרִין, v. מִזְרִין.

**מִזְרִין** II m. (preced.) *whip*. Targ. Nah. III, 2.

**מִזְרִין** f. (מִזְרִין) *protest* to prevent the claim of undisturbed possession (v. מִזְרִין). B. Bath. 38<sup>a</sup>, a. e. מִזְרִין מִזְרִין a protest (before witnesses) in the absence of the usurper is a legal protest (prevents the claim of undisturbed possession being recognized). Ib. מִזְרִין מִזְרִין what is a legal protest? If he merely says, This man is a robber, it is not a legal protest. Ib. 39<sup>b</sup>, sq. מִזְרִין a protest is valid, if made in the presence of two witnesses, nor is it necessary to say, Write; i. e. they may write a document to that effect without being especially authorized; a. fr.

**מִזְרִין** I m. (b. h.; מִזְרִין) *hiding-place* in times of war &c. Nidd. IV, 7. Tosef. Yeb. XII, 4; Yeb. 99<sup>a</sup> מִזְרִין מִזְרִין gave birth to two children (each to one child) in a hiding



Num. 787. Sabb. 87<sup>b</sup>; B. Kam. 72<sup>a</sup>. Macc. 16<sup>a</sup>. Gitt. 85<sup>b</sup>; Kidd. 6<sup>b</sup>. מחורא. — V. מחורא II.

**מחור** m. pl. (חור) *idolatrour oracles*. Targ. Hos. III, 4 (h. text חורפים). Cmp. מחורא.

**מחור** m. (מחור) 1) *dissolved, watery*. Y. Naz. VII, 56<sup>b</sup>, v. מחול. — Trnsf. *wasted by dissipation*. Esth. R. to II, 3. — 2) *blotted out*. Yeb. 24<sup>a</sup> (ref. to Deut. XXV, 6) פירט מחור לטריס ששמו מ' excluding the eunuch whose name is anyhow blotted out; Y. ib. IV, 5<sup>e</sup> top יצא זה ששמו מ' (not שמו). Ib. אין ששמו מ' he whose name would otherwise be blotted out. V. מחור.

**מחור**, v. מחור.

**מחורא** f. pl. = מחורא, *protests*. B. Bath. 39<sup>b</sup> דורא מחורא (Ms. R. מחורא, Ms. H. מחורא, v. Rabb. D. S. a. l. note 60) had need to deposit a protest.

**מחור** I m. (חור II) *laughter; obscenity*. Sabb. 64<sup>a</sup> Ms. M.; Yalk. Num. 786, v. גירור.

**מחור** II, **מחורא** m. ch. (v. חור I) *gold hooks over the female bosom* (h. פחור). Targ. O. Ex. XXXV, 22 (ed. Amst. מחור); Num. XXXI, 50. — Sabb. 64<sup>a</sup> דורא מחורא גמירא מ' that is the reason why the Biblical כומא is rendered in the Targum with *mahokh* (obscenity, v. preced.), v. גירור. — Pl. מחורא. Targ. Y. Ex. I. c.; Targ. Y. I Num. I. c. (not מחורא; Y. II מחורא).

**מחול** m. (b. h.; חול) [*circle*], 1) *untilled ground surrounding the vineyard* (between the vines and the fence). Kil. IV, 1, sq. מחול הכרם; Erub. 3<sup>b</sup>. Y. Kil. IV, 29<sup>b</sup> top ולא מ' nor does the law concerning the planting of the *mahol* apply to a small vineyard. Ib. יש לו מ' the law does apply to it. Ib. גירל חמ' (prob. to be read גירל) it has no more the nature of a *mahol*. — 2) *chorus of singers and dancers*. Taan. 31<sup>a</sup> לעשרה מ' to arrange a chorus. Yalk. Is. 294, v. חולא II.

**מחולת** f. (b. h.) as preced. 2. Koh. R. to I, 11, v. חולא II. — Pl. מחולות. Cant. R. to VII, 1.

**מחוס**, v. מחוס.

**מחוסא** m. (חוס) *insult*. Targ. Y. Gen. XVI, 5 מחוסא מחוסא Ar. (differ. in ed.).

**מחוק** m. (מחוק) 2) *strike, an instrument for levelling a measure of grain &c.* Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 יש לו מ' the strike which has a (secret) receptacle for a piece of metal (to increase its pressure fraudulently); Koh. R. to IX, 13 מחוק. B. Bath. 89<sup>b</sup>; Yalk. Lev. 618 של דלור מ' the strike must not be made of gourd, because it is too light &c. Ib. אין עושין את המ' צדו מ' (Yalk. I. c. צדה fem.) you must not make the strike thick on one side and thin on the other; a. e. — Pl. מחוקים. Y. Yoma I, 38<sup>e</sup> bot. Lev. R. s. 21 מחוקיהן של כסף the strikes sent with the measures were of silver.

**מחור** m. (חור) *white, white color*. Targ. O. Lev. XIII, 3, sq.; a. e.

**מחור**, Y. Ab. Zar. I, 39<sup>e</sup>, v. מחור.

**מחור**, v. מחור.

**מחורא** m. (חור) *going down, fall*. — Pl. מחורא. Targ. Y. Deut. XXVIII, 43. [מחורא, Targ. Prov. XX, 30 ed. Lag., v. מחורא.]

**מחורא**, v. מחורא, a. מחורא.

**מחורא** f. (preced. art.) 1) *declivity*. Targ. Is. XV, 5; Targ. Jer. XLVIII, 5 ed. Lag. (ed. Wil. מחורא). — 2) *alighting*. Lam. R. to II, 1 מחורא מחורא his mounting was not like his alighting; his mounting was gradual, his coming down sudden; Yalk. Hos. 528 מחורא מחורא. — Pl. מחורא. Koh. R. to XII, 5 אין חמ' אין חמ' are there any ascents (on the road), or any declivities?; Lev. R. s. 18 מחורא.

**מחורא**, v. מחורא.

**מחורא** m. (חור) *cycle*. Ber. 59<sup>b</sup> כל כ' מחורא מחורא every twenty eight years when the (solar) cycle begins anew. — Pl. מחורא. Targ. Y. I Gen. I, 14. — [In later Hebrew: מחורא גדול the solar cycle of twenty eight years; מחורא קטן the lunar cycle of nineteen years. — In liturgy: מחורא prayerbook for the festivals.]

**מחור** m. pl. (used as sing.; preced.) *turning around; transf. longing* (cmp. Sam. עורר, Gen. III, 16; IV, 7). Gen. R. s. 26 לא חמ' לך מ' mayest thou never long for here (home); Yalk. ib. 43 מחור (corr. acc.).

**מחור** m. pl. (used as sing.; חור) *appearance*. Targ. O. Lev. XIII, 3; a. e. (some ed. מ'). — With suffix מחורא. Ib. 4; ib. 20 (some ed. מ'); a. fr.

**מחורא** m. (חור) = מחורא, *review, revision*. Y. Sabb. I, 2<sup>d</sup> (in a defective sentence) מחורא מחורא on reviewing again he said to him &c.

**מחורא** f. (חור) *glass; (spy-glass?)* Mekh. Yithro, Amal., s. 2 מחורא מחורא with the glass through which the kings look; Yalk. Ex. 270.

**מחורא** f. (preced.) 1) *mirror*. — Pl. מחורא. Targ. Is. III, 23 (h. text מחורא). Targ. O. Ex. XXXVIII, 8 מחורא. — 2) *show*. Cant. R. to VII, 1 מחורא מחורא and you shall be the admiration of the world.

**מחורא**, Ned. 10<sup>b</sup>, read: מחורא.

**מחור**, v. מחור.

**מחור**, v. מחור.

**מחור** (מחור) (denom. of next w.; v. Kel. XIII, 8 מחורא) *to snuff, trim* with a pin. Bets. 32<sup>b</sup> מחורא מחורא you may trim the wick; expl. ib. מחורא מחורא to remove the charred top; Y. ib. IV, 62<sup>e</sup> bot. — Sabb. 90<sup>e</sup>; Men. 107<sup>a</sup> מחורא מחורא Rashi a. Ms. M. Men. (ed.

(מחטנין) it was used for trimming the wicks and cleansing the snouts of the candlestick.—[מחטנין, v. יתחט.]

**מחט** f. (חט) 1) *needle, pin*. Sabb. VI, 1 שאינה מ' נקיבה a *mahat* without a hole, i. e. a dress or hair-pin; ib. 3 יצא חריט במחט וכו' a needle. Ib. 1, 3 לא יצא חריט במחט וכו' the tailor must not go out with his needle near Sabbath eve; ib. 11<sup>b</sup> בח' תחובתה וכו' with his needle stuck in his garment; Tosef. ib. I, 8. Sabb. XVII, 2 של יד מ' a small (sewing) needle, של סקאס the sack-needle (for loose and coarse webs); Kel. XIII, 5. Y. M. Kat. I, 80<sup>d</sup> bot. Orl. I, 4, v. מ'יהוה; a. fr.—2) *stitch*. Y. B. Kam. X, end, 7<sup>c</sup> מ' the length of a stitch which those of . . . interpreted to mean כפליים double the length of a stitch; Bar K. used the expression מ' מלא משיכת חמ' as much as is required for making a stitch (carrying the needle), which R. J. interpreted (כפליים) double &c.; Bab. ib. 119<sup>b</sup> מלא מ' the length of a stitch and besides it a thread the length of a stitch (Rashi: the length of a needle).—*Pl.* מחטין, מחטין (m.). Y. Kidd. I, 58<sup>c</sup> bot.; Y. Shebu. VI, beg. 36<sup>d</sup> מ' שני two needles (or pins). Sabb. 96<sup>b</sup> וזרקין מחטיהן וכו'... תופרי the embroiderers of curtains threw their *spools* (v. מ'יהוה) one to the other; a. fr.

**מחטא** ch. same, 1) *needle, pin*. Targ. Y. Ex. XXI, 6; Deut. XV, 17 (h. text מרצע).—2) *stitching*. Targ. Y. Ex. XXVI, 36, a. fr. מ' stitched embroidery (h. text ריקם).—Ber. 63<sup>a</sup> מ' רחמיהוה מ' stitching in lines or furrows (quilting).—*Pl.* מחטין. Y. Yeb. XII, 12<sup>d</sup> bot.—Y. Ber. IV, 7<sup>d</sup> top; Y. Taan. IV, 67<sup>d</sup> מ' עבד making needles.—*Mish.* Targ. Is. III, 22 Ar. (ed. מחטא) *embroideries* (h. text חריטים).

**מחטבת** f. = חטבה, *chopping*. Macc. 8<sup>a</sup> מחטבת עצים *felling of trees*.

**מחטון** m. (חטא II) *seducer*. Gen. R. s. 52 (play on לוי, Gen. XX, 6) מחטון לי יצרתי וכו' thy seducer is in my power, thy inclination which made thee sin &c.

**מחטני** delicate, v. מחטני. I. תחטני, Targ. Job I, 22, v. מחטני.

**מחטפא** m., pl. מחטפין (prob. = מחטבין; cmp. Syr. מחטפ, P. Sm. 1247) *embroidered horse-covers*. Targ. II Esth. VI, 11.

**מחטרא** m. (חט) *striking with the rod, punishment*. Sabb. 32<sup>a</sup> ליהוי בה' מ' תפיש חירוס אמר בה' מ' ליהוי (Ar. Var. מחטרא) let the maid continue her rebellion, it will all go under one rod (in her hour of need a woman's sins are remembered).

**מחי** (מחח) (b. h.; v. מחה) *to rub, wipe out; to wear out, destroy*. [In Talm. mostly מחק] Erub. 13<sup>a</sup>; Sot. II, 4 (17<sup>b</sup>) (ref. מחהו, Num. V, 23) כתב שייכול למחוח (Mish. מחח) a writing which one can wash off. Gen. R. s. 23 (play on מחח, Gen. IV, 18) I shall wipe them out of the world; a. e.—V. מחי.

*Pl.* מחה [to strike out, annul]. 1) *to protest against*. B. Bath. 38<sup>b</sup> מ' בפני שנים if he entered a protest against the illegitimate occupation of his property in the presence of two (v. מחה). Ib. מ' למהוה וכו' must he protest in

the occupant's presence?—Keth. 11<sup>a</sup> מחה she protested against her conversion in childhood. Pes. 88<sup>a</sup> למהוה she has the privilege of protesting (declaring her preference); a. fr.—2) (with ח ב or ביר of the person) *to forewarn, interfere, try to prevent*. Sabb. 55<sup>b</sup> bot. מפני שהיה מ' בחפני ולא מ' (not לחפני, v. Rabb. D. S. a. l. note) it was for Ph. to forewarn Hofni, and he did not. Ib.<sup>a</sup> (מ' קבלו . . . מ' that if they warned them, they would not have heeded them. Pes. IV, 8, a. e. מ' בירם לא מ' מ' they did not prohibit their doing so; a. fr.—Cant. R. to IV, 12 מ'יהוה על (ו) מ'יהוה the daughters (in their father's absence) entered a protest concerning themselves and gave themselves away to husbands (Pesik. B'shall, p. 82<sup>a</sup>, a. e. נרעסקו. בעצמן).

*Hif.* מחה 1) *to dissolve, dilute*. Y. Pes. III, beg. 29<sup>d</sup> מחה if (by boiling) he made a mush of the leavened matter (made it unrecognizable). Hull. 120<sup>a</sup>; Y. Maas. Sh. II, beg. 53<sup>b</sup>, a. e., v. נמא; a. fr. (interchanging with מחה).—Tosef. Par. IX (VIII), 8 מחה באור (not באור) if he thawed the frozen water by artificial heat.—[Midr. Till. to Ps. VI, 7 וממחה, read וממחה, v. מחה].—2) *to rub off, cleanse, polish*. B. Bath. V, 10 מחה משקלוהוה cleanses his weights. Lev. R. s. 7 (play on מ'יהוה, Ps. LXVI, 15) מחה בקשרה like him who wipes a dish (licks the remnants up); Pesik. Eth Korb., p. 61<sup>a</sup>; Pesik. R. s. 16; a. e.—Pirké d'R. El. ch. XVII מחה בכפיה she produces a sound by rubbing her hands (in sympathy with the mourners).—3) (denom. of מחה) *to recognize as an authority; in gen. to authorize; to appoint*. Snh. 23<sup>a</sup> מחה רבים עליהם . . . מחהוה רבים עליהם he cannot reject a judge whom the majority has recognized as an authority over them. B. Mets. IX, 12 מחה וכו' if he gave him an order to the storekeeper. Y. Pes. VIII, 35<sup>d</sup> top מחה וכו' אם במחתי סחם האשה מחה וכו' if by מ' is meant giving authority (and not merely knowing and tolerating), it is tacitly understood that a woman makes an appointment as if saying, I will dine with my children; if it means merely knowing, then the Mishnah (Pes. VIII, 1) means appointment.—[Y. Sabb. XIII, beg. 14<sup>a</sup> מחה חממה צדדיו ed. Krot., v. מחה.]

*Nif.* מחה *to be dissolved, washed away; to be wiped out, destroyed*. Y. Pes. III, beg. 29<sup>d</sup> א' cake boiled without being mashed beyond recognition (v. supra). Taan. III, 8, a. e. מחה וכו' אם נמחה, whether the stone . . . has been washed away, v. נמחה. Tosef. Par. I. c. מחה (fr. מחה) the water was thawed up. Gen. R. s. 28 . . . אפי' אסטרוילין. Ib. מחה וכו' even the millstone was washed away. Ib. מחה וכו' how many of them were destroyed?; a. e.

**מחי** I, מחה (מחח) ch. same, 1) *to dissolve, mash* (by stirring &c.). Pes. 40<sup>b</sup> מחה ליה בחסית Ms. M. (insert מחהוה for R. himself they made a mush with flour of parched grains (v. מחה); ed. מחה וכו' (read רבא מחה ליה וכו' R. himself had a mush made for himself &c. Ib. מחה ליה Ms. M. (ed. מחה) to make a mush &c. (corresp. to h. מחה).—2) *to wipe off, blot out*. Targ. Is. XXV, 8, Targ. Ex. XXXII, 32; a. fr.—3) *to protest, v. infra*.

*Pa.* מחה, *Af.* מחה 1) *to protest, forewarn, interfere*.

Targ. Koh. VIII, 4.—B. Bath. 38<sup>a</sup> לִרְהוּ לִרְהוּ he ought to have entered a protest. Ib. 39<sup>b</sup> לְמַחֲזִי (לְמַחֲזִי), v. מְחִיצָה. Keth. 11<sup>a</sup> מְחִיצָה she may protest (against her conversion in childhood). Y. B. Bath. II, 13<sup>b</sup> bot. מְחִיצָה, v. מְחִיצָה; a. e.—Ib. מְחִיצָה יִכְלִי... לְמַחֲזִי their neighbors may inhibit them.—2) (denom. of מְחִיצָה) to declare approved, to recognize as efficient. Sabb. 61<sup>b</sup> גְּבֵרָא (Ms. O. a. Rashi לְמַחֲזִי) so as to make the man an approved physician; לְמַחֲזִי to consider the amulet as approved.

*Ithpe.* אִתְּחַמֵּד, אִתְּחַמֵּד, אִתְּחַמֵּד 1) to be wiped off; to be blotted out. Targ. II Kings XXI, 13. Targ. Ps. CIX, 13 רְחַמֵּד ed. Lag. (ed. Wil. רִחַמֵּד). Ib. 14; a. fr.—2) to be diluted, dissolved. Pes. 74<sup>b</sup> bot. מְחִיצָה Ms. M. 2 a. early eds. (v. Rabb. D. S. a. l. note; ed. מְחִיצָה; Ms. M. 1 אִתְּחַמֵּד, corr. acc.) weak vinegar. Gitt. 69<sup>a</sup> אִתְּחַמֵּד (some ed. ed. for ח) it (the liver) is dissolved.—3) to be declared approved (מְחִיצָה). Sabb. l. c. גְּבֵרָא א' the person has become an approved physician; א' קָמִיעַ the amulet is considered approved. Ib. 61<sup>a</sup> קָמִיעַ א' early ed. (later ed. רְחַמֵּד... רְחַמֵּד, read 'מ'; Ms. O. אִתְּחַמֵּד, v. Rabb. D. S. a. l. note 1) until both, the person and the amulet, have been approved; a. e.

מְחִי II (preced.) [to diminish, cmp. נָכַח] to smite, wound.—Targ. Ex. VII, 20. Targ. II Esth. II, 21 מְחִי the serpent will bite him; a. v. fr.—Part. מְחִי, מְחִי, מְחִי. Ib. XXI, 19 (Y. אִתְּחַמֵּד, corr. acc.). Targ. Is. X, 15. Targ. Y. Gen. III, 15; a. e.—Part. pass. pl. מְחִי (מְחִי). Targ. Is. LIII, 4.—B. Bath. 21<sup>a</sup> כִּי מְחִי לִנְטָקָא לא מְחִי לִנְטָקָא when thou strikest a child, thou must strike it only with a shoe-strap. M. Kat. 17<sup>a</sup> לְבַט גְּדִיל מְחִי לְבַט גְּדִיל when thou strikest a grown up son. Gen. R. s. 41, a. e. מְחִי מְחִי as soon as thou sayest, 'strike', I shall strike. Shh. 109<sup>b</sup> רְחַמֵּד לְאִתְּחַמֵּד (v. Rabb. D. S. a. l. note) when a person struck his neighbor's wife, and she miscarried &c.; a. fr.—V. מְחִי.

*Ithpe.* אִתְּחַמֵּד to be smitten. Targ. II Sam. XI, 15. Targ. Esth. VII, 9 וְחִי רְחַמֵּד עֲלוֹהֵי (Ezra VI, 11) and hanging thereon he shall be flogged (to death).

מְחִי m. (= מְחִי; אחי) stitcher, fine weaver. Targ. O. Ex. XXVIII, 32. Targ. II Sam. XXI, 19 (some ed. מְחִי).—[Targ. Is. LIX, 5 מְחִי ed. Wil., read מְחִי, or with ed. Lag. מְחִי].—Denom.

מְחִי to interlace, weave. Targ. Is. XIX, 9 מְחִי. Targ. II Kings XXIII, 7 מְחִי. Targ. Is. LIX, 5 (v. preced.).—Y. Sabb. VII, 10<sup>c</sup> top כִּד מְחִי וְכִד when she interlaces (plaits), she is guilty of an act of weaving. Sabb. 148<sup>a</sup>; Ber. 24<sup>a</sup>; Pes. 42<sup>a</sup>; Hull. 58<sup>b</sup>, v. מְחִי. —[Mach, Targ. Is. XIX, 10 מְחִי, some ed., read: מְחִי, v. מְחִי.]

*Ithpe.* אִתְּחַמֵּד to be interwoven, fastened. Sabb. 58<sup>a</sup> מְחִי Ms. M. a. Ar. (Ms. O. מְחִי, v. Rabb. D. S. a. l. note; ed. מְחִי בִּיה מְחִי, some ed. מְחִי, corr. acc.) it is fastened to it.

מְחִי f. (b. h.; תָּחַ; תָּחַ) 1) support, provision. Y. Peah III, 17<sup>d</sup> bot. מְחִי he has left for himself something to live on (a permanent source of income). Sifré Num. 159; Yalk. Num. 787 שוּקֵי מְחִי וּבֵרֵי מְחִי markets and a provision store (v. תְּחִי).—2) [healing] light cicatrization.

ation. Y. Pes. VII, 34<sup>a</sup> bot., expl. מְחִי (Lev. XIII, 24) וְחִי it is and is not healed up (has only a thin covering). Neg. I, 5. Sifra Thazr., Neg. ch. II, Par. 2 מְחִי if the half-healed part of it is as large as a bean. Ib. Par. 5, ch. XI; a. fr.—\*3) creatures; מְחִי sea-animals. Gen. R. s. 7, end; Yalk. ib. 12 מְחִי he who causes the cross-breeding of sea-animals (Tosaf. to B. Kam. 55<sup>a</sup> quotes: מְחִי מְחִי; Y. Kil. I, 27<sup>a</sup> bot. מְחִי. (corr. acc.).

מְחִי, Y. Shh. VI, 23<sup>c</sup> bot., read: בְּרִי, v. תְּחִי.

מְחִי, v. מְחִי.

מְחִי f. (מְחִי; v. מְחִי) enervation. Num. R. s. 10 (ref. to Prov. XXXI, 3) מְחִי וְכִי be on thy guard against those things which are (the cause of) the enervation of kings.

מְחִי, Gen. R. s. 77 דְּמִיטְסָקִין (Ar. some ed. מְחִי), a corrupt., prob. for מְחִי a mat (bale) of silk; (Cant. R. to III, 6 מְחִי של מְחִי).

מְחִי, pl. of מְחִי.

מְחִי, v. sub מְחִי.

מְחִי f. (מְחִי) pardon. Yoma VII, 1; Sot. VII, 7 על מְחִי the benediction offering praise for forgiveness of guilt. Y. B. Kam. VIII, end, 6<sup>c</sup> עֲלֵמִיטָא will never be forgiven. Shh. 44<sup>b</sup>; a. fr.

מְחִי I m.=h. תְּחִי, a wall of loosely piled stones. Targ. Ez. XIII, 10, sq. (ed. Lag. מְחִי, Regia מְחִי).

מְחִי II, v. מְחִי.

מְחִי I f. (מְחִי) striking, wounding. Shh. 91<sup>b</sup> (ref. to Deut. XXXII, 39) מְחִי וְחִי as striking and healing refer to the same person, so do death and life refer to the same person; Yalk. Deut. 946 מְחִי (corr. acc.).

מְחִי II f. (תְּחִי I or תְּחִי) 1) division. B. Bath. 2<sup>b</sup> מְחִי may I not say, m'hitsah (ib. I, 1) means a division of property?—Answ. מְחִי then it ought to have read, 'they agreed to divide'.—2) partition, wall. Ib. 3<sup>a</sup>, v. מְחִי; a. e.—Esp. (in Sabbath law) a partition ten handbreadths high, to mark a space off as private ground (רְשׁוֹת הַיָּחִיד). Erub. VIII, 7 מְחִי לה וְכִי if a canal runs through a (private) court, you must not draw water out of it on the Sabbath, unless you made at its entrance and its exit a partition &c.; חוּץ... חוּץ the wall over the channel may serve as a legal partition. Ib. 8. Sabb. 101<sup>a</sup>, a. fr. חוּץ מְחִי an overhanging m'hitsah (not connected with the ground). Erub. 5<sup>a</sup> קוֹרֵה מְחִי the beam (across an alley) serves as a legal fiction for a m. (as if its broadside were prolonged so as to form a partition), v. מְחִי; a. v. fr.—3) divided off space, compartment; (for sacred law) camp, precinct, cmp. מְחִי. Num. R. s. 4 מְחִי הַכֹּהֲנִים the camp of the priestly division. Macc. 20<sup>a</sup>, a. e. מְחִי לְאִסְלִי the limit (the area of Jerusalem) for consuming (the second tithes); מְחִי לְקִלְוִט the limit for protecting it (as having once entered the sacred precinct). Lev. R. s. 26 מְחִי עִמִּי 'with me' (I Sam.

XXVIII, 19) in my division (in heaven). Ib. אין לי רשות I am not permitted to enter thy compartment. Num. R. s. 20 מחיצתן their compartment.—Gen. R. s. 98 (play on חצים, Gen. XLIX, 23) בעלי מחיצתו his camp-fellows (brothers); a. fr.—*Pl.* מחיצור. Erub. 89<sup>a</sup> במ' מחיצור when the partitions (between one house and the other) are distinguishable on the roof. Num. R. s. 7 נחנו מחיצות the scholars fixed camps (for sacred law); Sifré Num. 1 מני חכמים למ' (v. Kel. I, 9); a. fr.—*laws concerning partitions for Sabbath purposes*, v. supra. Erub. 4<sup>a</sup>; Succ. 5<sup>b</sup>.

**מחיצותא** ch. same, *partition*. Targ. Y. Num. XVII, 13.—Erub. 89<sup>a</sup>, v. next w.

**מחיצתא (מחיצתא)** f. same, 1) *partition, division*. Erub. 92<sup>a</sup> דמינכרא מ' (v. Rabb. D. S. a. l. note 60) the partition between the two areas are distinguishable (v. מחיצתא). Sabb. 101<sup>a</sup>, a. fr. גור אחיה מ' imagine the partition continued downward. Erub. 89<sup>a</sup> אסיק מחיצתא גור imagine the partition continued upward, v. גג; a. fr.—2) (also *compartiment, wing, extension* (cmp. *פזרה*). Targ. I Kings VI, 6 (not 'מחיצ'; h. text יציע צלע. Targ. Ez. XLII, 5, 8, sq.; a. fr.—*Pl.* מחיצתא, מחיצתא. Ib. 6, sq. Targ. I Kings I. c. Ib. 15, sq.; a. fr.

**מחיק** v. מחק.

**מחיקתא** f. (מחק) 1) *rubbing, blotting out*. Erub. 13<sup>b</sup> מ' מחיקתא its preparation consists in washing (the writing) off (Num. V, 23). Y. Sot. II, 18<sup>a</sup> bot. נחנה מ' is intended to be blotted out. Bab. ib. 18<sup>a</sup>; a. e.—2) *scraping*. Y. Sabb. VII, 10<sup>c</sup> bot. מ' מחיקתא what scraping was done in the preparation of the Tabernacle?

**מחיקתא\*** f. pl. (מחק) a load counted by stricken measures. B. Mets. 80<sup>b</sup> (oth. opin.: reduced in weight by being worm-eaten).

**מחיר** m. (b. h.; מחיר, cmp. מחיר) *exchange, that which is obtained by exchange; price*. Sot. 26<sup>b</sup>, a. e. וזנה מ' the price obtained from selling a harlot.—[Tosef. Mikv. I, 19 מחיר ed. Zuck. (missing in ed.) a corrupt, for what scraping was done in the preparation of the Tabernacle?]

**מחית** part. pass. Af. of מחה.

**מחיתא** f. (מחית) *web*. Pes. 42<sup>a</sup> מחיתא מ' אתי כוליהו (ב) חתא מ' wilt thou weave all these things in one web (bring under one category)?; Hull. 58<sup>b</sup> מחיתא (corr. acc.); Ber. 24<sup>a</sup> מחיתא מחיתא Ms. M. (ed. מחתא, corr. acc.); Sabb. 148<sup>a</sup> מחיתא (v. Rabb. D. S. a. l. note).

**מחיתא** v. מחתא.

**מחית** (sec. verb of מחה II) *to laugh*. Shebu. 34<sup>b</sup>; Bets. 14<sup>a</sup>, a. e. מחית עליהם they laughed at it &c.

**מחיתא**, Targ. Is. III, 22, read מחיתא v. מחיתא.

**מחל** (cmp. מחה) *[to blot out, annul,] to remit (a debt); to forgive, pardon, to forego, renounce*. Keth. 85<sup>b</sup> מחל ויהי מחל if one sells a note of indebted-

ness to a neighbor, and then remits the debt, it stands remitted (and the buyer of the note must settle with the creditor). Ib. מחלה she remitted it. Y. B. Mets. VI, end, 11<sup>a</sup> מחלנו להם מוכסין to whom custom officers remitted the fine. Ib. לשם פלוגי מחלנו we remitted (the fine) for this man's sake (individually). Ber. 12<sup>b</sup> על כל איני ... עד 32<sup>a</sup> Ib. all his sins are forgiven to him. Ib. 32<sup>a</sup> עד 32<sup>a</sup> Ib. I will not leave thee until thou forgivest and pardonest &c.—Sabb. 30<sup>a</sup> מחל לי על ו' forgive me that particular sin (the seduction of Bathsheba); מחל thou art forgiven; a. v. fr.—על כבודו to forego the honor due to one's self. Kidd. 32<sup>a</sup> מחל ... כבודו מחל if a father allows a son to omit the acts of reverence due to him, his honor is remitted (the son may avail himself of the permission); a. fr.—על הרב שמי ו' but if a teacher gives permission &c.; a. fr.—Num. R. s. 19 מחל נעשה ו' for he who is asked to forgive, must not be relentless (v. B. Kam. VIII, 7).

*Nif.* מחל to be cancelled; to be forgiven, pardoned. B. Mets. 17<sup>a</sup>; Gitt. 26<sup>b</sup>, a. e. שכבר נ' שעבדו on a note once given and paid off you cannot raise a loan again, because the security which it contains (v. מחל). Yoma 88<sup>a</sup> סדורין למחל (his sins) lie ready to be forgiven. Taan. 7<sup>b</sup> מחל unless Israel's sins are forgiven. B. Kam. VIII, 7 מחל נוחל אע"פ שהוא נוחל א' although he pays (the fine for insulting a neighbor), he is not forgiven (by the Lord), until he asks pardon; a. fr.—V. מחילה.

**מחיל** ch. same. Keth. 86<sup>a</sup> ... מחיל ויהי מחל II ch.—Y. ib. III, 35<sup>d</sup> מחל לי הוא he might have remitted my debt. Kidd. 32<sup>a</sup> מחל על כבודו מחל ליה ליכריה v. preced.

**מחילא** ch. = next w., *cavity*.—*Pl.* מחילין, מחילין. Targ. Y. I Deut. XXXII, 18 (Y. II מחילין, read: מחילין; v. next w.). Targ. Is. II, 19.

**מחילה** f. (b. h.; מחל) *cavity, cave*. Mekh. B'shall, Amal, s. 2 let me enter the land סדורין by the cave Caesarian (Sifré Num. 135 חלל). Tosef. Yeb. XIV, 6 מחל מ' של דגים an underground fish pond; Yeb. 121<sup>a</sup>; a. fr.—*Pl.* מחלות. Tosef. Kel. B. Kam. I, 11 מחל מ' the underground places under the Temple are not sacred area; Pes. 86<sup>a</sup>. Ib.; Tam. 27<sup>b</sup>, a. e. לא מחל מ' the caves under the Temple have not been consecrated. Keth. 111<sup>a</sup> מחל מ' נעשו ו' underground passages are made for them (v. מחל). Ib. מחל מ' perhaps he will not be privileged to pass underground. Gen. R. s. 96; a. e.—*Pl.* מחלים. Pesik. R. s. 31. Gen. R. s. 1, beg. מחל מ' man's body is made with many channels and cavities; Yalk. Ps. 835. Sifré Deut. 319 (play on מחלך, Deut. XXXII, 18) מחל מ' who made thee full of cavities; Num. R. s. 9, beg. מחל מ' I built you with many cavities, that means the hearts and the kidneys.

**מחלה** f. (b. h.; מחל) *sickness*. Mekh. B'shall, Vayassa, s. 1 (ref. to Ex. XV, 26) מחלה מ' אם אין בהם מחלה if there is to be no sickness among them, what healing will they need?

B. Mets. 107<sup>b</sup>; B. Kam. 92<sup>b</sup> מ' זו מרה 'the sickness' means (affection of) the bile. &c., v. חלה.

**מחלוקת** f. (b. h. מחלקת; חלק; division; separation; difference, dissension, strife, faction. Gen. R. s. 4 אמר אין למה אתה נברא חמ' why are not the words 'that it was good' written about the second day of creation? ... Because separation was created thereon (Gen. I, 6); אמר אם מ' if to a separation which was made for the establishment and settlement of the world, 'that it was good' cannot be applied, how much less to a separation which tends to the confusion of the world! Ab. V, 17 שמים לשם שמים a dissension which is carried on for the sake of heaven (of truth, without selfish motives). Ber. 37<sup>a</sup> חמ' בין חמ' how long wilt thou put thy head between contending parties, i. e. why dost thou deviate from the established rule? Ib. 38<sup>b</sup> שטירה במ' this has been taught under a controversy of opinion. Y. Peah I, 16<sup>a</sup> בעלי במ' people who create strife. Y. Snh. I, 19<sup>a</sup> top in former days there were no conflicting opinions in Israel (they being settled by the Sanhedrin); Bab. ib. 88<sup>b</sup> וכ' they allowed no differences to spread &c.; Tosef. ib. VII, 1; Tosef. Hag. II, 9 (pl.). B. Bath. 147<sup>a</sup> במ' אל תהיו do not join a political faction. Hor. 11<sup>b</sup> מפני מחלוקתו של וכ' (not) on account of the contention of Adoniyah (who claimed the right of succession). Ib. כי אינא במ' בעיא וכ' wherever there was a contest between claimants, anointing was required; a. fr.—Pl. מחלוקת. Sot. 47<sup>b</sup> וכ' רבו במ' the factions in Israel became numerous. Tosef. Snh. I. c., v. supra. Meg. 3<sup>a</sup> וכ' שלא ירבו במ' in order that dissensions may not spread &c.; a. e.

**מחלוקתא** ch. same, division.—Pl. מחלוקתא. Targ. Y. I Gen. L, 1.

**מחלף** m. (b. h.; חלף) sharp knife.—Pl. מחלפים. Y. Yoma III, 41<sup>a</sup> top (ref. to Ezra I, 9) מחלפים .. means the slaughtering knives.

**מחלץ** m., du. מחלצים, pl. מחלצין, cmp. חלץ, cmp. חלצין a sort of windlass, loops of a rope attached to a heavy slab for rolling over plastered roofing &c., v. מחלץ. Macc. 9<sup>b</sup> (מחצלו עד שישמש מחלצו מירו until the entire ramming machine slips out of his hands (opp. to נפסק the breaking of the rope); Y. ib. II, beg. 31<sup>c</sup> (read: שיריד עד שיריד את כל המחלצין until he lets go all the loops (expl. = החבל). Ib. רמ' (read: המחלצין) במשירת חמ' (not) until he drops the whole rope) refers to the slipping of the machine; Tosef. ib. II, 3 ed. Zuck. עד שיפול כל המחלצין מירו (read: שפין את .. אבל לא (11<sup>a</sup>) (שיריד .. המחלצין) במחלצים (Y. ed. צידים ...; Ms. M. מחלצים) you may plaster over cracks in the roof, or roll them over with a (small) roller, using the hands or the feet, but not with the windlass, v. Y. ib. 81<sup>a</sup> top.—[The Var. lect. מחלץ rests upon a popular transposition, as if from מחץ. The interpretation of מחלץ by commentators as trowel does not fit the context.]

**מחלצין** m. pl., ch. same. M. Kat. 25<sup>b</sup> ויהיו ארשתע.

למ' ed. (Ms. M. למחצליה, v. Rabb. D. S. a. l. note 80) the statues became smooth (effaced) and they were used as slabs for rolling machines.

**מחלקת, מחלקת** v. מחלקת.

**מחלת** pr. n. f. (b. h.) Mahälath, name of the mother of the queen of demons, v. אגרת. Pes. 112<sup>b</sup>; Num. R. s. 12.

**מחם** v. מיתם.

**מחמדא** f. (חמד) something desirable, treasure. Koli. R. to V, 10 רמוביר מחמדא who loses a dear object.

**מחמיר, מחמיר** m. (חמיר) sight, appearance, v. אחר. Targ. Y. Gen. XXIII, 8. Ib. XLI, 21. Targ. Y. Deut. IV, 6; a. e.

**מחמע** m., מחמעא f. (חמע) that which is leavened. Targ. Ex. XII, 19, sq.

**מחמצין** m. (חמצין) a wash-pit containing ordure &c. to create fermentation. B. Bath. 19<sup>a</sup>.

**מחמר, מחמיר** m. (חמר) a pile of debris, mound (of a ruined place). Targ. Is. XVII, 1 כרך מ' a fortress of debris.—Pl. מחמרין. Targ. Ps. CXL, 11.—V. מחמיר.

**מחמיר** (popular pronunc. מחמיר), v. מחמיר.

**מחנה** m. (b. h.; חנה) camp, esp. the encampment of the Israelites in the desert (v. Num. II); transferred to the limits of graded sacredness in Jerusalem (v. מחיצה II). Sifré Num. 1 מחנה ישראל the camp of the Israelites (from the gate of Jerusalem to the Temple mount); מחנה מ' the camp of the attendants (priests and Levites, from the Temple mount to the Temple court); מחנה מ' שכינה the camp of the Divine Majesty (from the entrance of the court and further). Ib. מחנה מ' ארון the camp of the Ark in the desert (= מחנה); Y. Sot. VIII, 22<sup>b</sup> bot.; a. fr.—Pl. מחנות. Sifré I. c. מחנה מ' שלש there are three camps of graded sacredness (= מחיצות).

**מחסא** m. (חס) mercy. Targ. Is. LXIII, 9. V. מחסא.

**מחסומית** f. (חס) polish, glaze. Tosef. Kel. B. Mets. I, 3 מחסומית מן וכ' (some ed. חסומי; R. S. to Kel. XI, 4 מחסומית, expl. the steel-edge of an axe) its glaze is of an unclean material.

**מחסור** m. (b. h.; חסר) need. Cant. R. to VII, 2 לכל מחסור כדי גיהה to each body according to its need; Ber. 29<sup>b</sup>.

**מחסור** ch. (preced.) defect, shortcoming. Targ. Y. Num. XI, 23.

**מחסורייתא** f. pl. (preced.) defects (of sight). Bekh. 44<sup>a</sup> מחסורייתא אבל מ' לא but mere defective eye-sight does not disqualify (opp. perfect blindness). Ib. מ' מ' the disqualification from defective eye-sight is derived from דק (Lev. XXI, 20).

**מחצית** *pr. n. pl. Matha M'hasia (or Mahseia, v. Jer. XXXII, 12), prob. a suburb of Sura (v. Berl. Beitr. z. Geogr., p. 45, sq.). Keth. 4<sup>a</sup>. Ber. 17<sup>b</sup> וכ' בתי מ' מחצית (gentile) inhabitants of M.M. are obstinate. Kidd. 33<sup>a</sup>. B. Kam. 119<sup>b</sup>. Snh. 7<sup>b</sup>; Hor. 3<sup>b</sup>.*

**מחצית** *adv. (חבל) complete measure. Targ. I Kings VII, 26, a. e. (חבל) (כיל).*

**מחפורת** *m. ch.=next w.—Pl. מחפורין. Targ. Zeph. II, 9 (ed. Wil. מחפור) salt-mines. Targ. Ez. XLVII, 11.*

**מחפורת** *f. (חפר) 1) mine. Keth. 79<sup>b</sup> של צריה ב' an alum-mine.—2) product of the mine. Ah. Zar. 33<sup>b</sup> (expl. כליו נתר vessels made of alum crystals.—3) (v. חפירה II) fruits obtained by digging, bulbous vegetables. Tosef. Maasr. I, 6 כרר ב' של stored vegetables (some ed. מחפורות pl.).*

**מחפ"ז** *a mnemonical abbreviation for מחצית penalty of death, חוקש fine of one fifth, פדיון not redeemable, and ירמ forbidden to non-priests. Yeb. 73<sup>b</sup>.*

**מחפרת** (or **מחפרת**) *f. (חפר) a field which is cleared of trees.—Pl. מחפרות. Tosef. Shebi. III, 18 ed. Zuck. (Var. מחפריות).*

**מחפרנת** *m. (חפר II) one causing shame. Targ. Prov. XIX, 26.*

**מחץ** *(b. h.; sec. r. of חצץ) to split, strike. Pirké d'R. El. ch. XXXIV וכ' מחצתי את ירושלים I struck Jerusalem on the day &c.; Yalk. Deut. 946. Snh. 91<sup>b</sup>.*

**מחצן** *m. (חצץ, v. Jud. V, 11) [distributor, cmp. מביץ] ladle for filling vessels out of the well, or the wine- or oil-pit. Par. V, 5 שולי חמ' the sides of a broken ladle. Ab. Zar. 74<sup>b</sup>; Y. ib. V, end, 45<sup>b</sup>; Tosef. ib. VIII (IX), 1. Toh. X, 7 אם היה זולק ב' if he emptied the pit by using a ladle (to pour into the vessels).—Pl. מחצין. Tosef. Kel. B. Kam. VII, 15.—[Fl. to Levy Talm. Dict. III, 309<sup>a</sup>: מחץ, fr. מחץ to stir, cmp. Ps. LXVIII, 24.]*

**מחצא** *v. מחיצא I.*

**מחצב** *m. (חצב) quarry, mine. Shebi. III, 5. Ib. 6 מ' מחצב if a stone fence is less than ten handbreadths high; it comes under the category of a quarry. Y. ib. 34<sup>c</sup> bot. וכ' a quarry situated between two estates. Ex. R. s. 15 וכ' ברוך חמ' blessed the quarry from which it was hewn. Lev. R. s. 26, end לפניו וכ' and they filled the quarry before him with gold Denars. Esth. R. to I, 6 חמ' הזה וכ' this (marble) quarry had not been revealed to any man before &c.*

**מחצבת** *ch. same.—Pl. מחצבות. Targ. Jud. III, 26 (h. text פסילים).*

**מחצה** *f. (b. h.; חצה) division, half. Shek. VII, 1 מ' מחצה at an equal distance from each. Hull. 29<sup>a</sup>; Pes. 79<sup>a</sup> מ' מחצה half to half (if the nation is equally divided between clean and unclean), we treat it as if the majority*

were clean. Hull. 28<sup>b</sup> מ' על מ' half (of the vital organ) cut and half uncut is considered as if the larger portion were cut. Lev. R. s. 10 מ' עושה חטאת repentance effects half (the atonement); a. fr.

**מחצלין** *pl. מחצלים, v. מחצץ.*

**מחצלת** *f. v. מחצלתא.*

**מחצליה** *v. מחצליה.*

**מחצלת** *f. (חוצלת) matting used for partition, covering &c., in gen. mat. Succ. I, 11 קנים מ' a reed mat. Tosef. ib. I, 10 של שירופא מ' של שרפה 20<sup>a</sup> a mat of bulrushes. Bets. 36<sup>a</sup> מ' ע"ג וכ' you may spread a mat over bricks &c.; a. fr.—Pl. מחצלות. Succ. l. c. (expl. חוצלות) real mats. Y. ib. II, end, 52<sup>c</sup> מחצלות אושא mattings of Usha.—Y. Erub. VII, 24<sup>c</sup> מחצלות (not ליהר ...). Num. R. s. 21 מחצלות; a. fr.*

**מחצלתא** *ch. same. Gen. R. s. 33... חמא מ' מחצלתא saw a poor man wrapped in a mat; Yalk. Ps. 727.—Pl. מחצלתא, מחצלתא. Y. Sabb. VII, 10<sup>c</sup> top. Y. Ab. Zar. III, 42<sup>c</sup> top חפון אריותא they covered the statues with matting; Koh. R. to IX, 10 [read:] חפון אריותא מ'.*

**מחצרת** *m. (= מחצצר, v. תחצצר) trumpeter.—Pl. מחצרות. Targ. II Chr. V, 13. [מחצרת, part. pl., v. תחצצר.]*

**מחק** *(cmp. מחה) 1) to rub out, blot out. Sabb. VII, 2 וכ' מחק he who rubs out in order to write over the erasure. Sot. 18<sup>a</sup> וכ' כתב אור אחוה וכ' if he wrote (the adjuration of the Sotah) by writing and washing off letter by letter. Ib. וכ' ומחקן לחור וכ' and washed them off in one cup. Sabb. 75<sup>b</sup> אור גדולה מ' if he erased one large letter. Ib. in this case he who erases, is more severely dealt with than he who writes (on the Sabbath); a. fr.—Part. pass. מחוק. Ab. IV, 20 מ' נירר erased papyrus (palimpsest).—2) to scrape, smooth. Sabb. VII, 2 (73<sup>a</sup>) המעבר (ומחקן) he who tans its skin, and he who scrapes it. Y. ib. 10<sup>c</sup> bot. חייב משום מחק is guilty of an act coming under the category of scraping. Ib. 10<sup>a</sup> המחקה he who planes the beam; a. fr.—3) to level, strike. B. Bath. V, 11 ימחק... למחקן. v. גרש. Sabb. 153<sup>b</sup>; Tosef. ib. I, 17 מחקו סאה they made the measure (of laws passed) just even (so that anything added would make it overflow), opp. גרש; Y. ib. I, 3<sup>c</sup>; a. fr.—V. מחוק.*

*Nif. מחק to be blotted out. Sot. II, 4, v. מחה. Ib. 18<sup>a</sup> קודם שנימחק מגילה before the roll (containing the adjuration of the Sotah) has been washed off. B. Bath. 164<sup>a</sup> בן שני ימים an erasure of one day's standing, בן יומי an erasure two days old; a. e.*

*Pi. מחק to smooth, shave. Sabb. 73<sup>a</sup>, v. supra. Y. ib. VII, 10<sup>d</sup> top מחק מחק חייב משום מחק is guilty of an act coming under the category of scraping; a. fr.*

**מחיק** *ch. same, 1) to blot out, wash off, erase. Targ. Num. V, 28.—B. Bath. 164<sup>a</sup> וימחק ליה וכ' he may erase it and write over it what he may choose. Ib. וימחק וימחק let one erase (some writing) and compare;*



a. fr.—Part. pass. מְחִיקָא, f. מְחִיקָא. Gen. R. s. 65, beg. ירחי שמא ויבא מ' שמא ויבא מ' שמא ויבא מ' שמא let this man whose name deserves to be blotted out come and marry that woman &c.; Yalk. ib. 112; 113 (not מחקת).—Koh. R. to XII, 5 שמיה מ' שמיה מ' שמיה מ' שמיה M' Hadrian, his bones be ground, his name be blotted out. Esth. R. to I, 4 נבוכדנצר M' Nebuchadn., he be ground, blotted out &c.—2) to strike. Part. pass. as ab. Y. Pes. IV, end, 31<sup>c</sup>; Esth. R. l. c., v. גָּדִיל. B. Mets. 80<sup>b</sup>, v. מְחִיקָתָא.

*Itkpe.* מְחִיקָא to be blotted out. Gen. R. s. 28, end יתחמק שמיה דפלן as one says, that man's name be blotted out.

**מִחָק** m. strike, v. מחוק.

**מִחָק** or **מִחָק** m. (preced. wds.) erasure, erased spot. B. Bath. 163<sup>b</sup> bot. הוּא וְעֵדוּי עַל הַמ' the document itself and the signature of witnesses written over an erasure. Ib. 164<sup>a</sup>; a. fr.—Pl. מְחִיקָא. Ib. 161<sup>b</sup> וְכ' all erasures written over must be ratified (on the margin).

**מִחָקָא** ch. 1) same. B. Bath. 164<sup>a</sup> וְכ' the erasure (written over) of one paper cannot be compared to that of another paper. Ib. מ' על מ' we witnesses have signed our names over an erasure; a. e.—2) papyrus. Meg. 19<sup>a</sup> top (explaining יריר).

**מִחָקָא** m. (מִחָק 2) stricken measure. Targ. Y. Lev. XIX, 35, opp. גִּידְשֹׁנָא.

**מִחָר** m. (b. h.; = מאחר; אָחֵר) next day, future day. Mekh. Bo. 18 עֲכָשְׁי וְכ' there is a mahar which means now (the next day), and there is a mahar which means some future time; Yalk. Ex. 225.—Ber. 28<sup>a</sup> אֵי וְאַחֵר לֵב מ' מה אֵיכֵל וְכ' to-morrow I and you &c. Sot. 48<sup>b</sup> מִה אֵיכֵל וְכ' he who has bread in his basket and says, what shall I have to eat to-morrow? &c.—Y. Gitt. II, 44<sup>a</sup> bot. לֵילָא הוּא לֵילָא הוּא it makes no difference whether the same night or the next day or after some time; a. fr.—מִחָרָא f. constr. מִחָרָא. Men. 65<sup>b</sup> מִחָרָא מ' the morrow of the Sabbath' (Lev. XXIII, 11) means the day after the first day of the Festival (Passover). Ib. או אֵיט' may it not mean the morrow after the regular weekly Sabbath?; a. e.—מִחָרָא day after to-morrow. Midr. Till. to Ps. XII וְכ' and the day after to-morrow we shall go &c.

**מִחָרָא** ch. same. Targ. Ex. XVII, 9. Targ. Prov. XXVII, 1 דִּלְמָא a. fr.—Lev. R. s. 34 לֵית הוּא הֵכָּא לֵית הוּא הֵכָּא she (the soul) is no more here. Y. Gitt. II, 44<sup>b</sup> top מִחָרָא דְמָחָר the day after to-morrow; a. e.

**מִחָרָא** f. pl. (חָרָא) strings (of meat, fish &c.). Tosef. Shek. III, 10 מ' if the meat found was on strings; Y. ib. VII, beg. 50<sup>c</sup> מ' אם הוּא מ' fish on strings. Tosef. ib. II, 1 מ' של קרדומות axes strung together; a. e.

**מִחָרָא** m. (חָרָא) singe, burn (wound). Targ. Y. Ex. XXI, 25.

**מִחָרָא**, Tosef. Kel. B. Mets. II, 14, read with R. S. to Kel. XII, 5: מְחָרָא.

**מִחָרָשָׁא** f. (חָרָשׁ; מְחָרָשָׁא) 1) plough. Tosef. Sabb. XIV (XV), 1 מ' ירחי של מ' the pin of the plough; Y. ib. XVII, beg. 16<sup>a</sup>. Y. Naz. VII, beg. 55<sup>d</sup> מ' כִּדְרֵי שְׁלָא תַעֲלֵם הֵמ' so that the plough might not stir them up. B. Mets. IX, 13 וְכ' and must give him back the (pledged) plough for the day; a. e.—2) strigil. Ib. 113<sup>b</sup> מ' רַבְסָפָא a silver strigil (which, if pledged, the creditor may sell and give the debtor a common one); Keth. 68<sup>a</sup> מ' רַבְסָפָא (such a luxury as) a silver strigil.

**מִחָרָשָׁא** pr. n. pl., v. מְחָרָשָׁתָא.

**מִחָרָתָא** v. מְחָרָתָא.

**מִחָרָתָא** pr. n. pl. (חָרָתָא) M' hartā d' Yattir (the Cave Region of Y., v. Hildesh. Beitr., p. 25), in Upper Galilee. Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib. IV, 11 סְחִרְתָּא; Sifrē Deut. 51 נְחִרְתָּא דִּירְתָּר (read נְחִרְתָּא דִּירְתָּר).

**מִחְשָׁבָתָא** f. (חָשַׁב; חֲשַׁב) 1) thought, plan. Ber. 61<sup>a</sup> מ' בְּחִלְתָּא עֲלֵה בְּמ' it was the original plan to create &c.—Kidd. 40<sup>a</sup> פְּרִי מ' שְׁעוּשָׁה פְּרִי an intention which bears fruit (is carried out). Ib. מ' טוֹבָה מִצְרָפָה וְכ' the merit of a good intention does the Lord (in rewarding) add to that of a good deed; Y. Peah I, 16<sup>b</sup> top; a. fr.—2) troubled mind, care, apprehension. Snh. 26<sup>b</sup> מ' מוֹעֵלָה וְכ' trouble (about sustenance) affects the memory even for the words of the Law (makes one forget one's learning).—Pl. מְחִשְׁבוֹתָא. Ib. 19<sup>b</sup>, v. בְּעַל. Ib. 26<sup>b</sup> (ref. to Ps. XI, 3) מ' אֵילֵי מְחִשְׁבוֹתָיו וְכ' if this wicked man's plans be not frustrated, what will the righteous man do?

**מִחְשָׁבָתָא** f. (b. h.; preceded.) design, art.—מ' מְלָאכָתָא a productive work (with a direct purpose). Bets. 13<sup>b</sup>; Hag. 10<sup>b</sup>, a. fr. מ' אִסְרָה הוֹרָה מ' מְלָאכָתָא the Torah forbids (on the Sabbath) productive work (by which you affect the property of an object, not mere changing of position, planless efforts &c.).

**מִחְשָׁבָתָא** ch. (preced. wds.) 1) plan; art. Targ. Jer. XLIX, 20. Targ. II Chr. XXVI, 15; a. fr.—Pl. מְחִשְׁבוֹתָא, מְחִשְׁבוֹתָא. Targ. Is. LV, 8, sq. Targ. Ez. XXXVIII, 10; a. fr.—2) trouble. Erub. 29<sup>b</sup> מ' וּמְבַטְלֵי מ' and drive trouble away.

**מִחְשָׁקָא** m. (חָשַׁק) darkening, dimness of eye-sight. Targ. Y. Deut. XXVIII, 65 וְכ' (not דִּמְ; h. text כליון עֵינִים).

**מִחָתָא**, part. act. a. pass. Af. of חָתָה.

**מִחָתָא** f. (preced.) declivity.—Pl. מְחָתָא. Lev. R. s. 18, v. מְחָתָא.

**מִחָתָא** f. (חָתָה II) 1) deficiency. Targ. Prov. X, 20 (h. text כְּמִנְטָא).—2) defect. Targ. Cant. IV, 7 (h. text מִנְטָא).—3) stroke, plague, slaughter (corresp. to h. מִנְטָא; v.



**מִמָּחַת** adv. (b. h.; מִחַת fr. הַחֵה, a. h. locale) *downward*,  
(used as a noun) *below*. Tanh. B'shall. 23 מִמָּחַת אֵשׁ שֶׁל ...  
... שֶׁל מ' through the fire from above were his  
wheels below ignited; (Yalk. Ex. 235 שֶׁלִּמְעַל ... שֶׁלִּמְצַח, v.  
infra). Hag. II, 1 (11<sup>b</sup>) מִהּ לְמַעְלָה וּמִהּ לְמַטָּה what is above  
(in heaven) and what is below (in the nether world, Rashi:  
above the Hayoth, below the Hayoth, v. תִּהְיֶה). Tosef. Ber.  
V, 5 וְיִרְמֵי לִי מִי שֶׁלִּישִׁי לִי he who is the third in rank re-  
clines below him (v. Sm. Ant. s. v. Triclinium); a. fr. —  
Euphem. in order to avoid a blasphemous ex-  
pression: B. Kam. 79<sup>b</sup> וְאִוּן שֶׁל מ' ... רָאוּן שֶׁל מ' he treated,  
if one may say so, the divine eye as if did not see, and the divine  
ear as if did not hear. — Frequ. מִמָּחַת. Y. Yoma VII, 44<sup>b</sup> שֶׁל מ' ...  
כְּשִׁירוֹת שֶׁל מַעְלָן as the service in heaven, so is that on earth;  
Lev. B. s. 21, end (שִׁירוֹת) Y. R. Hash. II, 58<sup>b</sup> בֵּית שֶׁל מ' the court on  
earth; a. fr.

**מַמְתָּרֶת** f. (טָהוּר) *water pipe of a bath, gutter*. Mikv. VI, 11; Tosef. ib. V, 8. Ib. VI, 4 בִּזְמַן שֶׁנִּי שֶׁלֹּה רֹב' when the gutter of the bath opens into private ground.—*Pl.* מַשְׁתָּרוֹת. Tosef. Erub. XI (VIII), 9.

**מָמַר** f. (מָנַר) *inclining* (the ear &c.), *favor*.—**בְּעִי מ'** *to ask a favor, beg*. Targ. Y. Ex. XI, 8. Targ. Ps. LXXII, 12.—Yoma 87<sup>a</sup> (in Hebr. diction.) **הוּא חִמְּקֵשׁ מ' וְז'** *he who begs his neighbor (to forgive him)*.—**בְּמִשְׁחָא, בִּמ'** (comp. **בְּעִי**) *I pray*. Targ. Y. Gen. XLIII, 20. Targ. Y. I ib. XLIV, 18. Targ. Y. Ex. XXXII, 31; a. fr.—Yoma 72<sup>b</sup> **בְּמ' מִיֵּינִיכּוּ** *I beg of you*. Snh. 97<sup>a</sup> **בְּשִׁנָּא מִיֵּינִיכּוּ בְּמ'** *ed. (Ms. M. בְּמ' מִיֵּינִיכּוּ)* a. fr.

**מַמְנוּת** f. (b. h.; מַמְנוּת) *yarn*. Midr. Till. to Ps. LXXIII, 4.

**מַטְוִיָּאָה** f. (טוֹר I) *spider*. Targ. Job VIII, 14 מ' (בְּרִי מַטְוִיָּאָה) *spiderweb*.

טבר. v. מזורד

**מִמְלֵטָה**, **מִמְלֵטָה**, **מִמְלֵטָה** f. (מִמְלֵטָה) 1) *plumbet, plumb-line*. Kel. XII, 8 מִמְלֵטָה Ar. a. Mish. (some ed. משטלה; ed. Dehr. מִמְלֵטָה; Talm. ed. משטלה); Tosef. ib. B. Bath. VII, 12 מִמְלֵטָה Kil. VI, 9 כִּי יִלָּקֵט מִן הַתְּרוּמָה וְכ' (Ms. M. 'משול') as if a plumb-line were suspended on it (take the vertical line).—2) *stem with foliage attached to a fruit*.—Pl. מִמְלֵטָה (comp. מִשְׁלֵטָה). Y. Ab. Zar. I, 39<sup>d</sup> אֵינָם מִמְלֵטָה pine cones with their attachments (so that they can be used for the thyrsus, v. Sm. Ant. s. v. Thyrsus).—3) (comp. מִמְלֵטָה) *a pad or cushion made of pieces of cloth*. Sabb. V, 3 לֹא יֵצֵא גִבּוֹ בִּמְלֵטָה the camel must not be taken out (on the Sabbath) with the pad on his back; expl. Y. ib. 7<sup>b</sup> bot., וְגִבּוֹ בִּמְלֵטָה. Bab. ib. 54<sup>a</sup> הַקְשׁוּרָה בִּמְלֵטָה the pad tied only to his tail (hence liable to slide down); Tosef. ib. IV (V), 3 בִּמְלֵטָה וְכ' with the pad hanging (loosely lying) on his hump to let the air strike through; ib. [read:] הַקְשׁוּרָה לֹא בִּמְלֵטָה וְכ' אֵלֶּה יֵצְאוּ הַבְּרֵייתָהּ וְכ'—Talm. V, 4 וְכ' a sort of pad (with which to handle it). Tosef. Sabb. VI (VII), 1 הַקְשׁוּרָה מִן הַבְּרֵייתָהּ he who

ties a pad to his hip (a superstitious custom).—*Pl.* מְשֻׁלָּה מְשֻׁלָּה, v. *supra*.

מפריה, Ber. 44<sup>b</sup>, v. ט"ז II.

**מִטּוֹיִל, מִטּוֹיִל** I (טל, טלל, v. אַמְטֹל; cmp. אִיִּן) *on account of, for the sake of*. Targ. Y. I Num. XXV, 8 מִטּוֹיִלֵי on account of these persons. Targ. Ps. XLIV, 27 (h. text למען) מִטּוֹיִלֵי because, for. Targ. Ps. I, 6.—מִטּוֹיִלֵי דִּכְנָא therefore (h. על כן). Ib. 5. [Ib. 4 דִּכְנָא ed. Wil., strike out מִטּוֹיִל, as ed. Lag.]—Ib. XLIX, 15; a. fr. מִטּוֹיִלֵי for my sake, מִטּוֹיִלֵי for thy sake, &c. Targ. Prov. VIII, 15, sq. Ms. (ed. אַמְטֹל אִיִּן)—Targ. Ps. CXV, 1; a. fr.

מִפְסוּלִי II (מִפְסוּלִי I) m. (מִפְסוּלִי) *moving, march* (=h. מִפְסַע).  
Targ. O. Deut. X, 11 (ed. Berl. מִפְסַע), v. מִפְסוּלִי II.

\*מַטְוִיָּה II m. h. (מַטְוִיָּה) *handkerchief*.—Pl. מַטְוִיָּוִן. Yalk. Gen. 7; Yalk. Ps. 848 וּבִמְטְוִיָּה and by waving handkerchiefs (for salutation); Gen. R. s. 5; s. 28 מַטְוִיָּוִן, מַטְוִיָּוִן (corr. acc.).—V. מַטְוִיָּוִן.

(מִטָּה, מִטְוִילָא, III מִטְוִיל) מִטְוִילָא, III מִטְוִיל  
 m. *weight, burden* (h. מִטָּה). Targ. O. Num. XI.  
 11 (ed. Amst. 2). Targ. ib. IV, 27 (O. ed. Amst. מִטְוִילָא;  
 read: מִטָּה). [Ib. 24 לִמְטָא ed. Berl., לִמְטָא ed. Amst.; Y.  
 מִטְוִיל, infin. of מִטָּה].—Targ. Y. I ib. XXV, 8 מִטְוִילָא  
 through the weight (of the two bodies); a. fr.—Y. Hag.  
 I, 77<sup>b</sup> top מ' דוד ... מְטוֹלִין דְּרוּחוֹן מִתְכוּוֹנִין. (The  
 (the Romans) made them carry loads (on the Sab-  
 bath), and they (the Jews) arranged it so that each two  
 persons should carry one load.—Pl. מִטְוִילָא. Targ. Is. XLVI,  
 1.—Y. Hag. I. c.—2) *burden of prophecy*. Targ. Is. XXI, 1  
 מִטְוִילָא (ed. מִטָּה); Y. Taan. IV, 69<sup>b</sup> top מ' רב בערבייא  
 a heavy burden of prophecy (charge) against Arabia.  
 מִטְוִילָא.

ממזלמל, v. ממזלח.

**מִבּוֹלָהּ** f. 1) *booth*, v. מִבּוֹלָהּ.—2) (with suff. of personal pronoun) *on account of*, v. מִבּוֹלָהּ.

I. שו"ת v. מפא"ק:

מ. טרעטא. v. ממופרסא

מ.מ. v. מ.מ.א

מִמְדָּה or מִמְדָּה m. (שׁו"ת I, v. Targ. Y. Gen. XV, 6)  
*rebellion, reproach.* Targ. Job I, 22 מִמְדָּה מִיְיָ Ar. s. v. מִמְדָּה<sup>2</sup>  
 (ed. מוחשי, מוחשי, fr. חטא II, *sinful words*; h. text חפלה).

מִטְחָא v. מִטְחָא

**מִטְחָן** m. (טָחָן) *grinding mill* for olives. Ex. R. s.  
36. beg.

**מִמְחָתָא** f. (מִחָת II; cmp. מִחָת Ps. LI, 8) *kidney, loin*.  
Gitt. 69<sup>b</sup> אֵתָּה מִמְחָתָא וְכִי אֵתָּה מִמְחָתָא (Ar. ed. Koh. מִמְחָתָא, some ed.  
מִמְחָתָא) on this (his) loin and... on the other loin.

מַטֵּה, מַטֵּה, מַטֵּה, v. מַטֵּה h. a. ch.

מַטְטוֹר, v. מַטְטוֹר.

מַטְטוֹר (מַטֵּה) pr.n. (= מַטְטוֹר, redupl. of נַטֵּה, v. נַטֵּה) [*Chief of the Service*,] *Mattatron* (*Mittatron*), name of the chief of the angels (corresp. to שַׂר הַפְּנִיּוֹת). Targ. Y. I Gen. V, 24 סַפְרָא רַבָּא מִי M., the chief recorder.—Snh. 38<sup>b</sup> (ref. to Ex. XXIV, 1, cmp. Targ. Y. a. l.) זֶה מִי וְכִי that is M. whose name is like that of his master (with ref. to Ex. XXIII, 21, cmp. Rashi a. l.). Hag. 15<sup>a</sup> מִי חוּזָא מִי Ms. M. (ed. repeatedly (מִי) saw M. to whom permission was given to be seated while writing down &c. Ab. Zar. 3<sup>b</sup> מִי Ms. M. (ed. מִי) if you choose, say it was M. (that instructed the children). Lam. R. introd. (R. Joh. 1) מִי בָא מִי וְנָפַל M. came and fell upon his face. Sifré Deut. 338 [read:] מִי בָא מִי מִרְאָה with his (Moses') finger Metatron pointed out to Moses &c.; Yalk. ib. 949 (מִיטְטוֹר). [Gen. R. s. 5, v. מִיטְטוֹר.]

מַטֵּה, מַטֵּה, מַטֵּה (= מַטֵּה) 1) to stretch, reach; to arrive at; to obtain; to happen to. Targ. Gen. XI, 4 (Y. II מַטֵּה). Targ. O. ib. X, 19 (h. text באבא). Targ. II Kings XIX, 26. Targ. Koh. VIII, 14; a. fr.—Targ. Esth. V, 2 [read:] וְקִשְׁטָהּ לִירֵדָה and it (the scepter) reached her hand (v. Meg. 15<sup>b</sup>).—Snh. 109<sup>a</sup> כִּי מִי לְהָאִי וְכִי when he arrived at a certain inn. Keth. 63<sup>a</sup> לְגַבִּיָּה כִּי מִיטְטוֹר when she came near him. Ib. מִי מַעֲלִי וְכִי the eve of the Day of Atonement came. R. Hash. 12<sup>b</sup> מִיטְטוֹר בְּהַ מְשַׁמְרִי אֲרִי אֲרִי אֲרִי יְהוֹנָן וְקִשְׁטָהּ בְּהַ מְשַׁמְרִי אֲרִי אֲרִי said R. A. in the name of R. Joh., and they arrived in the chain of tradition up to 'in the name of R. J. the Galilean' (an editorial gloss). Y. Ber. III, 6<sup>a</sup> top, a. fr. מַטֵּה אִינִס an accident (mourning) befell him. Y. Peah VIII, end, 21<sup>b</sup> וְהִמְשִׁיחָהּ and so it happened to him (as he had wished). Ib. מִי מִיכּוֹל וְכִי and he had no chance to dine with him. Y. Snh. VI, 23<sup>c</sup>; Y. Hag. II, 77<sup>d</sup> bot. וְכִי מִיטְטוֹר מִיָּא וְכִי wanted to fetch water but could not. Ib. 78<sup>a</sup> top כל כִּי דִּר מִינִן כל מִיטְטוֹר יַעֲבֹד וְכִי. [Ib. מִיטְטוֹר, v. מִיטְטוֹר.] [Ib. let each of us do &c.] Y. Keth. IV, 28<sup>b</sup> top מַטֵּה אִינִס thou saidst that which R... said; ib. מַטֵּה אִינִס.—Hag. 5<sup>a</sup> קָרָא מִי לְהָאִי כִּי when he came to this verse. Snh. 100<sup>a</sup> כִּי מִיטְטוֹר מְגַלָּח וְכִי when (in preparing wrappers for the scrolls) they came to the roll of Esther; a. v. fr.—[Hull. 132<sup>a</sup> top מַטֵּה אִינִס we or they (the words of the text) have reached thee, agree with thee, Rashi; v. מַטֵּה I.]—2) (sub. וְיִמְנָא בְּרִישָׁלָא) to be ripe, ready. Hag. I. c. מִיטְטוֹר הֵן הֵן מִיטְטוֹר he left those (figs) which were ripe and plucked those which were not. Hull. 112<sup>a</sup> מִיטְטוֹר חִיחָא מִיטְטוֹר the lower portion was ready (roasted).

Af. מַטֵּה to cause to reach; to fetch, bring, offer. [Targ. Y. II Gen. XI, 4 מַטֵּה part. pass., v. supra.] Targ. Y. ib. XXVII, 25. Targ. O. Lev. IX, 12; a. fr.—B. Kam. 117<sup>a</sup> דָּרִי וְאִמְרִי take it up and hand it over (to the King's treasury) in our presence; and דָּרִי וְאִמְרִי he did take it up &c. Ib. 119<sup>b</sup>, a. e. אִמְרִי (אִמְרִי) is leading the needle forth and bringing it home one stitch (=h. וְהוֹלִיךְ וְהוֹבִיָּא)? B. Bath. 21<sup>a</sup> מִיטְטוֹר וְכִי I. Keth. 103<sup>b</sup> sq. מִיטְטוֹר לָצִי וְכִי they took him to Sepphoris which lies high. Gen. R. s. 14, beg.; ib. 20 מִיטְטוֹר אִמְרִי מִן דִּירְכּוֹן אִמְרִי

from your own language I will offer (proof) to you; a. fr.

Ittpe. מַטֵּה to repair to. Targ. O. Num. XXIII, 15; a. fr.

מַטְטוֹר, v. מַטְטוֹר.

מַטְטוֹר (מַטֵּה, מַטֵּה, מַטֵּה...) m. (μῆτα) silk. Y. Kil. IX, 32<sup>a</sup> top מִיטְטוֹר שִׁירָיִין (*shirayin* (Mish. ib. IX, 2) is silk. Sabb. 20<sup>b</sup>, v. מַטְטוֹר. Y. B. Mets. IV, 9<sup>c</sup> bot. מִיטְטוֹר gave an earnest money on silk. Lev. R. s. 34 information was brought against them כִּי בְּדוּרִין מִיטְטוֹר that they dealt in silks (v. Sm. Ant. s. v. Sericum). B. Kam. 117<sup>b</sup> הוֹדִיָּא מִיטְטוֹר one informed (the royal officers) of the silk goods of R. A.; a. fr.—Pl. מַטְטוֹר מִיטְטוֹר. Targ. Esth. I, 6 (h. text בְּדוּרִין).—Gen. R. s. 40 מִיטְטוֹר I am willing to pay the duty on silk goods. Y. B. Kam. VI, end, 5<sup>c</sup> הוֹדִיָּא מִיטְטוֹר it (the bag) contained silk goods. Gen. R. s. 77, v. מַטְטוֹר; Cant. R. to III, 6; a. fr.

מַטֵּה m. (מַטֵּה) javelin for thrusting. Targ. I Sam. XVII, 6 (h. text כִּדְרוֹן).—Pl. מַטֵּה. Targ. Job XL, 18 Ms. (ed. מַטֵּה, Regia מַטֵּה; h. text מַטֵּה).

מַטֵּה m., constr. מַטֵּה (v. מַטֵּה III) imposed destiny; burden of prophecy. Targ. Is. XIII, 1 (h. text מַטֵּה). Targ. II Kings IX, 25. Targ. Is. XXI, 1 (Kimḥi מַטֵּה, v. מַטֵּה; Rashi מַטֵּה); a. fr.

מַטֵּה, מַטֵּה, v. מַטֵּה.

מַטֵּה m. (מַטֵּה I) shade, cover. Targ. Y. Num. XIV, 14.

מַטֵּה m. (מַטֵּה, v. מַטֵּה; cmp. Jer. XXII, 26) exile, place of banishment. Num. R. s. 7 מַטֵּה מִיטְטוֹר the place of exile for those condemned to banishment. Deut. R. s. 2; ib. s. 6, v. מַטֵּה.

מַטֵּה f. (diminutive of מַטֵּה) a small patch.—Pl. מַטֵּה, מַטֵּה.

מַטֵּה f. (מַטֵּה) 1) javelin, v. מַטֵּה.—2) thrusting.—Targ. Y. Ex. XXXI, 15; a. e.

מַטֵּה m. (מַטֵּה) 1) exile, homeless.—Pl. מַטֵּה. Targ. Mic. IV, 6, sq.; Targ. Zeph. III, 19 (h. text מַטֵּה).—2) (mostly pl.) מַטֵּה = next w. Yeb. 99<sup>a</sup> מִיטְטוֹר a slave is chattel, and chattel (in R. Meir's opinion) is seizable for widowhood; Keth. 81<sup>b</sup> מִיטְטוֹר לא וְכִי and chattel is not seizable &c.; a. fr.

מַטֵּה, מַטֵּה, מַטֵּה m. pl. (מַטֵּה) movable goods, chattel, opp. מַטֵּה immovable property. Kidd. 26<sup>b</sup>; B. Bath. 156<sup>b</sup> (הַצֵּלָה) מִיטְטוֹר had a large fortune in movables. B. Mets. 11<sup>b</sup>, v. מַטֵּה. Tosef. Kidd. I, 8, sq. B. Mets. IV, 1 קוּיִין מִיטְטוֹר all movables (exchanged) buy each other, i. e. taking possession by the one gives possession to the other party; a. v. fr.

מַטֵּה, v. מַטֵּה.

**ממליה**, Lam. R. to III, 7, v. מְטָלִית.

**ממליותה** f. (מָלַל) *protection, shade*. Targ. O. Lev. XXIII, 43 Ms. (v. Berl. Targ. O. II, p. 37), v. מְטָלִית.

**ממלית** f. (מָלַל) *patch, strip; lining*. Kel. XXVII, 12 'ממלית' even a new piece of that stuff. Y. Meg. I, 71<sup>d</sup> top וְיִטְוֹלֵן בָּמָּה and is mended by underlining a patch. Gen. R. s. 4, beg. לְרַקֵּעַ מִן הַשָּׁמַיִם let there be made a lining to the firmament (be made stronger). Kel. XXVI, 2 טָלָה עָלָיו (ממלית) if he underlined the bag. Tosef. Ohol. XIV, 6; Zeb. 94<sup>a</sup>; a. fr.—Trnsf. a *strip of land*. Lam. R. to III, 7 (ref. to גִּדְרָא בְּעֵרָא, ib.) וְזוֹ מִן שָׁל וְכ' (ממלית) that means the Samaritan enclave (between Galilee and Judaea).—Pl. מְטָלִית. Ib. introd., end 'מ' מִן הָאֵרֶץ they planted the land by strips (not the whole at a time); Y. Keth. XII, 35<sup>b</sup> top הָיְתָה נִשְׂרֶפֶת מִן הָאֵרֶץ the land was burned up strip-wise; Y. Kil. IX, 32<sup>c</sup>; Pesik. Dibré, p. 114<sup>a</sup>; (Yalk. Dan. 1066 ממליות). Lam. R. introd. (R. Abbahu 3, ref. to Ez. XXIV, 6) הָיוּ גִּדְרֵי מִן הָאֵרֶץ they were exiled by districts (not all at once); Yalk. Ez. 362.—Dimin. מְטָלִית, מְטָלִית, pl. מְטָלִית, מְטָלִית. Sabb. 125<sup>a</sup> 'מ' שְׂאֵן בָּהֶן וְכ' (Ar. ממליות) strips of less than three square handbreadths; Succ. 16<sup>a</sup>; B. Bath. 20<sup>a</sup>; a. e.—Yalk. Dan. 1066, v. supra.

**ממללא** m. (מָלַל I) *shelter, hut, booth*. Targ. Ps. X, 9 (Ms. מְטָלִלָּה).—Y. Succ. III, beg. 53<sup>c</sup> עֲבִיד לִיה מְטָלָה עֲבִיד לִיה מְטָלָה put up a festive booth for himself in the street.—Pl. מְטָלִלָּה. Targ. O. Lev. XXIII, 42 (ed. Amst. ממללית, corr. acc.). Targ. II Sam. XI, 11; a. fr.

**ממללחא** f. same. Targ. Is. I, 8. Targ. Jon. IV, 5. Targ. Y. Lev. XXIII, 42; a. e.—Constr. מְטָלָחָה. Targ. O. ib. 43 מְטָלָחָה (Ms. I מְטָלִית, III מְטָלָחָה). Targ. Is. IV, 6.—Esp. *festive booth, Succah*. Succ. 3<sup>a</sup> אֶמְנָא דְּמַלְלָחָה Ms. M. (ed. ממלחא, מְטָלָחָה, v. Rabb. D. S. a. l. note) at the entrance of the Succah. Ib. 28<sup>b</sup> 'מ' בְּרֵי מִן הַמְּטָלָחָה if his (the mourner's) Succah is small; a. fr.—[Treat. S'mah. ch. XI, end מְטָלָחָה דְּרַבְרַמָּה the watchman's hut in the vineyard—a mistaken gloss to אֲדִירֵי, which found its way into the text; v. M. Kat. 27<sup>a</sup>, a. אֲדִירֵי.]—Pl. מְטָלָחָה. Targ. O. Lev. I, c., v. supra. Targ. Gen. XXXIII, 17 (Y. מְטָלָחָה).

**ממלנא** I m. *javelin*, v. מְטָלָה.

**ממלנא** II m. (מָלַל, נָטַל, cmp. מְטָלֵן) *journey* (h. מְטָע). [Targ. Is. XXI, 1 מְטָלֵן Kimhi, v. מְטָלָה].—Pl. מְטָלֵנִי, constr. מְטָלֵנִי. Targ. Num. XXXIII, 1; a. fr.

**ממלנית** f. diminutive of מְטָלִית, q. v.

**ממלעא** f. (מָלַע) *limping*. Keth. 103<sup>b</sup> (to Levy who was lame) לָךְ וְלִמְטָלֵךְ do we need thee and thy limping (lame remark)?

**ממלת**, v. מְטָלִית.

**ממלחא**, v. מְטָלָחָה.

**מממוט** m. (מָטַט) *decline, use of the root* מִטָּה. Tosef. B. Mets. VI, 18 (ref. to יָמִיט, Ps. XV, 5) הָמָּה הָיָה וְכ' (ed. Zuck. הָמִיטָה) we know not in what sense this 'decline' is meant; Y. ib. V, end, 10<sup>d</sup> הָמִיטָה; [Yalk. Ps. 665 'מממוט' this *yimmot* &c.].

**מממון** m. (בָּמָן; מָמָן) *secret chamber, treasury; treasure*.—Pl. מְמָמוֹנִים. Num. R. s. 9 לְחוּךְ הָמָּה... the inhabitants of the city began to put their gold and silver in the secret chambers of the fortress; Tanh. Naso 5. Lev. R. s. 1 הוֹלֵךְ בָּמָּה he goes (to her) through secret walks (of the palace), v. next w. Cant. R. to I, 1, v. חָפֵשׁ; a. e.

**מממונית** f. (preced.) *secrecy*.—Pl. מְמָמוֹנִית. Tosef. Dem. II, 9 'בָּמָּה' (Var. במממונית, corr. acc.) if they repent in secret, opp. בְּפֶרֶה־סֵיפָה; Ab. Zar. 7<sup>a</sup>; Bekh. 31<sup>a</sup>.—Lam. R., introd. (R. Josh. 1) הָיוּ עוֹבְדֵינִי אוֹתָן בָּמָּה (some ed. במממונית) they worshipped idols in secret; Yalk. Ez. 348.—Gen. R. s. 52 הוֹלֵךְ בָּמָּה he goes to her in secret; ib. s. 74 (v. preced.). Ib. s. 17 לָמָּה בָּמָּה why did he do it secretly (while Adam was asleep)?—Pesik. R. s. 8 whatever a man does 'בָּמָּה' in secret, in the dark or openly; Yalk. Prov. 959. Pesik. R. I. c. שְׁבַמְמָמוֹנִית whatever is hidden in the secret chambers (of the heart); a. e.

**מממונית** f. (preced.) *treasure in charge*. Snh. 100<sup>b</sup> (quot. fr. Ben Sira) בַּח לֵאבִירָה מִן שֹׂאֵה a daughter is to her father a false treasure (causing anxiety).—Pl. מְמָמוֹנִית. Midr. Till. to Ps. CXIX, 17.—V. preced.

**מממועא**, v. מְטָמֵא.

**מממועיהא**, Y. B. Bath. VI, end, 15<sup>c</sup>, v. מְטָמֵא.

**מממורה** m. (מָמָר) 1) *hiding place*. Targ. Is. XXXII, 14.—2) *hidden object*.—Pl. מְמָמוֹרִין. Targ. Ob. 6; Targ. Jer. XLIX, 10 (some ed. 'מממור').

**מממוריה** f. (preced.) *hiding place, hidden place*. Targ. Is. XXXII, 8 (h. text מִסְכָּר).—Pl. מְמָמוֹרֵיהָ. Targ. I Sam. XXIII, 23 (not מְמָמוֹרִי; h. text מִתְבָּאִים). Targ. Jud. VI, 2 (not מְמָמוֹרִי; h. text מְנַהֲרִית).

**מממט**, *Nithpa*, נִתְּמָטָט (contr. of מְטָטָט, v. מְטָט) *to be crumbled, reduced to atoms*. Erub. 80<sup>b</sup>, v. מְטָטָט *Nithpa*.

**מממט** ch. (v. מִיטָּה) *to make shaky*. Part. pass. f. מְמָטָה. Lam. R. introd. (R. Hān. 2) (expl. מוֹעֵדָה, Prov. XXV, 19) מִיטָּה a wavering walk; v. מִיטָּה.

**מממיען**, v. מְטָמֵא.

**מממנית**, v. מְמָמוֹנִית.

**מממועא** m. (מָמָע) *sinking; (with שְׁמֵשׁ) sunset; west*. Targ. Y. Deut. XI, 30 (ed. Amst. מְמָעָה). Ib. XXI, 23 מְמָעָה. Targ. Ps. CXIII, 3.—Pl. מְמָמוֹעִין, מְמָעִין. Y. R. Hash. II, end, 58<sup>b</sup> מְמָעִין וְכ' (corr. acc.) fourteen sunsets. Gen. R. s. 63 'מממועא' יומא וְכ' Ar. (ed. מְמָעִין, corr. acc.) on Friday at sunset.

**מִטְפָּחָה**, v. מִטְפָּחָה.

**מִטְפָּחָה**, v. מִטְפָּחָה.

**מִטְפָּחָה**, v. מִטְפָּחָה.

**מִטְפָּחָה** m. (b. h.; נָטַע) *plantation*. Y. Kil. IV, beg. 29<sup>a</sup> provided it was originally a large vine plantation. Lev. R. s. 25 חזלה במ' חזלה אלא לא תתעסקו אלא במ' חזלה אלא as the first thing be engaged in nothing but planting; a. e.

**מִטְפָּחָה** f. 1) same. Gen. R. s. 15, beg.; Midr. Till. to Ps. CIV, 16 יושביו מִטְפָּחָה they (the cedars) shall enjoy their transplantation. Gen. R. s. 30 כרמים מִטְפָּחָה plantation of vineyards. Cant. R. to II, 3 כרם (prob. כְּמִטְפָּחָה pl.) like the rows of plants in a vineyard. Midr. Sam. ch. XXVIII מִדֵּכָה מִדֵּכָה whence is thy origin? — 2) *cultivated state*, opp. חֲדוּכָה. Y. Kil. IV, end, 29<sup>c</sup> more than when it is cultivated. Midr. Sam. ch. XXV שויה רואה מִטְפָּחָה שלו נקצצו ו' he saw his (Saul's) plantation cut down (his descendants put to death, v. II Sam. ch. XXI), and did not worry about it &c.; Yalk. Ps. 765 מעיל (corr. acc.).

**מִטְפָּחָה** f. (נָטַע) *exhilarating effect of the wine*. Y. Gitt. III, end, 45<sup>b</sup> מ' משום דרא מ' (the distinction between מ' and מ' is made) on account of its effect; Y. B. Bath. VI, end, 15<sup>c</sup> מ' (corr. acc.).

**מִטְפָּחָה** f. (נָטַע) [*leading astray*], *prostitute*. Targ. Lev. XXXI, 7 (some ed. מִטְפָּחָה). Targ. Y. I Gen. XXXIV, 31 מִטְפָּחָה. — Pl., v. next w.

**מִטְפָּחָה** f. same. Targ. Y. Gen. XXXVIII, 21, sq. Targ. Y. Deut. XXIII, 19. — Pl. מִטְפָּחָה. Targ. Y. Num. XXIV, 14. Targ. Y. Gen. XLII, 9 (not מִטְפָּחָה). Ib. 12 מִטְפָּחָה constr. (not מ'..).

**מִטְפָּחָה** f. (נָטַע) *savory, refreshing*. Targ. Hab. I, 16 (h. text בריאה).

**מִטְפָּחָה** m. (preced.) *refreshment*. Y. Snh. II, 20<sup>c</sup> bot. מִטְפָּחָה (corr. acc.) bring refreshment (for the mourner) — [which may also mean *good cheer*, whence the reply: 'send and get Menahem &c.'].

**מִטְפָּחָה**, Gen. R. s. 63, v. מִטְפָּחָה.

**מִטְפָּחָה** f. ch. = next w. Y. Ned. VIII, beg. 40<sup>d</sup> הרא מ' the partaking of food for the sake of tasting requires no benediction, nor is it subject to laws about robbery &c.

**מִטְפָּחָה** f. (נָטַע) *tasting*. Ber. 14<sup>a</sup> מ' אינה טעונה ברכה מ' , v. preced.

**מִטְפָּחָה** f. (b. h.; טַפַּח II) *towel, apron* (for wiping moist hands); in gen. *bandage, wrap*. Tosef. Hag. III, 2 (מ') של ידים his apron; Hag. II, 7. Kel. XXIV, 14 חרס של ספרים bands for scrolls; חרס של חרס around shrouds; ושל בכלי בני לוי and the wraps of the musical instruments of the Levites (Maim.); (oth. vers. חרס של חרס)

bands used for tying up the instruments &c.). Ib. XXVIII, 5 כסה שעשאה מ' a bag of a bolster which was changed into a plain sheet; a. fr. — Pl. מִטְפָּחָה. Ib. XXIV, 14 חרס של מ' הן ו' supra. Snh. 100<sup>a</sup> (in Chald. dict.) מ' מ' מ' מ' מ' מ' מ' M. were fitting up wraps for the books in the house of &c. Kil. IX, 3; a. fr.

**מִטְפָּחָה** f. pl. (נָטַע II, cmp. טַפַּח) *drippings*. Lam. R. to I, 1 רבתי מ' מ' מ' מ' מ' מ' from the nature of the drippings.

**מִטְפָּחָה**, v. מִטְפָּחָה.

**מִטְפָּחָה** silk, v. מִטְפָּחָה.

**מִטְפָּחָה** m. (b. h.; טַר to drip; cmp. טַר) *rain*. Taan. 6<sup>b</sup> (ref. to טַר, Am. IV, 7) מ' מ' מ' it will be a place where the rain will stand (in pools). Ib. 9<sup>a</sup> יחיד מ' rain is sent for the sake of an individual; a. fr.

**מִטְפָּחָה**, Hif. מִטְפָּחָה (b. h.; denom. of preced.) *to let rain*. Tanh. ed. Bub., B'shall. 20 יחיד מ' I let rain bread &c.

**מִטְפָּחָה** ch., Af. מִטְפָּחָה same. Targ. Y. Gen. II, 5. Targ. O. ib. XIX, 24.

**מִטְפָּחָה** ch. = h. מִטְפָּחָה. Targ. O. Gen. II, 5. Targ. Job XXXVII, 11 (h. text מִטְפָּחָה!); a. v. fr. — Sabb. 65<sup>b</sup>; Bekh. 55 פרה מ' במערבא . . . פרה that rain fell in the West (Palestine), the Euphrates is the great witness (when the Euphrates rises, it indicates that Palestine has had rain). Taan. 6<sup>a</sup> בעלה מ' , v. מִטְפָּחָה; a. fr. — Pl. מִטְפָּחָה. Targ. Y. Gen. XIX, 24. Targ. Ps. LXV, 10 Ms. (ed. sing.). — Taan. 9<sup>b</sup> מִטְפָּחָה מִטְפָּחָה their rains are faithless (the signs of rain are deceptive). [מִטְפָּחָה מִטְפָּחָה womb, v. מִטְפָּחָה]

**מִטְפָּחָה**, v. מִטְפָּחָה.

**מִטְפָּחָה** m. (טַר; cmp. Arab. *mitrad*, hasta brevis) *the hunter's spear*. Targ. Y. II Gen. XXXVI, 39 (play on מִטְפָּחָה, ib.) גברא רדח לעי במ' ו' ('Rashi' to Gen. R. s. 83 quotes: גברא טרדח רדח לעולם כמטרדח read: במ' a (busy) man, for all his life-time he worked with the hunting spear; Y. I ובסרדחא במ' with hunting spear and with net; Targ. I Chr. I, 50 ובסרדחא ובסרדחא).

**מִטְרֹנָה** f. (matrona) *matron, lady* (mostly used of Roman women of quality). Gen. R. s. 41, beg., a. e., v. טַלְמִידָה. Ib. s. 52 מ' עשאה he raised her to the rank of a lady (who is protected from the gaze of men, v. II). Ex. R. s. 44 ועשאה מ' ו' he took her for wife and made her a lady and gave her a chain &c. Gen. R. s. 4; a. fr. — Pl. מִטְרֹנָה, v. next w.

**מִטְרֹנָה** f. (preced.) *lady-like*. Ex. R. s. 3 שפחה ארזה מ' a maid, opp. כושיה a negress (slave). In gen. *lady*. Num. R. s. 16 (not מִטְרֹנָה); a. e. — Pl. מִטְרֹנָה. Y. Ned. III, end, 38<sup>b</sup> משל לשתי מִטְרֹנָה ו' (not לשתי) this is to be compared to two ladies meeting one another (in car-

riages). Ex. R. s. 19 שררי מִטְרֹנִית דומות ed. Wil. (oth. ed. נירו... ) two ladies apparently of equal rank. Sifrē Deut. 317 (ref. to Deut. XXXII, 14 'with the fat of' &c.) אֵלֵי מ' שלהם this alludes to their (the Roman) ladies (living in luxury); a. fr.

**מִטְרֹנִיתָא** ch. same. Hull. 105<sup>b</sup>. Ned. 50<sup>a</sup> bot. וכן מ' and (he became rich) through a business affair with a matron (v. comment.). Kidd. 40<sup>a</sup>; a. e.—**Pl.** מִטְרֹנִיתָא. Targ. Esth. II, 14 (not י'...; h. text פלגשים). Targ. II Chr. XXXV, 25 (h. text שרורו).

**מִטְרֹפּוּלִין** f. (μῆτροπολις) metropolis, capital; city. Meg. 6<sup>a</sup> של מלכיה מ' שדויה... שררה... that is Caesarea... for she became the residence of (the Roman) governors; Lam. R. to I, 5 [read:] מ' נעשית כסרין (strike out) Caesarea became &c. Gen. R. s. 92 מ' היה וכן it was a metropolis and you say, 'they returned to the town!'; a. fr.—[Gen. R. s. 42, v. אֶלְיֹתְרֹפּוּלִים.]

**מִטְרֹפֶסָא**, v. מִטְרֹפֶסָא.

**מִטְרֹתָא**, v. מִטְרֹתָא.

**מִטְרִיד\*** m. (טִרֵר) funnel. Tosef. Kel. B. Mets. III, 12 וכן (ed. Zuck. שנפרד) a funnel which is broken into or the pipe of which is off.

**מִטְרִין** womb, v. מִטְרִין.

**מִטְרִפּוּלִין**, v. מִטְרֹפּוּלִין.

**מִטְרִנְיָא**, Sifrē Deut. 204, v. מִטְרִנְיָא.

**מִטְרִנִּית**, v. מִטְרִנִּית.

**מִטְרָפָא** m. = טְרָפָא I, leaf.—**Pl.** constr. מִטְרָפִי. Targ. Y. Gen. III, 7.

**מִטְרָפּוּלִין**, v. מִטְרֹפּוּלִין.—[Midr. Till. to Ps. XXXVI, v. קִסְלֹפּוּס.]

**מִטְרָפּוּלִין**, Tosef. Ohol. XVIII, 13, v. מִטְרָפּוּלִין.

**מִטְרָפָא**, m. (טִרָה, Pales of) debt matur-  
ed for collection by seizure; to get one's due, to be punished. Pes. 57<sup>b</sup> ... ליששכר ... blessed be the Lord who caused Issachar ... to receive his due at his (the king's) hand in this world; (Ms. M. למטרופסא ליששכר); Yalk. Lev. 469 דשקליה יששכר למטרופסא (ליששכר); Ker. 28<sup>b</sup> שְׁקָלִיה רַבִּי לִמְטְרָפְסָא Yeb. 105<sup>b</sup> דשקליה ליששכר למטרופסא Rabbi received his due (it served him right). Snh. 21<sup>a</sup> שְׁקָלִיה מִיכָל לִמְטְרָפְסָא Michal received her due.

**מִטְרָקָא** m. (טִרָק I) goad, whip. Yoma 23<sup>a</sup> (expl. מִטְרָקָא) (קטירא) a plaited whip of the Arabs the head (sting) of which is taken off. Ib. 77<sup>a</sup> דמ' Ar. a. Ms. M. 2 (Ms. M. 1 דמ' ed. ורשקא, corr. acc.) perhaps yahef (II Sam. XV, 30) means without horse and whip?

**מִטְרָקָא**, m. (טִרָק) (=h. מִטְרָקָא) 1 (זִרָה) f. מִטְרָקָא.

**service, post, watch, guard.** Targ. O. Num. III, 36 מִטְרָקָא, v. מִטְרָקָא. Targ. Is. XXI, 8. Targ. II Kings XI, 5. Targ. I Chr. XVIII, 17. Targ. O. Deut. XVIII, 8 the division on duty (h. text מִטְרָקָא). Targ. Ex. XIV, 24 (Bxt. מִטְרָקָא; h. text מִטְרָקָא).—**prison.** Targ. Gen. XLII, 17; 19; a. fr.—Lam. R. introd. (R. Abba 2) מִטְרָקָא the chief of the city guard.—**Pl.** מִטְרָקָא, מִטְרָקָא, מִטְרָקָא. Targ. I Chr. IX, 22. Targ. II Kings XI, 18. Targ. Ps. LXIII, 7 (ed. Wil. sing.; h. text מִטְרָקָא); a. e.—**2) safe, leather bag.**—**Pl.** מִטְרָקָא, מִטְרָקָא. Ab. Zar. 10<sup>b</sup> במ' ליה .. דוה שדר ליה (Rashi in early eds. מִטְרָקָא, v. Rabb. D. S. a. l. note 80) he sent him gold dust in bags and wheat on top. Keth. 110<sup>a</sup> לי למה why change bags (of equal weight from one side of the animal to the other)?, i. e. let the two accounts balance each other.

**מִי** I, מִי, מִי, from, of; because, v. מִי.

**מִי** II h. a. cb. (b. h.) 1) who?; which?; he who. M. Kat. 16<sup>b</sup> ראה מי קורא וכן Ms. M. (ed. omit ראה) see who calls thee outside. Keth. 64<sup>b</sup> מי שוכר את מי which hires which?, i. e. which (of the two) hires and which is hired? B. Bath. IX, 1 מי שמת וכן he who (if one) died and left &c. Ib. VI, 7 מי שדויה דרך וכן he through whose field there is a public passage. Ib. 6 מי שיש לו גינה וכן he who has a garden &c.; a. v. fr.—(Chald.) Ab. Zar. 41<sup>b</sup> מי יימר דבטליה Ms. M. (ed. רבטלה) who can say (how do we know) that he cancelled it?—2) [who will?], Oh that! Sot. V, 2, a. e. מי יגלה וכן v. גלה. Pes. 49<sup>b</sup> מי יתן לי ח' וכן Oh that I had a scholar before me, and I would &c.; a. fr.—3) [is there any?; in gen. introducing a question:] is there?, does he? &c. Sabb. 31<sup>a</sup> מי כאן הלל וכן does Hillel live here? Hull. 33<sup>a</sup> מי איכא מידו וכן is there anything which is permitted &c. Ber. 34<sup>a</sup> top, v. מִיִּתְרָא. Hull. 32<sup>b</sup> מי מצטרף וכן how is it? can the first cut be combined with the second to effect &c.? Naz. 32<sup>b</sup> מי נדחתו וכן if one had come ... would you have vowed? Ib. מי יודעין לאימרי מי ידעין כהן וכן did they know when? Ib. מי ידעין כהן וכן did they know on what day?—Pes. 14<sup>b</sup>, a. fr. מי דמי (sub. מי דמי) is there an analogy between the two cases?; v. I; a. v. fr.

**מִי**, מִי, what?; v. מִי.

**מִי**, מִי, water, v. מִי.

**מִי**, ch. pl. water, v. מִי.

**מִיִּנְיָא** m. (מִיִּנְיָא) a woman's protest against a marriage contracted during her minority, annulment of marriage. Yeb. XIII, 4 גט אחר מ' a divorce issued after annulment (her husband having remarried her after annulment and then divorced her); גט אחר מ' annulment following divorce (having divorced and remarried her during minority). Ib. 108<sup>a</sup>; Tosef. ib. XIII, 1 מִיִּנְיָא (מִיִּנְיָא) in what way is miun performed? Ib. גרול מזה there can be no surer protest than this; a. v. fr.—**Pl.** מִיִּנְיָא, מִיִּנְיָא. Ib. שטרי מ' (Yeb. 107<sup>b</sup> גט מִיִּנְיָא) letters of protest. Yeb. 108<sup>a</sup> מִיִּנְיָא קידושיה הן הן מִיִּנְיָא her betrothal (to another man) serves as a declaration of protest. Snh. I, 3; a. fr.

**מִיִּנְיָא**, m. (מִיִּנְיָא) repulsiveness, creating

*aversion*.—מחמת מ' v. מִקְצָה. Y. Maas. Sh. II, 53<sup>b</sup> bot.; Y. Sabb. XIV, 14<sup>c</sup> מִאֻס דִּיא it is a nauseous manipulation (and therefore forbidden on the Sabbath, v. מִקְצָה).

**מִאֻסָּא** ch. same. Y. Maas. Sh. II, 53<sup>b</sup> bot.; Y. Sabb. XIV, 14<sup>c</sup> מִאֻס בְּיָדוֹ what is the practical difference between them? It lies in the applicability of the Sabbath law concerning repulsive things, v. preced.

**מִאֻסָּמוֹס**, Lam. R. to III, 13 Ar., v. מִאֻסָּמוֹס.

**מִאֻשָּׂא**, v. מִיֻּשָּׂא.

**מִאֻשָּׁן**, v. מִיֻּשָּׁן.

**מִיבֵלָא**, v. מִיבֵל.

**מִיגְדָּה**, v. מִיגְדָּה.

**מִיגָּה**, v. מִיגָּה.

**מִיגָּס**, v. מִיגָּס.

**מִיגָּזִין**, Y. Sabb. VI, 8<sup>b</sup> bot., v. מִיגָּזִין.

**מִיגָּזָא**, v. מִיגָּזָא.

**מִיגָּס**, v. מִיגָּס.

**מִיגָּס**, v. מִיגָּס.

**מִיגָּרִי**, Targ. Y. Ex. XV, 19 some ed., read: מִיגָּרִי, v. מִיגָּרִי.

**מִדְּבָא** (b. h.) pr. n. pl. *Medeba*, a town on the Eastern side of Jordan. Mikv. XII, 1.

**מִדְּהָ**, v. מִדְּהָ.

**מִיֻּדִי** m. (comp. of מִיֻּדִי a. מִיֻּדִי 1) [*what-ever it may be*,] something, anything. Targ. Job VI, 6 (sec. vers.). Targ. II Esth. I, 9.—Gitt. 56<sup>b</sup> וְכִי אֶשְׂאֵל בְּעִי מִינָא מִיֻּדִי ask something of me that I may grant thee. Hor. 13<sup>b</sup> רִילְמָא מִיֻּדִי (Ms. M. מִילְמָא) is perhaps something (a conspiracy against me) going on at college? Snh. 38<sup>a</sup> וְכִי אֶשְׂאֵל בְּעִי מִינָא מִיֻּדִי and they did not speak at all. Gitt. 14<sup>a</sup> וְכִי אֶשְׂאֵל בְּעִי מִינָא מִיֻּדִי there was no surplus whatever in his account. Sabb. 62<sup>b</sup> וְכִי אֶשְׂאֵל בְּעִי מִינָא מִיֻּדִי and he said nothing to him (did not object). Ib. מִיֻּדִי בִּיהּ וְכִי whatever is connected with enjoyment. Erub. 103<sup>b</sup> וְכִי אֶשְׂאֵל בְּעִי מִינָא מִיֻּדִי there is nothing more to be said against it; a. v. fr.—Gen. R. s. 91 מִיֻּדִי דְּמִכְסָּא (ed. Wil. מִיֻּדִי; read: במִיֻּדִי) if we find that he argues with us about an affair of custom; Yalk. ib. 148 מִיֻּדִי דְּמִכְסָּא (corr. acc.).—2) (comp. of מִיֻּדִי a. מִיֻּדִי) [*is there?*] will he, will it? is it? &c. Ab. Zar. 53<sup>b</sup> מִיֻּדִי דְּהִירֵּי הָרִירֵּי will the war of Joshua come up again?; a. fr.—Shebu. 20<sup>b</sup>, a. fr. מִיֻּדִי אִירִיא is this an argument?; v. אִירִיא.—אִירִיא מִיֻּדִי דְּהִירֵּי אִירִיא because it can be placed by the side of, because it is analogous to. Nidd. 3<sup>a</sup> וְכִי אֶשְׂאֵל בְּעִי מִינָא מִיֻּדִי because it is like the sensation of &c. Hull. 19<sup>a</sup>; a. fr.—[Not to be confounded with מִיֻּדִי out of the power of, v. יֻדִי.]

**מִיֻּדִי**, v. מִיֻּדִי.

**מִיֻּדִי** m. (= מִיֻּדִי, with enclitic מִי for מִי) anything. Targ. Prov. XXVII, 7 מִיֻּדִי כֹל מִיֻּדִי (ed. Lag. דְּמִיֻּדִי; Ms. מִיֻּדִי, corr. acc.) anything however bitter.

**מִיֻּדְמָכָא**, v. מִיֻּדְמָכָא.

**מִיֻּדְעָם**, v. מִיֻּדְעָם.

**מִיֻּדְקָא**, v. מִיֻּדְקָא.

**מִיֻּדְהָ** (contr. of מִיֻּדְהָ or מִיֻּדְהָ a. מִיֻּדְהָ) [*what-ever it be, be it as it may*,] however, at all events. B. Kam. 108<sup>b</sup> (דְּהִירֵּי מִיֻּדְהָ מִיֻּדְהָ Ms. M. (ed. אִירִיא) now, however, you see, he has not confessed. B. Mets. 84<sup>b</sup> מִיֻּדְהָ בְּדִירֵּי מִיֻּדְהָ in knowledge, at all events, (even according to thy own admission) he was thy superior, (though) I do not know (cannot judge). Sabb. 125<sup>a</sup> אִירִיא קִיֻּדְהָ do at least admit that &c., v. אִירִיא. Nidd. 6<sup>b</sup> קִיֻּדְהָ at all events it says 'loaves of Trumah'; a. v. fr. [Not to be confounded with מִיֻּדְהָ from this, v. דְּהִירֵּי.]

**מִיֻּדְהָ** (preced.) [*be it as it may*,] but. Snh. 39<sup>a</sup> לְהִירֵּי מִיֻּדְהָ Ms. M. (ed. omit מִיֻּדְהָ) very well; but we &c. Ib.; Ab. Zar. 10<sup>b</sup> מִיֻּדְהָ מִיֻּדְהָ thou spoked well, but (there is a law that) he who defeats the King &c.; a. fr.—[Ib. 41<sup>a</sup> דְּהִירֵּי, read with Ms. M. דְּהִירֵּי.]

**מִיֻּדְהָ** = מִיֻּדְהָ. Targ. I Sam. XXV, 34; 36, a. e. ed. Lag., v. מִיֻּדְהָ.

**מִיֻּדְהָ**, v. מִיֻּדְהָ.

**מִיֻּמָּסָא** (not ... m. (μαῦμαῖα, S., majuma) *May-day; largess (to soldiers); a kind of mock sea-fight* (in Rome). Tanh., ed. Bub., Sh'mini 8; Num. R. s. 10 כָּל שִׁבְטֵי מִיֻּמָּסָא ... each tribe had its own May-day. Midr. Till. to Ps. XVIII, 13 [read as in ed. Bub.]: וכְּשֶׁהָיָה הַמֶּלֶךְ but when he (the King) goes out to celebrate his majuma; Yalk. Sam. 160 (Pesik. R. s. 21 לְפִיֻּס; Ex. R. s. 29 מִיֻּמָּסָא II; Sifré Num. 102 לְשִׁלּוֹם).—[Pl. מִיֻּמָּסָא. Lev. R. s. 5 Ms. M. (ed. דְּמִיֻּמָּסָא).]

**מִיֻּנָּשָׁב** 1) (adv.) seated, in a sitting position, opp. מִיֻּנָּשָׁב. Shebu. 38<sup>b</sup>, v. מִיֻּנָּשָׁב. M. Kat. 20<sup>b</sup> אִירִיא רִמִּי he recalled to mind that he had rent his garment while seated; a. fr.—2) sedate, collected, v. רִשָּׁב.

**מִיֻּנָּתָא** f. pl. (homiletically=מִיֻּנָּתָא) hundreds, (at least) two hundred. Num. R. s. 13 (play on קוממיות, Lev. XXVI, 13) מִיֻּנָּתָא a height of hundreds (Tanh. B'resh. 6; ed. Bub. 18 מִיֻּנָּתָא). Num. R. l. c. מִיֻּנָּתָא מִיֻּנָּתָא (not קומ) kom (=קומה) is one hundred cubits, meyoth is two hundred (which combined makes three hundred); Gen. R. s. 12; Tanh. l. c.

**מִיֻּנָּתָא**, v. מִיֻּנָּתָא.

**מִיֻּנָּתָא**, v. מִיֻּנָּתָא.

**מִיֻּנָּתָא**, v. מִיֻּנָּתָא.

**מִיֻּנָּתָא**, v. מִיֻּנָּתָא.



**מִיָּזָק, מִיָּזָרָק, מִיָּזָרָן** v. sub מִיָּזָר.

\***מִיָּחָא** m. (מִיָּחָה, v. מִיָּחָה I) *stirred flour in a dish, paste*. Sabb. 37<sup>b</sup>.—Ber. 37<sup>b</sup> Ar. a. Ms. M. margin (ed. קימחא).

**מִיָּחָי** m. (מִיָּחָה) 1) *cleansing*. Pes. VI, 1 קרביז מ' קרביז 1) *cleansing of its bowels*, expl. ib. 68<sup>a</sup>.—2) (= מִיָּחָה) *protest, declaration*. Ib. 88<sup>a</sup> מ' לך מ' וב' there can be no more distinct manifestation of will than this.

**מִיָּחֹס** m. (חֹס) *grace*. Targ. Y. Gen. XXXIII, 11. Targ. Y. II ib. XLIV, 21 מִיָּחֹס עֵינַי my gracious look.

**מִיָּחֹשׁ** m. (חֹשׁ II) 1) *apprehension, doubt*. Kidd. 5<sup>b</sup> מ' ב' in this case there is no room for any doubt. —2) *indisposition, ailment*. Sabb. 11<sup>a</sup> מ' ראש מ' כל מ' ולא מ' ראש 11<sup>a</sup> M' head, only no headache. Tem. 16<sup>a</sup>; Mekh. Yithro, Amal., s. 2.—Pl. מִיָּחֹשִׁין, Ned. 41<sup>a</sup> מִיָּחֹשִׁין דְּרֵאשׁ (those suffering from) headache.

**מִיָּחֹזִי** v. מִיָּחֹזִי.

**מִיָּחֹזִי**, Targ. Job I, 22, v. מִיָּחֹזִי.

**מִיָּחֹלָא**, Gen. R. s. 77 Ar. some ed., v. מִיָּחֹלָא.

**מִיָּחֹם** m. (חֹם) *vessel for heating water, boiler for mixing wine*. Sabb. III, 5 שְׁפִינְהוּ ו' 41<sup>a</sup>, sq. a boiler which was emptied of its hot water; (oth. explan.) a boiler which has been removed from the stove; Y. ib. III, beg. 5<sup>c</sup> דְּעֵבֶר ה' when he has removed the boiler. Pes. VII, 13 דְּעֵבֶר ה' the boiler for mixing the wine is placed between the two parties. Kel. XIV, 1; Tosef. ib. B. Mets. IV, 1 דְּעֵבֶר ה' a boiler (when defective) is susceptible of uncleanness as long as it can be used for keeping coins in it; a. fr.

**מִיָּחֹמִי** v. מִיָּחֹמִי.

**מִיָּחֹצָא** v. מִיָּחֹצָא I.

**מִיָּחֹט** v. מִיָּחֹט.

**מִיָּחֹב** m., constr. מִיָּחֹב (ב. h.; יָחֹב) *the choice of*. B. Kam. 7<sup>a</sup> (ref. to Ex. XXII, 4) מִיָּחֹב שֶׁל נִזְקִים it means the highest assessment of damage of the property of the injured party; מִיָּחֹב שֶׁל מִיָּחֹב the best property of the injurer is held responsible for the damage. Ib. אֵין מִיָּחֹב לֹא אֲחֵרִיתָא must he pay only in the best value (as property, cash &c.) and in no other stock? Ib. ה' מִיָּחֹב all movable objects are payment in good value (must be accepted); a. fr.

**מִיָּחֹבָא** ch. same; *to pay the highest assessment and in best value*. B. Mets. IX, 3; Y. Keth. IV, 29<sup>a</sup> top, a. e. (formula of a farmer's contract) אֲשֶׁלָּם בְּמִיָּחֹבָא I promise to pay indemnity in full and best value.

**מִיָּחֹפָה** v. מִיָּחֹפָה.

**מִיָּחֹפֹט** v. מִיָּחֹפֹט.

**מִיָּחֹטָר, מִיָּחֹטָר** m. (metator) *measurer of boundaries*;

(v. Sm. Ant. s. v. Castra) *officer sent in advance of persons of high rank, or of troops, to lay out the camp or to arrange quarters; quartermaster*. Tanh. Ki Thissa 35 (ref. to Ex. XIII, 21) אֲנִי הוֹלֵךְ לִפְנֵיהֶם מ' I went in advance of them as a *metator*. Y'lamd. to Deut. II, 31, quot. in Ar. אֲנִי עֹתִיד לַעֲשׂוֹת מ' וְי' I will be the *metator* even of an uncircumcised person (ref. to Is. XLV, 2). Gen. R. s. 5 קוֹלָהּ ה' הָיָה מִיָּחֹטָר לְמֹשֶׁה וְי' 'Rashi' (ed. מִיָּחֹטָר, corr. acc.) the voice of the Lord was the *metator* for Moses, when he said to him, Rise &c. (Deut. XXXII, 49); ib. עַל הַמַּיִם מ' הָיָה מִיָּחֹטָר לְהַמַּיִם (assigning to them their courses, paving their roads &c.); Midr. Till. to Ps. XCIII מִיָּחֹטָר לְהַמַּיִם ed. Bub. (ed. מִיָּחֹטָר, corr. acc.).—[Sifré Deut. 338 quot. in Sachs Beitr. I, p. 108, read: מִיָּחֹטָר; v., however, מִיָּחֹטָר.—Pl. מִיָּחֹטָרִין, Tanh. Balak, quot. in Ar. מִיָּחֹטָרִין (Tanh. Balak 10 שלוחין).

**מִיָּחֹסָה, מִיָּחֹסָה** v. מִיָּחֹסָה.

**מִיָּחֹל** v. מִיָּחֹל III.

**מִיָּחֹלָלִין, מִיָּחֹלָלִין** v. sub מִיָּחֹלָלִין.

**מִיָּחֹמֹט** v. מִיָּחֹמֹט.

**מִיָּחֹפָר** v. מִיָּחֹפָר.

**מִיָּחֹרָא** v. מִיָּחֹרָא.

**מִיָּחֹרָא** v. מִיָּחֹרָא.

**מִיָּחֹרָן** f. (μῆτρα, μήτηρ, accus.) *womb, uterus*. Pesik. Zabk., p. 23<sup>a</sup> שֶׁלָּהּ חָתַךְ מ' he severed her womb (in birth); Tanh. Ki Thetsé 4 ed. Bub. (ed. מִיָּחֹרָן, corr. acc.); Yalk. Ps. 868 חָתַךְ נְמִיטָרִין (corr. acc.). Gen. R. s. 47, a. e. עֵיקָר מ' *ovary* (Yeb. 64<sup>b</sup> בֵּית וְלֹא מ', v. גִּלָּהּ; Pesik. R. s. 42 מִיָּחֹרָן; a. fr.

**מִיָּחֹר** v. מִיָּחֹר.

**מִיָּחֹרָא** v. מִיָּחֹרָא.

**מִיָּחֹמִים**, Gen. R. s. 45, beg. Ar., v. מִיָּחֹמִים.

**מִיָּחֹרָא, מִיָּחֹרָא, מִיָּחֹרָא** m. pl. ch. = h. מִיָּחֹר, *water*. Targ. O. Gen. XXVI, 19 (Y. מִיָּחֹר). Targ. Gen. I, 2; a. fr.—Constr. מִיָּחֹרָא. Targ. O. Ex. XV, 19. Ib. VII, 19; a. fr.—Targ. O. Deut. XXIX, 10 מִיָּחֹרָא (Var. מִיָּחֹרָא, v. Berl. Targ. O. II, p. 58) thy water.—Hull. 105<sup>b</sup> מִיָּחֹרָא אֲוִסִּיפְתָּא מ' וְי' בְּתָרָא, v. בְּתָרָא. Gen. R. s. 70 מ' וְי' בְּתָרָא having added water, you must add flour, i. e. having added to my objections, you are so much the more bound to find a solution. Hull. 97<sup>b</sup> מִיָּחֹרָא מ' דְּבִיעֵי ב' water in which eggs have been boiled; a. v. fr.

**מִיָּחֹרָא, מִיָּחֹרָא, מִיָּחֹרָא** v. sub מִיָּחֹרָא.

**מִיָּחֹרָן** v. מִיָּחֹרָן.

**מִיָּחֹרִי** v. מִיָּחֹרִי I.

**מִיָּחֹרִשׁ** m. *mayish*, name of a tree, *Celtis* (v. Löw Pf., p. 250) 'a tall tree with fruits like myrtle-berries'. Sifra Vayikra, N'dab., Par. 4, ch. VI; Tosef. Men. IX, 14; Tam.

29<sup>b</sup>.—*Pl.* fruits of the mayish. Gen. R. s. 72, beg. (expl. דוראם).

**מירשא** v. מירשא.

**מירח** v. מירח.

**מירח** v. אָחא.

**מירכאל** pr. n. (b. h.) *Michael*, name of an angel. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXXXVII, 7; a. e.—Hag. 12<sup>b</sup> השר הגדול מ' M., the great chief; Men. 110<sup>a</sup>. Y. Ber. IX, 13<sup>a</sup> bot. one in distress לא למ' ו' cries not to M. nor to Gabriel, but &c.—Num. R. s. 2; Pesik. R. s. 46 מ' Michael is a combination of *mi* (Ex. XV, 11) and *kaël* (Deut. XXXIII, 28); a. fr.

**מירכא** I (b. h.) pr. n. m. *Micah*, 1) M., the owner of an idolatrous temple (Jud. XVII). Esth. R. to III, 7 צלם מ'; Snh. 103<sup>b</sup> פסלו של מ' the image put up by M.; ib. עשן מ' the smoke rising from the sacrifices to the image &c.—Ib. 101<sup>b</sup>, v. מ'קמץ. Shebu. 35<sup>b</sup> חול במ' חול כל שמות . . . . במ' חול all divine names mentioned in connection with M. (Jud. l. c.) are profane (not names of the Lord). Pes. 117<sup>a</sup> פירסו מ' with Micah's image at Bekhi, the Israelites should have sung the Hallel?—Ex. R. s. 41; a. fr.—2) M., the prophet. Lev. R. s. 10 ו' I sent M. and they smote him. Macc. 24<sup>a</sup> ו' והעמידו מ' M. came and based all the laws of the Torah on three principles; a. e.

**מירכא** II f. (מירך) *decline; reduction to poverty*. B. Mets. 114<sup>a</sup> מ' מ' מ' can an analogy between assessments of vowed values and assessments in cases of indebtedness be based on the use of the root מירך (Lev. XXVII, 8 a. XXV, 35)?

**מירכא** f. (אכל I) *food, meal*. Targ. Prov. XXIII, 4. Ib. IV, 17 (ed. Lag. a. oth. מירכא); a. e.

**מירכא** v. מירכא.

**מירכא** pr. n. f. (b. h.) *Michal*, daughter of Saul and wife of David. Tosef. Sot. XI, 15; Snh. 19<sup>b</sup>. Ib. 21<sup>a</sup>. Midr. Sam. ch. XXV; a. e.—Eruv. 96<sup>a</sup> ב' ב' daughter of Saul(?), v. comment.

**מירכא** I m. (אכל I) 1) *food*. Targ. Lev. XI, 34. Targ. Jud. XIV, 14; a. e.—Pes. 114<sup>a</sup> מירכא, v. פרח. Succ. 29<sup>a</sup>; 48<sup>a</sup> מאכל מ' eating vessels, dishes, opp. to drinking vessels.—2) (infin. of אכל) *eating*. Gen. R. s. 19 במירכאיה when eating thereof; a. fr.

**מירכא** II, **מירכא** c. (אכל II, פול) 1) *measure*. Targ. Y. I Lev. XXVI, 43 (מירכא).—2) (v. מירכא) *system of laws, treatise, tract*. Y. Shebi. X, end, 39<sup>d</sup> בר נש דרמי א' a man that has studied one tract and comes to a place where they honor him for two tracts, is bound to tell them דמי א' I know only one tract; Y. Macc. II, end, 32<sup>a</sup>.—*Pl.* מירכא. Targ. Y. Num. XIII, 33, חרין מ' *bad manners* (cmp. מירכא).—Y. Macc. l. c. מ' בישין

(not מירכא). Yalk. Koh. 971 מיר מ' read מירכא or מירכא, v. מירכא.

**מירכא** v. מירכא.

**מירכא** f. = מירכא, *food*. Targ. Prov. XXXI, 14 (ed. Wil. a. oth. מירכא).

**מירכא** same, v. מירכא.

**מירכא** v. מירכא.

**מירכא** v. מירכא. [Snh. 44<sup>b</sup> בעיא מ' read: מירכא.]

**מיר** m. (an adapt. of mille, sub. passuum) 1) *mil (mile)* = 2000 cubits. Yoma VI, 4 מ' שבעה ומהצה לכל מ' seven and a half Ris for each mile. Y. Shebi. VI, 36<sup>a</sup> top מ' twelve mil, corresponding to the encampment of the Israelites (ref. to Num. XXXIII, 8); a. fr.—*Pl.* מיר. Tosef. Yoma IV (III), 13. Yoma VI, 8; a. fr.—2) *milestone*.—*Pl.* as ab. Yalk. Deut. 907 הרה מ' מסילה של הרה a road on which there were no milestones.

**מיר** I ch. same. Hull. 139<sup>b</sup>, v. פרח.—*Pl.* מיר. Targ. Y. Ex. XIV, 22. Ib. XVII, 8; a. fr.—[Y. Snh. X, 28<sup>c</sup> bot. מירא, v. מירא II.]

**מיר** I, **מיר** II f. ch. (v. מיר) 1) *a lock of wool, woolly substance*. Nidd. 17<sup>a</sup> פרחא מ' cotton, Rashi (oth. opin.: lock of clean and soft wool).—2) *fine wool; a cloak of fine wool*. Targ. O. Gen. XLIX, 11 מ' מ' (ed. Berl. מ' מ'; Var. מירא מירא) all woolen. Targ. Hos. II, 7; a. e.—[Tosef. Sabb. V (VI), 14, v. מירא.]

**מיר** II f. (a Chald. adapt. of h. מירא, v. מירא), with pref. מ' of *itself*. Targ. II Esth. VI, 1 מירא (מירא); some ed. מירא of themselves.—Yoma 42<sup>b</sup> כולה מירא in that section (Num. XIX) there are texts intimating an exception from a preceding intimation, and texts independent of preceding or following intimations. Sabb. 140<sup>b</sup> מ' and the length comes of itself, v. מירא. B. Mets. 16<sup>a</sup> מ' מ' an inheritance comes of itself (without an effort on the part of the recipient); a. fr.

**מיר** I, **מיר** f. a species of *oak* from which the gall-nut is collected (*quercus infectoria*), or the acorns of which are used as tanning material (*quercus aegilops* or *Oak of Bashan*) [not *ash-tree*]. Midd. III, 7 מירא (some ed. מירא, Maim. מירא) beams of Milla; Eruv. 3<sup>a</sup> Ms. M. (ed. מירא); Lev. R. s. 17, beg.—[Tosef. Shebi. V, 3 מירא leaves of the Millath (prob. used for steeping in wine or oil). Ib. (missing in ed. Zuck.) עיקר מירא the real Millath-nut(?).—*Pl.* מירא. Ib. VII, 11; Y. ib. IX, 38<sup>d</sup> bot.; Pes. 53<sup>a</sup> מ' סימן להרים מ' an indication of highlands is the growth of Milla-trees.—*Pl.* a solution of acorns; also a solution of gall-nuts. Gitt. 19<sup>a</sup> (v. אפץ) for a tanned ink will not take on a tanned hide. Y. ib. II, 44<sup>b</sup> top: מירא רוא כתב מירא he writes to his friend, מירא רוא כתב מירא he writes with a solution of gall-nut,

**מִילָן** m. (μέλαν, τὸ) *black pigment, ink*.—*Pl.* מִילָןִּי Gen.

**מִילָה** f. (מַל) *circumcision, circumcised membrum.*  
Sabb. 130<sup>a</sup> על חמ' . . . גזר ה' the government decreed a  
prohibition against circumcision. Ib. XIX, 2 עשרין כל צרכי  
you may do on the Sabbath whatever is necessary  
in connection with circumcision (of a child on his eighth  
day). Ib. 24<sup>b</sup>, a. fr. שלא בזמנה מ' שלא a circumcision not tak-  
ing place on the eighth day. Ib. 118<sup>b</sup> במ' שלי at my  
membrum; Y. Meg. I, 72<sup>b</sup> bot. במילתו. a. v. fr.—[Targ.  
Cant. III, 8 חתימתו the seal of the covenant of circum-  
cision.]—Pl. מילות. Y. Sabb. XIX, 17<sup>a</sup> וב' מ' מ' from  
this (*himmol yimmol*. Gen. XVII, 13, *lammuloth*. Ex. IV,



seeds. Ib. מיני חטים two kinds of wheat. Naz. VI, 1 three kinds of prohibitions exist with reference to the nazarite.—שבעת המין the seven products of Palestine (Deut. VIII, 8). Bicc. I, 3; a. fr.—חמשת המין the five species of grain (wheat, barley, rye, oat and spelt). Ned. VII, 2; a. fr.—(שבילוב) the four species of the festive wreath, v. לילב. Men. III, 6; a. fr.—*something like, in the shape of, of the nature of*. Ker. 5<sup>b</sup> מור כמ' drawing the shape of a crown; כמ' כי, v. יוני. Ib. שתי טיפין וכ' two drops of oil looking like pearls. Taan. 8<sup>b</sup>; a. v. fr.

**מין** III m. (preced.) [*a peculiar person, sectarian, infidel*]. Ab. Zar. 65<sup>a</sup> כמ' שבאומות he is legally treated like an infidel of the gentiles, i.e. like a gentile that has rejected the gods of his people.—Esp. *Min*, a Jewish infidel, mostly applied to *Jew-Christians* (and in editions controlled by censors, often substituted by צדוקי &c.). Hor. 11<sup>a</sup> להכעיס דרי זה מ' Ms. M. (ed. צדוקי) if he eats forbidden fat in a defiant manner (v. פֶּעַס), he is a Min; ib. (another opin.) מי כהן ע"ז who is a Min? (A Jew) who worships idols.—Gitt. 45<sup>b</sup> ס"ח שכתבו מ' a book of the Law written by a Min, contrad. to נכרי; a. fr.—Pl. מינין, מינין. Y. Ber. IX, 12<sup>d</sup> bot. חמ' שאלי את וכ' the Minin asked R. Simlai &c. Tosef. B. Mets. II, 33 חמ' the Minin, the apostates and the informers; Ab. Zar. 26<sup>b</sup> (Rashi: idolatrous priests, Jews or gentiles); a. fr.—המין the twelfth section inserted in the Prayer of Benedictions and containing an imprecation against the Minim. Ber. 28<sup>b</sup>, sq. (ed. הצדוקים); a. fr.

**מִינָה** I ch.=h. מין II. Targ. Y. Lev. XI, 4.—Hull. 79<sup>a</sup> המין the species to which its (the mule's) mother belongs. Ib. כולדו דורא מ' ינידו all of them are considered one species (independent of their parentage). Ib. 66<sup>a</sup> מינייה that which is of the same kind, דלוא דמינייה that which is of a different kind; a. e.—Pl. מיני, מינייה, מינין. Targ. Y. Lev. XI, 13. Targ. Koh. II, 5.—[Y. B. Kam. IX, 6<sup>d</sup> bot. מיני מיני, v. מנה.]

**מִינָה** II, **מִינָה**, **מִינָה** ch.=h. מין III. Ber. 58<sup>a</sup> Ms. M. (ed. צדוקי). Y. Snh. VII, 25<sup>d</sup> top חמרין a certain Min saw them, and said what he said (a conjuration). Ib. מינין אהן מינייה when that Min came out. Ib. bot. חמ' נסרב צירי וכ' a Min took up a pebble and threw it up &c.; a. fr.—Pl. מינייה, מינייה, מיני. Koh. R. to I, 8 מנה ליה מינייה did something (some sorcery) to him. Ab. Zar. 4<sup>a</sup> מינייה... להמ' R. Ab. praised R. S. to the Minin (in office) as being a great scholar; a. fr.—[Sabb. 139<sup>b</sup> bot. מינייה, read מינייה, v. מנה.]

**מִינָה** III pr. n. m. *Mina*. Y. B. Mets. V, beg. 10<sup>a</sup> מינייה שמואל (v. Fr. M'bo p. 66<sup>b</sup>).—[Y. Ber. I, 3<sup>d</sup> top מינייה, ed. Lehm. מינייה, v. Fr. ib. p. 125<sup>b</sup>.]

**מִינָה**, v. מינייה.

**מִינָה**, v. מינייה.

**מִינָה**, **מִינָה** m. (מִינָה) *appointment to office, ordination*. Y. Snh. I, 18<sup>c</sup> bot. (ref. to Ez. XIII, 9 בכבוד ביה) וב' that means the ordination (of teachers). Ib. 19<sup>a</sup> bot. [read:] מינייה its (his) appointment is valid. Y. R. Hash. II, 58<sup>b</sup> top מינייה אחר חמ' to proclaim an intercalation we go by the dates of ordination (the oldest graduate voting first); Y. Snh. I, 18<sup>c</sup> מינייה (corr. acc.).—Y. Hor. III, end, 48<sup>c</sup> מינייה ראי וכ' but in ordination 'those seeing the face of the King' (the Nasi) are those seated first in office' (an adaptation of Esth. I, 14), i. e. the scholars of Tiberias, as the seat of the Nasi, have the preference to those of the South; Esth. R. to I, 14 מינייה. Num. R. s. 15, end מינייה the appointment of the elders; a. fr.

**מִינָה**, **מִינָה** ch. same. Targ. II Chr. XXXI, 13.—Y. Snh. I, 19<sup>a</sup> bot. מינייה קרין למי וכ' there (in Babylonia) they call the ordination *s'mikhutha* (v. מינייה); a. e.—Pl. מינייה. Y. Taan. IV, 68<sup>a</sup> מינייה מינייה מינייה ordained only two (each year); Koh. R. to VII, 7 מינייה (read מינייה).

**מִינָה**, v. מינייה.

**מִינָה**, **מִינָה** m. (מִינָה) *child, boy*. Targ. Y. II Num. XI, 12 (Y. I מינייה).—Y. Sabb. XIV, 14<sup>d</sup> מינייה dry excrements of a child. Y. M. Kat. III, 81<sup>d</sup> bot. מינייה ... לחד מינייה she saw a teacher strike a child too severely. Gen. R. s. 87; Yalk. ib. 145, v. מינייה I. Y. Sabb. I, 3<sup>b</sup> מינייה his child; a. fr.—Pl. מינייה, מינייה. Y. Snh. VII, 25<sup>d</sup>, v. מינייה. Y. Ber. II, 5<sup>a</sup> top, v. מינייה. Lev. R. s. 37 מינייה with which the children make sport &c.; a. e.

**מִינָה** f. (preced.) *girl*.—Pl. מינייה. Pesik. R. s. 3, beg. מינייה כדורא ספירא דמי (not מינייה...) like the ball of the girls (= h. כדור של בנות, v. מינייה).

**מִינָה** f. (מִינָה) *heresy, infidelity*. Tosef. Hull. II, 24 מינייה was arrested on the charge of heresy (suspicion of being a Jew-Christian). Ib. מינייה... שמה perhaps one of the Minin told you some interpretation in their style, and it gave thee pleasure?; Ab. Zar. 16<sup>b</sup> bot. מינייה שמה מינייה (insert מינייה); Koh. R. to I, 8, Meg. IV, 8 (24<sup>b</sup>) מינייה דרי זה חמ' (Bab. ed. חמ' מינייה, Ms. M. מינייה) such is the manner of the Minin; ib. מינייה, corr. מינייה, v. Rabb. D. S. a. l. notes 100, sq.). Ib. 9 מינייה דרי זה חמ' (ed. מינייה, missing in Mishn. a. Y. ed.). Lev. R. s. 28, beg.; Koh. R. to I, 3; XI, 9 מינייה words which manifest an inclination towards *heresy*; a. e.

**מִינָה**, v. מינייה.

**מִינָה**, v. מינייה.

**מִינָה**, Y. Snh. I, 18<sup>c</sup> top מינייה, read מינייה.

**מִינָה**, v. מינייה.

**מִינָה**, **מִינָה**, **מִינָה**, v. sub מינייה.

**m. מַעֲטָם**, **מְרִיעָם** 1) *reduction of size, the space reduced.* Erub. 77<sup>a</sup> אם יש במינצתו וכ' if the reduction of the height (by lowering the wall or raising the embankment) extends over four handbreadths; כנגד המ' only as far as the reduction extends.—2) *minority.* Y. Pes. VII, 34<sup>e</sup> bot. כרוך או כמ' (not 'כרוב' במ') do we treat the case as if it were a majority (of unclean persons), or as if it were a minority? Ib. אין חירור כמ' (not 'במ') if you will consider it a minority. Y. Kidd. I, 59<sup>b</sup> top. Yeb. 119<sup>a</sup> מפילוח מ' a minority of women miscarry; a. e.—3) *the least of.* R. Hash. 11<sup>a</sup>; Yeb. 42<sup>a</sup>; Nidd. 38<sup>b</sup> (ref. to I Sam. I, 20) מ' הכ' the least of *khufoth* (plural number) is two (seasons, of three months each), the least of *yamin* is two days; a. e.—4) *narrowing qualification, limitation.* Yoma 43<sup>a</sup>; B. Kam. 86<sup>b</sup>, a. fr. מ' אחר מ' ואין מ' אחר מ' דרי מ' אחר מ' ואין מ' אחר מ' אחר מ' a limitation following a limitation, and a double limitation serves to widen the scope (because the repetition indicates that no limitation is meant, but only an exemplification); Y. Peah V, end, 19<sup>d</sup> (corr. acc.). Y. Hor. I, beg. 45<sup>e</sup> מ' אחר מ' אחר מ' three successive limitations. Lev. R. s. 24, end "לרק לשון ר"ח it says 'only' (Deut. XXVIII, 13) which intimates a limitation; a. fr.—Pz. היה דורש Tosef. Shebu. I, 7 מעטתיו, ממעטתיו היה דורש interpreted the Bible texts with a view to

widening and narrowing the limits of the respective laws. Y. Sabb. VII, 10<sup>b</sup> *אך הוא חרי אלו מ' וז' akh and hu* (Ex. XII, 16, are limiting qualifications intimating that you must not cut, grind &c. (on the Holy Day). Y. Ber. IX, 14<sup>b</sup> bot., v. אף I; a. fr.

**מִיצֵטָא** ch. same. Erub. 77<sup>a</sup> מ' אי אהני if the reduction has any effect. Yeb. 119<sup>a</sup> מ' דמפילות וז' add the minority of miscarrying women to the half of female births, and the male births will be a minority. Hull. 6<sup>a</sup>, a. fr. מ' takes into consideration the minority (the possibility of the rarer cases). Yeb. 119<sup>b</sup>, a. e. לא מ' דמ' a minority of a minority he does not take into consideration. Kidd. 80<sup>a</sup> כמאן דליתא דמי רמי מ' a minority is considered as non-existent.—Pl. מִיצֵטָא. Snh. 45<sup>b</sup>, sq. דריש ריבויי v. preced.

**מִיעֵן, מִיעֵן, מִיעֵן** v. sub מִיעֵן.

**מִיעֵן** v. עֵן.

**מִיעֵרָקָא** v. מִיעֵרָקָא.

**מִיעֵלִי, מִיעֵלִי** v. מִיעֵלִי.

**מִיפְחֻזָּנָא** (a feigned part. Ithp. of פוּחַ, denomin. of פוּחַ, a substitute of פוּחַ which again is a substitute of פוּחַ, v. מִיפְחֻזָּנָא) I will be a *pahiz*. Ned. 10<sup>b</sup> מאי מ' how is it, if one says *mipp'hazma* (for *mipp'zihma*)?

**מִיפְחֻזָּנָא** v. מִיפְחֻזָּנָא.

**מִיפְחֻזָּנָא** v. מִיפְחֻזָּנָא.

**מִיפְסֻלָּתָא, מִיפְסֻלָּתָא** v. מִיפְסֻלָּתָא.

**מִיפְקָא, מִיפְקָא** m. (פִּקַּח) 1) *exit, end*. Targ. Ex. XXXIV, 22 (ed. Berl. מִיפְקָא; cod. 7 מִיפְקָא; oth. מִיפְקָא; v. Berl. Targ. O. II, p. 31); ib. XXIII, 16.—Pl. מִיפְקָא. Y. Ter. VIII, 46<sup>b</sup> bot., sq. מוציא שבו = h. מוציא שבו. III. —2) *going out*, v. מִיפְקָא.

**מִיץ** to suck, v. מִיץ.

**מִיץ** m. (b. h.; מִיץ) [that which is won by squeezing,] juice. Y. Naz. I, 51<sup>b</sup> של ערלה מ' the juice of 'Orlah fruits (v. עֵרְלָה).

**מִיָּצָב** v. מִיָּצָב.

**מִיָּצָה** f. (מִיָּצָה) [that which is squeezed in,] the joint or collar of reeds, stalks &c. Kel. IX, 8 שיפון מ' the second joint of a stem of oats; מ' של קנה of reeds.

**מִיָּצָה** m. (מִיָּצָה) 1) *squeezing, wringing out* (of the blood of the sacrifice). Zeb. 52<sup>a</sup>. Ib. 65<sup>a</sup>; a. fr.—2) (cmp. מִיָּצָה) *exact measure*. Bets. III, 8 מִיָּצָה... מִיָּצָה in week-days he did the same (filled the measures beforehand) for the sake of exact measure (in order to allow the liquids to settle). Ib. 29<sup>a</sup> they collected three hundred *garab* of oil מִיָּצָה as the surplus in his accounts realized from the remnants in the measures; Tosef. ib. III, 8 (v. ed. Zuck. Var.).—Trnsf. מִיָּצָה [the squeezing of the soul out of the body,] agony of death.

Tanh. Mick. 10 (ref. to מִיָּצָה, Ps. XXXII, 6) מ' let him pray that he may be spared the agony of death.—[the pressing through of the day,] sunrise and sunset. Gen. R. s. 92 (ref. to Ps. l. c.) מ' היום at evening-time; Y. Ber. IV, 7<sup>b</sup> bot. מ' של יום (pl.) at morning and at evening, v. מִיָּצָה.—מִיָּצָה final (exact) judgment (after death); מ' החרשבוך final count (of sins). Gen. R. l. c.—Pl. מִיָּצָה, with suffix מִיָּצָה (cmp. מִיָּצָה for מִיָּצָה s. v. מִיָּצָה); v. supra.

**מִיָּצָה, מִיָּצָה** m. (מִיָּצָה) *middle, midst*. Targ. Job VII, 12 (Ms. מִיָּצָה). Targ. Y. Deut. XXIII, 11.

**מִיָּצָה, מִיָּצָה** m. (μυστρος, -ov) *spoon*.—מ' מִיָּצָה *mystromacherion*, an instrument having a spoon on one side and a knife on the other (cmp. Sm. Ant. s. v. Cochlear). Lev. R. s. 33, beg. (ref. to Prov. XVIII, 21) מ' וז' Aquila interpreted it, 'a spoon-knife', death on one side and life on the other; Yalk. ib. 661 (מִיָּצָה); Yalk. Ps. 768 מִיָּצָה (read: מִיָּצָה).

**מִיָּצָה, מִיָּצָה** Sabb. 154<sup>b</sup>, v. מִיָּצָה.

**מִיָּצָה, מִיָּצָה** v. מִיָּצָה.

**מִיָּצָה, מִיָּצָה** m. (= מִיָּצָה) *central, middle, between extremes*. Targ. Y. Lev. XIV, 17, v. מִיָּצָה.—Ned. 31<sup>b</sup> top מ' זביתא (R. N. מִיָּצָה) middle goods (holding the mean between goods which the seller is anxious to get rid of, and such as are sought after eagerly), v. מִיָּצָה.—Pl. מִיָּצָה. Targ. II Chr. VI, 18 (ed. Lag. מִיָּצָה).—Ber. 18<sup>b</sup>. Ker. 6<sup>b</sup> מ' in between (the other ingredients). B. Mets. 108<sup>a</sup>, v. preced.—Naz. 56<sup>b</sup> מ' לא אמרינן need not be mentioned (only the first and the last). V. מִיָּצָה.

**מִיָּצָה, מִיָּצָה** m. (= מִיָּצָה) *central, middle, between extremes*. Targ. Y. Lev. XIV, 17, v. מִיָּצָה.—Ned. 31<sup>b</sup> top מ' זביתא (R. N. מִיָּצָה) middle goods (holding the mean between goods which the seller is anxious to get rid of, and such as are sought after eagerly), v. מִיָּצָה.—Pl. מִיָּצָה. Targ. II Chr. VI, 18 (ed. Lag. מִיָּצָה).—Ber. 18<sup>b</sup>. Ker. 6<sup>b</sup> מ' in between (the other ingredients). B. Mets. 108<sup>a</sup>, v. preced.—Naz. 56<sup>b</sup> מ' לא אמרינן need not be mentioned (only the first and the last). V. מִיָּצָה.

**מִיָּצָה** v. מִיָּצָה.

**מִיָּצָה** 1) part. Hif. of מִיָּצָה q. v.—2) *pathway, narrow, balk*, v. מִיָּצָה.

**מִיָּצָה, מִיָּצָה** v. sub מִיָּצָה.

**מִיָּקָא** Pa. מִיָּקָא, v. מִיָּקָא.

**מִיָּקָל, מִיָּקָל** v. קָלָל, קָלָל.—[Y. Dem. III, beg. 26<sup>a</sup> מִיָּקָל, read: מִיָּקָל]

**מִיָּקָם, מִיָּקָם** m. (קָם) *standing*. Targ. Josh. IV, 3 ארר מ' (h. text מצב).

**מִיָּקָמָה** v. מִיָּקָמָה.

**מִיָּקָן** (מִיָּקָן; cmp. מִיָּקָן) *to mock*. Targ. Ps. CXIX, 51 מִיָּקָן ed. Lag. (ed. ... מִיָּקָן).

**מִיָּקָר** m. (קָרָר) *cooling*. Tosef. Sabb. XVII (XVIII), 18; Sabb. 151<sup>b</sup> כלי מ' cooling vessels (glass &c.). Ib. 53<sup>b</sup> מ' לא אמרינן (as placing in water) is not gener-

ally done to beasts (unless they are sick).—[Part. Hif. מִיָּקָר, v. מִיָּקָר.]

**מִירָא** *myrrh*, v. מִירָא.

**מִירָא**, v. מִירָא.

**מִירָא**, Yalk. Zeph. 567, v. מִירָא II.

**מִירָא** m. (denom. of מִירָא, v. מִירָא) *selecting the green and tender onions in the bed*. Y. Peah III, 17<sup>c</sup> top וְאֵי דִּינֵי מִירָא 'and what is *merug*? [Ib. הַמִּירָא, read: הַמִּירָא, v. מִירָא.]

**מִירָא**, v. מִירָא.

**מִירָא** m. (מִירָא) *polishing, finishing*. Pesik. Nah., p. 127<sup>a</sup> וְדַבְרֵיכֶם צְרִיכִים מִירָא your words require polishing (are incomplete).—Euphem. *sexual gratification attended with effusion of semen*. Yeb. 55<sup>b</sup>.

**מִירָא**, Tosef. Dem. IV, 13, v. מִירָא.

**מִירָא** m. (מִירָא) *embittering, hard labor* (with ref. to Ex. I, 14). Num. R. s. 3 the family was called M'rari, על מִירָא an allusion to their bitter task (of carrying the wooden material of the Tabernacle). Pesik. R. s. 15 מִירָא מִירָא Miriam intimates the bitterness (of slavery); Yalk. Cant. 986. [Cant. R. to II, 11, a gloss.]

**מִירָא** m. (מִירָא) *a bird that has lost its feathers*. Y. Meg. I, 72<sup>b</sup>.

**מִירָא** מִירָא מִירָא (μυρ-μυράδες) *ten thousand times ten thousand*. Pesik. Bahod., p. 107<sup>b</sup>; Yalk. Ps. 796 (corr. acc.); v., however, מִירָא.

**מִירָא**, Tosef. Neg. III, 10 וְחֵם ed. Zuck. (Var. וְחֵם), read: וְחֵם, v. מִירָא II.

**מִירָא**, v. מִירָא.

**מִירָא** m. (μυρ-μυράδες, S. = Lat. myrtatum) *(wine or oil) flavored with myrtle-leaves*. Y. Shebi. VII, 37<sup>b</sup> (some ed. מִירָא).

**מִירָא** *weakening*, v. מִירָא.

**מִירָא** *pasture*, v. מִירָא I.

**מִירָא**, Tosef. Mikv. VI (VII), 13 ed., read with ed. Zuck. סִדְקִי, v. מִירָא.

**מִירָא** m. (מִירָא, as מִירָא fr. ירש, v. Fl. to Levy Targ. Diet. II, p. 568<sup>1</sup>) *must, juice*. Targ. Y. Deut. XXIX, 5 (h. text שָׂכָר). V. מִירָא.

**מִירָא** I pr. n. pl. (v. next w.) *Mesha*, 1) a place in northern Galilee (v. Hildesh., Beitr. p. 38). Tosef. Shebi. IV, 11 ed. Zuck. note (Var. מִירָא).—2) M. in Babylonia, in the district of Mesene, v. מִירָא. Y. Yeb. I, 3<sup>b</sup>; Y. Kidd. IV, 65<sup>d</sup> top. Gen. R. s. 37 מִירָא (identified with מִירָא, Gen. X, 30; Targ. מִירָא, מִירָא). [Talm. Bab. מִירָא q. v.]

**מִירָא** II, מִירָא (מִירָא, מִירָא) pr. n. m. *Mesha* (= מִירָא, v. Nöld. Mand. Gr., p. 64), name of several persons. Erub. 13<sup>b</sup> מִירָא... אֵלָא מִירָא Ms. M. (ed. מִירָא, v. Rabb. D. S. a. l. note), v. מִירָא. Peah II, 6 מִירָא

Y. ed. (Ms. M. מִירָא; ed. מִירָא, v. Rabb. D. S. a. l. note); Naz. 56<sup>b</sup> מִירָא.—Hull. 121<sup>a</sup> מִירָא. Y. Orl. I, 61<sup>a</sup> bot.; Y. Maasr. V, 51<sup>d</sup> top.—Y. Sabb. I, 3<sup>a</sup> bot.; Y. Ber. II, end, 5<sup>d</sup> ירש (corr. acc.).—Ib. 4<sup>c</sup> bot. M., grandson of R. Joshua b. Levi.—Y. Sabb. I, 2<sup>c</sup> top.—Y. Naz. IX, 57<sup>d</sup> bot. M., son of R. Jeremiah.—Y. Pes. IV, 30<sup>d</sup> top מִירָא members of the Mesha family.

**מִירָא**, v. מִירָא II.

**מִירָא**, v. מִירָא.

**מִירָא** m. (b. h.; מִירָא) *plain, level; common* (emp. מִירָא). Yoma 75<sup>a</sup> (play on מִירָא, Prov. XXIII, 31) מִירָא מִירָא all forbidden connections appear to him like a common (to which all have access). Ib. מִירָא... כֹּל הָעוֹלָם the entire world appears to him like a common (he disregards other people's rights); Num. R. s. 10 מִירָא מִירָא he considers all sins free like a common. Ib. מִירָא... בְּתֵיהֶם they (the oppressors) carry off all that belongs to them (the Jews), and their houses are left levelled like a common. Tanh. R'eh 3 מִירָא מִירָא one road full of thorns in the beginning but level in the end, and one level in the beginning & c. a. e.

**מִירָא**, v. sub מִירָא.

**מִירָא**, v. sub מִירָא.

**מִירָא**, v. מִירָא.

**מִירָא** pr. n. (v. מִירָא I) *Mesha, Mesene*, the island formed by the Euphrates, the Tigris and the Royal Canal. Kil. 49<sup>b</sup> מִירָא מִירָא nine measures (of impudence) M. has carried off. Ib. 71<sup>b</sup>, a. e. מִירָא M. is dead (for purity of descent), v. מִירָא. Yoma 10<sup>a</sup> (expl. מִירָא for purity of descent), v. מִירָא. Gen. X, 11) מִירָא מִירָא (v. Berl. Beitr. z. Geogr., p. 44). B. Kam. 97<sup>b</sup> מִירָא מִירָא he may say to him, pass it (the repealed coin) in Mesene. B. Bath. 73<sup>a</sup> מִירָא; Sabb. 101<sup>a</sup> מִירָא, v. מִירָא. Kidd. 72<sup>b</sup>, v. מִירָא.

**מִירָא** m. (preced.) *Mesene*. Kidd. 71<sup>b</sup> מִירָא מִירָא that Apamea where the Mesene dialect is spoken.

**מִירָא** m. (b. h.; מִירָא) *straight line, horizontal, level*. Kidd. II, 6 מִירָא מִירָא to divide his field in straight lines (beds) of various seeds (instead of squares, מִירָא). Y. ib. II, 28<sup>a</sup> top. Y. Erub. IV, 21<sup>d</sup> bot. a telescope (v. מִירָא) מִירָא מִירָא the horizontal range of which he had tested before (v. Bab. ib. 43<sup>b</sup>).—Y. ib. V, 22<sup>d</sup> top [read:]... מִירָא מִירָא מִירָא he takes a telescope and tests its horizontal range, and then & c.

**מִירָא** I ch. same, 1) *bed*.—Pl. מִירָא... מִירָא Ar. (ed. מִירָא) planted the garden of the school-house in beds (of various plants), v. preced.—2) *plain, valley*. Targ. Gen. XII, 6 (h.



text אָלֶן). Ib. O. XXXV, 8 (h. text אָלֶן). Targ. Deut. XI, 30 (h. text אָלֶן). Ib. III, 10 (h. text אָלֶן); a. fr.—Lev. R. s. 12, beg. מ' דְּרוֹא עֵבֶד בִּיתֵּיהּ finally he (the drunkard) will make his house a level (v. מִיִּשֹּׁר). Sabb. 110<sup>b</sup> דְּבִרְתִּי (sub. מִבְּרוּחָא דִּי) give me of what grows in the waste places of the valley (or bed) of leek.—Pl. מִשְׁרָא (מִשָּׂא) מִיִּשְׁרָא. Targ. O. Num. XXII, 1 (Y. מִשְׁרָא, corr. acc.). Targ. O. Deut. XI, 30; a. e.—Gen. R. s. 42 (transl. Gen. XIV, 6) מִשְׁרָא דְּפֶאֶרֶן. Ib. end (ref. to אָלֶן, ib. 13) דְּמִשְׁרָא מ'.—Sabb. l. c. דְּמִשְׁרָא (Rashi מִשְׁרָא, Ms. M. מִשְׁרָא, v. בְּתוֹא a. בְּתוֹא).

**מִיִּשְׁרָא II**, מִיִּשְׁרָא *camp*, v. מִיִּשְׁרָא.

**מִיִּשְׁתִּי**, מִיִּשְׁתִּי, v. sub מִיִּשְׁתִּי.

**מִית** I ch.=h. מִית *to die, be dead*. Imperf. מִיִּת, רִמָּה. Targ. Gen. V, 8. Ib. XLIV, 20. Targ. O. Num. XX, 29 אִרִּי מִית (Var. מִיִּת, v. יִתְמִית, דְּהֵא מ'. Berl. Targ. O. II, p. 44). Targ. O. Gen. II, 17 מִיִּת מִיִּת (ed. Amst. מִיִּת); a. v. fr.—Part. מִיִּת, מִיִּת, מִיִּת, מִיִּת. Targ. Y. Num. XXII, 30 מִיִּת (ed. Amst. מִיִּת). Targ. Ex. XII, 33; a. fr.—Ber. 31<sup>a</sup> דְּמִיִּתֵּן that we must die. Y. Peah I, 15<sup>c</sup> bot. מִיִּת she (his mother) died. Snh. 97<sup>a</sup> מִיִּת לא הוּא מִיִּת none of that place ever died before his time; a. fr.

Af. מִיִּת *to cause death, slay*. Targ. O. Gen. V, 24 אִמְרָא ed. Berl. (oth. ed. אִמְרָא, אִמְרָא). Ib. XXXVIII, 7 אִמְרָא ed. Berl. Targ. I Sam. XIV, 13 מִיִּת (ed. Lag. מִיִּת *Polel*); a. fr.

**מִית II** m., מִיתָא I, מִיתָא c. (preced.) *dead; corpse*. Targ. Deut. XIV, 1. Targ. O. Num. XIX, 11 (ed. Amst. מִיתָא); a. fr.—Y. Bicc. III, 65<sup>b</sup> מ' קוּמִי מִיִּת who rise before the dead (being carried to burial); a. fr.—Pl. מִיִּתָא. Targ. Num. XVII, 13; a. fr.—Y. Kidd. I, 61<sup>c</sup> bot. מ' כִּד הוּוּיִן קִירְמִי עַל מ' (קִירְמִי) when they stand by the dead (lamenting); a. e.

**מִיתָא II** m. (infin. of מִיתָא) *coming*. Targ. I Sam. XVI, 4 מִיִּתָא ed. Lag. (ed. Wil. מִיִּתָא); a. fr.—Gen. R. s. 60 (ref. to מִבָּא, Gen. XXIV, 62) וְכ' מ' אִתָּא he came from coming? Where did he go to?—Pl. מִיִּתָא (with sing. sense; cmp. מִיִּתָא). Targ. O. Gen. XXIV, 62 מִיִּתָא.—Gitt. 30<sup>a</sup> אִתָּא מִיִּתָא this is not called 'coming home' (as fulfilling the condition). Keth. 17<sup>a</sup> בְּרִיד מִיִּתָא blessed by thy coming for peace; Snh. 14<sup>a</sup> מִיִּתָא.

**מִיתָא** f., constr. מִיִּתָא = h. מִיִּתָא. Targ. Y. I Gen. XXXV, 8; a. e.

**מִיִּתָא**, v. מִיִּתָא.

**מִיִּתָא** f. (b. h.; מִיִּתָא) *death, penalty of death*. Sabb. 156<sup>b</sup> מִיִּתָא מ' מִיִּתָא an unnatural death; מִיִּתָא natural death. Snh. 68<sup>a</sup> אִם יָמוּתוּ מִיִּתָא עֲצָמָן if they shall die a natural death. Ib. XI, 4 (89<sup>a</sup>) מ' בְּכָד' death at the hand of the court. Ib. 5 מִיִּתָא בִּידִי אִם he must be put to death by man (court); מִיִּתָא בִּידִי שָׁמַיִם he shall be put to death by the Lord. Keth. 37<sup>b</sup> אִרְבֵּיתָא מ' one continued act of execution (comprising lashes and putting to death); a. fr.—Pl. מִיִּתָא. Snh. VII, 1 ד' נִסְתִּיר מ' אַרְבַּע four forms of capital punishment have been entrusted to the courts.

Sot. 8<sup>b</sup> מ' וְכ' the divine judgment taking the place of the four forms of capital punishment (which the Jewish courts can no longer decree) has not ceased; a. fr.

**מִיִּתָא**, מִיִּתָא m. (מִיִּתָא) *stretching, drawing tight*. Y. M. Kat. I, 80<sup>d</sup> bot.—מ' מִיִּתָא a pin used in weaving or embroidery to draw the thread tight, *spool*. Kel. XIII, 5 (Talm. ed. מִיִּתָא). Ib. חֲרוּקִינָה לִמ' (ed. Dehr. מִיִּתָא, v. מִיִּתָא II a. מִיִּתָא). Ib. 8; Yeb. 43<sup>a</sup> לִבְר אוֹ לִבְר (Kel. ed. Dehr. מִיִּתָא) made for snuffing the light (v. מִיִּתָא) or as a spool.

**מִיִּתָא**, מִיִּתָא m. (מִיִּתָא) *stretching*, v. preced. Orl. I. 4 מ' מִיִּתָא (Ms. M. מִיִּתָא), v. preced.

**מִיִּתָא**, מִיִּתָא m. pl. (μειθόρια) *borders, frontiers*. Gen. R. s. 50, beg. Ar. (v. מִיִּתָא I); Lev. R. s. 27 מִיִּתָא (corr. acc.).

**מִיִּתָא** f. (מִיִּתָא) *death, dying*. Targ. Y. I Num. XVI, 29; a. fr.—B. Bath. 16<sup>b</sup>; Taan. 23<sup>a</sup>, v. מִיִּתָא.

**מִיִּתָא** (a feigned part. Ithp. of מִיִּתָא, denomin. of מִיִּתָא, a problematic substitute of מִיִּתָא, itself a substitute of מִיִּתָא; v. מִיִּתָא) *I will be a nahiz*. Ned. 10<sup>b</sup>; v. מִיִּתָא.

**מִיִּתָא** m. (מִיִּתָא) [*death*], *the deceased*. Yeb. 37<sup>b</sup>, sq. מ' מִיִּתָא the son of the deceased person.

**מִיִּתָא** m. (מִיִּתָא) *bringing home, drawing towards one's self*. Sabb. 102<sup>a</sup>, v. מִיִּתָא; [Rashi: מִיִּתָא *rope*].—[Ukts. I, 2 מִיִּתָא, v. מִיִּתָא.]

**מִיִּתָא**, v. מִיִּתָא.

**מִיִּתָא** (a feigned part. Ithp. of מִיִּתָא, as a dialectic substitute of מִיִּתָא, denomin. of מִיִּתָא, a substitute of מִיִּתָא, itself a substitute of מִיִּתָא) *I will be a na'iz*. Ned. 10<sup>a</sup>; v. מִיִּתָא.

**מִיִּתָא** m. (b. h.; מִיִּתָא) *cord, rope*.—Pl. מִיִּתָא, מִיִּתָא. Num. R. s. 12, end. Yalk. Ex. 374; a. e.—[Tanh. Ki Thetsé 4 מִיִּתָא, read: מִיִּתָא.]

**מִיִּתָא**, v. מִיִּתָא.

**מִיִּתָא**, v. מִיִּתָא.

**מִיִּתָא** thy water, v. מִיִּתָא.

**מִיִּתָא** m. (b. h.; מִיִּתָא) *lowly*. Sot. 10<sup>b</sup> (play on מִיִּתָא, Ps. LVI, 1) מ' וְהָא מִיִּתָא שְׁהִיָּה מִיִּתָא he was lowly and sincere to everybody. Lev. R. s. 34 מ' שְׁהִיָּה מִיִּתָא לְפָנֵי כָל וְכ' the poor man is called *makh*, because he is lowly before everybody, he is like the lowest threshold; Midr. Prov. to ch. XXII מ' עַד הָאִסְקוּפָה וְכ' he is lowly (bent down) to the lowest threshold.

**מִיִּתָא** m. (= מִיִּתָא; מִיִּתָא) *crushed, battered*.—מ' מִיִּתָא a battered Zuz (which cannot be passed). Sabb. 129<sup>a</sup>; B. Kam. 37<sup>a</sup> (Ms. M. מִיִּתָא); Bekh. 51<sup>a</sup> מִיִּתָא.

**מִיִּתָא**, v. מִיִּתָא.

**מִיִּתָא** m., מִיִּתָא f. (מִיִּתָא, Pi.) *broom; also the fan-shaped twig of the palm-tree*. Ukts. I, 3 מִיִּתָא של תרמרה.

the stem of 'the broom' of the palm-tree; Tosef. ib. I, 4 הכביר. Tanh. Mas' 13 (ref. to הכביר, Is. VIII, 23) מכביר 'he swept them off as with a broom; Num. R. s. 23, end; Lam. R. introd. (R. Abbahu 2) חמם כמכביר, v. קָמַם. Tosef. Sabb. VI (VII), 7 שָׁב עַל חֵמ' sit on a broom (a superstitious practice); a. e.—Pl. מְכַבְּרוֹת. Succ. 13<sup>b</sup> מ' מְכַבְּרוֹת palm-twigs on which there are dates; Y. Bets. IV, 62<sup>c</sup> top. Pes. 56<sup>b</sup> מ' שָׁל מ' the dates hanging on the branches. Y. Peah IV, beg. 18<sup>a</sup> מ' מְרִירָה (leave for the poor) dates on the branches. Y. Maasr. I, 48<sup>d</sup> bot.—[Sabb. 113<sup>b</sup> מְכַבְּרוֹת, v. מְכַבְּרוֹת I, Pi.]—[Ruth R. end מכבדות some ed., read: מְכַבְּרוֹת.]

מַכְבִּיר, v. preced.

מַכְבִּין, Targ. II Sam. XVII, 28, v. מְכַבֵּא.

מַכְבִּישׁ, v. מְכַבֵּשׁ.

מַכְבִּינָה f. ch. (כָּבַן) = h. brooch, buckle. Sabb. 62<sup>a</sup>, expl. מְכַבְּלִיָּא.—Ib. 156<sup>b</sup>, v. הוֹצִיָּא II.

מַכְבִּיר, v. מְכַבֵּר.

מַכְבִּירָה f. (b. h.; מְכַבֵּר; v. מְכַבֵּר) sieve.—Pl. מְכַבְּרוֹת. Gen. R. s. 39; Yalk. ib. 62; Yalk. Neh. 1071; Ruth R. end (not מכבדות).

מַכְבֵּשׁ m. (כָּבַשׁ) clothes-press; screw, vise. Tosef. Sabb. XVI (XVII), 5 כָּלִים ... שֶׁל בְּעָלִי (ed. Zuck. מִים מִים) (ed. Zuck. כָּלִים ... שֶׁל בְּעָלִי, corr. acc.) a domestic clothes-press which has been unscrewed to take out clothes. Sabb. XX, 5 מְחִירִין ו' כ' you may unscrew a domestic clothes-press but not screw it (on the Sabbath). Ib. כֹּוֹבֵסִין (מ') שֶׁל כֹּוֹבֵסִין the washers' clothes-press. Kel. XVI, 7 שֶׁל חֹרֵשׁ מ' the carpenter's vise (for straightening wood), v. מְכַבֵּשׁ. Tosef. ib. B. Bath. I, 8 מְכַבֵּשׁ מ' Ib. 15 שֶׁל שֶׁבַע ו' the leather worker's press on which he stretches the hides. Y. Sabb. XX, end, 17<sup>d</sup>; a. e.

מַכְבִּיר, v. פָּדִי I.

מַכָּה f. (b. h.; מָכָה) wound, plague, stroke, blow. Sabb. 134<sup>b</sup>. Meg. 13<sup>b</sup> (ref. to Esth. III, 1) רְפוּאָה ... אַחֲרֵי שֶׁבָּרָא אֱלֹהִים אַחֲרֵי שֶׁבָּרָא אֱלֹהִים רְפוּאָה ... אַחֲרֵי שֶׁבָּרָא אֱלֹהִים 'after the Lord had prepared the healing of the wound (the means of salvation); a. v. fr.—מַכָּה בְּצוּרָה—Sot. III, 4 מְכָה מ' &c., v. respective determinants. Sot. III, 4 מְכָה מ' פְּרוּשִׁין Y. ed. (Bab. a. Mish. מְכָה) the wound inflicted by the Pharisees, i. e. injury done under the pretext of strict adherence to the letter of the law, or of benevolence; Y. ib. 19<sup>a</sup> מ' פ' הַמַּכָּה הַזֶּה הַזֶּה שֶׁהָיָה נֹתֵן עֲצָה ו' 'the plague of the Pharisees' is he who advises heirs to evade paying aliment to the widow. Ib. נָגַע בָּהּ (collect. pl.) the Pharisean plague has struck her; ib. נָגַע בּוֹ מ' פ' his friends under the pretext of benevolence have deprived him of the benefit of the poor-law; Y. Peah VIII, 21<sup>a</sup> bot.—Sot. 10<sup>b</sup> (play on מַכָּה ו' מְכָה) שֶׁהָיָה מַכָּה חֲמָה ו' his defect was a perfection, for he was born circumcised; [Rashi: 'the place where he was to be wounded'].—Pl. מְכָה. Ex. R. s. 10; a. fr.—Snh. I, 2 בְּשִׁלְשָׁה מ' corporal punishment (lashes, v. מְכָה) must be decreed by a court of three. Ib. 10<sup>a</sup> מ' הַמַּכָּה לְהַשְׁלֵשׁ a number of lashes which is divisible by three (39); a. fr.—Maccoth (Punish-

ments), a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, of the Order of N'zikin.

מַכָּה f. (b. h.; מָכָה) burnt spot on the skin, burn. Neg. IX, 1 כָּל שֶׁהָיָה מִחַמַּת הָאֵשׁ זֶה הָיָה מ' all wounds produced through fire (directly or indirectly) are called 'burns'. Ib. VIII, 7 מְרִירָה הַזֶּה the cicatrization of a burn. Ib. IX, 2; Sifra Thazr., Neg., Par. 4, ch. VII ו' ו' an inflammation and a burn cannot be combined (to make up the minimum size required for uncleanness); a. fr.

\*מַכְבֵּן m. (כָּבַן) a straightening device, vise. Pesik. Zutr., Haaz. (p. 111 ed. Bub.) וְלֹא בִּמְכָבֵן he placed it (the crooked wood) in a vise, and it was not straightened; (Sifré Deut. 308; Yalk. Deut. 942; Yalk. Ez. 362, corrupt versions); cmp. מְכַבֵּשׁ.

מַכְבֵּר, מִכְּ pr. n. Mikhvar, Makhvar, a district of Peraea. [The situation of Machaerus forbids its identification with our w.] Targ. Y. I, II Num. XXXII, 1; ib. XXI, 32 (Y. I מכבר; h. text יעזר). Ib. XXXII, 35 (Y. I מ' חֲרִים II, יעזר ויגבהה מ'; h. text יעזר ויגבהה II, גרמח, 58<sup>a</sup> top ויגדיר מ'; חֲרִים מ' (Bab. ib. 23<sup>b</sup>; Tosef. ib. II (I), 2 חֲרִים מ' Y. Shebi. IX, 38<sup>d</sup> bot; (Tosef. ib. VII, 11 חֲרִים מ' ed. Zuck., v. Var. ib. note).—Tam. III, 8 מ' (Talm. ed. 30<sup>b</sup> עירי Makhvar); Yoma 39<sup>b</sup> חֲרִי מְכָבֵר (Ms. O. מכור; Ms. M. חֲרִים; Ms. M. 2 מכאור).

מַכּוּלִין m. pl. (כָּוֵל, כָּוֵל; comp. פִּרְיָה) curtain, cover. Targ. II Kings XXIII, 7 (Ar. מְכַלִּין).

מַכּוֹן m. (b. h.; כָּוֵן) defined place; plan; residence. Sot. VIII, 3 מְכַוֵּן בֵּיתָּא הַזֶּה הַזֶּה he who rebuilds a house on its old place and plan. Lam. R. introd. (R. Joh. 1) לְמַכּוֹנִי לְמַכּוֹנִי to my original residence (heaven).—Esp. Makhon, name of one of the seven heavens. Hag. 12<sup>b</sup>.

מַכּוֹנָה f. (preced.) a place where animals are kept ready for slaughtering; stall, coop.—Pl. מְכַוֵּנוֹת. Ohol. VIII, 1.—[Y. Sabb. XVII, 16<sup>b</sup> top וּבְמַכּוֹנָה, v. מְכַבֵּא.]

\*מַכּוֹנֵתָא f. (כָּוֵן Pa.) looking out, lurking.—Targ. Jud. V, 11 בֵּיתָּא מְכַוֵּנָה לִישְׁטֵין the place where robbers lie in wait.

מַכְבֵּר, v. מְכַבֵּר.

מַכְבִּירָה, v. מְכַבֵּרָה.

מַכּוֹרָה, v. מְכַבְּרוֹת.

מַכּוֹר, v. מְכַבֵּשׁ.

מַכּוֹרִינִין, v. מְכַבֵּשִׁין.

מַכּוֹשׁ I m. (כָּבַשׁ) hoe, spud; digging with the spud. B. Bath. 54<sup>a</sup> (שֶׁנֶּכַח בָּהּ מ' אֲדָר ו' כִּיּוֹן שֶׁהָיָה בָּהּ מ' אֲדָר ו' as soon as he has inserted the spud once, he has taken possession of the entire field. Ib. מְכַוֵּשׁ בְּלֵבֵר only the place where he dug.—[Y. Ned. IV, beg. 38<sup>c</sup> שֶׁל קִירוֹם מ' נִיבֹשׁ, v. מ'.]

מַכּוֹשׁ II m. (כָּבַשׁ, v. מְכַבֵּשׁ) 1) clapper of a bell. Midr. Till. to Ps. VII, 10 וּמְכַבֵּשׁ שֶׁל ו' like a golden bell whose clapper is made of a jewel.—2) hammer,

*striking with the hammer.* Ab. Zar. 19<sup>b</sup> מ' אחרון מ' the last stroke (driving the nail in).—[Tosef. Mikv. VI (VII), 17 והמכושים, ed. Zuck., read: המכושבים, v. קבש.]

**מכוש** I, **מכושא** ch. same, *hammer*; *knocker*. Lev. R. s. 24 מ' ליה מ' whoever has a hammer (or a *hoe*, v. next w.). Gen. R. s. 44 (ed. Wil. (מ'רשה); Yalk. ib. 77 מכושא, v. קבש. Y. Meg. III, 73<sup>d</sup> bot., v. בבושא.

**מכוש** II ch. = h. מכוש I, *hoe*, *spade*. Lev. R. s. 25 וכו' יטעין מכושיה (Var. in Ar. רטב פסא) shall take up his spade and go out and plant trees.

**מכות** f. (מ'ה) 1) *poverty*. B. Mets. 114<sup>a</sup>; Arakh. 17<sup>b</sup> (ref. to מ'ה, Lev. XXVII, 8) מ' שיהא במקומו וכו' he must have remained in his impoverished condition from the beginning to the end of the proceedings.—2) *humility*. Gen. R. s. 74, end (play on מכות, Ps. LX, 1) מכות והומות humility (of David) and innocence; Yalk. Sam. 147 לומר מכות.

**מכונה** f. (Assyr. *makua*, v. Fränkel Zeitschr. für Assyriol. III, p. 53; Proceed. Soc. for Bibl. Archaeol. 1887, p. 103) a certain kind of *boat*, (*low boat*?). Keth. 69<sup>b</sup> אסקריא מ' (Ta'an. 21<sup>a</sup> רספיננה, v. Rabb. D. S. a. l. note 300), v. אסקריא; [Rashi: *sail*]. B. Bath. 161<sup>b</sup> מ' (צירר) drew a ship in place of his name (Rashb. *mast*); Gitt. 36<sup>a</sup>; 87<sup>b</sup> (Rashi: *sail-yard*).

**מכותי** f. (מ'ת) a *bite*. Koh. R. to VI, 11 [read:] או דא מ', v. מ'קנצי.

**מכחל**, **מכחול** m. (מ'חל) *staff used for painting the eye*. Kel. XIII, 2 מ' שניטל חכה a painting staff the spoon-shaped side of which is broken off; Tosef. ib. B. Mets. III, 5, v. זכר. Snh. 68<sup>a</sup> כמ' בשפופרת; Cant. R. to I, 3, v. זכר. B. Mets. 91<sup>a</sup> כמ' בשפופרת as the painting stick is inserted in the tube; Macc. 7<sup>a</sup>; a. e.

**מכחלה** f. ch. same. B. Kam. 117<sup>a</sup> m. (מ'חלה) Ar. (ed. לרא... ) they lifted his eyelids with a silver stick.—Pl. מ'חלי. Gitt. 69<sup>a</sup> מ' חלה three staff-fuls of paint.

**מכא**, **מכא** (v. מ'ה) to *decline*, *bend*. Targ. Jud. V, 4; a. e. (v. מ'ה).

**מכא** to *lower*. Gen. R. s. 17, beg. א'מכא לאפה she lowered her face (looked down sulkily); Lev. R. s. 34 אמכא על (corr. acc.).

**מכא** to *be bent down*, *depressed*. Targ. Ps. XXXVIII, 9 א'מכא (ed. Wil. א'מכא; h. text מ'כתי). Ib. Cvi, 48. Targ. Job XXIV, 24 (Ms. א'מכא).

**מכא** m., **מכא**, **מכא** f. (preced.) 1) *bent*, *cowed*, *timid*. Lev. R. s. 18 [read:] מ' ימא דא מ' חל מ' Ar. (ed. מ'כא) an animal coming on land from the water is timid, coming out of the forest, it is not; Cant. R. to III, 4 (corr. acc.).—2) *low*.—Pl. מ'כא. Gen. R. s. 32 מ' חל מ' if it is one of the low mounts; (Cant. R. to IV, 4 מ'כא, v. next w.).

**מכא**, **מכא** m., **מכא**, **מכא** f. (מ'ה) 1) *low*;

*lowly*, *humble*. Targ. Lev. XIII, 20, sq.—Targ. Prov. XVIII, 14 (ed. Wil. מ'כא). Ib. XVII, 27; a. fr.—Pl. מ'כא. Targ. Is. LVII, 15. Targ. Job V, 11; a. fr.—Cant. R. to IV, 4, v. preced. [—2) *bolster*, *cushion*, v. מ'כא.]

**מכא** f. (preced.) 1) *lowliness*, *humility*. Targ. Koh. X, 6; a. e.—2) *languor*. Ib. 18 מ'כא הפקידה languor in the observance of the law (h. text דים).

**מכא**, v. מ'כא.

**מכא**, **מכא** f. (מ'ה) 1) *measure of capacity*; trans. (v. מ'ה) *retribution*, *dealing out*. Targ. O. Deut. XXV, 14. Targ. I Chr. XXIII, 29; a. fr.—Targ. Job IX, 22 מ' הוה הוה מ'—Pl. מ'כא, מ'כא, מ'כא. Targ. Y. Deut. I. c. Targ. O. Lev. XIX, 36 (Y. מ'כא, read: מ'כא... ). Y. B. Bath. V, end, 15<sup>b</sup> מ' הוה מ' הוה punish- ed for false measures.—2) *a vessel used in connection with the show-bread* in the Temple.—Pl. מ'כא. Targ. Ex. XXV, 29 (h. text מ'כא); a. e.—3) (comp. מ'ה) *a collection of rules of interpretation, treatise*. Gitt. 44<sup>a</sup> מ'כא read it up in thy collection (Boraitha). Pes. 48<sup>a</sup> מ'כא and his reply is recorded in another collection.—Y. Ab. Zar. IV, 44<sup>b</sup> מ'כא R. Y. produced the M'khilta (v. infra; v. Mekh. Mishp. s. 20, ed. Weiss, p. 107, note 100).—Pl. מ'כא. Lev. R. s. 3, beg. מ'כא he likes to be called a man mastering many Mekhiltas; Koh. R. to IV, 6 מ'כא (some ed. מ'כא), מ'כא, v. מ'כא II).—Esp. *M'khilta*, or *M. d'be R. Yishmael*, a *Halakhic and Midrashic book* on Exodus from ch. XII, to XXXV.

**מכא**, v. מ'כא.

**מכא**, Pirké d'R. El. ch. XXXVIII, read מ'כא, v. מ'כא.

**מכא** f. (מ'כא) *sale*. R. Hash. 26<sup>b</sup>; Sot. 13<sup>a</sup>, v. מ'כא. I. Y. Kidd. I, 59<sup>a</sup> מ'כא we draw an analogy between the expressions מכא (Deut. XV, 12 a. Ex. XXI, 7). Ib. bot. שביעית מ'כא the seventh year counted from the date of sale, opp. מ'כא the Sabbatical year. B. Kam. 68<sup>a</sup> מ'כא the sale which cannot be reconsidered; a. fr.—Y. Maas. Sh. III, beg. 54<sup>a</sup> מ'כא its sale is permitted in a special Biblical passage (Deut. XIV, 24, sq.).

**מכא** m. pl. (μάχα) *knives, daggers*. Tanh. Vayhi 9 (play on מ'כא, Gen. XLIX, 5) מ'כא, מ'כא it is Greek, in which swords are called *machaerin*. Gen. R. s. 99 מ'כא מ'כא; Pirké d'R. El. ch. XXXVIII מ'כא שדודים קוראים לחרב (read: מ'כא). Gen. R. s. 88 מ'כא (combine into one word: *συνδομάχαιρα*, v. S. compounds of *συνδο*) they put short daggers in to their shoes. Lev. R. s. 33, beg. מ'כא (corr. acc.), v. מ'כא.

**מכא**, v. מ'כא.

**מכא**, v. מ'כא.

**מכא** (v. מ'ה) *Hif. מ'כא to bend, lower*. Tosef. Naz. IV, 7 מ'כא I bent my head.

**מכא**, v. מ'כא. 296 מ'כא, v. מ'כא. *Nithpa*, v. מ'כא.

**מָכַן** ch. same, to lower, level; to humiliate. Targ. Y. Ex. XII, 37 לְמִיָּכָן וְכ' to level mountains. Targ. Ps. XXXV, 15 (h. text נָכַס).—*Part. pass.*: מְכֻנֵּן, pl. מְכֻנֵּינִי laid under, bolstered. Targ. Ez. XXIII, 41, v. next w.

*Pa.* מָכַן same. Targ. Y. Num. XIV, 14. Targ. Prov. XXII, 22.—Targ. Lam. III, 34. Targ. Ps. CXLVII, 6 [read:] מְכֻנֵּן, v. מְכֻנֵּן; a. e.—Yoma 84<sup>b</sup> מְכֻנֵּן מְכֻנֵּן Rashi a. Ms. O. (ed. מְכֻנֵּן, v. Rabb. D. S. a. l. note 9; Ms. L. מְכֻנֵּן, v. סְכֻנֵּן) he subdues the flame (and produces a coal fire which can be utilized).

*Ithpa.* מְכַנֵּן to be humbled, cast down. Targ. Ps. XLII, 6; a. e.

**מְכַנֵּן** m. (preced.; cmp. מוֹנֵן) bolster, cushion. Targ. Ez. XXIII, 41 מְכַנֵּן מְכַנֵּן מְכַנֵּן ed. Lag. (ed. only מְכַנֵּן מְכַנֵּן, corr. acc.) bolstered with cushions of honor. Targ. II Sam. XVII, 28 ed. Lag. (ed. מְכַנֵּן, corr. acc.; h. text מְשַׁכֵּב). Targ. Am. VI, 7 ed. Lag. (ed. מְכַנֵּן).

**מְכַנֵּן**, v. מְכַנֵּן.

**מְכַלֵּן** m. (נָכַל) fraud, adulteration. Mekh. Mishp. s. 13, v. נָכַל.

**מְכַלֵּן**, v. מְכַלֵּן.

**מְכַלֵּן**, v. מְכַלֵּן.

**מְכַלֵּן** m. (פָּלָה) perfection.—*Pl.* מְכַלֵּן מְכַלֵּן; מ' זָהָב (vessels) made of pure gold. Men. 29<sup>a</sup> (expl. מ' זָהָב, II Chr. IV, 21) מְכַלֵּן לְכָל זָהָב וְכ' it used up all the locked up gold of Solomon.

**מְכַלֵּן** m. (פָּלָה) Destroyer, name of an angel of judgment. Deut. R. s. 3, v. מְכַלֵּן.

**מְכַלֵּן**, v. מְכַלֵּן.

**מְכַלֵּן**, v. מְכַלֵּן.

**מְכַלֵּן**, Cant. R. to II, 15, v. בְּלִטְוֹרָא.

**מְכַלֵּן** pr. n. pl. (כָּלֵל) Makhlatia (Crown). Targ. Y. Num. XXXII, 3; 34 (h. text מְכַלֵּן מְכַלֵּן). Ib. 35 מְכַלֵּן (Y. II. מ' מ' h. text מְכַלֵּן).

**מְכַלֵּן**, v. מְכַלֵּן.

**מְכַלֵּן**, Yalk. Dan. 1061 some ed., v. מְכַלֵּן.

**מְכַלֵּן**, pl. מְכַלֵּן, v. next w.

**מְכַמְמֵן** f. (b. h.; כָּמַר to hide) trap, small fisher's net, contrad. to מְכַמְמֵן. Y. Pes. IV, 30<sup>d</sup> top; Y. M. Kat. II, end, 81<sup>b</sup> מְכַמְמֵן מְכַמְמֵן one may fish with the small net. Y. Yeb. XVI, 15<sup>d</sup> top (prob. to be read: רֹחַ... pl.), v. מְכַמְמֵן.—*Pl.* מְכַמְמֵן, מְכַמְמֵן, מְכַמְמֵן. Tosef. Bets. III, 1; Y. ib. 62<sup>a</sup> top. Yeb. 121<sup>a</sup> מְכַמְמֵן; Tosef. ib. XIV, 6 מְכַמְמֵן (Var. מְכַמְמֵן, read מְכַמְמֵן, fr. מְכַמְמֵן). Kel. XXIII, 5. Makhsh. V, 7. Pirké d'R. El. ch. LI מְכַמְמֵן מְכַמְמֵן נֶאֱחָזִין נֶאֱחָזִין in the nets laid for them; a. e.

**מְכַמְמֵן** (v. מְכַמְמֵן) to crush.

*Nithpalp.* מְכַמְמֵן to be crushed. Snh. 101<sup>b</sup> (Ar. ed. pr. מְכַמְמֵן); cmp. מְכַמְמֵן.

**מְכַמְמֵן**, v. next w.

**מְכַמְמֵן** pr. n. pl. (b. h. מְכַמְמֵן) Mikhmas in Benjamin. Men. VIII, 1 (Bab. ed. 83<sup>b</sup> מְכַמְמֵן, corr. acc.; v. Rabb. D. S. a. l.); Tosef. ib. IX, 2 מְכַמְמֵן ed. Zuck. (Var. מְכַמְמֵן).

**מְכַמְמֵן**, v. מְכַמְמֵן.

**מְכַמְמֵן** m. (b. h., v. מְכַמְמֵן) trap, net. B. Kam. 117<sup>a</sup>.—[מְכַמְמֵן, Esth. R. to VI, 10 ed. Wil., read מְכַמְמֵן.]

**מְכַמְמֵן**, v. מְכַמְמֵן.

**מְכַמְמֵן** f. constr. (compound of מְכַמְמֵן, a. e. מְכַמְמֵן; cmp. מְכַמְמֵן) of those like. Targ. Ps. LXXIII, 15 ed. Lag., v. מְכַמְמֵן.

**מְכַמְמֵן**, v. מְכַמְמֵן.

**מְכַמְמֵן**, v. מְכַמְמֵן.

**מְכַמְמֵן**, v. מְכַמְמֵן.

**מְכַמְמֵן**, Men. 83<sup>b</sup>, v. מְכַמְמֵן.—[Gen. R. s. 31 מְכַמְמֵן, some ed., v. next w.].

**מְכַנֵּס** m. (כָּנַס) 1) storing up, laid-in stock. Y. Kil. II, beg. 27<sup>c</sup> מ' דֶּרֶךְ in the way of storing up (for home consumption). Gen. R. s. 31 מְכַנֵּס רֹב, v. מְכַנֵּס. Y. Dem. III, 22<sup>c</sup> top מְכַנֵּס מִיִּשְׂרָאֵל רֹב the larger portion of his storage comes from Jews.—2) מְכַנֵּס בֵּית מ' the lower side of the shovel, v. מְכַנֵּס. Y. B. Mets. IX, beg. 12<sup>a</sup>.

**מְכַנֵּסִים** m. du. (כָּנַס) [clothes of retirement,] undergarment, drawers. Yoma VII, 5. Ib. 23<sup>b</sup> מ' מְכַנֵּסִים יֵרָא דְּבִר קִדְּמָא לֹא מְכַנֵּסִים that there must be no garment put on before (under) the drawers; a. fr.

**מְכַנֵּסִין** ch. same. Targ. O. Lev. VI, 3; a. e.

**מְכַנֵּסִין** f. (כָּנַס) gathering in. B. Mets. 21<sup>a</sup> מ' דְּבִר מְכַנֵּסִין the season of storing up the grains from the threshing floor; ib. מ' דְּבִיר מְכַנֵּסִין (corr. acc.). [Ar. s. v. כָּנַס, reads מְכַנֵּסִין, and explains: the sweepings of the threshing floor.]

**מְכַסֵּן** (denom. of next w.) to pay toll on. Midr. Till. to Ps. OXVIII, 20 מְכַסֵּן אֵם אֵין מְכַסֵּן כָּל וְכ' unless thou payest the toll on all thy goods, thou wilt have nothing left.—V. מְכַסֵּן.

**מְכַסֵּן** m. (b. h.; כָּסַס) [marking off, counting,] toll, tax. Succ. 36<sup>a</sup> מ' דְּבִר הַמִּיתָב הַבַּיִת הַזֶּה הַמִּיתָב הַבַּיִת הַזֶּה the custom-house. Sabb. 33<sup>b</sup>; Ab. Zar. 2<sup>b</sup> מ' דְּבִר בָּרִים מְכַסֵּן you put up bridges in order to raise toll on them. Ib. 13<sup>a</sup> מ' דְּבִר לֹא אֶת הַמִּיתָב לִי to him shall the toll be remitted. Tanh. Lekh 5 מְכַסֵּן שֶׁל חֲמֵן 5 collect the duty as if it were wheat; a. fr.—*Pl.* מְכַסֵּן. Ab. d'R. N. ch. XXVIII.

**מִכְסָא** **מִיָּב**, ch. same. Gen. R. s. 40 לִמְ לָמָּה when he arrived at the custom-house. Ib. 40 בְּמָה they pay toll. Ab. Zar. 4<sup>a</sup> וְכִי לִיהָם they released him from taxes for thirteen years. [מִכְסָא, infin. of כָּסַף, v. גָּסַן.—Pl. מִכְסִי בִּי מִן Custom House, name of a place. Keth. 112<sup>a</sup> top; Yeb. 45<sup>a</sup>; Gitt. 46<sup>b</sup>; v. כִּפְזָא II.]

**מִכְסָא**, v. מִכְסָא.

**מִכְסָאִי**, v. מִכְסָא.

**מִכְסָא** m. (b. h.; מִכְסָא II) 1) *tent-cover*. Sabb. 28<sup>a</sup>; a. e.—Pl. מִכְסָאִי. Ib. Num. R. s. 12, end; a. e.—2) (v. Lev. III, 3) *the cover of the inwards, peritoneum*. Y. Hor. I, 46<sup>a</sup> top מִן וְשֶׁל (not וְלִי) and the fat of the peritoneum.

\***מִכְסָאִי**, **מִכְסָאִי** m. pl. (בִּסְרִי, comp. Arab. *kasar* and denom.) *division, settlement* of shares (comp. מִכְסָא). Y. lamd. to Num. XXIII, 10, quot. in Ar. שְׁלֹךְ וְחֶשֶׁשׁ, וְכִי when thou (Balaam) takest thy share and makest a settlement, thou shalt agree with (or thank) me. [Ar. refers to אֶבְסָרָה.]

**מִכְסָא**, Y. Sabb. VI, end, 8<sup>d</sup> לָמָּה קָרִיב, read: לְמִכְסָא, v. מִכְסָא.

**מִכְסָאִי**, Mekh. Yithro, Amal., s. 2 end, read: מִכְסָאִי m. pl. (μαγιστρων) *magistrate's assistants*.

**מִכְסָאִי**, v. מִכְסָאִי.

**מִכְסָא** (denom. of next w.) to *chastise*. [Targ. Ps. XCIV, 12, מִכְסָאִי, Var. ed. Lag., read: מִכְסָא, v. גָּסַן.]

*Ihpa*, to be chastised. Targ. Job XXXIII, 19.

**מִכְסָא** m. (כָּסַן) *chastiser*.—Pl. מִכְסָאִי. Targ. Prov. XXIV, 25 (ed. Lag. מאכסני, Ms. מאכסני).

**מִכְסָאִי** f. (preced.) *chastisement, rebuke*. Targ. Ps. L, 17. Ib. XXXIX, 12 (some ed. מִכְסָא, corr. acc.); a. e.—Pl. מִכְסָאִי (v. next w.). Ib. XXXVIII, 15. Targ. Job XXIII, 4 מִכְסָאִי ed. Lag. (corr. מִכְסָאִי or מִכְסָאִי; oth. ed. sing.).

**מִכְסָאִי** same. Targ. Job XXXI, 23 מִכְסָאִי Ms. (ed. Lag. מִכְסָאִי; ed. Wil. מִכְסָאִי).

**מִכְסָא**, Y. Succ. II, end, 53<sup>b</sup>, read: מִכְסָא.

**מִכְסָא** f. (b. h.; כָּפַל) *doubling, coupling*. Erub. 53<sup>a</sup> מִן that is the reason why it is called 'double cave'. Ib. 53<sup>a</sup> מִן why is it called &c.—Gen. R. s. 98 שְׁמֵעַ יִשְׂרָאֵל hear, oh Israel, our father of the double cave!; a. e.

**מִכְסָא** (b. h.; comp. פָּדָה) to *sell*. Sifrē Deut. 169 (ref. to Deut. XVIII, 8) מִהּ מִהּ קָרִיב וְכִי what have the fathers sold to one another? (Answ. the weekly turns); Succ. 56<sup>a</sup>; Y. ib. V, end, 55<sup>d</sup>. B. Bath. 64<sup>b</sup>, a. fr. מִכְסָאִי מִכְסָאִי the seller is presumed to sell liberally, i. e. to sell all except that which is specified as excluded; מִן בְּעִינֵי רֵעֵה מִן he sells only that which is specified as sold. Ib. IV, 1 וְכִי if one sells . . . , he has not implicitly sold &c. Sot. III, 8 וְכִי אִין רֵאשָׁה מִכְסָאִי וְכִי a woman cannot sell her

daughter; a. v. fr.—Part. pass. מִכְסָא; f. מִכְסָא; pl. מִכְסָאִי, he is sold (the sale is valid). Tosef. Ab. Zar. III (IV), 18 מִן he is sold (the sale is valid). B. Bath. IV, 3. Tosef. B. Kam. VII, 8 וְכִי חֲבִירֵהוּ חֲבִירֵהוּ wine casks which have been sold to the shopkeeper (awaiting delivery); a. v. fr.

*Nif.* מִכְסָא to be sold. Sot. I. c. מִכְסָא . . . נִפְּרָה a man can be sold for his theft, but a woman cannot &c. Mekh. Mishp. s. 2; a. fr.

\***מִכְסָא**, *Ihpa*, *אֶחָדָא* (denom. of מִכְסָא) to be made acquainted. Targ. Prov. XIX, 14 Var. ed. Lag. (ed. מִכְסָא, v. מִכְסָא).

**מִכְסָא** m. (b. h.; מִכְסָא) *sale*. Kidd. 6<sup>b</sup> לֹא קָנָה בְּמִן if the transaction is a sale (of land), he has not acquired possession (by delivering the purchasing money as a loan). Ib. 47<sup>a</sup> וְכִי וְכִי and they agree in the case of a sale. Keth. XI, 4 מִכְסָא בָּטֵל her sale is invalid; a. fr.—V. מִכְסָא.

**מִכְסָא** m. (b. h.; נִכְרִי) *acquaintance, friend*. Y. Gitt. III, 45<sup>a</sup> מִכְסָא לְכִי וְכִי has the poor man a friend? i. e., is he who separates the poor man's tithes permitted to reserve them for a certain person?—Pl. מִכְסָא, constr. מִכְסָא. Ib. בְּמִן the Mishnah speaks of friends of priests or Levites (to whom the owner is in the habit of giving the priestly shares); Bab. ib. 30<sup>a</sup>. Ib. בְּמִן לֹא קָרִיב (sub. כְּרוּנָה) the Mishnah does not distinctly speak of friends. Hull. 133<sup>a</sup>; a. fr.

**מִכְסָא** ch. same. Targ. II Kings XII, 6.—Pl. מִכְסָאִי. Ib. 8.

**מִכְסָאִי** f. pl. 1) (מִכְסָא) *sales, transf. m.* (comp. מִכְסָאִי) *seller*. Gen. R. s. 98 (ref. to Gen. XLIX, 6 מִכְסָאִי) for whom are those weapons fit? לְמִכְסָאִי לְמִכְסָאִי to their seller, to Esau who sold the birth-right (to their father).—2) (מִכְסָאִי, fr. מִכְסָא, comp. מִכְסָא) *friendship, neighborhood, neighbors*. Tanh. Vayhi 9; Gen. R. s. 99 (ref. to Gen. I. c.) מִכְסָאִי מִכְסָאִי and some say *m'kherothem*, means their neighborhoods (ed. Wil.: and some say, read it *m'khorothem*) as we read (Ez. XVI, 3) &c.—V. מִכְסָאִי.

**מִכְסָאִי**, Y. Hall. I, 58<sup>a</sup> top מִן עֵיסָה (ed. Krot. מִכְסָאִי) prob. to be read מִכְסָאִי, the dough prepared by sellers (intended to be used as leaven).

**מִכְסָאִי** m. (b. h.; כָּפַל) *hindrance*. Succ. 52<sup>a</sup> יִשְׁעִיָּהוּ Isaiiah called the evil inclination 'hindrance' (Is. LVII, 14).

**מִכְשִׁיר** m., pl. מִכְשִׁירִין 1) *preparatory means, preliminary acts*. Meg. 7<sup>b</sup> נֶפֶשׁ אוֹכֵל מִכְשִׁירִין acts preliminary to the preparation of food (as grinding the slaughtering knife &c.). Ib. מִכְשִׁירִין וְכִי וְכִי it says (Ex. XII, 16) 'that' (alone may be done), but not its preliminaries. Ib. מִכְשִׁירִין מִן שֶׁאִשְׁפֹּר וְכִי acts which might have been done a day before. Erub. 102<sup>b</sup>, sq. מִכְשִׁירִין requirements of a religious act (to be performed on the Sabbath, v. הִתְחַלֵּת). Sabb. 136<sup>a</sup> מִכְשִׁירִין requirements for circumcision. Tosef. Pes. V, 1; Y. Sabb. XIX, 17<sup>a</sup> top; a. fr.—2) *Makhsirin* (things which make an object fit for levitical uncleanness), name of a

**מִלֵּא** I m. (מִלְאָה) *store, goods, merchandise*. Pes. 31<sup>b</sup>

and the goods (in the store) belong to gentiles. Tosef. ib. I (II), 17 if the goods belong to an Israelite. Pes. 53<sup>b</sup> one who throws the profits of merchandise into the purse of scholars, i. e., gives scholars an opportunity of gaining a livelihood.—Sabb. 56<sup>a</sup> they (the sons of Samuel) forced goods on private people (abused their station by making people their mercantile agents or their customers); Tosef. Sot. XIV, 6; ib. 5; a. e.

**מלא II** m. *husk, glume*, v. מלע.

**מלא\*** m. ch. (מלר) *helve of an axe*. Y. Bets. II, 61<sup>c</sup> top, quot. in Hiddushé Meiri, v. מלירי.

**מלאן** m. (b. h.; לקא to work, cmp. לקא messenger, esp. angel. Gen. R. s. 50 one angel never performs two missions. Snh. 96<sup>a</sup> the name of the angel that came to Abraham was Night. Gen. R. s. 9 angel of life. Ib., a. fr. המור (abbrev. מה"מ) angel of death; a. v. fr.—Pl. מלאכים. Ib. s. 50 nor do two angels go on one mission. Ib. they appeared to him as angels. Ib. after they have done their mission, the text calls them messengers. Y. R. Hash. I, 56<sup>d</sup> bot. the names of the angels, too, came (to Palestine) with them (the exiles) from Babylonia; Gen. R. s. 48.—מלאכי (ה)שרה (abbrev. מה"ש) the ministering angels. Sabb. 55<sup>b</sup> the teacher who said (ib. top) that the angels asked the Lord &c. Ned. 20<sup>a</sup> four things did the ministering angels tell me; ib. <sup>b</sup>מאן מה רבנן 'the ministering angels' means teachers; ministering angels in the true sense.—Tosef. Sabb. XVII (XVIII), 3 messengers of hindrance, opp. to מה"ש.—Y. Shebu. VI, 37<sup>a</sup> bot., a. fr. מלאכי, v. חפלה. Hag. 5<sup>b</sup>, a. fr. מלאכי (ה)שלוש the angels of peace; a. v. fr.

**מלאכא, מלאן** ch. same. Targ. Y. I Ex. IV, 25; a. fr.—Pl. מלאכין, מלאכין. Targ. Gen. XIX, 1; a. fr.—B. Bath. 75<sup>a</sup> two angels in heaven, Michael and Gabriel, differ. Ib. he saw ministering angels sitting &c. Koh. R. to IX, 11 (ref. to Ps. LXVIII, 13) even the chiefs of the angels, Michael and Gabriel, were afraid of Moses. Taan. 24<sup>b</sup>, v. מלאך; a. fr.

**מלאכת, מלאכה** f. (b. h.; preced.) *work, trade, vocation; task*. Ab. I, 10 love trade, opp. to רבנות, office. Ned. 49<sup>b</sup>, v. גרול. Ber. 17<sup>a</sup> my work (study) is done in town, and his in the field &c., v. גר. Ab. II, 14 thy employer (the Lord). Ib. 15 the day (life) is short, and the task great. Ab. d'R. N. ch. XI and they made him work on the Sabbath. Sabb. VII, 1<sup>a</sup>, v. אב; a. v. fr.—Pl. מלאכות. Ib. he did several (forbidden) labors on several successive Sabbaths. Ib. 2, v. אב; a. v. fr.

**מלאכות** f. (b. h.; denom. of מלאך) *messenger's func-*

*tion, angeldom*. Gen. R. s. 50; Yalk. ib. 84 they put on the appearance of angels.

**מלאכי** (b. h.) pr. n. m. *Malachi*, the prophet. Meg. 15<sup>a</sup> זה מדרכי מ' M. means Mordecai, וי' and why is he called M. (minister)? Because he was vice-roy. Ib. the prophet's real name was M. Ib. כנביאור. Sabb. 113<sup>a</sup> וי' שבת כמבושך של מ' the prophetic book of M.—Ex. R. s. 28; a. e.

**מלאכת**, v. מלאכה.

**מלאתא** f. ch.=h. מליאה, (the priestly gift from) the fruits laid in store. Targ. O. Num. XVIII, 27 ed. Berl. (oth. ed. מלאתא; Ms. I מליאה II מלייאה; Y. חמרא ומלייאה).

**מלבוש** m. (b. h. לבש) *dress, cover*. Shek. V, 1 על המ' לבש. Hif.—Deut. R. s. 7, end מלבושו its dress (shell), v. מלבוש. Sabb. 113<sup>a</sup> וי' שבת כמבושך של מ' that thy Sabbath dress be not the same as thy weekday dress.

**מלבין**, v. מלבן.

**מלביניק, מלביניק** m. pl. (a corrupt. of mala pumica) *pome-granates*. Y. Sabb. VI, 8<sup>a</sup> bot.; Y. Yeb. XII, 12<sup>d</sup> top, v. אגור.

**מלבינתא**, v. מלבינתא.

**מלביש**, v. לבש.

**מלבין, מלבן** m. (b. h.; לבן I, v. לבנה) 1) *press, frame, mould*. Sot. 11<sup>a</sup> (ref. to Ex. I, 11) they brought a brick mould and suspended it from Pharaoh's neck; Ex. R. s. 1, Zeb. 54<sup>a</sup> וי' שורא שלשים מ' a frame of thirty-two by thirty-two cubits (which was filled with stones, cement &c.). Y. Sabb. XII, beg. 13<sup>c</sup> וי' כנוטל like taking a frame and putting it over the piled up bricks (which cannot be called building). Tosef. ib. XIII (XIV), 15 מ' the frame (bottom) of a bedstead. Tosef. Erub. XI (VIII), 17 מ' של ספקריא a window frame. Tosef. B. Bath. II, 14 מ' או צורה וי' a window frame or the shape of a door; B. Bath. III, 6. Tosef. Kel. B. Mets. V, 9 מ' להדור a bedstead bottom intended to be moved from one bed to another, opp. intended for one particular bed. Tosef. Ohol. XIII, 5 [read:] וי' מ' שורא מלובש וי' the frame of a large saw. Neg. XIII, 3 מ' הכברי וי' a casing to protect that portion of the beam which rests on the wall.—Gen. R. s. 38; Yalk. Prov. 961 (ref. to Prov. XXVII, 22) מ' כזה שורא like one undertaking to crush barley in a frame; a. fr.—Pl. מלביני, מלביני. Neg. l. c. B. Bath. 69<sup>a</sup> מ' של פתחים door frames; מ' של חלונות sockets for the legs of a bedstead. Kel. XVIII, 3 מ' לרי stands for the musical instruments of the Levites; Tosef. ib. B. Mets. V, 9 מ' לרי ed. Zuck. (corr. acc.); a. e.—2) (from its shape) a small garden-bed, a plot (of three hand-breadths in width).—Pl. as ab. Peah III, 1. Ib. 4 מ' הבצלים plots of onions between vegetables. Ib. VII, 2 מ' שורא ג' three rows at a distance of two mal-

*benim* (six hand-breadths) from one another; Tosef. ib. III, 10. Ter. IV, 8 (sub. רבלי figs pressed in quadrangular moulds, opp. עגולים).

**מִלְבָּנָא** ch. same, *a quadrangular piece*. B. Mets. 116<sup>b</sup> ארבע ריזות a wide piece of cemented bricks of a fallen wall (Ms. F. ריזות a brick wider than the usual size, v. Rashi a. l.).

**\*מִלְבִּינָא, מִלְבִּינָא** f. (preced. wds.) *quadrangular frame*. Targ. Y. Num. XXXIII, 20 [prob. to be read:] מִלְבִּינָא דבינין (*pl.*) building moulds.

**מִלְבִּשְׁתָּא**, v. רִבְשְׁתָּא.

**מִלַּג** (emp. Syr. מלג, P. Sm. 2131) *to pluck, to strip* (of hair, feathers &c.). Tosef. Bets. III, 19 מלגין את רובך you may cleanse the head and legs of an animal (by scalding).

**מִלַּח** ch. same, *to pluck* (emp. Pesh. Deut. XXIII, 26). Gen. R. s. 45, beg. (expl. מלוג מלוג Ar. whatever thou pluckest, is plucked; (ed. מלוג מלוג כמה דרומא מלוג מלוג as you say, 'pluck, pluck'); Y. Yeb. VII, 8<sup>a</sup> bot. כמה דאחא אמר מלוג מלוג (corr. acc.)).

**מִלְגָּז** m. (transpos. of מלג) *pitch-fork; the cook's fork*. Sabb. XVII, 2 (122<sup>b</sup>; Mish. a. Ms. M. מזלג); Y. ib. 16<sup>b</sup> top לקמן the kitchen fork to place food for a child upon it. Tosef. ib. X (XI), 7; Sifra Vayikra, Hobah, ch. IX, Par. 7, a. e., v. גִּלְגִּי.

**מִלָּה** f. (b. h.; מלל III) *word*. Lev. R. s. 16 (prov.) מלל where a word is worth a Sela, silence is worth two; Meg. 18<sup>a</sup> (v. Rabb. D. S. a. l. note 1). —Pl. מללין, מלל. Cant. R. to IV, 4, v. קצב; a. e. —Ch. מלל, v. מרלל.

**מִלְ'ה**, Y. Naz. II, 51<sup>d</sup> bot., v. דל'ה.

**מִלְחָמָא**, v. לְחָמָא.

**מִלָּא, מִלָּא** m. (b. h.; מלל) *fulness, contents*. Mikv. III, 1, sq. עד שירצא ממנו מלואו ועד a quantity equal to its original contents and something besides have run off. Y. Succ. I, 51<sup>d</sup> top אכסדרה שנפרצה במלואה וכ' an *exedra* which is (on one side) entirely open towards the public road. Ib. bot. כמלואו של דלי as far as the bucket is let down into the water (for filling it). Hull. II, 3 אם ארבע ריזות if the slaughtering knife has the length of the width of the neck. Kidd. 33<sup>a</sup> ערניו מ' as far as his eye can reach. Sabb. 30<sup>a</sup>, a. e. כמה נימא כמ' as much as a hair's breadth. Sifré Num. 160 (expl. אבן יד, Num. XXXV, 17) אם מ' as large as the grasp of the hand; a. fr. —[Tosef. Ohol. XVII, 3 טימיה מ', v. לְחָמָא.]

**מִלָּא, מִלָּא** ch. same. Targ. Y. Num. XXXV, 17. Targ. O. Deut. XXXIII, 16 (Y. מלל, v. מלל II); a. e. —Ab. Zar. 29<sup>a</sup> חמש אצבעותיה מ' as much as one can pinch with five fingers; וכ' מ' אצבעיה . . . ומ' as much as one can pinch with thumb and little finger; a. e.

**מִלְוָא, מִלְוָא** m. same, *full capacity*. Gitt. 70<sup>a</sup> מִלְוָא

(Ar. מלואה, v. פֶּסֶס 2. Ohol. XIV, 2 מלואה; Tosef. ib. XIV, 7 מלואה the full extent of the hole which the carpenter's borer is capable of making, opp. מלואה כל שרוא, v. מלואה. Ib. 4, a. e. —Pl. מלואים, מל' (b. h.) [*filling one's hands*], *investment, inauguration*. Lev. R. s. 11, a. fr. שבעת ימי מלואה the seven days of the inauguration of the priests (Lev. VIII). Y. Yoma I, 38<sup>b</sup> bot. מל' מה דר' of what nature were the sacrifices at the inauguration?; a. e. —*Milluim*, name of the first division of Sifra Sh'mini.

**מִלְוָג** m. (מלג, v. מלג) [*plucking*], *usufruct*. —עבדי מ' a wife's estate of which the husband has the fruition without responsibility for loss or deterioration, contrad. to עבדי מלוג, v. פֶּרֶץ. Yeb. VII, 1; Tosef. ib. IX, 1. Keth. 79<sup>b</sup> מלוג a domestic animal belonging to the wife &c. —Gen. R. s. 45 הרהר מ' הרהר מ' Hagar was a handmaid of Sarah whom Abraham had to support but could not sell; a. fr.

**\*מִלְוָנָא** m. ch. (v. מלג) *a hairless skin, bag*. —דשנרי a bag containing documents. Keth. 85<sup>a</sup>. B. Bath. 151<sup>a</sup>.

**מִלְוָנָא, מִלְוָנָא** c. (μύλαγμα) *any emollient, plaster, poultice*. Sifra B'har ch. I (ref. to Lev. XXV, 6) מלוג but not to use (the fruits of the Sabbathical year) for a poultice; Succ. 40<sup>b</sup>; B. Kam. 102<sup>a</sup>. Tosef. Dem. I, 25 קמח לעשות מ' flour to make poultices; a. fr. —Trnsf. *a soothing remedy*. Sabb. 119<sup>b</sup> מ' hot water after the exit of the Sabbath is soothing. Deut. R. s. 8 למכה מ' the Law is an emollient for every wound; Midr. Till. to Ps. XIX מלל מ' soothing for the heart; Yalk. Ps. 675; Lev. R. s. 12 מוליג, מוליג (corr. acc.)

**מִלְוָנָא** m. of *M'loga* (supposed to be a Babylonian place), מ' name of a particular *Kab* measure. Pes. 48<sup>a</sup> קב מ' (Ar. a. Ms. M. 2 מלוגא of *Magla*, v. Rabb. D. S. a. l. note 100). Ib. מלוגא קב (Ms. M. 2 a. oth. אה . . .).

**מִלְוָה** m. *creditor*, v. לָוֶה.

**מִלְוָה** f. (לָוֶה) *loan, debt*. Keth. IX, 2 ודיה לו פקדון או a loan is made to be spent (opp. to trust). Kidd. 6<sup>b</sup>, a. e. וכ' if one betroths a woman to himself by remitting her indebtedness to him, she is not betrothed (there being no consideration offered to her at the time); וכ' בהנאה מ' offering as a consideration the benefit of the loan (by extension). Ib. 47<sup>b</sup>, a. fr. על פה a verbal loan, בשטר מ' against a note. Ib. 46<sup>a</sup>, a. e. if one betroths a woman with remittance of a loan and the offer of a P'rutah besides. —Bekh. 48<sup>a</sup>; a. e. החוביה בחורה מ' an obligation arising from a Biblical law, e.g. the duty of redeeming the first-born; a. fr.

**מִלְוִיָּה** f. (לָוֶה) *funeral escort, wailing ceremonies*. Midr. Till. to Ps. CIV, 26 (play on לָוֶה, ib.) זה מלוי זה מ' this (the reward of the hereafter) does him more good than that funeral service (with its eulogies, Koh. XII, 5; ed. Bub. מלוי מלוי; Yalk. Ps. 862 זה מלוי מלוי מ' (corr. acc.)).



**מִלְוֹן** בית מ' *pr. n. pl. Beth Milvan* (prob.=b. h. בית מלח II Kings XII, 21; *cmp. מְלִיחָה*. Y. Meg. IV, 75<sup>c</sup> bot.

**מִלְוֹתָא**, *v. מְלִיחָתָא*.

**מִלְוֹנָמָה**, *m. (a Babylonian corrupt. of νόμισμα, numisma) stamp of a coin.* Ber. 53<sup>b</sup> כרי שריכר בין מ'...למ' וכ' when one can distinguish the stamp of a Tiberian coin from that of a Sepphorian coin.

**מִלְחָה**, *pl. מְלִיחָתָא, v. מְלִיחָה*.

**מִלְחָה** *m. (b. h.; מִלְחָה) a salt-plant, sea-purslane (Halimulus).*—*Pl. מְלִיחָתָא*. Kidd. 66<sup>a</sup>. Pesik. R. s. 15 כל מ' ליה גרמא גרמא *whoever believes in him (the Messiah), is contented to live on salt-plants &c.*

**מִלְחָתָא** *ch. same. Pl. מְלִיחָתָא*. Targ. Zeph. II, 9 (h. *תְּרוּלָה*).

**מִלְחָתָא**, *v. מְלִיחָתָא*.

**מִלְחָתָא**, *v. מְלִיחָתָא*.

**מִלְחָתָא**, *v. מְלִיחָתָא*.

**מִלְחָתָא** *f. (מִלְחָה) place for drawing water, well.* Lev. R. s. 21 ארבעה נשים ישבו על מִלְחָתָא *sat down by the place where the women draw water; Pesik. Ahāre, p. 176<sup>b</sup>; Yalk. Lev. 571 מְלִיחָתָא; (Keth. 62<sup>b</sup> אגודא דנחלא).*

**מִלְחָתָא**, *v. מְלִיחָתָא*.

**מִלְלָה** *(b. h.) pr. n. m. Malluch, an Amora.* Hull. 49<sup>a</sup> מ' ערבא מ' *you quote M. the Arabian, but he said &c.* Ib. מ' ארריה *the home of R. M. (in Arabia).* Y. Succ. III, beg. 53<sup>c</sup>. Y. B. Bath. 16<sup>a</sup> top; *a. fr.*

**מִלְלָה**, *v. מְלִיחָתָא*.

**מִלְלָה** *f. (b. h.; מִלְלָה) rulership, office.* Midr. Prov. ch. XXI ב' עולה למ' *when a human being rises to rulership, he is in the hands of the Lord; Yalk. ib. 959. Sabb. 56<sup>b</sup> יחלקו את דמ' shall divide the rulership between themselves. Num. R. s. 3 מ' בעלי rulers; a. e.*

**מִלְלָה**, *v. מְלִיחָתָא*.

**מִלְלָה** *m. (b. h.; I) lodging.* Snh. 95<sup>b</sup> צדיק...לביה *this righteous man (Jacob) has come to my lodging place; Hull. 91<sup>b</sup>, v. לִיבָה. Midr. Prov. ch. IX שנמצא a beautiful lodging has been offered thee in the hour of thy death; a. fr.*

**מִלְלָה**, *v. מְלִיחָתָא*.

**מִלְלָה** *m. (לִישָׁה) kneading trough.* Y. Gitt. VIII, 49<sup>b</sup> bot.

**מִלְלָה** *(b. h.; denom. of מִלְחָה) to salt, brine; esp. (in ritual law) to strew salt on raw meat to resorb its blood.* Midd. V, 3 הרי מולחין *they put salt on the hides of sacrifices.*—Hull. 113<sup>a</sup> מולחין יפה יפה *unless one salts it carefully and washes it thoroughly. Ib. ומולחין מדיח ומולחין one must first wash the meat, then salt it and again*

*wash it. B. Bath. 74<sup>b</sup> ומלחה לצדיקים and preserved it in salt for the benefit of the righteous &c. Hull. l. c. a clean fish which was salted together with an unclean one; a. fr.—Part. pass. מְלִיחָה (v. מְלִיחָה); pl. מְלִיחָתָא. Ib. מְלִיחָתָא שניהם both were salted, opp. תָּפֵל. Yalk. Ps. 887 מ' salty secretions.—Y. Taan. IV, 69<sup>b</sup> top various kinds of salted food. Y. Sabb. I, 8<sup>c</sup> bot. מְלִיחָתָא brines prepared by gentiles; a. fr.*

**חֹף** *to be strewn with salt.* Sifra Vayikra, N'dab., Par. 9, ch. XI חֹף מְלִיחָתָא *no salt had been put on it.*

**חֹף** *same. Part. מְלִיחָתָא salted, transf. bright.* Kidd. 29<sup>b</sup> אם היה בנו ורץ ומ' *(Var. וממולא) if his son is eager to learn and bright; [our w. missing in Tosef. Bekh. VI, 10].*

**חֹף** *I ch. same. Targ. Lev. II, 13. Targ. Y. Gen. XXXI, 19.—Sabb. 75<sup>b</sup> מ' מאן דמ' בשרא וכ' he who salts raw meat (on the Sabbath) &c. Hull. 113<sup>a</sup> גרמא גרמא *let him preserve in salt the female (Behemoth); a. fr.—Part. pass. מְלִיחָתָא, pl. מְלִיחָתָא. Ib. מ' מעלי fish in salt is good; וכ' מ' בשרא meat in salt is not.—Ib. ציפורי fowls in salt; a. fr.—V. מְלִיחָתָא.**

**חֹף** *to be strewn with salt, be salted.* Targ. Ez. XVI, 4.—Hull. 112<sup>b</sup>. Ib. 97<sup>b</sup> מ' מְלִיחָתָא *were (ritually) salted.. with the nervus ischiadicus left therein; a. fr.*

**חֹף** *II, Pa. מִלְחָה (denom. of מִלְחָה) to row; to balance.* Keth. 85<sup>a</sup> מְלִיחָתָא *(not מִלְחָה) rowed the boat (as an act of possession). B. Kam. 117<sup>b</sup> מ' ביה חד מינייהו (Alf.) one of them tried to keep the boat in balance (against the ass that threatened to upset it); [ed. לחמרא מ' ליה לחמרא (Var. מלא, v. Rabb. D. S. a. l. note 90) he tried to counter-balance the ass].*

**חֹף** *c. (b. h.; cmp. מלל) [brittle,] salt.* Ker. 6<sup>a</sup>; B. Bath. 20<sup>b</sup> מ' סדומיה *(sub. ארץ) sea-salt, v. אֶסְתְּרוּקְנִיתָא. Hull. 112<sup>a</sup> מ' נאכל מדמת מלח is eaten on account of (with) the salt it has absorbed. Keth. 66<sup>b</sup> (prov.) מ' ממן חסר the salt (means of preservation) of wealth is its diminution (by charitable deeds), and some say חסד (benevolence). Gen. R. s. 51 חמא she (Lot's wife) sinned through salt; מ' חמא she went to all her neighbors and said, give me salt for we have guests; a. fr.*

**חֹף**, **חֹף**, **חֹף** *ch. same. Targ. Lev. II, 13 constr. ed. Berl. (Var. מ', v. Berl. Targ. O. II, p. 32; Y. מ'). Targ. II Chr. XIII, 5. Targ. Y. Gen. XIX, 26 (v. Gen. R. s. 51 quot. in preced.); a. fr.—Kidd. 62<sup>a</sup>; Hull. 113<sup>a</sup>, v. מְלִיחָתָא. Bekh. 8<sup>b</sup> מ' כ' סרי וכ' when salt becomes unsavory, where-with do they salt it? B. Bath. 74<sup>b</sup> מ' מעלי (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note) as to the female (Behemoth), its brine is more savory. Yeb. 63<sup>a</sup>, v. חֹף II; a. fr.—Pl. מְלִיחָתָא. Pes. 8<sup>a</sup> מ' salt-store. Ab. Zar. 33<sup>a</sup> מ' דישראל poured wine into a Jew's salt-store (Rashi: a vessel filled with salt).*

**חֹף** *m. (b. h.; cmp. meaning of ἄλς a. מִלְחָה) mariner, sailor.* Koh. R. to IX, 8.

מִלְחָמָה ch. 1) same.—*Pl.* מִלְחָמָה. Gitt. 73<sup>a</sup>, v. מִלְחָמָה II. Taan. 24<sup>b</sup> וְכִי מִלְחָמָה דֹּאֲרִימוּ לָמָּה (differ. vers. in Ms. M.; v. Rabb. D. S. a. l. note) I saw angels disguised as boatmen who brought sand and loaded the ships.— 2) *dealer in sailors' outfits.* Y. B. Mets. IV, end, 9<sup>d</sup>, v. סִרְוֵתָא.

מִלְחָה, v. מִלָּח ch.

**מִגְדַּל מַ', מַּלְחָה** pr. n. pl. *Tower of Malḥa*, near Caesaraea (v. Hildesh. Beitr. p. 9). Y. Dem. II, 22<sup>c</sup>.

**מִלְחָיָא, מִלְחָיָא** pr. n. pl. *Milhaya*, native place of R. José, prob. in Galilee (v. Hildesh. Beitr. p. 9; Neub. Géogr. p. 269). Y. Ab. Zar. II, 41<sup>c</sup> top. Gen. R. s. 42. Lev. R. s. 26. Lam. R. to I, 9; Yalk. Is. 302 מִמְלִי (corr. acc.).

**מִלְחָמָה** f. (b. h.; II) *war, contest*. Sot. VIII, 1, a. fr. מִלְחָמָה chaplain of the army (Deut. XX, 2); v. מִשָּׁח I. Ib. 7 מִלְחָמָה הַדְּשָׁוָה (Bab. ed. 44<sup>b</sup>, *pl.*) secular (political) warfare; מִלְחָמָה מִן הַמָּצוֹחַ a war for religious causes; מִלְחָמָה מִן הַדְּבָרָה a war of duty. Ib. 44<sup>b</sup> מִלְחָמָה מִן הַדְּבָרָה the war of conquest under Joshua, all agree, is a war of duty &c.—Meg. 15<sup>b</sup> מִלְחָמָה מִן הַדְּבָרָה disputes about the Law; a. fr.—*Pl.* מִלְחָמָה Sot. 1. c. מִלְחָמָה בֵּין דָּוִד לַיְהוָה the wars of the house of David for extending the dominion. M. Kat. 25<sup>b</sup> (in a eulogy) וְיָצְאוּ מִן הַבְּרִייתוֹ . . . וְיָצְאוּ מִן הַבְּרִייתוֹ an offspring of worthies came up from Babylonia and with him came the book of wars (allegorically for *knowledge of the Law*; oth. interpret. *R. Hamnuna* who came with Rabbah). Snh. 97<sup>a</sup> בְּשִׁבְעִיתִי בְּשִׁבְעִיתִי in the seventh Messianic year there will be wars; a. fr.

**מִלְחָת** f. (מִלַּח) *saline atmosphere, corrosion produced by saline influences*. Ohol. III, 7 מ' *שאכלרו* a cave formed through saline corrosion.

**מִלְחָה** f. ch. (preced.) *salt deposit* in a cavity in which sea-water was allowed to evaporate. Sabb. 66<sup>b</sup>. Ib. 73<sup>b</sup>, v. פנה I.

**מִלֵּט** (b. h.) [*to stand forth, project* (cmp. **בִּלְטַ**),] *to escape*.

*Pi.* מִלֶּשׁ *to rescue.* Midr. Till. to Ps. XLI רִעָה בָּיִם  
אֶמְלֶשֶׁךְ on the day of evil I shall save thee. Taan. 23<sup>a</sup>  
בְּתַפְלָתְךָ thou hast saved it (the generation) through  
thy prayer. Yalk. Ps. 777 מִיֶּכְלֶשׁ וּב' Michael helped  
David to escape from within and Jonathan from with-  
out; a. e.

*Nif.* נִפְּלֹט *to be saved, to escape.* Esth. R. introd. נִפְּלֹט נִפְּלֹטִים Noah is the first of those saved (mentioned in the Bible). Koh. R. to IX, 15 כֹּהֵן לִיִּצְרָא שׁוֹבֵב כֹּהֵן לִיִּצְרָא שׁוֹבֵב who-soever listens to the suggestions of his good inclination will be saved; a. e.

*Hithpa.* וְיִחָלַסְתָּ same. Yalk. Deut. 854 וְאַתָּם מֵמָחָד יִחָלַסְתֶּם  
and you will be saved from the judgment of &c.

**מַלֵּט** ch. same. *Ithpe.* אֶתְמַלֵּיט *to be saved.* Targ. Prov.  
XIX, 5 נַחְמֵלֵיט (ed. Wil. נַחְמֵלֵט; Ms. נַחְפֵּלֵיט).

**מַלְטָה** m. (b. h.), pl. מַלְטֵי, v. מַלְטָה.

מִילֹטוֹמִיָּא v. מַלְטוּכִים

לְטוֹמֵרָא v. מַלְטוֹמֵרָא.

מלמוד, v. next w.

**מַלְטָמָ** m. (denom. of מַלְטָם, fr. לָטַט or לָטַט *to wrap, cover*; cmp. Syr. מַלְט P. Sm. 2136) *frame or casing* around the beam-*rest* in the wall (corresp. to מַלְטָן).—**פֶּלֶם מַלְטָן**. B. Kam. 67<sup>a</sup> (expl. צַלְעוֹר, Ez. XLI, 26) מ' (Ms. M. מַלְטוֹסִין; Ms. H. מַלְטוֹסִין, Ms. R. מַלְטָן, ירדמנא).

**מַלְטִיחָא** f. (מלט; cmp. **בּוֹלְטִיחָא** *crumbling, corrosion*. Targ. Prov. XII, 4. Ib. XIV, 30 **מַלְטִיחָא** (Var. ed. Lag. **יִשְׁלִיחָא**, cler. error). Targ. I Chr. XIV, 1,

לְטוֹמֵרָא, א. מִילּוֹטוֹמֵרָא, v. מִלְטֵמֵרָא, מִלְטֵמֵרָא.

**מַלֵּל** *to speak*, v. מָלַל II.

מָלִי, מָלָא ch. = h. מָלָא, 1) *to be full*. Targ. Josh. III, 15; a. fr.; v. next art. Ab. Zar. 28<sup>a</sup> מְלִיחָא רְחֵא, v. מְלִיחָא; a. e.—2) *to fill*. Targ. Gen. I, 22. Targ. Deut. VI, 11 (O. ed. Vienna מֵל *Pa*); a. fr.—Part. מְלִי; f. מְלִיָּא; מְלִין; מְלִיחָא; מְלִיחָא; מְלִיחָא. Ib. O. XXIX, 10. Targ. Josh. IX, 21 (ed. Wil. מְלִין). Targ. Gen. XXIV, 11; a. fr.

*Pa.* מִלֵּי 1) to fill. Targ. Jer. XIII, 13; a. fr.—*Lev. R.* s. 21 קוֹחֵרִיךְ מִלֵּי fill thy vessel; *Pesik. Aḥārē*, p. 176<sup>b</sup>; *Yalk. Lev.* 571 מִלֵּי (read: מִלֵּי); *Keth.* 62<sup>b</sup> מִלֵּי. *Ab. Zar.* 29<sup>a</sup> וּמִלֵּי מֵאָה and fill it with water. *Taan.* 29<sup>a</sup>; *Shebu.* 10<sup>a</sup>; *Pes.* 77<sup>a</sup> מִלֵּי... מִלֵּי they made the Tammuz of that year a full month (of thirty days); a. e.—2) to complement, compensate, replace. Targ. O. Gen. II, 21 וּמִלֵּי ed. Berl. (ed. Amst. וְיָ, corr. acc.).—*B. Mets.* 105<sup>a</sup> טָרַח וּמִלֵּי he took pains to make up for the loss. *Ib.* וּמִלֵּי טָרַח thou didst take pains to make up &c.; a. e.—[3] לָבָא מֵ' to comfort. Targ. O. Gen. XXXIV, 3 ed. Berl. (v. Berl. Mass., p. 27); v., however, *Kidd.* 50<sup>a</sup>, quot. s. v. מַלֵּל II.]

*Ithpe.* אִתְּפֵל to be filled, full. Targ. Gen. VI, 13. Targ. Ex. XL, 34 'אִתְּפֵל יִרְיָ (filled); a. fr.

מִלִּי, Y. Hall. I, 57<sup>d</sup> מִלִּי גֵּאֲלָה, v. מִלִּי גֵּאֲלָה.—Yalk. Is. 302  
מִלִּי, v. מִלִּי גֵּאֲלָה, v. מִלִּי גֵּאֲלָה.

**מְלִירָא** m. **מְלִירָא** I c. ch.=h. **מְלִירָא**, *full*. Targ. Deut. XXXIII, 23 (Var. **מְלִירָא**, **מְלִירָא**, **מְלִירָא**). Targ. Ruth I, 21; a. fr.—Erub. 84<sup>a</sup> **כִּי מְלִירָא** when the pit is full of water; a. fr.—*Pl.* **מְלִירָא**, Targ. Deut. VI, 11; a. fr.—[Targ. O. Deut. XXIII, 26 **רִמְלִירָא** ed. Berl. those ears which are full (ripe); **מְלִירָא**.]

**מְלִיָּא II m.** (preced.) *fulness*. Pesik. Haḥod., p. 53<sup>a</sup> (ref. to Ps. LXXXIX, 38) **כְּדֹרֵי סִירְהָ עַל מְ** like the moon growing to fulness. Ib.; Yalk. Ex. 190 **הָא סִירְהָ** **עַל מְ** this (Solomon's reign) is the full moon; Yalk. Chr. 1082; (Pesik. R. s. 15 **מְלִיָּא הָא**).—Constr. **מְלִי** (= *h. mēlā*) *the fill of*, as *much as*. Targ. Ex. IX, 8. Targ. Ps. XCVI, 11; a. fr.—*Meg.* 16<sup>a</sup> **אֶחָד מְלִיָּא** *a handful*.—V. **מְלֵא**.

מְלִיאָה, מְלִיאָה f. (b. h.) 1) *full*, v. מָלָא.—2) *fulness, full growth*. Pesik. Haḥod., p. 53<sup>a</sup> (ref. to Ps. LXXXIX, 38, v. preced.) לְמַלְיָאָה . . . אַם זָכִירָם if you will do good,

you shall count (your historical records) by the nation's growth to fulness, opp. decrease פגם; Pesik. R. s. 15, a. e., v. preced. Gen. R. s. 12 על קליאָדן ... על קליאָדן those things had been created in perfect condition. Ib. s. 14 על קליאָדן fully developed. Num. R. s. 12; a. e.—Gitt. 70<sup>a</sup> Ar., v. מלוא—3) (the priestly gifts from) the ripe or stored fruits. Tem. 4<sup>a</sup> (ref. to Ex. XXII, 28) מ' ו' בירורים m'leah means the first fruits; Mekb. Mishp. s. 19 בירורים מ' that means the first fruits which are taken from the fulness (the stored fruits). Ib... בירורים שחם קרויין first fruits which go by four names, *reshith* ... and *m'leah*; Yalk. Ex. 351.

מליאדין, read: מליאדין.

מליאָדא f. pl. women drawing water, v. מלי.

מלינאָלח m. (μελίγαλα, S.) honey- and milk-cake. Y. Hall. I, 57<sup>d</sup>, v. דבבשן.

מליִוּתא f. (מלי) filling, replacing, v. מלי Pu.

מליח m. (מליח) 1) preserved in salt, pickled. Hull. 113<sup>a</sup> מ' מ' סרורח salted meat, opp. חפיל. Ib. 97<sup>b</sup>, a. fr. כרורח ... מ' what is preserved in salt, is ritually to be considered as if boiled or roasted; a. fr.—[Pl., v. מליח.—2) salted relish, dessert. Ber. VI, 7. Ib. 44<sup>a</sup> מ' וכ' Ms. M. (ed. מליח, corr. acc.; v. Rabb. D. S. a. l. note) a meal without salted preserves is no meal.

מליחא ch. same, v. מליח I.

מליִיא v. מליִיא.

מליִיחא v. מליִיחא—מליִיחא.

מליִין, מליִין, v. מליִין a. מליִין ch.

מליִסא m. (מליִס) counsellor. Targ. II Sam. XV, 12 (ed. Lag. מליִסא; Levita מליִסא).

מליִל v. מליִל.

מליִל f. ch. = next w.—Pl. מליִל. Targ. O. Deut. XXIII, 26 (ed. Berl. מליִל, v. רמליִל).

מליִלח f. (b. h.; I) ripe ear, esp. parched ear.—Pl. מליִלח. Maasr. IV, 5 מ' ו' חמולל he who rubs parched ears; Tosf. Bets. I, 20. Tosf. Ter. III, 18 ... מ' לעשרון ... if one brought ears to his house with the intention of parching them.—Y. Pes. III, beg. 29<sup>d</sup>, v. צמיל. Pesik. R. s. 43, a. e., v. קמיה; a. fr.

מליִסא m. (P'ales noun of מלי, cmp. מליִסא) [water-pot (cmp. ὕδρα),] a cooking vessel. Targ. I Sam. II, 14 (ed. Lag. מליִסא, Var. מליִסא; h. text מליִסא). Targ. Y. Num. XI, 8 מליִסא Levita (ed. מליִסא, h. text מליִסא).—Pl. מליִסא. Targ. II Chr. XXXV, 13 (h. text מליִסא).

מליִל, מליִל m. (= מליִל, מליִל) teacher. Targ. I Sam. XIX, 20. Targ. Ez. III, 17.—Pl. מליִל. Targ. Jer. VI, 17. Targ. Is. I, 4; a. e.

מליִין, v. מליִין.

מליִצא f. (b. h.; I) speech, argument, defence; (in an evil sense) sneer, scorn. Midr. Prov. to I, 6 מ' ו' חמולל ולמה נקראא, m'leah (ib.) means the Law proper &c., and why is it called m.? Because it saves those engaged in it from the judgment of Gehenna; מ' ו' שכל מי שמחלוצין וכ' why is it called m'leah (scoff-producing)? Because whoever desires to scoff, will be amply supplied with scoffing.—2) metaphor. Cant. R. to I, 1 מ' ו' משל... מ' ו' they find confirmation in plain Biblical prose, in proverbs, and in metaphors.

מליִקח f. (מליִק) pinching a bird's head. Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65<sup>a</sup> מ' ו' שקבע לה כהן the pinching, for which function the Text appoints a priest; a. fr.

מליִשוח, Tosef. Neg. IV, 10 ed. Zuck. מ' ו' (oth. ed. מליִשוח, read with R. S. to Neg. X, 10 מליִשוח).

מליִתא f. (מליִת) filling up, complement. B. Bath. 104<sup>b</sup> top [read:] ו' ו' איכא רחמיה למ' דחשעה וכ' (v. Rabb. D. S. a. l. note 40) and if there is a surplus, it must go to make up the nine kab.

מליִתא, מליִתא, מ' (מליִתא) f. (preced.) 1) mound, rampart. Targ. II Sam. V, 9; Targ. I Kings IX, 24 (ed. Lag. מליִתא; h. text מליִתא). Targ. II Sam. XX, 15 (h. text מליִתא); a. e.—Pl. מליִתא, מליִתא. Targ. Jer. XXXII, 24.—2) stuffing. Pes. 74<sup>a</sup>, v. מליִתא.

מליִן (= מליִן) what is it to thee?; of no practical value. Sabb. 150<sup>a</sup> sq. מ' ו' ישל מה בכך (Ms. M. מ' ו' ישל מה בכך, v. Rabb. D. S. a. l. note) accounts of 'what is it to thee?' and of 'what is in it?', i. e. for no practical purpose. [Oth. opin., v. Ar.]

מליִן (b. h.) [to lead in council,] to preside; to officiate; to be ruler. B. Bath. 164<sup>b</sup> מ' ו' שנה מניין לו שרר when he has been in office one year, they date (in documents) 'the second year'. Meg. 11<sup>a</sup> (ref. to רמליִן, Esth. I, 1) מ' מעצמי started a dynasty with himself (bad no claims of succession). Ib. מ' ו' שנה מניין לו שרר, v. מליִן. Zeb. 118<sup>b</sup> מ' ו' שנה שנה ושנה שנה, ten years during which Samuel ruled alone, and one year during which Saul and Samuel ruled conjointly; Tem. 15<sup>a</sup>; a. fr.

מליִן [to be led,] 1) to take council, to ask advice or permission. Ber. 3<sup>b</sup> מ' ו' נקלין בסנהדרין they ask the Sanhedrin for their confirmation. Ib. 4<sup>a</sup> מ' ו' במפישתא I consult the opinion of M., my teacher. Ib. 29<sup>b</sup> מ' ו' בקיין וצא and when thou art about to go on a journey, take council of thy Maker (pray) and go out. B. Mets. 14<sup>a</sup> מ' ו' צריך ל' מליִן the scribe must ask for authorization (to insert in the contract); a. fr.—2) [to take council with one's self,] to reconsider, change one's mind. Gitt. III, 1. Dem. III, 2 מ' ו' ... מ' ו' if one buys vegetables ... and then decides to return (the goods). Ib. 3 מ' ו' לאוכלן ו' להצניע if he took

them up to eat them and changed his mind (deciding) to keep them; a. fr.

*Hif.* **מְלִיךְ** to appoint or elect for rulership, to acknowledge the authority of. Snh. 64<sup>a</sup> שְׁמֵימְלִיכְהוּ עליהם v. מוֹלֶךְ. Y. Ned. IX, beg. 41<sup>b</sup> (ref. to Ps. LXXXI, 10) שְׁבָרְבֶרֶךְ allow not the tyrant within thee (the evil inclination) to rule over thee. Ab. Zar. 18<sup>a</sup> אוֹמֵר זוּ this (Roman) nation has been given the rulership by divine decree. R. Hash. 16<sup>a</sup> אֲמַרְי לְפָנַי מַלְכוּת שְׁמֵימְלִיכְנִי עליכם . . . recite before me verses of homage (v. מְלִיכָה), in order that you may declare me your ruler; a. fr.

**מְלִיךְ** ch. same, 1) to rule. Targ. Gen. XXXVII, 8; a. fr.—Part. **מְלִיךְ**. Targ. Jer. XXXIII, 21 (ed. Wil. מְלִיךְ, corr. acc.); a. fr.—Ab. Zar. 10<sup>a</sup> בְּעִינֵי דְרַמְלֶךְ וְכ' I desire that my son Severus be king after me; ib. דְרַמְלֶךְ.—Ber. 64<sup>a</sup> Rabbah officiated (as teacher and judge); a. fr.—2) (mostly מְלִיךְ) to decide. Targ. Is. XIV, 27. Ib. XXXIII, 8 (ed. Ven. מְלִיךְ). Ib. 9 מְלִיכָה ed. Lag. (some ed. מַלְכָּה, read: מְלִיכָה); a. fr.—Part. pass. מְלִיךְ. Ib. XIV, 26; a. e.—3) to advise. Targ. II Sam. XVII, 7. Targ. I Kings I, 12; a. fr.

*Pa.* **מְלִיךְ** 1) to advise. Targ. Job XXVI, 3.—2) to decide, v. supra.

*Af.* **מְלִיךְ** 1) =preced. *Hif.* Targ. I Kings III, 7; a. fr.—2) to counsel, persuade. Targ. Josh. XV, 18. Targ. Y. Deut. XXX, 6; a. e.—[Targ. Prov. VIII, 15 מְלִיכִין ed. Lag. rule (oth. ed. מַלְכִין).]

*Ithpa.* **מְלִיכְהוּ**, *Ithpe.* **מְלִיכְהוּ**, *אֲמַלְכְהוּ = preced. *Nif.*—Targ. Is. XXXII, 7; a. fr.—B. Bath. 4<sup>a</sup> בְּתֵר דְּעִבְרִין do people ask for advice (or permission) after they have acted? Ber. 27<sup>b</sup> אֲמַלְכֵיהּ וְכ' consult my family. Ib. מְלִיכָה אֲדִיל וְאֲמַי he went and consulted his wife. Ned. 54<sup>a</sup> אֲמַלְכֵיהּ לְאֲמַלְכֵיהּ שְׁלִיחָא דְצִירִיךְ כל מִלְחָה דְצִירִיךְ כל any change of order for which the messenger has to ask special authorization, is heterogeneous (to the object of the original commission); a. fr.—כל מִלְחָה דְרַמְלֶךְ שְׁלִיחָא לְכָה וְכ' a change for which the messenger asks for instructions is homogeneous. Sot. 43<sup>b</sup> עֲלֵה אִי אִי אִי if he reconsiders his original disposal; a. fr.*

**מֶלֶךְ** m. (b. h.; preced.) leader in council, chief, king. Ber. 3<sup>b</sup> אֲדִיל אֲדִיל our lord the king! Tosef. Snh. VIII, 5, a. fr. מַלְכִי מַלְכִי the Most Supreme King (the Lord). Ib. IX, 8 מַלְכִי מַלְכִי even a king of kings (great sovereign). Snh. 38<sup>a</sup> מַלְכִי מַלְכִי (v. מַלְכִי) a human chief. Ab. Zar. 10<sup>a</sup> אִין מוֹשִׁיבִין מַלְכִי בֶן מַלְכִי do not allow the son of a king to succeed his father. Kerith. 5<sup>b</sup> מַלְכִי מַלְכִי a first king, starter of a dynasty. Shebu. 6<sup>b</sup> מַלְכִי מַלְכִי this hyparch's chief. Num. R. s. 18 מַלְכִי מַלְכִי Moses has made himself the chief, and Aaron is high priest &c.; a. v. fr.—Pl. מַלְכִי מַלְכִי Hor. 12<sup>a</sup> מַלְכִי מַלְכִי how are kings anointed? By drawing with the oil the outlines of a crown; Ker. 5<sup>b</sup>. Ib. מַלְכִי מַלְכִי the kings of the house of David (southern kingdom); מַלְכִי מַלְכִי the kings of the northern kingdom; a. v. fr.—Pl. מַלְכִי מַלְכִי Princess, name of a demon afflicting the eye, also a certain disorder of the eye, v. מַלְכִי I. Sabb. 109<sup>a</sup> (Var. חורין, v. Rabb. D. S. a. l. note).—Pl. מַלְכִי מַלְכִי. Tosef. B. Kam. IX,

27 מַלְכִי מַלְכִי the 'princesses' (humors of the eye) escaped (in consequence of a blow).

**מַלְכָּה**, **מַלְכִי**, **מַלְכִי** ch. same. Targ. Ps. XXIV, 7; 9. Targ. Ex. I, 8; a. fr.—Snh. 110<sup>a</sup> מַלְכִי מַלְכִי he (Moses) himself is chief. Y. Yeb. XVI, 15<sup>a</sup>, v. מַלְכִי מַלְכִי. Y. Ter. VIII, 46<sup>b</sup> bot. מַלְכִי מַלְכִי he (Dioclet) became king; a. fr.—Pl. מַלְכִי מַלְכִי. Targ. Gen. XVII, 6. Ib. XIV, 5. Targ. Prov. VIII, 15; a. fr.—Gitt. 62<sup>a</sup> מַלְכִי מַלְכִי (to scholars) peace be with you, chiefs!—Shebu. 6<sup>b</sup> מַלְכִי מַלְכִי two kings and two viceroys (hyparchs); a. fr.

**מַלְכָּה**, **מַלְכִי**, **מַלְכִי** m. (preced. wds.) counsel, advice. Targ. Is. III, 3. Targ. Y. Deut. VIII, 18 (O. עֲצָה; h. text מַלְכָּה); a. fr.—Pl. מַלְכָּה מַלְכִי. Targ. Is. XXV, 1. Targ. Job XII, 17 (not מַלְכִי). Targ. Hos. X, 6; a. e.

**מַלְכָּה**, v. מַלְכָּה.

**מַלְכָּה** f. (b. h.; מַלְכָּה) queen, king's wife. B. Bath. 15<sup>b</sup> מַלְכָּה מַלְכָּה כל דְּאֲמַר מַלְכָּה שְׁבָה וְכ' whoever says *malkath Sheba* (I Kings X, 1) means a woman is mistaken; . . . it means the kingdom (מַלְכָּה) of Sheba. Sabb. 119<sup>a</sup> שְׁבָה מַלְכָּה the queen Sabbath; a. fr.

**מַלְכָּה** f. (מַלְכָּה) consultation. Gen. R. s. 8; Yalk. ib. 13 (ref. to Gen. I, 26) מַלְכָּה לִירָה הָכָא this does not mean holding council (with the ministering angels).

**מַלְכָּה**, v. מַלְכָּה.

**מַלְכָּה** f. (b. h.; מַלְכָּה) 1) kingdom, government; office. Ab. III, 5 מַלְכָּה עֲלֵה מַלְכָּה the yoke of (secular) government (burden of office). Ber. 13<sup>b</sup>, a. fr. מַלְכָּה עֲלֵה מַלְכָּה the yoke of (submission to) divine government. Gitt. VIII, 5, v. מַלְכָּה. Ber. 48<sup>b</sup>, a. e. מַלְכָּה מַלְכָּה, v. מַלְכָּה. Sot. 11<sup>b</sup> (ref. to Ex. I, 21) מַלְכָּה מַלְכָּה dynasties.—מַלְכָּה מַלְכָּה to rebel against the government, to commit treason. Snh. 49<sup>a</sup>; a. fr.—מַלְכָּה מַלְכָּה the wicked government (Rome). Ber. 61<sup>b</sup> Ms. M. a. early ed. (later ed. מַלְכָּה). a. fr.—מַלְכָּה מַלְכָּה connected with the court (influential). B. Kam. 83<sup>a</sup>. Gitt. 14<sup>b</sup>; a. fr.—Pl. מַלְכָּה מַלְכָּה. Gen. R. s. 44 מַלְכָּה מַלְכָּה . . . גִּידִינֵם וְכ' the Lord showed him (Abraham) four things: future punishment, (persecution by foreign) governments &c.; Mekh. Yithro, s. 9 מַלְכָּה מַלְכָּה the four empires which were destined to subject his descendants. Ber. 34<sup>b</sup>, a. e. מַלְכָּה מַלְכָּה . . . אֵלֵה בֵּין אֵלֵה the four conditions (in the conditions of life) between the present and the Messianic days except (the delivery from) the oppression of governments; a. fr.—2) (in liturgy) a benediction invoking God as king (מַלְכָּה מַלְכָּה). Ib. 12<sup>a</sup> מַלְכָּה מַלְכָּה a benediction in which the word 'king' does not occur, is no benediction.—Pl. מַלְכָּה מַלְכָּה the references to the divine kingdom in the *Musaf* of the New Year's Day, the section called *Malkhiyoth*. R. Hash. IV, 5. Ib. 6 מַלְכָּה מַלְכָּה the recitation of ten Biblical verses referring to the divine government. Ib. (32<sup>b</sup>) מַלְכָּה מַלְכָּה Ms. M. (ed. sing.), v. מַלְכָּה. Y. ib. III, 58<sup>d</sup>; a. e.

**מַלְכָּה**, **מַלְכָּה** f. same, kingdom, rulership. Targ. Ob. 21. Targ. Jud. IX, 9; a. fr.—B. Kam. 113<sup>a</sup>, v. מַלְכָּה.

Ber. 58<sup>a</sup> דרקינא מ' דארעא כעין מ' royal majesty on earth is similar to that of heaven. Ab. Zar. 10<sup>b</sup> דמ' השירי רמ' the notables of the (Roman) empire. Tam. 32<sup>a</sup> וכו' let him shun government and governor; וכו' let him be a friend of government and ruler and (use his influence to) do good to mankind. Pes. 113<sup>a</sup> מלכותיהוה דרור וכו' their rulership dwells behind their ears, i. e. they may rise to power at some future time. Ab. Zar. 2<sup>b</sup> מלכותיהוה דרור וכו' משכי במלכותיהוה (or 'מלכין', pl.) they will continue in power until the Messiah comes; a. fr.—Pl. מלכין, מלכותא, מלכין. Targ. Gen. XXV, 23. Targ. Deut. III, 21; a. fr.

\*מלכיא, מלכיא c. (מלכא, cmp.) *deliberation, vacillation*. Pesik. R. s. 15 לבך דרמ' מלכיא cut (end) this deliberation of thy heart (decide); Pesik. Hahod. p. 43<sup>a</sup> מלכיא (read: מילכיא, and insert מלכא); Yalk. Gen. 77 קטע דרין מלכא מלכא (read with Matt. K. to Gen. s. 44: (מלכיא); Gen. R. s. 44 מושניא מן כדו (ed. Wil. מושינא; Ar. s. v. קטע: (דר) פטטיא; Midr. Till. to Ps. XI, end מיליא דרמ' (ed. Bub. מיליא); Yalk. Ps. 737 דרין מלכיא (corr. acc.). מושניא, seems to be a corrupt. of μετανοια in the sense of *change of mind*, the Greek equivalent of our w.]

\*מלכיא f. (μαλαξία, malacia) *want of appetite, nausea*. Deut. R. s. 6 באחורו מ' שעלה מ' (not לראורה) whose sister was suffering from malacia.

מלכיא, מלכיא (b. h.) pr. n. m., *Rab Malkia*, an Amora. Sabb. 46<sup>a</sup>; a. e., v. next w.

מלכיא pr. n. m. *M'lakhia*, 1) father of R. Kahana. Erub. 8<sup>b</sup>.—2) Rab M., an Amora. Keth. 61<sup>b</sup>; Macc. 21<sup>a</sup>; Nidd. 52<sup>b</sup>.—3) אמר ר' מ' אמר ר' מ' Rab M. reports in the name of R. Ada &c.; Bets. 28<sup>b</sup> Ms. M. (v. Rabb. D. S. a. l. note). Ib. (mnemonical rules by which to distinguish between the subjects reported by R. Malkia and those by R. M'lakhia); ib. וסימנך מלכיא and the mnemotechnical mark is: the Mishnah is queen, i. e. all opinions referring to Mishnah (and Boraitha) belong to Rab Malkiya (*God is King*).

מיל', מיל' m. (מלך) *counsel, wisdom*. Targ. Prov. VIII, 14. Ib. XXIV, 6 (ed. Lag. מלכיא); a. e.—V. מלכיא.

מלכא f. ch.=h. מלכא. Targ. I Kings XI, 19; a. fr.—Ker. 28<sup>b</sup>; Pes. 57<sup>a</sup>; a. fr.—Pl. מלכא, מלכין. Targ. I Kings XI, 3. Targ. II Esth. V, 1.

מיל', מיל' f.=מלכא, *counsel*. Targ. Ps. XXXIII, 11. Ib. I, 1; a. e.—Pl. מלכא, מיל'. Ib. V, 11; a. e.

מיל', מלכא f. (preced.) *consultation, meeting of councilmen*. Targ. Prov. XI, 14.

מלל m. (denom. of מלל) *border, hem*. Kel. XXVIII, 7; Sabb. 29<sup>a</sup> דרמ' מלל שלש על the measure of three square handbreadths of which the Rabbis speak, means exclusive of the portion used for hemming. M. Kat. 26<sup>b</sup> דרמ' מלל he who rends his garment only

as far as the hem goes; Y. ib. III, 83<sup>b</sup> top דרמ'—Denom.:

מלל I to hem, edge. M. Kat. 26<sup>a</sup> דרמ' מלל... hemming. Kil. IX, 9 דרמ' מלל he hems (the purple band) before he knots it.

מלל II (b. h.) 1) to crush, squeeze, esp. to rub ears for husking the grain. Taan. 6<sup>a</sup> דרמ' מלל, v. מלל. Maasr. IV, 5, v. מלל. Bets. 13<sup>a</sup> דרמ' מלל with the intention of husking them when parched. Tosef. Sabb. XVI (XVII), 22; Sabb. 12<sup>a</sup> מלל he rubs it between two fingers; a. fr.—Part. pass. מלל. Tosef. ib. XIV (XV), 17 דרמ' מלל you may husk that which needs husking.—2) to stir a mush, make a pulp. Pes. 40<sup>b</sup> דרמ' מלל ודרמ' מלל... מלל (in the usual way) on Passover, but he who desires to make a mush, must put in the flour and then add vinegar.—Part. pass. as ab. Tosef. Maasr. I, 7 מלל ed. (ed. Zuck. מלל, Var. מלל) out of the olive pulp.

מלל Nif. מלל to be compressible, (of webs) to be soft and downy. Gitt. 59<sup>a</sup> (ref. to מלל, II Kings X, 22) דרמ' מלל a cloth which can be compressed (creased) and stretched (again, showing no creases when unfolded); [Rashi: a stuff the thread of which is twisted between the spinner's fingers and stretched].—V. מלל.

מלל I ch. same, v. מלל ch.

מלל ch., constr. of מלל.

מלל III, מלל, מלל (b. h.; denom. of מלל) [to present, show; cmp. מלל, מלל, מלל] to proclaim, utter, speak. Hor. 13<sup>b</sup>; Meg. 18<sup>a</sup>; Macc. 10<sup>a</sup> (ref. to Ps. CVI, 2) דרמ' מלל whom does it become to utter the mighty deeds &c.?—Y. Keth. II, 26<sup>d</sup> bot. דרמ' מלל על פל' אשה we heard that man speaking of (pointing out) that woman as his wife; רמ' מלל על בניה speaking of her children; a. e.—[Lev. R. s. 27 מלל מל, read: מל, v. מל II, 2.—Lam. R. introd. (R. Hān. 1) מלל, v. מלל.]

מלל II, מלל, מלל ch. same, in gen. to speak (corresp. to b. h. מלל, מלל). Targ. Gen. XXXIV, 3 (O. ed. Berl. מלל). Ib. XVII, 22, sq.; a. v. fr.—Part. מלל &c. (in ed. frequ. with one מ, corr. acc.). Targ. Job II, 10; a. fr.—Kidd. 50<sup>a</sup> מלל מלל עליי (= מלל) they speak against me.

מלל Ithpa. מלל 1) to be spoken, said, told. Targ. Ps. LXXXVII, 3. Targ. Y. Ex. XX, 16; a. e.—Y. Shek. VI, 50, top (play on word, Ez. XLVII, 5) [read:] דרמ' מלל 'מלל מלל? what is מלל? Waters which are spoken of in the world (v. מלל).—2) to converse. Targ. Y. Ex. XXXIII, 9. Targ. Ez. II, 2; I, 28; a. e.

מלל (מלל) m. (preced.) *word, speech*. Targ. Job XV, 11. Targ. II Esth. VII, 9 מלל (constr.); a. e.—Pl. מלל, constr. מלל. Targ. Y. II Deut. XXXI, 24 (ed. Amst. מלל).

מלל מ' m. (מלל I) 1) only in דרמ' embers. [Comm. identify our w. with preced., referring to the double

meaning of לָחַשׁ.] Ab. Zar. 28<sup>b</sup> (Var. מוֹלֵלָא, v. Rabb. D. S. a. l. note 400).—Pl. מְלֵלִי, מְרֵ. Sabb. 109<sup>b</sup> דְּנִי מִלְלֵי דְנִי (Ms. M. 'במל') between the embers.—\*2) gold ore as broken in the mine. Keth. 67<sup>a</sup> בְּמֵ אֶר. (ed. במְלֵא) it means ore (Rashi: gold leaf).

**מִלְלָא** m. (= מְלֵלָא, v. אֵלֵל) spy.—Pl. מְלֵלִיא (מְלֵי). Targ. Y. II Deut. I, 1 (Y. I אֵלֵיא).—[מְלֵלָא, v. מְלֵלִיא.]

**מִלְלָתָא** f. (מֵלֵל II) speaking. Constr. מְלֵלָתָא. Targ. Y. Ex. XXXIII, 16.

**מִלְמָד** m. (b. h.; לָמַד) ox-goad. Kel. IX, 6, v. הָרָבֵן. Y. Snh. X, 28<sup>a</sup> מִי שְׂוֵאָה מְלָמֵד וְכ' it is called *malmed*, because it trains the cow &c.; Pesik. Bahod., p. 153<sup>a</sup>; a. e.

**מִלְמוּר** m. (מֵלֵל II), pl. מְלֵמוּרִין crumbs. Mikv. IX, 2 'המ the crumb-like particles of dirty or sweaty hands when they are rubbed against each other.

**מִלְמוּלָא** ch., pl. מְלֵמוּלִין same. Y. Pes. III, beg. 29<sup>d</sup>, v. יִרְשׁ.

**מִלְמֵל** (Pilpel of מֵלֵל) to talk, v. לָמַד.

**מִלְמֵלָא** (מִלְמֵלָא) f. (מֵלֵל II; cmp. מֵלֵלָא) cloth of a fine and downy texture. Gitt. 59<sup>a</sup>, explained דְּבַר הַנִּמְלֵל דְּבַר, v. מֵלֵל II, Nif.

**מִלְנִיא**, v. מִלְנִי.

**מִלְסַפְּנוֹן** Tanh. Yithro 7, v. מִיִּלְסַפְּנוֹן.

**מִלְעָא** m. (לָעַע, v. לָעַע) whiskers; של שְׂרִיבִילִין *glume*, the outer husk of grains.—Pl. מְלֵעִין. Ukts. I, 3; Hull. 119<sup>b</sup>, sq. מְלֵעִין; Tosef. Ukts. I, 2 מְלֵעִין שֶׁל שׂוֹבְלִין ed. Zuck. (R. S. to Ukts. I. c. מְלֵעִין; Var. Tosef. ed. Zuck. סֹלֶעֶר, corr. acc.).—Hull. I. c. מְלֵעִין שְׂבִין הַמֵּלֵאִים when he takes hold of a number of glumes (which do not break).

**מִלְפָּא**, pl. מְלֵפִין, v. מְלֵפִין.

**מִלְפָּא**, infinit. *Paël* of מְלָפֵא or מְלָפֵא. Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. מִיִּלְפָּא, v. מְלָפֵא II.

**מִלְפִּין**, Tosef. Ukts. II, 10, v. מִיִּלְפִּין.

**מִלְפָּנָא** m. (v. מְלֵפִין) teacher. Yeb. 21<sup>b</sup> הוּרִית מִיִּלְפָּנָא thou shalt be a teacher. Gen. R. s. 68, beg. מְלֵפָּנָא, v. מְלָפֵא.

**מִלְפָּנָא**, v. sub מְלָפֵא.

**מִלְקָא** (b. h.) to pinch a bird's neck with the finger nail. Zeb. VI, 5; Ib. VII, 5; a. fr.—Part. pass. מְלֻקָּה; f. מְלֻקָּה. Sifra Vayikra, N'dab., Par. 9, ch. XI מְלֻקָּה a bird that has been pinched for a profane purpose, opp. מְצוּרָה. Ib. מְלֻקָּה birds pinched by Israelites (not for sacrificial purposes), opp. כְּהֻנִּים.

Nif. מְלֻקָּה to be killed by pinching. Y. Sabb. II, 5<sup>a</sup> bot. מְלֻקָּה after the pinching has been performed. Ab. d'R. N. ch. I כמה עִיפִירִי נְמֻקָּה עִידִין how many birds have been pinched for thee (the altar)!; a. fr.

**מִלְקָא** ch. same. Targ. O. Lev. I, 15; a. e. (Y. חֻסֵּם).

**מִלְקָמָא** m. (לָקַט) bag. Kel. XVI, 7 בִּקְרָא של חֵמֶה the bag

for receiving the excrements of working cattle; [Tosaf. Yom. Tob. a. l. attests a version מְלֻקָּשׁ]. [Tosef. Kel. B. Mets. III, 14, v. מְלֻקָּשׁ II.]

**מִלְקוּשׁ** m. (b. h.; לָקַט) late rain. Taan. 6<sup>a</sup> בְּנִיסָן מִיִּלְקוּשׁ the late rain (the *mallosh* of the Bible) is the rain in Nisan. Ib. (play on שְׂוֵאָה וְכ' מְלֻקָּשׁ) Rashi (ed. קְשִׁיחוֹת) something which crushes the stiffneckedness of the Israelites (who humble themselves in prayer for rain); דְּבַר מִיִּלְקוּשׁ מְלֻקָּשׁ חֲבוּרָה בְּקִשְׁרָה which fills the grain in its stalks; דְּבַר שְׂוֵרָד עַל הַמְלִיחוֹת וְעַל הַקִּשְׁרִין which falls upon both the ears and the stalks; Yalk. Deut. 863. Sifré Deut. s. 41; a. fr.

**מִלְקוּשָׁא** ch. same. Targ. O. a. Y. II Deut. XXXII, 2. —Pl. מְלֻקוּשִׁין. Targ. Y. Ex. XL, 4.

**מִלְקוּתָא** f. (לָקַח) the punishment of lashes. Macc. I, 3 שְׂוֵאָה מִיִּלְקוּתָא that he (has done something for which he) is subject to forty lashes. Y. Naz. IV, 53<sup>a</sup> bot. מִיִּלְקוּתָא the Biblical punishment consists of thirty-nine lashes; a. fr.—Pl. מְלֻקוּתָא. Snh. 81<sup>b</sup> שְׁלֹשִׁים מִיִּלְקוּתָא the punishment of lashes for offences punishable with extinction. Ber. 7<sup>a</sup>, v. מְרִירוּתָא I; a. fr.

**מִלְקוּתָא**, ch. same, chastisement. Targ. Y. Deut. XXV, 3. Targ. II Sam. VII, 14.

**מִלְקָחָא**, v. מְלָחָא.

**מִלְקָחִים** m. du. (b. h.; לָקַח) tongs; (in Midr.) two pairs of tongs. Pesik. R. s. 33; Yalk. Is. 271 (ref. to Is. VI, 6) מִיִּלְקָחִים why with two pairs?; v. next w.

**מִלְקָחָא** f. (preced.) tongs. Pesik. R. s. 33; Yalk. Is. 271 מִיִּלְקָחָא (some ed. מְלָחָא) he took another pair of tongs.

**מִלְקָטָא** I m. (לָקַט) gatherer, eclectic scholar. Ab. d'R. N. ch. XVIII, end מִיִּלְקָטָא בְּלֹא יִפְהָא וְכ' a discriminating eclectic scholar without any pride.

**מִלְקָטָא** II m., pl. מְלָקָטָא f. (לָקַט) pinchers for picking hair, wool &c. Macc. III, 5; Naz. 40<sup>b</sup>, v. לָקַט. Kel. XIII, 8 (ed. Dehr. 10) מְלָקָטָא וְעִשְׂאָן לְמִלְקָטָא and he makes use of them as pinchers; Yeb. 43<sup>a</sup> לְמִלְקָטָא. Tosef. Kel. B. Mets. III, 14 (ed. Zuck. הַמְלָקָטָא שֶׁל כּוֹבְשִׁין) the fullers' pinchers (with which they remove knots in a web). Sabb. 97<sup>a</sup> וְכ' אִפְשָׁר לִי אֵין מְלָקָטָא שְׂוֵרָד מִיִּלְקָטָא a public road cannot be made even (as skin is made) with pinchers and razors.

**מִלְקָטָא**, Y. Naz. I, 51<sup>b</sup> bot., כִּמְ קִירִין, read: מִלְקָטָא, v. קִירִין.

**מִלְקָטָא** m. ch., pl. מְלָקָטָא (preced. art.) snuffers. Targ. Y. Num. IV, 9 (Ar. ed. Koh. מְלָקָטָא, Var. מְלָקָטָא; h. text מְלָקָטָא). Targ. Y. Ex. XXV, 38; XXXVII, 23 מְלָקָטָא (Ar. מְלָקָטָא).

**מִלְקָטָא**, v. מְלָקָטָא II.

**מִלְקָטָא**, v. מְלָקָטָא.

מִלְקִים v. מִלְקֵט II.

מִלְרִין, מִלְרִין v. בִּלְרִין.

מִלְרַע v. לְרַע.

מִלְשִׁין m. (לְשִׁין) slanderer, informer. Midr. Till. to Ps. CXX.

מִלְשִׁינָא ch. same. Targ. Ps. CXX, 3.

מִלְשִׁינִיתָא f. (preced.) slander. Targ. Ps. LII, 4.

מִלֵּת v. מִלֵּחַ.

מִלֵּת v. מִלֵּא I.

מִלְתָּא v. מִלְתָּא.

מִלְתָּא mound, v. מִלְתָּא.

מִלְתָּא place for drawing water, v. מִלְתָּא.

מִלְתָּחָא f. (b. h.) wardrobe. Gitt. 59<sup>a</sup>, v. מִלְל II.

מִלְחִין v. מִלֵּחַ.

מִלְחִירָה read מִלְחָרָה.

מִלְתָּרָה, מִלְתָּרָה v. אֲמִלְתָּרָה.

**מִם** Mem, name of the thirteenth letter of the alphabet. Sabb. 103<sup>b</sup> שֵׁם סְרוּמָה Ms. O. (ed. סְרוּם) the Mem in *shem* is closed (final letter); מִם שְׁמֵעִין פְּרוּחָה; (ed. פְּרוּחַ) the Mem in *Shim'on* is open (initial letter). Ib. 104<sup>a</sup> מִם פְּרוּחָה מִם סְרוּמָה מאמר וּכְ the open and the closed *Mems* intimate that there are subjects in the Law which are open to all, and such as are closed (esoteric studies). Y. Meg. I, 71<sup>d</sup> מִם מִם מִם why is it that the letters *Mem*, *Nun* &c. are written in two ways?—Maas. Sh. IV, 11; a. fr.—Pl. מִרְמִין. Sabb. 103<sup>a</sup> one must not write מִם סְמִכִין וּכְ *Mem* like *Samekh* or vice versa; a. e.

מִמְאִי v. מִמְאִי.

מִמְחָ v. מִמְחָ, Y. Erub. IV, end, 22<sup>a</sup> בֵּית מִם.

מִמְחָ v. מִמְחָ.

**מִמְזָר** (b. h.) pr. n. m. *Memucan*, one of the seven princes of Persia and Media. Meg. 12<sup>b</sup>; Esth. R. to I, 14 (play on the name), v. מִמְזָר a. בִּין.

**מִמְזָרָא** (מִמְזָרָא) m. pl. (מִלֵּל II) frail, short-lived people (by the way of play on מִמְזָרָא, q. v.).—Fem. pl. מִמְזָרָא (מִמְזָרָא) (מִמְזָרָא) frail words (untenable arguments). Yeb. 75<sup>b</sup> sq. אמריתו מִמְזָרָא because you are frail, you speak frail words; (Var. because you are descendants of &c.); B. Mets. 109<sup>a</sup>; B. Bath. 137<sup>b</sup> (Ms. R. דִּאֲחִין); 151<sup>a</sup> (ed. Pes. מִמְזָרָא).

מִמְזָרָא v. מִמְזָרָא.

**מִמְזָר** m. (contr. of מִמְזָר, v. מִמְזָר) accumulation, wealth, value (in Greek writers: *Mammon*). Tanh. Matt. 7 'אתה היבבתם את מִמְזָרְכֶם וּכְ' you loved your wealth (of cattle) more than your souls; Num. R. s. 12. Ib.; Tanh. l. c. 6 money is named *mamon*, that which thou countest is nothing. B. Mets. 2<sup>b</sup>, a. fr. property of doubtful ownership (with several claimants). Tosef. B. Mets. VII, 13; B. Kam. 116<sup>b</sup> the loss of a caravan attacked by robbers (the redemption paid them) is apportioned according to the value of the freight which each passenger carried, contrad. to לפי נפשו according to the number of passengers. Ib. 83<sup>b</sup> עֵין חֹחַ עֵין מִם 'eye for eye' (Ex. XXI, 24) means a fine in value, opp. עֵין מִמְשָׁן an actual putting out of the eye; a. v. fr.—[Pesik. R. s. 21 (ed. Fr., p. 105<sup>b</sup>) אין אֵין בְּמִמְזָרוֹ, אתה עומד במִמְזָרוֹ, thou canst not define its value; Fr. a. l. emends בְּמִמְזָרוֹ, v. מִמְזָרָא.]—Pl. מִמְזָרוֹ. Snh. I, 1, v. מִמְזָרָא; a. fr.

**מִמְזָרָא** ch. same. Targ. Gen. XXXVII, 26 מִמְזָרָא (מִמְזָרָא) (מִמְזָרָא). Targ. Ex. XXI, 30 (h. text בצע מִמְזָרָא); a. fr.—B. Kam. 15<sup>a</sup> פְּלַגָּא נֹקָא מִמְזָרָא the payment of 'half-damage' is considered as a due indemnity, opp. קִנְסָא penalty. Ib. 108<sup>a</sup> חֲרִי גִוּוּיָא מִמְזָרָא two kinds of indemnity (for the same action); ib. חֲרִי מִמְזָרָא two indemnities; a. fr.

**מִמְזָרָא** f. (מִמְזָרָא) appointed, deputy, superintendent, in gen. officer. Tosef. Pes. II (III), 11 חֲרִי מִמְזָרָא; Pes. 49<sup>a</sup> מִמְזָרָא Zunin the deputy of Rabban G. (superintendent of the College). Sot. 42<sup>a</sup> עַל גְּבוּרָא מִמְזָרָא who has a superior in office. Ib. חֲרִי מִמְזָרָא the deputy high priest is no active officer. Snh. II, 1 מִמְזָרָא מִמְצָרָא וּכְ the *m'munneh* places him between himself and the people; ib. 19<sup>a</sup> חֲרִי מִמְזָרָא the *sagan* (Tosef. ib. IV, 1) is the same as the *m'munneh* (in Mish. l. c.), i. e. the deputy high priest. Shek. V, 4 חֲרִי מִמְזָרָא מִמְזָרָא מִמְזָרָא who was the superintendent of seals &c.; a. fr.—Pl. מִמְזָרָא. Ib. 1 חֲרִי מִמְזָרָא those were the special officers in the Temple; a. e.

**מִמְזָרָא** m. (מִמְזָרָא) touch, feeling. Targ. Y. II Gen. XXVII, 22 (Y. I מִמְזָרָא ... מִמְזָרָא).

**מִמְזָרָא** m. (מִמְזָרָא) pestilence, death. Targ. Ps. LXXXVIII, 50 (Var. מִמְזָרָא).—Constr. מִמְזָרָא. Targ. Jer. XVI, 4; a. e.

**מִמְזָרָא** m. (v. מִמְזָרָא) twisted yarn, cord. Y. Sabb. VII, 10<sup>e</sup> top.

**מִמְזָרָא** m. (מִמְזָרָא) druggist. Targ. Y. Ex. XXX, 25; 35, v. מִמְזָרָא.

**מִמְזָרָא** v. sub מִמְזָרָא.

**מִמְזָרָא** m. (b. h.; מִמְזָרָא, sec. r. of מִמְזָרָא, emp. מִמְזָרָא. v. Arnheim Hebr. Gr. p. 173) [rejected, outcast,] bastard. Yeb. IV, 13 מִמְזָרָא מִמְזָרָא מִמְזָרָא who is a *mamzer*? The issue of any connection forbidden in the Torah; (oth. opin.) מִמְזָרָא מִמְזָרָא מִמְזָרָא the issue of a connection forbidden under the penalty of extinction; a. fr.—Pl. מִמְזָרָא. Kidd. III, 13 מִמְזָרָא מִמְזָרָא מִמְזָרָא there is a possibility for the issue of bastards to be rehabilitated. Yeb.

VIII, 3. Y. ib. 9<sup>c</sup> bot. ממזריהן the bastards among them; a. fr.—*Fem.* ממזרה. Tosef. Kidd. V, 2. Yeb. 78<sup>b</sup>; a. fr.

**ממזרה** *ch. same.* Targ. O. Deut. XXIII, 3.—Yeb. 78<sup>b</sup>; a. e.—*Fem.* ממזרה. Lev. R. s. 32; Y. Yeb. VIII, 9<sup>c</sup> bot. שמע קלון קריין ממזרה ומ' he heard people call (certain persons) bastards.

**ממזרה** *f. (preced.) the legal condition of a mamzer, bastardship.* Y. Gitt. IV, beg. 45<sup>c</sup> לירי שלא רבוא לירי 'מ in order to prevent cases of bastardship. Ib. באין 'מ בניה לירי her children will be subjected to the restrictions of &c. Y. Kidd. I, 58<sup>d</sup> top 'מ בנדים ואת 'מ the difference between the two opinions concerns bastardship, and you say so (that the several followers of the two opinions did not hesitate to intermarry)?; Y. Yeb. I, end, 3<sup>b</sup> ממזרה (corr. acc.). Yoma 18<sup>b</sup> 'מ . . . ומלא and fills the world with cases of bastardship; Yalk. Lev. 617; (Yeb. 37<sup>b</sup> ממזרין; a. e.

**ממזר** *m. (preced.) descendant of a mamzer, belonging to the mamzer class.* Kidd. IV, 1; Tosef. ib. V, 1.

**ממזרה** *v. ממזר.*

**ממזרה** *v. ממזר.*

**ממזר** *m. (מזק) scorner.* Targ. Prov. IX, 7; a. fr.—*Pl.* ממזר. Targ. Ps. I, 1; a. e.—Ib. XXXV, 16 ממזר ממזר *scorning words* (ed. Wil. ממזר).

**ממזר** *f. (preced.) scorn.* Targ. Prov. I, 22; a. e).

**ממזר** *m. (b. h.; מזר) sale.* B. Bath. 155<sup>b</sup> 'מ ממזר her sale is valid.—Ib. 'מ ממזר their sale &c.; a. e.—*commerce, commercial transactions.* B. Mets. 79<sup>b</sup>; a. e.

**ממזרה** *Targ. Prov. XV, 13, read with ed. Lag.: ממזרה.*

**ממזר** *m. (מלל II) crushing tool, press-beam (or stone) for olives; mill.* B. Bath. IV, 5; expl. ib. 67<sup>b</sup> ממזר. Tosef. Ter. III, 13 'מ ומחלך 'מ when he puts them in the mill and walks over them crosswise; Y. ib. III, 42<sup>b</sup> top 'מ ממזר. Maasr. I, 7 'מ ממזר Mish. ed. (Bab. ed. ממזר); Y. ed. a. Ms. M. 'מ ממזר from the pulp under the press; Tosef. ib. I, 7 'מ ממזר ed. Zuck. (Var. ממזל, ממזל).

**ממזל** *pr. n. m. Mammal.* Tosef. Erub IV (III), 17 בית 'מ the family of M.; Y. ib. IV, 22<sup>a</sup> ממזל (corr. acc.).—Yeb. 105<sup>a</sup>; Y. Bets. I, 60<sup>b</sup> top, a. fr. 'מ (בא) אבא בר 'מ.

**ממזל** *I ore, v. ממזל.*

**ממזל** *pr. n. pl. Mammal, a place whose inhabitants were short-lived.* Gen. R. s. 59, beg.; Midr. Sam. ch. VIII; a. e.; v. ממזל.

**ממזל** *m. (מלל II) speech.* Targ. Gen. XI, 1. Targ. Ex. XXXIII, 11 (הפנים); a. fr.

**ממזל** *m. (b. h.; מסך) mixture, mixed drink.* Num. R. s. 10 אין 'מ אלא אין 'מ mimsakh (Prov. XXIII, 30) means a mixture of wine with wine.

**ממזל** *pr. n. pl. Mamtsi, a Palestinian border town* (v. Hildesh. Beitr., p. 26). Y. Shebi. VI, 36<sup>c</sup> 'מ רבנא; Tosef. ib. IV, 11 'מ רבנא (Var. רבנא); Sifr. Deut. 51 מניא רבנא; Yalk. Deut. 874 מניא רבנא.

**ממזל** *pr. n. pl. Mamtsia.* Y. Succ. IV, 54<sup>b</sup> bot., v. ממזל II.

**ממזל** *v. sub 'ממזל.*

**ממזל** *m. (ממזל) decay, worm-eaten material.* Sabb. IX, 6 (90<sup>a</sup>) 'מ ספרים וממזל Y. ed., Ms. O. a. Ar. (v. Rabb. D. S. a. l. note 60; ed. ממזל) worm-eaten sacred books and their worm-eaten bands.

**ממזל** *I (b. h.) pr. n. m. (or pl.) Mamre.* Gen. R. s. 42, end (ref. to Gen. XIV, 13) 'מ ארז it was a place called M.; 'מ גברא it was a man &c.—Men. 85<sup>a</sup> name of an Egyptian sorcerer, v. ירמיה.

**ממזל** *II m. (ממזל) rebellious,* (על פי ב"ד) an elder disregarding the decision of the Supreme Court. Snh. XI, 1 (84<sup>b</sup>); 2 (86<sup>b</sup>). Y. Sabb. I, 3<sup>d</sup>; a. e.

**ממזל** *f. Mamru, name of a plant.* Gitt. 69<sup>a</sup>, v. ממזל.

**ממזל** *v. ממזל.*

**ממזל** *v. ממזל.*

**ממשל** *m. (משל) [something tangible,] substance; substantial, real.* Ex. R. s. 14, beg. (ref. to ריש, Ex. X, 21) 'מ שורה there was substance in the darkness (it was thick). Ab. Zar. 67<sup>a</sup> 'מ ממזל אסור anything the taste of which (in a mixture) as well as its substance is forbidden. Ib. 'מ ממזל אסור a mixture in which there is the taste of a forbidden thing whose substance, however, is not visible, is forbidden. Hull. 108<sup>a</sup> 'מ ממזל that a forbidden substance should ritually affect a mixture in which is left a taste after its removal, is in all cases a Biblical rule. Snh. 63<sup>b</sup> ירמיה . . . the Israelites knew very well that there is no reality in idols, yet they worshipped them for the sake of being permitted public licentiousness. B. Kam. 83<sup>b</sup> 'מ ממזל, v. ממזל. Ib. 'מ ממזל actual putting to death. Snh. 64<sup>a</sup>, v. ממזל; a. v. fr.—Y. Ber. III, 6<sup>d</sup> bot. 'מ ממזל קיים its substance remains (on the skin, even if dried up).

**ממשל** *ch. same.* Targ. Y. II Deut. XXXII, 17.—Sabb. 152<sup>b</sup> bot. 'מ ממזל Ms. O. a. Ar. (ed. ממזל, v. Rabb. D. S. a. l. note 10) that there is substance in him (that it is not a mere apparition).—[ממשל constr. touch, v. ממזל.]

**ממשל** *parable, v. משל.*

**ממשל** *f. (b. h.; משל I) rulership, power.* Koh. B.



to X, 4 'וכ' if rulership happens to be thine, leave not thy humility.—Gen. R. s. 53 'וזמ' that rulership was taken from them; a. e.—[Gen. R. s. 20, read: מְשֻׁלָּה, v. מְשֻׁלָּה.]

**מִשְׁמָשֵׁנִי**, v. מְשֻׁלָּה.

**מִמָּה**, v. מְשֻׁלָּה.

**מִמָּהוֹרִים** a combination of each first letter of the words divided off in groups of three letters each (Dan. V, 25). Snh. 22<sup>a</sup>; Cant. R. to III, 4; v. אֲחֵרִין.

**מִמָּהוֹרִים** m. pl. (b. h.; מִמָּהוֹרִים) *sweet things*. Mekh. Yithro, Amal., s. 1.

**מִן** (b. h.) *from, of; more (or less) than*. Ab. Zar. 18<sup>a</sup> מִן from heaven they will have mercy (on me), i. e. I trust in God. Sabb. 21<sup>b</sup> מִן המהדרין מִן המהדרין v. מִמָּהוֹרִים. Tem. 28<sup>a</sup> מִן הבהמה להוציא וכו' of the 'cattle' (Lev. I, 2) intimates the exclusion of &c.; a. v. fr.—Prefix מִן, מִן, מִן q. v.—(= h. מִן, v. מִן) *whence?*, *whence is it proven?*—Yoma 32<sup>a</sup> מִן להמש וכו' whence is derived the regulation about five immersions &c.? Ib. שכל טבילה וכו' and whence is the rule derived that each immersion requires &c.? Ib. 44<sup>a</sup> מִן לי אלא this would prove to me only in favor of . . . , whence do you derive that the same applies to . . . ?; a. v. fr.

**מִן** ch. same. Targ. Gen. I, 2; a. v. fr.—With suffixes of pers. pron. מִן, מִן *from me*; מִן, מִן *from thee*; מִן, מִן *from him*, it &c. Ib. XXII, 12. Ib. III, 3; a. fr.—Y. Ber. II, 5<sup>a</sup> bot. מִן הן דסלק מִן where he had come from. Sabb. 80<sup>b</sup> מִן דיליה דא ליה this came to him from his own doing. Sot. 40<sup>a</sup> מִן נפסא וכו' and what difference does it make? מִן וכו' through myself and him the Most High is exalted. B. Kam. 18<sup>a</sup> מִן מיניה it was lost through its (the chicken's) action alone. Y. Peah VII, 20<sup>b</sup> מִן מיניה וכו' (the sweetness) is entirely its own (no honey has been added). Snh. 39<sup>b</sup>, v. אֲבָא; a. fr.—מִן כל כמיהה, לא כולא מיניה, לא כולא מיניה, v. פֻּלָּא. מִן ד—*from the time that, after; from the fact that; when; because*. Lam. R. to II, 2 מִן דאכלין מִן after they had eaten; a. v. fr.; v. מִן.

**מִן** I m. (b. h.; מִן) *portion, food*. Num. R. s. 12 (play on אֲרִגְמָן) the sun שִׁיעָרֵי הַקֶּבֶד'ה לִאֲרוֹג מִן וכו' whom the Lord has created to weave (ripen) food for creatures; וְאֵין מִן אֵלָּא פִּירִיּוֹת וכו' *man* means fruits and food (with ref. to Dan. I, 5).—Esp. מִן (הַ) *the manna of the desert*. Ex. R. s. 25. Tanh. B'shall. 20; Mekh. ib., Vayassa, s. 2 אוכלי מִן those eating manna (not troubling themselves about to-morrow). Yoma 75<sup>a</sup>; a. fr.

**מִן** I ch. same (*a day's support*). Succ. 39<sup>b</sup> בכדי מִן for as much only as is needed for the day. Ib. דהאי מִן that *man* means support, v. preced.—Esp. מִן *the manna*. Targ. Ex. XVI, 31. Targ. Y. ib. 27; a. e. (some ed. מִן).

**מִן** II *who?, what?*, v. מִן. Targ. Gen. XXIV, 23. Ib. XXXIII, 8 (ed. Berl. מִן; oth. ed. מִן); a. fr.—Emphatic. מִן (מִן). Targ. Ps. XXXIX, 5. Targ. Prov. IV, 19; a. fr.

**מִן** III, **מִן** I *thing, vessel, garment; coulter*, v. מִן.

**מִן** I, (**מִן** II) *who?, what?*, v. מִן II.

**מִן** II (apocop. of מִן = h. מִן; v. מִן) *whence?*; *whence is it proven?* B. Kam. 117<sup>a</sup> וכו' חִימָא דמקנסא וכו' but whence will you prove that we draw no analogy from fines? Ib. 44<sup>a</sup> bot. וכו' ידעין וכו' and how do we know &c.? Snh. 61<sup>b</sup> מִן אמינא ליה whence (on what evidence) do I say so?; a. fr.—מִן הני מילי, מִן הני מילי, v. מִן II.—Gen. R. s. 11, v. דִּרְעָא מִן whence do we have this?, how do we know? Ber. 7<sup>a</sup>. Meg. 2<sup>a</sup> מִן כרביעין וכו' whence do we derive this?—Whence we derive this? (you ask, as if it were a law requiring an intimation in the Biblical text, while it is merely a measure of accommodation,) as we were going to explain further on. Ib. 20<sup>a</sup>; a. v. fr.

**מִן** (**מִן**) *manna*, v. מִן I.

**מִן** *to count*, v. מִן.

**מִן** III, (**מִן**) pr. n. m. *Mana (Mona)*, name of several Amoraim. Y. Sabb. I, 2<sup>c</sup> top. Y. Dem. IV, 24<sup>a</sup> top; Taan. 23<sup>b</sup> מִן.—Y. Ab. Zar. II, 42<sup>a</sup> top; a. fr.—V. Fr. M'ho, p. 114<sup>b</sup>, sq.

**מִן** IV *a weight*, v. מִן.

**מִנְאֵן**, Koh. R. to VII, 7, מִן, read with Y. Taan. IV, 68<sup>a</sup>, מִנְאֵן, v. מִנְאֵן ch.

**מִנְאֵן** *whence?*, v. מִנְאֵן II.

**מִנְאֵן**, v. מִנְאֵן.

**מִנְגֵּנֶן** m. (גֵּנֶן) *lasher at court*. Yoma 15<sup>a</sup>; 54<sup>b</sup> sq.; Zeb. 38<sup>a</sup> (expl. כְּמִצְלֵךְ מִחוּי .. כְּמִצְלֵךְ R. Judah showed it by imitating the movement of the lash, v. מִנְגֵּנֶן).

**מִנְגֵּנֶן**, v. מִנְגֵּנֶן.

**מִנְגֵּנֶן**, v. next w.

**מִנְגֵּנֶן** m. (v. next w.) *any means of charming; art, contrivance*. Tanh. Lekh 15 (play on מִנְגֵּנֶן, Gen. XIV, 20) מִן עֲשֵׂה הַקֶּבֶד'ה וכו' (ed. Bub. ib. 19 מגינה, corr. acc.) the Lord made a charm . . . , for Abraham took dust &c. Zeb. 116<sup>b</sup> Ms. M. מִנְגֵּנֶן; Yalk. Lev. 579 מִנְגֵּנֶן, v. מִנְגֵּנֶן II.—Pl. מִנְגֵּנֶן. Gen. R. s. 43 כמה מִן עֲשִׂיּוֹת וכו' (Ar. מִנְגֵּנֶן) how many arts did I not contrive to bring them under thy power?; Yalk. ib. 74 מִנְגֵּנֶן (corr. acc.).—Esth. R. end (ref. to Ps. LXVI, 3) מִן דרדילין אֲרִינֵן מִנְגֵּנֶן שְׁלֵךְ וכו' their contrivances; those to be slain slay their slayers &c.; Midr. Till. to Ps. XXII דִּילֵךְ מִנְגֵּנֶן; Yalk. Ex. 225; Yalk. Ps. 790; Pesik. B'shall., p. 81<sup>a</sup> מִנְגֵּנֶן.

**מִנְגֵּנֶן** m. (μύγανον) same, 1) *charm, potion*. Gen. R. s. 88 מִן עֲשֵׂה לוֹ לְחֻנְקֵן (ed. Wil. מִנְגֵּנֶן, pl.) they prepared

a charm for him to choke him.—2) *art, contrivance*. Ex. R. s. 18 (play on גניטרי, Ps. LXXVII, 7) 'מ' שעשית וכו' (ed. Wil. *pl.*) thy contrivance in Egypt (in not sending the plague of the first-born at once). Ib. 'מ' ידע 'מ' וכו' (ed. Wil. גנינן, corr. acc.) who understands thy contrivances at the Red Sea (when those who had drowned the Israelitish children, were drowned)? Tanh. B'har 2 דופק 'מ' ידע 'מ' וכו' (שלי וכו') I will reverse my plans and make him (the poor) rich &c. Y'lamd. to Deut. VII, 12, quot. in Ar. 'מ' ידע 'מ' וכו' דפך דהפך the Lord turned the plan (of drowning the Israelites) against him (v. supra).—3) *mechanic contrivance, machine*. Lev. R. s. 20, beg. לא היה 'מ' ידע 'מ' וכו' (ed. גנינן) he did not know the mechanism (of the throne of Solomon); Pesik. Aḥarē, p. 168<sup>a</sup> מנהג 'מ' ידע 'מ' וכו' (corr. acc.); Tanh. Vaethh. 1 מנהג 'מ' ידע 'מ' וכו' (corr. acc.).—Yalk. Esth. 1046; Targ. II Esth. I, 2 'מ' ידע 'מ' וכו' by machinery (in the throne of Solomon).—*Pl.* מנהג 'מ' ידע 'מ' וכו' (corr. acc.). Ib. Yalk. I. c. מנהג 'מ' ידע 'מ' וכו' the machinery burst; a. fr. (v. supra).—מנהג 'מ' ידע 'מ' וכו', v. preced.

**מנה** f. (Ezra IV, 13; = מנה; cmp. מנה a. מנה land-tax. Esth. R. introd.; Gen. R. s. 64, v. מנה; Ned. 62<sup>b</sup>; B. Bath. 8<sup>a</sup> מנה המלך 'מ' וכו' mindah is the king's share (of the crops).

**מנה** pr. n. pl. *K'far Mandu* (Kafr Menda, north of Sepphoris; v. Sm. Bible Dict. s. v. Madon, a. Fischer a. Guthe Map of Palestine). Pesik. Shub., p. 163<sup>b</sup>; Yalk. Job 906; Gen. R. s. 52 a. Lev. R. s. 1 ed. Wil. מנה.—[Tosef. Yeb. X, 3 כפר מנה ed. Zuck., Var. מנה.]

**מנה**, v. preced.

**מנה**, v. preced.

**מנה**, v. מנה.

**מנה**, v. מנה.

**מנה** m. (= מנה; cmp. מנה) *knowledge, wisdom*. Targ. Y. Deut. I, 13 'מ' ידע 'מ' וכו' possessors of knowledge (O., v. מנה). Targ. Job XXXIII, 3; a. fr.

**מנה** f. same. Targ. Koh. IX, 11.

**מנה**, v. מנה.

**מנה** f. (v. preced. wds.) *sentiment, disposition*.—*Pl.* מנה (cmp. מנה). Targ. Job XXXVI, 4 (some ed. sing.; Ms. מנה; h. text רעה).

**מנה**, v. מנה.

**מנה**, Y. Naz. I, 51<sup>a</sup> bot., read: מנה.

**מנה** m. (b. h., from which μνα, mina; מנה) [one hundred.] *Maneh*, a weight in gold or silver, equal to one hundred common or fifty sacred shekels (v. Zuckerm. Talin. Münz. p. 7, sq.). Bekh. 5<sup>a</sup> היה 'מ' וכו' the sacred *Maneh* was double the weight of the common. Ib. VIII, 7 צורי 'מ' וכו' taking the Tyrian *M.* as a standard. Ib. 49<sup>b</sup> צורי 'מ' וכו' 'the Tyrian *M.*' ... means

the standard of the Tyrian system (one Sela.=4 Zuz, Rashi). Keth. I, 2 מארים ואמנה 'מ' ... the widowhood of a maiden is two hundred (Zuz), and that of a widow (remarried) is one hundred (Zuz, a common Shekel). B. Kam. 90<sup>b</sup> צורי 'מ' וכו' does the Mishnah (VIII, 6) mean a Tyrian or a country *Maneh* (twelve and a half Zuz)? Shebu. VI, 1 לך בריך 'מ' thou owest me one hundred denars. Snh. VIII, 2 בשר 'מ' meat of the weight of a *Maneh*. Shebi. I, 2 באיטלקי 'מ' the weight of sixty M. in the Italian system. Ker. 6<sup>a</sup>; a. fr.—Erub. 85<sup>b</sup> bot. 'מ' ידע 'מ' וכו' make room for one worth one hundred M. (in gold).—Trnsf. form: 'מ' בן פרס a *Maneh* son of a P'ras (half a *Maneh*), i. e. a *distinguished son of a less distinguished father*. Taan. 21<sup>b</sup>.—*Pl.* מנה. Y. Shek. VI, 49<sup>c</sup> bot. 'מ' ... אלה the weight of fifteen hundred M. Ker. I. c.; a. e.—Chald. form: מנה. Targ. Ez. XLV, 12 (Kimhi the Italian system).—*Pl.* מנה, מנה, מנה. Ib. Targ. Is. VII, 23. Targ. I Kings X, 17; a. e.—Esth. R. to VI, 10; Lev. R. s. 28.—Sabb. 133<sup>b</sup> חרב 'מ' וכו' (not מנה, v. Rabb. D. S. a. l. note 90) fat weighing seven M. (Rashi: seven portions of fat). Y. B. Kam. IX, 6<sup>d</sup> bot. [read as Tosaf. to Bab. ib. 100<sup>b</sup>:] 'מ' ידע 'מ' וכו' wool worth five M., dyeing material worth five, and ten M. wages. Y. Meg. IV, 74<sup>d</sup> bot. מנה (corr. acc.); a. e.

**מנה** I f. (b. h.; preced.) *share, portion*. Bekh. V, 1 'מ' ידע 'מ' וכו' you must weigh one piece (of the meat of the first-born) against another piece (of secular meat of ascertained weight). Gitt. 59<sup>b</sup>, a. e. יפה ראשון 'מ' וכו' that he (the priest) have the privilege of first choice (when a division is made). Sifré Deut. 53; Yalk. ib. 875 יפה 'מ' the best portion (at the meal). Yalk. Num. 765, end 'מ' ידע 'מ' וכו' a king who selected a portion for himself, and another came and spoke disparagingly of it; a. fr.—*Pl.* מנה. Sabb. 149<sup>a</sup>; Tosef. ib. XVII (XVIII), 5. Ib. 4 מנה מנה על מנה cast lots for their portions (at the table); a. e.—V. מנה.

**מנה** II to count, v. מנה.

**מנה** m. (b. h.; נהג; conduct, manner, usage. B. Mets. VII, 1 מנה המדינה the usage of the country. Tosef. ib. VII, 13 הילכי שיירא 'מ' the usage among members of a caravan; ib. 14 הספנין 'מ' the usage of shippers (in cases of jetsam). Y. Pes. IV, 30<sup>d</sup> top 'מ' ידע 'מ' וכו' this is no religious usage (deserving recognition); 'מ' it is &c. Hull. 13<sup>b</sup> אלה 'מ' אבותיהו ביריהו ... the gentiles outside of Palestine are not to be considered as idolaters, they only continue the usages of their ancestors. Ab. Zar. 54<sup>b</sup> עולם כמנהגו נוהג the world (nature) follows its laws. Pesik. Aḥarē, p. 168<sup>a</sup>, v. מנהג. a. fr.—*Pl.* מנהג. Lev. R. s. 20, beg. מנהג 'מ' וכו' its arrangements, v. מנהג.

**מנה** ch. same. Targ. Ruth IV, 7; a. e.—Snh. 46<sup>b</sup> בלמנה 'מ' a mere usage (is incidentally recorded in the Bible, not meant as a law). Ib. לשהני מנה in order not to depart from the common custom; ולישהני מנה intimating that they will be treated differently from the common usage (as a disgrace). Nidd. 66<sup>a</sup> איסורא ואת אמר 'מ' I speak of a legal prohibition, and

you quote a usage; Yeb. 13<sup>b</sup>; a. e.—[Y. Ber. V, 9<sup>a</sup> מְנַחֵמָה בְּהַגְיָה, v. מְנַחֵמָה.

**מְנַחֵמָה** f. (נָחַם) *roaring*. Yalk. Ps. 864, v. מְנַחֵמָה.

**מְנַחֵג** m. (נָחַג) *leader, director*. Gen. R. s. 39, beg.; a. e. ... שְׂאֵבֵר מְנַחֵגֵי וְכ' ... it is possible that this world has no leader?—B. Bath. 91<sup>a</sup> sq. ... שְׂאֵבֵר מְנַחֵגֵי וְכ' ... woe to the world (humanity) whose leader is gone, woe to the ship whose captain is gone!; a. e.—*Pl.* מְנַחֵגֵי. Gen. R. s. 24 וְנִדְרָה וְנִדְרָה generation after generation and their several leaders. Ib. s. 12 וְנִדְרָה וְנִדְרָה created them (the heavens) and their directing agencies, v. נִדְרָה.—V. נִדְרָה.

**מְנַחֵג** = מְנַחֵג v. מְנַחֵג II.

**מְנַחֵרָא** m. (נָחַר I) [*light-giver*,] *morning star*. Y. Yoma III, beg. 40<sup>b</sup>; Y. R. Hash. II, beg. 57<sup>d</sup>, v. בְּרַק I.

**מְנַחֵרָא** f. (preced.) *fine appearance, display of dignity*. Ned. 38<sup>b</sup> עֲבִירָן לְמָ' ... עֲבִירָן Ar. (v. Asheri a. l.; ed. למְנַחֵרָא) slaves (לְמְנַחֵרָא) mainly used for display (and need no fattening food).

**מְנַחֵרָא** (= מְנַחֵרָא) *who is he?, who is it?* Snh. 14<sup>a</sup> וְהָדָר וְהָדָר וְהָדָר and one with him, and who is the one? R. J. &c.; a. fr.—*Fem.* מְנַחֵרָא (= מְנַחֵרָא) Sabb. 140<sup>b</sup> לֹא מְנַחֵרָא דִּימְרִין מְנַחֵרָא מְנַחֵרָא (מְנַחֵרָא) (ellipt.) (הָא) מְנַחֵרָא (ellipt.) *whose opinion is this?* Hull. 15<sup>b</sup> וְכ' לֹא מְנַחֵרָא *whose opinion is it (you represent)? This is neither Rabbi's nor &c.* Succ. 3<sup>a</sup> וְכ' לֹא מְנַחֵרָא Ms. M. (v. Rabb. D. S. a. l. note) he who said this to thee,—do you know whose opinion he represents? Beth Shammai's &c.; a. fr.—[B. Bath. 91<sup>a</sup> מְנַחֵרָא, v. next w.]

**מְנַחֵרָא, מְנַחֵרָא** m. (comp. of מְנַחֵרָא a. מְנַחֵרָא) *manager of the house, executor*. B. Bath. 91<sup>a</sup> (prov.) עַד קִימָא מְנַחֵרָא ... קִימָא מְנַחֵרָא Ms. M. (ed. v. Rabb. D. S. a. l. note) before the dying man is dead, his executor stands (ready to assume the administration).

**מְנַחֵרָא** m. (b. h.; נִדָּה) *shaking; shaking of the head, ready assent, submission*. Sabb. 104<sup>a</sup> (ref. to the shapes of certain letters, v. נִדָּה) (נִדָּה) (Ar. only) the Law has been given under repeated signs of assent.

**מְנַחֵרָא** v. מְנַחֵרָא II a. מְנַחֵרָא.

**מְנַחֵרָא** f. (נָחַל I) *nasty, muddy*. Taan. 6<sup>b</sup>, v. נָחַל.

**מְנַחֵרָא** v. מְנַחֵרָא.

**מְנַחֵרָא** I (b. h.) pr. n. m. *Manoah*, 1) the father of Samson. Ber. 61<sup>a</sup>. Num. R. s. 10. B. Bath. 91<sup>a</sup>; a. fr.—2) *M*, father of R. Huna. Taan. 9<sup>a</sup>.

**מְנַחֵרָא** II m. (b. h.; נָחַח) *rest*. Sabb. 152<sup>b</sup> וְכ' לֹא מְנַחֵרָא (Ms. M. מְנַחֵרָא) find rest. Lam. R. to I, 3, וְכ' לֹא מְנַחֵרָא

she (Judah) had found rest (among the nations), she would not have returned (to the Lord); a. e.

**מְנַחֵרָא** f. (b. h.); same. Num. R. s. 10 וְנִדְרָה וְנִדְרָה inspiration is called resting (ref. to Jer. LI, 59, a. Is. XI, 2). Ber. 64<sup>a</sup> וְכ' לֹא מְנַחֵרָא scholars are never at rest (constantly progressing). Ex. R. s. 1 וְכ' לֹא מְנַחֵרָא he saw that they had no recreation from labor; a. fr.—*Esp. the seat of the central sanctuary* (with ref. to Deut. XII, 9). Tosef. Zeb. XIII, 20; Zeb. 119<sup>a</sup>, sq.

**מְנַחֵרָא, מְנַחֵרָא** v. sub מְנַחֵרָא.

**מְנַחֵרָא** v. מְנַחֵרָא.

**מְנַחֵרָא** v. מְנַחֵרָא.

**מְנַחֵרָא** m. (b. h.; מְנַחֵרָא; sub. מְנַחֵרָא) *manager, executor*. Gen. R. s. 22 (ref. to Prov. XXIX, 21) סִיפֵי לְדִיּוּחַ ... סִיפֵי לְדִיּוּחַ if one indulges his passion in his youth, it will be his ruler in his old days; (Yalk. Prov. 962 מְנַחֵרָא, some ed. מְנַחֵרָא; ib. 961 מְנַחֵרָא). Succ. 52<sup>b</sup>, v. אֲשֶׁר־חָ—[Cant. R. to II, 1 עֲבִירָן, a corrupt gloss, perhaps for עִירָן שִׁירָן, a reference to Ex. R. s. 23.]

**מְנַחֵרָא** m. (v. מְנַחֵרָא; מְנַחֵרָא) *the ordinary daily food*. Targ. Y. II Deut. VIII, 3 (h. text לחם).

**מְנַחֵרָא** v. מְנַחֵרָא.

**מְנַחֵרָא** m. (b. h.; נָחַח) *refuge*. Ex. R. s. 1 לְמַשְׁחָה מְנַחֵרָא suffered Moses to take refuge with an idolater. Yalk. Job 906; Yalk. Jud. 41, v. לֵינָה; a. e.

**מְנַחֵרָא** f. same. Midr. Till. to Ps. LXVIII מְנַחֵרָא לֹא מְנַחֵרָא have no resort to which to flee.

**מְנַחֵרָא** f. (b. h.; נָחַח) *candlestick, lamp*. Pesik. Ekhah, p. 123<sup>a</sup>, a. e., v. נָחַח. Gen. R. s. 20 וְכ' וְכ' מְנַחֵרָא a golden candlestick with an earthen lamp on top (typical of a noble woman married to an ignoble husband); a. fr.—*Esp. the candlestick in the Sanctuary*. Num. R. s. 15. Men. 29<sup>a</sup>. Tam. III, 9; Yoma 21<sup>a</sup>, v. נָחַח; a. fr.—*Pl.* מְנַחֵרָא. Men. I. c.

**מְנַחֵרָא** v. מְנַחֵרָא.

**מְנַחֵרָא** v. מְנַחֵרָא.

**מְנַחֵרָא** read: מְנַחֵרָא.

**מְנַחֵרָא, מְנַחֵרָא** (a feigned denom. of מְנַחֵרָא, with suffix of first person) *I will be a Nazik* (substitute of Nazir), v. next w.

**מְנַחֵרָא, מְנַחֵרָא** (v. preced.) *I will be a Nazik* (substitute for Nazir). Y. Naz. I, beg. 51<sup>a</sup> [read:] וְכ' מְנַחֵרָא what are the substitutes of substitutes? ... I will be a Nazik, a Nazik &c. Ib. אֵין אֵין מְנַחֵרָא מְנַחֵרָא מְנַחֵרָא מְנַחֵרָא אֵין אֵין מְנַחֵרָא מְנַחֵרָא מְנַחֵרָא מְנַחֵרָא these are not substitutes of substitutes; these are direct substitutes. If one said *manzirna* (I will be a Nazir), is he not a Nazir? So he who says &c. (turning the sub-

stitute nouns into verbs) must be considered as if he had said *manzirna*. Ned. 10<sup>b</sup> [read:] מְנוּחָה מְנוּחָה.

**מְנוּחָה, מְנוּחָה** (v. preced.) *I will be a Nazir*. Y. Naz. I, beg. 51<sup>a</sup> (not 'מְנוּחָה'), v. preced.

**מִנְחָה** m. ch. = h. מְנוּחָה, 1) *rest, relief*. Targ. O. Gen. VIII, 9. Targ. Deut. XXVIII, 65 (Y. some ed. מְנוּחָה). Targ. Ps. CXVI, 7 מְנוּחָה (Ms. נִדָּה, Regia 'נִדָּה').—2) *going to rest, decline* (v. next w.). Targ. Gen. III, 8 מִנְחָה יוֹמָה (h. text רִיחָה).

**מִנְחָה** f. (b. h.; נִיחָה; cmp. נִיחָה) 1) [*laid down*], *offering, present*.—Pl. מְנוּחוֹת. Num. R. s. 13 שלשמה הביאו as the nations brought gifts to Solomon &c.; a. e.—Esp. (in ritual) *meal-offering*. Men. I, 1 מְנוּחָה הוֹטָה the sinner's meal-offering (Lev. V, 11). Ib. X, 8 (68<sup>b</sup>) מְנוּחָה the meal-offering connected with animal offering (e. g. Lev. VII, 13). Ib. XII, 3 מִנְחָה I vow a *minhah* of barley; a. v. fr.—Pl. as ab. Ib. I, 1; a. fr.—*M'nahoth*, name of a treatise of the Mishnah, Tosefta, and Talmud Babil of the Order of Kodashim.—2) (cmp. preced. 2) [*decline*], *afternoon* (corresp. to b. h. מְנוּחָה); (בִּין הַעֲרֵבִים) *afternoon-prayer, Minhah*. Ber. IV, 1 (26<sup>a</sup>) מִנְחָה תפלה חמ' עד הערב the *Minhah* may be read until sunset; ib. 26<sup>b</sup> שְׁמוֹנֵי עָשָׂר תפלה חמ' עד הערב the *Minhah* may be read &c., because the daily sacrifice of the afternoon could be offered until sunset. Ib. פלג מ' עד חמ' up to the middle of the afternoon. Ib. גדולה מ' קמא the large (first) afternoon, i. e. the time from six and a half hours after sunrise to sunset (the day being divided into twelve hours); מ' קטנה (מ' אחרונה) the smaller (later) afternoon, i. e. from nine and a half hours to sunset. Ib. פלג מ' אחרונה the middle of the late (small) afternoon. Ib. top מ' טעה ולא התפלל מ' if by mistake he failed to read the *Minhah*; a. fr.

**מְנַחֵם** (b. h.) pr. n. m. *Menahem*, 1) King of Israel. Yalk. Kings 236 (from Seder 'Olam).—2) name of the Messiah to come. Snh. 98<sup>b</sup>. Y. Ber. III, 5<sup>a</sup> top; Lam. R. to I, 16; Pirké d'R. El. ch. XIX אֵל בֶּן יוֹסֵף מ'—3) M., associate judge of Hillel. Hag. II, 2. Ib. 16<sup>b</sup> יצא מ' M. resigned from the judgeship to enter the King's (Herod's) service.—4) M. bar Simai, surnamed 'the son of saints'. Pes. 104<sup>a</sup>; Ab. Zar. 50<sup>a</sup>; (Y. ib. III, 42<sup>c</sup> top נחום איש קודש קדשים)—5) name of several scholars. Y. Maasr. V, end, 52<sup>a</sup> M. bar Mabsima.—Y. Erub. VII, 24<sup>c</sup> top.—Tosef. ib. XI (VIII), 10 איש גליא מ' (Keth. 60<sup>a</sup> נחום). Tosef. Shebu. I, 7 איש גמ' מ', v. גמ'—Tosef. Keth. V, 1; a. fr.

**מְנוּחָה, מְנוּחָה** v. מְנוּחָה.

**מְנוּחָה** m. (b. h. נִיחָה) *diviner*, v. נִיחָה.

**מְנוּחָה, מְנוּחָה** ch. same. Targ. O. Deut. XVIII, 10.—Pl. מְנוּחָה, מְנוּחָה. Targ. Y. Lev. XXVI, 30; a. e.

**מְנוּחָה, מְנוּחָה** f. ch. = h. מְנוּחָה, 1) *offering; meal-offering*. Targ. Lev. II, 1; a. fr.—Pl. מְנוּחָה. Targ. O. Num. XVIII, 9 ed. Berl. (ed. מְנוּחָה).—2) *afternoon, afternoon*

*prayer, Minhah*. Targ. I Kings XVIII, 29.—Y. Pes. V, 30<sup>d</sup> top.—Sot. 39<sup>b</sup> דְּעֵנִית ב' in the *Minhah* of the fast-day.—Pl. מְנוּחָה. R. Hash. 31<sup>a</sup> דְּשַׁבְּתָא ב' in the *Minhah* of Sabbath days; a. e.

**מְנוּחָה** f. (correct מְנוּחָה, mantela, παντήλιον, of Semitic origin, v. מְנוּחָה II) *naphkin, handkerchief*. Y. Ber. III, 6<sup>d</sup> bot. ו' אֶשְׁרֵי דִּרְקָא אִמ' in Asheri to Ber. 24<sup>b</sup> (ed. Rashba, אֶשְׁרֵי דִּרְקָא, Var. אֶשְׁרֵי דִּרְקָא, corr. acc., and read; אֶשְׁרֵי דִּרְקָא for אֶשְׁרֵי דִּרְקָא) who spits into his handkerchief.—Pl. same. Gen. R. s. 5; s. 28 וּבְמִנְחָה, וּבְמִנְחָה (corr. acc.), v. מְנוּחָה II.

**מְנוּחָה, מְנוּחָה** m. (נִיחָה) 1) (infin. of נִיחָה) *the charge of*. Targ. Y. Num. III, 36 (O. דְּמִסְרִי לְמִיטְרָה ed. Berl., oth. ed. לְמִיטְרָה).—2) [*guard*], *border, edge* of a cloak (corresp. to Lat. clavus). Targ. Y. Ex. XXVIII, 31; 34.—Transf. (like clavus) *tunic*. Targ. I Chr. XV, 27.

**מְנוּחָה, מְנוּחָה** v. מְנוּחָה.

**מְנוּחָה, מְנוּחָה** pr. n. *Land of Minni* (supposed to be *Mingas* in Armenia). Targ. Ps. XLV, 9; (Targ. Jer. LI, 27 דְּמִינְיָה).

**מְנוּחָה** pr. n. m., v. מְנוּחָה.

**מְנוּחָה** v. מְנוּחָה.

**מְנוּחָה** a *weight*, v. מְנוּחָה.

**מְנוּחָה, מְנוּחָה** (b. h.) *to divide, distribute; to count*. Bekh IX, 7 מְנוּחָה בְּשֶׁבֶט אֶחָד ו' (Bab. ed. 58<sup>b</sup> ומונין א' and he counts with the rod, one, two &c. Ib. מְנוּחָה רַבּוּצִין if he counted them while they were crouching. Shebu. 34<sup>a</sup> bot. מְנוּחָה מְנוּחָה (not מְנוּחָה, v. Rabb. D. S. a. l. note) I counted (delivered) to thee a Maneh (as a loan) in the presence &c.; ib. R. Hash. 12<sup>a</sup> מְנוּחָה לְמַכּוּר ו' the Jewish scholars count the dates of the flood in accordance with R. El. (beginning the year with Tishri), and the astronomical calendar in accordance with R. J. (beginning with Nisan). Pesik. R. s. 15, beg. מְנוּחָה לְלַבְנָה אין מונין ללבנה by the moon (fix the date of the new month) only when seen after sunset. Succ. 29<sup>a</sup>, a. fr. מְנוּחָה לְלַבְנָה regulate the seasons by the moon (have a lunar year). Men. 65<sup>b</sup>, a. e. מְנוּחָה יָמִים ו' count the required number of days and proclaim (one day as) the New Moon Day. Yoma V, 3; a. fr.—Part. pass. מְנוּחָה; f. מְנוּחָה; pl. מְנוּחָה; מְנוּחָה; מְנוּחָה a) *counted*. Taan. 8<sup>b</sup> דְּבַר חֵם that which has been counted (is known by number). Bekh. IX, 7 מְנוּחָה מִן הָאֵד one of the sheep already counted.—b) *classified; (pl.) class*. Hag. 17<sup>b</sup> מְנוּחָה אֶת עֶצְרוֹ as the New Moon festival belongs to its class (of days), so does the Pentecost (which is determined by counting weeks) belong to its class (of weeks), i. e. the pilgrim's sacrifice (חַגִּיגָה) may be offered during the entire eighth week from Passover; R. Hash. 5<sup>a</sup> מְנוּחָה.—c) (v. Nif.) *entered for a share in the sacrifice*. Zeb. V, 8 מְנוּחָה לְמַנְיָה אֵלָּא לְמַנְיָה can be partaken of only by those registered for it. Pes. V, 3 (61<sup>a</sup>) מְנוּחָה לְמַנְיָה שְׁחָטוּ שְׂלֵא לְאִיכְלוּ for it. Pes. V, 3 (61<sup>a</sup>) מְנוּחָה לְמַנְיָה שְׁחָטוּ שְׂלֵא לְאִיכְלוּ if while slaughtering he had

*Ithpa.* אִתְּחָמַי, אִתְּחָמַי, *Ithpe.* אִתְּחָמְי, 1) *to be numbered, counted; to vote.* Targ. Num. II, 33; a. fr.—Sot. 40<sup>a</sup>, v. supra. Gitt. 56<sup>b</sup> וְאִתְּחָמְי לְדֹר הַשִּׁבְעִי ו' (not... ואמרינא .) the nobles of Rome have agreed to place thee at the head; a. e.—2) *to be appointed; to be ordained.* Targ. Ps. CX, 4; 6; a. fr.—Y. Bicc. l. c. חָד מִן אֵילִין רְמִיתְחָמֵי חָד בְּכֶסֶף (read: רְמִיתְחָמֵין) one of those ordained for money's sake. Ib. (adapting Hab. II, 19) ו' לֹא בְּכֶסֶף יֵאָדָּר אִי' has he not been ordained for money? &c. Ib. חָד מִן אֵילִין רְמִיתְחָמֵי אִי' he would not allow himself to be ordained; a. fr.—3) *to be designated for a share.* Targ. O. Ex. XII, 4.—Pes. 89<sup>a</sup> וְנִימְחָמֵי כָל חַד וְחַד Ms. M. (Ms. O. וְנִימְחָמֵי כָל חַד וְחַד וְחַד וְנִימְחָמֵי כָל חַד וְחַד, read וְנִימְחָמֵי כָל חַד וְחַד, v. Rabb. D. S. a. l. note) and let them be designated as participants with each of them (and let each of them be designated &c.). Ib. וְנִימְחָמֵי כָל חַד וְחַד after the lamb is slaughtered how can he be entered? Ib. 60<sup>b</sup> וְנִימְחָמֵי כָל חַד וְחַד (v. Rabb. D. S. a. l. note 200) and other persons will be entered for a share in it; a. e.

**מנדומין**, **מנדומין** pr. n. m. *Minyomi*, a physician. Ab. Zar. 28<sup>b</sup> (Ms. M. **מנדומין**). Sabb. 133<sup>b</sup> (Ms. M. **בנימין**; Snh. 99<sup>b</sup> bot. **בנימין**).

**מנדומין** pr. n. m. *Minyomin*. Hull. 49<sup>b</sup>, v. **בנדומין**.

**מנדומין**, part. Af. of **נדומ**.

**מנדומין**, v. **מנדומין**.

**מנדומין**, v. **נדומ** h.

**מנדומין**, v. **מנדומין**.

**מנדומין**, v. **מנדומין**.

**מנדומין**, Y. Meg. II, 73<sup>b</sup>, read **מנדומין**.

**מנדומין**, **מנדומין** m. (מנדומין, v. **מנדומין**) [*badge of office*], *necklace*. Targ. Gen. XLI, 42; a. e. — Tam. 32<sup>a</sup>. — Pl. **מנדומין**. Targ. Y. II Gen. XLIX, 22.

\***מנדומין** f. h. form, same. Pirké d'R. — El. ch. XLIII וְאֵת וְאֵתוֹ אִירָא בְּנִיכָתָא רֵאשִׁי 1, 2 (ed. **בנימין**) they seized him by his neckline.

**מנדומין**, **מנדומין** pr. n. m. *Minyamin*, name of several persons; 1) M., an Egyptian proselyte. Tosef. Kidd. V, 4; (Sifré Deut. 253 **בנימין**); Sot. 9<sup>a</sup>; Yeb. 78<sup>a</sup>. — 2) בר מ' בר (דבר שבמ' **בנימין**); Meg. 28<sup>a</sup> (Ms. M. בר אייר **בנימין**; v. Rabb. D. S. a. l. note). — 3) Nidd. 65<sup>a</sup>, v. **בנימין**. — 4) Ab. Zar. 28<sup>b</sup>, v. **בנימין**.

**מנדומין**, v. **נדומ** h.

**מנדומין**, **מנדומין** m. (b. h.; **מנדומין**) *number, count; ballot, vote*. B. Mets. 6<sup>b</sup>; Bekh. 59<sup>b</sup>, a. e. וְהָאֵלֶּיךָ פִּשְׁטָא a count properly begun redeems, i. e. if one began to count ten or more animals for tithing purposes, and during the count one animal died or ran off, those which passed the rod are redeemed. Ib. וְהָאֵלֶּיךָ פִּשְׁטָא they were redeemed by means of the (interrupted) count properly begun. — **מנדומין**, **מנדומין** v. **מנדומין**, **מנדומין** Bets. 3<sup>b</sup> דבר שיש בו מ' (דבר שבמ' **מנדומין**; Zeb. 73<sup>a</sup> נעמד על המ' 3<sup>a</sup> top let us decide by vote; Tosef. Ohol. IV, 2 נעמד למ' Eday. I, 5, a. fr. בחכמה ובמ' . . . superior to a previous meeting of scholars in learning and numbers. Bets. 5<sup>a</sup> אלא דבר שבמ' צריך מ' וכן a prohibitory measure passed by ballot, requires another ballot to be abrogated (although the reason for the measure has ceased to exist). Snh. 26<sup>a</sup> אינו מן המ' . . . a measure passed in a meeting of wicked men does not count (deserves no consideration on the part of successors). Hull. 97<sup>b</sup> מן המ' . . . does not count, is not included. — Num. R. s. 1 במנין ישראל at the census of the Israelites in the desert; a. fr. — [In later Hebrew: *the requisite number of males for congregational worship*.]

**מנדומין**, **מנדומין** ch. same. Targ. Gen. XXXIV, 30. Targ. Num. I, 2; a. fr. — Sabb. 73<sup>b</sup> למה לי מ' why does the Mishnah state the number (39)?; Kerith. 2<sup>b</sup>, a. fr. — Bekh. 60<sup>a</sup> bot. הוֹאִיל וְאִתְּרִיבָא בְּמ' פִּרְסָא וְכ' because it occurs in

the Persian (?) system of counting that they call ten *one*. — Snh. 36<sup>a</sup>; Gitt. 59<sup>a</sup> אֵלֶּיךָ פִּשְׁטָא I was one of the voters in the school of Rabbi, and with me they commenced. Y. Snh. I, 18<sup>c</sup> top [read:] וְכ' אֵלֶּיךָ פִּשְׁטָא whether or not I was counted in (to make up the required number); a. fr. — Pl. **מנדומין**, **מנדומין** Targ. Num. I, 44; a. fr. — Gitt. I, c.; וְכ' כֻּלְּהוּ מְנִינִיהוּ in all their ballots they began their vote from the side benches (with the juniors). — Sabb. 66<sup>b</sup> וְכ' מ' כל מ' all incantations which are repeated several times, must contain the name of the patient's mother; a. e.

**מנדומין** m. (מנדומין) *fan*. B. Mets. 86<sup>a</sup> הִנֵּיפִי עֲלֵי בְּמ' (Ms. M. a. oth. **במנדומין**) fan me with the (thy) fan; v. **מנדומין**.

**מנדומין**, v. sub **מנדומין**.

**מנדומין**, Y. Meg. II, 73<sup>b</sup>, read: **מנדומין**.

**מנדומין** (b. h.) pr. n. pl. *Minnith*, in Palestine. Lam. R. to III, 16 (play on מ' בוחש, Ez. XXVII, 17) wheat dishes without number; ib. כַּמְנִיךָ מ' as many as the numerical value of **מנדומין** (500); Koh. R. to I, 8 (corr. acc.).

**מנדומין**, Y. Sot. V, 20<sup>c</sup> bot., v. **מנדומין**.

**מנדומין**, v. **מנדומין** II. — [Yalk. Koh. 971 מנדומין, v. **מנדומין**.]

**מנדומין**, Koh. R. to V, 11 נחמנו some ed., read: **מנדומין**, v. **מנדומין**.

**מנדומין**, Targ. Y. Num. XXVI, 9 Ar. (ed. **מנדומין**), read: **מנדומין**, v. **מנדומין** I.

**מנדומין**, **מנדומין**, **מנדומין** (= מן אן; emp. II) *whence?* Targ. Num. XI, 13. Targ. O. Gen. XVI, 8 (Y. **מנדומין**). Targ. Jon. I, 8 (some ed. **מנדומין**, corr. acc.); a. e.

**מנדומין**, or **מנדומין**, Targ. Prov. XXIX, 21, v. **מנדומין**.

**מנדומין**, v. **מנדומין**.

**מנדומין**, Num. R. s. 12; Sifré Num. 45, v. **מנדומין**.

**מנדומין** (b. h.) [*to cut off*], *to withhold, refuse, refrain*. Pes. 113<sup>b</sup> הַמּוֹנֵעַ מֵעֲלֵי מַגְלֵי מִיִּי he who denies shoes to his feet. Keth. 96<sup>a</sup> וְכ' הַמּוֹנֵעַ מִלְּמִידוֹ מִלְּשִׁמְשׁוֹ כְּאִילוּ מוֹנֵעַ וְכ' he who denies to his pupil the privilege of attendance, is considered as if denying kindness to him. — Ber. 10<sup>a</sup>, sq. אלא דבר שבמ' צריך מ' וכן must not cut himself off from (despair of) divine mercy. Gen. R. s. 76, end (ref. to Job VI, 14) מִיִּי מִיִּי מִיִּי thou (Jacob) didst refuse kindness to thy friend (Job); a. fr.

*Nif.* **מנדומין** 1) *to restrain one's self; to shrink*. Eday. IV, 8; Yeb. I, 4 וְכ' לִישָׁא וְכ' לִישָׁא they did not refrain from intermarriage. Ib. וְכ' עוֹשֵׂין מִדְּרוֹת וְכ' they did not shrink from relying on one another in the observances of levitical pureness; Tosef. ib. I, 10. Ib. 12 מן וְכ' הִסָּפֵק לֹא דִירָא נְמִינִין (אבל) נמנין וְכ' (from interchange) where the case was doubtful &c.; Yeb. 14<sup>b</sup>. Gitt. 36<sup>a</sup> וְכ' מִלְּמִידוֹ מִלְּשִׁמְשׁוֹ they hesitated to lend money to one another; a. fr. — 2) *to be withheld*. Num.

R. s. 15 נמנעה השמחה וכו' (some ed. נמנעת) joy was withheld from the wicked and given to &c.

*Hif.* מנעין to keep apart. Y. Taan. I, 64<sup>b</sup> top מנעיןן שאת מנעיןן for thou keepest them (the rain-drops) from commingling (v. נמנעין); Y. Ber. IX, 14<sup>a</sup> top ממנעין (corr. acc.).

**מנע** ch. same, to diminish; to withhold. Targ. Gen. XXII, 16. Ib. XXX, 2. Targ. O. Deut. XIII, 1 (h. text נרע); a. fr.

*Itpe.* מנע, ארמנע, ארמנע 1) to be diminished; to cease, omit. Targ. Ex. V, 11 (O. ed. Vien. ארמנע; h. text נרע). Ib. IX, 29 (h. text נרע). Targ. Deut. XXIII, 23 (O. ed. Vien. ארמנע). Targ. Jud. XV, 7; a. fr.—2) to restrain one's self; to refuse, shrink. Targ. Ex. XXIII, 2; a. e.—Gitt. 52<sup>b</sup> ארמנע ארמנע he might shrink (from becoming a guardian). Y. Sabb. VII, 9<sup>b</sup> bot. מנעיןן, v. ארמנע; a. e.

**מנעול** m. (b. h.; נעל) lock. B. Bath. 65<sup>b</sup>; Tosef. ib. III, 1 ארמנע ארמנע the bolt (fastened to the wall) and the lock (fastened to the door), opp. to the portable key. M. Kat. I, 10. Zab. IV, 3; a. fr.—Transf. the lock of the buttock, anus. Koh. R. to III, 19; Gen. R. s. 17 (some ed. מנעל); Yalk. Koh. 969 מנעל; v. ארמנעיןן.

**מנעל, מנעול** m. (b. h.; נעל, v. נעל) foot-covering, shoe, contrad. to sole. Kel. XXVI, 4. Esth. R. to IV, 15, v. נעל. Yeb. XII, 1. Tosef. ib. XII, 10 מנעל שערם וכו' with a torn shoe which still covers the larger portion of the foot; a. fr.—Pl. מנעלין, מנעלין. Sabb. 129<sup>a</sup>. Pes. 113<sup>b</sup>, v. מנעל. Y. Sabb. VI, 8<sup>a</sup>; a. fr.—Kil. IX, 7 מנעלות הפנין. cloth socks, v. ארמנעיןן.

**מנעל**, v. מנעול.

**מנפח** f. (נפח) 1) fan. Kel. XVI, 7 (Ar. מנפח). Yeb. 63<sup>a</sup> מנפח Ar., v. נפח ch.—2) מנפח (v. מנפח) (מנפח). Pl. מנפח. Mekh. B'shall, s. 2 מגפוח (corr. acc.); v., however, מנפחיןן.

**מנפוח**, Pesik. R. s. 17, read: מנפחים.

**מנפול** m. (μονοπώλιον) a trading mart enjoying a monopoly. Dem. V, 4 בלוקה מן המ' when he buys (loaves of bread) in a monopolized market (where the numbers of bakers and of retailers are limited). Y. ib. 24<sup>d</sup> top איזוהו מ' what sort of a mart? Where there are nine sellers supplied by eight bakers, so that eight may have bought from one baker severally, but one baker must necessarily have supplied at least two sellers.

**מנפס** pr. n. pl. (Μένφ, Μέμφις) Memphis, in Egypt. Pesik. R. s. 17 מנפס; Pesik. Vayhi, p. 63<sup>b</sup> מנפס (corr. acc.) the Biblical Nof is Memphis; v. מנפס.

**מנפש**, Tosef. Kel. B. Mets. III, 1 ed. Zuck., v. מנפשים.

**מנפס** m. pl. Mants' fakh, a vox memorialis for the five letters (ב, ג, ד, ה, ו) which have separate forms at the end of words. Y. Meg. I, 71<sup>d</sup> מ' הלבח וכו' the double forms for the five letters are a Mosaic tradition. Ib. מדו מ' what does the vox M. in-

timate? What the inspired seers (prophets) have instituted for thee; Gen. R. s. 1. Ib.; Sabb. 104<sup>a</sup>; Meg. 2<sup>b</sup> צופים M. intimates that the seers indited them; Num. R. s. 18; Tanh. Korah 12.

**מנקדוהא**, v. מנקדוהא.

**מנקט**, Ab. d'R. N. ch. XVIII, end, v. מלקט.

**מנקטא** f. (נקט) holder, פארי a band on which various trinkets are suspended. Sabb. 59<sup>b</sup> (defining נקטא), v. פארי.

**מנקיות** f. pl. (b. h.; נקת; v. מנקת) tubes. Men. 97<sup>a</sup> (ref. to Ex. XXV, 29) קנים מנקיות by מ'נקיות are meant the tubes placed between the show-loaves to let the air pass; Rashi: 'which keep the bread clean from mould', fr. נקת; v. נקת I Pi.—[LXX translates our w. with αἶθροι.]

**מנקירוהא, מנקירוהא** f. (נקר II) cleanliness. Hull. 105<sup>b</sup> (Ar. מנקר). Ab. Zar. 30<sup>a</sup> (Ar. מנקר; Ms. M. נקיריהא.)

**מנקת**, v. נקת, a. נקת.

**מנרה** f. ch.=h. מנורה, lamp. Targ. Ex. XXV, 31; a. fr.—Y. Yoma III, 41<sup>a</sup> top, expl. נברשה. Gen. R. s. 63, end (translat. צפה הצפית. Is. XXI, 5) ארמנע סדר מ' arrange the lamp; Cant. R. to III, 4 וכו' ארמנע thou (Belshazzar) hast put up the lamp, kindled the light; a. fr.—Pl. מנרה. Targ. Jer. LII, 19; a. e.

**מנשה** (b. h.) pr. n. m. Manasseh, 1) son of Joseph; also the tribe of Manasseh. Gen. R. s. 84 לשבטים מ' גרם לשבטים of Manasseh. Gen. R. s. 84 לשבטים M. was the cause that the sons of Jacob rent their garments (Gen. XLIV, 13; v. Gen. R. s. 91); a. fr.—2) M., King of Judah. Snh. X, 2; Tosef. ib. XII, 11. Yeb. 49<sup>b</sup> מ' הרג וכו' M. put Isaiah to death; a. fr.—3) M., grandfather of Jonathan (Jud. XVIII, 30). Tosef. Snh. XIV, 8; B. Bath. 109<sup>b</sup> וכו' מ' בן מ' וכו' Was he the son of M.? Was he not the son of Moses? Ib. מ' מנשה מנשה because he acted like king Manasseh &c.—4) M., a scholar. Y. Meg. II, 73<sup>a</sup> bot.

**מנשיא, מנשיא** pr. n. m. M'nashia. Y. M. Kat. III, 83<sup>c</sup> top; Y. Meg. III, 73<sup>b</sup> מנשיא (corr. acc.).

**מנה** f. (b. h.; מנה; 1) portion, share. B. Bath. 12<sup>a</sup> מ' מנה המנה I sell thee a portion of my vineyard.—the king's share (annona). Ned. 62<sup>b</sup>; B. Bath. 8<sup>a</sup>, v. מנה. Ab. Zar. 71<sup>a</sup> מ' מנה מ' מנה settle for me the annona (in kind or money).—2) appointment, במנה, מנה (abbrev. ע"מ) on condition that, for the sake of. Tosef. Dem. VI, 13 (.. מחללה ע"מ לעשות כן. ed. Zuck. (Var. וראם החנה עמו במ' כן but if he originally had made that agreement (of dividing the profits) with him. Ib. VII, 3 מ' מנה מנה with the condition that the tithes be mine. Y. B. Mets. V, 10<sup>b</sup> bot. במ' לעלות לו וכו' with the condition that he will give him (as his share) one new-born animal or one crop of wool. Ab. I, 3, v. עבר. Tosef. Snh. XI, 2 יודע אני I know (the nature of the offence and

its penalty), and on that condition I am committing it; Mekh. Mishp. s. 20 יודע אני ע"מ כן (read: מ'ע"מ). Kidd. 6<sup>b</sup> מנה a present made with the condition that it shall be returned (possession for the time being); a. v. fr.—Ab. Zar. 37<sup>a</sup>, a. fr. מעבדני ע"מ... כל האומר ע"מ if a man says 'on condition', it is to be considered as if he had said 'from now', i. e. the stipulated transaction takes retrospective effect when the condition is fulfilled.—B. Bath. X, 8 (175<sup>b</sup>) על מנהו הלוחו Ar. (ed. אמנותו, v. מנה) he extended the loan to him (the friend) on the condition which he (the guarantor) offered.

**מנה** ch. same. Targ. II Sam. VI, 19 (ed. Wil. מנה).—B. Bath. 167<sup>a</sup> (in a contract) מנה ראונו ושמועון B. the share of Reuben and Simeon the brothers. B. Kam. 113<sup>b</sup> מנה דמך = מ' דמלכא v. preced. B. Mets. 109<sup>b</sup> דילך מ' thy share. Yeb. 37<sup>b</sup>; a. e.—על מ' v. preced. Targ. Y. II Gen. XLIV, 18 ע"מ מעבדני even if it must be done against the will &c.—Pl. מנהו. Targ. II Esth. II, 9.

**מס** I m. (מסס) 1) (cmp. מסס II) juice. Num. R. s. 14 (play on שמריהו, Koh. XII, 11) כמס מרור (bitter) as the juice of bitter things, v. מסס II.—2) melting, fainting. Lam. R. to I, 1 שרירי, v. למס.

**מס** II m. (b. h.; = מנס; נשא=נסה) *impost, tribute, tax*. Lam. R. to I, 1 שרירי, v. למס. a. מס I.—Pl. מסים. Y. Dem. II, 22<sup>d</sup> top שנהכבשו מ' בני שנהכבשו the places which were made tributary (under Joshua) are considered as conquered (belonging to the Holy Land); Y. Shebi. VI, 36<sup>c</sup> bot. בעלי סיסין (corr. acc.); Gen. R. s. 98. Lev. R. s. 33, end וכן (this ויברחם, Deut. IV, 28) does not mean 'to worship' but 'to serve' by paying imposts, *annonae* &c. Ib.; Cant. R. to II, 14 את... אס למ'... (לפסים) if it be a question of taxes... thou art king over us... (we recognize thy sovereignty)... but &c.

**מסא** ch. same. Targ. Prov. XII, 24, v. מנא. —Pl. מסין. Targ. Josh. XVII, 13; a. fr.

**מסא** I m. ch. = מס I, melting; faint heartedness. Lam. R. to I, 1 שרירי, v. למס.

**מסא** II m. (נסא, v. נסה) *peel, shovel* for taking bread out of the oven. Taan. 25<sup>a</sup> וכן איתרי מ' וכ' שקלה לה בריש 27<sup>a</sup> she takes the priest's gift of the dough on the point of the shovel (to avoid direct contact).

**מסא** to melt, v. מס. a. מס.

**מסאבא** m. (סאב) *repulsive; unclean*. Targ. O. Lev. V, 2 (Y. מסאבא). Ib. XIII, 45; a. fr.—Eduy. VIII, 4 Ms. M. (ed. מסאבא); Ab. Zar. 37<sup>a</sup>; a. e.—Pl. מסאבין, מסאבין, מסאבין. Targ. Ez. XIV, 14. Targ. Lev. V, 2; a. fr.—Y. Kil. IX, 32<sup>c</sup> bot. ארעא מ' an unclean land (outside of Palestine); Y. Keth. XII, 35<sup>b</sup> מסאבא.

**מסאחריא**, v. מסחריא.

**מסאחא**, v. מסחא.

**מסאחב**, v. מסאב.

**מסאנא** m. (סנא to tread; v. סנא) *shoe*. Targ. Ps. LX, 10 (ed. Wil. מסנא pl.); a. e.—Gitt. 56<sup>a</sup> מ' הרה שליפא she happened to be barefooted. Ib. מ' הרה סירי (not) he had put on one shoe. Kidd. 49<sup>a</sup>, v. פרעא. Gen. R. s. 41, beg.; s. 52, end, v. טולמסין; a. e.—Pl. מסאני. Lam. R. to I, 5 מ' מסאני both my shoes. Taan. 22<sup>a</sup> מ' אובמי black shoes (worn by gentiles).—Contr. מסן, מסן, q. v.

**מסאנא**, Y. Dem. II, 21<sup>d</sup> bot., v. מסנא.

**מסאסא** m. (נסא to move; Hif. to drive; v. Fl. to Levy Talm. Dict. III, p. 313<sup>a</sup>) *ox-goad*. Pesik. Bahod., p. 153<sup>a</sup>; Lev. R. s. 29; Yalk. Lev. 645 מאסאסא (corr. acc.); Yalk. Num. 782. [Ar. s. v. ססר: מסאסא.]

**מסאר** to saw, v. מסר II.

**מסארא**, v. מסרא.

**מסארא** f. (נסא; v. P. Sm. 2179; 2391) *balance, pair of scales*. Targ. Prov. XVI, 11 ed. Lag. (ed. Wil. מסארא). Ib. XI, 1 ed. Lag. (Var. מסארא, corr. acc.; ed. Wil. מסארא). Ib. XX, 23 (ed. Lag. a. oth. מסארא); v. מסארא.

**מסב**, v. מיסב.

**מסב** m. (b. h.; סבב) *dining couch*. Sabb. 63<sup>a</sup> top מ' רחב וכן on a wide couch or on a narrow couch (an obscene disguise for a fat or a lean woman, v. גדרהלי).—Cant. R. to I, 12 במסב בריקיע מ' 'on his couch' (ib.), in heaven.

**מסבא** f. (preced. 1) *banqueting party*. Sabb. 149<sup>b</sup> bot.—2) *banquet, dinner*. Ber. 52<sup>b</sup> סחם מסבא כורחם (Ms. M. חסבת גוים) the banqueting of gentiles is presumed to be dedicated to idolatry. B. Bath. 120<sup>a</sup> במ' בן in sitting down for a festive meal age takes the precedence.—3) (b. h.) *winding staircase*. Tam. I, 1 מ' הוילכת וכן the staircase leading (to a well) under the Temple. Midd. IV, 5; a. fr.

**מסבא** ch. same, *winding staircase*. Targ. Ez. XLI, 7 (h. text ונסבה).—Pl. מסבא, מסבא. Ib. Targ. I Kings VI, 8 (h. text לולים).

**מסבין** m. (סבין) *a netted, meshy plant, perh. pine-cone*. Par. III, 3 וכן קושרין מ' קל וכן (Var. מ' או) they tied (to the top of the rope) a stick with a cone (to which the ashes would adhere).

**מסבלי**, v. מסבליא.

**מסבסלה**, a corrupt. for מסבליא m. pl. (μέδπλα) *medlars*. Y. Sabb. VII, 10<sup>a</sup> bot. [read:] הוין דהוין he who spreads (for drying) dates, grapes or medlars and gathers them (on the Sabbath).



**מִסְנֵה** m. (סִנֵּי I) *multitude*. Targ. Y. Deut. X, 22. Targ. O. Gen. XXX, 30; a. e.—[Targ. Is. V, 24, v. מִסְנֵה.]—V. סִנֵּי III.

**מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה** m. (סִנֵּי I) *greatness*. Targ. Is. V, 24 (ed. Lag. מִסְנֵה).

**מִסְנֵה** m. (b. h.; סִנֵּי 1) *enclosure*. Ex. R. s. 15 וְנָעַל הָמָּה he locked the enclosure up before it (the cattle). Y. B. Kam. V, 4<sup>d</sup> bot.; ib. VI, 5<sup>b</sup> bot. (in Chald. diction) וְנָעַל (not דָּאִירָה) when it (the stack of grain) has an enclosure around it.—2) *locksmith*; (allegorically) *scholar*. Shn. 38<sup>a</sup>; Gitt. 88<sup>a</sup>; v. סִנֵּי.

**מִסְנֵה**, **מִסְנֵה** ch. same, *enclosure, prison*. Targ. Ps. CXLII, 8.

**מִסְנֵה** pr. n. pl. *Misgaria*, in Babylonia. Kidd. 72<sup>a</sup> (Rashi: מִסְנֵה).

**מִסְנֵה** f. (b. h.; סִנֵּי) *rim*. Men. 96<sup>b</sup> מִסְנֵה הַלֵּב the rim of the table; Succ. 5<sup>a</sup>; Yalk. Ex. 369.

**מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה** f. (b. h.; נִסְה) *trial; wonder*.—Pl. מִסְנֵה. Pesik. R. s. 33. Deut. R. s. 7, v. מִסְנֵה.

**מִסְנֵה** m. (סִנֵּי) *witness*. Targ. Job XVI, 19.

**מִסְנֵה** m. (מִסְנֵה; emp. הַמִּסְנֵה) *a liquid substance used for curdling*. Gen. R. s. 4, end מ' טִיפָה אֶחָדָה של מ' one drop of m'so. Ib. s. 14; Lev. R. s. 14; Yalk. Job 905.

**מִסְנֵה**, Sabb. 78<sup>a</sup>, read with Ms. M. מִסְנֵה—מִסְנֵה, v. מִסְנֵה.

**מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה** m. (סִנֵּי; v. מִסְנֵה) *reclining; invited guest*. Lam. R. to IV, 2 (in Chald. diction) מ' לֵיךְ אַתָּה thou art not invited.—Pl. מִסְנֵה *guests, dining party*. Gen. R. s. 71 מ' לֵיכָךְ (not לֵיכָךְ) most of the guests (assembled at Boas' wedding, Ruth IV, 11) were descendants of Leah, and yet they made Rachel the chief person (placing her before Leah); Ruth R. to l. c.; Pesik. Ronni, p. 141<sup>b</sup> (not מִסְנֵה); a. e.

**מִסְנֵה** f. (סִנֵּי; v. מִסְנֵה) *keeper of a wine shop*. Ab. Zar. 70<sup>b</sup> מִסְנֵה לֵאמֹר לֵאמֹר לֵאמֹר Ms. M. (ed. incorr.) a shopkeeper who gave her key in charge of a gentile woman.—[Sabb. 108<sup>b</sup> Alf. Ms. מִסְנֵה, v. מִסְנֵה.

**מִסְנֵה** m. (סִנֵּי) *load*.—Pl. מִסְנֵה. B. Bath. 86<sup>a</sup> מִסְנֵה Ar. (Ms. H. מִסְנֵה, Ms. M. מִסְנֵה, v. Rabb. D. S. a. l. note; ed. מִסְנֵה q. v.) in the case of loads of garlic (which are not packed in bags or baskets).

**מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה** m. pl. (סִנֵּי; emp. סִנֵּי) *low border-marks* (v. מִסְנֵה). Y. B. Bath. II, 13<sup>b</sup> bot. וְכִּי if partners of a property divide off between one another by means of border-marks (which can easily be stepped over); they may object (to opening a school; v. Tosef. ib. I, 4).

**מִסְנֵה** m. (b. h.; סִנֵּי, Ges. Thes. p. 941) *cover, sheath*; the (iron) sheath of the ploughshare. Tosef. Kel. B. Bath. I, 7 (R. S. to Kel. XXI, 2 שבמערד (חמ' שבמערד). Erub. 22<sup>a</sup> Ms. O., v. מִסְנֵה.

**מִסְנֵה** m., **מִסְנֵה** f. pl. (preced.) *veils, masks*. Lam. R. to IV, 3, v. מִסְנֵה.

**מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה** *load*, v. מִסְנֵה.

**מִסְנֵה**, **מִסְנֵה**, Lev. R. s. 22, beg. לֵב, v. מִסְנֵה.

**מִסְנֵה** m. (סִנֵּי II) *critically ill*. Gitt. VI, 5 אִם הָמָּה the same applies to one taken sick; Y. ib. 48<sup>a</sup>, sq. מ' כֵּל שֶׁקָּפַץ וְכִי m'sukkan is he who was suddenly overcome, contrad. to הוֹלֵךְ Ber. 62<sup>b</sup> הוּא סָבַר מ' וְהוּא סָבַר and he thought his health was endangered (by a delay); Tam. 27<sup>b</sup> הוּא מ' וְהוּא מ' a. fr.—Fem. מִסְנֵה. Hull. II, 6 הוּא הוּא הוּא he who slaughters a beast which threatens to die.—[Midr. Prov. ch. XXII בחייו מִסְנֵה, v. סִנֵּי].

**מִסְנֵה**, **מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה**, **מִסְנֵה** m. (סִנֵּי) *stopper*. Sabb. 111<sup>a</sup> bot.; Keth. 6<sup>a</sup>; Bekh. 25<sup>a</sup> מִסְנֵה מ' (Ar. s. v. סִנֵּי, a. Ms. M. a. F. Sabb. l. c.: מִסְנֵה) the stopper of the brewing boiler (made of soft material, as rags &c.).

**מִסְנֵה**, **מִסְנֵה**, **מִסְנֵה**, read:

**מִסְנֵה** m. (denom. of סִנֵּי) *a shoe consisting of a mere sole*. Yeb. 103<sup>b</sup> וְכִי לִסְנֵה הָמָּה to exclude the sandal which consists merely of a sole and has no heel; Yalk. Deut. 988 מִסְנֵה, מִסְנֵה; Kidd. 14<sup>a</sup> sq. מִסְנֵה (Ar. לסִנֵּי).

**מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה** m. (מִסְנֵה; v. מִסְנֵה) *stomach* (of man). Koh. R. to XII, 4 (ref. to מִסְנֵה, ib.) מִסְנֵה because the stomach grinds no more; (Sabb. 152<sup>a</sup> קוֹרְבָן; Lev. R. s. 18 מִסְנֵה).

**מִסְנֵה** m. pl. (μεσóstυλον, -a) *intercolumniation, space between two columns*. Y. Ned. III, 37<sup>d</sup> bot. אֵנָּה מ' אֵנָּה (עֵנָּה) I saw the tanned slough of a serpent stretched over eight intercolumniations; Y. Shebu. III, 34<sup>d</sup> מִסְנֵה מִסְנֵה.

**מִסְנֵה**, v. מִסְנֵה.

**מִסְנֵה**, Tosef. Sabb. VIII (IX), 22 ed. Zuck., v. מִסְנֵה.

**מִסְנֵה**, **מִסְנֵה**, v. next w.

**מִסְנֵה** f. (נִסְה) *ascent, step*. Targ. Y. I Num. XXXIV, 4 (some ed. מִסְנֵה; Y. II מִסְנֵה). Targ. Is. XV, 5.—Pl. מִסְנֵה. Targ. Y. Ex. XX, 23; a. fr.—Targ.

Ps. CXX, 1 על מסוקתא דחזקתא (ed. Wil. מסוקתא) on the rise of the depths (v. Succ. 53<sup>a</sup>); ib. CXXI, 1 מסוקתא ed. Lag.; ib. CXXIII, 1 מסוקתא (h. text דחזקתא).—[Koh. R. to XII, 5 איתא חזקתא מסוקתא (not מסוקתא) are there any steps to go up?, a Var. lect. inserted in the text; v. מסוקתא.]

**מסוקתא** f. (preced.) *going up*. Targ. Y. I Deut. XXXII, 49.

**מסור** m. (מסר) *informer, traitor* (delivering Jews into the hands of the Roman government). B. Kam. 119<sup>a</sup> ממין מסור the property of an informer. Ker. 2<sup>b</sup>; B. Kam. 5<sup>a</sup> Ms. M. (ed. בוטר, corr. acc.); a. fr.—Pl. מסורות. Y. Sot. IX, end, 24<sup>a</sup>, a. e. מפני המ' (studying Greek was forbidden) on account of the informers (whose familiarity with Greek tempted them to treason, v. Bab. ib. 49<sup>b</sup>). R. Hash. 17<sup>a</sup> והמ' (v. Rabb. D. S. a. l. note 50) the heretics and the informers.—Fem. מסורה. Midr. Till. to Ps. XII הוא אומתה מסורה מסורה, corr. acc.) may thy own people turn informer against thee; Yalk. Ps. 656 (not אומתה).

**מסוריין**, Koh. R. to XII, 5, read: מסוקתא, v. מסוקתא.

**מסורת** f. (מסר) *(a chain of) tradition*. Sot. 10<sup>b</sup> דבר זה מסורת we hold a tradition from our fathers that &c. Hull. 63<sup>b</sup> עוף טהור נאכל במ' as for eating clean birds we rely on tradition (there being no rules for distinguishing them in the Biblical law).—Esp. *the traditional Scriptural text without vowels*, contrad. to מקרא the traditional vocalization, v. א.א. Y. Meg. IV, 74<sup>d</sup> bot. (ref. to Neh. VIII, 8) 'they explained the reading', זה זה this means the traditional text; Bab. ib. 3<sup>a</sup> אלו המסורות (some eds. מסורת; v. Rabb. D. S. a. l.); Ned. 37<sup>b</sup> המסורות Ab. III, 13 מסורת is the tradition is the fence for (preserving the integrity of) the Torah. Zeb. 37<sup>b</sup>, sq. אחיז מסורת the traditional vocalization is a help (in interpretation), and so is the traditional literal text (e. g. בסכת, Lev. XXIII, 42, which may be interpreted as singular number, and which is read as a plural); a. fr.—Pl. מסורות. Tanh. Vaethh. 6 חכמה מסורת was taken from Moses and given to Joshua.—Meg. 3<sup>a</sup>; Ned. 37<sup>b</sup>, v. supra.—[Massorah, the collection of textual readings systematically arranged.]

**מסורתא** ch. same. Targ. Job XV, 18. Targ. Is. XXX, 11 מסורתא (Bxt. מסורתא, corr. acc.).

**מסות**, Tosef. Pes. II (III), 3 דמ' ed. Zuck. (Var. מסית, חמסית, read: חרסית or pl. חרסות (v. Pes. 40<sup>b</sup>)).

**מסותא** f. (= מסותא q. v.) *bath*. Snh. 62<sup>b</sup>; Erub. 27<sup>b</sup>, v. רבל. B. Mets. 6<sup>a</sup>, sq. מסותא עלה וב' (not עליה) there was a bath-house which two contested, one saying, it is mine &c. Lev. R. s. 28, end [read:] מסותא אסר he put on his bathing apparel, v. ונקיתא.

**מסותא** m. (נסח) *balance*, v. מסותא.

**מסותא** f. (סתי) *bath; bath-house*. Kidd. 33<sup>a</sup> היה מסותא was sitting in the bath-house; v. מסותא.

**מסותא** m. (סחט) *squeezing appliance, wringer*. Tosef. Kel. B. Mets. VI, 7 של דלה מ' a wringer on hinges.

**מסותא**, v. מסותא.

**מסותא**, Targ. I Sam. XVII, 6 (Kimhi in ed. Ven. I מסותא, read: מסותא (v. מסותא) *scaly*. [The entire clause קולסא ... ומה' דנחשא is a misplaced and corrupted gloss to verse 5, ref. to ושריין קשקשים of the text, v. גלגלין a. גלגלין.]

**מסותא** m. pl. (סתי; cmp. מסותא) *feasters, those who feast mourners*. Targ. II Esth. I, 2 (3) מסותא ed. Lag. (ed. מסותא, corr. acc.; ed. Frf. מסותא).

**מסותא**, **מסותא** f. (נסח) 1) = *balance, pair of scales*. Targ. Ps. LXII, 10.—Pl. מסותא. Targ. Job VI, 2 ed. Lag. (ed. Wil. מסותא). Ib. XXXI, 6 מסותא Ms. (corr. acc.; ed. מסותא). Targ. Y. Deut. XXV, 15 (not מסותא).—2) *weighing counter, esp. butcher's stall*. Hull. 132<sup>b</sup> קבע מסותא he put up a permanent stall for selling meat. Shebu. 42<sup>a</sup> וס' אוריבא אמ' וכ' you sat by the stall and took your (advanced) money as the meat was being sold. B. Kam. 23<sup>b</sup> וס' חריב אמ' (sell your animal to the butcher, and) sit by the stall and get your money (v. Rabb. D. S. a. l. note); a. e.

**מסותא** m. (Ithpe. noun of סכב) = *porch, esp. dealer's stall with a bench attached to the house*. Y. B. Bath. II, beg. 13<sup>b</sup> ושייר בה חר' מסותא sold his dwelling and reserved for himself one porch.

**מסותא**, **מסותא** f. same. Cant. R. to VI, 12 אין מסותא (לחזקתא) if he looks up to that stall where he used to sit tailoring &c.—Pl. מסותא. Y. Bets. I, 60<sup>c</sup> bot. מסותא על מסותא sit not on the outer benches of the hall of Bar Ula, for they are cold.

**מסותא** f. h. same (cmp. מסותא). Y. Kil. IX, 32<sup>a</sup> נחן מסותא placed on a stationary stone bench, opp. מסותא, couch. Y. Erub. VII, 24<sup>b</sup> bot. מסותא עשה מסותא על פני וב' (not עשה) if he attached a porch along the whole front of the wall.—Pl. מסותא. Y. Pes. V, 32<sup>c</sup> bot. מסותא דרו עושין they made for them projecting boards (along the wall, that they should not step on the blood; Bab. ib. 65<sup>b</sup> (אסותא).

**מסותא**, Targ. Is. XXX, 11 Bxt. Lex. p. 1462, a corrupt., v. מסותא.

**מסותא** m. (סטר) *a blow, slap*. Tanh. Hayé 3 מסותא he slapped him in the face; a. e.; v. מסותא.—Pl. מסותא. Yalk. Koh. 968 (play on מסותא, Koh. II, 9) מסותא הורא שלמדתי באה מסותא לי... the lesson which I learned with 'heat' remained to me; ... the very lesson which I learned with (my teachers') slaps stood by me; Koh. R. to l. c. מסותא באה מסותא מסותא מסותא כל תורה שלמדתי בוקנתי פסדתי באה מסותא מסותא מסותא (corr. acc.; v. Matt. K. a. l.).

**מסותא** secret, v. מסותא.

**מִסְטִיר** m. (מִסְטִיר) *one who diverts judgment from its straight path* (=h. מְסִידָה דִּין, *prevaricator*. Targ. Is. LVIII, 6 דִּין מ' (h. text מְסִידָה דִּין).—Gen. R. s. 50 (fictitious name of a Sodomite) **רַב מִסְטִירִין** (=ר' מִסְטִירִין, some ed. *some ed.* Misticor, corr. acc.) *Chief Prevaricator* (Snh. 109<sup>b</sup> רִנְנָא דִּינָא); Yalk. ib. 84 (corr. acc.).

**מִסְטִירִין**, v. preced.

**מִסְטִירִי** f. (μυστική) *gum mastic*. Gen. R. s. 91 end; Yalk. Gen. 149 (expl. לֹט, Gen. XLIII, 11; ed. מִצְטִירָה, מִצְטִירָה, מִצְטִירָה corr. acc.). Tosef. Sabb. XII (XIII), 8, v. לֹט.

**מִסְטִירִים**, v. next w.

**מִסְטִירִין**, **מִסְטִירִי**, **מִסְטִירִי** m. sing. a. pl. (μυστήριον, -a) *secret*. Midr. Till. to Ps. IX, 6 אֵי מִסְטִירִין זֶה אֵי מִסְטִירִין (ed. Bub. (ed. מִסְטִירִין, corr. acc.) this secret I reveal to thee. Gen. R. s. 50; s. 68 ע"י שְׁגִלוֹ מ' ר' because they revealed the mysteries of the Lord (Gen. XIX, 13); Yalk. ib. 84 מִסְטִירִין Gen. R. s. 71 מ' secret-keeping, discreet men. Ib. s. 98; Tanh. Vayhi 8; Pesik. R. s. 21 מִסְטִירִים (corr. acc.). Y. Gitt. II, 44<sup>b</sup> top מ' כתב מ' a secret letter; (Y. Sabb. XII, end, 13<sup>d</sup> מִסְטִירִין (מִסְטִירִי, corr. acc.); a. fr.—Targ. Y. I Gen. XXVIII, 12 מִסְטִירִין (some ed. מִסְטִירִי, corr. acc.). Targ. Y. Num. XVI, 26 מִסְטִירִין (some ed. מִסְטִירִי, corr. acc.).—[Gen. R. s. 50; Yalk. ib. 84, v. מִסְטִירִי.]

**מִסְטִיר** m. (מִסְטִיר) *slap in the face*. Ex. R. s. 15 מ' סטרו מ' נָתַן מִשְׁטָר אֶחָד וְכ' מִסְטִיר. Num. R. s. 20, end מ' סטרו מ' he slapped one of the boys; (Tanh. ed. Bub. Balak 30, note 175 מִסְטִיר).—V. מִסְטִיר.

**מִסְטִירִין** (מִסְטִירִי, מִסְטִירִי), v. מִסְטִירִין.

**מִסְטִירִיקוֹן** m. (μυστηριόκος) *of a secret nature*. Y. Sabb. XII, end, 13<sup>d</sup>, v. מִסְטִירִין.

**מִסְטִירִי**, v. מִסְטִירִין.

**מִסְטִיר** (b. h.) *to melt, flow; to cause running off, effect curdling*. Midr. Till. to Ps. LXXVIII, 25 שֶׁלֹּא יִמָּסָה that the manna might not melt.—Denom. מִסְטִיר.

**Hif.** מִסְטִיר *to cause to flow*. Ib. to Ps. VI, 7 הִתְחַלַּל בִּיכָה וְכ' מִסְטִיר (ed. Bub. (ed. מִמְחָה) he began to weep and make his bed flow with (his) tears; Yalk. Ps. 636.

**Pi.** מִסְטִיר *same, to dissolve, weaken*. Deut. R. s. 7 (play on מִסְטִיר, Deut. XXIX, 2) הַמִּכּוֹת מִסְטִירִים גּוֹפִידִין וְכ' the plagues weakened the bodies of the Egyptians; Yalk. ib. 940.

**Nif.** מִסְטִיר *to be melted, to fall away*. Tosef. Sot. III, 4 מִסְטִירָהּ הִרְחִיבָהּ יָרֵכָה וְכ' her thigh will fall away.

**מִסְטִיר** ch. same, *to flow, melt away*. Targ. II Sam. XVII, 10 מִסְטִירִי (ed. Wil. מִסְטִירִי Af.), v. מִסְטִירִי.—Part. מִסְטִירִי, f. מִסְטִירִי. Targ. O. Num. V, 21 (ed. Vienna מִסְטִירִי, corr. acc.). v. infra).

**Pa.** מִסְטִיר *to cause melting, falling away*. Targ. Ps. XXXIX, 12 מִסְטִירִי. Targ. Y. Num. V, 22 מִסְטִירִי.—Part. pass. מִסְטִירִי, f. מִסְטִירִי, v. supra. Pes. 28<sup>a</sup> Rashi מִסְטִירִי is not dissolved in water, v. מִסְטִירִי.

**Af.** מִסְטִיר *same*. Targ. O. Num. I. c.; a. e.—Targ. II Sam. I. c., v. supra.

**Rhpe.** מִסְטִיר *to be melted, fall away*. Targ. Num. V, 27. Targ. O. Lev. XXVI, 89 (v. מִסְטִיר); a. fr.—Targ. Y. Gen. VII, 21 מִסְטִירִי (not מִסְטִירִי; h. text מִסְטִירִי).

**Itaf.** מִסְטִיר *same*. Targ. Ps. LXXVIII, 6 Ms., v. מִסְטִירִי. Ib. LXVIII, 3 Ms. (ed. Rhpe.); a. fr. (in Ms.).

**מִסְטִירִין**, v. מִסְטִירִין.

**מִסְטִיר**, Targ. Is. III, 20 ed. Lag., v. מִסְטִירִי.

**מִסְטִיר** = מִסְטִירִי, v. מִסְטִירִי.

**מִסְטִיר**, Targ. Y. Gen. IV, 8 אֶפְרַיִם מ' some ed., read: מִסְטִירִי.

**מִסְטִירִי**, v. sub מִסְטִירִי.

**מִסְטִירִי** f. (מִסְטִיר) *melting, losing courage*. Yalk. Ex. 251; (Mekh. B'shall., Shir. s. 9 מִסְטִירִי).

**מִסְטִירִי**, v. מִסְטִירִי.

**מִסְטִיר**, v. מִסְטִירִי.

**\*מִסְטִירִי** f. (מִסְטִיר, Hif. מִסְטִירִי) *easing one's bowels*. Y. Yoma III, 40<sup>b</sup> bot. מִסְטִירִי (corr. acc.), v. מִסְטִירִי.

**מִסְטִירִי** f. (b. h.; II) *path, road*. Yalk. Deut. 907, v. מִסְטִירִי. Pl. מִסְטִירִי. Ber. 59<sup>b</sup>; Lev. R. s. 23 מִסְטִירִי כְּכַבְּרִים בְּמִסְטִירִי the planets on re-entering their pericodical orbits.

**(מִסְטִירִי, מִסְטִירִי, מִסְטִירִי)** m. (a popular corruption of semissis) *semissis*, a Roman value, equal to half an as or six ounces. Tosef. B. Bath. V, 12 קוֹנְטִירִין מ' שְׁנֵי קוֹנְטִירִין שֶׁנִּי מִסְטִירִי is equal to two quadrantes; Kidd. 12<sup>a</sup> שְׁנֵי קוֹנְטִירִין מִסְטִירִי שֶׁנִּי מִסְטִירִי. Pl. מִסְטִירִי. שְׁנֵי קוֹנְטִירִין מִסְטִירִי שֶׁנִּי מִסְטִירִי. Tosef. I. c. מִסְטִירִי שְׁנֵי מִסְטִירִי an as has two semisses; Kidd. I. c. מִסְטִירִי; Y. I. c. מִסְטִירִי.

**מִסְטִירִי**, a species of wood, v. מִסְטִירִי III.

**מִסְטִירִי**, v. מִסְטִירִי.

**מִסְטִירִי**, Y. Taan. IV, beg., 67<sup>b</sup>, v. מִסְטִירִי.

**מִסְטִירִי** m. (=מִסְטִירִי; cmp. מִסְטִירִי with which our w. interchanges) *border-mark, partition consisting of wooden or stone pegs*, contrad. to מִסְטִירִי or כּוֹתֵל partition wall. Erub. 72<sup>a</sup> (Ms. O. twice מִסְטִירִי, v. Rabb. D. S. a. I. note 10), opp. to מִסְטִירִי עֲשֶׂרָה a partition ten handbreadths high. B. Bath. 2<sup>b</sup> בְּעֵלְמָא בְּמִ (Ms. M. מִסְטִירִי, v. Rabb. D. S. a. I. note) where there are only pegs as border marks, opp. בְּרִיחַ. Ib. bot. בְּמִ (Ms. M. מִסְטִירִי, emended פֶּסֶל). Ab. Zar. 70<sup>b</sup>; Y. ib. V, 44<sup>d</sup> bot. מִסְטִירִי a court which is divided off by mere marks (cmp. מִסְטִירִי). Tosef. Sabb. VIII (IX), 22 [read:] מִסְטִירִי (כִּדְרִי לְעִשְׂרוֹתָא) Var. ed. Zuck. (ed. מִסְטִירִי) large enough to be used for a marking peg.—Pl. מִסְטִירִי. Yalk. Ex. 422 [read:] מִסְטִירִי a sort of marks were on top (to distinguish between the Holy and the Holy of Holies; ib. 370 כְּמִין פֶּסֶלִין דִּירָה וְכ').

**מִסֵּק** m. (מִסֵּק) *olive harvest*. Y. B. Bath. III, 14<sup>a</sup> top, v. בָּצִיר I. Hall. III, 9 מ' זִיתֵּי olives collected at the regular harvest, opp. גִּילְגָּלִים (v. גִּילְגָּלִים II); Y. Maasr. V, 51<sup>d</sup> top (not מִסֵּק). Y. Yeb. XV, 14<sup>d</sup> מ' וְנִכְסָם when the grape-cutting is over, the olive-harvest begins; a. e.—V. מִסֵּקָה.

**מִסֵּק**, part. Af. of נָסַק.

**מִסֵּק** I m. (נָסַק) *reaching definite conclusions, decided*. Hor. 14<sup>a</sup>, v. מִקְשָׁה.—V. נָסַק.

**מִסֵּק** II m. (נָסַק; sub. מִשֵּׁים &c.) *one who levies contributions, in gen. a Roman collector, oppressor* (interch. (מִצִּיק) Tosef. Ohol. XVI, 13 (ed. Zuck. מִצִּיק); Y. Pes. I, 27<sup>c</sup>; (Bab. ib. 9<sup>a</sup>, a. Ab. Zar. 42<sup>a</sup> מִצִּיק).—Pl. מִסִּיקָן. B. Kam. X, 5 מ' וְנִשְׁלְחוּ and government officers confiscated it. Ib. 116<sup>b</sup> וְכ' מִצִּיק. he who reads *massikīn* is not at fault, nor is he who reads *m'tsikīn* (ref. for the latter to *Deut. XXVIII, 57*, for the former to Chald. סוֹפֵךְ לַעֲשׂוֹת *ib. 42*). Y. Sabb. XVI, end, 15<sup>d</sup> מִצִּיק בְּמ' thou shalt be forced by the officers.—Y. Dem. VI, 25<sup>b</sup> מ' מִצִּיקָן it means that he rented the field from the officers (who had confiscated it).

**מִסִּיקָה** ch. same.—Pl. מִסִּיקָה. Targ. Y. Deut. XXVIII, 42 (h. text צִלְצֵל, v. B. Kam. 116<sup>b</sup> quot. in preced.).

**מִסִּיקָה** f. = מִסִּיקָה. Sabb. 17<sup>a</sup>.—Pl. מִסִּיקָה. B. Bath. 36<sup>b</sup> מ' שֶׁשׁ three olive-crops.

**מִסִּיקָן**, v. מִסִּיקָה.

**מִסִּירָה** f. (מִסֵּר) 1) *harnessing, taking possession of a working animal by an act resembling harnessing*. Kidd. I, 4, v. מִסִּירָה. Tosef. ib. I, 8 וְמוֹסִירָה. (ed. Zuck. מִסִּירָה, Var. בְּמוֹסִירָה) what is *m'sirah*? He (the seller) hands him (the buyer) a bit and he harnesses it (the animal); Kidd. 22<sup>b</sup> וְכ' מִסִּירָה what is *bim-sirah* (Kidd. I, 4)? He seizes its hoof, hair &c., a. fr.—2) *handing, delivery*. Gitt. 9<sup>b</sup>, a. fr. מ' עָדִיר, v. פָּרָה; a. fr.—3) *levy*. Cant. R. to IV, 4 (ref. to Num. XXXI, 5) . . שְׁנַיִם twelve thousand men were raised by levy, opp. בְּמ' as volunteers.

**מִסִּירָן** m. pl. (פָּרָה) *rebels*, v. מִסִּירָן.

**מִסִּית**, v. נָסַק.

**מִסִּית** m. (סָחַת) *stone-cutter*. Pesik. S'ilh., p. 166<sup>a</sup>; Yalk. Num. 744, v. גָּשָׁשׁ.

**מִסֵּק** I (b. h.; denom. of מִסֵּק) *to temper, mix wine* (emp. מִזֵּג). Ab. Zar. 58<sup>b</sup>, v. מִזֵּג. Num. R. s. 10 מִסֵּקָה יֵינִי מִסֵּקָה Eve mixed wine for Adam. Ib. וְכ' מִסֵּקָה they mixed strong with light wine; a. e.

**מִסֵּק** II (b. h.; denom. of מִסֵּק) *to cast (metal)*. Y. Ber. I, 2<sup>d</sup> top; Gen. R. s. 12, end מִסֵּקָה Ar. (ed. Y. Ber. מִסֵּקָה; Gen. R. מִסֵּקָה, v. מִסֵּקָה).—[Yalk. Ex. 165 מִסֵּקָה, read מִסֵּקָה, v. מִסֵּקָה.]

**מִסֵּק** m. (b. h.; סָכַךְ II *to be clear*; emp. מִזֵּג) *clarified, mixed drink*. Ex. R. s. 42, end (play on מִסֵּקָה, Ex. XXXII, 8) מִסֵּקָה the gold in the calf weighed 120 centenaria, corresponding to the numerical value of *mesekh* (drink) which removes Hé (the Lord, i. e. leads to godlessness).

**מִסֵּק** m. (b. h.; סָכַךְ I) *web, screen, curtain*. Num. R. s. 6 מִסֵּקָה the curtain for the gate of the court. Yalk. Ex. 372; a. e.

**מִסֵּכָה**, Sabb. 96<sup>b</sup>, v. נִסְכָּה III.

**מִסֵּכָה** I f. (b. h.; נָסַךְ) *molten image*. Snh. 103<sup>b</sup> (play on Is. XXVIII, 20 וְהִמְסַכְתָּ לוֹ מ' וְהִמְסַכְתָּ לוֹ מ' who gathers the waters of the sea together like heaps?'; Num. R. s. 7; Yoma 9<sup>b</sup>. Sifra K'dosh., beg. (idols are called) מ' מִסֵּכָה, because they are cast.

**מִסֵּכָה** II f. (b. h.; סָכַךְ I) *web, garment*. Ex. R. s. 42, end (ref. to Ex. XXXII, 8) מ' רַעַב הַמִּסֵּכָה לְדוֹרוֹת מִשְׁתִּי וְכ' a bad web have you woven for future generations (follows the Chaldaic translation).—V. מִסֵּכָה.

**\*מִסֵּכָה** III (homiletic play, = מִשֵּׁי קָה, v. אָסִי) *thus healing*. Ex. R. s. 42, end [read:] כִּךְ . . . כִּךְ it is a contraction; the Lord says, 'Shall I thus cure them?', as we read (Ex. XXXII, 8—9): 'They have made themselves a molten calf'... 'and the Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people' (i. e. it is incurable).

**מִסִּינָה, מִסִּינָה, מִסִּינָה**, v. מִסִּינָה.

**\*מִסִּינָה** m. (next w.) *poverty*. Cant. R. to I, 4 (interpreting מִסִּינָה, v. מִסִּינָה II; strike out מִסִּינָה מִסִּינָה out of my poverty, we shall run after thee.

**מִסִּינָה** I m. (b. h.; סָכַךְ I) *poor man*; (adj.) *scanty, scarce*; trans. *mean*. Midr. Prov. ch. XXII מִסִּינָה בְּדִבְרֵי the poor man is called *miskēn*, because he is sparsely supplied with means of livelihood; Lev. R. s. 34 בְּדִבְרֵי he is despised of all men (ref. to Koh. IX, 16). Ruth R. to I, 1 (ref. to Koh. I. c.) וְכ' חֲכָמָתוֹ שֶׁל ר' ע' שְׁהִיָּה בְּדִבְרֵי הִתְחַל אֵלָּא מִהוּ מ' מִסִּינָה was the wisdom of R. Akiba who was a poor man despised? But what does *miskēn* here mean? One who proves himself mean by his own words (not practicing what he preaches); Koh. R. to I. c. [read:] אֵלָּא אֵלָּא הָיָה רַבִּי בְּדִבְרֵי Ruth 598 וְכ' שְׁהִיָּה בְּדִבְרֵי (insert מִסִּינָה). Koh. R. I. c. שְׁמִינָה מִסִּינָה (not מִסִּינָה) behold, a *miskēn* is none but he who makes his words appear mean. Ib. to IX, 15 וְכ' אֵלָּא אֵלָּא הָיָה רַבִּי בְּדִבְרֵי and why does the text call him (the good genius in man) *miskēn* (scarce)? Because he is rare among men, and (*mean*) because the majority of people do not listen to him; ib. to IV, 13; a. fr.—Yalk. ib. 979; Y'lamd. to Num. XXIV, 5 quot. in Ar. מִסִּינָה, read: בְּדִבְרֵי שְׁמִי, v. supra.—Denom.



ognized).—2) to stimulate, sustain strength. Yeb. 42<sup>b</sup> 'וכ' מִמְּסָמָא לִיהּ she may sustain the child's strength with eggs and milk (replacing the mother's milk).

*Ithpa.* אֶתְמַסְמָא, אֶתְמַסְמָא to be squeezed, mashed. Y. Yeb. VIII, 9<sup>a</sup> top; Y. Sabb. XIX, 17<sup>a</sup> bot. [read:] הוּא אֶתְמַסְמָא לִיהּ וְהוּא a son was born to him with his membrum mashed, and he died.

**מִסְמָא III, מִסְמָא m.** (v. מִסְמָא I) *polished wood*, prob. (=אֶלְמִיגָא, cmp. מִגָּא) *coral-wood*. Hag. 28<sup>b</sup> מ' כְּלִי Ms. M. (some ed. מִסְמָא, read מִסְמָא; Ar. מִסְמָא) vessels of polished wood, opp. מִסְמָא to מִסְמָא; Men. 97<sup>a</sup>.—[Kidd. 12<sup>a</sup> מִסְמָא, v. מִסְמָא.]

**מִסְמָא, מִסְמָא.** v. מִסְמָא.

**מִסְמָא, מִסְמָא.** Targ. Ez. XLIII, 14 Ar., v. מִסְמָא.

**מִסְמָא m.** (b. h. only in pl.; מִסְמָא) 1) *a painted object, nail, pin*. Sabb. VI, 10 (67<sup>a</sup>) מ' מִן הַצְּלִיב (Y. ed. מִן הַצְּלִיב) a nail from the gallows of an impaled convict (used as an amulet). Kel. XII, 4 הַגֶּרֶע מ' הַגֶּרֶע the blood-letter's pin (v. infra); מ' הַגֶּרֶע the style of the sun-dial; מ' הַגֶּרֶע the weaver's pin. Ib. 5 מ' שְׂחֻקֵּינוּ וְכ' Tosef. ib. B. Mets. II, 14 מ' שְׂעָקְמוּ וְכ' an iron pin which was bent in order to be used as a key. Kel. I. c. מ' שְׂחֻקֵּינוּ the banker's pin for fastening the shutters, v. תְּחִינָא. Num. R. s. 14 שֵׁשׁ מ' מִן הַצְּלִיב a nail which has a big knob.—Tosef. Kel. B. Mets. IV, 3 מ' שְׂעָקְמוּ בְּרֹאשׁוֹ מ' לְהַדִּיחַ חֹרֶס וְכ' a staff to the end of which a pin was attached for the sake of taking hold of the threshing floor (of making it stationary); ib. V, 10. Ib. B. Bath. VII, 2 מ' שְׂחֻקֵּינוּ the builder's cord to which a pin is attached (i. e. plumb-line). Ib. B. Mets. II, 11 מ' הַגֶּרֶע the scraper's pin (fastened to the smith's block); a. fr.—Pl. מִסְמָא, מִסְמָא. Gen. R. s. 68, end. B. Bath. 7<sup>b</sup> מ' קָבַע בָּהּ מ' drive nails into it, i. e. remember it well. Tosef. Kel. B. Mets. II, 11 מ' שְׂחֻקֵּינוּ a store-keeper's bowl (?) studded all over with nails. Tanh. B'haäl. 15 (ref. to Koh. XII, 11) מ' שְׂחֻקֵּינוּ וְכ' כְּתִיב כְּמַסְמָרוֹ וְאָנוּ (fastened to the smith's block) like nails) to teach thee, if thou drivest them like a nail into thy heart, they will guard thee; Num. R. s. 4. Esth. R. to VI, 10 מ' הַבְּלִיבִים I prepared for thee ropes and nails (for impaling); a. fr.—(2) *(pl.) cloves*. Num. R. l. c. מ' נְטוּעִים כְּמ' as sweet to their hearers as cloves.—(3) *a peg-shaped attachment to a loaf, knob*. T'bul Yom I, 3 מ' שְׂחֻקֵּינוּ the knob on the back of the loaf (supposed to serve as trade-mark).—(4) *a wart or corn* (cmp. Lat. clavus).—Pl. מִסְמָא. Sifra Thazr. Neg., Par. 1, ch. II מ' דָּחַ; Tosef. Neg. II, 12 מִסְמָא (sing.).

**מִסְמָא, מִסְמָא ch. same, pin, nail.** Targ. Y. Num. XXV, 3.—Y. Hag. III, beg. 78<sup>d</sup> מ' וְכ' מ' כָּל חַד וְחַד נָסִיב חַד מ' each took one nail and drove it in. Y. Pes. V, 32<sup>b</sup> top [read:] מִסְמָא גִבְךָ כְּמַסְמָא let this be fixed in thy memory like a nail; Y. Yeb. XIII, 13<sup>c</sup> top מִסְמָא (corr. acc.); a. e.—Pl. מִסְמָא, מִסְמָא. Targ. Jer. X, 4; a. e.—Y. B. Bath. II, 13<sup>b</sup> bot. [read:] מ' לִי לִי מ' refused to one another the fastening of the weaver's pin to the party wall.—[מִסְמָא, v. מִסְמָא.]

**מִסְמָא f.** wart or corn, v. מִסְמָא h., end.

**מִסְמָא f.** (סִמָּא) one of the marked-off tiers or settles of the altar (v. Midd. III, 1). Targ. Ez. XLIII, 14; 17 (ed. Lag. מִסְמָא a. מִסְמָא; ed. Wil. מִסְמָא, Ar. מִסְמָא; corr. acc.; h. text מִסְמָא).

**מִסְמָא m.** (v. מִסְמָא) shoe. Targ. O. Gen. XIV, 23. Targ. Ez. XVI, 10; a. fr.—Lam. R. to I, 5 מ' וְיִדְרִיהּ חַד מ' וְיִדְרִיהּ the other shoe; a. e.—Kidd. 22<sup>b</sup> bot. מִסְמָא (prob. to be read: מִסְמָא) my shoe.—Pl. מִסְמָא, מִסְמָא. Targ. Josh. IX, 5 (ed. Wil. מִסְמָא). Targ. Is. III, 18 (h. text מִסְמָא).—Hebr. pl. מִסְמָא. Y. Pes. X, beg. 37<sup>b</sup>, v. מִסְמָא.

**מִסְמָא, v. next w.**

**מִסְמָא m.** (מִסְמָא) pure gold. Targ. Is. XIII, 12 (ed. Wil. מִסְמָא; ed. Lag. מִסְמָא; h. text מִסְמָא).

**מִסְמָא f.** (מִסְמָא) strainer; the strained mass. Sabb. XX, 2 (139<sup>b</sup>) מ' שֶׁל חֲרִיל a mustard mixture in the strainer (v. Bashi a. l.). Ib. 134<sup>a</sup> מ' בְּמִי שֶׁלֹּא אַיִן מִסְמָא you must not strain a mustard mixture (on the Holy Day) in the strainer designated for it.

**מִסְמָא f.** (preced.) sieve, basket. Y. Dem. II, 21<sup>d</sup> bot. Ib. מִסְמָא (corr. acc.).

**מִסְמָא (b. h.) to melt, dissolve.**

*Nif.* מִסְמָא, מִסְמָא, מִסְמָא, מִסְמָא to melt, be liquefied; to fall away; to faint; to despair. Ex. R. s. 25 מִסְמָא (Var. מִסְמָא) they faint. Yalk. ib. 251 מִסְמָא מִסְמָא they began to lose heart; Mekh. B'shall., Shir., s. 9 מִסְמָא. Deut. R. s. 1, end מִסְמָא may this man's (thy) eye run out. Maasr. I, 2 מִסְמָא מִסְמָא pomegranates are subject to tithes when their core becomes pulpy; expl. Y. ib. 48<sup>d</sup> bot. מִסְמָא מִסְמָא (cmp. מִסְמָא II) when the eatable portion (core) can be mashed under one's fingers; [anoth. definition taking our w. in the sense of falling away, diminution; מִסְמָא מִסְמָא when the ripening core is reduced to half the capacity of the cavity,—upon which the remark is made, מִסְמָא מִסְמָא ... מִסְמָא ... מִסְמָא perhaps he learned it from the homiletical teachers who interpret hemassu &c. (Deut. I, 28), they divided our hearts (an allusion to Num. R. s. 17)].

*Hif.* מִסְמָא to cause to melt away. Deut. R. s. 2, beg. (ref. to Ps. XXXIX, 12) מִסְמָא מִסְמָא ... מִסְמָא מִסְמָא (not all the delight which Moses longed for, to enter the land,—thou hast caused it to decay as a moth enters garments and makes them decay. V. מִסְמָא).

**מִסְמָא ch. same.** Targ. II Sam. XVII, 10 מִסְמָא מִסְמָא (ed. Lag. מִסְמָא, v. מִסְמָא).

*Ithpa.* מִסְמָא, מִסְמָא to melt, decay. Targ. Ps. LXXV, 4.—[מִסְמָא, v. מִסְמָא.]

**מִסְמָא m.** stomach, v. מִסְמָא.

**מִסְמָא, v. מִסְמָא.**

**מִסְמָא, v. מִסְמָא.**

**מָסַע** m. (b. h.; מָסַע) *removal; journey; station*. Cant. R. to III, 6 מָסַע מִמָּוֶל from station to station; a. fr.—Pl. מְסַעוֹת (fem.). Snh. 94<sup>b</sup> מָסַע עֵשָׂר that wicked man (Senna-cherib) marched ten journeys in that one day; Yalk. Is. 284. Tanh. B'midb. 2 וּבָאָה עִמָּהֶן בָּמָּוֶל and it (the well) went with them on their journeys; Num. R. s. 1. Tosef. R. Hash. III (II), 3 וּבָמָּוֶל and the signal for marching (Num. X, 2-8); a. fr.—Pesik. R. s. 16 הַמְּסָעִים the marches in the desert.—[Tosef. R. Hash. II (I), 2 מַסְעוֹת, מַסְעוֹת, v. מְסַעוֹת.]

**מַסְעֵד** m. (מַסְעֵד) *assistant, attendant*.—Pl. מַסְעֵדִים. Par. III, 6 פָּרָה וְכָל מַסְעֵדֶיהָ the red cow and all her attendants.

**מַסְעוֹת**, v. מְסַעוֹת.

**מַסְפֵּד** m. (b. h.; מַסְפֵּד) = מַסְפֵּד. Lam. R. introd. (R. Joh. 1) מָה לָכֶם קוֹשְׁרִין? why do you compose these lamentations?, v. מַסְפֵּד.

**מַסְפָּדָא, מַסְפָּדָא, מַסְפָּדָא** ch. same. Targ. Gen. I, 10. Targ. Y. Deut. X, 6; a. e.—Pl. מַסְפָּדָא. Targ. Am. V, 16 (ed. Lag. a. oth. *sing.*).

**מַסְפּוֹמִיָּא**, v. אַסְפּוֹמִיָּא.

**מַסְפּוֹרָה**, v. מַסְפָּרָה.

**מַסְפִּירָא** m. (מַסְפִּיר) *fearfulness*. Targ. Job XLI, 17 (Ms. מַסְפִּיר; h. text מַסְפִּיר). Ib. XXXI, 23 (ed. Lag. מַסְפִּיר; Ms. Var. מַסְפִּיר; h. text מַסְפִּיר).

**מַסְפִּיק** m. (מַסְפִּיק II; v. מַסְפִּיק) *strait, dilemma; difficulty*. Y. Sot. III, 19<sup>a</sup> bot. הִכְנִיסָה עֲצָמָהּ לְמִי הַזֶּה הַמְּרֻבָּה she placed herself in such a dilemma (to be suspected of adultery and to have to drink the waters of jealousy). Y. Gitt. VIII, 49<sup>c</sup> bot. מַה רָאִיתָ לְהַכְנִיס עֲצָמְךָ לְמִי הַזֶּה וְכִי what was thy reason for taking such a responsibility (by deciding in favor of a lenient opinion)?—Esth. R. to II, 3 הֵנָּה בָּאוּ לִירֵד הֵנָּה הֵנָּה they (the Persian matrons) came to that trouble (to have to compete with all maidens of the country); a. e.

**מַסְפָּקָה, מַסְפָּקָה** m. (מַסְפָּק II) 1) *sufficiency*. Y. Ber. IV, 8<sup>a</sup> top [read:] אֵיךְ לָךְ מִי לֵכֵל חֵמָּה וְחֵמָּה אֵיךְ לָךְ מִי לֵכֵל חֵמָּה וְחֵמָּה you have enough material for each Divine Name out of them (the combined benedictions); Y. Taan. II, 65<sup>c</sup> top.—2) *Pa. of מַסְפִּיק*, q. v.

**מַסְפָּר** m. (b. h.; מַסְפָּר) *number, count*. Cant. R. to VI, 9 (ref. to II Sam. XXIV, 9) מִסְפָּר מִי זֶה הַמִּנְיָן וְכִי *mispar* means counting, *mifkad*, summing up. Pesik. R. s. 11 מִי הָיָה לָהֶם אֵיךְ מִסְפָּר; a limited number; מִי הָיָה לָהֶם אֵיךְ מִסְפָּר; a. fr.

**מַסְפָּרָא, מַסְפָּרָא** m. (מַסְפָּר) *tool for cutting hair, razor, scissors*. Targ. O. Num. VI, 5. Targ. Ez. V, 1 (not מַסְפָּר); a. e.—Snh. 96<sup>a</sup> מִי לִי מַסְפָּרָא (Ms. F. מַסְפָּרָא) give me a razor; ib. מַסְפָּרָא לִי מַסְפָּרָא; Yalk. Is. 276 מַסְפָּרָא.

**מַסְפָּרִים, מַסְפָּרִים** m. du. (preced.) *shears, scissors*. Kel. XVI, 8 חֶרֶץ מַסְפָּרָא וְכִי the sheath of a shearing knife or of scissors. Y. M. Kat. III, 82<sup>a</sup> top בָּמָּוֶל with scis-

sors, contrad. to סָכִין a. מַסְפָּרָא; Bab. ib. 17<sup>b</sup>; a. e.—[Tosef. Kel. B. Mets. IV, 5 מַסְפָּרִים ed. Zuck., read מַסְפָּרִים.]

**מַסְפָּרָה, מַסְפָּרָה** f. (preced.) *shearing knife, clipping tool*. Kel. XVI, 8, v. preced. M. Kat. 17<sup>b</sup>, a. e., v. preced. Kel. XIII, 1 (Maim. מַסְפָּר, ed. Dehr. מַסְפָּר). Tosef. ib. B. Mets. III, 4 מַסְפָּרִים מִי שֶׁל פְּרִיקִים 4 shears consisting of separable blades; Sabb. 48<sup>b</sup>; 58<sup>b</sup> מַסְפָּר. Tosef. Bets. III, 19, v. מַסְפָּר; a. e.

**מַסְפָּרָה** f., v. מַסְפָּר.

**מַסָּק** (denom. of a noun מַסָּק, fr. נָסַק to ascend) *to harvest olives*, opp. to נָקַף to pick, glean. Tosef. Dem. VI, 6 זִיחֵי יִשְׂרָאֵל שֶׁקִּיבֵל... if an Israelite rented from a fellow Israelite... his olive trees for harvesting, the rent to be payable in olives; זִיחֵי לְמַסָּק בְּשֶׁמֶן payable in oil; Y. ib. VI, 25<sup>b</sup> top. Neg. II, 4 זִיחֵי לְמַסָּק וְכִי in the position of one taking olives down. Tosef. Toh. X, 4 זִיחֵי לְמַסָּק עַד שֶׁלֹּא מָסָק before he plucked them; a. fr.—Part. pass. מַסָּק; pl. מַסָּקִין. Tosef. B. Mets. IX, 1.—Denom. מַסָּק, מַסָּקָה.

**מַסָּק** part. Af. of נָסַק.

**מַסָּקָה** m. (מַסָּק) *ascent*.—Pl. מַסָּקִין. Lev. R. s. 18; Koh. R. to XII, 5; v. מַסָּקָה.

**מַסָּקָנָה**, v. מַסָּקָנָה.

**מַסָּקָנָה**, Y. Bicc. III, 65<sup>d</sup>; v. מַסָּקָנָה.

**מַסָּקָנָה** m. (מַסָּק) 1) *ascent, height, steps*. Targ. I Sam. IX, 11 (ed. Lag. מַסָּקָנָה). Targ. Is. XXXVIII, 8; a. e.—2) *final result, upshot*. Meg. 14<sup>b</sup> וְכִי הָיָה דָּוָא וְכִי and so it finally came to pass.

**מַסָּקִין**, v. מַסָּקִין.

**מַסָּקָה** f. pl. (preced. wds.) *going up, procession*. Targ. II Chr. IX, 4.

**מָסַר** (b. h.; sec. r. of מָסַר, cmp. meanings of b. h. מָסַר) 1) *to seize* (v. Num. XXXI, 5).—Denom. מָסַרָה 1.—2) *to hand over; to deliver, transmit*. Ab. I, 1 וְכִי מָסַרָה וְכִי and handed it (the Law) over to &c. (in the chain of tradition). B. Mets. 8<sup>b</sup> (expl. מָסַרָה) וְכִי like one handing over (giving possession) &c. Ib. 111<sup>b</sup> bot. דָּבָר שֶׁמָּסַר אֶת נַפְשׁוֹ, Deut. XXIV, 15) נָשָׂא אֶת נַפְשׁוֹ דָּבָר שֶׁמָּסַר אֶת נַפְשׁוֹ, v. Rabb. D. S. a. l. note) a labor for which he binds (obligates) himself; [oth. explan.] ib. 112<sup>a</sup> מִי לֹא נָשָׂא אֶת נַפְשׁוֹ לְמִיתָה (Ms. M. מִי לֹא נָשָׂא אֶת נַפְשׁוֹ לְמִיתָה) he delivered himself to death, i. e. risked his life; (Ms. M. for which he surrendered his life to the employer); Sifr. Deut. 279 מִי לֹא נָשָׂא אֶת נַפְשׁוֹ he surrendered his life to thee (the employer); a. v. fr.—עַל-דִּין to surrender one's case against a man (to Providence); v. דִּין. B. Kam. 93<sup>a</sup>; R. Hash. 16<sup>b</sup>; a. e.—Esp. a) *to surrender a person to the authorities, to inform against*. Gitt. 7<sup>a</sup> וְכִי לְמַלְכוּת רֹמָא it is in my power to bring them to judgment through the (Roman) government. Tosef. Ter. VII, 20 וְכִי לְמַלְכוּת רֹמָא let them

all suffer death rather than surrender one Israelite &c.; a. fr.—V. מָסַר (b)—מָסַר (sub. למירה) *to suffer martyrdom*. Pes. 53<sup>b</sup> שְׂמָסְרוּ עֲצָמָן עַל קְדוּשַׁת ה' *who were ready to suffer death for the sanctification of the Name (of the Lord)*. Yalk. Ex. 182 אֲמַרְהָ הַמּוֹסְרָה עֲצָמָהּ וְכ' *a people that is ready to die for the unity of my Name*; a. fr.—Part. pass. מָסֵר; f. מְסִירָה; pl. מְסִירִים, מְסִירָה; Kidd. 32<sup>b</sup>; B. Mets. 58<sup>b</sup> לֵבָב הַמ' דָּבַר *to an injunction which is entrusted to the heart (over which human authorities have no control)*, the Text adds, 'and thou shalt be afraid of thy God.' Mekh. Ki Thissa (ref. to לָכֵם, Ex. XXXI, 14) לָכֵם הַשַּׁבָּת שֶׁבַת הַמ' וְאַי אַחַם הַמ' לְשִׁבְרָה *the Sabbath is given in your charge, but you are not surrendered to the Sabbath, i. e., there are higher objects for which the Sabbath law must eventually be violated*; Yoma 85<sup>b</sup>; a. fr.

*Nif. מָסַר to be delivered, transmitted*. Num. R. s. 4 הַמָּסֵרָה לֹא בְּכֹוֹרָה *the birth-right (priesthood) was transferred to him*. B. Kam. 82<sup>b</sup> אֵין נִמְסָרִים בְּיָדָם *they will not be given into your hands, you will have no power over them*; Men. 64<sup>b</sup>. Y. Yoma III, 40<sup>d</sup> בּוֹת הָיָה הַמָּסֵר *it (the pronunciation of the Tetragrammaton) was not communicated to any but &c.*; a. fr.

**מָסַר (מָסַר)** I ch. same. Targ. Gen. XXXIX, 8. Targ. Am. I, 6. Targ. O. Deut. XXIV, 15; a. fr.—Part. pass. מָסֵר; f. מְסִירָה; pl. מְסִירִין. Targ. Num. III, 9; a. fr.—[Targ. Y. II Gen. XVI, 5 בִּירְדִּין, a corrupt., prob. to be read: מְסִירָה עֲלֵךְ; cmp. B. Kam. 93<sup>a</sup>.]—B. Mets. 8<sup>b</sup> הֵאָרְזָה לִּי הָיָה מֵאֵן קָא מֵ לִיָּה רִלִיקְנִי *that he might take possession?* Y. Yoma III, 40<sup>d</sup> בּוֹת אֵנָּה I will transmit it (the pronunciation of the Tetragrammaton) to you. Koh. R. to III, 11 [read:] אֵיָּה *there is a person here to whom I might communicate it?*; כִּד אֵרִי מִמָּסֵר *when he was about to communicate it*. Kidd. 12<sup>b</sup> וְכ' מוֹרֵעָה *he enters a protest against his own letter of divorce*. Ber. 20<sup>a</sup> אֵין לֹא מְסִירִין וְכ' *we are not ready to suffer martyrdom for the sanctification of the Name*; אֵין לֹא מְסִירִין וְכ' *we are not ready to suffer &c.*; a. fr.

*Itpe. מָסַר to be surrendered, transmitted; to surrender one's self*. Targ. Lev. XXVI, 25. Targ. Ps. LXXIX, 11; a. e.—Gitt. 66<sup>b</sup> מִיִּמְסָרֵן, 29<sup>a</sup> מִיִּמְסָרֵן, v. מִיִּמְסָרֵן II. Snh. 26<sup>a</sup> מִיִּמְסָרֵן *have decided to surrender (to capitulate)*. Koh. R. l. c. מִיִּמְסָר לִיָּה מִיִּמְסָר *he declined to have the Tetragrammaton transmitted to him (v. Y. Yoma l. c.)*.

**מָסַר II, Pa. מָסַר (denom. of מָסַר)** *to saw*. Targ. Is. XLIV, 13. Targ. II Sam. XII, 31 (ed. Wil. מָסַר); Targ. I Chr. XX, 3 (ed. Rahm. מָסַר).—Part. pass. מָסֵר. Targ. I Kings VII, 9.

**מָסַר** m. (b. h. מְסִירָה) *a tool with rough edges or teeth, file, saw*. Sabb. XVII, 4 הַגְדוּל הַמָּסֵר *saw for cutting wood*. Kel. XXI, 3; Tosef. ib. B. Bath. I, 8 הַמָּסֵר *the frame of the saw*. Y. Succ. III, 53<sup>c</sup> בּוֹת. מִיִּמְסָר *leaves serrated like a saw*, v. מִיִּמְסָר; Tosef. ib. II, 7; Bab. ib. 34<sup>a</sup> דְּרִוּמָה לִמ'. Gen. R. s. 6; Midr. Sam. ch. IX, v. נָסַר; Ex. R. s. 5 כֶּסֶף (Var. כְּמִסְמֵר); a. e.

**מָסַרָה** ch. same. Targ. Is. X, 15 (ed. Wil. מָסַרָה).—Pl. מְסִירָה. Targ. I Kings VII, 9. Targ. II Sam. XII, 31; Targ. I Chr. XX, 3 (ed. Rahm. מְסִירָה).

**מָסַרְבִּין**, pl. מְסִירְבִּין, v. מְסִירְבִּין.

**מָסַרְבִּי** pr. n. m. *M'sarbay*, by-name of the family of Jojarib. Y. Taan. IV, 68<sup>d</sup> וְכ' הָיָה מִמָּסֵר *he was surnamed M., because he surrendered the Temple to the enemy*; יָרִיב... עַל שְׂמָרְוֹ וְסִרְבוֹ *the Lord went into judgment... because they rebelled against him*.

**מָסַרְבִּנָּה, מָסַרְבִּין** m. (סָרְבִּי I) *rebellious*. Targ. Ps. LXXVIII, 8 (ed. Lag. מְסִירְבִּין, Var. מְסִירְבִּין; ed. Wil. מְסִירְבִּין (pl. followed by sing. מְסִירְבִּין; Ms. מְסִירְבִּין). Targ. Is. LXV, 2.

**מָסַרְדִּי**, v. מְסִירְדִּי.

**מָסַרְתָּה** m. (סָרְתָּה) 1) *impatient, impetuous*. Targ. Prov. XXI, 5 (h. text אָץ).—2) *rebellious*.—Pl. מְסִירְתָּה. Targ. Y. Deut. XXXI, 27. Targ. Ps. LXVI, 7 ed. Wil. (ed. Lag. מְסִירְתָּה; Ms. מְסִירְתָּה; h. text סָרְתָּה).

**מָסַרְתָּבִּיאָה** adv. (preced.) *impetuously*. Targ. Prov. XXV, 8 (h. text מָרָה).

**מָסַרְתָּבִּין**, v. מְסִירְתָּבִּין.

**מָסַרְתָּוִין, מָסַרְתָּוִין**, v. מְסִירְתָּוִין.

**מָסַרְתָּוִין**, v. מְסִירְתָּוִין.

**מָסַרְכִּי**, v. מְסִירְכִּי.

**מָסַרְוִלָּה**, Y. Ned. VII, beg. 40<sup>b</sup> וְפִלְוִלִיָּה *a corrupt.* for מְסִירְוִלִּין m. (μελισσοφυλλον, comp. Syr. Melissophyllon, melissa or baum, an herb (v. Sm. Ant. s. v.); v. מְסִירְוִלָּה).

**מָסַרְוִקָה**, v. מְסִירְוִקָה.

**מָסַרְוִקָה** m. (סָרְוִקָה II) *hair-comb*. Lam. R. to I, 15, v. מְסִירְוִקָה.

**מָסַרְוִקָה**, v. מְסִירְוִקָה.

**מָסַרְוִקָה**, v. מְסִירְוִקָה.

**מָסַרְוִקָה**, v. מְסִירְוִקָה.

**מָסַרְוִקָה** m. (סָרְוִקָה I) *band with which the saddle is fastened around the ass' belly*. Tosef. Sabb. IV (V), 2 שְׁלֹא יִקְשֹׁר אֶת הַמָּסַרְוִקָה *he must not tie his band*; Sabb. 53<sup>a</sup> בְּמָסַרְוִקָה *in the band*; Ms. M. (ed. Y. ib. V, 7<sup>b</sup> bot. הַמָּסַרְוִקָה); Y. ib. V, 7<sup>b</sup> bot. הַמָּסַרְוִקָה (read: הַמָּסַרְוִקָה).

**מָסַרְוִקָה** m. (סָרְוִקָה II) 1) *comb, strigil*. Kel. XIII, 8 שֶׁל מָסַרְוִקָה *hackle for flax*. Ib. 7; T'bul Yom IV, 6 שֶׁל מָסַרְוִקָה *comb*; a. e.—Tosef. Kel. B. Mets. IV, 4 מָסַרְוִקָה *comb to which a sting is attached (an instrument of torture cmp. פְּרָגֶל)*.—2) *an indented attachment to a vessel*.



or a plant &c. Ib. 9 'שְׁלֹשֶׁת חֲבִירֵי עַל הַמ' a lamp-chain is considered as joined to 'the comb'. Kel. II, 8 צִרְצִיר מ' של צִרְצִיר; Tosef. ib. B. Kam. II, 8 מִסְרָקָא, v. צִרְצִיר. Ukts. II, 8 הַמ' the crown of a pomegranate. — Pl. מִסְרָקָא. Ber. 61<sup>b</sup>, a. e. של ברזל מ' iron combs for flaying, v. supra.

**מִסְרָקָא** ch. same. Ber. 18<sup>b</sup> מִסְרָקָא my comb. — Pl. מִסְרָקָא, מִסְרָקָא, Gitt. 57<sup>b</sup> בְּמ' דְּרִפְרִיזָא with iron combs, v. preced.; Lam. R. introd. (R. Josh. 2); ib. to II, 2 מִסְרָקָא (not קוֹן...); Koh. R. to III, 16 מִסְרָקָא (sing.).

**מִסְרָתָא** f. (b. h. מִשְׁרָתָא; v. נָסַר) a mould for frying a batter (חֲלִיטָה), in gen. pan. Hall. I, 4 חֲלִיטָה הַמ' Ms. M. (ed. חֲלִיטָה) cake formed in the mould; Pes. 37<sup>a</sup>; expl. ib. חֲלִיטָה של וְכ' home-made *halut* (v. חֲלִיטָה I). Y. Hall. I, 57<sup>d</sup>, v. חֲלִיטָה III. Y. Pes. II, 29<sup>b</sup> bot.

**מִסְרָתָא** ch. same. Targ. II Sam. XIII, 9 (ed. Wil. מִסְרָתָא). Targ. Lev. II, 5 (also מִסְרָתָא; h. text מחֲבֹרָה). Targ. Ez. IV, 3. Targ. I Chr. IX, 31 (h. text חֲבֹרָה).

**מִסְרָתָא**, v. מִסְרָתָא.

**מִסְתָּא** f. constr. (b. h.; v. next w.) as much as, in accordance with. Hag. 8<sup>a</sup> (ref. to Deut. XVI, 10) .. מְלַמֵּד מ' מִלְּמַד .. מִבְּרִיא הַגִּיטָה וְכ' Ms. M. (v. Rabb. D. S. a. l.) 'in accordance with' (the free-will offering &c.), this intimates that one must procure his festal offering with secular money (not from second tithe-money). Ib. מִזֶּמֶע דְּהֹאֵר מ' וְכ' where is the intimation that this *missath* means secular? (Answ. ref. to מַס, Esth. X, 1).

**מִסְתָּא** (מִסְתָּא), מ' f. ch. (מַסָּ; emp. fr. fr. מִסְתָּא) plenty, enough. Targ. Prov. XXX, 15, sq. (h. text מִסְתָּא). — Constr. מִסְתָּא, מ' adv. (=h. יְדִי). Targ. II Sam. XXIV, 16 (h. text רַב). Targ. Ex. XXXVI, 5 (h. text מְדִי). Ib. O. 7 (Y. קְמִיטָה; h. text דִּי). Targ. Prov. XXX, 8 מִסְתָּא enough for me (h. text חֲזִקִי). Targ. Jer. XLIX, 9 מִסְתָּאוֹן (h. text דִּי); a. fr. — מִסְתָּא, (מִסְתָּא) as much as required. Targ. Y. Ex. I. c., v. supra. Targ. Lev. XII, 8 (Y. ed. Amst. מִסְתָּא). Targ. II Chr. VIII, 13 מִסְתָּא (ed. Lag.); a. fr. — V. קְמִיטָה, — \*Lev. R. s. 3 מִסְתָּא מִינְהוּן לְעֵלְמָא דְּהֹאֵר מ' it is enough, they will pay for it in the hereafter (Yalk. Koh. 971 מִיִּדְהָ). — V. מִסְתָּא.

**מִסְתָּא**, v. מִסְתָּא.

**מִסְתָּא**, v. מִסְתָּא.

**מִסְתָּאוֹן** m. pl. (סְתָר II, v. next w.) confusion. Yalk. Gen. 126 בְּר' מ' סְתָרִים.

**מִסְתָּאוֹרָתָא** f. (סְתָר II) reel. Hull. 60<sup>a</sup>, v. נִלְלָא.

**מִסְתָּאוֹרָתָא**, מ' f. (denom. of מִסְתָּא) 1) (it is) enough. Targ. Y. Num. XII, 14 מִסְתָּאוֹרָתָא it is enough for her. Targ. I Chr. XXI, 15; 27 מִסְתָּאוֹרָתָא; (Targ. II Sam. XXIV, 16 מִסְתָּא). — Y. Keth. I, 25<sup>c</sup> וְכ' מִסְתָּאוֹרָתָא is it not enough for her that she has been raised to priesthood? — Gitt. 14<sup>b</sup> לֹא מִסְתָּאוֹרָתָא (some ed. מִסְתָּאוֹרָתָא) not enough that he did not help us but &c. Ib. 56<sup>b</sup> דְּהֹאֵר רָקָא חֲדִית מִסְתָּאוֹרָתָא.

'thou art sufficiently rewarded by seeing the distress of thy enemy. B. Bath. 126<sup>a</sup> מ' וְכ' was it not enough that thou didst sell his property &c.? Ber. 55<sup>a</sup> חֲדִיתָ מִסְתָּאוֹרָתָא his joy (over his good dream) is enough for him (he must not expect its realization); a. fr. — Yalk. Gen. 62 this (sample) is enough to prove that all the wine is bad; Gen. R. s. 38 מִסְתָּאוֹרָתָא Ar. (ed. מִשְׁפָּה; prob. to be read: מִשְׁפָּה מ' וְכ' (v. P. Sm. 2184) saturation, plenty. Targ. Job VI, 7 (sec. vers.) וְדִוְרוֹת .. חֲטָן .. מ' וְכ' they made me sickly, and thus there was more than enough for my meal (h. text חֲמָה כְּדִי, play on דִּי a. הָיוּ, v. הִוְחָא).

**מִסְתָּאוֹרָתָא**, v. מִסְתָּאוֹרָתָא.

**מִסְתָּאוֹרָתָא** f. (סְתָר; emp. אוֹרָתָא) substructure filled with earth, *tiér*; v. מִסְתָּאוֹרָתָא.

**מִסְתָּאוֹרָתָא** m. (b. h.; סְתָר I) secret. — Pl. מִסְתָּאוֹרָתָא, מִסְתָּאוֹרָתָא Gen. R. s. 82 (quot. adopted fr. Jer. XLIX, 10) גִּלְיָה I laid open his (Esau's) secrets in order to expose his bastards; Yalk. Jer. 331; Yalk. Chr. 1073 shall not learn his (Israel's) secrets. Hag. 5<sup>b</sup> שְׁמוֹ וְכ' the Lord has one special place whose name is *mistarim* (Jer. XIII, 17). — V. מִסְתָּאוֹרָתָא.

**מִסְתָּאוֹרָתָא**, Targ. Y. Deut. XXIX, 5, v. סְתָר I.

**מִסְתָּאוֹרָתָא** I ch. = h. מִסְתָּאוֹרָתָא, [grain,] m'ah, a coin and a weight. Targ. I Sam. II, 36 (h. text אֲנוּרָה). Targ. Job XLII, 11 Ms. Var. (ed. חֲדִיתָ, h. text קְשִׁיטָה). — Pl. מִסְתָּאוֹרָתָא, מִסְתָּאוֹרָתָא O. Ex. XXX, 13 (Y. מִסְתָּאוֹרָתָא; h. text גִּרָה). — B. Mets. 102<sup>b</sup> if he said 'an Istira', (adding) 'one hundred m'ah', he must pay one hundred m'ah. Kidd. 81<sup>a</sup>, v. מִסְתָּאוֹרָתָא. Snh. 26<sup>a</sup>; a. fr. — מִסְתָּאוֹרָתָא = money. Targ. Esth. IX, 22.

**מִסְתָּאוֹרָתָא** II ch. = h. מִסְתָּאוֹרָתָא, belly, womb. Targ. Ps. CXXVII, 4. Ib. LVIII, 4 מִסְתָּאוֹרָתָא (h. text מִסְתָּאוֹרָתָא). Ib. XLIV, 26 מִסְתָּאוֹרָתָא Ms. (ed. מִסְתָּאוֹרָתָא; h. text בִּשְׁטֵן). — Mostly pl. מִסְתָּאוֹרָתָא, bowels, intestines. Targ. Gen. XXX, 2. Ib. XXV, 22, sq.; a. fr. — Hull. 93<sup>a</sup> מִסְתָּאוֹרָתָא the starting point of the (large) intestines. Yalk. ib. 976, v. מִסְתָּאוֹרָתָא. Lev. R. s. 3 מִסְתָּאוֹרָתָא (some ed. מִסְתָּאוֹרָתָא) the small bowels; Koh. R. to VII, 19 [read:] בִּנְתָּ מ' a. fr. — V. מִסְתָּאוֹרָתָא.

**מִסְתָּאוֹרָתָא** m. (עֲבָד) doing. — Pl. מִסְתָּאוֹרָתָא. Targ. Job XXXIV, 25.

**מִסְתָּאוֹרָתָא**, v. עֲבָד.

**מִסְתָּאוֹרָתָא** m. (preced.) maker; parent. Gen. R. s. 68; Yalk. Ps. 878 (play on חֲדִיתָ, Ps. CXXI, 1) וְכ' מִסְתָּאוֹרָתָא I lift my eyes unto the *horim*, to my teacher and my begetter.

**מִסְתָּאוֹרָתָא** f. (preced.) making, getting. Targ. Prov. XXI, 6.

**מִסְתָּאוֹרָתָא**, v. מִסְתָּאוֹרָתָא.

**מעבורה** m. (עבר; v. עיבירה) *growth*. Y. Ned. VII, 40<sup>c</sup> top מעבורה v. דגנא.

**מעבורת** f. (b. h. מעברה; עבר) *ferry-boat*. B. Kam. 116<sup>a</sup> (Ms. M. מעברה); Yeb. 106<sup>a</sup> (ed. מעברא; corr. acc.).

**מעבט** Toh. X, 5, Ar., v. עברט.

**מעבויה** Lam. R. to IV, 19, v. עבית a. חלק.

**מעבר** m. (עבר) *pitchfork* for the first stage of winnowing (passing the grain from one side to the other). Kel. XIII, 7; T'bul Yom IV, 6. [Ar. reads מעדר, with Var. lect. מעפר, מעבר.]

**מעברה** m., constr. מעבר (עבר) *passing, mustering*. Targ. Is. XXX, 32.—V. next w.

**מעברא** m. (עבר) *ford, ferry*. Targ. O. Gen. XXXII, 23 מעבר constr. ed. Berl. (oth. ed. מעבר).—Yeb. 106<sup>a</sup>, v. מעבורת. Hull. 95<sup>a</sup> Ar. (ed. מפרא). Ned. 27<sup>b</sup> מעברא the ferry cut him off, i. e. there was no ferry to take him over. Ib. מגילא אוניסיה מעברא the accident of missing a ferry can be foreseen.

**מעברת** f. (b. h.; preced.) *crossing, esp. the place of crossing*.—Pl. מעברות, constr. מעברות. Ber. 54<sup>a</sup> הים מעברת the place where the Israelites crossed the Red Sea; מעברת מ' הירדן where they crossed the Jordan; a. e.

**מעברתא** ch. same, 1) *crossing, ferry, ford*. Y. Taan. IV, 68<sup>c</sup>, sq.—B. Bath. 73<sup>a</sup> Ms. F., v. מרפעתא.—2) *a parted beard* (perh. מעבר, *pronged like a fork*). Snh. 100<sup>b</sup>.—3) *the hollow rim of the capsule of the T'fillin of the arm through which the thong is slipped*. Men. 35<sup>a</sup>.

**מעגיל** m. (v. next w.) *rolling machine*. Sifrē Deut. 229 מעגילי וכ' how large a railing is required around the place where one puts his rolling machine? Three handbreadths, opp. בית דורסין the part of the roof used for moving about; Yalk. ib. 930 מעגיל.

**מעגילת** f. (עגל) 1) *roller, a slab for rolling over a plastered roof*, v. מחלץ. Macc. II, 1; Tosef. ib. II, 3; Y. ib. II, beg. 31<sup>c</sup>. M. Kat. I, 10 וברגל מעגילת, expl. ib. 11<sup>a</sup> כעין מעגילת with hands and feet as with a roller.—2) *a press for straightening wood*. Sifrē Deut. 308, v. בין מעגילת; Yalk. ib. 942 מעגילת.

**מעגל** m. 1) (b. h.; עגל) *the wagons surrounding the camp, ring*. Num. R. s. 19; Midr. Till. to Ps. VII; a. e.—2) v. מעגיל.

**מעגלת** v. מעגילת.

**מעדיא** f. with child, v. עדי I.

**מעדיר** v. מעדר.

**מעדן** I m., pl. מעדנים (b. h.; מעדנות) ענן; מעדנות (Haf.) *knots of reed matting*; v. מעדן.

**מעדן** II m., pl. מעדנים (b. h.; ענן) *dainties, sweets*; מעדני עולם the best things in the world. Sot. 9<sup>a</sup>; 15<sup>b</sup>. Num. R. s. 7 מעדני עולם they found in the manna the taste of all the best things &c.—Y. Ber. VI, 10<sup>b</sup> top מעדני עולם the Creator of various kinds of sweet things (fruits &c.). Ib. מעדני עולם for the land (Palestine) and its good things. Gen. R. s. 67 מעדני עולם the taste of all good things in the world; Yalk. ib. 115 מעדנים (corr. acc.); a. fr.

**מעדר** m. (b. h.; עדר) *mattock, also the share of the plough*. Kel. XIII, 7, v. מעדר. Tosef. ib. B. Mets. III, 14; IX, 3 מעדיר. Tosef. ib. B. Bath. I, 7, v. מעדיר. Ib. 8.. מעדירות the strings and thongs of the share-beam; a. e.

**מעדר** ch. same. Targ. Is. VII, 25.

**מעה** f. (b. h. pl. מעה, Is. XLVIII, 19, v. Targ.; cmp. next w.) [*grain of sand &c.*] *m'ah*, (cmp. גרה) 1) *a weight*. Y. Kil. I, 27<sup>a</sup> top מעה אחת מעה one m'ah's weight from the top of a melon, cucumber &c.; [R. S. to Kil. I, 2: one seed taken from the top &c., v. next w.].—Lev. R. s. 17 מעה מעה מעה one m'ah's weight of coarse thread &c.; (Midr. Till. to Ps. LXXIII, 4 מעה).—2) *a coin, corresp. to the Tyrian Obolus* (v. Zuckerm. Talm. Münz. p. 4). Tosef. B. Bath. V, 12 כסף מעה six m'ah silver make one denar; Y. Kidd. I, 58<sup>d</sup>; Bab. ib. 12<sup>a</sup>; Bekh. 50<sup>a</sup>. Y. Shebu. VI, beg. 36<sup>d</sup>; a. fr.—Pl. מעין. Ib.; a. fr.—מעות in gen. *small coins, money*. B. Mets. IV, 1, v. קנה. Pes. 50<sup>b</sup> מעות מעה מעה proceeds from trans-oceanic traffic. Ib. מעות מעה orphans' money (invested at half-profits between executor and orphans). Ab. Zar. 17<sup>b</sup> מעות מעה מעה money laid aside for Purim enjoyments; מעה מעה מעה one must not give his contribution to the charity fund, unless its manager be &c.; a. fr.

**מעיה** (or מעי) m.; pl. מעיים, מעיות, מעיות (b. h.; ענה) [*curve; cmp. חלל*] *inside, bowels, belly*. Kinn. III, 6 מעיות מעיות מעיות large intestines are used for harp-strings &c., v. פדור. Nidd. 22<sup>b</sup> מעיה מעיה has an internal wound (abscess); (Tosef. ib. IV, 3 מעיים). Y. Naz. VII, 56<sup>c</sup> bot מעיה מעיה under the belly of the camel; מעיה מעיה מעיה under the arch of the gate. Snh. VIII, 2 (52<sup>a</sup>) מעיה מעיה מעיה runs into his inside and scalds his bowels. Hull. 56<sup>b</sup> מעיה מעיה by the intestines of birds (Mish. III, 3) are meant the stomach, the heart &c.—Eduy. III, 3 מעיה מעיה the seeds and the juice of the melon (v. preced.). Y. Maasr. I, 48<sup>d</sup> מעיה מעיה למ' מעיה מעיה what is the difference between the core of the melopepon and that of the melon?—Y. Ter. VIII, 46<sup>a</sup> top, v. מעיה מעיה.—Tosef. Kel. B. Mets. IX, 2 מעיה מעיה the stuffings of the sofa.

**מעואי** v. עיר II.

**מעופה** m. (עבה) *dense, large-sized*, opp. מידק, v. קקס. Arakh. 25<sup>a</sup> מעופה מעופה neither too densely, nor too sparsely sown. Succ. IV, 9 (48<sup>b</sup>); a. e.—Pl. מעופה. Pes. 64<sup>b</sup> מעופה מעופה

מָעוֹט (not אֶרֶץ, v. Rabb. D. S. a. l. note 9; Ms. M. מָעוֹט, v. מָעוֹט) and they called it the Passover of the crowded, v. מָעוֹט.

מָעוֹט, v. מָעוֹט.

מָעוֹט, v. sub מָעוֹט.

מָעוֹט, infin. Pa. of מָעוֹט.

מָעוֹט, v. מָעוֹט.

מָעוֹט, v. מָעוֹט II.

מָעוֹט m (denom. of עֵינַי) *having many eyes or colors*, name of a *plant* (prob. πολυφθαλμος = βούφθαλμος), *Chrysanthemum*. Y. Kil. I, 27<sup>a</sup>, v. מָעוֹט.

מָעוֹט, v. מָעוֹט II.

מָעוֹט m., מָעוֹט f. (עֵלֶה, Pi.) *prominent, distinguished*. Ber. 10<sup>b</sup> (expl. עֵלֶה, II Kings IV, 10) בְּתוֹרִים 'the most distinguished room (the exedra)'; Ned. 56<sup>a</sup> (expl. דְּעֵלֶה, Mish. VII, 4) מִן שְׁבִיבִיּוֹת 'the best room. Men. 108<sup>b</sup> מִן שְׁבִיבִיּוֹת (Ms. M. מִן שְׁבִיבִיּוֹת) my best room. B. Kam, 18<sup>b</sup> (expl. דְּעֵלֶה, Mish. I, 4) בְּמִן שְׁבִיבִיּוֹת with the best portion of his estate; a. e.—Pl. מָעוֹט 'the most distinguished of his family; a. e.

מָעוֹט adv. (עָמַד) *standing, in a standing position*. Shebu. 38<sup>b</sup> וְכִי שְׁבִיבִיּוֹת an oath must be taken standing, but scholars may remain seated. Ber. 30<sup>a</sup> אָמַר רַב הוֹסֵדָא (he who is walking on the road) must stand still (during prayer), opp. מוֹלֵךְ; Y. ib. II, beg. 4<sup>a</sup>. Sifré Deut. 155 אֵין שִׁירוֹת כֹּהֵן אֵלָּא מִן שִׁירוֹת כֹּהֵן no function is properly performed if the priest is not standing; a. fr.

מָעוֹט I m. (b. h.; עֵינַי) 1) [selection; cmp. מָעוֹט, residence, esp. the Temple; דָּבָר] Tosef. Keth. III, 2. Tosef. Ker. IV, 4. Num. R. s. 12 מִן שְׁבִיבִיּוֹת thou hast placed thy residence with the uppermost (angels). Koh. R. to XII, 7 מִן שְׁבִיבִיּוֹת my residence (in heaven) is pure; a. e.—2) *Ma'on*, name of one of the heavens. Hag. 12<sup>b</sup>.—3) [that which is looked for,] *sustenance, support* (v. I Sam. II, 29; 32). Gen. R. s. 68, a. e. עוֹלָם הַלֹּדֶה the Lord is the support of his world; cmp. מָעוֹט.—[Ex. R. s. 24 מִן שְׁבִיבִיּוֹת גִּגְיָתוֹ, some ed., read: מָעוֹט.]

מָעוֹט II pr. n. pl. 1) (b. h.) *Maon*, in Judaea. Mekh. Yithro, Bahod. s. l. יְהוּדָה מִן שְׁבִיבִיּוֹת, also מִן שְׁבִיבִיּוֹת, *Beth Maon*, near Tiberias. Sabb. 139<sup>a</sup> bot. מִן שְׁבִיבִיּוֹת the synagogue of M.; (Gen. R. s. 80, beg. מִן שְׁבִיבִיּוֹת, read מִן שְׁבִיבִיּוֹת; Y. Snh. II, end, 20<sup>d</sup> מִן שְׁבִיבִיּוֹת, Y. Erub. V, 22<sup>b</sup> bot. מִן שְׁבִיבִיּוֹת; Y. Sot. I, 17<sup>a</sup> bot. מִן שְׁבִיבִיּוֹת (corr. acc.); Num. R. s. 9 (ed. Wil. p. 58).—[Tosef. Shebi. VII, 13 מִן שְׁבִיבִיּוֹת Var., ed. Zuck. שמעון; oth. ed. מִן שְׁבִיבִיּוֹת]

מָעוֹט m. (preced.) of *Maon*. Gen. R. s. 80, beg. יוֹסֵף מִן שְׁבִיבִיּוֹת; Y. Snh. II, end, 20<sup>d</sup> מִן שְׁבִיבִיּוֹת (h.); Yalk. Ez. 357 מִן שְׁבִיבִיּוֹת.—Pl. מָעוֹט. Ib. בבְּתוֹרִים דְּמִן שְׁבִיבִיּוֹת; Gen. R. l. c. (not מִן שְׁבִיבִיּוֹת), v. preced.

מָעוֹט m. 1) of *Maon*, v. preced.—2) *the Book M'oni*, name of a Pentateuch copy in Jerusalem in which מָעוֹט was written in place of מָעוֹט (Deut. XXXIII, 27). Y. Taan. IV, 68<sup>a</sup> bot. סֵפֶר מִן שְׁבִיבִיּוֹת; Sifré Deut. 356 מִן שְׁבִיבִיּוֹת; Treat. Sofrim VI, 4 מִן שְׁבִיבִיּוֹת (corr. acc.).

מָעוֹט, v. מָעוֹט.

מָעוֹט, v. מָעוֹט.

מָעוֹט, v. מָעוֹט.

מָעוֹט, Midr. Till. to Ps. LXXIII, 4, read with ed. Bub. מָעוֹט, v. מָעוֹט.

מָעוֹט, read: מָעוֹט.

מָעוֹט m. (denom. of עָרַב מִן שֶׁמֶשׁ) *one who has become clean with the setting of the sun* (Lev. XXII, 7), opp. to מָעוֹט, v. מָעוֹט I.—Pl. מָעוֹט (דְּעֵלֶה) Par. III, 7; Tosef. ib. III, 7. Ib. 6 מִן שֶׁמֶשׁ, מִן שֶׁמֶשׁ (corr. acc.).—Fem. מָעוֹט. Sifra M'tsora, Zab., Par. 5, ch. IX.—[mixed מָעוֹט, v. עָרַב I.]

מָעוֹט, מָעוֹט, מָעוֹט m. (v. מָעוֹט) *from goats, goats-hair, horn &c.* Targ. O. Ex. XXV, 4 מָעוֹט ed. Berl. (v. Berl. Targ. O. II, p. 27, a. Massorah, p. 111); Y. מָעוֹט. Ib. XXVI, 7 מָעוֹט ed. Berl. (רָמְיָהוּ). Targ. Num. XXXI, 26. Targ. O. Ex. XXXV, 26 מָעוֹט (ed. Berl. מָעוֹט); Y. מָעוֹט (מִן).

מָעוֹט f. (עוֹב, v. infra) *a concrete of stone chippings, clay &c.*, used for paving floors, *pavement* covering the ceiling (דְּעֵלֶה) of the lower story and serving as flooring to the upper story. B. Mets. X, 2 דָּבָר אֶת הַמִּין הַזֶּה הַדּוֹלֵק הַלֵּךְ מִן הַמִּין הַזֶּה the dweller below must provide the ceiling, and the one above the pavement. Ib. 117<sup>a</sup> אֶת הַמִּין הַזֶּה the plaster preserves the ceiling (thus benefitting the owner of the lower story); (oth. opin.) מִן אֶת הַמִּין הַזֶּה it serves only to level the floor. Succ. I, 7 מִן הַמִּין הַזֶּה a ceiling not covered with pavement; a. fr.—[עוֹב, Neh. III, 8 is supposed to mean: *to form a concrete for fortification purposes*.—Our w. seems to be a hebraization of *caementum* (v. P. Sm. 2137), by confounding it with h. r. מָעוֹט; cmp. מָעוֹט a. מָעוֹט.]

מָעוֹט m. (עוֹל) *spinner*. Koh. R. to VII, 9 (prov.) מִן שְׁבִיבִיּוֹת דָּבָר עוֹל עַל פְּלִיטָה כֵּן סוֹק לֵיהּ מִן שְׁבִיבִיּוֹת (not בֶּפֶל; strike out נִסִּיב, being a Var. lect. or gloss to סוֹק) as the spinner winds (the yarn) on his distaff, so will it get off his distaff, i. e. the rash man hurts none but himself; v. מָעוֹט III.

מָעוֹט m. (preced.) *the yarn on the distaff*. Targ. Prov. XXXI, 19 (h. text מָעוֹט).

מָעוֹט (b. h.; cmp. מָעוֹט) *to be thin, minute*.—Part. pass. מָעוֹט, f. מָעוֹט, pl. מָעוֹט. Y. Pes. V, 32<sup>a</sup> bot.; Y. Snh. I, 18<sup>c</sup> bot. מִן שְׁבִיבִיּוֹת big in spirit (haughty) and small in learning (of narrow capacity). Tosef. Hall. I, 7; a. e.—Tam. IV, 2 מִן שְׁבִיבִיּוֹת at least (Talm. ed. 31<sup>a</sup> במִּעוֹט, comment. במִּעוֹט on the smallest of the tables).

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'מ protects the flesh of the other animal from being subject to the law of *m.*, i. e. no use made of it is considered sacrilege. Ib. 8 מ' יצא ריב' is no longer amenable to the law &c.; Meil. 2<sup>a</sup>. Tosef. ib. III, 2 מ' להדין to what fund does this fine for mal-appropriation go? Meil. 12<sup>a</sup> מ' איתר ביה מ' the law of *m'* applies to it; a. fr.—*Pl.* as ab. Zeb. V, 5 מ' אשם the guilt-offering for mal-appropriations of sacred property; a. fr.—*M' ilah*, name of a treatise of the Mishnah, Tosefta and Talmud Babli of the Order of Kodashim.

מַעֲסֵם, מַעֲסֵן, v. מַעֲסֵן.

מַעֲסֵם, מַעֲסֵן, v. מַעֲסֵן.

מַעֲסֵן, v. מַעֲסֵן.

מַעֲסֵן, מַעֲסֵן m. (b. h.; עֵין; cmp. עֵין) 1) *spring, fountain; source, issue*. Mikv. V, 1. Ib. 3, v. נָקַל. Ned. 41<sup>b</sup> מ' הנובע כל שער... מ' a bubbling well, v. בורקם. Tanh. Thazr. 6 מ'... מ' a separate well (which feeds it). Ex. R. s. 24 מ' ו' (not מַעֲסֵן), v. גִּרְגֹרֶת. Gen. R. s. 26; Midr. Till. to Ps. I, 2 מַעֲסֵנוּ... מ' the Lord held back his germinating issue. Lev. R. s. 32; Cant. R. to IV, 12 מ' אלו הזכרים מ' 'a sealed well' (Cant. l. c.), that means the (pure) males. Yeb. 64<sup>b</sup> מ' גורם (in her womb) is the cause of the death of her successive husbands. Nidd. 11<sup>b</sup>; ib. 35<sup>b</sup> מ' הוא מ' it is one and the same source (from which the menses and the blood at parturition issue); a. fr.—*Pl.* מַעֲסֵנוּ. Ib. B. Mets. 87<sup>a</sup>, a. e. מ' כשני מ' like two springs. Pesik. R. s. 42 מ' רבש כל המ' he laid dry all the wells (secretory organs) both his own and those of his household &c. Tosef. Sot. XV, 3, a. e. מ' חכמה מ' the well-springs of wisdom. Nidd. 28<sup>b</sup> מַעֲסֵנוּ his, her (the leper's) discharges; a. fr.—2) (cmp. מַעֲסֵן) *inside, digestive organs*. Shn. 81<sup>b</sup> מ' עד שירוקן until his bowels are shrunk.

מַעֲסֵנָה, מַעֲסֵנָה ch. same, *belly, womb, bowels*. Targ. Ps. XLIV, 26 (v. מַעֲסֵנָה II). Ib. XXII, 11; a. e.—Taan. 10<sup>b</sup> bot. מ' מ' to prevent disorder of the bowels; ib. 11<sup>a</sup> מ' חסד מ' he thought the reason for recommending short diet was to prevent disorder of the bowels (of which he was not afraid).—*Pl.* מַעֲסֵנָה. Targ. Ps. XI, 9; a. e.

מַעֲסֵסָה, מַעֲסֵסָה f. (עֵסָה, denom. of מַעֲסֵס) *a paste made of flour on which boiling water is poured*, contrad. to חֲלִיטָה. Hall. I, 6; Pes. 37<sup>b</sup> (Ms. O. המעססה); Eduy. V, 2 (Ms. M. המעססה); a. e., v. חֲלִיטָה II. Tosef. Hall. I, 2 המעססה.

מַעֲסֵן, מַעֲסֵן, v. עֵסֵן.

מַעֲסֵן I m. (עֵסֵן) *oppressor* (=מַעֲסֵן). Targ. Is. LI, 13. Targ. Job XXXVI, 16 (h. text צַר). Targ. Esth. VII, 4; a. e.

מַעֲסֵן II f. (preced.) *oppression, distress* (=מַעֲסֵן). Targ. Ps. CXIX, 143; a. e.—*Pl.* מַעֲסֵנָה. Ib. CVII, 13; 19. Ib. 6 מַעֲסֵנָה; a. e.—[מַעֲסֵן, part. f. of מַעֲסֵן, q. v.]

מַעֲסֵן (b. h.; cmp. מַעֲסֵן) *to crush; to dissolve by rubbing*. Lam. R. to I, 1 מַעֲסֵנוּ את הדיקן (העיר) they crushed an old man to death. Yeb. 34<sup>b</sup> מַעֲסֵנוּ, v. infra. Tosef. Pes. IV, 3, v. infra.—*Part. pass.* מַעֲסֵנָה; f. מַעֲסֵנָה; pl. מַעֲסֵנִים. מַעֲסֵנוּ dissolved by rubbing, crushed. Nidd. 22<sup>b</sup> מ' ע"י מ' a foetus which can be squashed by rubbing, although with some difficulty. Y. Dem. VI, 25<sup>d</sup> top מ' חיבור מ' a substance pressed into a mass (as olives in the vat) is considered as connected, v. חיבור. Midr. Till. to Ps. LXXIII, 4 מַעֲסֵנָה ed. Bub., v. קָטָנָה.—Lam. R. l. c. מַעֲסֵנוּ (not מַעֲסֵנוּ) the Passover of the crushed (crowded); Pes. 64<sup>b</sup> מ' פסח... מ' פסח when one old man was crushed to death, and they called it &c. Tosef. ib. IV, 3 נכנסו מ' ישראל the Israelites entered the Temple mount and it could not contain all of them, and they called it &c.; (Var. מַעֲסֵנוּ the Passover of the crushers; Var. מַעֲסֵנוּ); Pes. l. c., v. מַעֲסֵנָה.

מַעֲסֵנוּ 1) same. Nidd. l. c. מַעֲסֵנוּ she tests the nature of the foetus by pressing and rubbing with her nail moistened with spittle. Y. Yoma VIII, 44<sup>d</sup> bot. מַעֲסֵנוּ צריך למַעֲסֵנוּ את הללה you must squeeze the core of the olive together (to be used as a standard of size). Yeb. 34<sup>b</sup> מַעֲסֵנָה תמר Tamar destroyed her virginity by friction with her finger; (ib. מַעֲסֵנָה brides acting like Tamar). Y. Sabb. XX, 17<sup>c</sup> bot. מַעֲסֵנָה (Bab. ib. 140<sup>a</sup> מַעֲסֵנָה, v. מַעֲסֵנָה). Keth. 36<sup>b</sup>; Gitt. 81<sup>a</sup>.—Esth. R. to I, 14, v. מַעֲסֵנָה; a. e.—2) (cmp. מַעֲסֵן) *to lower*. Ber. 45<sup>a</sup> מ' קולו מַעֲסֵנָה (Var. מַעֲסֵנָה Hif.), v. מַעֲסֵנָה.

מַעֲסֵנָה, מַעֲסֵנָה 1) *to be crushed, squashed, rubbed off*. Y. Maasr. I, 48<sup>a</sup> bot., v. מַעֲסֵנָה. Pes. l. c., v. supra. Tosef. Mikv. VI (VII), 14 מַעֲסֵנָה על הבגדים quot. in R. S. to Mikv. IX, 2 (ed. Zuck. מַעֲסֵנָה) they are rubbed against (and stick to) the garments, v. מַעֲסֵנָה. Men. X, 4 (66<sup>a</sup>) מַעֲסֵנָה שלא מַעֲסֵנָה that its grains may not be crushed; a. e.—2) *to be lowered, flattened*. Nidd. 47<sup>a</sup>, sq., v. מַעֲסֵנָה.

מַעֲסֵן ch. same. Part. pass. מַעֲסֵן *having crushed genitals*. Targ. Y. Lev. XXII, 24.

מַעֲסֵן same. Gen. R. s. 57, end; Yalk. ib. 102 (play on מַעֲסֵן, Gen. XXII, 24) מַעֲסֵנוּ crush them; v. מַעֲסֵנוּ.

מַעַל m. (adopted fr. Deut. XXV, 9) [from on,] *upper* of the shoe. Yeb. 102<sup>a</sup> מ' ולא מ' דמ' the text says 'from on' (his foot) but not the cover of a cover, i. e. the upper must be immediate to the skin of the foot, v. אֶפְתָּחָה. Ib. מ' א"כ ליתחוב רחמנא במ' רגלו. אֶפְתָּחָה. Deut. l. c. meant 'to fasten', the text ought to have read 'on the upper part of his foot'.

מַעַל m. (b. h.; עַל or עֵל; cmp. עַל) *circumvention; fraud, adulteration, faithlessness*. Yalk. Ex. 343, v. מַעַל. Num. R. s. 7, v. next w.

מַעַל (b. h.; denom. of preced.) *to circumvent, defraud*. Sifrē Num. 7 (ref. to Num. V, 12) עוֹרָה וְיָמַעַל בּוֹ מ' על רבר עוֹרָה וְיָמַעַל בּוֹ מ' does 'she was faithless to him' refer to marital betrayal or to money matters?; v. מַעַלָּה. —Esp. *to make inappropriate use of sacred property, to be guilty of transgressing, be amenable to, the law concerning transgressing* (Lev. V, 15, sq.). Meil. I, 1 מַעַלִּים בהן in using them inadvertently.

one commits *m'alah* (i. e. they retain their sacred character in spite of a mistake made at their slaughtering). Ib. III, 2 אין מועילין בה it has no longer a sacred character. Ib. III, 2 נהנין ולא מועילין בהן you must not make use of them, but if you did, you are not amenable to &c.; a. v. fr.—[Yalk. Num. 765 מועל ומשקר, read מעיל, v. עיל.]

**מעל** ch. same. Meil. 14<sup>b</sup> דקמיעיל בקדשא that he makes improper use of sacred property; ib. מועיל בקדשים דקא (corr. acc.).

**מַעְלָא** m. (part. *Hif.* of עָלָה; *inf.* of עָלָה; *comp.* of בִּיאָה II) *coming in, entering*. Targ. Y. II Ex. XXI, 10 [read:] מַעְלָהּ וּמִיַּפְקָהּ מַעְלָהּ his visiting her (for marital duties); [Y. I. מַעְלָהּ לָהּ לְוִוְחָה read:] מַעְלָהּ or מַעְלָהּ (fr. עָלָה). — Keth. 53<sup>a</sup> מַעְלָאִי my very coming in (with you). — Pl. constr. מַעְלָאִי דִּידִי my very coming in (with you). — Pl. constr. מַעְלָאִי דִּידִי. — [Dan. VI, 15 מַעְלָאִי ed. Baehr.] — M. שְׁמַשׁ—מַעְלָאִי. — Targ. Y. II Num. XXV, 4. — שְׁבִיבָה מַעְלָאִי. — Sabbath eve (Friday), Passover eve &c. Ib. XXII, 28. — Targ. Y. Gen. XIV, 13. — Gitt. 77<sup>a</sup>. B. Mets. 49<sup>a</sup> bot. Keth. 62<sup>b</sup> every eve of the Day of Atonement. Ib. 63<sup>a</sup>; a. fr.

**מַעְלָה** I m. (part. *Hif.* of עָלָה; *inf.* of עָלָה) *Smoke-Raiser*, name of a plant used as an ingredient of frankincense (*Fumitory?*). Ker. 6<sup>a</sup>. Tosef. Yoma I, 8 (ref. to בעק, Lev. XVI, 2) מַעְלָה מַלְמַד שְׁטוֹתָן בִּי מַעְלָהּ this intimates that he must add *ma'ale'ashan*. [Ib. II, 6; Y. ib. III, 41<sup>a</sup> דִּידִי understood how to make the smoke of the frankincense rise; Bab. ib. 38<sup>a</sup> עַל לְהַעֲלוֹת.]

**מַעְלָה** II m. (b. h.; preced.) *ascent*. — מַעְלָה אֲדוּמִים (b. h.) pr. n. pl. *Ma'le Adummim, Maledomim* between Jericho and Jerusalem. Tosef. R. Hash. I, 15; Y. ib. II, 57<sup>d</sup> bot.; Bab. ib. 22<sup>b</sup>.

**מַעְלָה** f. (b. h.; preced.) 1) *ascent, step*. Midd. II, 3 מַעְלָהּ the height of every step; a. e. — Pl. מַעְלָהּ. Ib. Succ. V, 4 מַעְלָהּ שִׁיר הַמַּעְלָהּ... corresponding to the fifteen 'Songs of Steps' (Ps. CXX to CXXXIV). Ib. 53<sup>a</sup> מַעְלָהּ הָיָה חֲמֵשׁ עֶשְׂרֵה the fifteen (Songs of) Steps. Yoma 23<sup>a</sup> מַעְלָהּ הָיָה הָאֵלּוּל the steps in front of the Temple hall (Tosef. ib. I, 12 פָּתַח); a. fr. — 2) *rise*. Num. R. s. 15 וְכִי מַעְלָהּ שֶׁל צְדִיקִים the rise of the righteous is a rise without a decline; יַעֲקֹב מַעְלָהּ שֶׁל עֵשָׂו (a Roman's) rise is a rise which may lead to degradation; a. e. — 3) *degree, gradation, superiority; preference; advantage*. Yoma 44<sup>a</sup>; Num. R. s. 7 מַעְלָהּ שֶׁל מִיָּהּ הַזֶּה now, there is no gradation of sanctity between the interior of the Temple and the space..., except &c. Keth. 13<sup>a</sup>, a. e. מַעְלָהּ שֶׁל כֹּהֲנִים where priestly descent is concerned, they put up a higher standard (made the law more stringent). Kidd. 70<sup>b</sup> מַעְלָהּ שֶׁל יִשְׂרָאֵל this is the distinction of Israelites over converts; a. fr. — Pl. as ab. Yoma 44<sup>b</sup> מַעְלָהּ שֶׁל מִיָּהּ הַזֶּה the gradations in sanctity are of Biblical origin (v. Kel. I, 8, sq.). — 3) *height, on high*. Mekh. Mishp. s. 15 מַעְלָהּ שֶׁל מַלְאָכָא the eye of the Lord. Tanh. B'shall. 23 אֵשׁ שֶׁל מַלְאָכָא (some ed. שְׁמַשׁ, v. מַעְלָהּ). — Hag. II, 1 (11) מַעְלָהּ (Ms. a. Y. ed. מַעְלָהּ) what is on high; Gen. R. s. 1; a. fr. —

Freq. מַעְלָהּ, מַעְלָהּ, מַעְלָהּ, מַעְלָהּ, v. מַעְלָהּ. — b) *upward, behind, beyond*. Kidd. IV, 5 מַעְלָהּ הַמִּזְבֵּחַ וְלִמָּוֶה, v. בְּרָךְ; a. fr. — c) (of time) *further on*. Pes. 50<sup>b</sup>, a. fr. מַעְלָהּ מִן הַמִּנְחָה וְלִמָּוֶה from the *minhah* time and onward. Ber. 28<sup>b</sup>; a. fr. — d) *above, of superior rank*. Kel. I, 2, sq. מַעְלָהּ מִהֶם of a higher rank (in Levitical law); a. fr.

**מַעְלָה** f., v. next art.

**מַעְלָה** (מַעְלָה), pl. of מַעְלָה.

**מַעְלָה** m. (part. *Hif.* of עָלָה; *comp.* of בִּיאָה II) *achievement, profit; good*. Targ. II Chr. XIII, 2 שְׁמָא דְּמַעְלָה a name of good portent. — Targ. Lam. IV, 9 מַעְלָהּ מַעְלָהּ better off. — Ber. 10<sup>a</sup> בְּרִין דְּלֵא מַעְלָהּ (comp. מַעְלָהּ) bad children; מַעְלָהּ (comp. מַעְלָהּ) good children (Ms. M. מַעְלָהּ דְּמַעְלָהּ, v. Rabb. D. S. a. I. note). — Used as adj. B. Bath. 74<sup>b</sup> מַעְלָהּ מַעְלָהּ (Ms. M. מַעְלָהּ), v. מַעְלָהּ ch. Ib. מַעְלָהּ מַעְלָהּ is a name of no good. Keth. 105<sup>b</sup> דְּמַעְלָהּ because they are better. Sabb. 129<sup>a</sup> בִּיהַּ שִׁמְשָׁא מַעְלָהּ Ms. M. when lying in the sun is healthy. Keth. 62<sup>b</sup> צְנִיעִי מַעְלָהּ pious and capable; a. fr.

**מַעְלָה** c. (preced.) *good, perfect, valid*. Targ. Job XXXIII, 28 מַעְלָהּ הַזֶּה the perfect light (of the hereafter). — Nidd. 29<sup>a</sup> מַעְלָהּ a genuine embryo. Gitt. 29<sup>a</sup> bot. מַעְלָהּ a valid divorce. Ber. 11<sup>b</sup>, a. fr. מַעְלָהּ מַעְלָהּ a more appropriate expression, opp. מַעְלָהּ מַעְלָהּ, v. גִּנָּה. — Shebu. 45<sup>b</sup> מַעְלָהּ מַעְלָהּ how fine an argument is this!; a. fr. — Pl. f. מַעְלָהּ מַעְלָהּ. Ber. 8<sup>a</sup> וְכִי מַעְלָהּ מַעְלָהּ one of those fine sayings of thine concerning &c. — [Targ. Ps. CXVIII, 20 מַעְלָהּ, some ed., v. מַעְלָהּ.]

**מַעְלָה** f. (preced.) *perfection, excellence; improvement*. Shebu. 45<sup>b</sup> מַעְלָהּ מַעְלָהּ wherein consists the excellence (of the argument)?, v. preced. Men. 43<sup>a</sup> מַעְלָהּ מַעְלָהּ if it changed for the better. Ber. 56<sup>a</sup> מַעְלָהּ מַעְלָהּ does it imply perfection?; a. fr.

**מַעְלָה** m. (b. h.; preced.) [*bringing about, deed*]. — Pl. מַעְלָהּ. Midr. Till. to Ps. LXII, 13 מַעְלָהּ הָרַעַם his evil deeds.

**מַעְלָה** ch. same, *evil deed*. — Pl. מַעְלָהּ. Targ. Ps. XXVIII, 4 Ms. (ed. עִבְרִי). — [Targ. Y. Gen. XLII, 9; 12 Ar. v. מַעְלָהּ.]

**מַעְלָה** v. מַעְלָהּ.

**מַעְלָה** m. (part. *Hif.* of עָלָה) 1) *entrance, gate*. Targ. Jud. IX, 40. Targ. Ps. CXVIII, 20 (some ed. מַעְלָהּ, corr. acc.); a. fr. — Gitt. 56<sup>b</sup> מַעְלָהּ מַעְלָהּ it has an entrance (for taking in food), opp. מַעְלָהּ discharge. — Pl. מַעְלָהּ. Targ. II Chr. XXIII, 14. Targ. Ps. LXXXVII, 2; a. e. — 2) *mostly pl.* (= מַעְלָהּ) *setting*. Ib. L, 1. Targ. Josh. I, 4; a. fr. — [Targ. Ps. XIX, 6 (בְּאֹרֶתָא) מַעְלָהּ; ed. only מַעְלָהּ.]

**מַעְלָה** m., pl. constr. מַעְלָהּ (*עָלָה*) that which is to be explored, weak points. Targ. Y. Gen. XLII, 9; 12 Levita (Ar. מַעְלָהּ; ed. מַעְלָהּ).

**מַעְלָה** מַעְלָהּ pr. n. pl. *Ma'alath M'ra*. Targ.

Y. I Num. XXXII, 3; 37 (h. text אלעלה; O. some ed. בעלי דבבא; Y. II לעלא).

**מַעֲלָתָא** f. pl. (עָלָל) *income*. Pesik. R. s. 31 (emend. in ed. Fr.) שׂיבבא בישא מני מ' ולא מני נפקרא a bad neighbor counts (his neighbor's) income but not (his) expenses.

**מַעֲמַד** m. (b. h.; עָמַד) 1) *standing up*; and מוֹשֵׁב *standing up and sitting down, halt of the funeral escort on returning from burial for lamentation or consolation*. Tosef. Pes. II (III), 15 'וכ' אין מ' ומו' no less than seven halts are made. Ib. 14 'וכ' אין מ' ומו' מקום שנהגו לעשות מ' ומו' where it is customary to make halts (on the eve of Passover). B. Bath. 100<sup>b</sup> arranged for her sake a *mā āmad* &c. Meg. IV, 3 (23<sup>b</sup>) 'בפחות מעשרה... we arrange no *mā āmad* &c. with less than ten persons; a. fr.—B. Bath. l. c. מקום. המוכר. מַעֲמַדוֹ if one sells his grave, the road to his grave, or his halting place.—Pl. מַעֲמַדוֹ. Ib. ומוֹשְׁבוֹ. אין פורחין מ' מ' ומוֹשְׁבוֹ no less than seven &c., v. supra.—2) (law) *presence of witnesses, judges &c.* Ib. 144<sup>a</sup> bot. במעמד שלשה in the presence of us three (the owner, the trustee, and the recipient). Y. Shebu. VI, 37<sup>a</sup> top; Y. Gitt. IX, 50<sup>c</sup> bot., v. אָשֶׁר. Y. Keth. XIII, 36<sup>a</sup> bot. במעמדה when her father made the promise in her presence; a. fr.—3) *post*, a division of popular representatives deputed to accompany the daily services in the Temple with prayers, and also a corresponding division in the country towns, answering to the divisions (guards, v. מַשְׁמֵר) of priests and Levites. Taan. IV, 2 על כל מ' ומוֹשְׁבוֹ corresponding to every guard was a post of priests, Levites and Israelites stationed in Jerusalem. Ib. 4 אין בו מ' no prayer meeting of the *mā āmad* took place.—מַעֲמַדִּי, v. אָנְשִׁי; a. fr.—Pl. as ab. Ib. 2 'אלי חן מ' this is the origin of the *mā āmad*oth. Ib. 27<sup>b</sup>, a. e. מ' אלמלא but for the prayer meetings of &c. Meg. III, 6 במעשה בראשית at the prayer meetings the first chapter of Genesis was read (one section each day of the week).

**מַעֲמִיד** m. (עָמַד II) *support, frame*. Sabb. 60<sup>a</sup>; 15<sup>b</sup> 'הכל חולך אחר המ' (in levitical law) everything depends on the nature of the support (e. g. the seal is judged by its setting, the ladder by its frame). Tosef. Kel. B. Bath. II, 5 למ' a piece of a web which can be used for the weaver's frame, v. נְיוּלָה.—Pl. מַעֲמִידִין. Y. Yeb. XII, 12<sup>d</sup> top עץ של עץ the main body of the shoe made of wood. Y. Sabb. VI, 8<sup>b</sup> 'אור מַעֲמִידִי it depends on the nature of its supporters (i. e. the parts which keep the framework in position; (Bab. ib. 60<sup>a</sup> מסמרוהי; Tosef. Kel. B. Mets. III, 13 השלובים).

**מַעֲמִיקִים** m. pl. (b. h.; עָמַק) *depths*. Ab. d'R. N. ch. III 'כשירדתי למַעֲמִיקִי מצולה when I went down to the depths of the abyss.

**מַעֲנָה**, Lev. R. s. 32 מרמענא, v. מַעֲנָה.

**מַעֲנָה** m. (b. h.; עָנָה I) *answer*. Midr. Till. to Ps. VIII 'מ' לא מצאו לו' they knew not what to answer him.

**מַעֲנָה** f. (b. h.; preced.) 1) *turn of the plough, furrow, furrow's length*. Tosef. Hull. IV (V), 6. Ohol. XVII, 2;

a. e.—2) (perh. מַעֲנָה m.) *handle of the plough; coulter*. Tosef. Shebi. III, 20 'ובלבד שלא יסמוך לה מ' Y. ib. IV, 35<sup>b</sup> bot. 'ובלבד שלא יסמוך אחר מ' provided that (in training the cow for ploughing) he will not press the coulter (so as to make the appearance of real ploughing).

**מַעֲנִין, מַעֲנִין** m. (עָנָן I) *augur from clouds*. Targ. O. Deut. XVIII, 10 מַעֲנִין ed. Berl. (oth. ed. מַעֲנִין, מַעֲנִין).—Pl. מַעֲנִינִין, מַעֲנִינִין, מַעֲנִינִין. Ib. 14 מַעֲנִין ed. Berl. (oth. ed. מַעֲנִין, מַעֲנִינִין).

**מַעֲסָרָא**, v. מַעֲסָרָא.

**מַעֲפָרָא**, v. מַעֲפָרָא.

**מַעֲפָרָא** f. (denom. of עָפַר) [*duster*,] *apron, any garment for the protection of clothes*. Zeb. 94<sup>b</sup>; Hull. 123<sup>b</sup> 'כדי מ' enough to be used as an apron. Sabb. 9<sup>b</sup> 'מ' משינח מ' from the time he puts the hair-cutters' wrap upon his knees. Ib. משינח מַעֲפָרָאוֹ (Rashi: מַעֲפָרָאוֹ) from the time he shakes his wrap off (to prepare for bathing).—Esp. a travelling cloak with a hood (cmp. Sm. Ant. s. v. Cucullus), also a short cloak with a hood (palliolus). Tosef. Meg. IV (III), 30 'וכ' מ' for one wrap in a travelling cloak, a birrus... it is unbecoming to read &c. Sifré Deut. 234 'וכ' מ' שלא מ' exclude a *mā āfo-reth* with which one cannot cover his head and the larger portion of his body; Yalk. ib. 933 (not מַעֲפָרָאוֹ). Y. Ter. VII, 44<sup>d</sup> bot. מַעֲפָרָאוֹ. Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> (one of a class of clothes permitted to be saved on the Sabbath). Lev. R. s. 2; Pesik. Shek., p. 17<sup>a</sup>.—Pl. מַעֲפָרָאוֹ, מַעֲפָרָיוֹ. Ib.

**מַעֲפָרָא** m. (denom. of עָפַר) *pitchfork* for the first stage of winnowing (to remove dust &c.), v. מַעֲפָרָא.

**מַעֲפָרָא** f. (v. מַעֲפָרָא) *cloak with a hood*. Targ. I Kings XX, 38; 41 (Ar. מַעֲפָרָא; Kimḥi מַעֲפָרָא; h. text אָפֶר).—Pl. מַעֲפָרָיוֹ. Y. Sabb. VI, 8<sup>b</sup> bot. (transl. מַעֲפָרָאוֹ, Is. III, 22) *colobia* and m.

**מַעֲפָרָא**, Y. Bicc. III, 65<sup>d</sup> 'וכ' שמעון רמ' v. מַעֲפָרָא.

**מַעֲפָרָא**, v. מַעֲפָרָא.

**מַעֲפָרָא**, v. מַעֲפָרָא.

**מַעֲפָרָא**, Y. Sabb. XIV, 14<sup>c</sup> bot., v. עַפְרָתִים.

**מַעֲצָד** m. (b. h.; עָצַד to cut) *adze*. B. Kam. X, 10 מה מ' the chips which the carpenter makes with the adze; Tosef. ib. XI, 15. Kel. XIII, 4. Sabb. XII, 1 (the stone-cutter's trimming adze). Sifré Deut. 308; Yalk. Deut. 942, v. פָּסֶל. Kel. XXIX, 6 לגיונא the battle-axe of the legions. Tosef. ib. B. Bath. I, 7 מַעֲצָד (corr. acc.); a. e.—Pl. מַעֲצָדִין. Arakh. VI, 3 (Bab. ed. 23<sup>b</sup> מַעֲצָדִין, corr. acc.).

**מַעֲצָרָא**, v. מַעֲצָרָא. Targ. Is. LXIII, 2, sq.; a. fr.—Ab. Zar. 60<sup>a</sup> (Ar. מַעֲצָרָא, v. מַעֲצָרָא).—Pl. מַעֲצָרָאוֹ, מַעֲצָרָיוֹ. Targ. Is. XVI, 10.

**מַעֲצָרָא**, v. מַעֲצָרָא. I f. (preced.) *press-room* (=h. בית

**מעשה** m. (b. h.; **מעשה**) *deed, act; practice; fact, event.*  
 Yeb. IV, 9 מ' עד שיעשה ... מ' until thy older brother takes  
 action concerning her (v. חליצה a. ריבוס). Ab. I, 17, v.  
 מירש. Kidd. 40<sup>b</sup>, v. לרמור. B. Bath. 130<sup>b</sup> אין למדין הלכה.  
 ... חלכה מפי מ' ... חלכה למ' you dare not derive a law either  
 from a theoretical decision or from an act (of your teachers)  
 unless they declare their decision a rule for practical  
 guidance. Ib., a. fr. רב מ' a practical decision is a teacher  
 (a guiding precedent). Yeb. XV, 2 וכן שדיה and only in  
 the same way as it (the precedent) happened. Ib. 116<sup>b</sup>, a. fr.  
 שדיה משום מ' on account of an occurrence. Ib. ... בירידן.  
 ... רהיה מ' וכ' only for the Jordan and for a ship exactly as  
 the event took place, they established the ordinance &c.  
 Ber. I, 1 ובא וכן מ' it happened that &c. Bets. III, 2 מעשה



וכ' it happened that a gentile brought &c. Ib. 24<sup>a</sup>, a. fr. לטורר מ' you quote a fact which disproves your rule! Yeb. 70<sup>b</sup> בגופו מ' (the uncircumcised) lacks an act and this to be performed on his body; a. fr.—מ' נסים (sub. נפִּיסִים) *men in whose behalf miracles occur, saints*. Sot. IX, 15; a. fr.—מַעֲשֵׂה מִרְכָּבָה—v. respective determinants.—*Pl.* מַעֲשֵׂה, constr. מַעֲשֵׂי. B. Kam. 95<sup>b</sup>, a. fr. בכל יום מ' הוא is it not a daily occurrence? Tosef. Nidd. IV, 3 הוליד מ' my father brought the report of two precedents from Tabin to Jabneh. Ber. 32<sup>b</sup> טובים מ' good deeds; a. v. fr.

**מַעֲשֵׂה** m. (עֲשֵׂה) *stronghold*. Targ. Prov. X, 29 (Ms. עֲשֵׂה).

**מַעֲשֵׂר** m. (b. h.; denom. of עֲשֵׂה) *tithe*.—מ' תרומתו the tithe of the tithe which the Levite owes to the priest (Num. XVIII, 26); מ' ראשון or מ' the first tithe belonging to the Levite; מ' שני the second tithe to be consumed by the owner in Jerusalem (Deut. XIV, 22, sq.); מ' עני the poor man's tithe, every third year (ib. XXVI, 12). Maas. Sh. V, 6; a. v. fr.—*Pl.* מַעֲשֵׂרוֹת. Maas. I, 1 מ' וריב is subject to tithes; a. v. fr.—*Ma' asroth, Ma' aser Sheni*, respective names of two treatises of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'raim.

**מַעֲשֵׂר** m. (עֲשֵׂה) *ch. same*. Targ. Num. XVIII, 26 (ed. Berl. מעֲשֵׂר); a. fr.—Targ. Y. Deut. XII, 6 מַעֲשֵׂר־תְּכֵן (collective noun).—*Pl.* מַעֲשֵׂרָה, מַעֲשֵׂרָה, מַעֲשֵׂרָה. Targ. Num. XVIII, 28; Targ. O. Deut. I. c. מעֲשֵׂר־יוֹד. Berl. (ed. Vienna מַעֲשֵׂר־יוֹד). Targ. Mal. III, 8; 10; a. fr.

**מַעֲשֵׂרָה** v. preced.

**מַפְכָּשֶׁת** v. sub מַפְכֵּב.

**מַפְגִּיעַ** m. (פָּגַע) *mafi' a (plague)*, name of an animal of which the lion is afraid, *the Ethiopian gnat* (Levys. Zool. d. Talm. p. 316). Sabb. 77<sup>b</sup> (Rashi: a small beast frightening the lion with its howl).

**מַפְגֵּרוּתָא** f. (פָּגַר I) *desolation*. Targ. Is. XLIX, 19.

**מַפְדוּנִי** Targ. Y. Ex. XXII, 16 some ed., v. מַפְדוּנָא.

**מַפְתָּה** f. (נָפַח) 1) *flag*. Num. R. s. 2 מ' לכל נשיא ונשיא מ' צבע מ' for each prince a flag of a different color. Ib. מ' צבע the color of the flag; a. fr.—[*Pl.* מַפְתָּה. Mekh. B'shall. s. 2, v. מַפְתָּה.—2) (comp. Lat. mappa, of Punic origin) *napkin, towel*. Ber. VIII, 3; a. fr.—3) *bandage* around a scroll. Y. Meg. I, 71<sup>d</sup>; Y. Erub. X, 26<sup>b</sup> top מ' ספר שאין עליו מ' a scroll which is not bandaged (so that the writing is partly exposed).

**מַפְתָּח** m. (b. h. מַפְתָּח; נָפַח) 1) *mechanic's bellows*, contrad. blowing tube. Tosef. Bets. III, 15.—2) *smithy*. Tanh. Vayesheb 1, v. גִּיזוּץ—Gen. R. s. 84 לנפח פתוח, read: מַפְתָּח, v. נָפַח.

**מַפְתָּחָה** ch. same, *bellows*. Taan. 12<sup>a</sup> מ' כל belows full of wind (abstinence without merit).

**מַפְתָּחִים** v. פָּלַם.

**מַפְתָּחִשׁ** v. פָּלַשׁ.

**מַפְלֵת** f. (נָפַל) 1) *dropping, throwing seed*. Arakh. 25<sup>a</sup> במ' יד ... כור זרע we assess the value of a field by the quantity of seed... which it takes when strewing with the hand, opp. to שווררים מ' strewing from a perforated bag or wagon drawn by oxen; B. Mets. 105<sup>b</sup>; a. e.—Y. Ber. III, 6<sup>e</sup> bot. במפלת יד with one and the same throw.—2) *falling in, debris*. Ber. 3<sup>a</sup>, sq. you must not enter a ruined building for prayer מפני המ' because it may fall in. Y. Sabb. XVI, 15<sup>d</sup> top מיר המ' we must save (on the Sabbath) ... persons buried under debris. Pes. II, 3 מ' שנופה עליו מ' leavened matter covered with debris; a. fr.—3) (= מַפְלָה) *downfall*. Y. Ber. V, beg. 8<sup>d</sup> של מהריבו חרם Jeremiah closed with prophesying the downfall of the destroyers of the Temple; (Midr. Till. to Ps. IV במפלתן).

**מַפְּוִקִים** m. pl. (v. פִּיקָא II) *gliding, sinking*. Koh. R. to VIII, 11 (in Chald. dict.) ליה לזון ... הוא רומיא עללן. Y. Ber. V, beg. 8<sup>d</sup> של מהריבו חרם those haughty ones (or Romans) go in, ... go out, they never slip.

**מַפְּוִחָה** (a feigned denom. of פוּחַ, v. מַפְּוִחָה) *I will be a paziz (a substitute for nazir)*. Y. Naz. I, beg. 51<sup>a</sup> מפוחנה (corr. acc.); Ned. 10<sup>b</sup> מפוחנה (corr. acc.); v. מַפְּוִחָה.

**מַפְּחָה** m. (b. h.; נָפַח) *blowing, expiring; exhaustion, despair*. Tanh. Sh'mini 11.—[Tosef. B. Bath. II, 17 מפח, read with ed. Zuck. מפוחירה, v. מַפְּוִחָה.]

**מַפְּחָה** m., **מַפְּחָה** f. ch. same; *despair*. Targ. Job XI, 20. Targ. Is. XVII, 11. Targ. Deut. XXVIII, 65 מפחת (ed. Vien. מַפְּחָה, pl. constr.; Y. מפחת).—[*Pl.* מַפְּחָה. Targ. Ps. XI, 6 ראשונה מ', v. נָפַח.]

**מַפְּחָה** v. מַפְּוִחָה.

**מַפְּחָה** v. מַפְּחָה.

**מַפְּחָלִין** Sifrē Deut. 43, v. מַפְּחָלִין.

**מַפְּחָר** m. v. פָּטַר.

**מַפְּחָרָה** m. (פָּטַר) *dismissal from school, reading of Scriptures and prayers at dismissal*.—*Pl.* מַפְּחָרִי. Ber. 53<sup>b</sup> בעידן מַפְּחָרִי (Ms. F. מַפְּחָרִי) at the time of their dismissal with devotional exercises; מ' ברליא עידן (Ms. F. דקא מגמרי להו) not at dismissal (when they recite merely for practice).

**מַפְּחָרָה** f. (פָּטַר) *divorced*. Targ. Y. Lev. XXI, 7; 14.

**מַפְּחָשֶׁת** (b. h.) pr. n. m. *Mephibosheth*, son of Jonathan, fabled to be a great scholar and acknowledged by David as his teacher. Ber. 4<sup>a</sup>. Num. R. s. 8; a. fr.—Erub. 53<sup>b</sup>, v. נָפַח.

**מַפְּחָה** v. מַפְּוִחָה.

**מַפִּיס** pr. n. pl. *Memphis* in Egypt. Targ. Jer. II, 16, a. e. (h. text מַפִּיס). Targ. Ez. XXX, 13 מַפִּיס ed. Wil.—v. מַפִּיס.

פֶּרֶס. v. מַפִּירִים.

מִפּוֹקִים v. מִפִּיקִים

אפוקדה: מ' של מעות, Yalk. Lev. 547, מפיריא.

מִפֶּן inf. of פֶּן.

**מִפְּלֹא** f. (b. h.; נָפַל) *fall, downfall*. Gen. R. s. 17 חזרה 'ז the beginning of (moral) ruin is sleep (laziness); Yalk. ib. 23 מִפְּלֹא (pl.). Shh. 39<sup>b</sup> שֶׁל רְשָׁעִים מִפְּלֹא the downfall of the wicked; Midr. Till. to Ps. IV, v. מִפְּלֹא; a. fr.—*Pl.* מִפְּלֹא. Yalk. l. c.; a. e.

**מַפְלֵצֶת** f. (b. h.; פליץ) *debauchery*, name of an idol.  
Ab. Zar. 44<sup>a</sup>, v. לְרַצְנִיתָא.

מפּוֹלָה, v. מַפְּלִיחַ.

**מִפְּלֹאָה** f. ch.=h. מִפְּלֹאָה, a. מְפֹלָה. Targ. Ez. XXXI, 13; 16; a. fr.—*Pl.* מִפְּלֹאָה. Y. Taan. III, end, 67<sup>a</sup> מ' דוּיִין חֲמֵן ruinous houses were there.

**מִפְנֵה** m. (פְּנֵה) *vacancy*. Toh. X, 5 מִקוֹם הַזֶּה a vacant place.

פְּנִיָּם v. מַפְנִי

I. פִּי. v. מ' רמשא Gen. R. s. 63, מפני

**מִפְּנֵק** m. (part. pass. of פָּנֵק) *brought up in wealth, delicate, fastidious.* Targ. Prov. IV, 3; a. e.—Keth. 67<sup>b</sup> האִי מ' כּוֹלִי is he used to such comforts?—B. Kam. 84<sup>a</sup> וְכ' מִפְּנֵקִי, מִפְּנֵקִין one man is delicate and feels pain more intensely, another is hardened &c.; a. e.—*Pl.* מִפְּנֵקִין, Targ. Is. XLIV, 4; a. e.—*Hag.* 4<sup>a</sup> sq. לְאִתְּרִי מ' to include delicate persons (that do not walk barefooted). Sabb. 109<sup>a</sup>; a. fr. — Fem. מִפְּנֵקָה, מִפְּנֵקָתָא. Targ. O. Deut. XXVIII, 56 (מִפְּרִינָתָא). Targ. Is. XLVII, 8; a. e.—*Pl.* מִפְּנֵקָתָא, מִפְּנֵקָתָא. Targ. Lam. IV, 3.

**מִפְּנֵי** f. (preced.) used as adv. *in the manner of a nobleman*. Targ. I Sam. XV, 32 (h. text מעדוּת).

**מִפְנֵי הָאֵלָּהּ** f. (preced.) *good breeding; delicacy, fastidiousness*. Targ. O. Deut. XXVIII, 56 ed. Berl. (Ms. **מִפְנֵי הָאֵלָּהּ**, some ed. **אֶתְפִּנְיָהּ**, v. Berl. Targ. O. II, p. 58; Y. פִּרְקָא). — Pes. 50<sup>b</sup> **מִשּׁוּם מִי** **הוּא** it is merely because they are used to indulgence (idleness). Hag. 6<sup>a</sup> **מִיִּרְרָא** **חַנָּה** Hannah saw in Samuel extraordinary tenderness (saw that he was a very delicate child).

מִפְּיָק. v. מִפְּנֵקָה.

מִפֵּי, v. מִפֵּי.

מפסלת v. מפסולת

**מִפְסִיעָה** f. (פָּסַע) *trotting*. Targ. Jer. VIII, 16 ed. Lag. (ed. פָּסִיעָה, Kimhī מפְסִיעָה). Ib. XLVII, 3 (ed. Wil. 'מפסע').

מפסלית, v. next w.

**מַפְסֵלָה** f. (פַּסַל) 1) *plane*. Kel. XIII, 4 (ed. Dehr. 5; Mish. ed. מַפְסֵלִית; Maim. in comment. מַפְסֵלָה).—2) *sculptor's chisel*. Tosef. Sabb. XIII (XIV), 17, v. מַקְבֵּה.

מִפְסָלָהּ f. ch. (preced.) *sculptor's work, engraving*. Targ. Ps. LXXIV, 6 מִפְסָלָהּ ed. Lag. (some ed. מִפְסָל; ed. Wil. מִפְ), v. דְּיוֹסְטֵר.

**מַצָּע** m. (צָעַץ to split) *mat of reeds, bark &c.; the poor man's mattress*. B. Mets. 113<sup>b</sup> in cases of seizure for debt we must allow **מִיטָה וּמִצָּע** a (dining) couch and a couch with matting to the poor man, *contrad.* to **מַצָּע**. Sabb. 84<sup>a</sup>, sq. Kel. XXVII, 2; a. fr.

**מַפְצָץ** ch. same.—*Pl.* מַפְצֵץ. Sabb. 65<sup>a</sup> וְנָתַתְּ בְיוֹמֵי תִשְׁרִי and had mats for them (spread at the bottom of the river in which they bathed; oth. opin. put up on the shore as screens) in the days of Tishri; Ned. 40<sup>b</sup>; a. e.

מפצלת f. plane, v. מפצלח.

מִיפְקָא v. מִפְקָא

**מִצָּא** m. (צָא) 1) = **מִצָּא**, *coming forth*; **מִצָּא** רִמָּה; *spring*; (of a building) *exit*; (of troops) *exodus, march*. Targ. II Kings II, 21.—**Pl.** מִצָּא יִנְיָן. Targ. Ps. CXXVI, 4.—Targ. Ez. XLII, 11. Targ. Num. XXXIII, 2 (ed. Berl. מִצָּא; Y. ed. Vien. מִצָּא; a. e.—2) *discharge* from the bowels. Gitt. 56<sup>b</sup>. V. מִצָּא.—**V.** מִצָּא.

**מִפְקֻדָּה** f. same, 1) *source; mine*. Targ. Ps. OVII, 33. Targ. I Chr. I, 23; a. e.—2) *that which comes forth, sprouting*. Targ. Job XXXVIII, 27.—Targ. Ps. LXXXIX, 35 (Targ. O. Deut. XXIII, 24 מִפְקֻדָּה).—3) *going out, leaving*. Targ. Ex. XXI, 7 (ed. Vienna מִפְקֻדָּה). Targ. Ps. LXVIII, 21 מִפְקֻדָּה מִפְקֻדָּה death.—V. next w.

**מִפְקָה** f. (preced.) = הִצִּיָּה, 1) *discharge, excrement*. Constr. מִפְקָה. Targ. Ez. IV, 12. Targ. O. Deut. XXIII, 14 (ed. Lish. מִפְקָה; Ms. מִפְקָה); a. e. — Sabb. 134<sup>a</sup> מִפְקָה (בר) anus. — 2) *expense, outlay*. Lev. R. s. 34 ב' מִפְקָה ב' (not דְּמָה) who shall make the outlay?; Yalk. ib. 665.

מִפְּרִיכָה v. מִפְּרוּכָה

**מִפְרוֹנָה** m. (פֶּרֶן) *wife's settlement*.—Pl. constr. מִפְרוֹנֵי. Targ. Y. Ex. XXII, 16 (not מִפְרוֹנֵי; O. מִזְוֵרֵי).

**מַפְרָחִיּוֹת** f. pl. (פֶּרֶחַ) *loose threads of a tassel, fringes.* Sabb. 59<sup>b</sup>.

**מַפְרִיכָה** f., pl. מַפְרִיכוֹת (פְּרָה) = *māl*, *press-beam* or *stone*. B. Bath. 67<sup>b</sup> Ms. M. (ed. מַפְרִי; Ms. R. מַפְרִי); Y. ib. IV, beg. 14<sup>c</sup>; Tosef. ib. III, 2.

מפרע. v. מפריע

**מִפְרֵנָּה** m., infin. of פָּרַן q. v.

**מִפְּרִינָק** m. (part. pass. of פִּרְנָק) = מִפְּנֵק. Targ. Y. I Dent; XXVIII, 54. — *Fem.* מִפְּרִינָקָא, מִפְּרִינָקָא. Ib. 56 (not מִפְּרִינָקָא. Ar. מִפְּרִינָקָא). — *Pl.* מִפְּרִינָקָא. Targ. Y. Num. XXXI, 50.

**מפרע** m. (פּרע) *upsetting*; לָמָּה (adv.; cmp. הפך) 1) *irregularly, out of order*. Meg. II, 1 לָמָּה... he who reads the Book of Esther in an irregular way (corresp. to סירוסין, ib. 18<sup>b</sup> top). Ib. 17<sup>a</sup> (ref. to Esth. IX, 27) מָה זֶמֶן לָמָּה as you cannot disregard the order of these days in celebrating their season, so you must not transpose the order in which the events of these days are described. Ib. (ref. to Esth. IX, 28) לָמָּה מָה עֲשִׂירָה לָמָּה לָמָּה as you cannot subvert the celebration, so you must not subvert the order of recitation. Ber. 13<sup>a</sup>; Sot. 32<sup>b</sup>; a. e.—2) *backward, retroactively, retrospectively*, opp. מִבְּרֵאשִׁית וְלִהְיוֹתָ. Snh. 27<sup>a</sup> נִפְסַל לָמָּה he becomes disqualified as witness retroactively, i. e. his testimonies are invalidated from the time that he perjured himself (opp. וְלִהְיוֹתָ, v. מִיָּבֵן III). Erub. 37<sup>b</sup>, sq. ... וְנִמְצָא לָמָּה and the retroactive result would be that he drank untithed wine at the time; Y. Dem. VII, 28<sup>b</sup> לָמָּה לְמִפְּרֵי לָמָּה לְמִפְּרֵי הוּא נִעְשָׂה הוּמָן is it to be considered as sour wine at the time, i. e. from the day that he was bound to examine it? Tosef. Sot. XI, 9 מָה לָמָּה count thirty-three days backward. Gen. R. s. 49 לָמָּה take up the argument going back gradually (from fifty to forty-five &c.); a. fr.—Tosef. Ber. IV, 19, sq. (לָמָּה לְבָרַךְ לָמָּה) לָמָּה לְבָרַךְ לָמָּה (blessing after meal, opp. לְבָרַךְ לָמָּה); Pes. 101<sup>b</sup>.

**מפרעא** f. (פּרע) *I tearing open*, esp. (sub. בריח) *the place of the abdomen which the butcher strikes when tearing the peritoneum*. Hull. 50<sup>b</sup> (expl. כרס הפנימי) מ' (some ed. מפרעא).

**מפרק** m. (פּרק; cmp. פּרָק) *joint*.—Pl. constr. מפרקי. Naz. 52<sup>b</sup> מ' ידים מ' the joints of arms and legs.

**מפרקת** f. (b. h.; preced.; cmp. אֶפְקוֹתָא) [*that which branches off*], *neck, nape*. Hull. 113<sup>a</sup> וְכִי הַשּׁוֹכֵר מִפְּרָקָתָא he who breaks the neck of a slaughtered animal before it is dead. Zeb. 65<sup>b</sup> הַחֹרֵךְ שֶׁרָחַק הוּא חֹרֵךְ (with his nail) the spinal column and the nape; Hull. 21<sup>a</sup>; 28<sup>a</sup>. Ib. 10<sup>b</sup> (in Chald. dict.) בַּעֲצָם דְּמ' אִיפְגִּים the knife may have been notched on striking the neck-bone; a. fr.

**מפרש** m. (פּרש) *one who undertakes a voyage*. Gitt. VI, 5 וְהוּא הוּא הוּא one who starts for a sea voyage or a caravan journey.—Pl. מפרשים. Y. Sabb. II, beg. 4<sup>e</sup>, a. e. ימים מ' ימים על כל מ' ימים. I went around inquiring of all sea-faring people; (Bab. ib. 20<sup>b</sup> ימא) [In later Hebr. מ' commentator].

**מפשוטותא** f. (פּשוט; v. פּשוט) *stretching out hands and feet, prostration at prayers* (=הַשְׁתַּחֲוִיָּה). Y. Ab. Zar. IV, 43<sup>d</sup> top מ' דְּהִנְיָרָא וְיִרְבֵּהָא the prostration on fast days (that it must not be done on stone floors, v. ib., a. Meg. 22<sup>b</sup>), and the arrangement of the calendar with regard to the seventh day of Succoth (that it should not fall on the Sabbath), v. יְרִבְהָא; Y. Shebi. I, 33<sup>b</sup> bot.; Y. Succ. IV, beg. 54<sup>b</sup> מִפְּשֻׁטֵּי.

**מפתח** m. (b. h.; פתח) *opening, entrance*. Mikv. VIII, 1 מ' (Var. לפתח) outside of the (town) gate; Tosef. ib. VI, 1 (R. S. to Mikv. I. c. פתח).—Pesik. R. s. 37 שפתיו מפתח.

וְכִי the opening of his lips is blessing and peace. Sabb. XV, 2 (111<sup>b</sup>) מ' הַלּוּקָה (Y. ed. מפרווי) the neckhole of her shirt; Y. ib. 15<sup>b</sup>; a. e.—Pl. מפתחים, constr. מפתחי. Ber. 61<sup>a</sup> bot. מ' שני מ' הלב man's evil inclination resembles a fly and is seated between the two valves of the heart; Yalk. Koh. 979; Yalk. Gen. 38.—מ' חלוק, v. supra.

**מפתח** ch. same, *opening*. Targ. Ez. XXIX, 21.

**מפתח** m. (פתח, Pl. 2) 1) *engraver, sculptor*.—Pl. מפתחים. Kel. XXIX, 5 מ' מפתחי אבנים the sculptors' mallet (contrad. to סתח stone-cutter).—2) *seal-ring*. Tosef. Sabb. IV (V), 11 מ' שבאצבעה; Sabb. 62<sup>b</sup> מ' שבידה (corresp. to טבעה שיש עליה חותם, ib. VI, 3).

**מפתח** c. (b. h.; פתח) *key*. Kel. XIV, 8, v. מפתח. Bech. 45<sup>a</sup>. Taan. 2<sup>a</sup>, sq.; a. fr.—Pl. מפתחות, מפתחות. Tam. III, 6. Taan. I. c.; a. fr.

**מפתחא** ch. same. Targ. Jud. III, 25. Targ. Is. XXII, 22. Targ. Y. Deut. XXVIII, 12; a. e.—Y. Bets. I, 60<sup>e</sup> bot. מ' ידויכ במגדל וְכִי Midr. Sam. ch. VII מ' ידויכ במגדל וְכִי the key (of the College, i. e. Resh Lakish, the chief arguer, v. infra) is in Migdal Z.; Y. Hor. III, beg. 47<sup>a</sup> מ' (ואנו) and where is the key?; Y. Snh. II, 20<sup>a</sup> top (incorrect version).—Pl. מפתחים, מפתחים, מפתחים. Targ. Y. Deut. I. c.—Y. Sabb. XIX, 16<sup>d</sup> bot.—Transf. מפתחא, or מפתחא, a scholar that opens the discussion, arguer. Y. Sabb. I, 3<sup>a</sup> bot., a. e. מ' דהוא אנו... דהוא אנו we must not heed what is reported in behalf of R. Shesheth, for he is an arguer, i. e. brings matters up for mere argument's sake; Yalk. Ps. 735 דהוא (read: דהוא).

**מפתן** m. (b. h.) *threshold*. Ab. Zar. 41<sup>b</sup>; Y. ib. III, 42<sup>d</sup> top מ' דהוא (sub. קדושה) they revered the threshold more than the Dagon; a. e.—Pl. מפתנות. Ib. ישראל עשו מ' the Israelites worshipped many thresholds.

**מץ, מץ, מץ**, v. מץ.

**מצא, מצא, מצא**, v. מצא I.

**מצבא** m., **מצבתא** f. (צב) *plant, set*. Targ. Is. V, 2 מ' (ed. Lag. מצב).—Pl. מצבתא. Targ. Mic. I, 6 מ' (ed. Wil. מצב, ed. Lag. מצב).

**מצבת** f. (b. h.; צב) *array, general assembly*. Tanh. Nitsab. 1 (ref. to Deut. XXIX, 9) וְכִי מ' משה מ' וְכִי why did Moses call them for a general meeting? Because they were to be handed over from one administration to another.

**מצבת** f. (b. h.; צב) *pillar, statue, monument*. Sifra K'dosh. introd. (idols are named) מ' מפני שהם עומדים matsebah, because they are made to stand. Sifre Deut. 146 (ref. to Deut. XVI, 22) וְכִי מ' שארוביה וְכִי if the erection of a pillar which was loved (of the Lord) in the fathers, is hateful in the descendants &c. Y. Ab. Zar. IV, 44<sup>a</sup> top מ' איווהי, v. יוהדי; a. fr.

**מצביתא**, v. מצביתא.

**מצד, מצד, מצד**, v. מצד.

**מצדא** I, **מצדא** f. (צד) *net, trap*. Targ. Jer. XLVIII,

43. Targ. Ex. XXXVIII, 4 (Y. some ed. מצרחה, corr. acc.; h. text רשח); a. fr.—*Pl.* מצרחה, מצרחה. Targ. Is. XIX, 8, sq. (ed. Wil. מצרחה). Targ. Koh. VII, 26 מצרחה.—Y. Sabb. XIII, 14<sup>a</sup> bot.; Y. Bets. III, 62<sup>a</sup> top רשחתי by מצרחה are meant woven nets (not traps).—V. מצרחה.

**מצדה** II m. (ציד; v. מצרחה) *fort, stronghold*.—*Pl.* מצרחה. Targ. I Sam. XXII, 4, sq. (ed. Wil. מצרחה). Targ. Ez. VII, 7; a. e.

**מצדה** f. (preced. wds.) 1) *net*, v. מצדה.—2) *fort*. Targ. I Sam. XXIV, 1 (h. text מצרחה); a. e.—*Pl.* מצרחה, מצרחה. Targ. Jer. XLVIII, 41.—V. מצרחה.

**מצה**, v. מצי II.

**מצה** f. (b. h.; מצץ) 1) [*dry, pressed bread*,] *unleavened bread*, esp. *the bread served at the Passover meal*. Pes. X, 3. Ib. 5 פסח מ'כ' כל whoever does not explain, at the meal, the following three ceremonies, has not done his duty, and these they are: the Passover sacrifice, the eating of *matsah* and the bitter herbs. Men. V, 1 כל מ' המנחות באות מ' all meal offerings are offered in an unleavened condition, opp. תמיץ. Pes. 35<sup>a</sup> .. רברים הבאים .. one performs his duty of eating *matsah* (on the first Passover night) with such things only as are capable of leavening (the five species of grain); a. fr.—*Pl.* מצה. Mekh. Bo, s. 8 מ' כל מ' כמ' I might think anything unleavened is included (may be used for eating on the first Passover night); a. fr.—2) *hide*, or *a hide not tanned by a process of fermentation, untanned hide*. Kel. XVII, 15. Gitt. 22<sup>a</sup>; Sabb. 79<sup>a</sup> מ' ו' כל מ' ו' there are three kinds of hides, *matsah* &c., v. רפתה. Ib. מ' כמ' m. is what its name implies, not salted and floured nor tanned with gall-nut.

**מצהב** m. (b. h.; צהב) *a bright metal*; (נחש) *bronze*. Targ. II Chr. IV, 16 נחש מ' (h. text מ'רוק).—Y. Succ. V, 55<sup>d</sup> top; Arakh. 10<sup>b</sup> (quot. fr. Ezra VIII, 27) נחשת מ'.

**מצה**, v. מצהב.

**מצובה** m. (יצב) *pyramid, pyramidal pile*. Y. B. Mets. II, 8<sup>b</sup>, sq., v. קרפפה.

**מצובה** pr. n. pl. *Pi-M'tsubah (Maasûb)*, Neub. Géogr. p. 22), in the district of Tyre. Y. Dem. II, 22<sup>d</sup> top (ed. Krot. מצובה; Tosef. Shebi. IV, 9 ציבה).

**מצוביתא** f., pl. מצוביתא (ציב) *tufts or thrums*. Sabb. 105<sup>a</sup> (expl. קיריס) מ' (Ms. O. מצובי, v. Rabb. D. S. a. l. note 6) the thrums or slips to which the threads of the warp are attached. Ib. מ' שליח מצובי Ms. O. a. Rashi (ed. מצוביתא; Ms. M. מצוביתא; Ms. Alf. מצוביתא, v. סיב) pulled the thrums (of his garment, to indicate his anger).—(2) (v. מצובה II) *dry twigs, chips*. Succ. 29<sup>a</sup> ארז וקא מצובה Ar. (ed. מצוביתא) וקא מצוביתא מצובה; 2 מצוביתא; ed. Pes. a. oth. ציבי a wind came and stirred up the withered twigs of the covering of the Succah.

**מצובת**, v. מצובה.

**מצונה** m. (רצג) *stalk*.—*Pl.* מצונה, מצונה. Targ. Y. Gen. XL, 10 (not מצונה). Targ. Y. I ib. 12 (h. text שריג).

**מצונה** m. = מצדה II.—*Pl.* מצונה, מצונה, מצונה. Targ. Koh. IX, 14. Targ. I Sam. XXII, 4, sq. ed. Wil. (v. מצדה II).

**מצודה** f. (b. h.; צוד) *hunting apparatus, net, trap; bow*. Kel. XXI, 3, v. אשח. Ib. XV, 6 מצודה החולדה a trap for weasels. Sabb. 43<sup>b</sup> מ' שלא יעשנה כמ' he must not spread the mat so as to form a trap (for the bees). Esth. R. to III, 2 (ref. to Ps. CXL, 6) מ' פרוסה על ו' the nations laid a trap to ruin me, saying to me, worship idols &c. Ab. III, 16 מ' פרוסה על ו' a net is spread over all the living (none can escape divine judgment); a. e.—Ber. 9<sup>b</sup>; Pes. 119<sup>a</sup> מ' ו' שאין בה גרים Ms. M. (v. Rabb. D. S. a. l. note 30) like a net without fish; (oth. vers. רגן like a *fort* without provision; Rashi: like a *trap* without grain to attract the birds), v. מצובה.—*Pl.* מצודה. Tosef. Bets. III, 1; Y. Sabb. XIII, 14<sup>a</sup> bot.; Y. Bets. III, 62<sup>a</sup> top מצודה; a. fr.—[Y. Erub. IV, 21<sup>d</sup> bot. מצודה, read: מצופות.]

**מצודניות**, Tosef. Bekh. V, 3, v. מ'רדניות, a. צרן.

**מצודה** f. ch.=h. מצודה, 1) *net, trap*. Y. Kil. I, 27<sup>a</sup> bot. מצודה הכא פ'ס כהנא מצודה ו' herewith Kahănā laid his net for Resh Lakish and caught him; Gen. R. s. 7, end (some ed. מצודה); a. e.—2) *stronghold*.—*Pl.* מצודה. Targ. Jud. VI, 2 (ed. Lag. מצודה). V. מצודה.

**מצוה** f. (b. h.; צוה) *command, esp. religious act, meritorious deed*. Hull. 141<sup>a</sup>, a. fr. מ' לדבר מ' for a religious purpose, opp. לדבר הרשות for a secular or religiously indifferent purpose.—מ' מלחמה v. מלחמה.—Ab. IV, 11 אחד מ' one good deed, opp. עברה sin. Ib. מ' מ' the reward of a good deed is another good deed, v. גר. Ib. II, 1 קלה מ' a light command (obeyed with little sacrifice); Ned. 39<sup>b</sup>; a. fr.—מ' הבאה בעבירה a religious act achieved through a wrong deed, e. g. using an illegitimately obtained object for a religious ceremony. Succ. 30<sup>a</sup>; a. fr.—Y. Sabb. XIII, 14<sup>a</sup> bot.; Y. Hall. I, end, 58<sup>a</sup> מ' אין עבירה מ' no-sin is virtue; מ' עבירה no-virtue is sin.—Zeb. 52<sup>a</sup>, a. fr. מ' (sub. קרבן) an offering dependent on certain occasions as ordained in the Law, opp. מצוה חובה an obligatory offering (at regular seasons).—אסור, v. אסור.—Y. Sot. I, beg. 16<sup>b</sup> לעיבור מ' (או) אימרת מ' is this said only as a recommendation or as an indispensable act?; Y. Pes. II, 29<sup>b</sup> bot., a. fr., v. יציב.—Hull. 106<sup>a</sup> מ' משום because it is meritorious; מ' מאי what is the merit of it? It is meritorious to obey &c. Ib. אלא רשות מ' אלא רשות neither an obligatory, nor a meritorious, but a religiously indifferent act; Sabb. 25<sup>b</sup> מצוה עשה (abbr. מ'ע) *a positive command*; מ' לא תעשה *a prohibition*. Kidd. I, 7; a. v. fr., v. גרמא, a. לא, מ' the corpse of a person whose relatives are unknown and whose burial is obligatory on everybody. Hor. 13<sup>a</sup> מ' פגע בהם מ' they struck upon a corpse; a. fr.—M. Kat. 20<sup>a</sup> מ' מ' (besides father and mother) whom one is obliged to bury (Lev. XXI, 2, sq.).—Lev. R. s. 34 מ' give

**מצח** m. (b. h.; צוח to glisten) forehead. Koh. R. to XII, 2 'ודדור זה חמ' 'and the moon' (ib.) means the forehead; Lev. R. s. 18 'והדור זה חמ' (Sabb. 151<sup>b</sup> פרחו (ו) פרחו Yoma 7<sup>b</sup>, a. e. 'מפחו' as long as it (the plate) is on the high priest's forehead; a. e.—Trnsf. *effrontery*.

Tanḥ. T'rum. 11 לְכַפֵּר עַל מִ' הַחֲחֹשֶׁת to atone for the brazen front. Kidd. 70<sup>b</sup> מִ' עֲזוּת, v. עֲזוּת; a. e.

**מִצְוָה** ch. same. Targ. Y. I Gen. IV, 8.

מצטבלה, Gen. R. s. 65, end למ', read למצטבלה, v. צלב.

מצטר, מצטר, v. sub 'מיצ'.

מצא (b. h.; cmp. *מצא* to reach; to find. B. Mets. I, 1 *מצאתיה* I found it. Ib. 2<sup>a</sup> *מצאתיה* מאי מצאתיה I might have thought 'I found it' meant 'I discovered it', although he had not taken it up &c. Ib., a. e. *וּמִצָּאתָהּ רָאִיתָהּ* 'and which thou hast found' (Deut. XXII, 3) means that it came into his possession. Gitt. IX, 1 *בה רבר רעיה מ'* he discovered in her something disgraceful (infidelity); *מ' אחרת וכו'* he found another woman handsomer than she; a. fr.—*אָתָּה וכו'*—what do we find with regard to—? So also &c., i. e. *as in the case of—*, so &c. Sifra Vayikra, N'dab., ch. VIII, Par. 7 *מִה מצינו בחקשרה*... *את מליקה וכו'* as when burning (the sacrifice on the altar) the head is separated from the trunk, so when pinching the neck of the bird the head must be severed &c.; a. fr.—*Part. pass.* *מצוי*, f. *מצויה*; pl. *מצויין*; *מצוייהו* *accessible, frequent; likely*. Arakh. 30<sup>b</sup> *ומצא פתס למ'* 'and he find the means' (Lev. XXV, 26), this excludes the case of the means being accessible, i. e. of one who had the means at the time being. B. Mets. 27<sup>a</sup> (ref. to Deut. XXII, 3, v. supra) *אצל וכו'* *מצוייהו* *that* which is lost to him but accessible to any body else; *אברה וכו'* *מצוייהו* *lost to him and inaccessible to every one else* (e. g. swept away by a flood). Sabb. 151<sup>b</sup> *עשה ער* *מצוייהו* *do good while thou findest* (an opportunity), and it is possible to thee (thou hast the means); and thou art yet in thy own power (possesseth thy faculties). Snh. 86<sup>a</sup> *כ' ימצא פתס למ'* 'if one be found stealing &c.' (Deut. XXIV, 7), this excludes the case when the abducted and sold person was in his power (his own child &c.). lb. *רמי כמצויין בירו רמי* the case is to be judged as if they (the children) had been in his possession. Gen. R. s. 85 *השטר* *מצוייהו* *the note can be produced for collection*, i. e. evidence can be found against us. Gitt. 2<sup>b</sup> *אין עדים מ'* *מצוייהו* *no witnesses are to be had to identify it*. B. Mets. 18<sup>a</sup> *במקום שחשירונו מ'* *מצוייהו* *where caravans pass frequently*. Esth. R. to I, 1, v. *היו ירך* Ib. (ref. to Ps. XXI, 9) *אתה ירך* *thou shalt have the opportunity of punishing thy enemies*. B. Kam. 4<sup>a</sup> *הזיקת מ' רוח מ' מצוייהו* *the damage through it is frequent*. Ib. 60<sup>a</sup> *רוח מ' מצוייהו* *an ordinary wind*, *מ' מצוייהו* *an extraordinary wind*; a. v. fr.

*Nif. שֶׁנִּמְצָא to be found.* Gen. R. s. 85 בְּנִמְצָאָהוּ who are caught at a theft; a. fr.—Esp. *to turn out, to follow, to result.* Hull. I, 4 כִּי כִשְׁרֵי הוּא הַתֵּיבָה the result is, what is legal in slaughtering is illegal in pinching. Pes. 25<sup>b</sup> לֹמַר ז' v. לֹמַר II. Sifrē Deut. 210 נִמְצְיָהוּ לְמִדָּה from which we can consequently derive.—Y. Pes. V, beg. 31<sup>c</sup>, a. fr. נִמְצָאָה אָמַר thou turnest out saying, i. e. *the result is, consequently.* —לֹמַר. —אִם תִּרְמָצֵי (תִּמְצָא) לֹמַר (אֲדִיל) if you will say. Gitt. 82<sup>b</sup> אִם תִּמְצָא לֹמַר אִתָּהּ וְכ' if you will adopt the opinion of &c. Sabb. 136<sup>a</sup> אֲדִיל פְּלִיגִי וְכ' if you assume that they differ &c.; a. fr.—Tosef. Ohol. IV, 12 כְּשֶׁתִּמְצָא לֹמַר וְכ' if you assume &c.

*Hif. מְצִיאַת* to furnish, provide with. Gen. R. 1. c. 'וכ' נאבדו ור' הקב"ה they (the tokens) had been lost, and the Lord provided others instead. Hag. 5<sup>a</sup> (ref. to מְצִיאַת Deut. XXXI, 21) 'וכ' מְצִיאַת what remedy is there for a slave for whom his master invents evils and troubles? Ib. 'וכ' הממציא לו מצות לעני' he who is ready to furnish the means (of his delivery) to the poor man in distress (by which the persecutor's greed is increased); [Rashi: he who has money ready for the poor man in extreme distress, instead of helping him to a livelihood in due time]. Arakh. 30<sup>b</sup> (ref. to Deut. XIX, 5) 'ומצא פרט לממציא' and it strikes, this excludes the case of one who brings himself within the range of the missile (after it is started); Macc. 8<sup>a</sup>; a. e.

**מָצֵא** I, **מָצֵא** ch. same, *to reach, be able; to master*.  
 B. Mets. 114<sup>b</sup> וְכִי לֹא מָצֵאתָ I could not master  
 four orders of the Talmud, how could I master six?—  
 Ib. 14<sup>a</sup>, a. fr. מָצֵא אָמַר לֵיהּ he may say to him. B. Bath.  
 84<sup>a</sup> לֹא תִּמְצֵא תִּרְרַת כֶּךָ (v. Rabb. D. S. a. l.) thou wouldst  
 not have had the right to retract; **מָצֵאתָ** וְכִי תִּשְׁתָּה now  
 that thou hast overreached me, canst thou retract?; a. fr.

*It*he. אִמְצֵי אִמִּי [to find one's self] to succeed. Keth. 62<sup>a</sup> לֹא אִרְ נִכְרִי וּב' the gentile did not succeed in keeping pace with him. Ned. 89<sup>b</sup> לְמִיתָנָא אִמִּי... וְלֹא הִרְדִּישׁ he tried his utmost (v. נִפְאֵר D), but had no success in his studies; a. e.

*Af. אִמְצִיא (with נִפְשִׁיהָ, or without) to place one's self within sight of an enemy so as to give him a chance for reconciliation, to be ready for reconciliation.* Yoma 87<sup>a</sup> וּמִצִּיא נִפְשִׁיהָ (v. Rabb., D. S. a. l. note; ed. וּמִצִּיא לִיָּהּ).—[Keth. 60<sup>b</sup> מִצִּיא, v. מִצִּיא II.]

**מָצָה** (מָצָה) (b. h.) to squeeze, wring, esp. to wring out the blood of the bird sacrifice. Sifra Vayikra, N'dab., ch. VIII, Par. 7 וְהָיָה מִצָּחָהּ he wrings it; a. fr.

*Pi.* מִצָּה, מֵיצָה<sup>a</sup>) same. Zeb. VI, 5, sq.; a. fr.—2) *to pour out to the last drop, to drain.* Ib. 64<sup>b</sup> חוֹרֵב יַמְצָה מִי כְחוֹרֵב יַמְצָה וכו' (*Hif.*, ed. punctuate יֶצְעָה), it does not say (Lev. V, 9), ‘he shall pour out (the remainder) at the bottom &c.’, but ‘it shall be wrung out’, which means; that it will run out to the bottom of itself. Ter. XI, 8 תֻּקְּמוּתָא וּמִצָּה (Y. ed. ומִצָּה; Ms. M. ומִצָּה) if he bent the vessel and drained it; B. Bath. 87<sup>b</sup> (Ms. H. a. R. ומִצִּית); ib. V, 8 (87<sup>a</sup>) דורכיה ומִצָּה (Y. ed. ומצח; Bab. ed. ומִצָּית, Ms. M. ומִצָּית; Ms. R. ומִצָּית). Gen. R. s. 85; s. 92 (play on מצח, Gen. XLIV, 16) ברוך שווה ממצעו as one drains a vessel and leaves nothing but the lees. Midr. Till. to Ps. LIX (play on מצח, Prov. XVIII, 22) כשראשה רכה היא ממצה (וכן) ed. Bub. (oth. ed. בממצות, a. oth. variants) when the wife is bad, she drains all the good things out of his house and makes him poor; Yalk. Prov. 957 מירוץ מצד (read: ממציח; a. fr.—3) (cmp. מצד *M'* *to measure exactly.* Erub. IV, 11 (52<sup>b</sup>) אין המשווחות ממצין (וכן) the surveyors (in marking distances for Sabbath limits) do not measure exactly (but mark within the limits), in order to allow for mistakes.—Transf. *to sound one's learning.* Men. 18<sup>a</sup> למצות מירוחי to have my own learning examined; Men. 107<sup>a</sup> לנמי מירוחי וכיון to sound the learning of &c.

*Hithpa.* מִתְחַצֵּץ *to be wrung out; to be emptied, drained*

Sifra Vayikra, Hob., Par. 10, ch. XVIII; Zeb. 64<sup>b</sup> שהשרירין ליסוד where the remainder is poured out towards the bottom of the altar; a. fr. [Ib. VI, 4 (64<sup>b</sup>) רידה מהמזה, read ממצה, v. Rabb. D. S. a. l. note 50.]—Y. R. Hash. I, 56<sup>d</sup> top; Y. Shek. III, beg. 47<sup>b</sup> וכן עד כאן הן מןמצי לילד וכן up to that time (the first of Elul) the latest births of the old year (of those conceived before the first of Nisan) take place &c.—Tnsf. (with וזשבוין) to be exactly counted, to be finally settled. Y. Sot. I, 17<sup>a</sup> (he suffers a loss by the death of his ox &c.) והחשבוין מןמצי and the account (of his sins) is settled; ib.; Num. R. s. 9 אחר מחארצא וכן, v. ארע I; Koh. R. to VII, 27.

**מצי** II ch. same, 1) to wring. Zeb. 65<sup>b</sup> לרמצי לרם וכי (not רמצי רם, v. Rabb. D. S. a. l. note 1) and since he wrings the blood out, he does the act prescribed for the burnt-offering &c.—2) to suck. Sabb. 54<sup>b</sup> לרמצייה, v. רילא. Pa. מצי to give suck. Keth. 60<sup>b</sup> ליה טפי she will give him (her own child) more suck.

Ithpa. ארמצי, Ithpe. ארמצי to be wrung out, drained. Targ. Lev. I, 15; a. e.—Targ. Job IV, 12 ארמצי (Ms. ראימצי Ittaf.; h. text שמן).

**מציא** m. (נצי) quarreler, v. מצוררנא.

**מציא**, Tosef. Sabb. VII (VIII), 1 ורמ, v. רמריא.

**מציא** f. (מצא) 1) finding, discovery. Y. Sot. I, beg. 16<sup>b</sup> (ref. to מצא, Deut. XXIV, 1) 'find' means everywhere ascertaining through witnesses.—2) something found. Gitt. V, 3 לא ישבע מ' the finder of a lost object cannot be made subject to an oath (if the owner claims more). B. Mets. 8<sup>a</sup>, v. נבא; a. fr.—Pl. מציאור. Ib. II, 1 וכן וכן the following things if found belong to the finder, and the following must be published; a. fr.—Tnsf. precious things.—Pl. as ab. Gen. R. s. 50 (ref. to הנמצאות, Gen. XIX, 15) וכן שתי מצא two precious acquisitions, Ruth &c.; ib. s. 41; Yalk. ib. 70; 84.

**מציא** ch. same.—Pl. מציאן. Y. B. Mets. II, 8<sup>c</sup> bot. וכן עבד גרמיה מחור מ' ועבד וכן he gains for himself the reputation of one returning lost objects, and makes great gains; וכן וכן people see him return lost objects and give in his trust &c.

**מציבות**, Tosef. Kel. B. Mets. I, 7, v. מצופות.

**מציה**, v. מציה.

**מציתאר**, v. מציתאר.

**מציה** f. (מצה) wringing out the blood. Sifra Vayikra, N'dab., ch. VIII, Par. 7.—Pl. מציות. Hull. 132<sup>b</sup> bot. (missing in Tosef. Dem. II, 7; Men. 18<sup>b</sup>).

**מצילה** f., pl. מצילות (b. h. מצלות) 1) bells. Pes. 50<sup>a</sup> (ref. to Zech. XIV, 20) כל מ' שחולין וכן all bells which they suspend on the horse... shall be sacred unto the Lord.—[2] (homilet.) shades. Ib.; Y. ib. III, end, 30<sup>b</sup>, v. צלל Hif.]

**מצילתא** f. (נצל) the washers' fork (?). Targ. I Sam. XIII, 21 Kimhi (ed. מצלר, 'מצר'; ed. Lag. מצלר; h. text קלשון).

**מצונפא**, v. מצונפא.

**מציעא** m. (מצע) 1) (noun) middle, midst. Targ. O. Num. XXXV, 5 מציעא ed. Berl. (oth. ed. מציעא; Y. מציעא).—Constr. מצע. Targ. Ps. XXII, 23; a. e.—Pl. מציעין. Targ. Jud. XV, 4 ed. Lag. (oth. ed. מציעין).—2) (adj.) middle, average. Ned. 31<sup>b</sup> top R. N. (ed. מציעא).—v. בבא מציעא. I.—[מציעא, Targ. Prov. XXIX, 13 Ms., v. מציעא.]

**מציעתא** m. (preced.) lying between, central, average. Targ. Ex. XXVI, 28; a. e.—Pl. מציעתא. Targ. Jud. XVI, 29; a. e., v. מציעתא.—Fem. מציעתא, מציעתא. Targ. I Kings VI, 6 מציעתא ed. Lag.; ib. 8.—B. Bath. 107<sup>a</sup> מילתא מציעתא it is the average (between twenty and thirty).—Esp. מציעתא the middle clause of a Mishnah &c., contrad. to רישא first clause, and סופא the ending clause. Hull. 94<sup>b</sup>; a. fr.

**מציעותא** f. (preced. wds.) middle, centre; constr. מציעותא. Targ. II Chr. VII, 7. Targ. Ps. XXXVI, 2; a. e.

**מציעתא**, v. מציעתא.

**מציעא**, v. מציעא.

**מציעא** m., pl. constr. מציעין compressed; מ' עינא having blinking eyes. Keth. 60<sup>b</sup> bot.

**מציק** m. (b. h. צוץ) oppressor, esp. Roman tax collector, v. מסיק II.—Pl. מציקין, מציקין. Sifre Deut. 317; Yalk. ib. 944 מ' שהחזיקו בה וכן the oppressors that have taken possession of Palestine &c.

**מציקין** m. pl. (Chald. adapt. of h. מציקים) mortals. Y. Kil. IX, 32<sup>b</sup> top מ' שרון rest now, ye mortals (it is Sabbath); Y. Keth. XII, 35<sup>a</sup>; Koh. R. to VII, 11 מציקין (h. form).

**מצילה**, v. צלל.

**מצילתא**, v. מצילתא.

**מצלצלון** m. pl. צלצלון, cymbals. Targ. I Chr. XV, 28 ed. Lag. (ed. Bahm. נצלצלון, Var. 'מצ').

**מצלתא**, v. מצילתא.

**מצלתא**, Yalk. Dan. 1061 אלהיה מ' (some ed. למכלהיה) read: לצללמי מלכיה, there (Deut. IV, 28) the images of the kings are called gods (authorities); Lev. R. s. 33 למכלהיה.

**מצמחא** m. (צמח) brightness; מצמחיה ריומא noon. Lev. R. s. 24 (Tanh. K'dosh. 9 צהרים).

**מצמץ** (v. מצץ) to squeeze, suck, sip. Y. Ter. XI, 47<sup>d</sup> bot. במדותאם מצמץ when they are too poor to be sucked out. Y. B. Mets. VII, beg. 11<sup>b</sup> ורמצי ורמצי שלא יקלח בראשם ורמצי he must not peel (taste the surface of) the figs

אע"ג דמ' ליה מצרי וכ' ch. same. B. Bath. 61<sup>b</sup> top although he mentioned in the agreement the outer bound:



aries of the land. Ib. 'he ought to have defined (the parts of the house which he sold), but did not do so. Ab. Zar. 70<sup>b</sup> **מִצְרָא** דגג קמִצְרָא Ms. M. (v. Rashi a. l.) he may say (I-stretched my hand over to the neighbor's roof, because) I wanted to measure the boundary lines on the roof; v. infra.

**אִתְּחַצֵּר** to stretch one's self. Ib. ed. קא **אִתְּחַצֵּר** (not ממצרא; v. Rashi a. l., a. Koh. Ar. Compl. s. v. מצר; Rashi Var. אומצורי קא ממצרא, corr. acc.) I stretched myself, v. ch. 6<sup>b</sup>.—[B. Bath. 6<sup>b</sup> **מִצְרָא** קא ממצִירָא, a gloss borrowed fr. Ab. Zar. l. c.; v. Rabb. D. S. a. l. note 300.]

**מִצְרָא** m. (b. h.; I 1) *narrow, pass.* Hull. 50<sup>b</sup> (expl. **מִצְרָא** (כרס הפנימי) from where the stomach begins to narrow and downward (the animal being suspended with its head down).—2) *distress.* Midr. Till. to CXVIII, 5 'out of distress' (ib.) alludes to Egypt; Yalk. ib. 875.—3) *a narrow path marking the boundary between fields, balk, ridge;* in gen. *boundary.* B. Bath. 55<sup>a</sup>, v. חצב II. Y. ib. III, beg. 13<sup>d</sup>; Y. Kidd. I, 60<sup>d</sup> top **מִצְרָא** even the (common) balk between them; Y. Peah II, beg. 16<sup>d</sup>. B. Mets. 107<sup>a</sup> **מִצְרָא** על דמ' a tree standing on the balk. Ib. כילו **מִצְרָא** כל דמ' when it covers the entire width of the balk. B. Bath. 53<sup>b</sup> **מִצְרָא** דמ' דמ' do we say, this balk belongs to both fields (and taking possession of it means possession of both)? Ib. אפסרָא **מִצְרָא** (Ms. O. מוסרָא; differ. in Ms. M.), v. אפסרָא. Ib. 62<sup>a</sup> **מִצְרָא** דמ' the field which I sell thee is contiguous to Reuben's on the east and on the west side; a. fr.—**Pl.** **מִצְרָא** *boundary lines, bounds.* Ib. 61<sup>b</sup> **מִצְרָא** although he defined (in the agreement) the outer-most lines (of the group of buildings or fields), **מִצְרָא** he intended only to give an amplified description of the situation (not to sell him the entire group). Ib. VII, 3 **מִצְרָא** (if he says, I sell thee a Beth Kor of land) giving its description and boundaries (and it turns out to be less than a Beth Kor); a. fr.—Sabb. 118<sup>a</sup> **מִצְרָא** נחלה בלא **מִצְרָא** a boundless possession.

**מִצְרָא** I ch. same. B. Bath. 5<sup>a</sup> **מִצְרָא** **מִצְרָא** זבין ארעא **מִצְרָא** bought a field contiguous to the estate of R.—Ib., a. fr. **מִצְרָא** דמ' the prerogative of the neighbor, the right of preemption. B. Mets. 108<sup>b</sup>, a. fr. **מִצְרָא** דמ' the law of preemption does not apply in this case. B. Bath. 62<sup>b</sup>, v. פלגא; a. fr.—**Pl.** **מִצְרָא** **מִצְרָא**. Ib. 61<sup>b</sup>, v. **מִצְרָא** II.

**מִצְרָא** II m. (I 1, v. **מִצְרָא**) *rope of* rushes &c.; 1) a contemptuous name for *slave* (comp. ארִיסָא). B. Bath. 127<sup>b</sup> **מִצְרָא** ליה עבדא when he had been in the habit of calling him (whom he now claims to be his son) promiscuously 'slave', 'metsar (rope)', 'one hundred'; (v. Rabb. D. S. a. l. note 70) what is *metsar meah*? *M.* means slave; *meah*, that he is worth one hundred Zuz; [differ. interpret. in comment.—Alf. עבדא מאה זוזי for people say, 'the rope of a slave (is worth) one hundred Zuz'].—2) *a cable stretched across a river and holding*

*a board suspended, rope-bridge.* M. Kat. 6<sup>b</sup> bot. Kidd. 81<sup>a</sup>. Bets. 7<sup>b</sup>. B. Bath. 167<sup>a</sup> **מִצְרָא** אמי I would put my hand on a rope-bridge (and write to imitate the writing of a trembling hand).

**מִצְרָא** m. *vat*, v. **מִצְרָא**.

**מִצְרָא** m. ch.=h. **מִצְרָא**, **מִצְרָא**, **מִצְרָא**, **מִצְרָא** Egyptian. Targ. Gen. XXXIX, 1; 2; 5 (Y. ראי ..., read: ראי.). Targ. O. Ex. II, 11 **מִצְרָא** ed. Berl. (oth. ed. **מִצְרָא**; Y. **מִצְרָא**, corr. acc.). Targ. Y. II ib. 12 **מִצְרָא** (read **מִצְרָא**; a. e.—Y. Sabb. V, beg. 7<sup>b</sup> **מִצְרָא** **מִצְרָא** heron; a. e.—**Pl.** **מִצְרָא**, **מִצְרָא**. Targ. Gen. XLIII, 32; a. fr.—**Fem.** **מִצְרָא**. Ib. XVI, 3.—**Pl.** **מִצְרָא**. Targ. Ex. I, 19 (Y. ed. Vien. **מִצְרָא** ..., corr. acc.).

**מִצְרָא** v. **מִצְרָא**.

**מִצְרָא** v. **מִצְרָא**.

**מִצְרָא** I m. (v. **מִצְרָא**) *anything twisted* of rushes, palm-twigs &c. **מִצְרָא** a common rope (badge of disgrace worn by the Sotah, v. **מִצְרָא**). Sot. I, 6; a. fr.—[Y. ib. I, 17<sup>a</sup> top; Num. R. s. 9 take our w. to mean *Egyptian*, v. next w.].—**Fem.** **מִצְרָא**. Sot. II, 1, a. fr. **מִצְרָא**, v. **מִצְרָא**.

**מִצְרָא** II m. (b. h.) *Egyptian.* Yeb. VIII, 3 **מִצְרָא** an Egyptian and an Edomite convert. Ib. 76<sup>b</sup>, a. e. **מִצְרָא** an Egyptian proselyte was my fellow student &c. Ib. **מִצְרָא** an original Egyptian proselyte, opp. to **מִצְרָא** the son of an Egyptian proselyte. B. Bath. III, 6 **מִצְרָא** an Egyptian (small) ladder; a. fr.—**Pl.** **מִצְרָא**. Pes. X, 5. Ex. R. s. 1; a. fr.—**Fem.** **מִצְרָא**. Yeb. I, c. **מִצְרָא** **מִצְרָא**, v. supra. B. Bath. I, c. **מִצְרָא** **מִצְרָא**; a. fr.—**Pl.** **מִצְרָא**. Ex. R. I, c.; a. fr.

**מִצְרָא** v. **מִצְרָא**.

**מִצְרָא** (b. h.) pr. n. *Egypt.* Pes. IX, 5 **מִצְרָא** **מִצְרָא**, v. **מִצְרָא**. Ex. R. s. 1; a. v. fr.

**מִצְרָא** v. **מִצְרָא**.

**מִצְרָא** m. (v. next w.) *growing on the balk.* Yoma 18<sup>b</sup> (Ms. M. **מִצְרָא**, v. **מִצְרָא**).

**מִצְרָא** m. pl. (v. **מִצְרָא**) *boundaries, adjacent fields.* Targ. Y. Num. XXXIV, 12.—B. Bath. 63<sup>a</sup> if he added in the agreement **מִצְרָא** (Alf. **מִצְרָא**) these are the fields adjacent to it. Ib. 128<sup>a</sup> **מִצְרָא** he may know exactly the estates contiguous to the field which he identifies. B. Mets. 108<sup>b</sup> **מִצְרָא** **מִצְרָא** those four neighbors of a field (entitled to preemption, v. **מִצְרָא**).

**מִצְרָא** v. **מִצְרָא**.

**מִצְרָא** Pi. **מִצְרָא**, v. **מִצְרָא**.

**מִצְרָא** f. (צוה) *bending;* (not **מִצְרָא**) *making the ear willing to hear.* Targ. Y. Gen. II, 7.

**מַקְבָּא** m. = h. **מַקְבֵּת**, *mallet*. Bekh. 43<sup>b</sup> מקבן דרמי (not למקבן) רישיה למ' a *makḥaban* is one whose head resembles that of a mallet.—*Pl.* **מַקְבִּין**. Targ. Jer. X, 4 (ed. Lag. **מַקְבִּין**). Targ. Is. XLIV, 12 (ed. Wil. **מַקְבִּין**).

**מַקְבִּיל**, **מַקְבִּיל**, v. **מַקְבִּיל** II.

**מַקְבִּילוֹת** f. pl. (a jocular denom. of **מַקְבֵּת**, adopted fr. Ex. XXVI, 5) *founded on tradition*; *contrad. to מקבילות* a corresponding feigned denom. of **מַקְבָּא**, *founded on the Bible*. Y. B. Kam. VIII, end, 6<sup>c</sup> לַמָּה לָמַדְתָּ הֵן הִנִּיחָה אֵילִין לָמַדְתָּ לָמַדְתָּ (לא מִן) where didst thou learn these things, founded neither on Bible nor on tradition?

**מַקְבִּילָנָא** m. (**מַקְבִּיל** I) *one who takes in, wins*. Targ. Prov. XI, 30, v. next w.

**מַקְבִּילָנוּתָא** f. (preced.) *taking in, winning*. Targ. Prov. XI, 30 **מַקְבִּילָנוּתָא** (ed. Lag. **מַקְבִּילָנוּתָא**) (the art of) winning souls is wisdom (Lag. a winner of souls is wisdom; h. text נפשות חכם).

**מַקְבִּין** m. (denom. of **מַקְבֵּת**) *one whose head is mallet-shaped*. Bekh. VII, 1, v. **מַקְבָּא**.

**מַקְבֵּת** f. (b. h.; **מַקְבֵּת**) *mallet*. Kel. XXIX, 7 של סתחין מ' the stone-cutters' mallet. Ib. 5, v. **מַפְתָּח**. Tosef. Sabb. XIII (XIV), 17 וְלֹא יַכֶּה בִּמְצָע מַפְתָּח וְכ' he must not strike (on the Sabbath) with the mallet on the chisel (to open a casket of dates) ... as one does on week days.—*Pl.* **מַקְבִּית**. Par. III, 11 של אבן מ' stone mallets.

**מַקְבִּית**, v. **מַקְבִּית**.

**מַקְבִּית**, **מַקְבִּית** m. (**מַקְבֵּת**) *borer*. Kel. XIII, 4. Ib. XVII, 12 מַקְבִּית מ' גדול של לשכה וְכ' as large as the hole made with the large carpenters' borer kept in the Temple cell, which is the size of an Italian *dipondium* &c.; Ohol. XIII, 1; Tosef. ib. XIV, 1. Ohol. II, 3 וְכ' בַּקֶּטֶן מ' באיזה מהם do they mean? The small one used by physicians &c. Ib. XIV, 2 כל שדוא מ' כל שדוא any hole made with the borer, v. **מַלְאָה**; Tosef. ib. XIV, 7. Tosef. Sabb. XIII (XIV), 17 מַקְבִּית; a. fr.—[Num. R. s. 9 של חרס מ' some ed., read **מַקְבִּית**.]

**מַקְבִּין**, v. **מַקְבִּין** I.

**מַקְדָּשׁ**, an abbreviation for **מִקְדָּשׁ**, **מִקְדָּשׁ**, **מִקְדָּשׁ** and **מִקְדָּשׁ**, *wrong intention* at slaughtering a sacrifice, illegality concerning one *part* of a sacrifice, the legal effect of the sprinkling of the *blood*, and the occurrence of the word *sh'lishi* (third) in both laws under discussion. Zeb. 28<sup>b</sup>.

**מַקְדָּשׁ** m. (b. h.; **מַקְדָּשׁ**) *sanctuary*, esp. מ' or מ' **מִקְדָּשׁ** (abbr. מ' **מִקְדָּשׁ**) the Jerusalem Temple, *contrad. to מִקְדָּשׁ* the Tabernacle. M. Kat. 9<sup>a</sup>. Erub. 2<sup>a</sup> מ' דִּיאֲקִירי מ' אשכנתן משכן דִּיאֲקִירי מ' we find that the Tabernacle is sometimes called *mikdash*, and the Temple *mishkan*.—מ' ראשון the first Temple (the Solomonic Temple); מ' שני the second (post-exilic) Temple. Yoma 21<sup>b</sup>; a. e.—Ib. בְּדִמְיוֹ מ' when Solomon had built the Temple; a. fr.—*Pl.* **מַקְדָּשִׁים**. Meg.

16<sup>b</sup> מ' שני two sanctuaries (that of Shiloh and the Jerusalem Temple); Yalk. Gen. 152.

**מִקְדָּשׁ**, **מִקְדָּשׁ**, **מִקְדָּשׁ** ch. same. Targ. Ex. XXV, 8; a. fr.—Y. Ber. II, 5<sup>a</sup> top מִקְדָּשׁ מִקְדָּשׁ = h. בית המקדש. v. preced.; Lam. R. to I, 16 מִקְדָּשׁ דִּירִידָא בית (not מִקְדָּשׁ) the Temple of the Jews.—*Pl.* **מִקְדָּשִׁשׁ**. Targ. Ez. XXI, 7; a. e.

**מַקְדָּשָׁא** f. = h. **מַקְדָּשָׁא**, *prostitute*. Targ. O. Gen. XXXVIII, 21, sq. (ed. Vien. **מַקְדָּשָׁא**).

**מַקְבָּא**, v. **מַקְבָּא**.

**מִקְוֵה** m. (b. h.; **מִקְוֵה**) *gathering of water, esp. the ritual bath of purification*. Yoma VIII, 9 (play on מִקְוֵה hope, Jer. XVII, 13) מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' as the bath purifies the unclean, so does the Lord &c. Ib. 31<sup>a</sup> מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' the contents of a ritual bath must be forty S'ah; Num. R. s. 18. Mikv. I, 7 מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' has the qualification of a ritual *mikveh* when gathered in a pond, *contrad. to מִקְוֵה*; a. v. fr.—*Transf. means of purification*. Kidd. 64<sup>a</sup> מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' daughters of common Israelites are the means of purity (reinstatement to priestly status) for (the issue of) degraded priests, i. e. the daughter of an Israelite woman and a degraded priest may marry into priesthood; ib. 77<sup>a</sup>; Tosef. ib. V, 3; a. e.—*Pl.* **מִקְוֵה**, **מִקְוֵה**. Y. Ter. IV, 43<sup>a</sup> bot. מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' two adjacent reservoirs one of which contains &c. Ib. I, 1; a. fr.—*Mikva'oth*, name of a treatise of Mishnah and Tosefta of the Order of Tohāroth.

**מִקְוֵה** I ch. (v. preced.) 1) *gathering of merchants, fair, merchants' station*; 2) *goods at the fair*. Targ. I Kings X, 28.—3) *reservoir*.—*Pl.* **מִקְוֵה**. Targ. Is. XXII, 11 (h. text **מִקְוֵה**).

**מִקְוֵה** II m. (**מִקְוֵה**) *acid*. Keth. 75<sup>a</sup> Ar., v. **מִקְוֵה**.

**מִקְוֵה**, v. next w.

**מִקְוֵה** m. pl. (macellum, μάκαλλον) 1) *slaughter-house*. Gen. R. s. 86, beg.; Midr. Till. to Ps. CV, 16.—2) *meat-market, provision-market*. Hull. 95<sup>a</sup> מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' if there are meat-stands (kept by gentiles) in a place where the butchers are Jews. Ib. 92<sup>b</sup> top מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' they (the gentiles) do not retail carrion in the markets; a. fr.—[Sifrē Num. 131 מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' they erected markets for them (Var. מִקְוֵה מ', v. מִקְוֵה מ').—Y. Hag. I, 76<sup>b</sup> top מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' even if you have to buy your meat in the market (having no sacrifice of your own).

**מִקְוֵה**, v. מִקְוֵה I.

**מִקְוֵה** m. (b. h.; **מִקְוֵה**) 1) *place*. Ab. Zar. 8<sup>b</sup>; Snh. 14<sup>b</sup> בשמך ויקראוך ובמקומך וְכ' מִקְוֵה מ' מִקְוֵה מ' thou shalt be called by what name thou deservest, and given the place due to thee &c., i. e. be not afraid of human envy. Shebu. VII, 4 מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' the oath goes back to its home, expl. ib. 47<sup>a</sup> מִקְוֵה מ' מִקְוֵה מ' מִקְוֵה מ' the oath goes back to Sinai, i. e. no oath is demanded and

no decision rendered, the case being surrendered to him who proclaimed on Sinai, 'thou shalt not rob'; oth. opin. who proclaimed on Sinai the oath goes back to him who by right should have been asked to make oath but could not be permitted to swear on account of disqualification, i. e. he must pay; a. v. fr.—כל מ' בכל מ' (abbr. כ"מ, מ' מ') *everywhere*. Sabb. 40<sup>b</sup>; a. fr.—כל מ' ש' *wherever*. Erub. 81<sup>b</sup>. Meg. 29<sup>a</sup>; a. fr.—אורו מ', v. אורו III.—2) *existence, substance*; 'ה *the Existence, the Lord* (cmp. מ'עין). Gen. R. s. 68 'ה מ'קומו שמו של הקב"ה וקוראין אותו מ' in circumscribing the name of the Lord, why do we call him *Maqom*? שהוא מקומו של עולם ואין עולמו מקומו because He is the existence (the preserver) of the world, but His world is not His existence; Pesik. R. s. 21; a. e.—Ab. Zar. 40<sup>b</sup> blessed be the Lord who has given his world over to preservers (who has created remedies). Nidd. 49<sup>b</sup> 'ה מ' יודיה בעוירי the Lord be with him. Ber. 16<sup>b</sup>; Lev. R. s. 5, v. 'הסרין; a. v. fr.

**מקום**, Treat. Sof'rim XXI, 7 'ה מ', v. ברבם.

**מקומא**, v. מקמא.

**מקוף** m. (קוף, קפה; cmp. קופא *needle-eye*) *the eye of the coultter for the insertion of the horizontal pole*. Kel. XIII, 3.

**מקור** m. (b. h.; קור, v. קרר I) *fountain*, esp. מקור דם, *the interior of the womb from where the menses are discharged*. Nidd. 65<sup>b</sup>. Ib. 66<sup>a</sup>; a. fr.—[Pesik. B'shall., p. 89<sup>b</sup> מקור דשבריא, v. מוקנא I.]

**מקור** m. (קור, v. next w.) *beak, a tool for whetting millstones*. Kel. XXIX, 6 (not מקיר).

**מקורא** ch. same, *beak of a bird*. Gen. R. s. 64, end, the Egyptian heron דמקוריה אריך whose beak is long; Yalk. ib. 111, end דמקוריה (corr. acc.). Gen. R. l. c. ירדב (not מקוריה) he put his beak (into the lion's mouth), and brought the bone out; Yalk. l. c. קועיה (corr. acc.).

**מקורא**, v. מקרא.

**מקורנל**, v. קורנל.

**מקושח** m. (מקושה; v. נקש) *knocker*. Y. Bets. V, 63<sup>a</sup> bot. [read:] מ' דכנישחא מותר the use of the knocker in the synagogue is permitted (on the Sabbath); [oth. emend. v. ed. Krot. marginal note].

**מקושח** I, v. קושח I.

**מקושח** II, בן מ', pr. n. pl. (?) *Ben M'koshesh*. Yeb. 15<sup>b</sup>; Y. ib. I, 3<sup>a</sup> bot. ברת קושח.

**מקוח**, Koh. R. to I, 9 כמח מ' פנסין, a corrupt Var. lect., v. קסילופנס.

**מקוור**, v. next w.

**מקנא** m. (קו, cmp. גוז a. Arab. *kazz salire*) *jumper, runner*. Y. R. Hash. II, 58<sup>a</sup> top מקונה (corr. acc.) the torches were moved (v. Mish. ib. 4) in the manner of

the runner (in zigzag).—Pl. מקוור. Pesik. B'shall. p. 84<sup>a</sup> מקוור (מקקוור; Yalk. Ex. 225 מקוור, corr. acc.) his runners before him, his runners behind him (Cant. R. to IV, 12 עובדים מהלכין אחריו).

**מקנא**... f. (קו) *calculation*. Y. Shebi. I, 33<sup>b</sup> bot. מקנא אק דרא מ' וי' this calculation has also been adopted (v. מ'פ'שויטרא): that ten young plants within an area of a Beth-S'ah are equal to three old trees as regards the Sabbatical year laws; Y. Succ. IV, beg. 54<sup>b</sup>; Y. Ab. Zar. IV, 43<sup>d</sup> top.

**מקח** m. (b. h.; לקח) 1) *taking*. Ab. IV, 22 שוחר מקח bribe-taking. Pes. IX, 5 מקחו מבעשור it must be selected (designated) on the tenth day of the month (Ex. XII, 3).—2) (traditional pronunc.) *buying, purchase, bargain*. Ib. 112<sup>b</sup> וי' אל תעמד על המ' וי' do not stand bargaining when you have no money. B. Mets. IV, 3 שוחר למ' if the overcharge amounts to one sixth of the price paid. Ib. 50<sup>a</sup> תן לי מקחי give me back my goods. Ib. 51<sup>b</sup> לוקח מקחו בירו the purchaser has his purchase in his possession (and can show it to his friends to have it valued); a. v. fr.—אבן המ' *auction-stone* for slaves. Sifra B'har ch. VII, Par. 6 (Yalk. Lev. 667 הלוקח), v. מ'מ'ר. v. מ' וממ'ר.

**מקטורה** m. ch. (קטר II) *the upper garment with the girdle, walking cloak or sheet*. Y. B. Mets. II, beg. 8<sup>b</sup> במ' כרדך אשכח found a web wrapped up in a cloak. Ab. Zar. 58<sup>b</sup> וי' עכ' before you take off your cloak, go back (and rescind your decision).

**מקטורן** m. h. same. Tosef. Kel. B. Bath. VII, 1 נמי וי'מקטורין (R. S. to Kel. XXIX, 1 פסיקא וחמ' (הפנייה והמעפורה) shreds of the girth and of the wrapping clothes. Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> top (differ. fr. מעפורה).

**מקמיה** m. (denom. of קמיה *cucumber-field*. Targ. Is. I, 8 ed. Lag. (oth. ed. מקמיה).—pr. n. pl. *Bar-Mikt'ya*. Y. M. Kat. I, 80<sup>b</sup> bot.

**מקמיה** m. pl. (נקט) *objects held in the hand while making oath*. Tosef. Snh. V, 1 [read:] בקישא... וי'מ' if the contestant says, swear to me by thy life, or by the object or objects which I hold (v. קנה); Y. ib. III, beg. 21<sup>a</sup> (corr. acc.).

**מקמיה**, v. קמיה.

**מקיה**, v. קיה.

**מקנה** f. (קנה) *fire-pot, fragment of a vessel used for carrying fire*. Sifra M'tsor., Par. 1, ch. I חרס מ' וי' from the word *heres* (Lev. XIV, 5) I might infer that a fragment of a vessel was meant, therefore it says 'a vessel'. Y. Sot. II, 17<sup>d</sup> bot. בשטל מ' לא במ' בשטל means a vessel the larger portion of which is missing. Num. B. s. 9; Sot. 9<sup>a</sup> חרס מ' של חרס a piece of an earthen vessel, opp. ביטור משובחין; ib. 32<sup>b</sup>. Sabb. XXIV, 5; a. fr.

**מקילון** m., v. מקילין.

**מקומה** f. (v. מקמא) *bought object, thing*. Lev. R. s. 5 לי פלנית חתניך (not תחתן) hast thou such and such an object? wilt thou lend it to me?

**מקומא**, v. מקמא.

**מקומא**, v. מקמא.

**מקל** c. (b. h.; קלל to swing) *walking stick*, in gen. staff. Sabb. 68<sup>a</sup> של זקנים מ' old men's stick. Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 שיש בו ברה וכ' a staff which has a secret receptacle for a *m'zuzah* (מזוזת) or jewels. Ab. Zar. III, 1 כל שיש בידו מ' a statue holding in its hand a staff; ib. 41<sup>a</sup> כמ'... שרודה את עצמו the staff intimates symbolically that he causes himself to be chastised as with a staff in behalf of the entire world (vicarious sacrifice). Y. Dem. VII, beg. 26<sup>a</sup> [read:] מדור (רמיקל) what does it mean that I saw in my dream an officer's staff suspended from my body?—Y. Ned. IX, beg., 41<sup>b</sup> ר"מ דיהה R. Meir's staff was in my hand, and it taught me knowledge. Toh. VIII, 9 מ' שריא מלאה וכ' a staff which has become wet with unclean fluids; Tosef. ib. IX, 15 שריא מ' (corr. acc.); a. v. fr.—Sabb. 139<sup>a</sup> (ref. to Is. XIV, 5) מ' שריא אליו הדירינים שנישו וכ' this alludes to judges who are a staff (of support) to their beades (conniving at their abuses).—Pl. מקלוח. Pes. V, 9. R. Hash. I, 9 לוקחין בידם מ' they may take sticks with them (for defence); a. e.—Yoma VI, 7 (87<sup>b</sup>) במ' קלעין Y. ed. (Bab. a. Mish. בעמקלעין v. Rabb. D. S. a. l. note 6) he twisted the limbs of the animals around carrying poles.

**מקלה** m. (קלה II) *roasting place*; מ' ashes from the roast, i. e. *vegetable ashes*, contrad. to אפר which includes any crumbled substance. Taan. II, 1. Ib. 15<sup>b</sup> (ref. to יטחנן אפר וכ' ib.) מ' הן מביאין (not dust, crushed bones &c.). Par. IX, 7 אפר מ' ashes fit for lustration (ashes of the red cow) which were mixed with wood-ashes. Tosef. ib. X (IX), 1 מ' הן כא' they are as unfit for lustration as wood-ashes. Ber. 28<sup>a</sup>, a. e., v. מנה II.

**מקלה** ch. same. Targ. Lam. II, 10.—[B. Mets. 74<sup>a</sup> מחוסר מקלה, v. קלי II.]

**מקלומ** m. (קלט) *bag* for collecting the excrements of working cattle Y. B. Kam. II, beg. 2<sup>d</sup>. Kel. XVI, 7, v. מקלומ.

**מקלופין**, מגלופין, read מגופנין Y. Num. VI, 4 מגופנין, and strike out מגופנין, as a gloss to מגופנא v. מקלופא.

**מקלט** m. (b. h.; קלט) *refuge*, esp. for the unintentional man-slayer. Macc. II, 4. Ib. 6 מקדימין לערי מ' both the innocent and the willful slayers go temporarily to the place of refuge; Sifré Num. 160. Macc. II, 8 רוצח מ' a man-slayer who arrives at his place of refuge; a. fr.

**מקליתא** f. (קלע II) *braid, plait*. Y. Sabb. VI, 7<sup>d</sup> bot. ו' דרישה מ' she sold the plait of her head (hair), and gave (the proceeds) to him (Akiba), that he might study the Law; Y. Sot. IX, end, 24<sup>e</sup> רשעה מ'.

**מקלעות** f., pl. **מקלעות** (preced.) *braids, nets*. Yoma VI, 7; v., however, זביל.

**מקמא** I m. (קמא) 1) = h. מצמד, *standing, attendance, office*. Targ. I Kings X, 5. Targ. Is. XXII, 19 ed. Lag. (ed. מקומי, מקומי).—2) *that which is placed before the guest, portion, plate*. Esth. R. to I, 4, v. קנינגר.

**מקמא** II, **מקמא** f. (קמא; v. קמא; emp. Gen. XXIII, 17; 20) *acquisition, bought object, thing*. Y. Ned. XI, 42<sup>c</sup> bot. מ' טבא מ' טבא when he allows her a good bargain. Cant. R. to VIII, 9 למזבן מקמא to buy some goods.—Targ. Y. Ex. XXII, 7; 10 מקמא Ar. (ed. יססא; h. text מאן... מקמא).—Gen. R. s. 73 מאן... מקמא I, 2) who broke this thing (or plate)?—Constr. מקמא, מקמא. Y. Erub. III, 21<sup>b</sup> top; Y. Gitt. VII, end, 49<sup>a</sup> פלן מ' an estate bearing the name of a certain person; Y. Kidd. III, 64<sup>a</sup> top מקמא; Y. Maas. Sh. V, 56<sup>b</sup> bot. מקמא.

**מקמא**, v. מקמא.

**מקמא**, constr. **מקמא**, **מקמא**, v. מקמא II.

**מקנה** m. (b. h.; קנה) *property, esp. cattle*. Num. R. s. 22 גדול מ' דיה לחם they had a large stock of cattle; a. e.

**מקניתא** f. (denom. of קני) *a bundle of reeds*. Y. Maas. Sh. IV, end, 55<sup>a</sup> מ' מרגליתא the bundle of reeds (seen in an alleged dream) means the bolster at the bottom of the bed.

**מקפה** m., **מקפה** f. (קפה) *a stiff mass of grist, oil and onions*. Ned. VI, 10. Hull. 14<sup>b</sup>. Succ. II, 9 משחטת מ' when a stiff dish gets spoiled. Ib. 29<sup>a</sup> גריסין מ' a pulp of grist; Y. ib. II, end, 53<sup>b</sup> גריסין מ' Ib. מכפה של מ' (corr. acc.) a pulp of anything; a. fr.

**מקפנא** m. (קפה II) 1) *surrounding, circumvallation*. Targ. Lam. II, 8 (h. text חל).—2) *going around*; מ' משיריין nomadic camps, freebooters. Targ. O. Num. XXXIII, 55 מ' משיריין freebooters surrounding you.

**מקפה**, Yalk. Lev. 658, v. מקפה 3.

**מקצה** m. (b. h.; קצה) 1) *corner, angle*. Tam. III, 3; Yoma 15<sup>b</sup> מ' צפוניתא מערבית the corner of the north-western side of the Temple.—2) *store*. Men. 54<sup>b</sup>; 55<sup>a</sup>, v. מקצה.—B. Bath. X, 8 (175<sup>b</sup>) גדול מ' בכל החורה כולה גדול מ' Ms. M. (v. Rabb. D. S. a. l. note) for there is no store (of wisdom) in the entire Law richer than these (civil laws); Ber. 63<sup>b</sup>.—Pl. מקצועין. Tosef. Hag. I, 9 חורה מ' stores of the law, bodies of Halakhoth; Tosef. Erub. XI (VIII), 24 מוקצעי ed. Zuck. (Var. מקצועי).—3) v. next w.

**מקצוע** m. (b. h. מקצועה; preced.) *a tool for cutting fig-cakes, knife or saw*. Tosef. Sabb. XIV (XV), 1 (ed. Zuck. מקצוע; Sabb. 123<sup>b</sup>; Y. ib. XVII, beg. 16<sup>a</sup>.—Pl. מקצועה, v. next w.

**מקצועה** f. (v. preced. wds.) *stored fruits, esp. fig-cake*.—Pl. מקצועה Ned. VIII, 4 (61<sup>b</sup>) מ' שיקפלו עד שיקפלו מ'.

up to the time when people lay the figs in layers; [oth. opin.: people fold up the *knives* (v. preced.) to store them away; oth. opin.: people fold up the *matting* on which the figs are dried before they are stored]. Ib. 62<sup>a</sup>. Tosef. Dem. I, 3 משיקפלו המקצעות; Y. ib. I, beg. 21<sup>c</sup> בהמקצעות.

**מִקְצָה** f. (b. h.; קָצָה; v. קָצַח) *a part; (adv.) partially, in some cases*. Shebu. VI, 3 ממיין לו' מ' ממין ו' since he has admitted a part of what is comprised in the claim (empty 'casks' against the claim of 'pitchers of oil'). Ib. מודה (ב') השענה לו' if he admits that he owes a portion of the vessels claimed.—B. Mets. 3<sup>a</sup>, a. fr. השענה לו' if he admits he who admits a portion of the claim must make oath. Y. Shebu. VII, beg. 38<sup>b</sup> ו' ומדנה מ' because he is benefitted to a certain extent and benefits (the owner) to a certain extent, he must swear in some cases and pay damage in other cases. Sifra Sh'mini, Par. 9, ch. XI מ' וטוהרת מ' וטוהרת you make it possible to declare (the seeds) unclean in some cases and clean in others. Ab. V, 8 מ' מקצתן מעשרין ומקצתן ו' if a part of the people give tithes and a part give not, v. בצורת. Koh. R. to VII, 27, a. e. הנפש ככל הנפש מ' loss of a part of one's life (pain, loss of property &c.) is considered like a sacrifice of one's entire life; a. fr.—Ch. v. קָצַח.

**מִקְנֵה** (b. h.; cmp. מִקְנֵה) *to soften*.

Nif. מִקְנֵה, נִמְקָה, נִמְקָה *to be softened; to decay; to be squashed beyond recognition*. Nidd. X, 4 עד שימזק הבשר until decay has set in. Bicc. I, 8 נִמְקָה if the first fruits became decayed. Sifra B'huck, Par. 2, ch. VIII (ref. to Lev. XXVI, 39) אינו אומר יִמְקָה אלא יִמְשָׁה it does not merely mean 'they shall decay' (when a portion remains sound), but 'they shall dissolve' (v. Macc. 24<sup>a</sup> bot.). Nidd. III, 4 נִמְזָק the embryo may have been mashed (mixed up with the blood) before it was passed. Y. ib. III, end, 51<sup>a</sup> נִמְזָקָה the placenta was mashed. Bab. ib. 27<sup>a</sup> there is no comparison between one presumption that the embryo was mashed and two such suppositions (that the placenta of one embryo and the embryo of another placenta were mashed). R. Hash. III, 8 נִמְזָקִים הָיוּ they decayed (from the serpent's bites), opp. מִתְרַפְּאִין; a. e.—Tanh. Noah 10 נִמְקָה יסודו; Yalk. Dan. 1060 נִמְקָה סידו, v. infra.

**מִקְנֵה** 1) *to squash*. Y. Ab. Zar. II, 40<sup>c</sup> bot. שלא תִּמְקָה lest she may squash the embryo in her womb.—2) *to enervate, cause consumption*. Keth. VII, 10 מִקְנֵה she (the intercourse with her) will enervate him (the leper).

**Hof.** מִקְנֵה *to be crumbled, to dissolve*. Snh. 92<sup>b</sup> (Rashi) his (Nebucadnezzar's) pride was crumbled (he confessed his wrong), v. מִקְנֵה; (ed. סידו its (the kiln's) foundation was crumbled (from the heat); [oth. vers. סידו the lime in it melted; Tanh. Noah 10 נִמְקָה יסודו; Yalk. Dan. 1060 סידו].

**Hithpalp.** מִקְנֵה *to be crushed, to pine*. Taan. 25<sup>b</sup> until he is made submissive (by starvation) and feels pain.

**מִקְנֵה** ch. same.

**Ithpalp.** מִקְנֵה 1) *to pine away, be weakened*. Targ. Y. Deut. XXXI, 18; a. e.—2) *to decay, melt*. Targ. Job XIV, 10 (חלש). Targ. Ps. LXXIII, 8 (חלש).—3) *to sneeze*, v. infra.

**Ithpe.** מִקְנֵה (cmp. מִקְנֵה, *Ithpol.*) 1) *to be languid, to stretch one's self*. Targ. I Kings XVII, 21.—2) [to collapse; v. מִקְנֵה a. e. מִקְנֵה] *to sneeze*. Targ. II Kings IV, 35 ed. Lag. (ed. Ven. I מִקְנֵה *Ithpol.* of מִקְנֵה; Regia מִקְנֵה; ed. מִקְנֵה; h. text ויזרזר; Pesh. מִקְנֵה).

**מִקְנֵה**, v. מִקְנֵה.

**מִקְנֵה** m. (preced.) מ' רספרי *book-worm*. Sabb. 90<sup>a</sup>.

**מִקְנֵה**, **מִקְנֵה** m. (v. מִקְנֵה, *Ithpe.*) *sneezing*.—Pl. מִקְנֵה. Targ. Job XLI, 10 מִקְנֵה Regia (Ms. Var. מִקְנֵה; ed. מִקְנֵה; h. text עששוש).

**מִקְנֵה**, v. מִקְנֵה.

**מִקְנֵה** m. ch.=h. מִקְנֵה, *cooling*; מ' shady rock. Targ. Is. XXV, 5 (h. text עב).

**מִקְרָא** pr. n. m. (Μακρός) *Macra*. Gen. R. s. 46 [read:] מ' מסתברא ודא this interpretation of M. is plausible; (Lev. R. s. 25 מִקְרָא).

**מִקְרָא**, **מִקְרָא** m. (קָרָא) *being called, summons*. Y. Ber. II, 4<sup>d</sup> top; Y. Meg. I, 71<sup>c</sup> (play on מִקְרָא, Prov. V, 18) בְּרִית יְהִי מִקְרָא לְקַבֵּר ו' blessed be thy being summoned to the grave; Yalk. Prov. 937; Koh. R. to IV, 17. Ib. בביתו מִקְרָא הוּא be blessed in the house to which thou wilt be called.

**מִקְרָא** m. (b. h.; קָרָא) 1) *call, convocation*. Sifra Emor, Par. 11, ch. XIV קָרָא מ' קָרָא unless one made it (the Day of Atonement) a holy call (observed it). Ib. ch. XIII, Par. 11 בְּרִית יְהִי מ' קָרָא the sons of Israel are a holy convocation (called to celebrate the festivals) &c. Mekh. Bo. s. 9; a. fr.—2) *reading, esp. the reading from the Scriptures*. Ber. II, 1 מִקְרָא זְמַן the time for reading the Sh'm a. Meg. 3<sup>a</sup>, a. fr. מִקְרָא the recitation of the Book of Esther. Tosef. Ber. II, 20 וּפְתַח מ' קָרָא reading the Scriptures and prayer are permitted there; Sabb. 10<sup>a</sup>; a. e.—Meg. I. c. (ref. to Neh. VIII, 8 מ' קָרָא) this means the reading of the text; Ned. 37<sup>b</sup>; a. fr.—3) *pronunciation, vocalization*; מ' ספרים the traditional vocalization of the Scripture texts. Ib.—4) *teaching the Bible, primary instruction*. Ib. IV, 3 לֹא יְלַמְּדוּ לוֹ he must not teach him Bible, contrad. מדרש &c. Ib. 36<sup>b</sup> bot. מ' קָרָא where is it customary to take remuneration for teaching the Bible. Y. Meg. III, beg. 73<sup>d</sup>; Y. Keth. XIII, beg. 35<sup>c</sup> בֵּית סֵפֶר בֵּית סֵפֶר Beth Sepher was the school for Bible, Beth Talmud for Mishnah. Lev. R. s. 2, beg. מ' קָרָא enter the primary school; a. fr.—5) *the Scriptures*. Y. Taan. IV, 68<sup>a</sup> bot. מ' קָרָא, v. מִקְרָא, a. fr.—6) *Biblical verse, text*. Sot. V, 2 מ' קָרָא there is for it no passage in the Torah intimating that it is unclean. Ib. מ' קָרָא produces for it a Biblical text in evidence &c. Yeb. 11<sup>b</sup>, a. e. מ' קָרָא מִדְּרַשׁ פְּשׁוּטָה a Bible verse can never lose its literal sense (although its meaning

may be extended by the methods of interpretation). Snh. 34<sup>a</sup>, a. e. מ' אחד יצא וכו' v. טעם. Ib. 101<sup>a</sup> מעצמו זה זה מ' אחד יצא וכו' this verse must be interpreted from its own wording. Ib. bot. מ' אני דורש לך... מ' how do you know this?.. I interpret Bible verses; a. fr.—Pl. מ'קראו. Men. 19<sup>b</sup>; Zeb. 63<sup>b</sup>; Sot. 14<sup>b</sup> מ' אחד וכו' מ' wherever there are two possible interpretations of two parallel expressions one of which contradicts the other, and one of which confirms the other &c. Yoma 52<sup>a</sup> bot., v. ה'כרע. Y. Snh. VIII, 26<sup>c</sup> top מ' אחד משלשה מ' this is one of the three passages where the Law speaks metaphorically; Y. Keth. IV, 28<sup>c</sup> top; a. fr.

מ'קרא, v. מקרובותא.

מקרא, v. next w.

מקראלפרוס m. (μακρο-ελαφρος, a made-up word) *Macro-elaphros* (Tall-Lightfoot). Gen. R. s. 65... ודיחה שם. מקרא לפרוס (corr. acc.) and a woman was there who had a son that was a dwarf, but whom she called M. and said, מ' my son is tall and lightfooted (fit for the body guard); Cant. R. to II, 15 מ'קרו ליפארוס (corr. acc.); Yalk. Jer. 332 מקרולפס, מקרולפוס (corr. acc.).

מ'קרובוותא f. (קרב) *coming near; touching*. Yalk. Gen. 26 כמה דלא דמכת במקרובותיה וכו' as thou didst not die on touching it &c.; Gen. R. s. 19 כמה דלא מיתת כמה דלא במקרביה.

מקרוולפס, מקרולפס, v. מקראלפרוס.

מ'קרוס m. (μακρός) *tall*. Yalk. Gen. 114 אם בעיניך מ' ב'עייניו וכו' though in thy sight he is tall, in ours he is a dwarf; (Gen. R. s. 65, a. e. מקרו לפרוס &c., v. מקראלפרוס).

מ'קרי m. (I Af.) *primary teacher*. B. Bath. 21<sup>b</sup> וכו' דלא יב' that a teacher cannot prevent a colleague from opening a school in the same avenue. Ib.<sup>a</sup> וכו' סך מ' ר' the highest number of pupils for a primary teacher is twenty-five; a. fr.—Pl. מ'קרי. Ib. וכו' הני תרי מ' ר' where there are two teachers one of whom &c., v. ג'רס II.

מ'קרילות f. pl. (a jocular denom. of מ'קרא, to rhyme with מקבילות) *based on textual interpretation*. Y. B. Kam. VIII, end, 6<sup>c</sup>, v. מקבילות.

\*מ'קרי I pr. n. m. *Macrin*, (supposed to mean) *Macrianus*, one of the thirty tyrants, who after the capture by the Persians of Valerian, was declared Roman emperor together with his sons Macrianus and Quietus. Gen. R. s. 76 (ref. to 'three of the older horns', Dan. VII, 8) וזו שנתנו (מקדין) להם מלכות מ' וקרוס וקרידיוס (Romans) who gave them (the princes of Palmyra), their royal titles (v. נצור IV); M. &c.; Yalk. Dan. 1064 מוקירוס וקירוס (omitting מלכותם...) (some ed. וקירידוס; Fürst Gloss. Graeco-Hebr. p. 145 quotes: [The other two names, obviously corrupted, refer perhaps to the two sons of Macrianus. V. Fürst l. c. for other conjectures.]

מ'קרי II m. (b. h. מ'קרי; denom. of קרי) *having horns*. Hull. 60<sup>a</sup>; Sabb. 28<sup>b</sup>; Ab. Zar. 8<sup>a</sup> מ'קרי... מ' שוקריב the ox which Adam offered had one horn in his forehead, for it is written (Ps. LIX, 32) &c.; מ' חרין משמע but does not *makrin* mean 'having two horns' (as שוקריב 'having hoofs')? מ'קרי חרין it is written without *Yod* (intimating a defect).

מ'קרי f. pl. (קרע) *rents*. Y. Maas. Sh. IV, 55<sup>b</sup> bot., v. מ'קריא II a. מ'קריא.

מ'קריצת f. (קרץ) *a piece of dough, separated from the main dough in the trough*. Tosef. Toh. XI, 2. Toh. I, 8.—Pl. מ'קריצות. Ib. 7. Tosef. Hall. I, 12 מ' משחעשה from the time the dough is divided up into lumps; Y. ib. I, beg. 59<sup>a</sup> מ' משחעשה מ' a. e.

מ'קריצא, מ'קריצא m., mostly pl. מ'קריצא (v. קריצא) *attached to the ground, real estate*, opp. משלמלא. Yeb. 99<sup>a</sup>, a. e. עבדא כמ' דמי a slave is legally considered as real estate; B. Bath. 150<sup>a</sup> כמ'קריצא (Ms. M. pl.). Ib. מ' שני וכו' there is a difference between movable real estate (a slave) and an immovable estate; ib. 68<sup>a</sup>. Ib. 150<sup>b</sup> כרובה דמי' תקינ רבנן Ms. M. (ed. דאמ') the widowhood which the Rabbis have instituted to be guaranteed by real estate. Ib.<sup>a</sup> bot. כרובה אשה מ' הוא the wife's settlement is considered real estate; a. fr.

מ'קריצא, מ'קריצא f. (v. מ'קר) *cooling place*. Targ. I Kings VII, 2, a. e. בית מ'קרת מלכיא the royal summer-house (h. text יער חלבנן מ'קרתא).—Pr. n. M'kertat d'Tsullaya (Cooling Shades), name of a field. Y. M. Kat. I, beg. 80<sup>a</sup> (ed. Krot. מ'קרת).

מ'קשאח m. (קשא) *one who raises objections, disputant*. Gen. R. s. 48; s. 85; Yalk. Gen. 82; B. Mets. 87<sup>a</sup>, v. אפ'רים (cmp. מ'קשאח).—Pl. מ'קשאי. Y. Kil. III, beg. 28<sup>c</sup> דיון יתבין מ' were sitting and raising questions.

מ'קשאח, מ'קשאח, v. next w.

מ'קשאח f. (b. h.; =מקשאח, denom. of קשא, v. קשיאים) *cucumber field, in gen. truck-farm*. Tosef. Ter. I, 4; Y. ib. I, 40<sup>b</sup> bot. Tosef. B. Mets. IX, 32; a. e. (v. also מ'קשאח).—Pl. מ'קשאח, מ'קשאח, מ'קשאח. Shebi. II, 1 ליטע במ' (Ms. M. מקשאח, corr. acc.; Maim. מ'קשאח, v. מ'קשאח).—In gen. מ'קשאח late vegetables or fruits. Pes. 6<sup>b</sup>. Erub. 104<sup>a</sup> מ'קשאח ed. Sonc. (Ms. O. ודלעזי; Ms. M. מ'קשאח ודלעזי, ed. only ודלעזי) (who guards) his late fruits; a. e. —[Sabb. 90<sup>b</sup> חזיר מ'קשאח, read: מ'קשאח. v. קשא.]

מ'קשאח m. h.=ch. מ'קשאח, *disputant, undecided*. Hor. 14<sup>a</sup> מ'קשאח quick but undecided, opp. to מ'קשאח slow but coming to a conclusion.

מ'קשאח = h. מ'קשאח, v. מ'קשאח.

מ'קשאח, v. מ'קשאח.

מ'קשאח, מ'קשאח, f., part. pass. Af. of קשא.

**מִרְאָה**, m. (b. h.; רָאָה) *sight, looks, appearance; color; shade*. Yoma 74<sup>b</sup> מִרְאָה עֵינַיִם בִּאֵשׁה the pleasure of looking at one's wife. Tosef. Neg. I, 2 מִרְאֵשׁוֹן the first inspection of a leprous affection (Lev. XIII, 3), מִשְׁנִי the second (ib. 5) &c. Ib. 4 כל מ' לָבָן all shades of white; מ' סִיבוֹת &c. Ib. 5 מ' גְּבוּרָה the appearance of an elevation; מ' צֶל כְּחֹם as the appearance of a shade thrown on a unlit object; Sifra Thazr., Neg., ch. I; a. fr. — **מִרְאִי** (with pronom. suffix) מִרְאִיָּה, מִרְאִיָּה &c. Neg. I, 1. Sifra ch. II, Par. 2, ch. II מִרְאִיָּה retaining its original color; כְּחֹם כְּחֹם fainter than its original color. Bekh. VII, 5; v. חֲשֵׁה; a. fr.

**מראה** f. (b. h.; preced.) 1) *mirror*. Kel. XIV, 6 שעשה (not ששעשה) one part of which he polished to serve as a mirror. Tosef. Sabb. XIII (XIV), 16; a. fr.—*Pl.* מראות. Gen. R. s. 4 גדולות מ' magnifying mirrors; מ' diminish- ing mirrors; a. e.—2) *picture*.—*Pl.* as ab. Ib. s. 73 היה לך שחורה מ' didst thou have pictures in thy house? שחורה ... of black persons or of white?

**מראה**, v. מראה.

**מראה**, v. מראה.

**מראה** f. (ראה), (ה) עין, *appearance, sight, semblance*. Bekh. VII, 3 מפני מ' ה' because he is repulsive to look at. Lev. R. s. 26; Midr. Till. to Ps. VII מ' מפני מ' he does not take his children with him, because he is afraid of the evil eye.—Esp. מ' (ה) ע' in order to avoid the semblance of wrong-doing, for appearance sake. Bets. 9<sup>a</sup>, a. fr. מ' מפני מ' ה' כל מקום שאסרו חכמים מפני מ' ה' wherever the scholars have forbidden a thing for appearance sake, it is forbidden even in strictest privacy, emp. חזק; Y. Erub. VIII, end, 25<sup>b</sup>. Y. M. Kat. I, 80<sup>b</sup>. מ' ע' do the Rabbis not care for appearance?; a. fr.

**מראה**, v. מראה.

**מראשות** f. pl. (b. h.; denom. of ראש) *head-part of the bed, bolster, pillow*. Y. Ber. III, 6<sup>d</sup> bot. (ב) מ' ... חולה he may suspend them from the head-board of the bed, opp. מרגלות. Yoma 78<sup>a</sup> מראשותיו put it under his bolster. Sabb. 12<sup>b</sup> מראשותיו של (=) חולה the Divine Presence is above the head-side of the patient; Yalk. Ps. 741.

**מירב**, (b. h.) pr. n. f. *Merab*, daughter of King Saul. Snh. 19<sup>b</sup>; a. e.

**מירב**, v. מירב.

**מירב**, v. מירב.

**מירב**, v. מירב.

**מירב** m. (רבי) 1) *educator, teacher*. Targ. Prov. II, 17 ed. Lag. (ed. מירב *teaching*; h. text מירב *raised (servant or child)*).—2) (גלדי) *raised (servant or child)*.—*Pl.* מירבין, constr. מירבין, מירבין. Targ. Y. I Gen. XIV, 14 (מירבין II corr. acc.). Ib. XVII, 12. Targ. Y. Num. XIII, 23; 28; a. e.—3) (pl.) *sprouts*. Targ. Ps. LXV, 11 מירבין צמחין (Ms. מירבין; h. text מירבין).

**מירב** f. (preced.) *nurse, foster-mother*. Targ. Y. II Gen. XXXV, 8 (Ar. מירבין; h. text מירב).—*Pl.* מירבין.

**מירב**, v. מירב.

**מירב** f. מירבין. Kidd. 31<sup>b</sup> הויה מירבין הוא (Ar. מירבין) she (whom he calls his mother) was his foster-mother (or nurse).

**מירב**, pl. מירבין, v. מירב.

**מירב**, v. מירב.

**מירב**, Targ. Y. II Gen. XIV, 14, v. מירב.

**מירב** f. (b. h.; רבה) 1) *increase, profit*. B. Mets. 61<sup>a</sup>. —2) *young tree*.—*Pl.* מירבין, v. מירב.

**מירב** f. 1) =h. מירב, I, a *growing tree* (not yet fully developed). Y. Shebi. I, end, 33<sup>e</sup> .. מ' .. אחיא בפרי (not בפרי) and yet we see young fig trees come out with full fruit; [Y. Orl. I, 61<sup>a</sup> .. מ' מירב, a corrupt gloss transferred from Y. Shebi. l. c.].—2) *training, teaching*. Targ. Prov. II, 17, v. מירב.

**מירב**, v. מירב.

**מירב** m. (רבה) *an irregular pile*. Ohol. III, 7 של מ' (Ar. מירב, Var. מירב) a pile of (large) stones; Succ. 20<sup>b</sup> מירב ed. (Ms. M. 2 מירב). Sabb. 125<sup>b</sup> מירב (Ar. מירב).

**מירב**, v. מירב.

**מירב**, pl. מירבין, v. מירב.

**מירב** f. (רבע) *crouching; den, resting place*. Targ. Am. III, 4 מירבין ed. Lag. (ed. Wil. מירב). Targ. II Esth. I, 2 מירבין.—B. Bath. 78<sup>a</sup> מירבין the resting place of a small star (Ms. F. מירבין the transit of &c.; v. Rabb. D. S. a. l. note 40). Ib. מירבין the place where his head rests.

**מירב** to sway to and fro, vacillate.

*Pa. to cause swaying*. Targ. II Sam. VI, 6; Targ. I Chr. XIII, 9.

*Thpe. to be swayed, become unsteady*. Targ. O. Deut. XIX, 5 Regia a. oth. (ed. Berl. חזמיר, v. Berl. Targ. O. II, p. 55; h. text מירב).

**מירב** pr. n. pl. *Marguan* (prob. Antiochia Margiana, in Central Asia). Ab. Zar. 31<sup>b</sup> (Ms. M. מירב, Tosaf. R. Elh. מירב, v. Rabb. D. S. a. l. note).

**מירב** f. =b. h. מירב (comp. מירב, *rest, ease*). Targ. Job XXI, 13 (h. text מירב).

**מירב**, v. מירב.

**מירב**, v. מירב.

**מירב**, v. מירב.

**מירב** m. pl. (transpos. of מירב; מירב) *mincing knives, meat-chopper*. Y. Sabb. VII, 10<sup>a</sup> bot. מירב when he chops (meat &c. for sausages) with the chopper, v. מירב.

**מירב** f. (רבו) *irascible, quarrelsome*. Targ. Prov. XXI, 19 (Levita מירב).

**מירב** I f. (רגל, v. רגל) *habitual saying, a familiar*



word; מְרַגֵּלָא used to say. Ber. 17<sup>a</sup>.—Snh. 50<sup>b</sup>; Zeb. 36<sup>b</sup> (of a traditional law).

**מְרַגֵּלָא** II m. (v. מְרַגֵּלָא) *a jewel*. Targ. Job XXVIII, 19, v. מְרַגֵּלָא.—Pl. מְרַגֵּלָא.

**מְרַגְלוֹת** f. pl. (b. h.; denom. of רָגַל) *the bottom-part of a bedstead*; (also adv.) *at the bottom of* &c. Y. Ber. III, 6<sup>d</sup> bot., v. מְרַגְלוֹת. Yalk. Ruth 606 שוכבת... נשחררה מְרַגְלוֹת (not שוכבת) she tarried six hours lying at his feet.

**מְרַגְלִיָּא, מְרַגְלִיָּא**, v. מְרַגֵּלָא.

**מְרַגְלִיָּמִים** (not מְרַגְלִיָּמִים) m. (μαργαριτης) *margarites chersaios*, name of a precious stone. Ex. R. s. 38, end (corresp. to יִשְׁפָּה, Ex. XXVIII, 20).

**מְרַגְלִיָּת** f. (emp. μαργαριτης, μαργαριτης &c., prob. of Semitic origin, emp. רגג, רגג, *gem, jewel, pearl*, mostly pl. מְרַגְלִיָּת. Ab. Zar. 8<sup>b</sup> in ואכן טובה וכן in setting pearls and a precious stone (for an ornament), which is made the base (subordinate) to the other?—Gen. R. s. 31 (expl. צור, Gen. VI, 16) מְרַגְלִיָּת a polished gem; Y. Pes. I, 27<sup>b</sup> top; Pirké d'R. El. ch. XXIII וכן אחד תלוייה וכן one jewel was suspended in the Ark which lighted up &c.; Snh. 108<sup>b</sup>.—Y. Shek. II, beg. 46<sup>c</sup> מְרַגְלִיָּת ויעשו אותן מְרַגְלִיָּת why not let them exchange the coins (to be taken to Jerusalem) for a jewel... שמה חזול חמ' the jewel may fall in price. Yoma 75<sup>a</sup> לבן כמ' white as a pearl; a. fr.

**מְרַגְלִיָּא, מְרַגְלִיָּא** ch. same. Targ. Y. Ex. XXVIII, 10; a. fr.—Y. Dem. I, 22<sup>a</sup> top מְרַגְלִיָּא מן דמלכא a jewel out of the crown of the King. Esth. R. to I, 6, v. מְרַגְלִיָּא II. Y. Keth. XII, 35<sup>b</sup>; Y. Kil. IX, 32<sup>c</sup> bot. אנה מְרַגְלִיָּא I am to give up my pearl (soul) in an unclean land; a. fr.—Lam. R. to I, 9 וכן מְרַגְלִיָּא this precious idea (emp. מְרַגְלִיָּא II); a. e.—Pl. מְרַגְלִיָּא. Targ. Y. Ex. XXVIII, 9; 11. Targ. Is. LII, 12 מְרַגְלִיָּא (prob. to be read מְרַגְלִיָּא...). Targ. Ez. XXVII, 16 ed. Lag. (ed. Wil. מְרַגְלִיָּא); a. fr.

**מְרַגְלוֹת** f. pl. ch.=h. מְרַגְלוֹת, *(the bolster at) the bottom of the bed*. Y. Maas. Sh. IV, end, 55<sup>c</sup>, v. מְרַגְלוֹת.

**מְרַגְלִיָּת** m. pl. (μάστιγα) *whips, scourges*. Targ. I Kings XII, 11; 14; Targ. II Chr. X, 11; 14.

**מְרַגְלִיָּת** f. (מְרַגְלִיָּת) *pearl or jewel*. B. Bath. 146<sup>a</sup> וכן שחקי ליה מְרַגְלִיָּת they ground for him a pearl worth &c. Kidd. 26<sup>b</sup> וכן רלה בה מְרַגְלִיָּת he set in it (the needle) a pearl (or a precious stone) worth &c. Ib. 18<sup>a</sup> בידה מְרַגְלִיָּת he possessed a pearl (a precious slave). Ber. 33<sup>b</sup> לן מְרַגְלִיָּת they composed for us a precious prayer. Yeb. 94<sup>a</sup> ליה מְרַגְלִיָּת R. E. had an opportunity for a most precious interpretation, opp. חסבא. Ib. 92<sup>b</sup>, a. e., v. מְרַגְלִיָּת; a. fr.—Pl. מְרַגְלִיָּת. R. Hash. 23<sup>a</sup> מְרַגְלִיָּת they bring up pearls (from the bottom of the sea).

**מְרַגְשָׁת** f. pl. (רָגַשׁ) *noises*. Lam. R. introd. (R. Joh. I) וכן רשאוהו this expression רשאוהו... צרות מְרַגְשָׁת serves for three meanings: distress, noises and darkness;

Yalk. Is. 289 מְרַגְשָׁת (corr. acc.).—[Num. R. s. 14 מְרַגְשָׁת some ed., v. מְרַגְשָׁת.]

**מֶרֶד** I (b. h.; denom. of מָרַד; emp. מָרַד a. מָרַד) *to rebel, refuse obedience; to protest*. Keth. V, 7 מְרַדָּה על בעלה she who rebels against her husband (refusing marital duties; oth. opin. refusing to work). Ib. מְרַדָּה על אשהו a husband refusing marital duties (oth. opin. refusing to give her work and support); ib. 63<sup>b</sup>. Snh. 49<sup>a</sup>, a. fr. מורד מְרַדָּה he (Caleb) protested against the counsel of the spies. Ib. בגילולי מורדה she refused homage to the idols of her father's house; a. fr.—[Y. Maas. Sh. I, 52<sup>d</sup> top מְרַדָּה שמרד, read: מָרַד של מָרַד, q. v.]—2) *to incite to rebellion*. Gen. R. s. 23, v. infra.

*Hif. מְרַדָּה to make rebellious, to incite*. Y. Keth. V, 30<sup>b</sup> bot. החורה המְרַדָּה עלי the Law requires her to be rebellious against him (to refuse sexual connection). Gen. R. s. 26 זה המְרַדָּה עלי this man (Nimrod) made them rebel against me; ib. s. 23 זה המְרַדָּה עלי ('Rashi': the merd).

**מֶרֶד** II (v. preced., emp. מָרַד) *to run, discharge matter; to be sore, inflamed*. Ab. Zar. 28<sup>b</sup>; Y. ib. II, 40<sup>d</sup> top עין מְרַדָּה an inflamed eye (comment.: 'which rebels', i. e. threatens to burst out of its socket).—Sifra Thazr., Neg., Par. 3, ch. IV מְרַדָּה ומְרַדָּה מְרַדָּה a running (open) wound from contusion or from a burn; Neg. VI, 8; VIII, 5 מְרַדָּה (המְרַדָּה) הוֹשֵׁהוּן המְרַדָּה וְהוֹשֵׁהוּן the running wounds from contusion, burn or inflammation; Tosef. ib. III, 10 מְרַדָּה ed. Zuck. (Var. והמְרַדָּה, corr. acc.; v. R. S. to Neg. I. c.; R. S. to Neg. VI, 8 quotes a Var. 'מורד', v. R. S. to Par. IX, 2; v. מורד). Sifra I. c., Par. 4, ch. VII מְרַדָּה; Y. Pes. VII, 34<sup>a</sup> bot. מְרַדָּה (corr. acc.); a. fr.

**מֶרֶד, מֶרֶד** ch. 1) =h. מָרַד I, *to rebel, run away*. Targ. I Kings XV, 27 (h. text קשר). Targ. II Kings IX, 14 (ed. Wil. מְרַד; h. text קשר Hithpa.). Targ. Jer. VIII, 5 לְמֶרֶד Lag. (ed. למרד) to run away from (desert); a. fr.—Ber. 44<sup>a</sup> עד למְרַד until he ran away (bewildered).—2) emp. מְרַד II a. מְרַד (מְרַד) *to rule*. Targ. Lam. I, 7.

*Hithpe. מְרַדָּה to become rebellious, run away*. Keth. 63<sup>b</sup> מְרַדָּה Rashi (ed. מְרַדָּה, Alf. מְרַדָּה) ran away (from her husband). B. Mets. 84<sup>b</sup> מְרַדָּה אמהא (Ms. M. מְרַדָּה, v. מְרַד) she ran away and went to her paternal home.

**מֶרֶד** I m. (b. h.; denom. of מָרַד) [*running away, running against*, emp. מָרַד] *desertion, rebellion*. Pes. 55<sup>b</sup> אחר שלשה ימים מְרַדָּה after three days since her (the bird's) deserting the eggs; ib. מְרַדָּה. Midr. Till. to Ps. XC מְרַדָּה אני וכן I beg for amnesty for the rebellion which I made. Gen. R. s. 23; s. 26 (ref. to דוד, Gen. IV, 26; VI, 1; X, 8) מְרַדָּה it means desertion from the Lord (emp. מְרַדָּה, a. fr.—[Y. Maas. Sh. I, 52<sup>d</sup> top מְרַדָּה שמרד, read: מָרַד של מָרַד, q. v.]—2) *to incite to rebellion*. Gen. R. s. 23, v. infra.

**מֶרֶד** II m. (v. preced.; emp. מָרַד) [*bringing*

down,] subjugation. Gen. R. s. 42 (ref. to Gen. XIV, 4, sq.)  
בארבע עשר למִרְדָּן in the fourteenth year counting from  
their subjugation; Yalk. ib. 72.

**מִרְדָּא** (מִרְדָּא) (Bibl. chald. מִרְדָּא) ch. = h. מִרְדָּא I.  
Targ. Josh. XXII, 22 מִרְדָּא ed. Lag. (ed. מִרְדָּא). Targ. II Sam.  
XV, 12 (h. text קֶשֶׁר); a. e. — Pl. מִרְדָּן. Targ. Job  
VIII, 4. Ib. XXXV, 6 מִרְדָּיִה Ms. (ed. מִרְדָּה, v. מִרְדָּא).

**מִרְדָּא** f. (מִרְדָּא) rebellious. Targ. Y. Deut. XX, 20 (ed.  
Amst. a. oth. מִרְדָּא).

**מִרְדָּא** I baker's shovel, v. מִרְדָּה I.

**מִרְדָּא** II name of a bird, v. מִרְדָּה II.

**מִרְדָּא** III f. (v. מִרְדָּא II) moist, green. Targ. Is. XVII, 6  
(h. text פִּרְיָה); cmp. מִרְדָּא.

**מִרְדָּא** m. (מִרְדָּא; v. מִרְדָּא) ordure, a material for vessels.  
Ab. Zar. 75<sup>b</sup> מִרְדָּא (some ed. מִרְדָּה; Alf. מִרְדָּא, v. Rabb.  
D. S. a. l. note) a *mirḏa* vessel (v. מִרְדָּא); Tanh. ed. Bub.  
Huck. 2 מִרְדָּה.

**מִרְדָּאִית**, v. מִרְדָּע.

**מִרְדָּה** I f. (מִרְדָּה II) baker's shovel, peel. Tosef. Kel. B.  
Mets. III, 7. Taan. 25<sup>a</sup> (Var. מִרְדָּא).

**מִרְדָּה** II (or מִרְדָּה) m. *mardeh* (*mardah*), name  
of a lowland bird. Hull. 65<sup>b</sup> Ar. (ed. מִרְדָּא).

**מִרְדָּה** I m. (?) same. Hull. 62<sup>b</sup> מִרְדָּה and this ('hen  
of the marsh') is *mardu*. Ib. מִרְדָּה (Rashi מִרְדָּה, v. מִרְדָּה).

**מִרְדָּה** II f., v. מִרְדָּה.

**מִרְדָּה** I f. (מִרְדָּה I) chastisement, punishment. Ber. 7<sup>a</sup>  
מִרְדָּה one chastisement in the heart of man (self-  
reproach) is better than many lashes. Gen. R. s. 23, beg.  
all (those names) have the meaning of chas-  
tisement; ib. s. 57 end. Ex. R. s. 42 (play on מִרְדָּה, Ex. XXXII, 7)  
כל המונע בנו מ' they need chastisement. Ib. s. 1  
המ' who refrains from punishing his son; a. e. —  
[Pl. מִרְדָּה. Tanh. M'tsora, ed. Bub. 3 מִרְדָּה מִשְׁלֵי וכו'  
(corr. acc.) these punishments do not come to  
thee by mistake (or suddenly, v. מִרְדָּה, v. Bub. a. l. note 10),  
I have warned thee &c.; Tanh. ed. 1 מִרְדָּה מִשְׁלֵי וכו'  
(read: מִרְדָּה); Yalk. Lev. 558 מִרְדָּה.]

**מִרְדָּה** II f. (b. h.; I מִרְדָּה) rebellion, disobedience. —  
'punishment for disobedience, left  
to the discretion of the court, contrad. to the Biblically or-  
dained punishment (מִלְקוּת). Naz. IV, 3 (23<sup>a</sup>) מִרְדָּה...  
if she cannot receive the lawful punishment of forty  
lashes, let her receive the punishment for rebellion. Keth.  
45<sup>b</sup>. Sabb. 40<sup>b</sup>; Yeb. 52<sup>a</sup>; Hull. 141<sup>b</sup>. [Rashi: מִרְדָּה,  
'blows enforcing submission', v. מִרְדָּה II a. preced. w.]

**מִרְדָּה** I ch. = h. מִרְדָּה I, chastisement, cor-  
rection (corresp. to b. h. מִרְדָּה). Targ. Ps. II, 10. Targ.

Prov. XXII, 15. Targ. Y. II Lev. XIX, 20 מִרְדָּה (h. text  
בִּקְרָה); a. e. — Pl. מִרְדָּה. Targ. Y. ib. XXVI, 18; 23.

**מִרְדָּה** II ch. = h. מִרְדָּה II. Targ. I Sam. XX, 30.

**מִרְדָּה** rudder, v. מִרְדָּה.

**מִרְדָּה** m. (מִרְדָּה) ploughshare. Targ. Ps. CXXI, 7 (ed.  
Wil. מִרְדָּה, corr. acc.).

**מִרְדָּה** m. pl. (v. מִרְדָּה) rebellious acts, political  
crimes, esp. the unauthorized exercise of criminal juris-  
diction by Jews under the Parthian government. B. Kam.  
117<sup>a</sup> ... השתה פרסאי טינהו... Ms. M. (v. Rabb. D. S. a. l. note) formerly the  
rulers were Greeks who cared not about bloodshed (ex-  
ecution by unauthorized courts), but now they are Persians  
(Parthians) who do care &c., and cry, rebellion! rebellion!  
— B. Mets. 39<sup>a</sup> מִרְדָּה בורח מהמ' who flees from persecution  
for political offenses; B. Bath. 38<sup>b</sup>. [Hai Gaon derives  
our w. from the Persian, giving it the meaning of *murder*;  
Fl. to Levy Talm. Dict. III, p. 317<sup>b</sup> suggests *murdan*,  
to die.]

**מִרְדָּה**, Gen. R. s. 71 גִּידִין ומִרְדָּה, v. גִּידָּר I.

**מִרְדָּה** (b. h.) pr. n. m. *Mordecai*, 1) the uncle of Esther.  
Pes. 117<sup>a</sup> מִרְדָּה מ' ואסתר אמרו M. and Esther recited (compos-  
ed) those psalms of Hallel. Yeb. 24<sup>b</sup>, v. גִּידָּר; a. fr. — 2) name  
of an Amora. Keth. 87<sup>a</sup>. Ber. 31<sup>a</sup>; a. fr.

**מִרְדָּה** f. (transpos. of מִרְדָּה; מִרְדָּה; cmp. מִרְדָּה for  
מִרְדָּה &c.) staff, crutch. Targ. Y. Ex. XXI, 19 Ar. (ed.  
מִרְדָּה, misplaced Var. מִרְדָּה, corr. acc.).

**מִרְדָּה**, Yalk. Deut. 945 some ed., v. מִרְדָּה.

**מִרְדָּה** m. (מִרְדָּה = רִדָּה to plough) the handle of the plough,  
having on one end a broad iron blade (מִרְדָּה), on the  
other a spud (מִרְדָּה). Kel. XXV, 2; Tosef. ib. B. Bath. III, 5.  
Num. R. s. 14; Pesik. R. s. 3 מ' וכו' the Mishnah  
calls it *marde'a*, whereas the Bible calls it *dar'ban* and  
*malmād*. Ib.; Koh. R. to XII, 11 (phonetic etymol.) מִרְדָּה  
*marde'a*, because it teaches the (plough-  
ing) cow sense. B. Bath. II, 13 (27<sup>b</sup>) מִרְדָּה מִרְדָּה  
as far as the handle protrudes over the plough (differ. in  
comment. which take our w. to mean *ox-goad*). Y. R.  
Hash. I, 58<sup>a</sup> bot. מִרְדָּה מ' אחר a distance equal to the length  
of &c. — Pl. מִרְדָּה. Ib. מִרְדָּה (fr. מִרְדָּה f.). Sabb. 12<sup>b</sup>;  
149<sup>a</sup> שתי מ' the height of two m. — R. Hash. 24<sup>a</sup> (Ms. O.  
מִרְדָּה, v. Rabb. D. S. a. l. note 80); Tosef. ib. II (I), 2  
מִרְדָּה ed. Zuck. (Var. מִרְדָּה, מִרְדָּה).

**מִרְדָּה** f. (Syr. ברדאט, P. Sm. 604; Arab. bardāat,  
v. Fr. Aram. Fremdw., p. 104) a garment made up of  
patches. Lam. R. to I, 1 רבתי (כו' חור) מ' אית ליה וכו'  
(ed. Wil. מִרְדָּה, corr. acc.) he has a garment made up of  
twenty four patches, v. מִרְדָּה II.

**מִרְדָּה** f. (preced.) pack-saddle or cushion, consisting  
of patches. Sabb. V, 2 (52<sup>b</sup>) מ' וכו' an ass may  
be driven out (on the Sabbath) with the cushion tied on  
his back (as a protection from cold); ib. 53<sup>a</sup>. Tosef. Kil. V,

18 לא יתן את המ' וכ' one must not put a cushion of patches on his shoulder (on account of the mixture of stuffs, פְּלִאָרִים). Y. Bicc. III, 65<sup>d</sup> top וכ' his official cloak is as befitting to him as an ass' pack-saddle; Midr. Sam. ch. VII; a. e.

**מִדְקָא**, v. מְרוּדָא.

**מִדְרָא** (מִדְרֵא) f. (מִדְרֵ) 1) *running about, turbulent*. Targ. Prov. VII, 11 (Ms. מִדְרֵא, read: מִדְרֵ). — \*2) name of a synagogue in Caesarea (*the turbulent synagogue*, v. Josephus B. J. II, 14, 5). Y. Naz. VII, 56<sup>a</sup>; Y. Ber. III, 6<sup>a</sup> bot. מִדְרֵא (ed. Krot. מִדְרֵא); Lam. R. to I, 3 מִדְרֵא; Num. R. s. 12 מִדְרֵא (prob. to be read: מִדְרֵא).

**מִדְרֵא**, Tanh. ed. Bub. Huck. 2, v. מִדְרֵא.

**מִדְרֵ** I f. (b. h.) 1) fem. of מִר II, *bitter*. — 2) *bitter taste*. Y. Ber. VI, 10<sup>a</sup> בטלה מִדְרֵא their bitter taste is gone. — 3) *drop, poison* (v. אִרִּים). Ter. VIII, 5 רֹמֶם the serpent's discharge. — Esp. *gall, bile*. Hull. III, 1; a. fr. — B. Mets. 107<sup>b</sup> (ref. to Ex. XXIII, 25) מִדְרֵא that means (overflow of) bile, v. חֲלָה. — Transf. *austerity, gravity*. Cant. R. to IV, 4 (play on מִדְרֵא) שממנו יוצא מִדְרֵא (not יוצא) from it austerity (responsibility) went forth to the world. Keth. 103<sup>b</sup> דורק מִדְרֵא cast bile among the students (be austere against them). Sifré Deut. 323 (ref. to Deut. XXXII, 32 מִדְרֵא as to the great among you, their bile (austere rebuke) is distributed among you as the juice in the grapes; Yalk. Ib. 946 מִדְרֵא their bile is distributed within them.

**מִדְרֵ** II (b. h.) pr. n. pl. *Marah*, a station in the desert (so named from its bitter waters). Snh. 56<sup>b</sup>; Hor. 8<sup>b</sup>; a. e.

**מִדְרֵ** III *hoe*, v. מִדְרֵא.

**מִדְרֵ** IV 1) *to be fat*; 2) *to be disobedient*, v. מִר I, II.

**מִדְרֵבִּי** m. (רִבִּי) *pride, haughtiness*. Targ. Ps. XXXV, 16 (ed. Wil. מִדְרֵבִּי (v. מִדְרֵבִּי) *sports*).

**מִדְרֵ** m. (רִי); cmp. Lat. *salvia*, v. Sm. Ant. s. v. *Elelisphacos*) *marva*, a medicinal plant; מִדְרֵא *white marva, sage*. Sabb. 109<sup>b</sup> (a defin. of יוֹן; Ms. M. מִדְרֵא, מִדְרֵא; cmp. מִדְרֵא).

**מִדְרֵ** m. (v. מִר IV) *power, dominion; tyranny*. Targ. Nah. III, 14 מִדְרֵא increase the yoke of tyranny and force them &c. Targ. Is. XXVIII, 20. Ib. XLVII, 2 Regia (ed. מִדְרֵא). — V. מִדְרֵא.

**מִדְרֵ** f. (רִי) *intoxicating drink*. Targ. Ps. LXIX, 13 Ms. (ed. מִדְרֵ). — V. מִדְרֵ.

**מִדְרֵ** m. (רִבִּי) *large, numerous, frequent*; opp. מִדְרֵא; pl. מִדְרֵא, מִדְרֵא. Hag. I, 5; a. fr. — Sifra Tsav ch. XV, Par. 11 (מִדְרֵא) the more frequent act, v. מִדְרֵא. Pes. 37<sup>a</sup>; Bets. 22<sup>b</sup> פֶּתַח מִדְרֵא; a. fr. — R. Hash. 4<sup>b</sup>, a. fr. מִדְרֵא the larger sphere, v. מִדְרֵא.

**מִדְרֵ** the priest distinguished by a larger number of official garments (v. Yoma VII, 5), i. e. the high priest during the second Temple when no anointing took place. Sifra Tsav, Par. 3, ch. V (ref. to Lev. IV, 5) מִדְרֵא how do you know that the law refers to the high priest even when he has not been anointed? Hor. III, 4. Ib. 12<sup>a</sup>; a. fr.

**מִדְרֵ** square, v. רִבִּי.

**מִדְרֵ** m. (רִבִּי); cmp. רִבִּי the lowest, youngest. Gen. R. s. 23, beg. מִדְרֵא שְׂבֻכֹלִים Ar. s. v. מִדְרֵא (ed. מִדְרֵא שְׂבֻכֹלִים).

**מִדְרֵ** m. (מִדְרֵ I) *rebel*. Tosef. Maas. Sh. I, 5 מִדְרֵא (not מִדְרֵא, Var. מִדְרֵא, corr. acc.) a coin issued by a rebel (Bar Kokhba); Y. ib. I, 52<sup>d</sup> top, v. מִדְרֵ I.

**מִדְרֵ** I ch. same. Targ. Y. Lev. XXIV, 10. Targ. Y. I Num. XXIV, 19 (not מִדְרֵא); a. e. — Pl. מִדְרֵא, מִדְרֵא. Targ. Job XXIV, 13 (ed. Wil. מִדְרֵא; oth. ed. מִדְרֵא). Targ. Is. XXX, 1; a. e.

**מִדְרֵ** II (or מִדְרֵ) m. (מִדְרֵ); cmp. רִבִּי a. b. h. מִדְרֵא, pl. מִדְרֵא (*running wild*, esp. *the wild ass*). Targ. O. Gen. XVI, 12 (h. text מִדְרֵא). Targ. Job. VI, 5 (Var. מִדְרֵא). Ib. XXXIX, 5; a. e. — Pl. מִדְרֵא. Ib. XXIV, 5.

**מִדְרֵ** (or מִדְרֵ) m. (מִדְרֵ) *rebelliousness*. Targ. Ps. L, 16 (ed. Wil. מִדְרֵא, corr. acc.). — Pl. מִדְרֵא, מִדְרֵא. Targ. Lam. I, 5 מִדְרֵא (some ed. מִדְרֵא, corr. acc.). Targ. Ps. XXXII, 1; 5.

**מִדְרֵ** f. (מִדְרֵ II) *running*. — Pl. מִדְרֵא. Tosef. Bekh. V, 3 (ed. Zuck. מִדְרֵא, v. מִדְרֵא).

**מִדְרֵ**, v. מִדְרֵא.

**מִדְרֵ**, v. מִדְרֵא.

**מִדְרֵ**, v. מִדְרֵא.

**מִדְרֵ**, Y. Taan. IV, 65<sup>b</sup> bot., read: מִדְרֵא, v. מִדְרֵא.

**מִדְרֵ** m. (b. h.; v. מִדְרֵ I) (denom. of רִיחַ) *filled with air*. Bekh. VII, 5 (expl. Lev. XXI, 20) מִדְרֵא he who has wind in his testicles; Tosef. ib. V, 4 (v. קִלְיָשִׁים); Yalk. Lev. 632. — 2) (*smashed*, v. מִדְרֵא, v. מִדְרֵא). Ib. (R. Yishm.) מִדְרֵא מִדְרֵא = מִדְרֵא [3] — (שְׁחֹקָה). (Tosef. l. c. שְׁחֹקָה); שְׁחֹקָה וְכִּי *black complexion*. Bekh. l. c., opin. of R. Antigonus.]

**מִדְרֵ** f. (מִדְרֵ); sub. שְׂעִירָה *plucked hair*, nickname of a baldheaded person. Ex. R. s. 24; Tanh. B'shall. 18; Yalk. Ex. 255.

**מִדְרֵ** m. (רִי) *intoxicating drink*. Targ. O. Lev. X, 9 (Y. מִדְרֵא). Targ. Zech. XII, 2 מִדְרֵא. — V. מִדְרֵא.

**מִדְרֵ**, v. מִדְרֵא.

**מִדְרֵ** f., pl. מִדְרֵא (*dripping olives*). Y. Maasr. I, 49<sup>a</sup> top [read:] מִדְרֵא מִדְרֵא מִדְרֵא from the time that the olives of the second year in the store-house begin to drip (from the heat).



**מִרְיָה** *f. intoxicating drink, v. מְרִינָא.*

**מִרְיָה** *f. (מִר) 1 authority, dominion.* Pesik. R. s. 40 (play on מִרְיָה) בחוכה... ארץ שמִרְיָה (not לחוכה) the district in which the lordship of the world resides; ואם; and the place, too, is the ruler of all other places (ref. to בעלְהוּ, I Chr. XIII, 6, as a surname of Zion, v. בְּעִלְהוּ. Ber. 48<sup>a</sup> (in Chald. dict.) קא חזית דלא (royal) authority.—2) domestication. Sabb. 106<sup>b</sup> (v. הָרִיר) מ' שְׂאִינָה מקבלה it does not submit to domestication. Tosef. B. Kam. I, 4 מ' ארז Var. in ed. Zuck. (sub. של; ed. מְרִינָא, מְרִינָא; ed. Zuck. (תְּרִיבָה) if they (the animals) were domesticated, opp. באר מן המדבר.

**מִרְיָה** *ch. same, authority, dominion (v. מְרִינָא).* Targ. I Sam. I, 11 (v. מִרְיָה II). Targ. Ez. XVI, 9 מִרְיָה ed. Wil.; a. fr.—Gen. R. s. 55 (play on מִרְיָה) מִרְיָה ed. Wil. (oth. ed. מְרִינָא) the seat of the dominion of the world, v. preced.—*Pl.* מִרְיָה, v. מְרִינָא.

**מִרְיָה** *m. (בְּרִיז, transpos. of בְּרִיז; cmp. מְרִינָא) 1 tube, spout; esp. the movable tube attached to the roof gutters (מְרִינָא). B. Bath. III, 6 חזקא אין לוי חזקא no claim, based on undisturbed use, can be made for the special position of the pipe discharging the water into the neighbor's yard; expl. ib. 58<sup>b</sup>; Y. ib. III, end, 14<sup>b</sup> מקום דמי בחצר רש... מקום דמי קילורו וכו' the right of a pipe for the discharge of water into the neighbor's court can be claimed on the basis of undisturbed use, but not the special place of its discharge; (Tosef. ib. II, 13 צינור). Yeb. 75<sup>b</sup> כמ' if the mutilated membrum has the shape of a spout (leaving the urinary canal unprotected). Sabb. 146<sup>b</sup> גזירה משום מ' it is forbidden, lest he shape a regular tapping tube (v. מְרִינָא I).—2) a sort of cape, having the shape of a gutter, formed by throwing the edges of a garment over the shoulders backward. Ib. 147<sup>a</sup>, v. קִיפָא.*

**מִרְיָה** *ch. same.* Targ. Job XXXVIII, 25 אורכיה חזיה מִרְיָה (ed. Lag. (מְרִינָא).—Hull. 105<sup>b</sup> מִרְיָה they put it under a spout. Gitt. 69<sup>a</sup> מִרְיָה. *Pl.* מִרְיָה, מִרְיָה, מִרְיָה, מִרְיָה. Targ. Koh. II, 8 (h. text שרה מִרְיָה). Targ. Job XXVIII, 4; a. e.—Snh. 109<sup>a</sup>; M. Kat. 25<sup>b</sup> מִרְיָה the spouts of the roofs of Sephoris.

**מִרְיָה** *m. (Pers. marzbán, Vullers II, 1161) [custodian of borderland,] prefect, duke.—Pl. מִרְיָה. Meg. 6<sup>b</sup> (Ms. O. מִרְיָה, v. Rabb. D. S. a. l. notes 70 a. 90).*

**מִרְיָה** *v. מְרִינָא.*

**מִרְיָה** *v. מְרִינָא.*

**מִרְיָה** *f. pl. (v. מְרִינָא) hammers, as instruments of torture.* Lev. R. s. 27 ובמגלגלין Ar. (ed.; Num. R. s. 10, beg.; Cant. R. to V, 16 בגיר ובושה, read: במְרִינָא or במְרִינָא) with hammers and whips.

**מִרְיָה** *m. pl. (בְּרִיז, transpos. of בְּרִיז, as in מְרִינָא; cmp. מְרִינָא II, הוֹצֵלָה &c.) mats (used for partitions), mat-*

*ting.* Succ. 20<sup>a</sup>, explaining הוֹצֵלָה (v. הוֹצֵלָה) מ' (some ed. (מְרִינָא); ib. מְרִינָא... מ' what is marzublé? R. A. (judging by phonetic resemblance) says, bags filled with foliage; R. S. says, real matting. Ib. מ' של וכו' Ms. M. (ed. (מְרִינָא)).

**מִרְיָה** *v. מְרִינָא.*

**מִרְיָה** *m., pl. (מְרִינָא) banqueters, merry-makers.* Lev. R. s. 5 (ref. to Am. VI, 7) [read:] מִרְיָה מ' מ' מ' what is mirzah s'rukim? The banqueting of the feasters.

**מִרְיָה** *m. (מְרִינָא, transpos. of מְרִינָא; cmp. מְרִינָא) hammer (=h. מְרִינָא).—Pl. מְרִינָא. Targ. Ps. LXXIII, 10 (h. text מְרִינָא, v. מְרִינָא). Ib. LXXIV, 6 מְרִינָא (some ed. מְרִינָא, ed. Wil. 'במ', corr. acc.; h. text מְרִינָא).—V. מְרִינָא.*

**מִרְיָה** *m. (b. h.; זֶה or זֶה, with ר inserted) merry-making, banquet, also the banquet given to mourners to cheer them up.* Lev. R. s. 5, v. מְרִינָא. [M. Kat. 28<sup>b</sup>, v. II.]—*Pl.* מְרִינָא, מְרִינָא, מְרִינָא. Sifré Num. 131 חזרו מ' they (the Moabites) again arranged (idolatrous) banquets for them. Koh. R. to VII, 1, end מְרִינָא... all people lament and clap hands over the death of the righteous man (Samuel), and this wicked man (Nabal) holds banquets; Yalk. Sam. 134; Midr. Sam. ch. XXIII. Esth. R. to I, 2; ib. to I, 9; a. e.

**מִרְיָה** *ch. 1) same.* Keth. 69<sup>a</sup>, v. infra.—*Pl.* מְרִינָא, מְרִינָא. Targ. Am. VI, 7. Targ. Y. I Num. XXV, 2 (v. Sifré Num. 131, quot. in preced.).—Esp. (banquet) exhilarating the mourner; (מְרִינָא) the place of the mourners' meal. Targ. Jer. XVI, 5.—Keth. 69<sup>a</sup> וכ' מ' who sits at the head at mourners' meals? expl. ib. אָבֶל (be-marzeḥa means (house of) mourning (ref. to Jer. I. c.).—2) (v. מְרִינָא) pl. מְרִינָא those who cheer the mourners. Targ. II Esth. I, 3 ed. Frf. (v. מְרִינָא).—Y. Ber. III, 6<sup>a</sup> top (reprehending the excesses at mourners' meals) לאחזקבלין.. (not מְרִינָא) after my death do not receive to-day mourning (condolence) and to-morrow merry-makers.

**מִרְיָה** *v. מְרִינָא.*

**מִרְיָה** *v. מְרִינָא.*

**מִרְיָה** *v. מְרִינָא.*

**מִרְיָה** *f. = אֲרִיפָה I, hammer.* Targ. Jud. IV, 21 (quot. in Rashi to Ber. 34<sup>a</sup> top; ed. אֲרִי).—Ber. 34<sup>a</sup> מְרִינָא מ' מ' we strike him with a smith's hammer, i. e. he must be taught his duty; Meg. 25<sup>a</sup> (some ed. אֲרִי). Tanh. Huck. 1; (Gitt. 56<sup>b</sup> אֲרִי).

**מִרְיָה** *(b. h.; sec. r. of מְרִינָא) to soften; to poultice.*

*Pl.* מְרִינָא 1) to strike a plaster, rub a salve; in gen. to mash, crush. Tosef. Sabb. V (VI), 6 הַמְרִינָה בשבט he who mashes ingredients for a plaster on the Sabbath; Erub. 102<sup>b</sup>; Y. ib. X, 26<sup>c</sup>.—Sabb. 75<sup>b</sup> וכו' מ' he who spreads and presses the poultice over a sore; Y. ib. VII, 10<sup>d</sup> top. Ib. XXII, 3 (146<sup>a</sup>) he must not put on wax מְרִינָא (Mish. Pes. מְרִינָא, v. Rabb. D. S. a. l. note 90) be-

cause it is an act resembling the spreading of plaster. Sifra Sh'mini, Par. 8, ch. X; Kel. V, 11 מֶרַח בָּשֵׁט if he smeared clay over it; Tosef. ib. B. Kam. IV, 10; 12. Ib. VII, 10 הכּוֹחַל עִם שְׁפוֹתֶיהָ וּמִ' and connected its rims with the wall by plaster or pitch; a. fr.—Part. pass. מְרוּחָה *crushed*. Bekh. 44<sup>b</sup> וְכִי אֵשֶׁךְ מִמֶּנּוּ (not מְרוּחָה) if *m'roah* meant *crushed*, it ought to read *m'morah* &c.; Yalk. Lev. 632, v. מְרוּחָה.—2) *to pass (the hand) over a viscid mass, to wipe off, rub off*. Y. Sabb. VII, 10<sup>a</sup> bot. מְרוּחָה בִּידוֹ he may wipe (or brush) it off with one hand; (Bab. ib. 141<sup>a</sup> בצֶפֶן.—3) *to give a pile of grain an even shape, to finish the process of storing up*. Maasr. I, 6 מִן דּוֹ יִשְׁפֹּר וְכִי (מְרוּחָה or מְמִירָה) (is subject to tithes) as soon as he evens the pile, and if he does not even &c.; expl. Y. ib. I, 49<sup>a</sup> bot. מִן דּוֹ יִשְׁפֹּר וְכִי when he gives a finish to the surface of the pile. Ib. מְרוּחָה בִּידוֹ (or brush) when he has not the intention to even the pile; a. fr.—Part. pass. מְרוּחָה, f. מְרוּחָה; מְרוּחָה, pl. מְרוּחָה. Bekh. 11<sup>a</sup>, sq. טְבִילִים מִמֶּנּוּ (Ar. מְרוּחָה) untithed grain stored up in proper shape. Y. Peah IV, 16<sup>c</sup> bot. מִן כְּרִי מִ' a finished pile; a. e.—Tosef. Ter. IV, 15 מְרוּחָה (denom. of מְרוּחָה) *to winnow*. Part. pass. as ab. Tosef. Maasr. II, 17 עֲשִׂיָּה כְּרִי 17 מִצָּה חֲבוּאָה מִמֶּנּוּ עֲשִׂיָּה כְּרִי 17 if one finds winnowed grain (which has been abandoned), if it is made up into a pile, you dare not take it, opp. פִּירוֹת מְרוּחָה scattered; Y. ib. III, 50<sup>c</sup> bot. פִּירוֹת מְרוּחָה.

*Nif.* מְרוּחָה 1) *to be crushed into a viscid mass*. Bekh. VII, 5 (expl. מְרוּחָה אֲשֶׁךְ, Lev. XXI, 20) כֹּל שֶׁמְרוּחָה אֲשֶׁכְּיוּ (Bab. ed., 44<sup>b</sup> מְרוּחָה) whose testicles are crushed; (refuted ib. in Gem.) הָאִי מְרוּחָה וְכִי, v. supra.—2) *to be smeared over*. Tosef. Kel. B. Kam. VII, 10 הַשֶּׁפֶּחָ עִם הַשֶּׁפֶּחָ until it is smeared over so as to be even with the rim.

*Hithpa.* מְרוּחָה, *Nithpa.* מְרוּחָה *to be shaped into an even pile, to be finished*. Y. Peah I, beg. 15<sup>a</sup> נִחַם וְכִי as long as the pile is not struck off; a. e. [Y. Maasr. I, 49<sup>a</sup> bot. מְרוּחָה מְשִׁימָה, read: מְשִׁימָה, v. supra.]

*Merach* I ch., *Pa.* מְרוּחָה same, *to strike off the pile, finish*. Bekh. 11<sup>b</sup> מְרוּחָה מִיָּדוֹ who, do you mean, finished the pile?

*Merach* II (denom. of מְרוּחָה) *to blow up*.—Part. pass. מְרוּחָה *haughty, bold*. Targ. Prov. XIV, 13 (ed. Wil. מְרוּחָה, corr. acc.; h. text סוֹג).—V. מְרוּחָה.

*Merach* m. (רַחֵם) *friend*.—Pl. מְרוּחָה, מְרוּחָה. Targ. Lam. I, 19. Targ. O. Gen. XXVI, 26 מְרוּחָה (ed. Berl. מְרוּחָה, v. Berl. Targ. O. II, p. 10); Gen. R. s. 65 מְרוּחָה.—Sabb. 32<sup>a</sup>, v. בְּזִינָה I.

*Merach* m. (preced.) *friendly, compassionate*.—Pl. מְרוּחָה, מְרוּחָה. Targ. II Esth. I, 2 (3) נְבִיאָה מִ' (ed. Lag. a. oth. מְרוּחָה). Ib. מְרוּחָה מְרוּחָה (Var. for מְרוּחָה, read: מְרוּחָה).

*Merach* c. (רַחֵץ) *bath*. Y. Ber. IX, 14<sup>b</sup> top תְּפִילָה הִבֵּי מְרוּחָה prayer on entering and on leaving the bath-house. Ib. מְרוּחָה מְרוּחָה a heated (vapor) bath. Ab. Zar. III, 4, v. מְרוּחָה מְרוּחָה. Ib. 2<sup>b</sup>; Sabb. 33<sup>b</sup>. Qant. R. to I, 6 מְרוּחָה מְרוּחָה with a slight bath in

one of the bath-houses. Arakh. 32<sup>a</sup> מְרוּחָה; Sifra B'har, ch. V, Par. 4; Y. Maasr. III, end, 51<sup>a</sup> מְרוּחָה; a. fr.

*Merach* m. (b. h.; רַחֵק) *distance*. Yalk. Prov. 964 שְׁבִאתָ מִמֶּנּוּ for she (Sarah) came from a distant land; a. e.

*Merach* m., *Merach* f. (רַחֵק) *abominable, unclean*. Targ. Job XV, 16 (h. text נִרְעָב). Targ. O. Lev. VII, 18 (h. text פָּגוּל). Targ. O. Deut. VII, 26 דָּבָר that which is abominable (comp. מְרוּחָה). Targ. Lev. XX, 21 (ed. Berl. מְרוּחָה; h. text נִדָּה); a. fr.—Pl. מְרוּחָה. Targ. Y. Deut. XXIV, 4.

*Merach* f. (preced.) *abomination*. Targ. Deut. XXIV, 4. Targ. Prov. XIII, 19; a. fr.

*Merach* (Assyr. *Araah samna*, Schr. KAT<sup>2</sup>, 380) *Marheshvan*, the eighth month of the Jewish calendar, containing twenty nine or thirty days, varying between the fifth of October and the second of December. Targ. Y. Deut. XI, 14. Targ. II Esth. III, 7.—R. Hash. 11<sup>b</sup>.

*Merach* I f. (b. h.; v. רַחֵשׁ) *deep and covered pan*. Men. V, 8; Sifra Vayikra, N'dab., Par. 10, ch. XII; a. e.; v. מְרוּחָה.

*Merach* II pr. n. pl. *Marhesheth* (v. Hildesh. Beitr., p. 31). Y. Shebi. VI, 38<sup>c</sup>; Tosef. ib. IV, 11 מְרוּחָה ed. Zuck. (Var. מְרוּחָה); Sifra Deut. 51 מְרוּחָה; Yalk. ib. 874 מְרוּחָה.

*Merach* (b. h.) *to pluck off (hair, wool &c.); to pull*. Tosef. Sabb. IX (X), 20; Sabb. 74<sup>b</sup> וְהַמְרוּחָה and he who plucks the down off the large feather of the wing. B. Mets. 68<sup>b</sup> גִּזְזוּתָם וְשִׁטְפוּתָם וּמְרוּחָתָם (Ar. גִּזְזוּתָם) they yield wool by being shorn, by passing through water, and by being plucked (in passing bushes &c.; [prob. to be read מְרוּחָתָם וְשִׁטְפוּתָם]).

*Pl.* מְרוּחָה 1) same. Naz. 39<sup>b</sup> וְכִי סִפֵּסַק מִ' if he pinched his hair (near the root), plucked it off, or trimmed it &c.; (Ar. s. v. סִפֵּסַק: 'created a bald spot by using a depilatory'). Sabb. I. c. מְרוּחָה מְרוּחָה he who plucks the down (v. supra) is guilty of an act coming under the head of scraping (leather).—Part. pass. מְרוּחָה *bald-headed*. Naz. 46<sup>b</sup>; Yoma 61<sup>b</sup> מְרוּחָה; Tosef. Naz. I, 6 מְרוּחָה; Y. ib. VI, end, 55<sup>d</sup> מְרוּחָה (read: מְרוּחָה or מְרוּחָה).—2) *to smooth, polish*. Num. R. s. 12 נִחַשְׁתָּ מְרוּחָה (prob. to be read: מְרוּחָה) polished bronze.

*Nif.* מְרוּחָה *to be plucked, to be bald*. Sifra Thazr., Par. 5, ch. X וְכִי רָאָה וְכִי if his head became bald through sickness.

*Merach* I ch. same. Targ. O. Lev. XXI, 5. Targ. Jer. XVI, 6; a. e.—Part. מְרוּחָה, pl. מְרוּחָה. Targ. Is. L, 6 ed. Lag. (oth. ed. מְרוּחָה; ed. Wil. מְרוּחָה).

*Ithpe.* מְרוּחָה *to be laid bare, to have the shoulder uncovered (in mourning)*. יִלְכָן. Targ. Ez. XXIX, 18 (ed. Wil. מְרוּחָה; h. text מְרוּחָה; Pesh. חֲלִיץ).

*Pa.* מְרוּחָה, v. infra.

*Palp.* מְרוּחָה *to pull to pieces, to divide, plunder*. Targ. Job XVI, 11 מְרוּחָה ed. Lag. (Ms. מְרוּחָה, Var. מְרוּחָה; h. text מְרוּחָה). Targ. Ps. XXXIX, 3 מְרוּחָה he lacerates my wound (h. text מְרוּחָה).—Hull. 92<sup>b</sup> מְרוּחָה לִיהֵב he pulled the fatty fibres out (going to the root).

*Ithpalp.* אֵיִתְפַּלְט *to be torn to pieces, dismembered.* Ab. Zar. 69<sup>a</sup> אֵיִתְפַּלְט אֵיִתְפַּלְט (the mouse in the liquid) was dismembered. Nidd. 56<sup>b</sup> אֵיִתְפַּלְט אֵיִתְפַּלְט it would have been dismembered.—[Koh. R. to X, 16 אֵיִתְפַּלְט, read: אֵיִתְפַּלְט, v. מָרְט I.]

**מַרְט II, מַרְטָא** m. (preced.) 1) *baldness.* Targ. O. Deut. XIV, 1. Targ. Is. XV, 2; a. fr.—2) *plucked wool, tuft.* Sabb. 49<sup>a</sup> מַרְטָא מִן רִבְיִי אֵשְׁמִי of wool plucked from between the flanks (of a living animal, which contains moisture).

**מַרְטוּמָא, מַרְטוּמָא** m. (preced.) 1) *tuft of plucked wool, &c.; lint.* Y. Kil. IX, end, 32<sup>d</sup> מַרְטוּמָא אֵשְׁמִי a compress of wool lint; רִבְיִי מִן לִינָא of linen lint. Y. Sabb. IV, end, 7<sup>a</sup> וְכִי אֵילֵי מֵאֵן דְּנִסְבַּ מִן וְכִי if one takes a tuft of wool and puts it on his head in cold weather. Y. Yoma VIII, 44<sup>d</sup> top; Y. Taan. I, 64<sup>c</sup> מִן רִבְיִי אֵשְׁמִי soaked a tuft.—2) *a garment made of (plucked) wool* (v. P. Sm. 2224; Arab. *mirṭ* species indumenti ex lana &c.), *a coarse garment.* Targ. Prov. XXV, 20. Ib. XXVII, 13.—*Pl.* מַרְטוּמָא. Y. Maas. Sh. I, 52<sup>d</sup> bot. מַרְטוּמָא בֵּיה מַרְטוּמָא עַד כְּדוֹן... תְּלִיין בֵּיה מַרְטוּמָא (not... שְׂכִין). R. S. is still alive, and you hang your garments on him, i. e. you refer to him as your authority!

**מַרְטוּסָא, מַרְטוּסָא** read: מַרְטוּסָא m. (רֶסֶס; comp. hash of small fish or locusts preserved in salt. Y. Ab. Zar. II, 42<sup>a</sup> top (v. חוורוס).

**מַרְטוּמָא** v. מַרְטוּמָא.

**מַרְטוּמָא, מַרְטוּמָא** v. מַרְטוּמָא.

**מַרְטָא** m. 1) (transp. of מַרְטָא, q. v.) *whip.* Yoma 77<sup>a</sup>.—2) *withered flesh,* v. מַרְטָא.

**מָרִי** v. מָרִי.

**מָרִי I, מָרִי** (b. h.) *to be strong, fat.*

*Hif.* מָרִי to fatten, stuff. Sabb. XXIV, 3 (155<sup>b</sup>) אֵין מָרִי (Y. ed. מָרִי; Bab. ed. מָרִי II) you must not stuff calves (on the Sabbath), v. מָרִי I.

**מָרִי II, מָרִי** (b. h.; v. preced.; comp. מָרִי to rebel against. Part. מָרִי) the rebellious son, amenable to the law (Deut. XXI, 18–21). Snh. VIII, 1 מאִמְרֵי מָרִי when is one to be dealt with as a sorer *umoreh?* Ib. 68<sup>b</sup>; a. fr.—*Pl.* מָרִי, מָרִי, v. מָרִי II, מָרִי.

*Hif.* מָרִי 1) *to make strong, energetic.* Gen. R. s. 42, end (play on מָרִי שֶׁהוּא פִּימִי שֶׁהוּא שֶׁהוּא showed a stern countenance against Abraham (rebuking him).—2) *to provoke, to rebel.* Y. Kidd. IV, beg. 65<sup>b</sup> (play on מָרִי, Neh. VII, 61) מָרִי לֵאלֹהִים they provoked God with their evil doings. Ex. R. s. 1, end (play on מָרִי לֵאלֹהִים) that they will rebel at the Red Sea; a. fr.—*Esp.* to disregard the authority of the Supreme Court (v. מָרִי II). Snh. 14<sup>b</sup>; Sot. 45<sup>a</sup>; a. e.—3) *to incite one against the other, to arrange a race; to bet.* Snh. 25<sup>b</sup> (expl. מָרִי וְיִנְיָם those who race doves (and bet on them). Sabb. 31<sup>a</sup> top מָרִי אֵת אֵת who entered a wager.

**מָרִי** ch. same; *Af.* מָרִי to provoke. [Targ. Zech. XII, 10, v. מָרִי].—Sot. 35<sup>b</sup> top מָרִי דִּמְרִי (v. מָרִי III).

(Ar. ed. Koh. s. v. מָרִי דִּמְרִי, corr. acc.) who provoked thee that thou didst get angry?; Num. R. s. 5, end.—Gen. R. s. 42 (play on מָרִי וְיִנְיָם) he provoked and made sport of &c.

*Ithpe.* מָרִי 1) *to get angry.* Num. R. l. c. מָרִי; Sot. l. c., v. supra.—2) *to quarrel, rebel.* B. Mets. 84<sup>b</sup> מָרִי Ms. M., v. מָרִי.—Hull. 58<sup>b</sup> לִבְקָא מָרִי Ar., v. מָרִי (ed. מָרִי... מָרִי she ran away in anger from &c., v. מָרִי). Keth. 63<sup>b</sup> מָרִי in Rashi to Job XXXIX, 18 (ed. מָרִי).—3) *to refuse to abide by a bargain; to retract.* B. Mets. 77<sup>a</sup> מָרִי לִבְקָא labor became dearer, and the laborers struck. Ib. מָרִי מָרִי Ar. (ed. מָרִי, fr. מָרִי, v. מָרִי I) and the employer refused &c.

**מָרִי** pr. n. m. *Mari*, name of several persons. Sabb. 154<sup>a</sup> (v. marginal note); B. Mets. 110<sup>a</sup> מָרִי בְּרַחֲמֵי מָרִי (v. marginal note); B. Bath. 149<sup>a</sup> מָרִי (רִאשִׁי מָרִי); שְׂמִי; (יִצְחָק סָקְסָא מָרִי (Bab. ib. 51<sup>a</sup> top יִצְחָק בֶּר מָרִי); emp. מָרִי.—B. Mets. 39<sup>b</sup>, v. מָרִי.—Bets. 28<sup>b</sup> מָרִי בְּרַחֲמֵי מָרִי; a. several others.

**מָרִי** v. מָרִי.

**מָרִיבָּנָא** name of a jewel in the high priest's breastplate. Targ. Cant. V, 14 (corresp. to שֶׁחָם, Ex. XXVIII, 20).

**מָרִיבָּנָא** f. (b. h.; רִיב) *strife.* Num. R. s. 3 מָרִיבָּנָא מָרִיבָּנָא those who caused strife between him and her. Ib. אֵין מָרִיבָּנָא מָרִיבָּנָא they, too, were men of strife. Pesik. R. s. 20 מָרִיבָּנָא מָרִיבָּנָא you have at all times been in the opposition. Ib. מָרִיבָּנָא מָרִיבָּנָא (corr. acc.) you are of the opposition. Midr. Till. to Ps. CIII מָרִיבָּנָא I entered a contest. B. Mets. 59<sup>a</sup>; a. fr.

**מָרִיבָּנָא** a word in an incantation. Sabb. 67<sup>a</sup>, v. מָרִיבָּנָא.

**מָרִיד** v. מָרִיד.

**מָרִידָא** m. (preced.) *rebellious.* Targ. Prov. XVII, 11 מָרִידָא ed. Will. (ed. Lag. מָרִידָא; h. text מָרִי).

**מָרִידָא** f. (מָרִיד) *rebellion.* Nom. R. s. 18, beg.; Tanh. Kor. I., a. e.

**מָרִידָא** Hull. 59<sup>a</sup> top, v. מָרִידָא, a. מָרִידָא.

**מָרִידָא** v. מָרִידָא.

**מָרִיטָא** m. pl. (Μαρεώτης) *the people of Mareotis*, a district of Lower Egypt with the town of Mareia. Targ. Y. Gen. X, 13 (some ed. מָרִיטָא); Targ. I Chr. I, 11 ed. Rahmer (ed. Lag. מָרִיטָא, read יִי for א; h. text עֲנָמִי).

**מָרִיטָא** Pes. 39<sup>a</sup> Mus., v. מָרִיטָא.

**מָרִיטָא** pr. n. m. (Μαρίων) *Marion*, name of several persons. Y. Succ. II, 53<sup>a</sup> מָרִיטָא מָרִיטָא (comp. מָרִי); Pesik. R. s. 15 מָרִי; Yalk. Hos. 518; a. e.—M. Kat. 11<sup>b</sup> מָרִיטָא מָרִיטָא (Ms. M. מָרִי; v. Rabb. D. S. a. l. note 10) as (improved as) the estate of the house of Bar M. —B. Mets. 84<sup>b</sup> מָרִיטָא מָרִיטָא (ed. מָרִיטָא).—Yalk. Ruth 601, v. מָרִיטָא.

**מָרִיטָא** m. (מָרִיד) *rebel.*—*Pl.* מָרִיטָא. Pesik. Ekchah, p. 122<sup>b</sup>, אֵתְּמָא (v., however, אֵתְּמָא III).

**מָרִיחַ** v. מריח II.

**מָרִיחָא** m. (preced.) a haughty man. Targ. Prov. XXI, 24 (h. text מריח).

**מָרִיחָא** pr. n. m. *Marya* (cmp. מרי). Y. Pes. V, 32<sup>c</sup> bot.; Y. Peah I, 15<sup>c</sup> top מריח; Y. Ter. XI, beg., 47<sup>c</sup> מריח; Y. Ab. Zar. II, 41<sup>c</sup> top מריח (corr. acc.); Y. Bicc. II, 64<sup>d</sup> מריח; Y. Erub. VII, beg. 24<sup>b</sup> כר מ' (corr. acc.).

**מָרִיָּה** (b. h.) pr. n. f. *Miriam*, 1) sister of Moses. Sot. I, 9 (9<sup>b</sup>). Ex. R. s. 1; a. v. fr.—2) name of several persons. Lam. R. to I, 16, v. מריח.—Ib.; Pesik. R. s. 29-30-30 (ed. Fr. p. 140<sup>a</sup>) M., daughter of Nakdimon.—Lam. R. l. c. M., daughter of Nahtom; Yalk. Deut. 938 (of Tanhum).—M. the hair-dresser; M. the children's nurse, v. מריח I, II.—M. a member of the priestly family of Bilgah. Tosef. Succ. IV, 28; Succ. 56<sup>b</sup>; Y. ib. V, end, 55<sup>d</sup>; a. others.—3) *Imma Miriam*. Keth. 87<sup>a</sup>; 88<sup>b</sup>.—[Ruth R. to II, 5, v. מריח.]

**מָרִימוֹת**, Cant. R. to I, 6, read: מריכות, v. מריכה.

**מָרִימָר** pr. n. m. *M'rimar*, name of several Amoraim. Hull. 62<sup>b</sup>. B. Bath. 3<sup>b</sup>. Ab. Zar. 33<sup>b</sup> בעי מיניה מ' (Pes. 30<sup>b</sup> מאמימר). Ib. דריש מ'; a. fr.

**מָרִינוֹס** pr. n. m. (*Mapīvos*) *Marinus*, name of several persons. Tosef. Toh. VII, 7.—B. Bath. 56<sup>a</sup>.—Lam. R. to II, 22. Y. Gitt. IV, 46<sup>a</sup>.

**מָרִיעַ** m. (v. מריע) *weak, ailing*. Targ. Mal. I, 8 דמ' (ed. Lag. מריע) that which is sick; ib. 13.—Pl. מריעין, מריעין. Targ. Y. Ex. XVIII, 20. Targ. Ez. XXXIV, 4 (ed. Lag. מריעין).—R. Hash. 16<sup>a</sup> אקצירי ואמ' . . מצלין we pray now for the sick and the ailing; Ned. 49<sup>b</sup> קצירי קצירי ממש מ' רבן by *ktsire* we mean the really sick, by *m'ri'e* we mean the scholars (in delicate health).

**מָרִיעוֹת** f. (denom. of רע) *friendship, sociability, social gathering*. M. Kat. 22<sup>b</sup>.—[Tosef. Shebi. II, 4, v. מריח II.]

**מָרִיצָה** I f. (רצץ) *a tool for crushing bones, stones &c.* Shek. VIII, 2 דמ' ודמ' ודמ' . . . חוץ מ' Ms. M. (ed. דמ' ודמ' ודמ' v. Rabb. D. S. a. l. note; Ms. M. דמ' ודמ' v. ed. omits our w.) except the basket (for gathering disinterred bones for burial), the shovel, and the crusher, and things specially designated for burial purposes. Y. ib. 51<sup>a</sup> bot. דמ' (v. Rabb. D. S. to Bab. ed., p. 68<sup>a</sup>; Bab. ed. add לבית הקברות) he who calls the tool *m'ritsah* (instead of צפרין) does so, because it makes the stones run (fr. רוצץ, i. e. makes them portable).

**מָרִיצָה** II, v. מריצה I.

**מָרִיק** v. מריק.

**מָרִיקָה** v. מריקה.

**מָרִיקָה** f. (מריק) *scouring, washing*. Sifra Tsav, Par. 3, ch. VII מריקה חכום מ' the *m'rikah* (Lev. VI, 21) means like washing a cup, contrad. to שטיפה (rinsing);

Zeb. XI, 7. Tosef. ib. X, 14 מריקתן their being washed; a. fr.

**מָרִירָא** I, **מָרִירָא** m., **מָרִירָא** f. (מרי) *bitter; embittered, grieving*. Targ. I Sam. XXII, 2. Targ. O. Gen. XXVII, 34 מ' ed. Berl. (ed. מ'). Y. מריקתא. Targ. II Esth. IV, 1; a. fr.—[Targ. Prov. XVII, 11 גברא מ' (ed. Wil. מריקתא; h. text מרי).]—Ber. 56<sup>a</sup> חסא מ' thy business will be bitter (thy goods disliked) like lettuce (v. חסא I). Sabb. 127<sup>b</sup> bot. B. Mets. 113<sup>b</sup>; a. fr.—B. Bath. 20<sup>a</sup> bot. במריקתא bitter (salt) is meant.—Pl. מריקתא, מריקתא, מריקתא. Targ. Ex. XV, 23. Targ. Num. V, 18, sq. Targ. I Kings II, 8 (ed. Lag. מריקתא, corr. acc.).—[Targ. Y. Num. V, 24 מריקתא, read: ריקתא . . .]—Lam. R. to III, 40, v. מריקתא.

**מָרִירָא** II, m., **מָרִירָא** f. (preced.) *bitterness, bitter disposition, grief*. Targ. I Sam. XV, 32 מריקתא (Regia מריקתא) the bitterness of death. Targ. Ez. III, 14. Targ. Is. XXXVIII, 17; a. fr.—V. מריקתא.

**מָרִירָה** f. (b. h.; preced. wds.) [b. h. *bile*] *bitterness*, trnsf. 1) *sin*. Ex. R. s. 43 (ref. to ריחל, Ex. XXXII, 11) מריקתא חסי מריקתא thou the bitterness of Israel (pardon their sins) and heal them.—Pl. מריקתא. מריקתא מי שחלו one to sweeten our bitternesses (to pray for us). Lev. R. s. 12 (ref. to Deut. XXXII, 32) מריקתא מי שחלו it is they (the grapes) that brought sins &c.—2) (v. next w.; cmp. מריקתא II) *curse*. Midr. Till. to Ps. XC, 9 (expl. מריקתא; cmp. מריקתא a. מריקתא) that means 'curse'.

**מָרִירָה** ch. same, 1) *bitterness*. Targ. Prov. XIV, 10. Targ. Ps. LXXV, 9 ed. Lag. (oth. ed. מריקתא). Targ. Esth. IV, 1.—2) *curse*. Targ. O. Num. V, 24; 27 (Ms. I, III מריקתא; ed. Berl. a. Y. מריקתא; h. text מריקתא; v. preced.

**מָרִירָה** v. מרירה.

**מָרִירָה**, Tanh. M'tsora 1 דמ' v. מרירה I.

**מָרִירָה** v. מרירה.

**מָרִירָה** m. (b. h.; v. preced. arts.) [*poisonous*], מ' קטב (Keteb) *M'riri*, name of a demon. Num. R. s. 12; Lam. R. to I, 3; Tanh. Naso 23; Midr. Till. to Ps. XCI, 6; Yalk. Ps. 842. Pes. 111<sup>b</sup>. Ber. 5<sup>a</sup> (quot. fr. Deut. XXXII, 24).

**מָרִירָה** v. מרירה I.

**מָרִירָה** f. (מרי) 1) *bitter*, v. מרירה I.—2) also מריקתא, מריקתא = h. מריקתא, *gall, bile*. Targ. Y. Ex. XXXIII, 25 מ' מריקתא = h. מריקתא, *gall*, v. מריקה I; a. e.—Keth. 50<sup>a</sup> מריקתא מ' the gall of a white *dayah* (v. מריקה). Pes. 39<sup>a</sup>, v. מריקתא. [Ib. מריקתא, v. מריקתא, אמריקתא, במריקתא.]

**מָרִישָׁא** m. (contr. of מריש, v. מריש; cmp. Targ. of מריש, Job XVII, 11: לוהי) *joist, beam* (cmp. מריקתא). Gitt. V, 5 דמ' an illegally taken joist which was placed in a group of buildings. B. Kam. 66<sup>b</sup> (ref. to Gitt. I. c.) דמ' here is the case of the *maresk* (where the stolen object changed its name), before it was placed it was named מריש, and now it is מריש (ceiling); a. fr.—Pl. מריש.



Ib. 67<sup>a</sup>, v. עֹבֵב. Y. B. Bath. I, beg. 12<sup>d</sup> מְרִישָׁא דִּיפְרָח ע"י מְרִישָׁא it means (a protection) by means of its timber (roofing).

**מְרִישָׁא** ch. same; (collect.) *timber*. Targ. Hab. II, 11. Targ. I Kings VI, 36; a. e.

**מְרִיתָ (מֶרֶת)** m. (denom. of מֶרֶת) *first flow of trodden grapes, sweet wine*. Targ. Is. XLIX, 26 (h. text עֲסִיס); a. e.

**מֶרֶךְ**, v. מֶרֶךְ.

**מֶרֶךְ** (denom. of מֶרֶךְ; רֶכֶךְ) *to be soft; to soften*. Nithpa. מֶרֶךְ נִתְּמַר *to be softened; liquefied* (of the brain or the spinal column). Hull. 45<sup>b</sup>, v. הַמֶּרֶכֶה.

**מֶרֶךְ** ch. same. Itphe. מֶרֶךְ אֶתְמַרֵּךְ (emp. מֶרֶךְ) *to be faint, become unsteady*. Targ. O. Deut. XIX, 5 ed. Berl., v. מֶרֶג.

**מֶרֶכֶב** m. (b. h.; רֶכֶב) *riding seat, saddle, handle of the saddle*, esp. מֶרֶכֶב (טִימָא) *that degree of uncleanness which arises from an unclean man's riding* (Lev. XV, 9); *unclean saddle*. Tosef. Kel. B. Bath. II, 7; Erub. 27<sup>a</sup> הָאֵיכָה מֶרֶכֶב טִימָא מִשּׁוֹב וְהַרְפּוּס טִימָא מֶרֶכֶב (on which an unclean man sat) is unclean as a seat, and its handle is unclean as a riding implement. Kel. I, 3. Zab. V, 8; a. fr.

**מֶרֶכֶב מֶרֶךְ** ch. same. Targ. Lev. XV, 9; a. e.

**מֶרֶכֶבָה** f. (b. h.; preced.) *chariot*. Esth. R. to I, 2 (ref. to II Chr. IX, 17) [read:] שְׂדֵייה עֲשִׂי כְּמֶרֶכֶבָהּ שֶׁל מִי שְׂדֵייה עֲשִׂי כְּמֶרֶכֶבָהּ שֶׁל מִי it was made like the chariot of him who spoke and the world existed. Num. R. s. 12 וּמֶרֶכֶבָהּ Igrath.. and her chariot; a. e.—Esp. *the divine chariot of the vision of Ezekiel* (Ez. I); *מעֲשֵׂה מֶרֶכֶב*, or *the mystic speculations on the divine chariot, esoterics*. Gen. R. s. 82 וְהָאֵבִירָה הֵן הֵן הַמֶּרֶכֶבָהּ the patriarchs are the divine chariot. Hag. II, 1. Ib. 13<sup>a</sup> אֲנִימָךְ בְּמַעֲשֵׂה הַמֶּרֶכֶבָהּ I shall instruct thee in the secret of the vision of Ezekiel. Ib. עַד דִּיכִן מַעֲשֵׂה הַמֶּרֶכֶבָהּ up to which verse (in Ez. I) do the speculations on 'the Chariot' go (the communication of which is subject to certain restrictions)?—Tosef. Meg. IV (III), 28. Cant. R. to I, 4 (ref. to חֲדָרֵי ib.) מֶרֶכֶבָהּ לֵהֵם חֲדָרֵי מֶרֶכֶבָהּ how should Ezekiel be able to reveal to them the inwardness of the Chariot? Ib. 10 וְכִי בַסֵּדֶר מֶרֶכֶבָהּ hast thou perhaps been studying the secrets of the Chariot?; Lev. R. s. 16 בַּסֵּדֶר מֶרֶכֶבָהּ (corr. acc.); a. fr.—Pl. מֶרֶכֶבָהּ. Pesik. Bahod., p. 107<sup>b</sup>; Pesik. R. s. 21; a. fr.

**מֶרֶכֶבָהּ** m. (preced. wds.) *chariot-driver*. Targ. I Kings XXII, 34.

**מֶרֶכֶבָהּ** ch.=h. מֶרֶכֶבָהּ יְקָרָה *the divine Chariot*. Targ. I Kings VII, 33; a. e.

**מֶרֶכֶבָהּ**, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ**, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ (מֶרֶכֶבָהּ)** m. (emp. מֶרֶכֶבָהּ) *markof*, name of a musical instrument made stationary. Kel. XV, 6 שְׂדֵייה מֶרֶכֶבָהּ the m. (used in the Temple) is not susceptible of un-

cleanness. Ib. XVI, 7 מֶרֶכֶבָהּ שֶׁל זֶרַח the m. used for the accompaniment of songs; Tosef. ib. B. Mets. V, 10.

**מֶרֶכֶבָהּ**, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ** m. =מֶרֶכֶבָהּ. Y. Sabb. X, 12<sup>c</sup>. Y. Shek. V, 49<sup>a</sup>; a. e.—Pl. מֶרֶכֶבָהּ. Shek. V, 3 Y. ed.; a. e.

**מֶרֶכֶבָהּ**, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ**, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ** f. (b. h.; רֶכֶה) *fraud, guile*. Num. R. s. 20. Koh. R. to I, 16 הַלֵּב עֲרִישָׁה מֶרֶכֶבָהּ the heart plans fraud; a. fr.

**מֶרֶכֶבָהּ** m. (v. Löw Pfl., p. 252) *Origanum Marjorana, marjoram*, an aromatic plant. Gitt. 69<sup>b</sup> top גִּיטָא דְּמֶרֶכֶבָהּ Ar. ed. Koh. (other ed. Ar. דִּין . . .; Talm. ed. דִּין . . .) a piece of the stem of marjoram.

**מֶרֶכֶבָהּ**, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ** f. (מֶרֶכֶבָהּ, v. מֶרֶכֶבָהּ) *a wound from stepping on a pointed stone*. Koh. R. to VI, 11 אוֹ חֲדָה מֶרֶכֶבָהּ (חֲדָה, v. מֶרֶכֶבָהּ).

**מֶרֶכֶבָהּ**, v. next w.

**מֶרֶכֶבָהּ**, a corruption, prob. to be read: מֶרֶכֶבָהּ f. (רֶכֶה) *trance, catalepsy*. Gen. R. s. 17 (and thence copied in s. 44; Yalk. Gen. 23 מֶרֶכֶבָהּ; Yalk. Sam. 139 מֶרֶכֶבָהּ).

**מֶרֶכֶבָהּ**, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ** m. (marmor, μάρμαρος) *marble*, in gen. *polished stone*. Targ. Y. Deut. IX, 9, sq.; a. e.—Pl. מֶרֶכֶבָהּ. Ib. V, 19. Targ. Esth. I, 6. Targ. I Chr. XXIX, 2. Targ. Lam. III, 9.—V. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ** m., מֶרֶכֶבָהּ f. (רֶכֶה) *uplifted, high*. Targ. O. Ex. VI, 6 (ed. Vien. מֶרֶכֶבָהּ; Y. מֶרֶכֶבָהּ). Targ. Y. I Ex. XIV, 8; a. fr.

**מֶרֶכֶבָהּ** m. (b. h.; רֶכֶה) *that which is trodden upon*. Tanh. ed. Bub., B'resh. 23; Yalk. Dan. 1066 מֶרֶכֶבָהּ הֵם מֶרֶכֶבָהּ מֶרֶכֶבָהּ how long will they be trodden upon by the nations? Gen. R. s. 21 לִפְנֵי מֶלָךְ וְכִי מֶרֶכֶבָהּ trodden upon by the angel of death.

**מֶרֶכֶבָהּ** f. (מֶרֶכֶבָהּ) *casing, ouch*.—Pl. מֶרֶכֶבָהּ. Targ. Ex. XXVIII, 13, sq. (h. text מֶרֶכֶבָהּ); a. e.—V. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ**, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ**, Y. B. Bath. X, 17<sup>c</sup> some ed., read: מֶרֶכֶבָהּ, v. מֶרֶכֶבָהּ.

**מֶרֶכֶבָהּ** m. (v. מֶרֶכֶבָהּ) *white marble*. Succ. 51<sup>b</sup> שִׁישׁ יָהֵל yellow, black and white marble; B. Bath. 4<sup>a</sup>; Yalk. Deut. 913.—Pl. מֶרֶכֶבָהּ (marmor) *marble or cemented pavement*. Targ. Esth. I, 6.—Y. Ter. VIII, 45<sup>d</sup> bot. יִרְבִּי מֶרֶכֶבָהּ בֵּיתָא אֹהֵל מֶרֶכֶבָהּ sat in a house the pavement (of which) was worn out.

**מֶרֶכֶבָהּ** (b. h.) pr. n. m. *Meres*, one of the attendants of King Ahasver. Esth. R. to I, 14, v. next w.

**מָרַס** *Pi*, מִירָס (denom. of מָרַס fr. רָס) *to crush; to rub; to stir*. Esth. R. to I, 14 (play on מָרַס ib.) שִׁדְרָה מְרָסָה שִׁדְרָה מְרָסָה he prepared the hash of birds; ib. (play on מְרָסָה, ib.) שִׁדְרָה מְרָסָה he stirred the flour (making dough). Ib. מְרָסָה מִי מִי לִפְנֵיךָ אֶת הַדָּם (not הַדָּם, v. infra) who will stir before thee the blood (of the sacrifices)?; ... הַסִּלְחָנוֹ ... מִי מִי who will stir the flour (for the meal offerings)? Ib. (play on מְרָסָה מְרָסָה, ib.) מְרָסָה אֲנִי מְרָסָה אֲנִי I will crush, chop and dissolve their lives &c.; Meg. 12<sup>b</sup> כָּלֹם מִירָסוֹ לִפְנֵיךָ בָּרָם לִפְנֵיךָ did they ever stir the blood (of sacrifices) before thee? בְּמִנְחוֹתָם for the meal offerings &c.; Yalk. Esth. 1051 מְרָסוֹ Yoma IV, 3; V, 3; a. fr. —Shebi. II, 10 מְרָסוֹ בְּאֹרֶזְךָ you may, in the Sabbatical year, stir (mix) the ground of a rice field with water (so as to make it dough-like).

**מָרַס** ch. same. Targ. Esth. I, 14. —Gitt. 69<sup>a</sup> וְכִי מְרָסוֹ וְכִי מְרָסוֹ and let him rub it (the garlic) with oil. —Part. pass. מְרָסָה. Targ. O. Lev. XXI, 20 (h. text מְרָסָה, v. מְרָסָה). Ib. XXII, 24 (h. text מְרָסָה).

**מָרַסָנָא** (b. h.) pr. n. m. *Mars'na*, one of the attendants of King Ahasver. Esth. R. to I, 14; a. e., v. מְרָסָנָא.

**מָרַע** *m*, מִרָע (רָעַע) *shaking, weakening*. Y. B. Mets. I, end, 8<sup>a</sup> כִּתּוּב מִי כִּתּוּב מִי because this would injure the privilege of the purchaser.

**מָרַע** I (denom. of next w.) 1) *to become or be weak, fall sick*. Targ. Is. XIV, 10. Ib. XXIII, 4 (h. text לְחַדֵּשׁ). Targ. Ps. XLI, 9 (h. text שָׁכַב, v. next w.); a. e. —2) *to be shaken, quake*. Targ. Mic. IV, 10.

*af. מָרַע to make sick, afflict*. Targ. O. Deut. XXIX, 21. Targ. Y. II Gen. III, 15.

*Pa. מָרַע same*. Targ. Jer. XIV, 17; Targ. Nah. III, 19 (not מְרָעָה) *grievous* (h. text נִחְלָה). —Part. pass. מְרָעָה *suffering, unwell*. Targ. Jer. XIV, 18. Targ. I Sam. XIX, 14 ed. Lag. (oth. ed. מְרָעָה, v. next w.). Targ. I Kings XIV, 5 ed. Lag. (oth. ed. מְרָעָה); a. e.

*Ithpa. מָרַע, Ithpe. מָרַע* 1) *to fall sick*. Targ. I Kings XIV, 1 (ed. Lag. מְרָעָה). Ib. XXII, 34 ed. Lag. (oth. ed. מְרָעָה). Targ. II Sam. XIII, 2; a. e. —Koh. R. to X, 16 (ref. to שָׁכַב, I Kings III, 19) מְרָעָה עָלָיו (not רָעָה...) she fell sick (fainted and fell) upon him (cmp. Targ. to Ps. XLI, 9); a. e. —2) *to feign sickness*. Targ. II Sam. XIII, 5, sq. —3) *to be shaken, quake*. Targ. Jer. LI, 29.

**מָרַע** II, מְרָעָה *m*, (denom. of מְרָעָה) *sick, suffering*. Targ. Y. Gen. XVIII, 1 וְכִי מְרָעָה מִי (not מְרָעָה) suffering from the wound &c.; Targ. Y. I Deut. XXXIV, 6 וְכִי מְרָעָה מִי (שָׁכַב מִי); Targ. O. Gen. XLVIII, 1 מְרָעָה ed. Berl. (oth. ed. a. Y. מְרָעָה); a. fr. —Esp. (in Talm. also in Hebr. dict.) מְרָעָה *dangerously ill, expected to die*. Targ. I Sam. XIX, 14 (v. preced.). —B. Bath. IX, 6 וְכִי מְרָעָה מִי שָׁכַב מִי as a sick man assigns all of his property to a stranger (as an unqualified donation, v. מְרָעָה). Ib. מְרָעָה בִּהּ שָׁכַב מִי if it was not stated in the document that he was sick; מְרָעָה שָׁכַב מִי

he (the donor) says that he was sick (at the time), opp. בְּרִיא. Ib. 152<sup>a</sup>, a. fr. —*Pl. מְרָעָה, מְרָעָה*. Targ. Y. I Deut. I, c. Targ. Ps. CXXVI, 1 וְכִי מִי לִי like the sick when recovering (h. text כְּחֹלִים, v. חֹלִים I). Targ. Ez. XXXIV, 4; a. e.; v. מְרָעָה. —*Fem. מְרָעָה, מְרָעָה*. Targ. Ps. LXIX, 21 וְכִי מְרָעָה ed. Lag. (Var. מְרָעָה, cler. error; ed. Wil. וְכִי מְרָעָה). Targ. Cant. II, 5. Ib. V, 8. Targ. Koh. V, 12; 15; a. e. —*Pl. מְרָעָה, מְרָעָה*. Targ. Y. Gen. XXX, 36 (some ed. מְרָעָה).

**מָרַע** III, מְרָעָה *c*, (preced.) *evil, sickness, affliction*. Targ. I Kings VIII, 37. Targ. Koh. VI, 2; a. fr. —B. Bath. 153<sup>a</sup> (in a formula of a deed of donation) וְכִי מְרָעָה וְכִי מְרָעָה in consequence of (this) his sickness he departed &c. —*Pl. מְרָעָה, מְרָעָה*. Targ. O. Ex. XXIII, 25. Targ. Ps. CXVI, 3 מְרָעָה Ms. (ed. מְרָעָה); a. fr.

**מָרַע**, *v. מְרָעָה* I.

**מָרַעָה** *m*, (b. h.; רָעָה I) *pasture*. Pesik. R. s. 16; Yalk. Kings 176 (expl. רָעָה, I Kings V, 3) מְרָעָה מִן הָרֶמֶשׁ directly from the pasture ground. Num. R. s. 10 הָרֶמֶשׁ כל הָרֶמֶשׁ the whole flock; a. e.

**מָרַעָה** *f*, מְרָעָה III. Targ. Ps. LXXXVII, 11 מְרָעָה (ed. Wil. מְרָעָה; Ms. מְרָעָה). Ib. XXXV, 13; v. מְרָעָה I.

**מָרַעָה** I, מְרָעָה *m*, ch. = h. מְרָעָה. Targ. Y. I Gen. XIII, 7. Targ. II Esth. IV, 1. —*Pl. מְרָעָה, מְרָעָה*. Tem. 18<sup>a</sup> וְכִי מְרָעָה אֲפִי even if you have to take them away from their pastures, v. מְרָעָה. —[Targ. Y. Deut. XXXIII, 24, v. רָעָה II.]

**מָרַעָה** II *m*, (v. רָעָה II) *dung*. Targ. Y. II Lev. XVI, 27 מְרָעָה.

**מָרַעָה**, *v. מְרָעָה*.

**מָרַעָה** I *f*, (b. h.; רָעָה I) *pasture-ground, pasture*. Pesik. R. s. 26, end וְכִי מְרָעָה וְכִי מְרָעָה and she (Zion) has become a pasture-ground for the beasts of the field. B. Mets. 86<sup>b</sup> (fusion of Hebr. a. Chald.) וְכִי מְרָעָה וְכִי מְרָעָה (v. Rabb. D. S. a. l. note 60) they bring from his pasture an ox that has not been forced (used for labor) &c.; Yalk. Kings 176 (not מְרָעָה); a. e. —Trnsf. *feeding one's eye, satisfaction*. Cant. R. to IV, 5 (ref. to דְּרִיעִים, ib.) וְכִי מְרָעָה where did the Israelites have their satisfaction on Egypt?

**מָרַעָה** II, מְרָעָה *I f*, מְרָעָה, *evil* &c. Targ. Ps. CXXIV, 4 (h. text נִחְלָה); a. e., v. מְרָעָה.

**מָרַעָה** II *f*, ch. = h. מְרָעָה. Targ. I Chr. IV, 39, sq.

**מָרַעָה**, *v. מְרָעָה* II.

**מָרַעָה**, מְרָעָה *m*, (רָעָה) *long pouch thrown over an animal's back, haversack*. Lev. R. s. 25; Koh. R. to II, 20.

**מָרַעָה**, מְרָעָה *pr. n. pl., v. מְרָעָה* II.

**מִרְפָּא** m. (b. h.; רָפָא) *healing, recovery*. Keth. 103<sup>a</sup> מ' לשון חכמים (v. Prov. XII, 18) the tongue of the wise teaches medicine (indirectly, ref. to Pes. II, 7).—Esp. 'your health', a wish uttered to one sneezing. Tosef. Sabb. VII (VIII), 5 הרי זה וכו' (האמר מ' הררי זה וכו') to say *marpê* is a superstitious practice (v. אמורי). Ib. לא אמר מ' מפני וכו' (אמורי). Ib. לא אמר מ' (at college), because it is an interruption of study; Ber. 53<sup>a</sup>.

**מִרְפָּא** m. (preced.) *surgeon, operator*. Mekh. Mishp., N'zik., s. 4 שהמיה מ' a surgeon who caused the death of his patient (through negligence), v. עָרַם II.

**מִרְפִּיּוֹתָא** f. pl. name of certain *fruits* (prob. so named from their loosening effect on the bowels, v. רָפָא), perh. a certain kind of *apples*. Y. Maasr. I, 48<sup>d</sup> bot.

**מִרְפִּים**, v. מְרַפֵּים.

**מִרְפִּיקָא, מִרְפִּיקָא**, v. מְרַפֵּיקָא.

**מִרְפָּס** m. (b. h. מִרְפַּס; רָפַס) *that which is trodden*. Pirké d'R. El. ch. XLVII רגלם מִרְפָּס רגלם ... כי אם מִרְפָּס רגלם ... that no Israelite shall drink the wine of idolaters, but only wine trodden with their own feet (allud. to Ez. XXXIV, 19).

**מִרְפֶּסֶת** f. (preced.) *a gallery or balcony* to which doors of the upper compartments open, and from which steps lead down to the court. Erub. VIII, 3 אנשי מ' tenants that have a common gallery; ib. 83<sup>b</sup>, sq. בני מ' קט"ד מאי מ' בני מ' at first it was thought *marpeseth* (in Mishn. l. c.) meant the dwellers of the upper story, and they are so called, because they go up to their rooms by the way of the gallery; ib. איתן הדורים במ' those who have rooms on the gallery itself. Tosef. ib. IX (VI); 19; a. fr.

**מִרְפֶּק** m. (רָפַק; cmp. Arab. marfik) *elbow*. Sabb. X, 3 (92<sup>a</sup>). Arakh. V, 1 עד מִרְפֶּקוֹ up to his elbow (Tosef. ib. III, 2 והאציל). Ohol. I, 8 שנים במ' two joints are in the elbow. Gen. R. s. 44 אוחזין אותו במִרְפֶּקוֹ וכו' held him by his elbow that he might not fall; ib. s. 65; Yalk. Gen. 115; Yalk. Is. 313.

**מִרְפֶּקָא** ch. same; pl. constr. מִרְפֶּקִי same. Targ. Ez. XIII, 18; (Tosaf. to Men. 37<sup>a</sup> quotes מִרְפֶּקִי, R. S. to Ohol. I, 8 מִרְפֶּקִי; v. מְרַפֵּקִי).

**מִרְקָא** (b. h.; sec. r. of מִרְקָא) *to quicken*. Nif. מִרְקָא *to be made rapid, to flow rapidly* in a gutter. Tosef. Par. IX (VIII), 8 המים הנמשכין והנִמְרָקִין ed. Zuck. (Var. והנִמְרָקִין; v. נָמַר; R. S. to Par. IX, 5 והנִמְרָקִין) water running slowly in a channel or rapidly in a gutter. Num. R. s. 9 (play on מִרְקָא, Mic. II, 10) לואת מִמָּר וכו' Sabb. 105<sup>a</sup> (play on מִרְקָא, I Kings II, 8), v. נִמְרָקִין.

**מִרְצוּמִי** f. (רָצַם) *contusion*. Koh. R. to VI, 11 (a gloss to מִרְצוּמִי) ויש אומרים מ' some read *martsumi*.

**מִרְצוּיָא** m., only in pl. מִרְצוּיָא, מִרְצוּיָא *packing bags, leather bags*, esp. adapted for ship-loads. Kel.

XX, 1 (ed. Dehr. מִרְצוּיָא). B. Bath. V, 1. Y. Sabb. X, end, 12<sup>d</sup>, v. מִרְקָא; a. fr.—[Cmp. μάρσιπος, marsupium, prob. of Semitic origin.]

**מִרְצִיָּה**, v. מִרְצִיָּה.

**מִרְצֵעַ** m. (b. h.; רָצַע) *awl, borer*. Kidd. 21<sup>b</sup> להביא מ' the awl 'the awl' (Deut. XV, 17), this includes the largest awl (borer); Sifré Deut. 122; a. fr.—Pl. מִרְצִיעִין. Kidd. l. c.

**מִרְצֵעָא** ch. 1) same. Targ. O. Ex. XXI, 6; a. e.—Y. Maas. Sh. V, 56<sup>b</sup> sq. מִרְצֵעָא ודקרבא וכו' the awl (penetrating acumen) of Akiba ... has been here.—2) (cmp. רָצִיעָא) *strap*.—Pl. מִרְצִיעִיה, contr. מִרְצִיעִיה. Y. Sot. I, 16<sup>d</sup> bot. [read:] לא הוּרִין מִיִּתְרִין ספסליה וכו' ומלקין ליה ומרצִיעִין וכו' should we not have brought in benches and straps and smitten him and reconciled him to his wife?

**מִרְצֵף**, v. מְרַצֵּף.

**מִרְקָא** (b. h.; sec. r. of מִרְקָא; cmp. מִרְקָא, Targ. II Chr. IV, 16) *to brighten, cleanse (metal); to scour, scald*. Sifra Tsav, Par. 3, ch. VI; Zeb. XI, 6 מִרְקָא ושוטפו וכו' he must scour and rinse it &c.; Tosef. ib. X, 13 מִרְקָא (not מִרְקָא); a. fr.

Nif. מִרְקָא *to be cleansed, purged*. Ab. d'R. N. ch. I, beg. בשביל שִׁמְרָקָא מכל וכו' that he might be cleansed of all the food and drink in his bowels.—[Tosef. B. Bath. XI, 9 נִמְרָק, read: נִמְרָק].

Pi. מִרְקָא 1) *to polish up*. Koh. R. beg. סרחא וּמִרְקָא he chiselled the stone and polished it, v. מִרְקָא. Sabb. 33<sup>a</sup> (ref. to תמרוק, Prov. XX, 30) וכו' מִמְרָקָא עצמי וכו' he who polishes himself (makes toilet, prepares himself) for a sinful act; (Rashi: who makes himself free from all other thoughts, devoting himself entirely to sin, v. infra).—2) (cmp. מִרְקָא *to finish*. Tosef. Hull. I, 2 וכו' הגוי וכו' and a gentile finished the slaughtering (by cutting farther than the ritual requires); (Hull. 121<sup>b</sup> גמר); Yoma III, 4 וכו' מ' אה ההפשת 2 Tam. IV, 2 וכו' מ' he finishes the flaying. Mikv. X, 1 וכו' מִרְקָא ולא מִרְקָא he inserted the handles properly but did not finish them off (by fastening &c.). Ohol. XIII, 3 וכו' מִרְקָא ולא הגיפה he fitted the door in, but did not finish it off (so that it fitted accurately). Y. R. Hash. I, end, 57<sup>c</sup>, a. e. מִרְקָא ... מִכִּין שוחרחיל inas-much as he commenced the act, we say to him, finish it; a. fr.—3) *to cleanse from sin by suffering, to remove sin, effect forgiveness*. Ber. 5<sup>a</sup> יסורי שִׁמְרָקִין כל וכו' sufferings which cleanse the entire body of man; ib. מִמְרָקִין wash away all sins of man; Yalk. Ex. 339; Yalk. Deut. 850. Yoma 86<sup>a</sup> מִמְרָקָא מיתה death finishes the atonement (v. supra); Y. Snh. X, 27<sup>c</sup> bot. מיתה מִמְרָקָא death removes the last third of sins; a. fr.—Y. Keth. VI, beg. 30<sup>c</sup> (in mixed dict.) פורנה ולא מִמְרָקָא לה פורנה and does not pay off the entire dowry.—Sabb. 33<sup>a</sup>, v. supra.

Hof. מִרְקָא *to be washed off, cleansed*. Snh. 92<sup>a</sup> וכו' סידו מִרְקָא Hof. Ar. s. v. מִרְקָא 3, ed. Koh., v. מִרְקָא Hof.

**מִרְקָא, מִרְקָא** ch. same, *to polish; to cleanse*. Targ. Is. XXI, 5 (ed. Wil. מִרְקָא). Targ. Y. II Lev. XXVI, 43.—[Y. Bets. I, 60<sup>d</sup> מִרְקָא קוֹרְטוֹן שוהק מר; שוהק הוא מר קוֹרְטוֹן שוהק, v. R. N. to Alf. Bets. I, 7; v. קוֹרְטוֹן.]

Pa. מִרְקָא same, *to cleanse, clear, finish*. B. Mets. 15<sup>a</sup>



ly. Esth. R. to III, 9 (ref. to Is. XXXIII, 7) בוכים.. וכל צבא. —2) *sin*. Cant. R. to V, 5 (play on מָרַר, ib.) עבר על מָרַר he passed over (pardoned) my sin.—*Pl.* מָרַרִים. Ib. מ' רגור כורש. —when Cyrus decreed and said &c. Ib. מ' troubles,—when I said of the calf, these are thy gods &c.

**מָרַר, מָרַרָה** ch. same, 1) *trouble*. Snh. 19<sup>a</sup> אגב מָרַר in his trouble (excitement of mourning).—במ' *bitterly*. Targ. Esth. VI, 1; a. fr.—2) *curse*. Targ. O. Num. V, 24; 27, v. מָרַרֵהוּ.—3) *bitter herb*.—*Pl.* מָרַרִין. Targ. O. Ex. XII, 8; a. e.; v. מָרְרָה.

**מָרַרִיתָה** f. ch., *pl.* מָרַרִיתָה = h. מָרַר, a bitter herb, prob. *succory*. Succ. 13<sup>a</sup> חני מ' ראגמא וכו' that succory of the marsh. Ib. סחמא שמירדיוכו' the name of that plant is plain *m'raritha*, and the reason why they name it 'm. of the marsh' is, because it is frequent in marshes. Pes. 39<sup>a</sup> (expl. מָרַרִיתָה Ms. M. (ed. only מָרַרִיתָה, read מָרַרִיתָה). Ib. חור מורר אמררתא ed. (corr. acc., as in Tosaf. to Succ. l. c.; Ms. M. 2 אמררתא דברא) took pains to get *m'raritha* (of the field). Hull. 59<sup>a</sup> עיקרא דמרירתא ed. (read as Tosaf. to Succ. l. c. דמרירתא; Ar. דמרירתא) the root of &c.

מָרַרִיתָה, v. מָרַרִיתָה.

מָרַרִיתָה, v. מָרַרִיתָה.

מָרַשָׁא, מָרַשָׁא, v. מָרַשָׁא.

**מָרַשָׁתָה** f. pl. (Syr. מרשחא, P. Sm. 401; מרשחא Y. B. Bath. II, 13<sup>b</sup> bot. [read:] מרשחא mortars. Y. B. Bath. II, 13<sup>b</sup> bot. [read:] מרשחא (v. Mus. in Ar. s. v.; ed. מרשחא, read: נחח...) to remove those mortars from the walls &c. [Comment. saw-mill (v. מָרַשָׁתָה) — which corresponds neither to form nor to context.]

מָרַשָׁתָה, v. מָרַשָׁתָה.

מָרַתָה, v. מָרַתָה.

מָרַתָה, מָרַתָה, v. מָרַתָה.

מָרַתָה, Ex. R. s. 51 מ' שמואל בר מ' מָרַתָה, read: מָרַתָה or מָרַתָה.

**מָרַתָה** m. 1) (רחק) [knuckles,] fist. Targ. Y. Ex. XXI, 18.—2) a blow with the fist. Y. M. Kat. III, 83<sup>b</sup> (ed. Krot. מָרַתָה; Y. Snh. VII, 25<sup>b</sup> top.—3) *knocker* at the door. Ib. d top [read:] במרחוקה whoever entered (the bath-house) struck him with the knocker, v. מָרַתָה ch.—V. מָרַתָה.

**מָרַתָה** f. (רחח) *frying pan*. Targ. Y. Lev. II, 7; VII, 9 (h. text מרחשת).

מָרַתָה, v. מָרַתָה.

מָרַתָה, v. מָרַתָה.

**מָרַתָה** m. (Pers. *murtakh*, older form of *murdah*, v. מָרַתָה *litharge*, dross formed during the purification

of silver from the lead with which it is combined. Gitt. 69<sup>b</sup>. Ib. 86<sup>a</sup>.

**מָרַתָה** m. (רחח) *store-room, cellar* where vessels are stored in rows and layers. Pes. I, 1 שתי שורות על פני כל שתי שורות על פני כל the two rows of piled vessels in front of the cellar. Snh. 108<sup>a</sup> מ' של דומין a store-room for vinegar. Lev. R. s. 24, end; a. fr.

**מָרַתָה** ch. same.—*Pl.* מָרַתָה, מָרַתָה, מָרַתָה, Targ. I Chr. XXVII, 27 (h. text מָרַתָה).

**מָרַתָה** m. = מָרַתָה, *blow*. Gen. R. s. 51 (expl. 'from the Lord', Gen. XIX, 24) מ' מן גבר as (we say), 'a blow from a strong man'; Yalk. ib. 85.

מָרַשָׁ, v. מָרַשָׁ.

מָרַשָׁ, v. מָרַשָׁ.

**מָרַשָׁ** m (b. h.; נָשָׂא) 1) *carrying*. Kel. I, 1 מ' ששור מ' ששור the touch of which has the same effect as the carrying of it; a. fr.—2) *carrying and giving, business, dealings; worldly affairs; intercourse*. Sabb. 120<sup>a</sup> מ' במ' worldly affairs, opp. בדברי חורה. Kidd. 35<sup>a</sup> מ' רבר מ' a man (has the protection of the law) because he is engaged in business. Yoma 86<sup>a</sup> מ' ומתנו וכ' his dealings with men; a. fr.—Kidd. 30<sup>b</sup> כל מ' ומתנו וכ' he (the tempter) will always be busy with thee.—3) *burden*. Tanh. B'midb. 2, v. עשרה 44—Transf. *burden of prophecy*. Gen. R. s. 44 עשרה 44 prophecy goes by ten names: 'vision'... 'burden' &c.; ib. 3 במשמעו וכ' the Rabbis say, the severest of all is *massa*, as its name indicates (burden) &c.; Cant. R. to III, 4; a. e.—*Pl.* מָרַשָׁא. Gitt. 71<sup>a</sup> ומחנות מ' business transactions.

מָרַשָׁ, v. מָרַשָׁ.

מָרַשָׁ, Pes. 111<sup>b</sup> מ' כרו מ' מָרַשָׁא, v. מָרַשָׁא.

מָרַשָׁ, v. מָרַשָׁ.

**מָרַשָׁתָה** m. (מָרַשָׁ) *stretching*. B. Bath. 73<sup>b</sup> מ' רצאריה (מ' מָרַשָׁתָה) the length of its neck when stretched was &c.

**מָרַשָׁתָה** f. (b. h.; שָׁאָל) *request, prayer*.—*Pl.* מָרַשָׁתָה. Num. R. s. 11 יחנך במָרַשָׁתָה 'be gracious unto thee' (Num. VI, 25) by granting thy prayers (beyond deserts); Sifre Num. 41; Yalk. ibid. 710.

**מָרַשָׁתָה** m. constr. (שָׁאָר) *the rest of, others*. Targ. Y. II Ex. XXXV, 34 אומניא מ' אומניא the other mechanics. Targ. Y. Num. XIX, 3 בערין מ' other (not dedicated) animals.

מָרַשָׁתָה, v. מָרַשָׁתָה.

**מָרַשָׁתָה** f. 1) (b. h.; שָׁאָר) *to swell, rise; cmp. שָׁאָר* baking trough or dish. Tanh. Vaëra 14 (ref. to Ex. VII, 28) מ' מ' when is the trough near the oven?—2) *remainder*.—*Pl.* מָרַשָׁתָה. Mekh. Bo s. 13 (ref. to משארתם, Ex. XII, 34; v. Targ.) אלו שוררי מצה

that means the remnants of the unleavened bread and the bitter herbs (of the Passover meal); Tanh. Bo 8.

**מִשְׁבָּא** m. (נִשְׁב) *bellows*. Targ. Jer. VI, 29 מִשְׁבָּא constr.

**מִשְׁבֹּג**, v. מִשְׁבֹּג.

**מִשְׁבָּחָא** m. (שִׁבְחָא) *singer*.—Pl. מִשְׁבָּחָא. Targ. I Chr. IX, 33. Targ. Jer. XV, 17 (h. text: מִשְׁבָּחִים).

**מִשְׁבָּקָא** I m. (שִׁבְקָא) *divorcer, former husband*. Y. Keth. XI, 34<sup>b</sup> bot. שְׁכִינָה דְּמִשְׁבָּקָא the neighborhood of my first husband.

**מִשְׁבָּקָא** II, **מִשְׁבָּקָא** f. (preced.) *divorced wife*. Targ. Y. Lev. XXI, 7 Ar. (ed. מפסדא). Targ. Y. Num. XXX, 10 Ar. (ed. מתרנא).—Gen. R. s. 17 מִשְׁבָּקָתָא אֵנָּה I am his divorced wife; Lev. R. s. 34. Ib. עִם מִשְׁבָּקָתָא with the woman thou hast divorced; Yalk. Lev. 665 מִשְׁבָּקָתָא; a. e.

**מִשְׁבֵּר** m. (b. h.; שִׁבְר) [*orifice of the matrix*] (in Talm.) *travailing chair*. Kel. XXIII, 4. Gen. R. s. 72; Y. Ber. IX, 14<sup>a</sup> bot. בִּישְׁבֵּתָא when she is seated on the travailing chair; a. e.

**מִשְׁבִּשְׁפָּא** f. (שִׁבְשָׁ) *a faulty version, a rejected Boraita*, opp. מִתְרַצָּא. Gitt. 73<sup>a</sup> (ref. to Tosef. ib. VII (V), 2) ... וְיָדָא since there is a contradiction between the first and the second clause, it could not have been discussed at college (or an attempt to harmonize would have been recorded), and (therefore) it is to be rejected. Sabb. 121<sup>b</sup>; a. fr.

**מִשְׁדִּירָא** f. (שִׁדְר) *sending*. Targ. Esth. IX, 22 מִשְׁדִּירָא quot. in Levy Targ. Dict. (ed. לשדרא).

**מִשֵּׁה** (b. h.) pr. n. m. *Moses*, 1) the law-giver, often מִ' רַבִּינֵי M. our teacher. Ber. 3<sup>b</sup>. Sot. 12<sup>a</sup>; a. v. fr.—Y. Taan. IV, beg. 67<sup>b</sup>, a. e. מִ' דִּנְאָה וְכ' by Moses, I will look (at the priests) and not be diverted. Y. Dem. IV, 24<sup>a</sup> top will he (R. Haggai) in this case, too, say, by Moses, I know the reason? Said he, by M. &c.; a. fr.—Bets. 38<sup>b</sup> מִ' שְׁפִיר קְאָמְרִי by Moses, art thou right? (Rashi).—Transf. *great scholar (that thou art)*!, (mostly ironically). Hull. 93<sup>a</sup>. Sabb. 101<sup>b</sup> מִ' שְׁפִיר קְאָמְרִי great scholar, art thou really right?; Bets. l. c. (v. supra); a. fr.—2) *M. Bar Atrai*, father of R. Huna. B. Bath. 174<sup>b</sup> מִ' בִּר עֲצִיר (Ms. M. מצורי); Arakh. 23<sup>a</sup>.

**מִשְׁתָּה** (tradit. pronunc. מִשְׁתָּה) m. (= מִשְׁתָּה, v. מִשְׁתָּה) *anything, the least portion, minimum*. Targ. Y. Num. XXXV, 16.—Sifre Num. 160 חֶבְרֹל מִמִּית בְּמִשְׁתָּה an iron weapon may wound fatally, be it ever so small of size. Pes. 11<sup>b</sup> שְׂעָה וְיָמָּה an hour and a fraction of an hour. Hull. 102<sup>b</sup> מִ' when one eats ever so little of it, opp. בְּכֹחִית; (ib. top מִ' when one eats a little of each, flesh, sinews and bones (so as to make up the size of an olive when combined); a. v. fr.—Pl. מִשְׁתֵּינִי. Erub. 87<sup>a</sup> מִ' and two fractions, i. e. ten and a fraction high, and two and a fraction wide.

**מִשְׁתֵּינִי**, v. מִשְׁתֵּינִי.

**מִסְרִי** (מִסְרִי) m. (b. h. מִסְרִי) *burden, load*. Y. Dem. II, 22<sup>d</sup> top מִ' עֲרֻשָׁה מִ' וְכ' (not) the whole of Palestine does not produce one load of raisins. Ib. [read:] מִ' אֶחָד שֶׁל צִימוּקִין does the whole of Palestine not produce &c.? But thus he said to us, no single place in Palestine produces &c. Sabb. 92<sup>a</sup> דְּמוֹצִיא מִ' he who transfers a load from one territory to another at a height from the ground of more than ten handbreadths. Erub. 22<sup>a</sup> (ref. to מִ' פְּנִי, Deut. VII, 10) like a man who carries a burden (hanging down) over his face, and is anxious to throw it off; Yalk. Deut. 846 מִ' שֵׁשׁ לוֹ מִ' כְּדָם כְּדָם (add: מִ' פְּנִי; Ms. O. Erub. l. c. מִ' פְּנִי). Midr. Till. to Ps. XXXVIII (ref. to Ezra IX, 6) מִ' לֵאמֹר שְׂדֵה... וְהָיָה עָלָיו like a man wading through a river, his feet sinking into the ground and a load on his head &c.; a. fr.—Pl. מִסְרִי. Y. Dem. II, 22<sup>c</sup> דְּבִרָא מִ' if one brings three loads of provisions at a time, he is not yet considered a huckster (תַּגְלָה).—Transf. מִ' מִ' שֵׁשׁ מִסְרִי מִסְרִי Y. Ber. III, beg. 5<sup>d</sup> מִ' שֵׁשׁ מִסְרִי he has none to take from him his duty (of burying a dead relative).—Pl. as ab. Num. R. s. 1, beg. שִׁדְרִי... מִסְרִי he sends important men... to attend to their (political) affairs; (Tanh. B'midb. 1 מִסְרִי; ed. Bub. מִסְרִי).—(מִסְרִי) m. (v. מִסְרִי) *respect of person, partiality*. Ab. IV, 22; Y. Snh. VI, end, 23<sup>d</sup>, sq. מִ' פ' וּמִקָּח וְכ' partiality and bribe-taking. Yeb. 79<sup>a</sup> מִ' פ' יֵשׁ דְּבִרָא was there partiality shown in that case?; Snh. 104<sup>b</sup>; a. fr.

**מִסְרִי** f. (b. h. מִסְרִי) *signal, esp. fire signal* announcing the New-Moon.—Pl. מִסְרִי. R. Hash. II, 2, sq. מִ' מִסְרִי הָיוּ they raised signals (at the stations); Tosef. ib. II (I), 2 מִסְרִי מִסְרִי ed. (ed. Zuck. מִסְרִי מִסְרִי, מסעור; Var. מִסְרִי מִסְרִי); a. e.

**מִסְרִי** f. (b. h.; מִסְרִי) *desolation*.—Pl. מִסְרִי. Midr. Till. to Ps. LXXIV, 3 מִסְרִי הֵם עֲשִׂוִּיּוֹת... הָרִי הֵם עֲשִׂוִּיּוֹת the steps (pilgrim's roads) of which thou hast said to us (Deut. XVI, 16) ..., behold they have become desolations; Yalk. ib. 809.

**מִשְׁבֹּן**, Bekh. 44<sup>b</sup>, v. מִשְׁבֹּן a. מִשְׁבֹּן.

**מִשְׁוֹרָא** m. (שְׁוֹר; v. שְׁוֹר) [ *jumper*] *rover, freebooter*.—Pl. מִשְׁוֹרִי. Ab. Zar. 70<sup>a</sup> bot. מִ' יִשְׂרָאֵל Ar. (Ms. M. מִ' שְׁוֹרִי, read שְׁוֹרִי; ed. גִּבְרִי) the majority of rovers (around Pumbeditha) are Jews.

**מִשְׁוֹרָא** f. (שְׁוֹר) *stirrup* (for jumping on an animal's back). Snh. 64<sup>b</sup> מִ' דְּפִירָא כְּמִ' like the stirrup (a ring suspended from a frame) thrust over a bonfire on Purim, Ar. (Rashi: 'like the children's leaping over a bonfire').

**מִשְׁוִי**, v. מִשְׁוִי I.

**מִשְׁוִי** m. (מִשְׁוִי II) *surveyor*.—Pl. מִשְׁוִי. Erub. IV, 11, v. מִצָּה. Kel. XIV, 3 מִ' יִתְדוֹת הֵם the surveyors' marking pins; Tosef. ib. B. Mets. II, 3 מִשְׁוִי מִשְׁוִי.

**משוחא** ch. same. B. Mets. 107<sup>b</sup>.

**משומ** m. (b. h.; שומ oar. Zab. IV, 3.—Pl. משושין. B. Bath. 73<sup>a</sup> ed. (Mss. בשומר, v. Rabb. D. S. a. l. note).

**משומא** ch. 1) same. Targ. Ez. XXVII, 29.—Pl. משושין. Ib. 6.—2) light ship.—Pl. as ab. Targ. Is. XLIII, 14 (h. text ויחזיקו).

**משורי** v. בשורא.

**משורף** m. (משך) one who has his prepice drawn forward in order to disguise the sign of the covenant. Tosef. Sabb. XV (XVI), 9; Y. Yeb. VIII, 9<sup>a</sup> top המושך (corr. acc.). Bab. ib. 72<sup>b</sup> דאורייתא מ' that a *maskukh* must be circumcised again is a Biblical injunction; a. fr.—Pl. משורין. Y. Yeb. l. c.

**משורח** f. (b. h.; שרח) hedge, a hedged-in place, fold.—Pl. משורח. Tosef. Ohol. XVIII, 12 (ed. Zuck., a. R. S. to Ohol. XVIII, 10 משיחור; ed. Zolk. משורח).

**משורחת** f. (שלה) a divorced wife taken back after being married to another man (against the law, Dent. XXIV, 4). Nidd. 69<sup>b</sup> ב' the daughter of a woman illegitimately remarried.

**משורש** m. (b. h.; שורש; denom. of שולש) pl. משורשים, 1) developed to one third of the full growth. B. Mets. V, 4.—2) group of three. Y. Shebi. I, 33<sup>b</sup> מ' השבין the quantity (of one cake of figs) for each three trees out of nine.

**משורפד** m. (שמיד) one deserving extinction; (interch. in edd. a. mss. with מידר q. v.) open opponent to Jewish law, apostate. Y. Snh. X, end, 29<sup>d</sup> מ' משורפד קדשי it comes under the category of dedicated sacrifices of an apostate (which cannot be offered, but are forbidden for private use). Y. Pes. VII, 34<sup>e</sup> bot. בהוריהה מ' a heretic inasmuch as he opposes the decisions of the Supreme Court (v. ממריא II). Y. Hor. III, 48<sup>b</sup> bot. מ' קורם if a proselyte and a (penitent) apostate ask for charity, the apostate has the preference; a. fr.—[Y. Snh. III, 21<sup>b</sup> top מ' רד, v. גאסמא].—Pl. משורפדים. R. Hash. 17<sup>a</sup> Ms. M. (missing in ed.). Sifra Vayikra, N'dab., ch. II, Par. 2; a. e.

**משורפדות** f. (preced.) apostasy. Pes. 96<sup>a</sup> Ms. M. (ed. המרתה), v. חקרה; Yalk. Ex. 211 משמדות פסולות (read: משומ' פוסלת).

**משמשנא** m. (משמש) servant, attendant. Targ. Num. XI, 28; a. fr.—Pl. משמשין. Targ. I Kings X, 5 משמשנוהי (ed. Lag. ניה..., corr. acc.).—Koh. R. to I, 3 אמר למשמשנוהי and Rabbi asked his waiters; Lev. R. s. 28 למשמשנוהי.

**משורפת** m. (denom. of שרפת) (be) excommunicated. Sabb. 67<sup>a</sup> (in an incantation).

**משורנית** f. (next w.) grotto. Tosef. Ohol. XVIII, 12, v. משורפה.

**משורניתא** f. (denom. of שרנית tooth) 1) jaw. Erub. 100<sup>a</sup> (some ed. נירה...; Ms. M. שרניתא) if the roots on the surface are shaped like a jaw-bone (Rashi: 'rocky crag', v. infra).—2) cliff; bluff; grotto. Gen. R. s. 10 מ' שורניתא the bluffs at Caesarea; (Koh. R. to XI, 1 שורניתא; ib. to V, 8 שורניתא).—Taan. 23<sup>a</sup> מ' אהררא ליה a grotto formed around him; Midr. Till. to Ps. CXXXVI. B. Mets. 108<sup>b</sup> מ' אפסירא if a craggy mound separated the fields. Ib. 109<sup>a</sup> מ' אהרר ליה he surrounded the fields with an embankment.

**משורפי** f. (נשף) blowing. Yalk. Ps. 864, v. מנענע.

**משורפש** m. (transpos. of משורפש, v. משורפש; cmp. משורפש) for פסבס (סכסך) small side-door, passage-way (v. Tam. III, 7). Zeb. 82<sup>b</sup> מ' דרך (משורפש) by the way of small passages in the loft (v. Midd. IV, 5 quot. s. v. לול). Men. 27<sup>b</sup> מ' דרך by breaking through a side entrance (or walking in a zigzag as on winding stairs); [Rashi: = משורפש, v. משורפש; Yalk. Lev. 571 משורפש (corr. acc.).

**משורקע** v. שרע.

**משוררה** f. (b. h.) m'surah, a measure of capacity, one thirty-sixth of a Log. Ab. ch. VI (adopted fr. Ez. V, 11). B. Mets. 61<sup>b</sup>; B. Bath. 89<sup>b</sup>.—Sifra K'dosh. Par. 3, ch. VIII הגדול במ' זו וזר הגדול 'in measure' (Lev. XIX, 35) that means you must leave a large crest (in dry measure), v. ייר.

**משוריא** f. (שור) journey.—Pl. משורין. Targ. Y. I Num. XXI, 1.

**משוריר** m. singer, v. שיר I.

**משורש** m. (משש or משש; cmp. משורש) proper, slow walker.—Pl. משורשור. Y. Peah VIII, beg. 20<sup>d</sup>, v. מדש h.

**משורבא**, etc., v. sub משיר.

**משח** I (b. h.) to stroke, smear; esp. to anoint; to install in office by anointing. Ker. 5<sup>b</sup> המלכים את המלכים in anointing kings you draw the figure of a crown with the oil on your finger &c., v. כי. Ib. אין מושחין מלך מושחין מלך a king succeeding his father is not anointed; a. v. fr.—Part. pass. משחין, pl. משחין, מ' מושחין a high priest installed with the ceremony of anointing, contrad. to מורבה בגדים, v. קריפה. Hor. III, 4; Meg. I, 9 אין בין מ' בשמן וכ' there is no difference between the anointed and the unanointed high priest except &c. Sifra Tsav, Par. 3, ch. V; a. fr., v. משחין.—משחין the priest anointed as the chaplain of the army. Yoma 72<sup>b</sup>; a. fr., v. משחין.—Pesik. R. s. 8 מלחמה מ' מלחמה end. Hor. 12<sup>a</sup>, v. רמן. Ib. 11<sup>b</sup> מ' ביה דוד מ' the kings of the house of David are anointed kings, those of Israel are not installed by anointment; a. fr.

**Nif. משח** to be anointed. Ib. לא נ' Jehu would not have been anointed but for the contest of Joram's followers. Ib. נ' ומנו דיה נ' המשח נ' with that oil (prepared by Moses) were anointed the Tabernacle &c.;

Y. Sot. VIII, 22<sup>c</sup>. Num. R. s. 12 שֶׁנִּקְשְׁרוּ כוֹלָם until all the vessels were anointed; a. fr.

**מִשָּׁח** ch. same. Targ. O. Gen. XXXI, 13. Targ. Ps. LXIV, 4 (Ms. מִשָּׁח); a. fr.—Part. pass. מִשְׁחָה. Targ. II Sam. I, 21; a. e.—Ker. 5<sup>b</sup> הָיָה רִמְשִׁית וְכ' (not רִמְשָׁח) that son of the high priest that was anointed was high priest &c.; Hor. 11<sup>b</sup> אִי הָיָה מִשְׁחָה וְכ'.

*Ithpe.* מִשְׁחָה to be rubbed with oil, perfumed. Targ. Am. VI, 6.

**מִשָּׁח** II to stretch, measure. Denom. מִשְׁחָה, מִשְׁחָה. *Hif.* מִשְׁחָה to draw the outlines. Yalk. Num. 719 עִמַּד הָיָה מִשְׁחָה stood there drawing (the pattern of the candlestick).

**מִשָּׁח** ch. same. Targ. Y. Gen. X, 25. Targ. Ez. XL, 5; a. fr.—Sabb. 19<sup>a</sup> נִמְשַׁח לִיה נִמְשַׁח וְנִשְׁקֹל מִיָּדָה Ms. M. (ed., v. מִשְׁחָה II) let him measure when giving it out and again when receiving it back. B. Mets. 107<sup>b</sup> Ms. M. (ed. רִמְשָׁח) do not measure (survey) at all.

**מִשָּׁח** III, מִשְׁחָה, מִשְׁחָה I m. (מִשְׁחָה I) oil, fat. Targ. Num. VII, 13. Targ. Ex. XXIX, 7; a. fr.—Y. Maas. Sh. IV, 54<sup>d</sup> bot. הָיָה לִיה מִשָּׁח had oil which he took down to Acco (for sale). Ib. הָיָה מִשְׁחָה (not מִשְׁחָה, some ed. מִשְׁחָה) that oil of thine at Beth M.—Ab. Zar. 37<sup>a</sup> דִּשְׁרִי מ' who permitted oil (of gentiles). Ib. 28<sup>a</sup> מ' דִּשְׁרִי מ' goose-fat; a. fr.—2) resin. Targ. Is. XLI, 19 מ' pine-wood (h. text שֶׁמֶן שֶׁמֶן, v. רִדְדִין).—Succ. 40<sup>a</sup>, v. מִשְׁחָה. Gitt. 69<sup>b</sup>, v. מִשְׁחָה II.

**מִשָּׁח** IV, מִשְׁחָה, מ' II m. (מִשְׁחָה II) measure, length. Targ. II Chr. IV, 2 מ' measuring line; a. e.—[Targ. I Kings VI, 25 מִשְׁחָה, v. מִשְׁחָה.]—B. Bath. 145<sup>b</sup> מ' rich in things that are measured (corn &c.).—Sabb. 19<sup>a</sup> מ' נִתְּנָה בִּמְדָה let him give it out (for washing) by measure &c., v. מִשְׁחָה II.—V. מִשְׁחָה.

\* **מִשְׁחָבִיב**, Targ. Is. XXXIV, 4 ed. Lag., Ar. s. v. מִשְׁחָבִיב, absent in ed., a corrupt Massoretic gloss, perh. מִשְׁחָבִיב, v. Berl. Mass., p. 142.

**מִשְׁחָה** f. (b. h.; מִשְׁחָה I) official distinction, official emoluments. Y. Bicc. II, 64<sup>d</sup> (ref. to Num. XVIII, 8) לִמְדָה לְגִדְלוֹהָ l'moshā means for official distinction, for anointing (the body) &c., v. יִדְלָהָ; Zeb. 28<sup>a</sup>, a. e. לִמְדָה לְגִדְלוֹהָ l'moshā means for distinction, as kings eat.

**מִשְׁחָה** f. (b. h.; v. preced.) 1) anointing, official installation; Targ. II Sam. I, 21 שֶׁמֶן הַמִּשְׁחָה the oil used for installation. Hor. III, 4; Meg. I, 9, v. מִשְׁחָה I. Tosef. Sot. XIII, 1 וְנִשְׁחָה (Josiah) removed out of sight the Ark... and the bottle of the oil of installation (made by Moses). Hor. 11<sup>b</sup> הָיָה שֶׁמֶן הַמִּשְׁחָה... הָיָה שֶׁמֶן הַמִּשְׁחָה in the oil of installation which Moses prepared, they boiled the roots of spices. Ib. הָיָה שֶׁמֶן הַמִּשְׁחָה Ms. M. (ed. omit הָיָה) dare we desecrate the sacred oil (by using it for non-Davidic kings)? Ib. 12<sup>a</sup> הָיָה שֶׁמֶן הַמִּשְׁחָה did any oil for the installation exist (in the days of Joahaz)?; a. v. fr.—(=b. h. הָיָה שֶׁמֶן הַמִּשְׁחָה)

Mount of Olives. R. Hash. II, 4; Tosef. ib. II (I), 2; a. fr.—[Sabb. 56<sup>b</sup>, quot. fr. II Kings XXIII, 13 הָיָה הַמִּשְׁחָה, Ms. M. הָיָה הַמִּשְׁחָה.]

**מִשְׁחָה** f. (שֶׁמֶן) whetting implement of stone or wood. Kel. XVII, 17; Tosef. ib. B. Mets. VII, 10 בֵּית הַמִּשְׁחָה a (wooden) whetter which has a receptacle for oil. Bets. 28<sup>a</sup> מ' שֶׁל עֵץ a whetstone; מ' שֶׁל עֵץ a wooden whetter; a. fr. [Ar. reads מִשְׁחָה.]

**מִשְׁחָה** m. (b. h.; שֶׁמֶן) destroyer, esp. Mashhith, name of a demon of destruction. Deut. R. s. 3; Yalk. Deut. 853; a. e.; v. מִשְׁחָה. — Mount Mashhith, v. מִשְׁחָה.

**מִשְׁחָה** m. (v. מִשְׁחָה I) pine. Succ. 40<sup>a</sup> עֲצֵים דִּמְדָה wood of the pine-tree (used for torches).

**מִשְׁחָה** m. (preced.) ointment, perfumed oil.—Pl. מִשְׁחָה. Targ. II Esth. VI, 11 (ed. Vien. מִשְׁחָה); a. e.

**מִשְׁחָה**, v. מִשְׁחָה III.

**מִשְׁחָה**, מִשְׁחָה, מ' f. (מִשְׁחָה II) measure, length. Targ. I Kings VI, 25 ed. Lag. (oth. ed. מִשְׁחָה fem.). Targ. Ex. XXVI, 2; a. fr.—Sabb. 74<sup>b</sup> אִם יִשְׁחָה אִם if he is particular about a uniform length (of the chips). B. Mets. 107<sup>b</sup> (or מִשְׁחָה, pl.) do not treat surveying lightly.—Pl. מִשְׁחָה, מ'. Targ. O. Num. XIII, 32 אִינְשָׁן דִּמְדָה (h. text מִדּוּר מִדּוּר).—Targ. Ez. XL, 28, sq.; a. e.—[מִשְׁחָה balance, v. מִשְׁחָה a. מִשְׁחָה.]

**מִשְׁחָה**, v. מִשְׁחָה.

**מִשְׁחָה**, מִשְׁחָה m. (b. h. מִשְׁחָה) spreading, grapes spread on the ground; spreading place. Toli. X, 4 מִשְׁחָה הָיָה הַמִּשְׁחָה... וְכֵן הָיָה he who puts in the press grapes collected in baskets or such as were spread on the (naked) ground; ib. מִשְׁחָה מִן הָרִמְשָׁה מִן הָרִמְשָׁה spread on leaves. Tosef. ib. XI, 8. Y'lamd. to Num. VII, 1 מִשְׁחָה he fills his spreading place.—Pl. מִשְׁחָה, מִשְׁחָה layers. Sifré Num. 98 מִשְׁחָה הָיָה הַמִּשְׁחָה the quails formed layers; Yoma 75<sup>b</sup>.

**מִשְׁחָה** ch. same. Targ. II Kings XVIII, 17 חָקַל מִשְׁחָה field where washers spread (their clothes).—Pl. מִשְׁחָה, layers. Targ. O. Num. XI, 32 ed. Berl. (Var. מִשְׁחָה, v. Berl. Targ. O. II, p. 41; Ms. II מִשְׁחָה; Y. מִשְׁחָה).

**מִשְׁחָה**, מִשְׁחָה, v. preced. wds.

**מִשְׁחָה**, v. מִשְׁחָה.

**מִשָּׁח** (cmp. מִשָּׁח 1) to feel, touch. Targ. O. Gen. XXVII, 22.—2) (with יָדָה) to rub, whence to wash and dry, esp. one's hands before and after meals. Ber. 46<sup>b</sup> קָשִׁי יָדָה wash thy hands. Hull. 107<sup>a</sup> קָשִׁי יָדָה wash your hands in the morning. Ib. וְלֹא קָשִׁי יָדָה (not יָדָה) and didst not wash thy hands. Ib. וְאֵנָּה מִשְׁחָה and I should wash? Pes. 112<sup>a</sup>. Ned. 91<sup>a</sup> מִשְׁחָה יָדָה she washed her husband's hands. Ib. לְמִשְׁחָה to wash; a. fr.—Sabb. 77<sup>b</sup> מִשְׁחָה כִּנְיָה was washing a foot in a basin of water.



*Af. משיגא to handle, draw.* B. Bath. 153<sup>a</sup> . . they drew Raba's clothes through water.

**משיגא** Y. Shek. VII, 50<sup>c</sup> bot., read משיגא, v. שגו.

**משיגא** m. (שגו) *one who has escaped, refugee.* Targ. Deut. III, 3 (Y. משיגא). Targ. II Kings IX, 15; a. fr.—Pl. משיגא, משיגא. Targ. Is. LXVI, 19. Targ. Jud. XII, 4; a. fr.

**משיגא** f. (preced.) *escape, deliverance.* Targ. Ob. 17 (ed. Lag. משיגא).

**משיח** m. (b. h.; משיח I) *anointed, esp. 1) or פתח מ' (v. משיח, s. v. משיח I, v. Lev. IV, 3) the high priest installed by anointment.* Tosef. Meg. I, 18 משיח כ' מ' the active high priest; כ' מ' the unfitted high priest (prevented from officiating on the Day of Atonement). Hor. III, 4 what high priest is called *mashiah*? He who has been anointed &c. Sifra Vayikra, Hobah, ch. I, Par. 2, a. e. יכול זה המלך מ' by *mashiah* (Lev. IV, 3) you might understand the king. Ib. זה מ' וכ' 'the anointed' means an anointed who has no superior anointed; a. fr.—2) משיח, or משיח, *the Messiah, the future redeemer of Israel from captivity.* Gen. R. s. 2 (ref. to Gen. I, 2) זה רוחו של מ' that means the divine spirit of the king Messiah (with ref. to Is. XI, 2). Succ. 52<sup>a</sup>, a. fr. בן דוד מ' the Davidic Messiah, contrad. to יוסף מ' the M., son of Joseph, who is to precede the former. Snh. 98<sup>b</sup> משיח אין מ' ליה ישראל has no Messiah to expect, for it has enjoyed him (the glory which he was predicted to bring) in the days of Hezekiah. Ib. 97<sup>a</sup>; a. fr.—משיח the Messianic epoch. Ib. bot. Ber. I, 5 לחביא לימיה מ' this includes (the duty of remembering the exodus from Egypt) even in the Messianic days; a. fr.—חבלי משיח. Pesik. R. s. 8 (ref. to Zech. IV, 3) אלו משיחין שני הם אחד משיח מלכיה וכל משיחין, one appointed to conduct war (המשיח) &c.; Yalk. Zech. 570.

**משיחא** I ch. same. Targ. I Sam. XXIV, 7; a. fr.—Esp. משיחא or משיחא *the Messiah*, v. preced. Targ. I Chr. III, 24. Targ. Y. Ex. XL, 9; a. fr.—[Targ. Cant. IV, 5 משיחא דיינו מ' בר אפרים, בר דוד מ' this (Bar Kokhba) is the expected king Messiah; Y. Taan. IV, 68<sup>d</sup> bot.—Sot. IX, 15 (49<sup>b</sup>) מ' בעקבותיה in the period preceding the coming of the Messiah; a. fr.

**משיחא** II f. *rope*, v. משיחא II a. משיחא.

**משיחא** I f. (משיח I) *anointing, installation by anointing; use of the stem משיח.* Ker. 5<sup>b</sup>, a. fr. מ' טעון מ' requires anointment (in order to be recognized). Ib. משיחא מ' (by drawing a figure, v. משיח I) is preferable to pouring oil (משיח). Num. R. s. 12 משיחא אתה כיצד how was Aaron's installation done? Ib. משיחא של אלו וכ' with the anointment of these vessels were all the vessels of subsequent days consecrated. Sifré Num. 117 אלו מ' אתה משיחא refers to official emoluments, as we read (Lev. VII, 35) &c.; ib. משיחא מ' אלא שמן המשיחא means installation with oil; a. fr.

**משיחא** II f. (משיח II) *band, cord, esp. flax rope for surveying.* Tosef. Erub. VI (V), 13. Kel. XXI, 3 ברוח ובמ' the string or the rope (of the saw). Tosef. Sabb. V (VI), 2 כרן במ' (ed. Zuck. במשיחא) tied a cord around them; Sabb. 50<sup>a</sup>. Tosef. Hull. III (IV), 22 הוולק מ' when you place a fowl on a rope, that fowl which divides its claws &c., is unclean; Hull. 65<sup>a</sup> מ' מוחהין לו חוט you stretch a cord for it in a line; a. fr.—Pl. משיחא. Kil. IX, 9 של ארגמן מ' purple-colored ribbons, v. מלל I end; Y. ib. 32<sup>d</sup>. Tosef. Kel. B. Mets. IV, 7.

**משיחא** f. (denom. of משיח) *office of the anointed priest.* Hor. III, 1 עבר משיחא עבר resigned his office.

**משיחא** f. ch.—h. משיחא II, *rope.* Y. Kil. IX, 32<sup>c</sup> top מ' רבן fasten a rope to my feet; Y. Keth. XII, 35<sup>a</sup> bot. משיחא ברגלי (not ברגלי).—Y. Kil. l. c. bot. (R. Meir said before his death) משיחא דידן this is your band (the attraction of Palestine made me travel all the way to die there); Y. Keth. l. c. bot. מ' רב (corr. acc.).

**משיחא** m. ch. (שאל) =h. משיחא, *prayer, request.*—Pl. constr. משיחא. Targ. Ps. XXXVII, 4 (ed. Wil. משיחא).

**משיח** v. משיח.

**משיחא** f. (משיח) *drawing, pulling.* Y. B. Kam. X, end, משיחא דברים. Num. R. s. 18, beg. משיחא המוחזק רכיס the drawing (winning) power of soft words; Tanh. Korah 1; a. e.—Esp. *m'shikhah, taking possession by drawing towards one's self the object to be acquired.* Kidd. I, 4 נקרה במ' is taken possession of by pulling, contrad. to משיחא a. משיחא. B. Mets. 9<sup>a</sup>, contrad. to משיחא. Ib. 47<sup>b</sup>, a. e. כדרך שחוקקו מ' וכ' they make it necessary to bind the seller, so did they make it necessary to bind the buyer; a. fr.

**משיחא**, Tosef. Ohol. XVIII, 12, v. משיחא.

**משיחא**, v. next w.

**משיחא** m. (שכל, Shaf. of בגיל) emp. משיחא, *wash-basin.* Sabb. 77<sup>b</sup> (phonetic etymol.) מ' מאשר כולא 'washing everybody', contrad. to משיחא מ' 'washing brides' (distinguished people). Kidd. 52<sup>b</sup>, v. משיחא. —Pl. משיחא. Ab. Zar. 39<sup>a</sup> מ' דיוור white (glazed) basins. B. Mets. 84<sup>b</sup> מ' רמא sixty basin-fuls of blood. M. Kat. 18<sup>b</sup> מ' רמני (Ms. M. sing.) basins filled with linen garments (for rinsing in the lake). Gitt. 69<sup>b</sup> bot.—Fem. form משיחא (משיחא). Sabb. l. c. משיחא Ms. M. (ed. 'משיחא', v. supra. Hull. 47<sup>b</sup> מ' משיחא מ' (corr. acc.) a basin of tepid water. Ab. Zar. 51<sup>b</sup> מ' משיחא (v. Rabb. D. S. a. l. note 8) the idolatrous statuery has an inverted washbasin on its head.—2) (cmp. מ' מ' as vessel and garment) a sort of cloak. Lev. R. s. 23 (expl. מ' מ', Jud. IV, 18) רבנן רחמן אמרי במ' (in Palestine) say, it means with a *sudra* (סדרא), while the Babylonian rabbis say *m'shikhla*; Yalk. Jud. 44; Yalk. Lev. 585.

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follow them (the heretics). Snh. 70<sup>a</sup> הוא ארמשיך הוא it is in order to prevent being carried away (led to intemperance); he will not be carried away (it has no attraction for him); Yalk. Deut. 929. Sabb. 147<sup>b</sup> he was drawn after them, he indulged in the luxuries of the place; a. fr.—2) (v. preced. Nif.) to withdraw. Pes. 78<sup>b</sup> אי ממשכי הני וכ' if these should withdraw (from their participation in the Passover sacrifice), it would remain fit for the others.

**מִשְׁכָּה**, **מִשְׁכָּה**, **מִשְׁכָּה** m. (preced.) *hide, skin*. Targ. O. Num. XXXI, 20. Targ. Lev. XIII, 8 (ed. Berl. מִשְׁכָּה). Targ. Y. Gen. III, 14 'מִשְׁכָּה'; a. fr.—Y. Ned. III, 37<sup>d</sup> bot. מִשְׁכָּה מִשְׁכָּה. Tanh. B'resh. 7 'מִשְׁכָּה' ערקא מן הדין such a strap from such a hide (such poor work with such good material)!; a. fr.—Pl. מִשְׁכָּה מִשְׁכָּה. Targ. Ex. XXVI, 14. Targ. Gen. XXVII, 16; a. fr.

**מִשְׁכָּה**, **מִשְׁכָּה**, **מִשְׁכָּה** v. מִשְׁכָּה.

**מִשְׁכָּב** m. (b. h.; שָׁכַב) 1) *couch, bed; grave*. Kidd. 31<sup>b</sup> (מזמאח) מ' a. fr.—Esp. Keth. 104<sup>a</sup>; a. fr.—*the uncleanness caused by an unclean person lying on an object*, v. מִשְׁכָּב. Kel. I, 3; a. fr.—Pl. מִשְׁכָּב. Keth. I. c. Midr. Till. to Ps. CXLIX; a. e.—2) *sexual connection*. Snh. 55<sup>a</sup>; a. fr.—(זכר) *pederasty*. Succ. 29<sup>a</sup>; a. fr.—Pl. as ab. Snh. I. c. מ' two ways (the natural and the unnatural way) of sexual gratification. Ib. 54<sup>a</sup>.

**מִשְׁכָּב**, **מִשְׁכָּב** ch. same. Targ. Lev. XV, 4; a. fr.—Ber. 56<sup>b</sup> הוֹפֵךְ מ' (Ms. M. משכבו h.) (his) couch will be upset (his domestic life disturbed).—Pl. constr. מִשְׁכָּב. Targ. O. Gen. XLIX, 4. Targ. Num. XXXI, 17; a. fr.

**מִשְׁכֻּבִּית**, **מִשְׁכֻּבִּית** v. next wds.

**מִשְׁכֻּבִּית** f. (מִשְׁכָּה) *the shepherd's leading implements, as staff, bell &c.*; trans. *the bell-wether, leader*. B. Kam. 52<sup>a</sup> קנה לו' מ' ביון שומר... (Ms. M. משכבו); Alf. ed. משכבו, Ms. משכבו, v. Rabb. D. S. a. l. note) as soon as he delivers the *mashkukhith*, the sale is perfected. Ib. מא' what is m.? Here (in Babylonia) they explain it, 'the bell'. R. J. says, 'the goat that leads the herd'; Y. Kidd. I, 80<sup>b</sup> top, expl. 'the staff', 'the pipe', 'the leader'; Y. B. Bath. III, beg. 13<sup>d</sup>, v. מִשְׁכֻּבִּית.

**מִשְׁכֻּבִּית** f. ch. (preced.) מ' *the leading flock*. Targ. Y. Gen. XXX, 40 (ed. משכבו, corr. acc.; h. text פני הצאן).

**מִשְׁכָּן** m. (שָׁכַן) *security, pledge*. B. Mets. VI, 7 הלוחי מ'... מִשְׁכָּנוֹ וכ' if one loaned on a pledge. Ib. מורח מ' (for the debtor's benefit). Ib. 82<sup>a</sup> (in Chald. dict.) ברלא שרי מ' when the pawn is not worth the money loaned on it. Ib. בעל חוב קונה מ' the creditor owns the pledge (for the time being, and is responsible for it); a. fr.—Ex. R. s. 31 read not (Lev. XXVI, 11) 'my dwelling' but 'my pledge'. Ib. s. 35 (play on משכן, Ex. XXVI, 15) שואו יומד למשכן וכ' the sanctuary stands as a pledge, when the Israelites deserve destruction, it is seized on their account.—Pl. מִשְׁכָּנוֹ, מִשְׁכָּנוֹ. Ib. s. 31 (ref. to

משכנו, Num. XXIV, 5) two pledges (the First and the Second Temple); Num. R. s. 12 מִשְׁכָּנוֹחֶיהָ אל חורי קורא מִשְׁכָּנוֹחֶיהָ read not thy dwellings &c. (v. supra); Tanh. Naso 14. Ex. R. l. c. (with ref. to Ex. XXII, 25), emp. חֲבֻלָּה; a. fr.

**מִשְׁכָּנוֹ**, **מִשְׁכָּנוֹ** ch. same, *pledge, seized goods*. Targ. Am. II, 8. Targ. Gen. XXXVIII, 17; a. fr.—Gen. R. s. 70 (מִשְׁכָּנוֹ) חבו לי מ' לית וי' (Yalk. ib. 125 give me a pledge that none of you will divulge it; a. e.—Pl. מִשְׁכָּנוֹ, מִשְׁכָּנוֹ. Targ. Y. Gen. XXXVIII, 25 (not וידון בטיהון).—Gen. R. l. c.—Y. Pes. IV, 31<sup>b</sup> bot. and their children were placed as pledges with them (for military levies).

**מִשְׁכָּנוֹ**, **מִשְׁכָּנוֹ** v. מִשְׁכָּנוֹ.

**מִשְׁכָּן**, **מִשְׁכָּן** v. מִשְׁכָּן. —[Y. Yeb. VIII, 9<sup>b</sup> top רימולין וי' read: וי' מִשְׁכָּן, v. מִשְׁכָּן.]

**מִשְׁכָּן** or **מִשְׁכָּן** v. מִשְׁכָּן.

**מִשְׁכָּן** (denom. of מִשְׁכָּן) *to take a pledge; to seize, levy*. B. Mets. 81<sup>b</sup> מִשְׁכָּנוֹ בשעת הלואה he made him give a pledge at the time when the loan was transacted; מ' שלא בשעת he seized it (through court proceedings) after the transaction of the loan. Ib. 113<sup>b</sup> מִשְׁכָּנוֹ שבו when the court messenger comes to seize his goods. Shek. I, 3 מִשְׁכָּנוֹ אר מ' against whom was seizure (for the contribution of the half-Shekel) executed?—Y. ib. II, beg. 46<sup>c</sup> מִשְׁכָּנוֹ ולא מִשְׁכָּנוֹ since the court had a right to seize and did not do so (because the claim was satisfied with another man's money). Cant. R. to I, 4 (play on משכני, ib.) מִשְׁכָּנוֹ אחרון נרצה execute levy against me (take my sanctuary, v. מִשְׁכָּנוֹ, yet after thee we run. Ex. R. s. 35 בעדם וּמִשְׁכָּנוֹ I take a righteous man from them and seize him for their guilt; a. fr.—Part. pass. מִשְׁכָּנוֹ; pl. מִשְׁכָּנוֹ. Y. Shek. I. c. ולא על הממ' in distributing the Temple contributions we do not take into account that which is being collected (and has not yet come in) or that which is to be obtained by seizure. Peah VIII, 8. B. Mets. 73<sup>b</sup>, v. next w.; a. e.

**מִשְׁכָּנוֹ**, **מִשְׁכָּנוֹ** *to be seized*. Ex. R. s. 51, beg. מִשְׁכָּנוֹ שני שרי פעמים וכ' it (the sanctuary) was twice seized for their sins, v. מִשְׁכָּנוֹ. Ib. s. 35; Tanh. Vayakh. 9 וידיו מִשְׁכָּנוֹ וכ' מִשְׁכָּנוֹ, v. מִשְׁכָּנוֹ. Ib. רחא המשכן מִשְׁכָּנוֹ עליהם and they (the righteous) will be seized &c. Num. R. s. 12 the Tabernacle and the Temple shall be seized &c.; a. fr.

**מִשְׁכָּן**, **מִשְׁכָּן** ch. same. Targ. Y. Ex. XXII, 25. Targ. Job XXIV, 3; a. fr.—B. Mets. 68<sup>a</sup> מ' ליה פלגיא וכ' (not A pledged his field to B, and then rented it from him. Ib. 73<sup>b</sup> top מ' ליה וכ' a gentile gave his house (for occupation) as a pledge, and then sold it to &c. Ib. 113<sup>a</sup> אבל מִשְׁכָּנוֹ לא Ms. M. (ed. מִשְׁכָּנוֹ) but to take a pledge out of his house he (the messenger of the court) is not permitted; a. fr.—Part. pass. מִשְׁכָּנוֹ, f. מִשְׁכָּנוֹ. Koh. R. to III, 2, v. מִשְׁכָּנוֹ. B. Mets. 73<sup>b</sup> מִשְׁכָּנוֹ (ידיו וירנא רממשכן Ms. F. (Ms. M. מִשְׁכָּנוֹ, corr. acc.; ed. מִשְׁכָּנוֹ) if I

had known that the house was pledged to you. Y. ib. VIII, end, 11<sup>d</sup> ביהוה חוזה ממשקנה וכו' his house was pledged to &c.; a. e.

*Hipa*. ארבעה עשר to be given as a pledge; to be levied upon; to borrow on pledge. Targ. II Chr. XXV, 24 (h. text ותרבורו). Targ. Y. Deut. XV, 6; a. e.

**משכן** m. (b. h.; שכן) dwelling, esp. the sanctuary of the desert, the Tabernacle. Erub. 2<sup>a</sup>, v. מן קדש. Num. R. s. 12; a. v. fr.—Pl. מן קדש. Ib.; a. fr.

**משכנא** m. ch. same, dwelling, tent. Targ. Job XVIII, 14.—Esp. the Tabernacle. Targ. Ex. XXV, 9; a. fr.—Pl. מן קדש. Targ. Gen. IV, 20. Targ. Ps. CXXXII, 5. Ib. LXXXIV, 2; a. fr.

**משכנוחא** f. (v. next w.) pledged property, occupancy subject to redemption at the original owner's will. Cant. R. to I, 4 (play on משכני, ib.) לארעא מבתא לרעא מבתא to the good land which is called a tenancy (cmp. Lev. XXV, 23); Yalk. ib. 981 מן קדש.

**משכנתא** f. (v. משכון) a loan transaction whereby landed property is transferred to the creditor with the privilege of redemption by returning the loan (v. Sm. Ant. s. v. Pignus). [The particular conditions of the 'מ' depend on local usages.] B. Mets. 67<sup>a</sup> בארעא דמסלקי וכו' as to the settlement of a *maskanta*, where the usage allows the debtor to repay the loan at any time, he may reclaim his property as soon as the value of the creditor's usufruct has reached the amount of the loan, but if the usufruct amounts to more, the balance cannot be claimed. Ib.<sup>b</sup> top, v. מן קדש. Ib. 68<sup>a</sup> שרא מ' סתם מ' without a fixed term for redemption is meant for a year (during which the occupant cannot be disturbed), Ib. 110<sup>a</sup>, a. e. the agreement of a *m.* customary in Sura, in which it is written, 'After the lapse of so and so many years, the property shall go back without payment'. Ib. שרא מ' the document of a *m.*; a. e.—Yalk. Cant. 981, v. preced.

**משל** I (b. h.) 1) to handle, to touch. Yoma 46<sup>a</sup> משלהן הן החרהבין ביהן החרהבין the flames had attacked them. — 2) to attend, manage, control. B. Mets. 75<sup>b</sup> עבדו מן קדש כליו he whom his wife rules. Hull. 60<sup>b</sup> לכו וקשלו ביום וכו' (not go thou and attend by day and by night.—B. Bath. 78<sup>b</sup> (ref. to Num. XXI, 27) מן קדש who control their inclinations; a. e.—*governor*, consul. Yad. IV, 8 אתם כותבים את המושל וכו' you write the governor's name and year together with the name of Moses in a document. [B. Kam. 38<sup>a</sup> מן קדש, censorial emendations for מן קדש, v. Rabb. D. S. a. l. notes.]

*Pi*. מן קדש to handle, dispose of, use. Gen. R. s. 20 יכול מן קדש you might think, he may use her in whatever way he pleases; Yalk. ib. 32.

*Hif*. מן קדש to make a ruler. Sot. 36<sup>b</sup> מן קדש עבדו a slave whom his master bought for twenty pieces of silver,—wilt thou make him a ruler over us?; a. e.

**משל** II (b. h.; denom. of next w.) 1) to speak metaphorically. Nidd. V, 7 מן קדש the scholars introduced metaphors for designating the stages of female puberty.—

2) to compare, to give an illustration. Tosef. Ber. I, 11 משל משל they made a comparison: what is this to be compared to? To &c. R. Hash. 17<sup>b</sup> משל לכו let me tell thee a parable: what is this like to? To &c. Cant. R. to II, 15 המשלוח את המלכיהו איני כשורא מן קדש when one wants to find a simile for hostile governments, one compares them to fire; a. v. fr.—Part. pass. מן קדש; f. מן קדש; pl. מן קדש. Meg. 16<sup>a</sup> מן קדש that nation (Israel) is compared now to dust and now to the stars; a. v. fr.

*Nif*. מן קדש to be compared (followed by ל, כי or כי). Taan. 7<sup>a</sup> מן קדש דבר חוריה לאש Ms. M. (ed. באש. v. Rabb. D. S. a. l. note) the words of the Law are compared to fire. Gen. R. s. 41 חוריה שמשלוח למים the Law which is compared to water; a. v. fr.

**משל** m. (b. h.; v. משל I) [something tangible, substantial, plausible; cmp. מן קדש, a truth substantiated by an illustration, wise saying; fable, allegory; example; mashal. Cant. R. introd. חוריה קל וכו' do not esteem the *mashal* lightly, for through it man gets at the basis of &c. Ib. וכו' יש לו מקרא ויש לו מ' v. מן קדש. Ex. R. s. 40, beg. מן צריך אדם לדוריה טטל מ' man should take an example (of the Lord). Pes. 49<sup>a</sup> bot. מ' לענבי וכו' it is like mixing grapes with &c.—למה חדרר רומה—preced.—B. Bath. 15<sup>a</sup> אלא מ' דיה... אלא מ' the story of Job never occurred, but was invented merely as a parable. Snh. 92<sup>b</sup> דיה מ' אמת (the vision of the valley of the dead) was the truth of a *mashal*, (emended: באמת) מ' in the truth (the fact of resurrection) there was a symbol (for the redemption of Israel from captivity; Ez. XXXVII, 11).—Y. Keth. IV, 28<sup>a</sup> top; Y. Snh. VIII, 26<sup>a</sup> top מ' זה... שנתמרי ברורה במ' one of the three verses in which the Law uses metaphorical expressions (Ex. XXI, 19; XXII, 2; Deut. XXII, 17); Mekh. Mishp. 6; a. fr.—Pl. מן קדש. Sot. IX, 15 (49<sup>a</sup>) משמת ר' מ' בגלו מ' with the death of R. M. ceased the composers of fables. Cant. R. l. c. מן קדש של וכו' the wise sayings of Solomon. Ib. מ' didactic literature, opp. מן קדש. Ib. מ' three collections of sayings (Prov. I to IX; X to XXXIV; XXV to XXXI). Num. R. s. 14, end מ' כי אם במ' God spoke to Balaam only through allegories (visions).—Succ. 28<sup>a</sup> מן קדש שיעלני (Ms. M. מן קדש, v. Rabb. D. S. a. l. note) fox-fables; מ' כובסין washers' fables; B. Bath. 134<sup>a</sup>. Snh. 38<sup>b</sup> (Ms. M. ממשלו); Yalk. Prov. 947.—Gitt. 35<sup>a</sup> bot. מ' copies of the Books of Job and Proverbs (v. infra) (sub. משל, שולח, the Book of Proverbs (commencing with the word *mishle*), Cant. R. l. c. B. Bath. 14<sup>b</sup>. Y. Yoma I, end, 39<sup>b</sup>; a. e.

**משלוח** tired, v. שָׁלַח.

**משלוח** f. (b. h.; שְׁלַח) 1) errand, message; substitution. Num. R. s. 14 מן קדש ודיה ודיה (Naftali) was zealous in carrying out his mission. Koh. R. to VIII, 8 (expl. משלוח, ib.) אין אדם וכו' ('there is no substitution in war'), none can say to the angel of death, let my slave or an inmate of my house go in my place.—2) letting loose (by divine dispensation), visitation (of wild beasts). B. Mets. VII, 9; a. e., וְאֵב.

מִשְׁלֵי v. מִשְׁלֵי

משילרא, משילרא m. (שילי I) fork. Targ. I Sam. II, 13, sq. (ed. Wil. מְשִׁילָא).—Pl. מְשִׁילָא, מְשִׁילָא, מְשִׁי. Targ. I Chr. XXVIII, 17. Targ. Y. Ex. XXVII, 3 (some ed. מְשִׁי).—[Tosef. Sabb. XIV (XV), 3, v. next w.]

**משלית** f. (preced.) *a tool for lifting objects out of a well, lifter*. Tosaf. Sabb. XIV (XV), 3 (some ed. משליח, corr. acc.).

מִן מְשֻׁלָּם m. (שְׁלֵם) completion, end. Targ. Job I, 4.  
—B. Mets. 67<sup>b</sup>, a. e. בְּמִשְׁלָם שְׂנֵי אַיָּלִין after the lapse of  
so and so many years, v. מִשְׁכָּנָא.

משמדות, v. משמדות.

**משמרדי** pr. n. pl. *Mashmahig* (P. Sm. 2245), a place on an island of the Persian Gulf.—**פרוורא דמ'** the port of M., mentioned for its pearl fisheries. R. Hash. 23<sup>a</sup>. Yoma 77<sup>a</sup> (in a passage omitted in many editions) **פ' דמ'** (ed. cited in Rabb. D. S. a. 1. **משרדי**, Ms. O. **משמרדי**).

**בַּשְׂמֵרִיטָא** m. (שְׂמֵט) *a sneak thief*, opp. to לַסְטִיס Ab. Zar. 15<sup>b</sup> במ' דִּימְרִינִי וּכ' (Ms. M. במשמיטא בעלמא, Rashi במשמיטא) it refers to an (ordinary) thief who sometimes commits murder to save his own life.

**בְּמִשְׁמֹשׁ** m. (מִשְׁמֵשׁ) *touch*. Gen. R. s. 52 ר' ירמיה' an illicit touch (of her) with his hand. Midr. Till. to Ps. VIII, 4 [read:] אֵלֶּה אֲנִי אֲצַבְחֶנּוּ (ed. Bub. מעשה, corr. acc.) those above (the angels) and those below have only (as much power as) the touch of thy fingers; ib. to Ps. XIX כִּדְּ כֹהֵן אֲצַבֵּי. ed. Buh. כִּדְּ כֹהֵן אֲצַבֵּי, corr. acc.); Yalk. Ps. 640.—[Y. Ber. III, 6<sup>d</sup> bot., v. מִשְׁמֵשׁ.]

**מִשְׁמָע** m. (b. h.; שָׁמַע) 1) *obedience*. Sifré Deut. 357 ref. to Deut. XXXIV, 9) 'גדול לו' there can be no obedience greater than this. — 2) *ordinary sense*. — **בְּמִשְׁמָעוֹ** *in its usual sense*. Yoma 61<sup>a</sup> 'מִזְבֵּחַ כִּמְ' 'altar' in its usual sense (requires no explanation); הַכֹּהֲנִים בְּמִשְׁמָעָן 'the priests' &c.; a. fr.

**מִשְׁמָע** m. (*Hif.* שָׁמַע) *intimation, logical conclusion.*  
Yoma 42<sup>b</sup>, v. לָא מִלָּא II.—Esp. מִשְׁמָע *by implication, constructively.* Y. Erub. III, 21<sup>b</sup> top; Y. Ned. I, end, 37<sup>a</sup>, v. הָן.  
—אֵינִי יוֹדֵעַ וְכִי... שְׁנֵאמַר מִמָּה *by mere logical conclusion*  
from the text ..., would I not learn that &c.? B. Bath. 110<sup>a</sup>  
מִמָּה שְׁנֵאמַר וְכִי when the text says ‘the daughter of A-  
minadab’, do I not know that she is the sister of N.? B.  
Mets. 113<sup>a</sup>; a. fr. — *מִשְׁמָעוֹת* Y. Yoma V, 43<sup>a</sup> top מִמָּה  
בִּינְיָדוֹן they differ only as to the grammatical construc-  
tion of the text (without any difference in the law of the  
case).—*מִשְׁמָעוֹת דּוֹרְשִׁין אִכָּא בִּינְיָדוֹן* they differ only as to  
the texts from which the law is derived. B. Mets. 27<sup>a</sup>;  
Snh. 78<sup>b</sup>; a. fr.

מִשְׁמַע ch., v. שִׁמַּע I.

**מִשְׁמָעָא**, (**מִשְׁמָעִיָּא**) m. (שְׁמַע I) *hearing*. Targ. Job XLII, 5. Targ. Y. I Gen. XLIV, 18 (Y. II some ed. מִשְׁמָעִיָּא); a. fr.

**מִשְׁמֶעָהּ** f. (preced.) 1) (= b. h. מְשַׁמֵּעַ *following*, *suite*. Targ. I Sam. XXII, 14. Targ. II Sam. XXIII, 23.— 2) (= שְׁמֵעָה) *tradition*. Nidd. 20<sup>a</sup> כְּמִשְׁמַעֲהָ whose own opinion agrees with his tradition (Var. כְּשִׁמְעָהּ).

משמר, Y. Shebi. IV, 35<sup>a</sup> bot., v. האסטר.

**מִשְׁמָר** m. (h. h.; שָׁמַר) 1) *guard*, esp. *a division for duty of priests and Levites*. Taan. IV, 2, v. מַעֲמָד. Hor. 13<sup>a</sup> יִשְׂרָאֵל שְׂבָאוֹרוֹ chief of the guard. Taan. I. c. יִשְׂרָאֵל שְׂבָאוֹרוֹ the Israelites attached (as מַעֲמָד) to that division; a. fr.—*Pl.* מִשְׁמָרוֹ. Ih. Num. R. s. 3; a. fr.—2) (= אֶשְׁמֹרֶת) *watch, a certain portion of the day or the night*. Ber. 3<sup>a</sup> וְעַל כָּל מ' רִבּוּ at the beginning of every watch.—*Pl.* as ab. Ib.; Tosef. ih. I, 1 בְּלֵילָה מ' שֶׁלשׁ the night is divided into three watches.

**מִשְׁמֶרֶת** f. as preced. 2, *watch*. Ber. 3<sup>a</sup> מ' ראשונה וכו' (at the entrance of) the first watch, &c.—*Pl.* מִשְׁמֶרֶת, v. preced.

**מִשְׁמֶרֶת** f. (b. h.; preced.) *guard*, transf. (v. מִשְׁרָר) *preventive measure*. M. Kat. 5<sup>a</sup>; Yeb. 21<sup>a</sup> (ref. to Lev. XVIII, 30) לְמִשְׁמֶרֶתוֹ עָשׂוּ מִ' make a guard to my guard, enact measures to prevent a transgression of Biblical laws.

**משפֿרַת** f. (שִׁמְרָה Pa.) *filter, strainer*. Sabb. XX, 1 you may suspend (spread out) a strainer &c. Y. Ter. VIII, 45<sup>d</sup> רִיחַ של יין a strainer filled with wine; a. fr.—Trnsf. Ab. V, 15 מ' a scholar retaining what is useless and discarding the useful knowledge.

**מְשַׁמֵּשׁ** (v. מִשֵּׁשׁ, מִשֵּׁשׁ) *to touch, feel; to handle, manipulate; to examine, search*. B. Mets. 21<sup>b</sup> אָרַם עֲשִׂי לְמִשְׁמֵשׁ אֶרֶם carries a person (carrying money with him on the road) usually feels for his bag at short intervals. Men. 36<sup>b</sup> בָּהֶן מְשַׁמֵּשׁ he puts his hand on them. Erub. 54<sup>b</sup> תָּבִיחַ כִּי אֶת שָׂרָם מְשַׁמֵּשׁ אֶת הַתְּבִיחַ as often as one searches it (the fig-tree); כִּי אֶת שְׂדֵי הַיֶּלֶד מְשַׁמֵּשׁ as often as the suckling touches the breasts. Sabb. 82<sup>a</sup> וְלֹא יִשְׁמַשׁ בְּצִוְרוֹ let him manipulate (stimulate the rectum) with pebbles. Erub. 13<sup>b</sup> וְלֹא יִשְׁמַשׁ בְּמַעֲשָׁיו let him examine what he is doing, contrd. to יִשְׁפֹּשֵׁשׁ search (investigate) his past doings. Keth. 12<sup>a</sup> וְלֹא יִשְׁמַשׁ אֶת הַכֵּתֶם to be around (watch) the bridegroom and bride (in order to prevent deception). Snh. 63<sup>b</sup> וְלֹא יִשְׁמַשׁ בָּהֶן they (the famished animals) licked them (begging for food); a. fr.—וּבָא מְרִיבָא *to come gropingly, slowly*. Y. Peah VIII, beg. 20<sup>d</sup>, v. מִשֵּׁשׁ h.—Y. Ned. III, 38<sup>a</sup> מְשַׁמֵּשׁ רָאָה... if he saw the king's cutters come near and nearer, קָצַץ; ih. מְשַׁמֵּשׁ וְרָאָה if he saw the fire coming near and nearer.

*Pulpel* מִישְׁמָח *to be attended to, watched.* Keth. l. c.  
'כל שלא מ' *when he was not watched.*

**מְשֻׁמֵּשׁ** ch. same. Targ. Is. LIX, 10 (h. text גִּשָּׁשׁ). Targ. Ps. CXV, 7 (h. text "יִרְעֶה"); a. fr. — B. Mets. 21<sup>b</sup> בְּרוּ מְשֻׁמֵּשׁ מְשֻׁמֵּשִׁי he feels for them (to make sure that he has not lost them). Ih. מִשְׁמֵשׁ בְּרוּ he has been looking after the fruits (which he was carrying, and found out their loss). Erub. 41<sup>b</sup> לְמִשְׁמֵשִׁי לְרוּ זִוְרָהָ (not בְּרוּ) to make shrouds ready for them.

**מִשְׁמַשׁ** m. (preced. wds.; cmp. מִשְׁמַשׁ) *substance*. Y. Ber. III, 6<sup>d</sup> bot. מִשְׁמַשׁ קִיּוֹם its substance remains visible; מִשְׁמַשׁ מִים אֵין מִשְׁמַשׁ קִיּוֹם (not משמשה, ed. Lehm. 'משמש') of liquids there is no substance left (when the spot is dried up).

**מִשְׁמַשְׁנִית** f. (preced. wds.) *one who touches everything, thievish*. Gen. R. s. 74 מִשְׁמַשְׁנִית הָיָה מְכַרְדָּה שְׂדֵיָא he knew her to be inclined to steal. Ib. s. 18 מִשְׁמַשׁ; Yalk. ib. 24 מִשׁ; Yalk. Is. 285 מִשְׁ (Deut. R. s. 6 מִשְׁנָה).

**מִשְׁנָה** v. מִשְׁנָה.

**מִשְׁנָה** I m. (b. h.; שְׁנָה I) *lieutenant, viceroy*. Midr. Till. to Ps. CXLIX מִשְׁנָה אֵין לוֹ יֵלָא... the Lord has no dux nor eparch nor lieutenant.

**מִשְׁנָה** II m. (b. h.; preceded.) 1) *repetition*. מִשְׁנָה (ספר) מִשְׁנָה I *lieutenant, viceroy*. Midr. the Book of Deuteronomy. Gen. R. s. 3; Yalk. Gen. 4. Meg. 31<sup>b</sup> מִשְׁנָה קָלְלוּ שְׁבַע רָזִים the curses contained in Deuteronomy (Deut. XXVIII, 15—68); a. e.—2) *copy, duplicate*. Snh. 22<sup>a</sup>.—3) = next w. Sifrē Deut. 161; Yalk. ib. 915 מִשְׁנָה מִשְׁנָה מִשְׁנָה מִשְׁנָה interpretation (of the Law, Targum) leads to oral law, the study of the oral law leads to discussion (Talmud).

**מִשְׁנָה** f. (preced.) *repetition, verbal teaching by repeated recitation; traditional law*, opp. to מִשְׁנָה. Ab. III, 7 כל הַשּׁוֹכֵחַ... מִשְׁנָה מִשְׁנָה interrupts his study. Ib. 8 מִשְׁנָה מִשְׁנָה. Ib. הוֹרָה מִשְׁנָה his study was too hard for him. Erub. 54<sup>b</sup> מִשְׁנָה מִשְׁנָה what was the order of delivery of the oral law? Ber. 5<sup>a</sup> (ref. to Ex. XXIV, 12) מִשְׁנָה... וְהַמִּצְוָה זוֹ הַמִּצְוָה מִשְׁנָה 'Torah' means the Pentateuch, 'Mitsvah', the oral law; a. fr.—Esp. *Mishnah, a collection of oral laws*, esp. that edited by R. Judah han-Nasi; also a *section of the Mishnah*. Esth. R. to I, 2, a. fr. מִשְׁנָה מִשְׁנָה the six Orders of the Mishnah; Cant. R. to VI, 4; Pesik. Vayhi, p. 7<sup>a</sup>, sq. מִשְׁנָה מִשְׁנָה the earliest collection, ראשונה מִשְׁנָה the second edition. Y. Keth. V, 29<sup>d</sup> bot.; Y. Ter. VIII, beg. 45<sup>a</sup>, sq.; a. fr.—Y. Yeb. III, 4<sup>d</sup>, a. e. מִשְׁנָה מִשְׁנָה the collection made by &c.—Y. Ter. VIII, 46<sup>b</sup> bot. מִשְׁנָה מִשְׁנָה did I not follow the law of the Mishnah?; ib. מִשְׁנָה מִשְׁנָה but is this the *mishnah* of the pious (who must act kindlier than the strict law demands)?—Erub. 62<sup>b</sup>, a. fr. מִשְׁנָה מִשְׁנָה the opinions of R... recorded in collections are merely a *kab* (few) but pure (incontestable); a. fr.—Pl. מִשְׁנָה מִשְׁנָה. Y. Hor. I. c. מִשְׁנָה מִשְׁנָה the large collections. Ib. מִשְׁנָה מִשְׁנָה Rabbi embodied (in his collection) most of the collections (of his predecessors); a. fr.

**מִשְׁנָה** m. (preced.) *Mishnah-teacher*. Y. Maasr. III, 50<sup>d</sup>, v. מִשְׁנָה.

**מִשְׁנָה** f. pl. (שְׁנָה) *different directions* of the axis of the eyes, *squinting, strabismus*. Bekh. 44<sup>a</sup> מִשְׁנָה מִשְׁנָה the disqualification from strabismus is derived from *b'eno* (Lev. XXI, 20). Ib. מִשְׁנָה מִשְׁנָה (corr. acc.; Rashi: מִשְׁנָה).

**מִשְׁנָה** v. מִשְׁנָה.

**מִשְׁנָה** v. preced. art.

**מִשְׁנָה** m. pl. (= מִשְׁנָה, denom. of מִשְׁנָה) *teachers of Mishnah*. Lam. R. introd. (R. Abba 2); Y. Hag. I, 76<sup>c</sup>, a. e. מִשְׁנָה מִשְׁנָה teachers of Bible and of Mishnah. Ex. R. s. 47 מִשְׁנָה מִשְׁנָה that the teachers of Mishnah should hold sessions in the morning &c.; a. e.

**מִשְׁנָה** v. מִשְׁנָה.

**מִשְׁנָה** f. (b. h.; שְׁנָה) *crutch*. Gitt. 72<sup>b</sup>, sq. מִשְׁנָה מִשְׁנָה when he walked on his crutch; a. e.

**מִשְׁנָה** m. (denom. of שְׁנָה) *market-commissioner*. Gen. R. s. 98.

**מִשְׁנָה** f. (שְׁנָה) *wine-sample*. Gen. R. s. 38 (play on שְׁנָה, Gen. XI, 1) מִשְׁנָה מִשְׁנָה this sample (proves) that all the wine is bad, v. מִשְׁנָה.

**מִשְׁנָה** f. (b. h.; שְׁנָה, cmp. שְׁנָה) *family, kinship*. Tanh. ed. Bub., Noah 24 (play on שְׁנָה, Gen. XI, 1) מִשְׁנָה מִשְׁנָה one kinship (all equally bad, cmp. preced. w.). B. Bath. 109<sup>b</sup> מִשְׁנָה מִשְׁנָה the father's kinship is called one's family (not the mother's). Eduy. VIII, 7; Kidd. 71<sup>a</sup> מִשְׁנָה מִשְׁנָה (משפחה) a family named Beth &c.; a. fr.—Pl. מִשְׁנָה מִשְׁנָה. Tosef. Naz. I, 3, a. e., מִשְׁנָה; a. fr.

**מִשְׁנָה** m. (b. h.; שְׁנָה) *sentence, judgment; justice, law*. Meg. 21<sup>a</sup> top; Snh. 11<sup>b</sup> מִשְׁנָה מִשְׁנָה as sentence can be passed in day-time only &c. Eduy. II, 10 מִשְׁנָה מִשְׁנָה the judgment (punishment) of the wicked in Gehenna lasts twelve months. Tanh. Mishp. 1 מִשְׁנָה מִשְׁנָה a man of might does not care to act according to law, but ignores the law; a. fr.—Pl. מִשְׁנָה מִשְׁנָה. Ex. R. s. 30 מִשְׁנָה מִשְׁנָה through the laws which thou hast given to them, they, having a dispute with one another, go to law and make peace. Ib. מִשְׁנָה מִשְׁנָה in the morning the Law (religious principles) was given, and in the evening the civil law (Ex. XXI, sq.). Midr. Till. to Ps. XXXVI מִשְׁנָה מִשְׁנָה there is no limit to the judgments for the wicked; a. fr.—*Mishpatim*, name of a Scriptural lesson of a week (Ex. XXI, 1 to XXIV, 18).

**מִשְׁנָה** m. (שְׁנָה) *funnel*. Kel. III, 8. Tosef. Sabb. VIII (IX), 10; a. fr.—Ab. V, 15 מִשְׁנָה מִשְׁנָה a scholar that learns and forgets easily, cmp. מִשְׁנָה מִשְׁנָה. Pl. מִשְׁנָה מִשְׁנָה. Tosef. Kel. B. Mets. II, 7.

**מִשְׁנָה** m. ch. (preced.) מִשְׁנָה מִשְׁנָה *outpouring (of torrents) from the heights, ravines; slopes*. Targ. O. Deut. III, 17 (h. text אשרו). Targ. Josh. X, 40; a. fr.

**מִשְׁנָה** f. (שְׁנָה, cmp. שְׁנָה) *a wicker basket carried on a pole over the shoulder*. Kel. XIX, 10. Tosef. ib. B. Mets. VI, 9; a. fr.—Pl. מִשְׁנָה מִשְׁנָה. Kel. XXIV, 9. Shebi. III, 2 מִשְׁנָה מִשְׁנָה baskets (of foliage for dung) of a *lethekh* each. Ib. מִשְׁנָה מִשְׁנָה you may add to the number of baskets (to be put on the dunghills) &c. Y. ib. 34<sup>a</sup> top מִשְׁנָה מִשְׁנָה he (the Israelite) must not unload the baskets. Cant. R. to VII, 3; a. fr.

**משקרי** m. pl. (שקר) *guards*; חלזוני *snail-shells*. Ab. Zar. 28<sup>b</sup> ed. (Ms. M. a. Ar. (משקרי).

**משקה** m. (b. h.; שקה) *drink, liquid*. Sifra Sh'mini ch. IX, Par. 8 דה דירין 'מ' *'drink'* (Lev. XI, 34) means wine. Ib. 'מ' spoiled liquid; Pes. 18<sup>a</sup>; a. fr.—Pl. משקים. Ib. 17<sup>b</sup> הבאין מומחמ ידים 'מ' liquids which have become unclean through contact with unclean hands. Ib. שנממא 'מ' vessels which have become unclean through the liquids put into them; a. fr.—משקרי ביה משבחיא v. מןבחיא a. מןבחיא.

**משקורי**, **משקורי**, v. משקרי.

**משקול**, v. משקל.

**משקולת** f. (b. h. משקלת; שקל; sub. אבן) *plummet*. Kel. XXIX, 3. כנגד דוט חמ' *plumb-line*. B. Bath. II, 13 כנגד 'מ' measure by the plummet (cutting off all branches as far as they hang over the border line); Tosef. ib. I, 15; cmp. משקלת; a. e.—Pl. משקולות. Kel. XII, 8 Talm. ed. 'מ' המשולשלות ודמ' (Mish. ed., a. ed. Dehr. משקולות) two kinds of plummets (R. S. *weights*, v. משקל).

**משקולתא**, **משקולתא** ch. same. Targ. Zech. IV, 10; a. fr.

**משקופי** m. (b. h.; שקה) *cross-piece, lintel*. Ab. d'R. N. ch. XXVI, end ודילין 'מ' the lintel, contrad. to איסקופא Mekh. Bo, s. 11; Yalk. Ex. 197 ו'כ' 'מ' ... הל' our ancestors in Egypt had three altars; the lintel and the two posts; a. e.

**משקופי**, **משקופי** f. (שקה) *knock, bruise*. Targ. O. Ex. XXI, 25 (not פ' ...). Targ. Y. I ib. XV, 25.

**משקיא**, **משקיא** m. ch. 1) = *drink*. Targ. Lev. XI, 34; a. e.—Koh. R. to III, 9 חר משקורי חמים (some ed. משקורי, oth. משקרי) one hot drink.—2) = *h. feast*. Targ. Esth. I, 3. Targ. II Esth. IX, 17, sq. משקיא; a. fr.

**משקיצתא** f. pl. (שקץ) *abominations, idols*. Targ. Y. II Deut. XXIX, 16 מקש' (corr. acc.).

**משקל** m. (b. h.; שקל) *weighing, weight*. Tosef. Hull. IX, 9 לקח דימנו ב'מ' if he bought of him by the weight. B. Bath. V, 10 על כל ב'מ' as often as he uses the weights; Sifra K'dosh. Par. 3, ch. VIII 'מ' כל ב'מ' (corr. acc.). Ib. (ref. to Lev. XIX, 35), v. מןשקלי. Ker. 5<sup>a</sup> ב'מ' לא ירדה 'מ' he must not use one weighed species as a weight for the other; a. fr.—Pl. משקלות. Sifra l. c.; B. Bath. l. c.; v. מנה. Tanh. Balak 12 מ'קל ומשקר ב'מ' (not מעולה) committing wrong and fraud in weights; ib. משקר using false weights; Yalk. Num. 765; a. fr.

**משקולתא**, **משקולתא**, v. משקולת.

**משקרי**, v. משקרי.

**משר**, v. משר.

**משרא** I *garden-bed; plain*, v. משרא.

**משרא** II *camp*, v. משר.

**משרה** f. (b. h.; שרה) *infusion; steeping*; משרה ענבים *infusion of grapes*. Pes. 44<sup>a</sup> this additional specification of *mishrath* (Num. VI, 3) &c.; a. e.—Tosef. Shebi. VI, 25, v. מןרסה.—B. Kam. 102<sup>a</sup>, a. e. לאכלה ולא 'מ' you may use the products of the Sabbatical year 'for eating' (Lev. XXV, 6), but not as substances for steeping, v. מליגמא; a. fr.—Esp. *a pond for steeping flax* &c. B. Bath. II, 10 מרתיקין את דמ' ו'כ' you must keep your pond removed from your neighbor's vegetable garden &c. Ib. 18<sup>b</sup> the legal distance between a pond and your neighbor's vegetable garden; a. e.

**משררי**, v. משרי.

**משרוניא** pr. n. pl. *Mashrunia*, in Babylonia. B. Mets. 107<sup>b</sup> בני 'מ' (Ar. מרשני; oth. Var., v. Rabb. D. S. a. l. note 6) the community of M. (to which the adjacent forest belonged).

**משרוצא** m. (שרצ) *slippery spot*.—Pl. משרוצין. Targ. Jer. XXIII, 12.

**משרוצתא** (preced.) pr. n. *Mashru'itha*, name of a peak. Targ. I Sam. XIV, 4 (h. text מרצץ).

**משירי**, **משירי** m. (שרי) *camp, resting place*. Targ. Y. Gen. XXXII, 9. Targ. Ps. XIX, 5 משרי (משירי); Ms. משרי. Targ. Is. XIII, 22 משרי; a. fr.—Pl. משרונין, v. next w.

**משירא**, **משירא** f. same. Targ. O. Gen. XXXII, 9; a. fr.—Constr. משריר, משריר, משריר. Targ. Num. II, 9; a. fr.—Pl. משרירא, משרירא, משרירא. Targ. Gen. XXXII, 8; 11 (Y. משרירין, v. preced.). Targ. Num. XXIII, 10; a. fr.—Snh. 28<sup>a</sup>, sq. באפי משריריהו in the face of his camps (soldiers); משריריהו דיכא where are thy soldiers?

**משרשיח**, **משרשיח** pr. n. m. *M'sharsh'ya*, an Amora. Snh. 63<sup>b</sup>. Ker. 6<sup>a</sup>; a. fr.

**משרת**, v. משרה.

**משרת** f. (נשר) *a depilatory substance*. Naz. 42<sup>a</sup> מפני דמ' because he might eventually use a depilatory earth.

**משרת**, v. משרה.

**משרת** m. (b. h.; שרת) *servant, attendant*. Y. Ned. IX, beg. 41<sup>b</sup> I מ'ר מאיר ו'כ' I am the attendant of R. Meir on both his flights; a. e.—[Ber. 63<sup>b</sup> מ'ר, v. משרתי.—Pl. משרתיים Snh. 63<sup>b</sup> idolatrous temple-servants.

**משש** (b. h.; v. מוש) *to feel, grope, search*.—*Palp.* משש q. v.

**משש** I ch., *Pa.* משרש same. Targ. O. Gen. XXXI, 34; 37 (פשפש).

**משש** II, **מששא**, **משש** m. (preced.) *substance; essence; reality*. Targ. Lam. II, 14. Targ. Job XV, 3; a. e.—Ab. Zar. 55<sup>a</sup> לית בה 'מ' that there is no reality in idols. Pes. 4<sup>b</sup> אמו אמריה דחמי מירי 'מ' אית ביה has their decla-



**מִתְאַיִמוֹת** *f., pl.* **מִתְאַיִמוֹת** (preced.) *twin-teeth (bicuspid), molar teeth*. Bekh. VI, 4 ח' Mish. (Talm. ed. 39<sup>a</sup>



חיומה; Rashi 'מחא'; ib. in Gem. חיומה. Sifra Emor ch. VI, Par. 7 (Rabad to Sifra l. c.: *corner of the mouth*).

\* **מחאלי** m. pl. (cmp. **מחאלי**) *bunches of garlic*. B. Bath. 86<sup>a</sup>, v. **מחאלי**.

**מחארא** m. (= מחארא, v. **מחארי**; Syr. מחארא, P. Sm. 2256) *rake, poker, shovel*. Hag. 4<sup>b</sup>, sq. הוח 'מ' בידה 'מ' נקטא (Ar. מחארא; En Yakob) took a shovel in hand and raked &c, v. **מחארי**. Gitt. 69<sup>b</sup> bot. ויחרי (P. S. to Makhsh. II, 4) and let him bring a shovel and put it over them &c. [Ar.: a board.]

**מחבן** m. (b. h.; denom. of **מחבן**) *shed for straw* &c. Erub. VII, 5; Tosef. ib. IX (VI), 17; a. e.

**מחברא** m. ch.=h. **מחברא**. Targ. II Kings XIX, 3; Targ. Is. XXXVII, 3. Targ. II Sam. XXII, 5 (h. text **מחברא**); Targ. Ps. XVIII, 5 (h. text **מחברא**). Targ. Ex. I, 16 (G. ed. Dien. **מח**; h. text **מחברא**); a. e.

**מחברא** m., pl. **מחברין** (חבר) = b. h. **מחברין**, *breakers, waves*. Targ. Ps. XLII, 8.

**מחבן** (denom. of next w.) to *bridle*. Pesik. Zakh., p. 24<sup>b</sup> אח **מחבן**, v. **מחבן** II; Yalk. Deut. 938; Tanh. ed. Bab., Ki Thetsé 6 שמונו (corr. acc.)

**מחג** m. (b. h.) *bridle, reins*. Pirké d'R. El. ch. XXXVI (ref. לקח אחז מ' חמור II Sam. VIII, 1) מחג האמה ו' he (Isaac) took one cubit's length of the reins of his ass, and gave it to him (Abimelech) as a sign of friendship (v. Targ. Y. Gen. XXVI, 31).

**מחג** m. ch. same. Targ. Y. Gen. XXVI, 31 (v. preced.).—[Sabb. 51<sup>b</sup> bot., v. **מחג**.]

**מחג** f., v. **מחג**.

**מחארא** v. **מחארא**.

**מחביתא** f. (חב) *seat*. Targ. Jud. V, 11 **מחביתא** ed. Lag. (oth. ed. **מחביתא**) constr.—V. **מחביתא**.

**מחורא** v. **מחורא**.

**מחורא** v. **מחורא**.

**מחורא** m. (מחא; cmp. **מחורא**) *being carried, desire*. Targ. Y. Gen. III, 16 **מחורא** (h. text **מחורא**). Ib. IV, 7; a. e.

**מחורא** v. **מחורא**.

**מחורא** f. (חב) *relish, preserve*. Pes. 43<sup>a</sup> קריבו **מחורא** (קריבו לו מחורא) Ms. M. (ed. מחורא) bring me something to go with the meat. Sabb. 77<sup>b</sup> (phonetic play) **מחורא** Ar. (ed. מחורא) Rashi a. Ms. O. מחורא; v. Rabb. D. S. a. l. note 8) m., 'when will this end?'

**מחורא** m. (מחל) *poet*.—Pl. **מחורא**. Targ. Y. Num. XXI, 27; O. **מחורא** (ed. Berl. **מחורא**). Targ. I Sam. XXIV, 14 **מחורא** Bxt., v. **מחורא**.

**מחורא** I pr. n. *Mathun*, 1) name of an Amora. Y. M. Kat. III, 83<sup>b</sup> top. B. Kam. 96<sup>a</sup>, sq.; Succ. 32<sup>a</sup> Ms. M. (ed. **מחורא**).—2) name of a woman. Ber. 20<sup>a</sup>, v. next w.

**מחורא** II m., **מחורא** f. (מח) *slow, careful, considerate, patient*. Hor. 14<sup>a</sup>, v. **מחורא**. Ber. 20<sup>a</sup> (a proverb cited, when a person was fined for attacking a Samaritan woman named **מחורא** 'מ' ארבע ו' Ms. M. (v. Rabb. D. S. a. l.) that is what people say, *mathun*, *mathun* (to be slow) is worth four hundred Zuz. Tosef. Sabb. VII (VIII), 24, sq.; a. e.—Pl. **מחורא**; **מחורא**; f. **מחורא**. Ab. I, 1 **מחורא** (R. S. to Makhsh. II, 4) **מחורא** (interrupted) drops, opp. **מחורא** **מחורא**; a. e. [Chald. **מחורא**, v. **מחורא**.]

\* **מחורא**, Y. Sot. I, beg. 16<sup>b</sup> **מחורא** **מחורא** ו' **מחורא**, a corrupt., prob. arisen from a tautography of **מחורא**, read: **מחורא** (v. Maim. Sot. IV, 18, a. Num. R. s. 9; B'er hag-Golah to Shulh. Ar. Eben ha-Ezer 178 suggests **מחורא**, corresp. to **מחורא** in Maim. l. c.).

**מחורא** c. (מח) v. **מחורא** 1) *reeky, foul*. B. Bath. 19<sup>b</sup> **מחורא** when the straw is foul.—2) (noun) **מחורא** f. *reeky, infiltrated earth*. Ib. 18<sup>a</sup> **מחורא** **מחורא** ground infiltrated (with urine &c.) is injurious to the wall. Ib. 19<sup>a</sup> **מחורא** the damage caused by &c. Pes. 47<sup>b</sup> **מחורא** Ar. a. Ms. M. 2 (ed. **מחורא**; Ms. M. 1 **מחורא**) it means swampy earth (which cannot be crushed to powder).

**מחורא** v. **מחורא** II.

**מחורא** v. **מחורא**.

**מחורא** I m., **מחורא** f. (b. h.; **מחורא**) *sweet; pleasant*. Cant. R. to V, 16, v. **מחורא**; Num. R. s. 10, beg.; a. fr.—Pl. **מחורא**; **מחורא**; **מחורא**. Erub. 18<sup>b</sup>; a. fr.—Esth. R. to I, 9 **מחורא**, v. **מחורא**.

**מחורא** II m. *Bitter Apple* or *Cucumis* (v. **מחורא**). Shebi. III, 1; IX, 6 **מחורא** עד שייבש **מחורא** until the *mathok* begins to dry up; [R. S. a. l. *the juice of the dung*].—Y. ib. III, beg. 34<sup>c</sup>, expl. **מחורא**.

**מחורא** v. **מחורא** I.

**מחורא** m. (מח) *perfected, well-arranged, finished, esp. fruits properly tithed*. Dem. IV, 7 **מחורא** אינו **מחורא** the tithes have not been given of it. Nidd. 15<sup>b</sup>, a. fr. **מחורא** **מחורא** the presumption is that a *haber* will not let go out of his hands anything not perfected (according to law); a. fr.—Pl. **מחורא**; **מחורא**. Ib.; a. fr.—Yoma 71<sup>a</sup> **מחורא** **מחורא** a prolonged, blessed and perfect life.

**מחורא** m. (מח) *interpreter*. Lam. R. to I, 13 (ref. to Esth. VII, 5) **מחורא** **מחורא** **מחורא** King Ahasver spoke to the interpreter, and the interpreter to Esther; Yalk. Esth. 1058; (Meg. 16<sup>a</sup> **מחורא**).—Esp. a) *translator* (into Chaldaic or Greek) of the *Biblical portion read at services*. Meg. IV, 4 **מחורא** **מחורא** **מחורא** one must not read

for the translator more than one verse at a time. Ib. ער  
'מְחַרְחֵמֵן כְּדִי שֶׁלֹא יַפְסִיחַ הַמַּ' occupying no more time (in rolling  
the scroll) than the translator requires for interpreting  
the verse last read; a. e.—b) = אֲמִירָא q. v. Hull. 142<sup>a</sup> ר'  
'... נִין מְחַרְחֵמֵן. Ex. R. s. 3, end; a. e.—Pl. מְחַרְחֵמֵן  
Koh. R. to VII, 5. Ib. to IX, 17. Pes. 50<sup>b</sup>; a. e.

**מְחַרְחֵמֵן** ch. same. Targ. Gen. XLII, 23.—Targ. Ex. IV, 16; a. e.—Pl. מְחַרְחֵמֵן  
Targ. II Chr. XXXII, 31.

**מְחַרְחֵמֵן**, v. מְחַרְחֵמֵן.

• **מְחַרְשֵׁעַ** m. (denom. of חֲשֵׁעַ) a group of nine.—Pl.  
מְחַרְשֵׁעִים. Y. Shebi. I, 33<sup>b</sup> the aggregate quantity  
(of one cake of figs) for each nine trees; v. שְׂוֹעֵל.

**מְחַרְשֵׁעַ** (b. h.) to extend, stretch (cmp. מִשָּׁח, משך). Kil.  
VI, 9 הַמְחַרְשֵׁעַ הַזֶּה if one trains a vine from one tree  
to another. Sabb. 75<sup>a</sup> הַמְחַרְשֵׁעַ הַזֶּה who pulls the  
thread of a seam (bringing the ends closer together), v.  
infra. Gen. R. s. 3, a. e. מִכְּרַל דְּרֵיהּ מוֹתָא וְכ' lest  
you say, Michael stretched (the world) in the south &c.,  
v. מִדְּר. Midr. Till. to Ps. XXIV מְחַרְשֵׁעַ. Y. Ber. I, 2<sup>d</sup> top  
וְכ' אֵדָם מוֹתָא אֵדָם when one stretches a tent-cover, in  
course of time it becomes loose; Gen. R. s. 12, end;  
Yalk. Is. 314.—Gen. R. s. 10, end, v. Nif.—[Yalk. Prov.  
961 מְחַרְשֵׁעַ; f. מְחַרְשֵׁעַ; Part. pass. מְחַרְשֵׁעַ; מְחַרְשֵׁעַ  
pl. מְחַרְשֵׁעִים, מְחַרְשֵׁעִין, מְחַרְשֵׁעִין, מְחַרְשֵׁעִין, מְחַרְשֵׁעִין  
bent; trnsf. (of judgment) ready to be discharged, aimed.  
Kel. XXI, 3. Gen. R. s. 35 ... כְּנָגֵד מִן שְׂדֵהֶם מִן כְּנָגֵד  
'אֵתָהּ מִדָּה הָרִין שְׂדֵהֶם מִן כְּנָגֵד מִן שְׂדֵהֶם מִן כְּנָגֵד  
'אֵתָהּ מִדָּה הָרִין שְׂדֵהֶם מִן כְּנָגֵד מִן שְׂדֵהֶם מִן כְּנָגֵד  
Israel, did the Lord turn and aim against the Egyptians.  
Y. M. Kat. III, 83<sup>c</sup> top כְּנָגֵד מִן שְׂדֵהֶם מִן כְּנָגֵד  
against the whole family. Pesik. R. s. 38; a. fr.

Pl. מְחַרְשֵׁעַ same, esp. to straiten straps; to bring objects  
closer together. M. Kat. I, 8 אֵת מְחַרְשֵׁעִין you may also  
straiten (bed-straps). Ib. 10<sup>a</sup> מְחַרְשֵׁעִין 'you may stretch',  
means when it (a strap) is lax, you may straiten it;  
Y. ib. I, 80<sup>d</sup> bot. Tosef. Kel. B. Bath. IV, 10  
מְחַרְשֵׁעִין need... stretching. Midr. Till. I. c., v. supra.  
—Y. Sabb. XIII, beg. 14<sup>a</sup> הַמְחַרְשֵׁעַ צִדְדֵי (ed. Krot. מְחַרְשֵׁעַ  
צִדְדֵי, corr. acc.) he who brings the ends of two pieces  
close together (by pulling the thread up and knotting it),  
v. supra; Y. Kil. IX, end, 32<sup>d</sup> הַמְחַרְשֵׁעַ צִדְדֵי (or  
הַמְחַרְשֵׁעַ; not צִדְדֵי); a. e.

Nif. מְחַרְשֵׁעַ to be stretched, spread, drawn. Snh. 38<sup>b</sup>  
הָרִין מְחַרְשֵׁעִין his limbs were stretched (shaped); (Ab. d' R. N. ch. I  
(נִתְקַשְׁרָה); Yalk. Gen. 15. Ib. 16 הָרִין מְחַרְשֵׁעִין (ib. also  
מְחַרְשֵׁעִין; Gen. R. s. 10, end מְחַרְשֵׁעִין) they (the works of crea-  
tion) continued to extend (develop). Y. Ber. I, 2<sup>c</sup> bot.  
רְמֵסָה הָרִין (or רְמֵסָה) let the firmament be stretched out.  
R. Hash. 22<sup>b</sup> הָרִין מְחַרְשֵׁעַ shall be stretched on the  
pillory. Y. Hor. II, 46<sup>d</sup> הָרִין מְחַרְשֵׁעַ the bow was bent  
(euphem. for erection). Yalk. Ps. 796 הָרִין מְחַרְשֵׁעַ the sword  
(of judgment) was drawn; (Tanh. B'midb. 7 נִשְׁמַשָּׁה; ib.  
ed. Bub. 7 נִשְׁמַשָּׁה).

Hithpa. מְחַרְשֵׁעַ same. Tanh. Hay. 63 הָרִין מְחַרְשֵׁעִין  
they would have gone on spreading &c.

**מְחַרְשֵׁעַ** ch. same. Targ. Ps. CIV, 2. Ib. LXIV, 4 Ms. (ed.  
מְחַרְשֵׁעַ, v. מְחַרְשֵׁעַ II).—Ib. I, 4; a. e.—Part. pass. מְחַרְשֵׁעַ  
(מְחַרְשֵׁעַ). Ib. VII, 13; a. e.—Gen. R. s. 63, a. e., v. מְחַרְשֵׁעַ.

Af. מְחַרְשֵׁעַ same. B. Mets. 107<sup>b</sup> מְחַרְשֵׁעִין אֶשְׁלֵיהֶן for  
pulling their ropes (to drag boats), v. מְחַרְשֵׁעַ. Ib. מְחַרְשֵׁעִין וְכ'  
(v. Rabb. D. S. a. l. note) if they can pull their ropes all  
along the shore, they will walk there. Keth. 85<sup>a</sup>, v. אֶשְׁלֵיהֶן;  
a. e.

Hithpe. מְחַרְשֵׁעַ to extend, spread. Targ. Job XV, 29.

**מְחַרְשֵׁעַ** m. (preced.) 1) extension. Targ. Ps. XIX, 5  
מְחַרְשֵׁעַ (constr.).—2) tent-pin.—Pl. מְחַרְשֵׁעִים. Targ. Y. Ex.  
XXXVIII, 20 (not מְחַרְשֵׁעִים); a. fr.—3) (with מְחַרְשֵׁעַ) bow-string.  
—Pl. constr. מְחַרְשֵׁעִין. Lev. R. s. 5 (expl. רִיחַ, Ps. XI, 2) מְחַרְשֵׁעִין.

**מְחַרְשֵׁעַ** m. (חֲשֵׁעַ; cmp. מְחַרְשֵׁעַ) the calyx surrounding  
the date in its early stage. Keth. 77<sup>b</sup>.—Pl. מְחַרְשֵׁעִים. Pes. 52<sup>b</sup>;  
Ber. 36<sup>b</sup>, v. שְׂוֹעֵל.

**מְחַרְשֵׁעַ** f. (מְחַרְשֵׁעַ) stretching; the borders  
of stretched parchment, distinguishable by their darker  
color. Gitt. 88<sup>a</sup> מְחַרְשֵׁעַ בֵּיהּ מִן דְּרִירָא when the borders of the  
document are distinguishable (evidence that nothing has  
been cut off).

**מְחַרְשֵׁעַ** pr. n. m., v. מְחַרְשֵׁעַ.

**מְחַרְשֵׁעַ**, v. מְחַרְשֵׁעַ.

**מְחַרְשֵׁעַ** (b. h.) when? Ber. I, 1 מְחַרְשֵׁעַ Ar. (ed. מְחַרְשֵׁעַ). Midr.  
Till. to Ps. IV, 3; 5 מְחַרְשֵׁעַ how long will you &c.? Succ.  
56<sup>b</sup>; a. fr.

**מְחַרְשֵׁעַ** f. Part. Af. of מְחַרְשֵׁעַ. Ned. 81<sup>a</sup> מְחַרְשֵׁעַ leads to  
(may cause) &c.; a. fr.—[מְחַרְשֵׁעַ, v. מְחַרְשֵׁעַ.]

**מְחַרְשֵׁעַ** pl. n. m. (abbrev. of מְחַרְשֵׁעִים) Mattia  
(Matthew). Shek. V, 1 (Mish. ed. מְחַרְשֵׁעַ). Eduy. II, 5 (Ms.  
M. מְחַרְשֵׁעַ). Yoma VIII, 6; Ab. IV, 15, a. fr. מְחַרְשֵׁעַ בֵּן חֲרֵשׁ.  
Orl. I, 60<sup>d</sup> top מְחַרְשֵׁעַ מִן דְּבִרְחֵיהּ.

**מְחַרְשֵׁעַ**, Targ. Y. I Gen. IV, 8 אֶפְרַיִם מְחַרְשֵׁעַ, v. אֶפְרַיִם.

**מְחַרְשֵׁעַ** I f. (רְחֵב; v. רְחֵב) seat, sitting,  
esp. school, academy; council. Targ. I Chr. XI, 25. Ib. IV, 22  
מְחַרְשֵׁעַ (constr.); a. e.—Ber. 18<sup>b</sup> אֶפְסֵי מְחַרְשֵׁעַ of the college of  
R. E.—Ib. מְחַרְשֵׁעַ מִן דְּרִיקְרָא the heavenly session (of the departed  
scholars). B. Mets. 86<sup>a</sup> מְחַרְשֵׁעַ מִן דְּרִיקְרָא and all those  
participating in the heavenly session declared &c. Yeb.  
105<sup>b</sup>; a. fr. 2) the proceedings at college, subject of dis-  
cussions. B. Kam. 117<sup>a</sup> מְחַרְשֵׁעַ לְרֵבֶן he finished  
up (reviewed) the subject discussed that day before the  
scholars. Ib. מְחַרְשֵׁעַ מִן דְּבִרְחֵיהּ study carefully the  
subject of discussion for to-morrow; a. fr.—Pl. מְחַרְשֵׁעִים  
מְחַרְשֵׁעִים. Gitt. 6<sup>a</sup> מְחַרְשֵׁעִים כִּיּוֹן דְּרִיקָא because there are colleges  
(in Babylonia). Ib. מְחַרְשֵׁעִים מִן דְּבִרְחֵיהּ the colleges are en-  
grossed in their theoretical studies.

**מְחַרְשֵׁעַ** II f. (רְחֵב) answer, argument.—Pl. מְחַרְשֵׁעִים  
Y. Gitt. VIII, 49<sup>c</sup> top מְחַרְשֵׁעִים כֹּל אֵילֵין מִן דְּכִּיּוֹן  
which &c.

מִתְּחִילָה v. מִתְּחִילָה.

מִתְּחִילָה v. מִתְּחִילָה.

מִתְּחִילָה f. (מִתְּחִילָה, *Taf.* of מִתְּחִילָה or מִתְּחִילָה; emp. מִתְּחִילָה) *apothecary's pot.* Targ. Job XLI, 23 מִתְּחִילָה ed. Lag. (ed. Wil. מִתְּחִילָה).

מִתְּחִילָה f. (preced.) *basin.* Hull. 46<sup>b</sup> (Rashi מִתְּחִילָה).

מִתְּחִילָה v. מִתְּחִילָה.

מִתְּחִילָה (מִתְּחִילָה) m. ch.=h. מִתְּחִילָה, *slow, careful.* Targ. Y. I Lev. XXIV, 12 (ed. Amst. מִתְּחִילָה; Y. II מִתְּחִילָה); Targ. Y. I Num. IX, 8 מִתְּחִילָה ed. Amst. (oth. מִתְּחִילָה; Yr. II מִתְּחִילָה).—Pl. מִתְּחִילָה. Ib. Targ. Cant. V, 12. [The form מִתְּחִילָה מִתְּחִילָה fr. מִתְּחִילָה=מִתְּחִילָה.]

מִתְּחִילָה v. מִתְּחִילָה.

מִתְּחִילָה f. (מִתְּחִילָה) *deliberation, consideration.* Gen. R. s. 67 מִתְּחִילָה לוֹ עָשָׂה בִּמְדָּה Esau planned against Jacob with deliberateness (taking his time for revenge); Yalk. ib. 115.

מִתְּחִילָה f. (preced.) *slow motion, opp. מְהִירָה.* Gen. R. s. 10.

מִתְּחִילָה f. (מִתְּחִילָה) *that which is waited for, hope.* Targ. Job XVII, 15 מִתְּחִילָה.

מִתְּחִילָה m., מִתְּחִילָה f. (מִתְּחִילָה) *sweet.*—Pl. מִתְּחִילָה, מִתְּחִילָה; Targ. Cant. II, 5 (ed. Amst. מִתְּחִילָה).—Meg. 6<sup>a</sup>, v. מִתְּחִילָה I.

מִתְּחִילָה f. (מִתְּחִילָה) 1) *sweet taste.* Y. Ber. V, 9<sup>a</sup> top.—2) *seasoning, relish.* B. Mets. VII, 1.—3) *sweet-meats, delicacies; sweet drinks.* B. Kam. 85<sup>a</sup>. Y. Orl. II, 62<sup>b</sup> top. Esth. R. to I, 9 מִתְּחִילָה מִתְּחִילָה Y. Ned. VII, 40<sup>b</sup> bot. מִתְּחִילָה he who vows abstinence from *tirosk*, is forbidden all kinds of sweet (unfermented) drinks; a. e.

מִתְּחִילָה m. (מִתְּחִילָה, *Hif.*) 1) part. *Hif.* of מִתְּחִילָה q. v.—2) *that which makes an object permitted for enjoyment.* Zeb. II, 3 מִתְּחִילָה (the sprinkling of which makes the sacrifice fit for eating or for the altar); a. fr.—Pl. מִתְּחִילָה, מִתְּחִילָה. Ib. IV, 3; Meil. II, 9 מִתְּחִילָה מִתְּחִילָה whatever may become permitted through a certain act, e. g. the meal-offering by taking a handful for the altar. Ib. מִתְּחִילָה those things which cause it to be available. Ib. 10<sup>b</sup> מִתְּחִילָה מִתְּחִילָה a thing (sacrificial object) which requires an act to make it permissible, is not subject to *מִתְּחִילָה*, until the things by which it is made available have been offered on the altar.—Bets. 3<sup>b</sup> מִתְּחִילָה מִתְּחִילָה a thing which may become permitted (being prohibited only for the day). B. Mets. 53<sup>a</sup> מִתְּחִילָה מִתְּחִילָה it would be considered a thing which can be made fit (by redemption); a. fr.

מִתְּחִילָה, Y. Ab. Zar. I, 39<sup>c</sup>, v. מִתְּחִילָה.

מִתְּחִילָה m. (מִתְּחִילָה) *cast metal; molten image.* Targ. I Kings VII, 16; 23 (h. text מִתְּחִילָה). Targ. Is. XLVIII, 5.

מִתְּחִילָה f., constr. מִתְּחִילָה same. Targ. Ex. XXXII, 4. Targ. Jud. XVII, 3 (ed. Lag. מִתְּחִילָה). Targ. Is. XXX, 22; a. fr.—Pl. מִתְּחִילָה. Targ. O. Num. XXXIII, 52 (Y. מִתְּחִילָה, מִתְּחִילָה).

מִתְּחִילָה v. מִתְּחִילָה.

מִתְּחִילָה f. (b.h. מִתְּחִילָה) *measure, required amount.* Tanh. Ki Thetsé 9 שְׁחִידָה שְׁמֵם חֲקוּק עֲלֵיהֶם בְּמִתְּחִילָה (the lists) in which their names were recorded with their daily task of bricks. Yalk. Ex. 182 מִתְּחִילָה מִתְּחִילָה pl.—Ker. 8<sup>b</sup> מִתְּחִילָה מִתְּחִילָה בְּמִתְּחִילָה מִתְּחִילָה he might prepare every day the quantity of frankincense required for the occasion.

מִתְּחִילָה v. מִתְּחִילָה.

מִתְּחִילָה v. מִתְּחִילָה.

מִתְּחִילָה f. (מִתְּחִילָה) [*molten*] *metal.* Kel. XIII, 6 מִתְּחִילָה מִתְּחִילָה the wooden part of a utensil which is subservient to the metallic part. Ib. 7 מִתְּחִילָה מִתְּחִילָה he replaced it by a metallic tooth; a. v. fr.—Pl. מִתְּחִילָה מִתְּחִילָה metallic vessels, utensils, tools &c. Ib. XIV, 1. Hull. I, 6; a. v. fr.

מִתְּחִילָה I ch.=h. מִתְּחִילָה II, 1) *to speak metaphorically, recite a mashal.* Targ. Ez. XII, 23; a. fr.—Pes. 114<sup>a</sup> מִתְּחִילָה מִתְּחִילָה they have a saying (witticism) about it in the West. Y. Dem. I, 21<sup>d</sup> top; a. e.—2) *to banter, sneer.* Targ. Prov. XIV, 9 (h. text מִתְּחִילָה).—3) *to place beside, to compare.* Y. Dem. I. c. (play on מִתְּחִילָה מִתְּחִילָה who classed thee among the spices? Ib. (play on מִתְּחִילָה מִתְּחִילָה, מִתְּחִילָה מִתְּחִילָה, v. מִתְּחִילָה מִתְּחִילָה, מִתְּחִילָה מִתְּחִילָה, f. מִתְּחִילָה pl. מִתְּחִילָה, מִתְּחִילָה, compared, comparable. Targ. Koh. XII, 2; a. e.—Hull. 59<sup>b</sup> מִתְּחִילָה מִתְּחִילָה is compared to a lion.—B. Mets. 83<sup>b</sup> מִתְּחִילָה מִתְּחִילָה are they (robbers) not like wild beasts?—Ber. 53<sup>b</sup>, v. infra; a. fr.

Af. מִתְּחִילָה 1) *to recite a mashal.* Targ. Ez. XXI, 5.—2) *to propound a riddle.* Targ. II Esth. I, 3.

מִתְּחִילָה מִתְּחִילָה, מִתְּחִילָה מִתְּחִילָה *to be compared, to be like.* Targ. Ps. XXVIII, 1. Ib. XLIX, 13 (not מִתְּחִילָה); a. e.—Shh. 95<sup>a</sup> מִתְּחִילָה מִתְּחִילָה the community of Israel is compared to a dove; Ber. 53<sup>b</sup> מִתְּחִילָה Ms. M. (ed. מִתְּחִילָה, מִתְּחִילָה, corr. acc.); Sabb. 49<sup>a</sup> מִתְּחִילָה, read: מִתְּחִילָה; a. e.

מִתְּחִילָה II, מִתְּחִילָה m. (preced.) 1) =h. מִתְּחִילָה, *parable, witty saying, riddle, comparison; by-word.* Targ. Prov. I, 6 (some ed. מִתְּחִילָה, corr. acc.). Targ. O. Deut. XXVIII, 37.—Targ. ISam. XXIV, 14 (Bxt. מִתְּחִילָה, v. מִתְּחִילָה). Targ. Num. XXIII, 7; a. fr.—Y. Dem. I, 21<sup>d</sup> top. Pes. 114<sup>a</sup>, v. preced.—Gen. R. s. 48, end מִתְּחִילָה מִתְּחִילָה the proverb says; a. fr.—2) *plausible reason, v. מִתְּחִילָה.* Y. Yoma III, end, 41<sup>b</sup> מִתְּחִילָה מִתְּחִילָה offered good reason for their doing so. Y. Keth. II, 26<sup>c</sup> bot.—Pl. מִתְּחִילָה, מִתְּחִילָה, מִתְּחִילָה. Targ. Y. Deut. I. c.—Targ. Prov. I, 1; a. fr.—Shh. 38<sup>b</sup> ... מִתְּחִילָה מִתְּחִילָה מִתְּחִילָה R. M., when holding sessions, used to spend one third of the time on legal subjects, one third on homiletical preaching, and one third on parables (illustrating Biblical verses). Lev. R. s. 28 מִתְּחִילָה מִתְּחִילָה three hundred parables on the fox; a. fr.—Targ. II Chr. IX, 1 מִתְּחִילָה.

מִתּוֹלָא, v. מִתּוֹלָא.

מִתְּלָא, v. מִתְּלָאָה.

**בַּתְּלָחִים** m., pl. **בַּתְּלָחִים** (b. h.; **לָחֵם**, emp. **לָחֵם**) *professing attachment, flatterers, hypocritical sympathizers*. Sifré Num. 85 (ref. to Num. XI, 1 [read: **כְּמִיתוֹנִים** *k'mithon'nim* means like those who pretend to sympathize (with their neighbors' troubles, v. **אֵלֶיךָ**), and even so we read (Deut. I, 27) *vatterag'nu* &c. **וְכִי** what does *vatterag'nu* mean? They were speaking like sympathizers (with ref. to Prov. XXVI, 22); Yalk. Num. 732. Sifré Deut. 24 (ref. to Deut. I. c.) **וְאִמְרִים** ... **וְשָׁבוּ** which intimates that they sat in their tents and spoke words like sympathizers and formed crowds like sympathizers, as we read (Prov. I. c.) &c.; Yalk. ib. 805. Ib. **בֹּכֵי וּמִבְכִּי כֵּם** (or **בַּתְּלָחִים**, sing.; not **לָחֵם** כֵּם) weeping and moving to tears like sympathizers.

I. מתי v. מתמחא, מתמחא

**שִׁמְרוֹן** [to stretch,] (cmp. ארך) to be long, slow; to wait; esp. (of fruits taken off the tree) to lie over for complete ripening. Toh. IX, 5 שִׁמְרוֹנוֹ שִׁירֹדֵךְ that they (the olives) may lie over so that they be easy to crush; ib. שִׁמְרוֹנוֹ שִׁימְלָחָם that they may lie over until they be ripe for salting; Tosef. ib. X, 10 שִׁמְרוֹתֵיכֶם וּשְׁמִירָתָם (Hif.) to let them lie over &c.

*Hif.* הִתְמַחֵן 1) (neut. verb) *to last, remain fresh, keep.* Makhsh. VI, בשריל שִׁתְמַחֵנוּ (Maim. in comment. ed. Dehr. (שימחוני) that they may remain fresh (Maim.). Sabb. XXIII, 5 (of a corpse) בשריל שִׁתְמַחֵן (Ar. שִׁתְמַחֵן, *Nif.*) that it may be preserved.—2) *to keep, to let (fruits) lie over.* Tosef. Makhsh. l. c., v. supra.—3) *to wait, tarry, postpone.* Hull. II, 4. Ib. 47<sup>b</sup> לו עדין הִתְמַחֵנִי postpone his circumcision until &c. Y. Pes. X, 37<sup>d</sup> אילי נִתְמַחֵן וכו' (מתחין) if we were to wait (with the recital of the exodus) until &c. Gen. R. s. 18 (play on רחבשוו, Gen. II, 25) לֹא הִתְמַחֵנוּ לֹא הִתְמַחֵנוּ they did not remain in their happiness for six hours; a. fr.—4) *to be slow, patient.* Ab. d'R. N. ch. I שיהא אידין דברין אדם נִתְמַחֵן דברין ואל יהא מקפיד על דברין that man should be slow and patient in giving his opinion, and not angrily insist on his words.

**מָחַן** ch. same, *to cause delay, to let wait*. Targ. Job XXXII, 4 (h. text **חָקַח**).—Part. pass. **מָחֵחַן** *waiting, detained*, fr. which **מָחֵחַן** *to wait for, hope; to be slow*. Targ. Lam. II, 16. Targ. Esth. II, 12. Targ. Ps. LVI, 7. Ib. CXXX, 5 **מָחֵחַחַן** Ms. (ed. **אֶמְחֵחֶיךָ Af.**); a. e.—Yeb. 63<sup>a</sup> **וְכִי מָחֵחַן נֹסֵיב** *be slow in taking a wife, opp. אָפַח*.—V. **מָחֵחַן**.

*Af. אַפּאַרען* to tarry, remain; to wait. Targ. Y. I Gen. II, 25 (v. Gen. R. s. 18, quot. in preced.). Ib. XXXI, 28 אַפּאַרען לֹא thou didst not wait for me (give me an opportunity, h. text נשטרן). Targ. I Chr. IV, 18; a. fr.—Yeb. 91<sup>b</sup> אַפּאַרען she ought to have waited.

**מתן** = **מאתן**, v. **מאה**. Targ. O. Num. XVI, 2; 17 ed. Berl.

**מִתֵּן** m. (b. h.; נָתַן) *giving, gift*.—מִתֵּן חֻרֵה giving of the Law, *revelation at Mount Sinai*. Ber. 58<sup>a</sup> bot. Gen.

R. s. 34; a. fr.—שָׁכַר *reward*. Ab. II, 16; a. fr.—מִדְּמִים *sprinkling or smearing the blood* (on the altar &c.). R. Hash. 28<sup>b</sup>; a. fr.—Zeb. VIII, 10 אֶרְבַּע בְּמֵן אֶרְבַּע blood requiring four applications mixed with &c.; R. Hash. I, c.; Y. Erub. X, end, 26<sup>d</sup>; Bab. ib. 100<sup>a</sup>. Ib. אֶחָד בְּמֵן אֶרְבַּע (בְּמִתְנַחֵה) blood requiring four applications mixed with blood requiring one application; a. fr.—מִשְׁתָּה יֶמֶן, v. מִשְׁתָּה.

מתנהא, v. מתנא, מתנא

**מַתָּנָה, מַתָּנָה** pr. n. m. (abbrev. of מַתְּנֵיהָ) *Matt'na*,  
an Amora. Hull. 42<sup>b</sup>. Y. Taan. III, 67<sup>a</sup> top; a. fr.

**מְתַחַץ** c. (תָּחַץ) *steaming, reeking*. Pes. 111<sup>b</sup> bot. [read:] כְּרִיעָה (v. Rashi a. l.; Rashb. אֲדַמְחָץ, read אֲדַמְחָץ; ed. אֲדַמְחָץ; Ms. M. כְּרִיעָה אֲדַמְחָץ, Ithpe. of תָּחַץ) while his foot is still steaming (from bathing). V. מְתַחַץ.

**מִצְחָה** **מִדָּה**, **מִדָּה** m. (מִדָּה; cmp. מִשְׁרָה II. fr. מִשָּׁה) *cord, strap*. B. Bath. 89<sup>a</sup> **מִצְחָה** Rashb. (ed. מִצְחָה, h. form) the cord of the scales. Men. 35<sup>b</sup> top **מִדָּה** (מִדָּה) כל הוכי רכי מִדָּה (מִדָּה) Rashi (ed. במִדָּה) **מִדָּה** (מִדָּה) whenever it is lifted up by its strap and it (the capsule of the T'fillin) follows after it (the strap not breaking). Erub. 34<sup>a</sup> **מִדָּה** **מִדָּה** let him bring it down through the window (of the tower) and with a string. Sabb. 51<sup>b</sup> **מִדָּה** **מִדָּה** (Ms. M. **מִדָּה**, incorr.) a mere string would have been sufficient for controlling the animal. B. Mets. 113<sup>b</sup> **מִדָּה** **מִדָּה** מאן לה **מִדָּה** **מִדָּה** who ties a rope of moist flax around his loins. Y. Ned. III., beg. 37<sup>d</sup> **מִדָּה**, v. חַגֵּר I; a. e.

מִתְּנָה, v. preced.

מִתְּנָא v. מִתְּנָה, מִתְּנָה.

**מַתָּנָה** f. (b. h.; מַתָּן) 1) *gift, present, donation; grant, privilege*. Y. Peah III, 17<sup>d</sup> bot. 'מ' 'מ' 'מ' 'מ' what is a *mattananah*? All my property be given to—as a gift from now, contrad. to *מַתָּנָה*. B. Bath. 147<sup>a</sup> *מַתָּנָה* מניין למתנת? B. Bath. 147<sup>a</sup> how can it be proven that the donation of one expecting to die is legal by Biblical law (without formal possession)? Kidd. 6<sup>b</sup>, a. fr. 'מ' ע'מ' להוודיע שמה' מ' a present made with the condition that it must be returned, is legally a present (the recipient's property for the time being); a. v. fr.—*Pl.* *מַתָּנָה*. Ber. 5<sup>a</sup>; a. fr.—*מַתָּנָה* כחונה' *מַתָּנָה* כחונה'—Tosef. Dem. II, 7 *מַתָּנָה* גבולין' מ' the priestly privileges outside of the Temple. Ib. 8 *יש לו במ'* has a right to priestly gifts. Tosef. Peah II, 13 *ארבע במ' בכרם* there are four gifts for the poor connected with the vineyard; Hull. 131<sup>a</sup> *מַתָּנָה עניים* (a. fr.—2) (Lev. VIII, 15) *sprinkling or smearing the blood* (on the altar &c.). Zeb. V, 1 *אחר במ'* one of those applications if omitted makes the sacrifice invalid. Ib. VIII, 10 *אחר במ' אחר במ'* blood of a sacrifice which requires only one application if mixed with blood &c., v. *מַתָּנָה*; a. v. fr.—*Pl.* as ab. Ib. V, 3 *ארבע במ'* four applications (with the finger dipped in the blood) at the four corners. Ib. 4 *שתי במ' שהן ארבע* two sprinklings appearing like four, i. e. towards two opposite corners of the altar; a. fr.

**מִתְנִי** m. ch. (תִּנְיָ) = h. מִשְׁנֵי, *teacher of the Mishnah*.  
Keth. 8<sup>b</sup>, contrad. to מִקְנֵי.—V. מִתְנִיין.

**מַתְנִיָּה** (b.h.) pr.n.m. *Mattaniah*,<sup>1</sup>) original name of Zedekiah, king of Judah. Pesik. R. s. 26; a. e.—2) name of an Amora. Y. Bets. I, 60<sup>c</sup> bot. Y. Keth. IV, 28<sup>d</sup> bot.; a. e.

**מַתְנִיָּין** m. = מתני. Y. Hag. I, 76<sup>c</sup>; Midr. Till. to Ps. CXXXVII מ' לא ספר ולא מ' neither a Bible teacher nor a Mishnah teacher.—Pl. מַתְנִיָּין, מַתְנִיָּין, מַתְנִיָּין ... Y. Hag. I. c.; Midr. Till. I. c. מַתְנִיָּין (fr. מתני). Num. R. s. 12 מַתְנִיָּין; Lam. R. to I, 3 מַתְנִיָּין.

**מַתְנִים** m. du. (b. h.; מתן, cmp. מַתְנָא *loins*. Nidd. 13<sup>b</sup> Pirké d'R. El. ch. XXXI אזור מתניו the girdle of the loins of Elijah. Ib. ch. XXX מַתְנִיהָ, v. מַתְנִיהָ. Snh. IX, 2; a. e.

**מַתְנִיָּה** f. ch. = h. מַשְׁנָה, *Mishnah*, esp. (in Babli) collection of *Mishnahs* not embodied in the *Mishnah* of R. Judah, as Boraitha, Tosefta &c., contrad. to מַתְנִיָּין (abbr. 'מתני') our *Mishnah*, i. e. the *Mishnah* proper. Targ. Y. Ex. XXVI, 9.—Taan. 21<sup>a</sup> ... ממַתְנִיָּין ר' ... (differ. in Ms. M., v. Rabb. D. S. a. l.) if there be one that will ask me something from the *Mishnah* of R. Hiya or of R. Oshia which I cannot answer from our *Mishnah*. Y. M. Kat. II, beg. 81<sup>a</sup> ור' ור' our מַתְנִיָּין צריכה לר' ור' our *Mishnah* needs (for explanation) that of R. Hiya, and R. Hiya's needs ours. Ib. מַתְנִיָּיה ר' ור' the collection of &c.; a. v. fr.—Tnsf. school, college. Pes. 101<sup>b</sup> במ' at the school of the house of Rab Hinek &c. (where *Mishnah* was taught). Keth. 104<sup>a</sup> bot.; a. fr.—[Y. Ned. IV, 38<sup>c</sup> bot. מַתְנִיָּין, read: ממַתְנִיָּין; Ber. 25<sup>b</sup> the two Boraithas quoted contradict each other!—Nidd. 33<sup>b</sup> ור' (some ed. ממַתְנִיָּין) and he teaches *Mishnahs*.

**מַתְנָן**, **מַתְנָן**, **מַתְנָן** pr.n. = h. בַּשָּׁן, *Bashan*, the country east of the Jordan, v. בַּשָּׁן. Targ. Num. XXI, 33. Targ. I Chr. V, 12 (ed. Lag. ב', Var. ed. Rahmer במַתְנָן; a. e.

**מַתְנָנָא**, **מַתְנָנָא** pl. מַתְנָנָא, v. מַתְנָנָא. [smoking, v. מַתְנָנָא.]

**מַתְנָנָא**, **מַתְנָנָא**, **מַתְנָנָא** f. ch. = h. מַתְנָה, *gift*, *grant*, *donation*. Targ. Num. XVIII, 6, sq. Ib. 11; a. fr.—B. Bath. 153<sup>a</sup> ור' a deed of donation in which was written &c. Ib. 40<sup>b</sup> ר' the protest against a letter of divorce or of donation. Ib. ממַתְנָה מ' a deed of donation intended to be kept secret; a. fr.—Pl. מַתְנָנָא, מַתְנָנָא. Targ. Y. Num. XXV, 13. Targ. Y. II Gen. XVIII, 17; a. fr.—Sabb. 10<sup>b</sup> ר' the priestly portions from two oxen (Deut. XVIII, 3). Hull. 131<sup>b</sup>. Y. Snb. II, end, 20<sup>d</sup> מ' the twenty four priestly gifts, v. מַתְנָנָא; a. fr.

**מַתְנָנָקוּ**, v. מַתְנָנָקוּ.

**מַתְנָן** (b. h.) 1) to be sweet, palatable. Ukts. III, 4 עד שיתמקק until they are made palatable (by pressing). Gen. R. s. 85 יתמקק may it be sweet to (well agree with) you, v. בָּסָם.—2) to partake with delight, smack, gnaw. Yalk. Job 910 (ref. to Job XXIV, 20) שמתקק רמה מהם the worm gnawed at them with delight; Gen. R. s. 33 שמתקק

רמה מהם (Pi.) the worms did &c.—Yalk. Prov. 962 שמתקק מוחק shall finally feed on him; ib. 961 מוחק (corr. acc.).

Pi. מַתְנָן 1) to partake with delight, s. supra.—2) to sweeten, season. Tosef. Bets. III, 15 ור' מַתְנָן you must not (on the Holy Day) sweeten a mustard mixture by dipping a live coal into it; Sabb. 134<sup>a</sup>; Y. Bets. IV, 62<sup>c</sup> bot. Sabb. 90<sup>a</sup> למתק קדרה to season a dish. Ber. 5<sup>a</sup> מלח salt seasons the meat; a. fr.—Tnsf. to pacify. Y. Ab. Zar. II, 42<sup>a</sup> top ור' למתק ור' he knows how to calm the great Ocean. Y. Meg. III, 74<sup>a</sup> bot. (in a secret letter) ובקשנו למתק ור' Tamar still endures in her bitterness (hostility), and we attempted to sweeten her (by bribery), 'but the melter has refined in vain' (Jer. VI, 29).—3) to indulge. Yalk. Prov. 961 (ref. to Prov. XXIX, 21) כל מי שמתק ור' he who indulges his passion in his youth (v. מַתְנָן).—Taan. 9<sup>b</sup>, v. infra.

Hif. מַתְנָן to sweeten. Cant. R. to V, 16 (play on מתקים, ib.) ה' השמתק ור' he sweetened (softened) the word for them; Num. R. s. 10, beg.

Hithpa. מַתְנָן to become sweet, to be quieted. Y. Ab. Zar. I. c. מַתְנָן ... בשעה שהמים when the waters praise their Creator, they grow calm. Gen. R. s. 13, a. e. מתמקקים (some ed. ממח, corr. acc.) the salt water becomes sweet in the clouds; Taan. 9<sup>b</sup> Ms. M. (ed. מַתְנָן, corr. acc.).

**מַתְק** ch. same, v. מַתְק.

Pa. מַתְק to taste, suck (v. preced.). Ab. Zar. 18<sup>b</sup> שמש מ' ברת he dipped one finger (into it) and sucked the other.

Ithpa. מַתְק to become sweet. Targ. II Chr. XIII, 5.

**מַתְקוּלָא** f. (תקל I) = h. מַשְׁקוּלָה, *plummet*. Targ. Job XXXVIII, 5. Targ. II Kings XXI, 13.—[Pes. 50<sup>b</sup>, v. מַתְקוּלָא.]

**מַתְקֵל** m. (תקל II) *stumbling, offense*. Targ. Is. VIII, 14 (ed. Wil. מתקל). Targ. Prov. XII, 13 (not מַתְקֵל; h. text מוקש).—[Targ. Ps. CV, 37, read: למתקל, v. תקל II.]

**מַתְקֵלָא**, **מַתְקֵלָא** m. (תקל I) = h. מַשְׁקֵל, *weight*. Targ. Ex. XXX, 34. Targ. Lev. XIX, 35; a. e.—Y. Sabb. XX, 17<sup>c</sup> bot. מ' the weight of a Zuz; a. e.—Pl. מַתְקֵלִין, מַתְקֵלִין. Targ. Lev. XIX, 36 (some ed. קֵלֶן ...). Targ. Deut. XXV, 15; a. e.—Bekh. 50<sup>a</sup> דינר במתקל (not במתקל) twenty times the weight of a (Tyrian) Denar.

**מַתְקֵלָא** f. same, *selling by weight*. Pes. 50<sup>b</sup> שר אשורו מ' Ms. M. (ed. 'מתקול') 'the earnings of his wife' means when she goes around selling (wool) by weight (but does not refer to woven garments).—Pl. מַתְקֵלִין, v. preced.

**מַתְקֵנָא** f. (תקן) a firm, decided solution. Yoma 70<sup>a</sup> 'מ' (מחרצא 2 Ms.) (from the words of the *Mishnah*) you cannot arrive at a decided answer, but you must adopt either &c.

**מַתְרִינָא** f. (תר) = h. מַשְׁרָה, *infusion*. Targ. O. Num. VI, 3 (ed. Berl. מתר).

**מַתְרִין**, Koh. R. to III, 9, v. שר Af.

**מִתְרַבָּא** **מִתְ** f. (תָּרַב) = h. גְּרוּשָׁה, *divorced woman*. Targ. O. Lev. XXI, 14. Ib. XXII, 13 (Y. מִיתְרַבָּא, not מִתְרַבָּא). Targ. O. Num. XXX, 10 (Y. מִתְרַבָּא); a. e.

**מִתְרַבְרַב**, Targ. Prov. VI, 30, v. דָּמַר, a. e. I ch.

**מִתְרַבְרַבְמוֹתָא** f. (רַמְרַם), *Palp. of (רַמְרַם) subject for self-*

*elevation, object of contempt*. Targ. Ps. XXII, 7 (h. text בּוֹר, cmp. preced. w.).

**מִתְרַבָּא**, v. next w. a. גְּמַלְמַלְתָּא.

**מִתְרַבָּתָא** f. (תָּרַב) *sustained version, a tradition the objections to which have been met successfully*, opp. מִתְבַּשְׁתָּא. Sabb. 121<sup>b</sup>; Pes. 99<sup>b</sup> bot.

**נ** *Nun*, the fourteenth letter of the alphabet. It interchanges with מ q. v.; with ל, q. v.; with ר, cmp. נָרָה a. נָחַר a. שְׁנִים a. שְׁנִים; with י as preformative letter, cmp. נָצַח a. נָצַח frequently inserted, a) in place of Dagesh forte, e. g. מְדַבֵּר—מְדַבֵּר; —b) to avoid a hiatus, as מְדַבֵּר—מְדַבֵּר; —c) affirmative, e. g. מְדַבֵּר—מְדַבֵּר; —d) emphatic, as מְדַבֵּר—מְדַבֵּר; —e) epenthetic Nun between verb and suffix, e. g. מְדַבֵּר—מְדַבֵּר, Targ. Gen. V, 2; a. fr.

**נ'** as numeral letter, *fifty*, v. 'א.

**נָא** I, נָה = אָנָּה. Y. Ter. V, 43<sup>c</sup> bot. I, too, think so. Y. Ber. IV, beg. 7<sup>a</sup> וְנָא אֲמַרְיָהּ וְנָא and I gave a reason for it; a. fr.—V. דָּנָה, Pl. נָן. Y. B. Kam. II, beg. 2<sup>d</sup> וְנָא מַה קָּנָא אֲמַרְיָהּ וְנָא why do we say &c.; a. fr.

**נָא** II m. (also adverb) (b. h.; cmp. נָע) 1) *hurried, half-done*. Pes. 41<sup>a</sup> bot. נָא אֲכַלְהּ if he ate it (the Passover lamb) half-done. Ib. נָא בְּבֵל חֲסֵל נָא is subject to the law (Ex. XII, 9) &c. Tosef. Macc. IV (III), 1, contrad. to יָד. Men. 78<sup>b</sup> נָא מִצָּה, v. דָּנָה, a. fr.—2) *slender, fine, brittle*.—Pl. נָא; f. נָא. Tosef. Kel. B. Kam. II, 9 [read with R. S. to Kel. III, 2: נָא (וְנָא נָא) if the vessels were heated but turned out brittle. B. Bath, 97<sup>b</sup> (expl. פִּיטְסוּרָה, ib. VI, 2) נָא וּמְגִפְרוּרָה thin, but lined with pitch; Tosef. ib. VI, 3.

**נָא** III (b. h.) *I pray, prithee*. Yoma IV, 2; a. fr.—Ber. 9<sup>a</sup>, a. e. וְנָא אֵין נָא אֵלָּא וְנָא, v. בְּקָשָׁה.

**נָאָה** *soot* (?). Lam. R. to IV, 8 (ref. to שָׁהָר, ib.) כְּדֹרָה.

**נָאָה** m. (נָא), corresp. to h. נָקַע, cmp. Syr. נָנָה P. Sm. 2284 *small cleft, cavity*.—Pl. נָאָה. Kidd. 61<sup>a</sup>; B. Bath. 103<sup>a</sup> (some ed. נָאָה; Ms. M. חֲרִיץ; Ms. H. חֲרִיץ; v. Rabb. D. S. a. l. note); Arakh. 25<sup>a</sup> נָאָה; Yalk. Lev. 677 (corr. acc.).—B. Kam. 61<sup>b</sup> top, v. בְּאָנָּה.

**נָאָד**, v. נָאָד.

**נָאָר** m. (נָר, v. נָר) *flying off*. Sot. 45<sup>b</sup> רִישָׁא דְנָר it was the head (of the murdered man) that flew off and fell (at a distance from the body). Ned. 16<sup>a</sup> דִּירָה

וְנָר Rashi (ed. only) נָר flew off from, i. e. rejected the reason given by A.

**נָאָה** m., **נָאָה** f. (b. h.; = נָאָה, v. אָהָה) *suited, becoming; handsome*. Tanh. B'shall. 11 וְנָא אֵין שִׁירָה וְנָא it is meet to sing unto the Lord. Sabb. 133<sup>b</sup>; Naz. 2<sup>b</sup> וְנָא אֵין שִׁירָה a handsome Succah; a. fr.—Ib. I, 1, v. נָאָה.—Pl. נָאָה, נָאָה, נָאָה. Sifra Aphäre, end (ref. to Lev. XVIII, 26 וְנָא אֵין שִׁירָה אֵין שִׁירָה you are the proper persons to guard them (the laws of chastity), because you opened (were the first to observe) them. Tanh. Mas'ë 4 וְנָא אֵין שִׁירָה וְנָא they are handsome, and their garments are becoming, they are suited to the land, and the land to them. Ned. IX, 10 וְנָא אֵין שִׁירָה בְּנֵי יִשְׂרָאֵל the daughters of Israel are good-looking, but misery disfigures them. Sabb. I. c. Sifré Deut. 320 (ref. to Deut. XXXII, 19) וְנָא אֵין שִׁירָה because they are pleasing to him (he calling them sons and daughters), they are bold before him. Tosef. Sot. II, 3 וְנָא אֵין שִׁירָה she will bear handsome children; Y. ib. III, 18<sup>d</sup> bot. נָאָה; a. fr.—נָאָה f. pl. (noun) *beauties*. Lam. R. to II, 2 (ref. to נָאָה, ib.) וְנָא אֵין שִׁירָה all the beauties (excellent men) of Jacob. Yalk. Ex. 244 (ref. to נָאָה, Ex. XV, 2) וְנָא אֵין שִׁירָה I will tell the excellencies and praises of &c.; ib. נָאָה וְנָא אֵין שִׁירָה; Mekh. B'shall., Shir., s. 3 כְּנִיבִיאָהּ שְׁבוּרָה (corr. acc.); Yalk. Cant. 988 בְּנִיבִיאָהּ וְנָא אֵין שִׁירָה, read: בְּנִיבִיאָהּ, v. נָאָה. Treat. Sof'rim III, 13 וְנָא אֵין שִׁירָה וְנָא אֵין שִׁירָה speak much of his excellencies. Lam. R. introd. end, v. נָאָה; a. fr.—נָאָה (adv.) *becomingly, well*. Tosef. Yeb. VIII, 4, a. e. וְנָא אֵין שִׁירָה וְנָא אֵין שִׁירָה וְנָא אֵין שִׁירָה וְנָא אֵין שִׁירָה and acts in conformity (with his words).

**נָאָה** f. (b. h., v. preced.) *marked off, distinguished place*.—Pl. constr. נָאָה. Deut. R. s. 7 end וְנָא אֵין שִׁירָה in the grass-covered oases around the well.

**נָאָה** to be becoming &c., v. נָאָה.

**נָאָה** m., **נָאָה** f. (b. h.; preced. wds.) *beautiful*. Naz. I, 1 וְנָא אֵין שִׁירָה Y. ed. (Mish. ed. נָאָה; Bab. ed. נָאָה) I will be good-looking (let my hair grow, a substitute for נָאָה, v. נָאָה). Cant. R. to I, 5 וְנָא אֵין שִׁירָה וְנָא אֵין שִׁירָה I am beautiful (worthy) through the deeds of my fathers; וְנָא אֵין שִׁירָה beautiful in the sight of my Master; וְנָא אֵין שִׁירָה and, I proved worthy in the desert; a. fr.

**נַאֲקָה** I f. (b. h.; emp. נֶאֱכָה *groaning*. Ex. R. s. 1. (ref. to Ex. II, 24) נַאֲקָה הַחֲלָלִים the groaning of the wounded. Ib. s. 6; a. e.—Esp. *n'akah* (*prayer in distress*), one of the expressions for prayer. Lam. R. introd. (R. Hānina); Sifré Deut. 26; Deut. R. s. 2; a. e.\*

**נֶאֱקָה** II, **נָקָה** (**אֲנָקָה**) f. (v. preced.; cmp. עֲנָק) [*longnecked*], camel. Kel. XIII, 2 (Ar. נִקְחָה); Sifra M'tsora, Zab., Par. 2, ch. III נִקְחָה. Tosef. Kel. B. Bath. II, 7 ישירכו the seat (saddle) on the camel's back. Sabb. V, 1 (51<sup>b</sup>) נֶאֱ (Ms. M. אֵנִי; Y. ed. הִנְקָה); Y. Bets. II, 61<sup>e</sup> bot. הִנְקָה.

**נֶאֱקָר**, Midr. Sam. ch. VII, v. נֶקָר I.

**נֶאֱקָה**, **נָקָה** ch.=h. **נֶאֱקָה** II. Sabb. 51<sup>b</sup>.—Lam. R. to I, 1 רבתי (7 חד מאר) (Ar. (ed. אֲנָקָה חדא) a blind camel.

**נֶאֱר**, v. נִיר I.

**נֶאֱתָה** f. (אֵתָה) [*joint*], seam of a wound, *cicatrix* (cmp. נֶאֱתָה II). B. Kam. 85<sup>d</sup>, v. פִּרְבִּיתָה (Ar. נֶעְתָה; ed. נֶאֱתָה).

\***נֶבָא** eggs of lice, Var. in Ar. for אֲנָבָה II.

**נֶבָא**, **נָבָא**, v. נִבִי II.

**נֶבָאָר**, v. נִבְרָא.

**נֶבֶג**, **נָבֶג**, **נִבֵּג** (cmp. פֶּאֱנָה s. v. בּוֹג) to break forth, come to the surface. Succ. 53<sup>b</sup> יִנְבְּגִי מֵיָא ... כְּרִינָן Ar. (ed. וְנִבְּגִי, v. Rabb. D. S. a. l. note 80; Tosaf. to Bekh. 44<sup>b</sup> וְנִבְּגִי) we dig a little, and water bubbles forth. Snh. 82<sup>a</sup> קְבִירָה נִבִּיג he buried the skull, but it came up again; ib. 104<sup>a</sup> וְהִרְרִי נִבִּיג (Mss. F. a. K.); Yalk. Kings 249 נִבִּיג.

**נֶבֶנָא** m. (preced.) shoot, twig. Pes. 74<sup>a</sup> שֶׁאֵין לִּי בֵּר שֶׁאֵין (Ms. M. לִּי) a twig (of the pomegranate tree) of this year's growth.

**נֶבֶנָא** m. (preced.; cmp. בִּבְבֻק b. h.) a vessel, *nabga*, a certain measure, v. אֲנִבְבָּה. Ber. 51<sup>b</sup> וְכֵן כֹּל הָאֵין לִּי וְכֵן the whole *nagba* is of the wine over which the blessing has been pronounced.

**נֶבֶדְקוּס**, נִבְדִּיקוּס v.

**נֶבֶה**, v. נִבִי I.

**נֶבֶו** (b. h.) 1) pr. n. pl. *Nebo*, a town on the eastern side of the Jordan. Sot. 13<sup>b</sup> (identifying לִּי with נִבִי). —2) *Mount Nebo* in Moab. Ib.; a. e. —3) *Nebo*, name of an Assyrio-Babylonian deity. Snh. 63<sup>b</sup>; a. e. —[Tosef. Pes. II (III), 20 דִּירִין לִי, דִּירִין לִי, דִּירִין לִי].

**נֶבִיאוּתָה** f. (b. h.; נִבָּה) prophecy, inspiration. Y. Hor. III, 48<sup>b</sup> bot. (ref. to Zech. III, 8) אֵין מִפִּתּוּ אֵלֶּה לִּי *mofeth* means prophetic gift. Cant. R. to III, 4; Gen. R. s. 44, v. וְהִשְׁפִּיחַ. Koh. R. to I, 1 נִבְּאִיתָן בְּעֶצְמָן their prophecy went by their own names ('the words of—'). B. Bath. 12<sup>a</sup> מִיִּשְׁלֵה לִּי נִבְּאִיתָן prophetic inspiration was taken away from the prophets and given to &c. Y. Macc. II, 31<sup>d</sup> bot.; Yalk. Ps. 702 שֶׁאֵין לִּי נִבְּאִיתָן was asked, what is the sinner's punishment?—Meg. 14<sup>a</sup> נִבְּאִיתָן נִבְּאִיתָן where is thy prophecy has come true. Ib. דִּירִין נִבְּאִיתָן where is thy prophecy? Ib. לִדְעָה לִדְעָה 'to know' (Ex. II, 4) to know what will be the end of her prophecy; a. v. fr.—Pl. נִבְּאִיתָן.

Lev. R. s. 10, beg.; Yalk. Is. 307 פֶּשׁוּטוֹת לִי plain words of prophecy, לִי כְפֻלּוֹת repeated words &c. (as *nahamu nahamu*, Is. XL, 1); a. fr.—V. נִבְּאִיתָן.

**נֶבִיאוּתָה**, **נִבְּאִיתָה** ch. same. Targ. O. Gen. XV, 1. Targ. Num. XI, 28. Ib. 29 (Y. נִבְּאִיתָה=נִבְּאִיתָה); a. fr.—B. Bath. 14<sup>b</sup> כְּרִיב נִבְּאִיתָה גְּבִי וִיב his (Hosea's) prophecy is joined to Haggai &c. (belonging to the twelve Minor Prophets); a. e.—Pl. נִבְּאִיתָן. Targ. Ez. XIII, 14, sq.

**נֶבִיאוּתָה**, v. נִבְּאִיתָה.

**נֶבִיאוּתָה**, v. נִבְּאִיתָה ch.

**נֶבִיב** m. (b. h.; נִבִּב, cmp. פִּירִב) hollow; trnsf. hungry. B. Bath. 12<sup>b</sup> (homiletic interpret. of Job XI, 12).

\***נֶבִּז** m. (בוֹז) distributor (of royal largesses), chief. Cant. R. to VII, 7 (ref. to נִבְּוִירָה, Dan. V, 17) ראשֵׁה לִּי *naboz* means chief (officer); ib. [read:] נֶבִּז בְּרֹמָה ... חֲמֵן דִּירִין (ed. נִבְּוִירָה, some ed. נִבְּוִירָה) there (in Rome) they name an eparch (a high officer) distributor of largesses (Comes Largitionum).

**נֶבִּזְוִתָה**, v. preced.

**נֶבִּזְוָרָדָן** (b. h.) pr. n. m. *Nebuzaradan*, a high officer of king Nebuchadnezzar. Ex. R. s. 46. Gitt. 57<sup>b</sup>. Snh. 96<sup>b</sup>; a. e.

**נֶבִּזָּה** m. (b. h.; נִבְּזָה) bewildered, confused, perplexed. —Pl. נִבְּזָה, נִבְּזָה. Mekh. B'shall., s. 1, v. עֲרִיבָה.

**נֶבִּזְכָּדְנֶצַּר**, **נִבְּכָדְנֶצַּר** (also in two words נִבְּכָדְנֶצַּר) (b. h.) *Nebuchadnezzar*, king of Babylonia. Ber. 57<sup>b</sup> רִאָּה לִּי when one sees the ruined palace of N. Ib., a. fr. שֶׁאֵין לִּי בֵּר שֶׁאֵין (Ms. M. לִּי) Ex. R. s. 8 (among the four kings that declared themselves gods); a. v. fr.

**נֶבִּיבִל**, v. נִבְּוִירָה.

**נֶבִּלָא** m. (נִבְּלָה) mean person, scamp.—Pl. נִבְּלָא. Y. Macc. I, end, 31<sup>b</sup> אֵין לִּי סִגְנִין מֵאֵין וִיב there are plenty of mean persons who see their fellowmen taken out for execution (through false testimony) and say nothing (although they could save them).

**נֶבִּיבִל** (נִבְּלָה) pr. n. pl. (*K'far*) *Nibbur Hayil*, v. next w.

**נֶבִּיבִינָא**, **נִבְּוִירָה**, **נִבְּוִירָה** pr. n. pl. *K'far Nibburaya* (prob.=Nimrin, near Tiberias, v. Hildesh. Beitr. p. 60, note 444), mentioned as the home of one R. Judah and one R. Jacob. Meg. 18<sup>a</sup> אֵין נִבְּוִירָה לִּי וְאֵין אֵין נִבְּוִירָה לִּי (Ms. M. (ed. ג. ג. 3) of *K'far Nibburaya*, and some say, of *Nibbur Hayil*; Keth. 65<sup>a</sup> נִבְּוִירָה (corr. acc.). Gen. R. s. 7, beg. אֵין כֹּהֵן נִבְּוִירָה (corr. acc.); Koh. R. to VII, 23; Tanh. Huck. 6; Pesik. R. s. 14 נִבְּוִירָה לִּי; ib. יַעֲקֹב נִבְּוִירָה (read: נִבְּוִירָה or נִבְּוִירָה); Pesik. Par., p. 35<sup>b</sup> גְּבוּרִין (corr. acc.); Num. R. s. 19 נִבְּוִירָה ed. Wil.; Yalk. Gen. 11 צְפֻרִי (corr. acc.); Y. Yeb. II, 4<sup>a</sup> תּוֹפִיָּה נִבְּוִירָה; Y. Kidd. III, 64<sup>d</sup> bot.—Y. Ber. IX, beg. 12<sup>d</sup>; Midr. Till. to Ps. XIX, 1 נִבְּוִירָה ed.



Bub. (oth. ed. גבירא, corr. acc.). Y. Bicc. III, 65<sup>d</sup> top. יעקב איש כ' נ' Midr. Sam. ch. VII (not 'בב').

**נבואה** (b. h.) pr. n. m. *Naboth*, a citizen of Jezreel. Snh. 102<sup>b</sup>, a. e. (ref. to 1 Kings XXII, 22) the spirit of (the murdered) Naboth. Shebu. 35<sup>b</sup> וב' כל שמות ... בל' וב' all the names (Elohim) mentioned in connection with Naboth (1 Kings XXI, 10; 13) are sacred (meaning God).

**נבואה**, v. גבואה.

**נבואה** f. (= נבואה, v. נבואה) *present, largess*. Dan. II, 6; a. e.—*Pl.* נבואה. Targ. Jer. XI, 5 (ed. Wil. [נבואה]). — נבואה (fr. נבואה), constr. נבואה. Targ. Y. Deut. XXIII, 24.—[Dan. V, 17, v. נבואה.]

**נבואה** (b. h.) *to bark*. Y. Yoma VIII, 45<sup>b</sup> top (of the mad dog) והכלבים נבואה בו and the dogs bark at him; ib. הוא נבואה וכן he barks, too, but his voice is not audible; Bab. ib. 83<sup>b</sup>. Ex. R. s. 20, end; a. e.

**נבואה** ch. same. Targ. Ex. XI, 7 למנבואה (ed. Berl. למנבואה). Targ. Is. LVI, 10 למנבואה ed. Lag. (oth. ed. למנבואה).—Pes. 113<sup>a</sup> do not live in a place כלבא דלא נ' where no dog barks. Erub. 86<sup>a</sup>, v. גבירא; a. fr.

*Pa.* נבואה 1) same. Gen. R. s. 59 end מנבואה (not מנבואה) and hears the dogs bark; Yalk. ib. 107.—2) *to produce a dull sound*. Ber. 57<sup>a</sup> נבואה v. ונבואה בה נבואה the sound produced by pounding spices is a dull one, opp. צליל.

**נבואה** (b. h.) *Nibhan*, name of an idol. Snh. 63<sup>b</sup>, expl. *dog* (cmp. preced.).

**נבואה** (b. h.; cmp. נבואה, v. Friedr. Del. Proleg. p. 98) *to burst forth, to shine*.

*Hif.* נבואה 1) *to illumine*. Targ. II Esth. I, 2 (in an enigma about nafta) והבית כמים ונבואה ליה it is poured out like water and illumines the house.—2) (cmp. נבואה fr. ציין) *to look*. Yalk. Gen. 76 (ref. to Gen. XV, 5) אין נבואה האריות (Gen. R. s. 44 q. v.). Pesik. R. s. 21 [read:] וזהו a thousand people look at a portrait, every one says, it is looking at me. Ib. ולנבואה ובכל אחר ואחר וכן and for the Lord to look at every one of the Israelites and say &c. Ib. מה לך מביט באלו why dost thou look up to those men?; a. fr.

*Pi.* נבואה same, *to have a vision*. Snh. 101<sup>b</sup> (play on נבואה) ולא ראה he (Nebat) had a vision but did not see (interpret it properly); ib. שלשה נבואה; Yalk. Kings 196.

**נבואה** ch. (v. preced.) *to sprout, grow*. Taan. 4<sup>a</sup> כיון דל' when it once has sprouted, it grows fast. M. Kat. 18<sup>b</sup> ל' (the rumor after having died out) comes up again.

**נבואה** I (b. h.) pl. n. m. *Nebat*, father of Joroboam I. Snh. 101<sup>b</sup>, v. נבואה. Ber. 35<sup>b</sup>; a. fr.

**נבואה** II *Nebat*, an Arabic settlement south-east of Palestine (v. Sm. Bibl. Dict. s. v. Nebayoth). Targ. Is. LX, 7 (ed. Lag. a. oth. נבואה). Targ. Y. Num. XI, 22. Targ. Ez. XXVII, 21 (h. text נבואה).

**נבואה** m. (preced.) *Nabataean*. Y. Shebi. VI, 36<sup>b</sup> bot. (transl. נבואה, Gen. XV, 19); Y. Kidd. I, 61<sup>d</sup> top נבואה; Gen. R. s. 44 end נבואה (B. Bath. 56<sup>a</sup> נבואה, transl. נבואה, Gen. I. c.; v. Rabb. D. S. a. l. note 6).—V. נבואה, נבואה.

**נבואה** I, *נבואה* (cmp. next w.), *Pi.* *to blow ablaze*. Tosef. B. Kam. VI, 22; B. Kam. 60<sup>a</sup>, v. נבואה.

**נבואה** II, *נבואה* (b. h.; cmp. נבואה) *to burst forth, blow*. *Nif.* נבואה *to be inspired, to prophesy*. Snh. 39<sup>b</sup> ... רבא let Obadiah come ... and prophesy against &c.; a. e.

*Hithpa.* נבואה, *Nithpa.* נבואה same. Ex. R. s. 4 ... כמה וכך how much Jeremiah desired not to be a prophet, and yet he prophesied against his will. Sot. 12<sup>b</sup> נבואה she prophesied unwittingly. Ib. נבואה she prophesied but did not know what she prophesied. Meg. 14<sup>a</sup> ... נבואה ארבעים forty-eight prophets and seven prophetesses prophesied to Israel &c. B. Bath. 15<sup>b</sup>; a. fr.

**נבואה** ch., *Ithpa.* נבואה, *Athpa.* נבואה same. Targ. Num. XI, 25, sq.; a. fr.—Meg. 14<sup>b</sup> ובמקום דקא ירמיהו דרבי how could she (Huldah) dare to prophesy in the same place with Jeremiah? Snh. 96<sup>b</sup> לא לישראל the destruction of the Temple. B. Bath. 15<sup>b</sup> לאומות העולם (read) ארבעים אינו לאומות העולם they prophesied for the gentiles; ib. ארבעים so Job likewise prophesied for the gentiles. Ib. [read:] אטו כולדו נבואה מי אטו כולדו נבואה מי (Ms. M. ארבעים, v. Rabb. D. S. a. l. note) did not all prophets prophesy for the gentiles?

**נבואה**, *נבואה*, constr. of נבואה.

**נבואה** m. (b. h.; preced. wds.) *prophet*. B. Bath. 12<sup>a</sup> וכן אטו הכם לא נ' was a scholar never a prophet? Ib. וכן אטו הכם לא נ' a scholar is superior to a prophet. Meg. 15<sup>a</sup>; a. v. fr.—*Pl.* נבואה, *נבואה*. Sot. IX, 12 הראשונים the early prophets (of the first Temple). Lev. R. s. 1, beg., v. נבואה. Pes. 66<sup>a</sup> אם אין נ' if they (the Israelites) are no prophets, yet they are sons of prophets (they will find what is right intuitively); Y. Sabb. XIX, 17<sup>a</sup> top. Lev. R. I. c.; Gen. R. s. 74 נבואה Israelitish prophets; נ' (sub. נבואה) heathen prophets; a. v. fr.—*Pl.* נבואה, *N'vim*, *Prophets*, the second division of the Scriptures. Tosef. Meg. IV (III), 18 מפורשין און נבואה we read in the Prophets for the Haftarah no more than three verses at a time (to be interpreted). Meg. 21<sup>b</sup> ובנבואה אחד וכן and when reading from the Prophets (for the Haftarah), one reads and two may interpret. Ib. 27<sup>a</sup> על גבי נבואה וכו' you may put ... parts of the Pentateuch on the Prophets or the Hagiographa, but not the Prophets &c. B. Bath. 14<sup>b</sup> של נ' the order of the books of Prophets; a. fr.—*Fem.* נבואה. Pes. 9<sup>b</sup> וכן נבואה is the weasel (*huldah*) a prophetess to know &c.? Deut. R. s. 6; a. fr.—*Pl.* נבואה. Meg. 14<sup>a</sup>; a. e.

**נבואה** ch. same; constr. נבואה, *נבואה*. Targ. Jud.

VI, 8. Targ. Gen. XX, 7 (O. Ms. II נְבִיאָה). Targ. Deut. XVIII, 20; a. v. fr.—Gitt. 57<sup>b</sup> וְהָיָה בָּנוּכִי there was a prophet among us who rebuked us &c.; Lam. R. to II, 2 כְּהֵנָּה לִי כְּהֵנָּה prophet priest was ours &c.; a. e.—Pl. נְבִיאָה, נְבִיאָה; נְבִיאָה (נְבִיאָה) נְבִיאָה. Targ. I Kings XVIII, 4. Targ. Num. XI, 29; a. fr.—Kidd. 49<sup>a</sup> נְבִיאָה the Books of the Prophets, v. preced.—Fem. נְבִיאָה, נְבִיאָה. Targ. Ex. XV, 20. Targ. Jud. IV, 4; a. fr.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה f. (denom. of נְבִיאָה) *prophecy, prophetic mission*. Meg. 15<sup>a</sup> וְכִי בִּי שְׁמִי ... כל (מקום) שְׁמִי (v. Rabb. D. S. a. l. note) wherever the name of a person and that of his father are mentioned in connection with prophecy, it is sure that he was a prophet and the son of a prophet. Snh. 39<sup>b</sup> עֲשֵׂי דְבֵרֵיהֶם כְּדֵבְרֵי בִי for what merit was Obadiah granted the gift of prophecy?—Bekh. 45<sup>a</sup> עֲשֵׂי דְבֵרֵיהֶם כְּדֵבְרֵי בִי they made their verdicts like those of prophecy, i. e. they gave no reasons for their opinions. B. Bath. 12<sup>a</sup>; Erub. 60<sup>b</sup> אֵלֶּה אֵלֶּה אֵלֶּה אֵלֶּה these are prophetic verdicts, i. e. obviously well-established traditions; a. e.

נְבִיאָה, נְבִיאָה ch. same. Targ. O. Ex. XIV, 31 נְבִיאָה ed. Berl. (oth. ed. נְבִיאָה, Y. (נְבִיאָה). Targ. Prov. XXXI, 1. Targ. Y. II Num. XXIV, 15; 21 (Y. I נְבִיאָה); v. נְבִיאָה. B. Bath. 15<sup>b</sup> עֲשֵׂי דְבֵרֵיהֶם כְּדֵבְרֵי בִי their main prophecy was directed to &c.; ib. נְבִיאָה. Meg. 15<sup>a</sup> נְבִיאָה B. Bath. 15<sup>b</sup> נְבִיאָה, v. Rabb. D. S. a. l. note) in the prophetic book of Malachi.

נְבִיאָה, נְבִיאָה, v. נְבִיאָה.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה (b. h.) pr. n. *Nebayoth*, an Arabic settlement, v. נְבִיאָה II. Targ. Is. LX, 7 (v. נְבִיאָה II).—B. Kam. 92<sup>a</sup> אֲפִי even if he offers all the rams of N., he will not be forgiven until &c.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה, v. next w.

נְבִיאָה f. (נְבִיאָה) *sproutings, leaves and flowers*. Ab. Zar. III, 8 (48<sup>b</sup>) מִפְּנֵי שֶׁהָיָה נוֹשֵׁרָה עֲלֵיהֶם וְכִי Y. a. Bab. ed. (Mish. נְבִיאָה, v. Rabb. D. S. a. l. note 6) because the foliage of the Asherah drops on them &c., v. נְבִיאָה. Ib. 48<sup>b</sup> וְכִי מִפְּנֵי שֶׁהָיָה נוֹשֵׁרָה עֲלֵיהֶם the benefit conferred upon a plant by its foliage, is neutralized by the disadvantage of the shade. Meil. III, 8 (14<sup>a</sup>) בִּלְבַד לֹא בִּשְׁפִייר וְלֹא בִּלְבַד Rashi (Bab. ed. נְבִיאָה); Mish. נְבִיאָה neither by using the shavings nor by using the sproutings (twigs &c. of the dedicated tree); Tem. 31<sup>b</sup> וְכִי בִּלְבַד לֹא בִּשְׁפִייר וְכִי Rashi (ed. נְבִיאָה); Tosef. Meil. I, 25 נְבִיאָה ed. Zuck. (Var. נְבִיאָה; נְבִיאָה, corr. acc.)

נְבִיאָה, נְבִיאָה, v. sub נְבִיאָה.

נְבִיאָה, v. נְבִיאָה.

נָבֵל (b. h.; cmp. נָבֵל) *to fade, shrivel, decay*. Y. R. Hash. I, 56<sup>d</sup> bot. הָיָה נָבֵל, v. III. Erub. 54<sup>a</sup> הָיָה נָבֵל, v. III. Gen. R. s. 53 (ref. to Is. XL, 7) וְכִי Abimelech's grass is dried up and his flower has faded, but &c.; a. e.—V. נָבֵל.

Pi. נָבֵל 1) *to cause fading; to ruin, deface; to disgrace*. Y. Shebi. I, beg. 33<sup>a</sup> מִפְּנֵי שֶׁהָיָה נָבֵל after that time (by ploughing an orchard field after the Feast of Weeks) he causes deterioration of his fruits. Ib. IV, 35<sup>b</sup> bot.; Y. Maas. Sh. V, beg. 55<sup>d</sup> מִפְּנֵי שֶׁהָיָה נָבֵל a tree which fails to mature its fruits; (Hull. 77<sup>b</sup>; Sabb. 67<sup>a</sup> שְׁמִשְׁרֵי צִמְחוֹ. Y. Sabb. IX, 11<sup>d</sup>; Y. Ab. Zar. III, 43<sup>a</sup> bot. צִמְחוֹ treat him (the idol) like excrements, make him abominable (change his name cacophemistically). Cant. R. to V, 16 מִפְּנֵי שֶׁהָיָה נָבֵל he begrimes himself by working in clay. Ib. מִפְּנֵי שֶׁהָיָה נָבֵל do not degrade yourself by any evil thing (ref. to Lev. XI, 43; XIX, 28); Num. R. s. 10, beg. Ib. (ed. Amst. p. 240<sup>b</sup>) מִפְּנֵי שֶׁהָיָה נָבֵל who neglects her appearance, opp. מִקְשָׁטָה. Ber. 63<sup>b</sup> (ref. to Prov. XXX, 32 נָבֵל) מִפְּנֵי שֶׁהָיָה נָבֵל he who lowers himself (exposes his ignorance) for the sake of learning, shall finally be raised; Midr. Prov. to ch. XXX וְכִי Gen. R. s. 81 מִפְּנֵי שֶׁהָיָה נָבֵל; Ab. d'R. N. ch. XI מִפְּנֵי שֶׁהָיָה נָבֵל if a man makes himself look offensive (through privations) &c.—Midr. Prov. I. c. (ref. to Prov. I. c.) וְכִי יוֹן (not לבשל) that means the Greeks who decreed to disgrace Israel's women; a. fr.—פִּי to make one's mouth turpid, *to talk obscenely*. Sabb. 33<sup>a</sup>; Keth. 8<sup>b</sup>; a. e.—2) (denom. of נָבֵל) *to make an animal ritually forbidden by unskillful slaughtering*. Tosef. B. Kam. X, 10 וְכִי נָבֵל ... if one entrusts his animal to a slaughterer, and he makes it unfit, v. infra.

Hithpa. נָבֵל, Nithpa. נָבֵל 1) *to be defaced, degraded, disgraced*. Y. Yeb. XII, end, 13<sup>a</sup> מִפְּנֵי שֶׁהָיָה נָבֵל what was the cause of thy disgrace (exposure of thy ignorance) in the Law?; Gen. R. I. c. Y. Keth. IV, 28<sup>d</sup> top. וְכִי נָבֵל they and their offspring shall be disgraced; a. e.—2) *to become ritually forbidden by unskillful slaughtering*. Hull. VI, 2 מִפְּנֵי שֶׁהָיָה נָבֵל if one cuts an animal and it becomes unfit under his hand; ib. V, 3; Tosef. ib. V (VI), 3; a. e.

נָבֵל ch. same, *to be soiled*. Y. Kil. IX, 32<sup>a</sup> bot. דִּלָּא נָבֵל that his garments may not be soiled.

Pa. נָבֵל *to disgrace, make vile*. Targ. Am. VI, 8. Targ. Nah. III, 6; a. e.

נָבֵל I (b. h.) pr. n. m. *Nabal* the Carmelite. Gen. R. s. 85. Koh. R. to VII, 1, end; a. fr.

נָבֵל II m. (נָבֵל) *Nabal (Filth)*, name of the genius of poverty. Pes. 111<sup>b</sup>, v. אֶסְתָּא II.

נָבֵל, נָבֵל m. (b. h.; cmp. נָבֵל, a. אָבֵב) 1) *leather bottle*. Lev. R. s. 5 (ref. to Am. VI, 5) אֵלֶּה בָּנוּכִי they opened their mouths with words of levity, saying, David recited his songs only with the bottle (wine).—2) *a hollow musical instrument, lyre* (with a leather body). Y. Succ. V, 55<sup>e</sup> bot. וְכִי נָבֵל נָבֵל and *kinnor*

(cithern) are the same, with the only difference of more strings (for the former). Ib. למח נקרא נבל שהוא מלכין ו'. v. II, לכן on account of the untanned skin and the larger number of strings it shames &c. Arakh. II, 6 לא היו אומרים ב' ו' they (the Levite boys) sang without accompaniment of *nebel* or *kinnor*; ib. 13<sup>b</sup> לא היו ב' במימרא ר' לומר כי *nebel* and *kinnor* are not the same?; a. e.—3) a leather wind-instrument, a sort of bellows. Ib. (ref. to Ps. XXXIII, 2 sq.) לעוד'ב איירי דנפישו ימין ירדיה נפיש קליה כי נ' קרי ליה נ' because the *kinnor* of the future will have numerous strings (ten strings), and its sound will be loud like that of the *nebel*, it is called *nebel*.—Pl. נבלים. Ib. II, 3. Kel. XV, 6 השורה נבל' the instruments for secular music; נ' those of the Levites (in the Temple). Ib. XXIV, 14, v. משפחת.

נֶבֶל I ch. same, 1) *lyre, nebel*. Targ. Is. V, 12. Targ. O. Gen. IV, 21; a. e.—*Pl.* נֶבֶלִיָּה, נֶבֶלִיָּה. Targ. I Sam. X, 5. Targ. Is. XXII, 24; a. e.—2) (from its shape, comp. Sm. Dict. Ant. s. v. Tela, Amer. ed. 1858, p. 955, explaining pecten and jugum) *the upright loom*. Y. Kil. IX, 32<sup>a</sup> top נֶבֶל דֵּם לֹא מִקְוֶה לִי דַעֲמָר וּכ' not to put up a loom for wool in front of a loom for linen, on account of the fringes (which may become mixed).

נִבְלָא, נִי II m. (נִבְלָה)=h. נִבְלָה, *an inferior variety of figs*. Targ. Jer. VIII, 13. Targ. Is. XXXIV, 4.—*Pl.* נִבְלֵי, נִי. Gen. R. s. 49 נִי אֵלָּא צְדִיקִים נִי I wished, they were righteous, but they are only righteous men of an inferior quality (cmp. פְּתָה); Yalk. ib. 83 (some ed. נִיבְלָה).

נִבְלָהָא v. נִבְלָא

**נִבְלָה, נֶבֶל** f. (b. h.; נֶבֶל) *carriion, an animal that has died a natural death*. Gen. R. s. 81, end "הָיָה אֹרֶז גְּרֵדִי greedy for carrion. Ukt. III, 3 נִבְלָה בְּדָמָה טָמְאָה the carcass of an unclean animal; a. fr.—Esp. (ritual) *an animal not slaughtered according to the ritual rules* (וְהִנֵּמָה, הִרְסָה &c.). Hull. II, 4 נ' שֶׁנִּפְסְלָה בְּשִׁרְיָתָהּ כל whatever has become unfit through faulty slaughtering, is called *n'belah*, contrad. בְּרִפְּיָה. Ab. Zar. 67<sup>b</sup>sq. נ' יֹכֵחַ כל הראויה לגר קרויה נ' יֹכֵחַ that which is fit for the stranger (Deut. XIV, 21) is called *n'belah* (the eating of which is a punishable offence), whatever is unfit for the stranger (putrefied &c.) is no longer called *n'belah*. Ker. 21<sup>a</sup> מִנְּלֵחוֹ נִבְלָהוּ whence do we derive the prohibition to eat it when unlawfully slaughtered? Y. Shebi. IV, 35<sup>a</sup> bot. (in Chald. dict.) בֶּשֶׂר רִנִּי forbidden meat; Hull. 95<sup>a</sup> בֶּשֶׂר נ', opp. בֶּשֶׂר שְׁחִיטָה. Ib. מוֹרְחִיּוֹת. they are permitted as far as *n'belah* is concerned, i. e. they do not make unclean (Lev. XI, 39); a. v. fr.—Pl. נִבְלָהוּ, נֶבֶלָהוּ. Ib.; Shek. VII, 3 נ' אֵיבָרִים if found cut in limbs, they are forbidden, opp. מוֹרְחִיּוֹת. Eduy. VIII, 1. Ib. V, 1; a. fr.

**נָבֵלָה** f. (b. h.; נָבֵל; 1) *meanness, obscenity*. Treat. Der. Er. ch. II מְדַבְּרֵי נ' those talking obscenely. Ib. חזר אִשְׁתּוֹ בֵּיתָם אִשְׁתּוֹ who lives with his wife in an obscene manner; a. a.—*Pl.* נִבְלָהוּ. Ex. R. s. 24 (ref. to Deut. XXXII, 6): נָבֵלָה

'a disgraced people', for they did disgraceful things, as it is said (Ps. LXXIX, 2), 'they made 'the disgraced' of thy people food &c. (taking נִבְלָה as if from נִבְלָה).—2) *destruction*. Gen. R. s. 38; Yalk. ib. 62 (play on נִבְלָה, Gen. XI, 7) נִבְלָה אֶנְשָׁם (עַמָּה) נִי through their own lips I shall bring destruction upon them.

**נְבִלּוֹת** f. (b. h.; preced. wds.) *obscenity, levity*. Sabb. 33<sup>a</sup> פה נ' obscene talk, v. **נָבֵל** *Pi.*—Lev. R. s. 5 (play on **הנבל**, Am. VI, 5) נ' דברי נ' words of levity, v. **נָבֵל**.

**נָבֵלָא, נִבְלָא, נִבְלָאָה** ch.=נָבֵלָה. Targ. O. Deut. XXI, 23 (נִבְלָה גוֹשְׁמִיָּה; נִבְלָה; Y. גוֹשְׁמִיָּה) his corpse. Targ. Lev. XXII, 8 (some ed. נִבְלָא; a. fr.—B. Bath. 110<sup>a</sup>; Pes. 113<sup>a</sup> (prov.) פָּשׁוּט ל' בַּשּׁוּקָא וּב' flay a carcass in the street and earn a living, and say not, I am a noble priest.; a. fr.—*Pl.* נִבְלָאָה. Ib. הַשּׁוּק ב' v. הַשּׁוּק.—[Targ. Job V, 16 נִבְלָאָה ed. Lag., Ms. רִיבְלָאָה, read with ed. Wil. נִבְלָאָה.]

**נבע** (b. h.; emp. נבא. 1) *to burst forth; to flow, gush*. Ned. 41<sup>b</sup> מיעין הנובע, a bubbling spring, v. בורקם.— 2) *to give forth, utter*. Midr. Till. to Ps. XVI וידו וזרעו יפלו ויבא ויפלו ויבא and they (the kidneys) poured forth wisdom &c.; ib. to Ps. I; Gen. R. s. 61, beg.; Tanh. Vayigg. 11 וידו וזרעו יפלו ויבא; a. e.

*Hif. הִפִּיעַ* 1) to cause bubbling, fermenting (of ointment). Koh. R. to X, 1 אֵינוֹ מְבַאֵשׁ וּמִפִּיעַ וְכ' one dead fly does not spoil and cause to ferment the ointment of the apothecary, but by a single sin which one commits &c. (ib. IX, 18).—2) to utter (speech). Ib. מְפִיעִים רַבִּירִים they utter words (of praise).

**נָבֵעַ** ch. same. Targ. Y. Gen. XXVI, 21; a. e.—Part.  
**נִבְרִיעַ** Targ. Prov. XVIII, 4.—[Targ. Job VI, 10 **וְנִבְרִיעַ** some  
ed., read: **וְנִבְרִיעַ**, v. **בִּיעַ** a. **בִּיעַ**.]

*Af.* אָפּ as *preced.* *Hif.* Targ. Prov. I, 23. Ib. XV, 28; a. fr.—Taan. 25<sup>b</sup> (first time in Hebr. Dict.) אָפּ מִיָּד (Ms. M. first time אָר) let thy waters spring forth. B. Bath. 151<sup>b</sup>; Keth. 91<sup>a</sup> רָמָא מִפֶּסֶל דְּלָא בְּסִילוּא לְכוּ מְחִינָא וְהָאֵרָא we shall strike you with the thorn which makes no blood flow (i. e. excommunication). Sabb. 88<sup>a</sup> וְהָאֵרָא מִפֶּסֶל אֶצְבָּעֵיהִי רָמָא blood burst forth from his fingers.

\***נבעה**, name of a *plant* (ναῦς?). Y. Ned. VII, beg.,  
40<sup>b</sup>, [prob. to be read: **נבעה**].

**נָבַר** (emp. **בָּרָה**) *to dig*; (of the swine) *to turn the ground up with the snout*. Tosef. B. Kam. I, 8 **נוֹבֵיר**; B. Kam. 17<sup>b</sup> **נוֹבֵיר**.

**נבר** ch., impf. יְנַבֵּר or יִנְבֹּר (denom. of נִבְרָא; Syr. P.Sm. 2273) same. Targ. Ps. LXXX, 14 יְנַבְרִיקָה (ed. Wil. יְנַבְרִיקָה).

**נִבְרָא, נִבְרָא** m. (comp. בָּר I; corresp. to הַרֵב. טב.)  
*covering, bast, bark* (Syr. *fibrae palmarum*, P. Sm. 2273). Sabb.<sup>30b</sup> וְנִבְרָא מִלֵּחַ לֵבָר קוֹרָא and as to (something corresponding to) fine woollen garments, he showed him the bark of a young palm-shoot. Ib. 90<sup>b</sup> דִּיקְלָא דְרֹחַ (ed. *נִבְרָא*) a palm which has only one covering; Erub. 58<sup>a</sup> (expl. נִבְרָא דְרֹחַ) דִּיקְלָא דְרֹחַ (a rope made of fibres of)

palm &c.—Hull. 51<sup>b</sup> כ' דרישין if an animal fell upon a pile of dried bark, we apprehend internal injury (v. ריפודין).

**נברוא**, v. נפְרָא.

**נברכת** f. (v. פְּרִיכָה) wash-pond. M. Kat. I, 6, expl. ib. 8<sup>b</sup> בְּפִיכָה, v. גִּיחָה; Y. ib. I, 80<sup>d</sup>. B. Bath. II, 1 כ' כובסין; a. fr.

**נברקוס**, v. נִבְרִיקוּס.

**נברשת** f. (v. next w.) lamp. Yoma III, 10; Tosef. ib. II, 3 נברשה. ed. Zuck. (Var. שר...); expl. Y. ib. III, 41<sup>a</sup> תִּפְּרָא a. מְרָאָה.

**נברשתא**, נב' ch. (dial. for 'נבלש, fr. בָּלַשׁ; cmp. Targ. Zeph. I, 12) same, lamp, candle. Targ. Zeph. I, 12.—Y. Yoma III, 41<sup>a</sup>, v. לְמַפָּר.

**נברתא**, Yalk. Deut. 874, v. פְּרִיכָה II.

**נבאנא**, v. נִבְאָנָא.

**נגב** m. (b. h.; v. next w.) 1) dry soil. Tosef. B. Kam. VIII, 19.—2) south (in Talm. פְּדוּם).—3) pr. n. pl. Negeb, in the district of Ascalon. Tosef. Ohol. XVIII, 15 (Var. נגב).

**נגב** (cmp. נָב) [to have a crust,] to be dry. Ab. Zar. V, 3 (69<sup>a</sup>) וְגַב... כְּדִי שִׁישְׁחוּם as much time as would be required for a person to bore a hole (uncork), and close it up, and (for the sealing clay) to get dry; ib. כְּדִי שִׁיפְחָה and (for the clay) to dry; a. e.—Part. pass. נְגִיבָה; f. נְגִיבָה; pl. נְגִיבִים dry. Hag. III, 3 אִיכְלִים dry eatables (which have not come in contact with liquids and are, therefore, insusceptible of levitical uncleanness, v. חֲכָשֶׁר); Tosef. ib. III, 11. Ib. 12 וְכִי יֵשׁ נְגִיבָה (Ms. M. נְגִיבָה) and are the exemptions in favor of dry objects applicable to sacred matter?; Hag. 24<sup>b</sup> וְכִי יֵשׁ נְגִיבָה (Ms. M. נְגִיבָה) Ib. 4, sq. וְכִי מִזְמָא וְכִי one dry hand (which has become unclean) makes the other hand unclean; a. e.

**Pi.** מְרִירָה to dry, wipe, scour. Ib. III, 1 (20<sup>b</sup>) מְרִירָה וּמְנִיבָה (Bab. ed. וּמְנִיבָה, v. Rabb. D. S. a. l. note 3; Y. ed. מְרִירָה) he must open (the knots of the garment) and wipe it dry and smooth and then immerse. Lev. R. s. 28, beg. מְרִירָה וּמְנִיבָה before he gets it (the garment) dry and glossy; ib. וּמְנִיבָה אֶת הָאָרֶץ and makes the earth dry; Koh. R. to I, 3 וּמְנִיבָה וּמְבַשֵּׁל וּמְנִיבָה (the plants) and ripens and glosses them. Ab. Zar. V, 11 מְנִיבָה he scours it; ib. 74<sup>b</sup> בְּמָה מְנִיבָה וְכִי wherewith does he scour them? ... with ashes, ... with water. Ib. 75<sup>a</sup>; a. fr.—Part. pass. מְנִיבָה, parched, sapless, bare of. Tem. 16<sup>a</sup> (play on Josh. XV, 19) בֵּית שֶׁמֶל מְבֵל וְכִי a household bare of all that is good; Yalk. Josh. 27 אִם הִמְלִי וְכִי a man bare &c.

**Hif.** הִנְגִּיב (1) same, v. supra.—(2) (denom. of נְגִיב) to go south. Erub. 53<sup>b</sup> (in an enigmatic speech) לְמִפְרִישָׁה and went south to the great scholar (v. מִפְרִישָׁה).

**Nithpa.** הִנְגִּיבָה to be dried up. Sifra B'huck. ch. I הִנְגִּיבָה the ground was dried up; Lev. R. s. 35.

**נגיב, נגוב, נגב** ch. same, to be dry, to dry out. Targ. Gen. VIII, 13; a. e.—Y. Sabb. V, beg. 7<sup>b</sup> כְּדִי נְגִיב אֵינָן וְכִי when it is dry, they name it Egyptian bean; Y. Kil. VIII, 31<sup>c</sup>.—Y. Gitt. VII, end, 49<sup>a</sup> וְכִי הַנְּהַל נִדְרָא up. Ib. וְכִי הַנְּהַל that the canal may dry up; a. e.

**Pa.** נְגִיבָה to dry, wipe. B. Mets. 24<sup>a</sup> וְכִי נְגִיבָה (his hands) on his neighbor's cloak; a. e.—Part. pass. מְנִיבָה; f. מְנִיבָה parched. Targ. Y. Num. XI, 6.

**Ithpe.** הִנְגִּיבָה, Ithpa. הִנְגִּיבָה to be dried up. Targ. Y. Gen. I, 9. Targ. Ps. CVI, 9; a. e.

**נגד** (b. h.) to draw a line; denom. נִגְדָה.

**Hif.** הִנְגִּיד (denom. of נִגְדָה) to show; to announce, tell; to testify. Tanh. Tsav 13 וְהִנְגִּידָה לְאַהֲרֹן... from there מִגִּיד שֶׁחָבֵל מוֹרִים. Ib. מִגִּיד שֶׁחָבֵל מוֹרִים. Ib. this shows (intimates) that all agreed as to her beauty. Snh. IV, 5 לְהִנְגִיד גְּדוּלָתוֹ to show the greatness &c. Ib. 44<sup>b</sup>, a. e. (ref. to Lev. V, 1) מִגִּיד וְכִי אֵינוֹ חֹזֵר וּמִגִּיד after he has once testified, he cannot again testify, i. e. is not permitted to retract; a. v. fr.—[Pes. 87<sup>a</sup>, v. נִגְדָה.]—V. מִגִּיד.

**Hof.** הִנְגִּיד to be told, proclaimed. Yalk. Koh. 989 שֶׁר־ the word which has been proclaimed at Sinai; a. e.

**Pi.** נִגַּד to oppose. Yeb. 63<sup>a</sup>; Yalk. Gen. 23 (ref. to נִגְדָה, Gen. II, 18) וְכִי כִנְגִידוֹ לֹא זָכָה מִנְּגִידוֹ if he is favored, she will be corresponding to (in harmony with) him, if not, she will oppose him (Rashi: 'she will be a lash to him', v. אִם כִנְגִידוֹ לֹא זָכָה מִנְּגִידוֹ אִם זָכָה II); Pirke' d'R. El. ch. XII וְכִי לֹא זָכָה מִנְּגִידוֹ read not k'negdo, but l'nagg'do; if he is favored, she will be a help to him, if not, 'to oppose him', to fight.

**נגיד, נגד** ch. 1) (corresp. to h. מִשָּׁךְ, a. נָטָה, מִשָּׁךְ) to stretch; to draw, pull, spread. Targ. Jud. XVI, 30. Targ. Deut. XXI, 3. Targ. Jer. XLIII, 10.—Targ. Ps. LV, 4 יִנְגִּידוּן (יִמְיִשׁוּן, h. text יִמְיִשׁוּן). Targ. Y. Deut. XVII, 20. Targ. Y. Ex. XII, 21 נִגְדוּ דִּירְכוֹן וְכִי withdraw your hands from (v. מִשָּׁךְ); a. fr.—Succ. 4<sup>b</sup> נִגְדָה אִסִּיק וְכִי stretch and raise the partitions, i. e. adopt the legal fiction that the partitions around the stand are prolonged so as to reach the ceiling (v. הִפֵּן). Sabb. 101<sup>a</sup> נִגְדָה גִּיד אֲדִיתָ וְכִי stretch and bring the partitions down, i. e. adopt the fiction that the walls are prolonged so as to reach the bottom. Erub. 4<sup>b</sup> לְגִיד, v. לְגִיד. Gitt. 68<sup>b</sup> נִגְדָה מִינִיָּה מִכֻּלִּיהִי (Rashi: נִגְדָה) withdraw his food from him, reduce his rations. B. Mets. 74<sup>a</sup> וּלְמִנְגִיד וְכִי לְמִירֵשׁ to tread the grapes and to conduct the wine into the pit. Ib. 84<sup>b</sup> נִגְדָה מִחוּדָה וְכִי they drew from under him sixty &c., v. מִשְׁרָקָה. B. Bath. 111<sup>b</sup> נִגְדָה גִיד לִירָה וְכִי draw (take me away from here), this man does not want to learn. Pesik. B'shall., p. 90<sup>a</sup>; Koh. R. to X, 8 נִגְדָה גִיד הַדֶּרֶךְ lead the way, show it to me. Bekh. 44<sup>b</sup> נִגְדָה לִירָה וְכִי they spread for him (held up between him and the people) a cloak. Erub. 94<sup>a</sup> נִגְדָה בָּהּ take a cloak and spread it (as a partition); a. v. fr.—Ab. I, 13 וְכִי נִגְדָה שְׁמָא וְכִי he who stretches his fame (is ambitious), will lose his name.—(2) to lash, v. Pa.—(3) to guide, rule. Targ. Ruth I, 1 (h. text שָׁפַט).—(4) to grow long; to be drawn, follow after; to flow. Targ. Job XXI, 33 (h. text יִנְגִּידוּן). Targ. Jer. VI, 4 (h. text יִנְגִּידוּן). Targ. Cant. I, 4 וְכִי נִגְדָה וְכִי

are drawn after &c. Targ. Deut. XXXIII, 13; 22; a. fr. (v. נָגַד).—B. Bath. 91<sup>b</sup> וְהָיָה נָגִיד רֹמֵם וְכ' a line of honey flowed over both his arms; Y. Peah VII, 20<sup>a</sup> bot. וְכ' מֵלֵא וְכ' and honey flowed as much as my hands could hold; a. e.—Part. pass. נָגִיד *stretched, fainting* (v. *Ithpe.*). Targ. Ps. LXXXVIII, 16.—Sabb. 152<sup>a</sup>, v. *Ithpe.*

*Pa.* נָגַד (denom. of נָגַד II) to *lash, punish*. Targ. Cant. VII, 5 לִנְגֵדָא .. לִמְנַגֵד. —Keth. 33<sup>b</sup> נִגְדָהּ v. אֶלְמָלָא. Kidd. 12<sup>b</sup> נִגְדָהּ punish him in accordance with Rab's practice. Pes. 52<sup>a</sup> וְלִינְגֵדָהּ מִרְ נִגְדָהּ Ms. (ed. *Ithpe.*, corr. acc.) why do you not order him to be lashed?; a. e.

*Af.* נָגַד to *declare liable to lashes*. Kidd. l. c.; Yeb. 52<sup>a</sup>, a. e. וְכ' Rab decreed punishment for him who &c. Kidd. l. c. לֹא מִינְגֵדָהּ רַב (read: מִינְגֵדָהּ, as) Yeb. l. c.

*Ithpe.* נָגַד (1) to *be drawn, to extend, to run*. Targ. Is. XXXIV, 11. Targ. Y. Num. XXV, 8. Targ. Y. Gen. XLV, 19. Targ. Is. XLIV, 3; a. e.—(2) to *spread, invade*. Targ. I Sam. XXVII, 10 (h. text פָּשַׁט); a. e.—(3) to *be withdrawn*. Targ. Josh. IV, 18; a. e.—(4) [to *stretch one's self, to faint, fall away, die* (h. נָגַע)]. Targ. Gen. XXV, 8; a. fr.—Pes. 50<sup>a</sup> וְכ' רִישׁוֹ וְכ' was sick and fainted (seemed to be dead), and when he came to &c.; B. Bath. 10<sup>b</sup>. Snh. 39<sup>a</sup> נָגַד א' he became faint and sighed; Sabb. 152<sup>a</sup> נָגַד וְאִתְרַחַם 5) to *be lashed*. Macc. 11<sup>2</sup>; Pes. 113<sup>b</sup> מִינְגֵדָהּ v. וְאִתְרַחַם.—[Kidd. 12<sup>b</sup> מִינְגֵדָהּ v. supra.]

נָגַד m. (b. h.; נָגַד) *line, direction*; prep. נָ, mostly נָגַד towards, opposite, corresponding to. Sifra Tsav, Milluim, Par. 1 וְזֶה נָגַד וְזֶה נָגַד .. וְזֶה נָגַד has not the Scripture, before this, paired the two rams, one to correspond with the other? Tam. II, 5 (29<sup>a</sup>) וְכ' מִשְׁכַּח מִדְּרֹמִית מִשְׁכַּח (Mish. ed. (מִשְׁכַּח) in a line with the south-west corner of the altar continued northward to a distance of &c.; Zeb. 58<sup>a</sup>. Ib. וְכ' אם שחטן כְּנָגֶדן בקרס if he slaughtered them in the corresponding direction, but in the ground. Mekh. Yithro, Bahod, s. 11 (ref. to Ex. XX, 24) כְּנָגֶדוֹ 'alav means in a certain direction opposite the altar (not on top of it). Ber. 10<sup>a</sup> כִּי מִי אִמְרֵי דָהָוָה with reference to whom did David compose these five psalms beginning with *bar'khi nafshi*? Ib. 26<sup>b</sup> כִּי תִמְרִידֵן כִּי תִמְרִידֵן corresponding to the daily offerings. Num. R. s. 18 וְכ' חֲתֻלֹּקָה הָיָה אֵינָהּ כְּנָגֶדוֹ אֵלָּא כִּי וְכ' this rebellion is not directed against us but against &c.; a. v. fr.—Yeb. 63<sup>a</sup> (ref. to Gen. II, 18) לֹא זָכָה כִּנְגָדוֹ if he is favored, she will be his help, if not, she will be against him; ib. כְּחֵיב כְּנָגְדוֹ וְקִרְיָן כְּנָגְדוֹ (missing in Yalk. Gen. 23) following the writing we may read *k'nagg'do* (opposing him, v. נָגַד), but the Massoretic reading is *k'negdo* (corresponding to him); Gen. R. s. 17 כִּנְגָדוֹ v. נָגַד. —Pirke d'R. El. ch. XII, v. נָגַד. —Gen. R. s. 2 (ref. to Num. II, 2) מִדּוֹ מִדּוֹ what distance is meant by *minneged*? Ib. וְכ' מִן מִן we draw an analogy between *minneged* (Num. l. c.) and *minneged* (Gen. XXI, 16) &c.; Gen. R. s. 53 מִנְגֵדָהּ נָגַד מִנְגֵדָהּ.

נָגַד, נָגַד, נָגַד m. (נָגַד) 1) *prolongation; length, distance*. Targ. Ps. XXI, 5 (ed. Lag. h. text. נָגַד). Targ. Prov. III, 16 (ed. Lag. נָגַד q. v.); a. fr.—Gen. R. s. 11 אֵל אֵל לִי thou leadest me to a distant place; i. e. thy evidence

is far off.—2) [*lead, path, pass.*—Pl. נָגַד, נָגַד. Targ. Is. XLII, 18; a. e.—Targ. Y. Ex. XIV, 3 נָגַדוֹ וְכ' his narrows in the desert.—(or sub. נָגַדוֹ) *river-courses* (corresp. to b. h. מִים). Targ. Is. XLIV, 4. Ib. LIII, 2. Targ. Jer. IV, 11 (h. text שָׁפִים). Ib. XVII, 8 נָגַדוֹ ed. Lag. (ed. Wil. נָגַדוֹ; h. text רִיבֹל). Targ. Ez. XXXI, 3 (ed. Lag. נָגַד; h. text שְׁבָרִים).

נָגַד, נָגַד I m. 1) (נָגַד; =b. h. מִשְׁנָה) *load, freight*. Targ. Ps. CXXVI, 6 (Ms. נָגַד, ed. Lag. נָגַד). Targ. Job XXVIII, 18.—2) v. preced.

נָגַד, נָגַד II (נָגַד; cmp. מִשְׁנָה) *leather-strap, lash*; trans. *lashing, punishment*. Yoma 23<sup>a</sup> נָגַד פְּקִיעַ נָגַד (Ms. M. מִמֵּינִי) *p'ki'a* (Shek. V, 1) means lashing. Pes. 52<sup>a</sup> נָגַד (מִמֵּינִי) אֵינִי (not מִמֵּינִי); Rashi a. Ms. O. אֵינִי; Ms. M. אֵינִי נָגַדוֹ a vote must be taken on the lashing of a scholar; ib. נָגַדוֹ אֵינִי Shebu. 41<sup>a</sup> עַד דְּמָטָה זְמַן נָגַדוֹ until the time comes when he is to be lashed (for not heeding the excommunication).

נָגַד pr. n. m. *N'gada* (Long). Lev. R. s. 25; (Gen. R. s. 46 מִכְרָא).

נָגַד m. (נָגַד) 1) (v. נָגַד) *one who tracks a vessel*.—Pl. נָגַד. B. Mets. 107<sup>b</sup>, v. פְּקִיעַ. Sot. 48<sup>a</sup> וְכ' זִמְרָה וְכ' the songs of the draggers. Snh. 106<sup>a</sup> bot., v. נָגַד.—2) *leader*, v. נָגַד.

נָגַד f. 1) (collect. noun; v. נָגַד) *leaders of the flock*. Y. Kidd. I, 60<sup>b</sup> top; (Y. B. Kam. X, end, 7<sup>c</sup>, a. e. וְכ' זִמְרָה וְכ' 2) *lashing*, v. נָגַד II.

נָגַה (b. h.) to *burst forth; to be bright, shine*. V. נָגַה. א. נָגַה.

*Hif.* נָגַה 1) to *shed light*. Pirke d'R. El. ch. XXXVIII; Yalk. Josh. 18 [read:] וְכ' אֵינִי אֵינִי its (the tribe's) jewel shed its light; a. e.—2) (cmp. *Hif.* of נָגַה) to *look over; to revise a manuscript, to correct, restore* (when faded). Ber. 13<sup>a</sup> בְּקוֹרָא לְהַגִּידָהּ when he reads for the sake of revising. Y. Sabb. VII, 10<sup>b</sup> bot. (in a misplaced passage) וְכ' אֵינִי לְהַגִּידָהּ (not לְהַגִּידָהּ) if (he carries ink) for the purpose of correcting, (he is guilty when carrying) enough to correct one letter. Keth. 106<sup>a</sup> מִינְגֵדָהּ the official revisers of Biblical manuscripts; Y. Shek. IV, 48<sup>a</sup> top מִינְגֵדָהּ סֵפֶר הַעֲזָרָה (Bab. ed. Var. עֲזָרָה, v. Rabb. D. S. a. l. note) the revisers of the Temple manuscript. M. Kat. III, 4 (18<sup>b</sup>) אֵינִי מִינְגֵדָהּ אֵינִי אֵינִי אֵינִי (Bab. ed. Var. עֲזָרָה, v. Rabb. D. S. a. l. note) we dare not (during the festive week) correct (restore) one letter even in the Temple books (ed. in the manuscript named after Ezra). Meg. II, 2 וְכ' אֵינִי if he recited the Book of Esther while he was writing or teaching or correcting it; a. fr.—Part. pass. מִינְגֵדָהּ *revised, correct*. Pes. 112<sup>a</sup> מִינְגֵדָהּ בִּסְפֵר מִינְגֵדָהּ לְמַדְרֵהּ כְּשֶׁאֵתָהּ when thou teachest thy son, teach him from a corrected book. Keth. 19<sup>b</sup> סֵפֶר מִינְגֵדָהּ an unrevised Bible manuscript.

נָגַה ch. 1) same, to *be bright, shine*. Yoma 28<sup>b</sup> אֵינִי אֵינִי (Ms. M. נָגַה, v. Rabb. D. S. a. l. note) if that is so (that it was the time for working men to go to their labors), it must have been bright day-light (sunrise). M.

Kat. 16<sup>b</sup> בתיגראי לי מר בתיגראי (or בתיגרי, not בתיגריה, v. Rabb. D. S. a. l. note; Ms. M. נהגא a. differ. version; ed. Ven. נגריזא, v. נגה) is it (the case you have been thinking of) not yet clear to you? Attend, sir, now to my case (differ. interpret. in Rashi).—2) (denom. of נגה) to get dark, to be belated. Taan. 24<sup>a</sup> לא נהגא לי night set in, and no food was brought to them. Ib. דנהגא האר (differ. in Ms. M.) the reason why I am late. Sabb. 10<sup>a</sup> לא נהגא לי the time for the evening prayer arrived (Rashi: he delayed).—[Y. Dem. II, 22<sup>c</sup> נגהדין, read: נהדין.]

Af. נהגא to dwell until late. Nidd. 65<sup>b</sup> ביה טפי וכ' נהגא (v. נה) they protract their negotiations before they sign.

**נָהָה, נָהָה** m. (preced.) 1) *light, morning*. Dan. VI, 20.—Pl. נהגה. Pes. 2<sup>a</sup> ממש נ' קס"ד the first impression was that he who explained אור (Mish. I, 1) by *naghê* meant really light (morning).—2) (cmp. נהגה) *the breaking in of the night, the beginning of the calendar day, evening*. Ib. 3<sup>a</sup> נ' קר' in the home of R. H. they call the evening *naghê* ('night-break'), while in the home of R. J. they call it *lelê*. Ib. 4<sup>a</sup> באורא נ' נהגה on the evening closing the thirteenth (day of Nisan) which is the beginning of the fourteenth. Men. 68<sup>b</sup>.

**נָהָה קוּחָה**, v. נהגה.

**נָהָה**, v. נהגה.

**נָהָה** f. (נהגה) *law of levitical cleanness concerning dry objects*. Hag. 24<sup>b</sup> וכל י' קדש (Ms. M. נהגה) is there any distinction in favor of dry objects as regards &c.?, v. נהגה.

**נָהָה** f. (נהגה) *dry, waste*. Targ. Ps. CII, 7.—V. נהגה.

**נָהָה**, v. נהגה.

**נָהָה (נָהָה)** m. (נהגה) *leader*. Sifra Aḥārē, ch. XII, Par. 9 (ref. to Lev. XVIII, 4) לא המשנה נ' וכ' (Rabad: נהגה) not the teaching is the guide, but the practice (precedent, v. מעשה רב, s. v. מעשה רב).

**נָהָה** ch. same, esp. *ruler, judge*. Targ. I Chr. XXVII, 16. Targ. Jud. II, 18, sq. (ed. Wil. נהגה); a. e.—B. Kam. 52<sup>a</sup> (prov.) עבד ל' סמוא ... כדרינ' Ms. M. (ed. נהגה) when the shepherd is angry with his flock, he makes the leader blind.—Pl. נהגה, נהגה, נהגה. Targ. Jud. II, 16; 18 (ed. Wil. נהגה). Targ. I Chr. XVII, 6; a. fr.

**נָהָה** m. *lashing*, v. נהגה II.

**נָהָה I, נָהָה** m. (נהגה I) *a vessel of beaten metal*.—Pl. נהגה, נהגה. Targ. Prov. XXV, 11 (h. text נהגה).

**נָהָה II** m., constr. נהגה (נהגה) *duct, canal*. Targ. Job VI, 15 (some ed. נהגה); v. נהגה.

**נָהָה, נָהָה, נָהָה** f. pl. (נהגה, cmp. נהגה, Assy. *nagû*, pl. *nagê*; cmp. נהגה) *plains*, esp. *islands, sea-districts*; also *inhabitants, colonists*. Targ. O. Gen. XXV, 3

(ed. Berl. ליננה = נהגה; cmp. Nöld. Mand. Gramm. p. 166, note; h. text נהגה). Ib. X, 5 נהגה ed. Berl. (oth. ed. נהגה; h. text נהגה). Targ. Is. LXVI, 19; a. fr.

**נָהָה** m. (prob. a Babylonian corrupt. of unguentum; cmp. אנגיסטור for נגוסטור) *a spiced drink* (v. Sm. Ant. s. v. Vinum); [Ar. a cup]. Ab. Zar. 38<sup>b</sup> דחלא נ' a spiced drink of sour wine.

**נָהָה**, v. נהגה.

**נָהָה**, v. אנגיסטור.

**נָהָה**, constr. נהגה, v. נהגה.

**נָהָה** m. (נהגה) *a complainant in a case of robbery*. Shebu. VII, 1; a. fr.

**נָהָה** (b. h.) *to break forth* (v. נהגה); *to gore, butt, fight*. B. Kam. V, 1 שור ש' וכ' if an ox gored a cow, and her embryo is found (dead) by her side. Ib. נהגה נהגה whether she gave birth before he gored her. Tosef. ib. IV, 6 עד שיתכרין ל' unless he pushes intentionally. Ib. 10 יש בנהגה וכ' there are laws concerning the butter (that killed a person) which do not apply &c.; a. v. fr.—[Gen. R. s. 32, end נהגה some ed., read: נהגה.]

Pl. נהגה same. Hull 51<sup>a</sup> זכרים המנהגין וכ' rams that butt one another. Ex. R. s. 41, end נהגה בהם וכ' yesterday he (Moses) pushed them (the angels of destruction) away, and now he is afraid of them. Tanḥ. Balak 3; Num. R. s. 20, beg. מנהגים וכ' as the ox fights with his horns, so do the Israelites fight (their enemies) with their prayers. Ber. 56<sup>b</sup> נהגה... שמנהגין בתורה נהגה if (in his dream) an ox attacked him, he will have children who fight in (discussing) the Law; a. fr.—Part. pass. מנהגה. Tosef. B. Kam. III, 6 נהגה זה מ' even if the one is found gored.

Hif. נהגה *to stir up to fighting*. B. Kam. IV, 4 נהגה נהגה כי נהגה נהגה 'if he butt' (Ex. XXI, 28), but not when they stir him up (in the arena).

Hithpa. נהגה *to fight with one another*. Tanḥ. Vayigg. 4 נהגה נהגה נהגה נהגה ox and lion fighting with each other; a. e.

**נָהָה** ch. same. Targ. O. Ex. XXI, 28 (ed. Vien. נהגה Af.). —B. Kam. 47<sup>a</sup> נהגה נהגה כי נהגה נהגה at the time he gored her; a. e.—to wage war. Targ. Y. Gen. XXI, 10 (v. נהגה).—Part. pass. נהגה *breaking through, flowing over*. B. Bath. 68<sup>b</sup> נהגה נהגה נהגה נהגה Ms. M. (ed. נהגה); Rashb. נהגה; Ms. F. a. R. נהגה נהגה in one w., Ar. נהגה, corr. acc.) when their outlet runs inside of the township (v. נהגה, cmp. נהגה).—Trnsf. enough (cmp. נהגה). M. Kat. 16<sup>b</sup> נהגה נהגה ... בתיגריה (v. נהגה).—ed. Ven. (v. Rashi a. l.) have you not enough (that I escorted you thus far)? attend now to your business yourself; v. נהגה.

Pa. נהגה same. Targ. Ps. XLIV, 6; a. e.—B. Kam. 21<sup>a</sup>; Sot. 48<sup>a</sup> נהגה נהגה כי נהגה נהגה he butts like an ox.

Af. נהגה same. Tosef. Sot. XIII, 5, a. e. נהגה נהגה נהגה נהגה to wage war. Nidd. 65<sup>b</sup> נהגה נהגה נהגה נהגה Var., v. נהגה.

**נָהָה** m. (preced.) *went to gore, a butter*. Targ. O. Ex. XXI, 29; 36 (some ed. נהגה).

**נָגַח** m. h. same. B. Kam. 46<sup>a</sup>; B. Bath. 92<sup>a</sup>; Y. Shebi. V, 36<sup>a</sup> נָגַחְתָּן; a. e.—*Pl.* נָגַחְתָּן. B. Kam. 39<sup>a</sup> אִם הוּדְחוּקִי כִּי אִם הוּדְחוּקִי if they are known as butters.—*Fem.* נָגַחְתָּת. B. Mets. 80<sup>a</sup>; Tosef. B. Bath. IV, 6.

**נָגַחְתָּת** ch. same. Targ. Y. Ex. XXI, 36 (ib. 29 נָגַחְתָּת).—B. Kam. 24<sup>b</sup>, a. e. אִתְּךָ כִּי אִתְּךָ thou hast a butter in thy herd.—*Pl.* נָגַחְתָּת. Targ. Ps. XXII, 13 Regia (ed. סגיאני).

**נָגַח** v. נָגַח.

**נָגַחְתָּת** f. (preced.) *dry land*. Targ. Y. I Ex. XIV, 21. Targ. Y. Gen. I, 10.

**נָגַד** I m. (b. h.; נָגַד) *leader, ruler*. Sifra Aḥārē, ch. XII, Par. 9, v. נָגַד.—*Pl.* נָגַדִּים. Y. Ber. VII, 11<sup>b</sup> bot.; Gen. R. s. 91, a. e. (fr. Ben Sira) וְהוּמָךְ וְהוּמָךְ וְהוּמָךְ lift her (Wisdom) up, and she will raise thee and seat thee between princes.—[Yalk. Ps. 677, v. נָגַד h.]

**נָגַד** II m. (a Chaldaism, v. נָגַד Part. pass., a. *Ithpe.*) *a frail animal*.—*Pl.* נָגַדִּים, נָגַדִּים. B. Kam. 67<sup>b</sup> הַמִּשְׁהָרִים יִכְרֹל..חמשה..חמשה (v. Rabb. D. S. a. l.) you might think .., he may pay as a fine five emaciated oxen.

**נָגַד** m., **נָגַדָא** I c. (נָגַד) 1) *stretched*. Targ. Esth. VIII, 15 נָגַדָא (ed. Amst. a. Vien. נָגַד) stretched for shade, *awning*.—2) (of metal) *beaten, beaten work*. Targ. Ex. XXV, 18 (h. text מְקֻשָּׁת). Targ. O. Num. VIII, 4.—Targ. Jer. X, 5; a. e.—3) (with נָגַח; interchanging with נָגַח) *long-suffering, forbearing*. Targ. Prov. XIV, 29 (ed. Lag. R. a. . .). Ib. XXV, 28 נָגַדָא ed. Lag. (oth. ed. מְצַדֵּר). Ib. XVI, 32 רְחֹמָא (אִפְרִי) נָגַדָא (ed. Lag. נָגַדָא);—4) *duct, v. נָגַדָא* II.—[Targ. Ruth I, 1 נָגַד, inf. of נָגַד.]

**נָגַדָא** II m. *leader*, v. נָגַדָא.

**נָגַדָא** III, (**נָגַדָא**, **נָגַדָא**) f. (נָגַד, נָגַד) *dragging out of the grave by necromancy*. Gitt. 56<sup>b</sup> אֲסַקְיָא לְשִׁמְשִׁים אֲסַקְיָא לְשִׁמְשִׁים (Ar. ed. Koh. רַח . . .; oth. ed. Ar. רַח . . .) he had Titus brought up out of his grave; ib. 57<sup>a</sup> top אֲסַקְיָא לְשִׁמְשִׁים בִּנְיָמִן (Ar. ed. לְשִׁמְשִׁים יִשְׂרָאֵל). Sabb. 152<sup>b</sup> בִּנְיָמִן אֲבָא הוּא how could the necromancer have brought Samuel up (if his soul was not in the grave)?

**נָגַדָא** f. (v. נָגַד I, 3) *prolongation*, with רַחֲמָא *forbearance*. Targ. Prov. XXV, 15 (ed. Lag. נָגַדָא, Var. נָגַדָא); cmp. אֲוִדָא.

**נָגַדָא** v. נָגַח.

**נָגַחְתָּת** f. (נָגַח) *goring*. B. Kam. 2<sup>b</sup> (ref. to Ex. XXI, 28) הַנֶּחֱסֵת נָגַחְתָּת אֵין כִּי אֵלָא בִּקְרִין the horn, contrad. collision of bodies. Ib. נָגַחְתָּת דִּמְרָא נָגַחְתָּת that *nagaf* (Ex. ib. 35) means injury through goading. Y. ib. I, beg. 2<sup>a</sup>. Mekh. Mishp., s. 12; a. fr.

**נָגַחְתָּת** f. (preced.) *being pushed*. Hull. 51<sup>b</sup> הָדוּרָא נָגַחְתָּת הָדוּרָא אֲסַקְיָא הָדוּרָא אֲסַקְיָא the sound of his forced fall was heard; [Rashi: הָדוּרָא נָגַחְתָּת his groaning, v. נָגַח].

**נָגַחְתָּת** f. (b. h.; נָגַח) 1) *knocking, affliction, defeat*. Ex. R. s. 18 (ref. to נָגַחְתָּת, Ps. LXXVII, 7) מְזַכְרִי אֵין חֲשָׁבִים אֵין נָגַחְתָּת אֵלָא לְשׁוֹן שִׁבְרִי I remember the defeats &c.; n'ginathi means breaking; a. e. v. שִׁבְרִי I.—2) *music*. Ib. (ref. to נָגַחְתָּת, Ps. l. c.) מְזַכְרִי אֵין שִׁירִים וְכִי I remember the songs &c.—[In later Hebrew: נָגַח *accent*.]

**נָגַחְתָּת** v. נָגַחְתָּת.

**נָגַחְתָּת** f., *pl.* נָגַחְתָּת (v. נָגַחְתָּת) *musical instruments*. Targ. Ps. VI, 1; a. fr.

**נָגַחְתָּת** f. (נָגַח) *striking, injury through collision, pushing &c.* Mekh. Mishp., s. 12 (ref. to Ex. XXI, 35) [read:] נָגַחְתָּת בְּכָל לִי נָגַחְתָּת striking includes goading, pushing &c.; Yalk. Ex. 341. B. Kam. 2<sup>b</sup>; a. fr., v. נָגַחְתָּת.

**נָגַחְתָּת**, **נָגַחְתָּת**, **נָגַחְתָּת** v. נָגַחְתָּת.

**נָגַחְתָּת** f. (נָגַח) *drawing near, addressing, use of the root* נָגַח. Y. Sot. VIII, beg. 22<sup>b</sup>; v. נָגַחְתָּת.

**נָגַחְתָּת**, **נָגַחְתָּת**, **נָגַחְתָּת** Targ. II Esth. IV, 1, v. נָגַחְתָּת.

**נָגַחְתָּת** (b. h.; cmp. נָגַח) *to strike, knock*, v. נָגַחְתָּת. *Pl.* נָגַחְתָּת (cmp. Lat. pulso) *to play on a musical instrument*, in gen. *to make music*. Ber. 63<sup>b</sup> הַנְּחִיחַ רַחֲמָא בְּכֹהֵן בְּכֹהֵן let Hananiah play on the harp (act as a Levite). Midr. Till. to Ps. CXIII; Yalk. Ps. 872 וְהִירִידִי מִנְּגִנָּתְךָ לְךָ I (Israel) was singing unto thee; a. fr.

**נָגַחְתָּת** same. Targ. II Kings III, 15.

**נָגַחְתָּת** v. נָגַחְתָּת.

**נָגַחְתָּת** v. נָגַחְתָּת.—[Ab. Zar. 4<sup>a</sup> בִּנְגַחְתָּת, v. נָגַחְתָּת.]

**נָגַחְתָּת** Ex. R. s. 18 some ed., v. נָגַחְתָּת.

**נָגַחְתָּת** (?) pr. n. pl. *Nagninar*, home of R. Johanan b. Nuri. Y. Kil. I, 29<sup>b</sup>; Y. Erub. I, 19<sup>e</sup> top נָגַחְתָּת; Y. Succ. I, 52<sup>a</sup> נָגַחְתָּת; (Tosef. Ter. VII, 14, a. e. שְׂעִירִים).

**נָגַחְתָּת** *to break off; to bite off*. Ukts. II, 6 עַד שֶׁיִּשְׁלַח אֵין עַד שֶׁיִּשְׁלַח until he has knocked off (a piece of the eggshell). T'bul Yom III, 6 שְׁנָגַח מִן הָאוֹכֵל וְכִי שְׁנָגַח (not שְׁנָגַח) who took a bite of some food, and something mixed with his saliva fell on his garments.

**נָגַחְתָּת** ch. same, esp. *to break bread, eat*. Y. Ber. VII, 11<sup>b</sup> bot. מִן דִּיחֲבִין נָגַחְתָּת ed. Lehm. (ed. אֲכָלִין) when they sat down to dine; Gen. R. s. 91; Yalk. ib. 148 נָגַחְתָּת. Lev. R. s. 34 נָגַחְתָּת, v. נָגַחְתָּת. Koh. R. to IV, 6 לְשִׁי, v. נָגַחְתָּת. It is his ambition to be called one who works for a living; a. e.—[Esth. R. to I, 8 מִיָּסָם; Lev. R. s. 28 נָגַחְתָּת, v. נָגַחְתָּת, some of the citations in which may belong to our w.]

**נָגַחְתָּת** (b. h.) 1) *to touch; to strike; to injure* (with בּוֹ object). Sabb. 13<sup>b</sup>. Num. R. s. 14 אֵין אֵילָן כִּי בִּשְׁתָּת וְכִי he touched Potifar's wife. Ib. (ref. to Koh. VIII, 5) שְׁלֹא כִי הָיָה הַדָּבָר the thing: (the speech of the chief butler) did not harm him, v. נָגַחְתָּת. Y. Peah VIII, 21<sup>a</sup> bot.; a. e. נָגַחְתָּת.

בה, v. מִפְדָּה. Y. Yeb. I, end, 13<sup>b</sup> לא היו ב'ש' נוגעין בו the Shammites would not take up the case; a. v. fr.—נוגע דמיונו כנ' בעדותו an interested witness. Snh. 34<sup>a</sup> דמיונו כנ' בעדותו he has the appearance of an interested witness. B. Bath. 43<sup>a</sup> top הן נוגעין בעדותן הן why are they admitted to testify? Are they not interested witnesses? Kidd. 43<sup>b</sup>; a. fr.—2) (v. Hif.) to arrive, to come to pass. Gen. R. s. 84 שחורדין הדברים ליגע for these things (which Joseph dreamt) shall come to pass; Yalk. ib. 141.

**Hif.** הָגַע 1) to reach; to become the property of; to obtain; to cause to reach. B. Mets. X, 5 הָגַעְתָּהּ they shall be thine. Arakh. VIII, 1; 3 (27<sup>a</sup>, sq.) הָגַעְתָּהּ it is thine (Bab. ed. הָגַעְתָּהּ I let these have it), i. e. thy offer is accepted; Tosef. ib. IV, 20 הָגַעְתָּהּ thou hast acquired it. Tosef. B. Bath. VI, 7, a. e. הָגַעְתָּהּ it is his, i. e. he must pay for it. Y. Erub. III, 21<sup>a</sup> bot., a. e. הָגַעְתָּהּ thou hast been made to reach the final conclusion, i. e. thou must admit, v. הָגַע. Ber. IX, 3 (54<sup>a</sup>) שחורדין לזמן הָגַעְתָּהּ לזמן (Mish. ed. only שחורדין who hast granted us life and sustenance and suffered us to reach this period. Pes. X, 6 שחורדין וקיימנו והָגַעְתָּהּ לזמן so may He allow us to reach &c.; a. v. fr.—הָגַעְתָּהּ put thyself in the position, i. e. suppose. Y. Gitt. III, 44<sup>d</sup>, v. הָגַע; a. fr.—2) to arrive, to come to pass; to concern. Gen. R. l. c. שחורדין המותח מַגַּעְתָּהּ בימיו that the resurrection of the dead will come to pass in his days. Ib. שחורדין מַגַּעְתָּהּ מַגַּעְתָּהּ לבלהוה וי' that these things concern Bilhah. &c. Gitt. VIII, 3 כיון שד' לאורר וי' as soon as the letter of divorce reaches the space over the roof. Ib. VII, 7 if he came as far as Antipatris. Num. R. s. 5 כשם שד' וי' that the same may not happen to you as happened to the sons of Aaron. Ned. VIII, 2 שגריע עד שחורדין (Passover) comes, opp. שחורדין until it is passed; a. fr.—[Tosef. Toh. VI, 14 וימשהגריע, v. הָגַע.]

\***Hof.** הָגַע to be brought to a condition. Zeb. 88<sup>a</sup>, sq. רָשִׁי רָשִׁי Rashi (ed. במים, v. Rabb. D. S. a. l. note 2) if they have come to such a condition as to need washing in water; הָגַעוּ לנדר ואורל if they need cleansing with natron and aloes; (Yalk. Ex. 381 הָגַעוּ במים if they can be cleansed with &c., v. הָגַע).

**Pi.** הָגַע (denom. of נָגַע) to afflict with leprosy.—Part. pass. מְנַגַּע; f. מְנַגַּעַת; pl. מְנַגַּעִים. Neg. XIII, 9 מִי מְנַגַּעֵהוּ he who enters a house which is unclean on account of leprosy in the walls. Erub. VIII, 2 חצייה המנ' half the time (required for consuming it) is the measure for the stay in a leprous house. Tosef. Neg. VI, 1 ביה המנ' לא היה כי' a case of a leprous house has never occurred &c. Ib. אבנים מנ' stones from a leprous house; Snh. 71<sup>a</sup>; a. e.

**Nithpa.** הָגַע to be afflicted with leprosy. Ker. II, 3; הָגַע מַצוּרֵי שֵׁנִי גַעֲרִים הָרִבָּה a leper that had several attacks in succession (before being purified from the first); Tosef. Neg. IX, 7. Tosef. B. Mets. VIII, 30 ויחיה... המשכיר if one rented a house to his neighbor, and it became leprous; Arakh. 20<sup>b</sup>; a. fr.

**Ch.** הָגַע ch. same, to touch. Snh. 19<sup>a</sup> לֹא אָרִי לְמִינֵיגַע he will not chance to touch (the corpse). Y. Keth. VII, end, 31<sup>d</sup> דָּרֵד לְמִינֵיגַע dared to touch, v. טָלְמִיגַעִין; a. fr.

**Af.** הָגַע to bring in contact. Bekh. 28<sup>b</sup> הָגַע שֵׁרֶץ he (the judge) made the disputed objects touch a reptile; Snh. 33<sup>b</sup> דָּמַגַּע וי' דָּמַגַּע (corr. acc.). Zeb. 88<sup>a</sup> הָגַע לְהוֹ he brings the blood in immediate contact with the altar; a. e.

**Pa.** הָגַע to afflict with leprosy.—Part. pass. מְנַגַּע. Hull. 60<sup>a</sup> they have a custom in Rome דָּכַל דָּמַגַּע וי' to give every one stricken with leprosy a reel &c., v. הָגַעֵלָא. Yalk. Ps. 862 דָּמַגַּעֵלָא.

**Itkpa.** הָגַע to be stricken with leprosy. Targ. Is. VI, 1.—Hull. l. c. הָגַעְתָּהּ she became a leper; Yalk. l. c. הָגַעְתָּהּ.

**Ch.** הָגַע m. (b. h.; preced.) plague, esp. suspected leprosy. Neg. II, 4 הָגַע רָאִייהָ הָגַע what must be the patient's position when the priest is examining the plague (Lev. XIII, 3)? Tosef. ib. VI, 7 הָגַע רָאִייהָ הָגַע what are the proceedings at examining a plague in the wall?; a. fr.—**Pl.** הָגַעִים, constr. הָגַעִי. Ib. 1, a. fr. מִשְׁמָאָה בִּי is subject to uncleanness from house plagues. Ib. 7 לְהָגַעִים... plagues are the punishment for an evil tongue. Neg. II, 5 מְנַגַּעֵי עֲצָמוֹ a priest may examine all suspicious plagues except his own; a. v. fr.—הָגַעִים הָגַע the laws concerning plagues. Y. M. Kat. II, end, 81<sup>b</sup>; Hag. 14<sup>a</sup>, v. הָגַעִים.—**N'ga'im**, name of a treatise of the Mishnah and Tosefta of the Order of Tohäroth, and of a section of Sifra (Thazria and M'tsor'a).

**Ch.** הָגַע f. (preced. wds.) hurt, detraction. Num. R. s. 14 (ref. to Gen. XLI, 12) בְּנִגְשָׁתָּ יוֹסֵף .. he said here three things ('lad', 'Hebrew', 'slave') meant to be derogatory to Joseph, v. הָגַע.

**Ch.** הָגַע, Y. Shebu. III, 34<sup>d</sup>, v. הָגַע.

**Ch.** הָגַע (b. h.; to strike, push; to injure. Tosef. B. Kam. I, 9 גָּדַע לְיָדִי if he gored, pushed, bit &c. Num. R. s. 5 וי' הָגַעוּ הָגַעוּ the Lord struck those who made the golden calf; a. fr.—Part. pass. הָגַעֵה; pl. הָגַעִים. Midr. Till. to Ps. CXVIII, 23 וי' אֵינָם אֱלֹהֵי הָגַע when the nations shall see Israel in prosperity, they shall say, these are not the stricken, these are not the rejected &c.

**Nif.** הָגַע to be stricken. Yoma 19<sup>b</sup>.

**Itkpa.** הָגַע to strike against. Lam. R. introd. (B. Joh. 2) לְכַשְׁהֶןגַּע רַגְלֵיכֶם וי' when your feet shall strike against the mountains &c. (fr. Jer. XIII, 16).

**Ch.** הָגַע ch. same. Targ. Ps. LXXXIX, 24. Targ. Ex. XXI, 35; a. e.

**Pa.** הָגַע same. Part. pass. הָגַעֵה bruised, wounded. Yoma 53<sup>a</sup> עַד דָּמַגַּעַן כַּרְעִיהָ וי' (some ed. דָּמַגַּעַן כַּרְעִיהָ וי' *Itkpa.*; Ms. M. a. Ar. דָּרֵד מִקָּפֶן, v. Rabb. D. S. a. l. note) until his feet were bruised (bleeding) &c.

**Itkpa.** הָגַע to strike against, be bruised. Targ. Jer. XIII, 16.—Yoma l. c., v. supra.

**Ch.** הָגַע m. (b. h.; preced.) plague. Ex. R. s. 15 לְבִירוֹה... מַצָּרִים the Egyptians went around seeking a way how to flee from the plague; a. e.

**Ch.** הָגַע (b. h.; emp. גָּרַר) to carry along, roll, v. **Nif.**—2) to scrape, to saw; v. הָגַע.

**Ch.** הָגַע (denom. of הָגַע) to do carpenter's work. Yalk. Josh. 7 (ref. to Josh. II, 1) הָגַעוּ בְּיָדֵם מְנַגַּעִין; Josh. II, 1).



they had with them carpenter's tools, pretending to be carpenters; Ruth R. to I, 1 (Par. 2) מרגלים וכו' (corr. acc.).

*Nif. נִפַּר* (cmp. אָגַר I, א. מִשַּׁךְ) (of water) *to be conducted in gutters; to be stored up*. Tosef. Par. IX (VIII), 8 הַמִּים רוֹמְמִין וְהַנְּמִשְׁכִּין Var. (read: וְהַנְּנִירִין; ed. Zuck. וְהַנְּמִשְׁכִּין, v. מִנְּרִין) *waters running in channels or stored up*.—נִפְּרִים—נִפְּרִין *animals in pens, fish in caufs &c*. Tosef. Bets. III, 1; Bab. ib. 24<sup>b</sup>; Y. ib. III, 62<sup>a</sup> top; Y. Sabb. XIII, 14<sup>a</sup> bot. מִן חֵטְבִּי opp. to מִן הַמְצֻדוֹת *those found in traps, nets &c*.

**נָגַד** ch. same; 1) *to scrape, plane, saw*. Targ. Is. X, 16 (ed. Lag. נִגְדָּ; corr. acc.).—2) interch. with נָגַד *to be prolonged, continue*. Targ. Prov. XXVIII, 16 נִגְדָּן יִיבֹרֵי (ed. Wil. נִגְדָּ); ib. 2 נִיגְדָּן (ed. Wil. נִגְדָּן; h. text נִיגְדָּן).—3) *to run along, flow*. Targ. Job XL, 23 (ed. Lag. a. oth. נִגְדָּ). Targ. Y. Ex. XVI, 21. Targ. Is. VIII, 6 Ar. (ed. נִגְדָּ); a. e.; נִגְדָּ.

*Pa.* גַּזַּר 1) *to saw*. Targ. Is. X, 15 גַּזְרִית ed. Wil. (v. supra).—2) (denom. of גַּזַּר) *to bolt*. Targ. Jon. II, 7 גַּזְרָה (Bxt. גַּזְרָה; ed. Lag. a. oth. גַּזְרָה corr. acc.; h. text גַּזְרָה).

**נִגָּר** II pr. n. m. *N'gar*, legendary name of one of the ancestors of Haman. Targ. Esth. V, 1; Targ. II Esth. III, 1 (נִגָּר)—[Targ. Y. Ex. XXXV, 35, v. נִגָּרָא.]

**נָגַר** m. (נָגַר) *carpenter, turner*; in gen. *artisan*. B. Kam. 32<sup>b</sup>; Tosef. ib. VI, 25 חנוני של נ' a carpenter's workshop. Tosef. Kel. B. Mets. IV, 5, v. חולפין; a. fr. *Pl.* נַגְרִי, נַגְרִים. Lev. R. s. 5 מה נ' הם וכ' how *skillful* are the Israelites that know how &c.; Yalk. Ps. 67 נגידים (corr. acc.); Midr. Till. to Ps. XIX גבורים.

נָגַר, נִגְרָא ch. 1) same. Targ. Ex. XXXV, 35 (Y. יָגַר; h. text תָּרַשׁ). Targ. Is. XL, 19; a. fr.—Y. Sabb. VI, 8<sup>c</sup> top וּבְ/ מִבְּחָתָהּ מִיִּמְרוֹ לֵב וּבְ/ she is ashamed to tell the turner (of ivory), make me another tooth. B. Bath. 73<sup>b</sup> בֶּר נִ/ a young carpenter; a. fr.—נִגְרֵי בֹרֵא [the carpenter of the mountain,] wood-cock. Targ. Lev. XI, 19; Targ. Deut. XIV, 18 (h. text דְּרִיכִפָּה).—Gitt. 68<sup>b</sup> וְדִירֵינוּ מִתְרַנְּמִינֵן בִּ/ that is the reason why we translate (תְּרַנְּמִילָא בֵרָא) *naggar tura*.—Trnsf. (emp. *artist, master*. *Ab. Zar.* 50<sup>b</sup> בִּ/ וּבְ/ וְלֵיתָ בֵר נִ/ and there is no master nor son of master that can solve that; Y. Yeb. VIII, 9<sup>b</sup> bot.; Y. Kidd. IV, 66<sup>a</sup> bot. מִילָא דִ/ בֶּר. מִילָא דִ/ בֶּר something which no master, son of masters, can solve.—*Pl.* נִגְרֵי, נִגְרִיָּא, נִגְרִיָּין. Targ. II Sam. V, 11. Targ. Esth. V, 14; a. e.—Pes. 108<sup>a</sup> בְּשׂוּלֵיָא דִ/ we mean artisans' apprentices.—*Snh.* 106<sup>a</sup> bot., v. יִגְרֵי. Y. Yeb. l. c.; Y. Kidd. l. c., v. *supra*. Sabb. 123<sup>b</sup>, v. תְּרַנְּמִילָא.—2) *carpenter's axe*.—*Bets.* 33<sup>b</sup> וְהַצִּינִי דִ/ וְהַצִּינִי מִסֵּי קִרְתָּא מִסֵּי. Ms. M. a. Ar. (ed. *ניגני*). בִּ/ בִּ/ *helves of axes and adzes*; Yoma 37<sup>b</sup> (v. Rabb. D. S. a. l: note 8), v. בִּרְנָא.

**בִּנְיָן** m. (preced. wds.) [*trimmed chip*,] door-bolt, pin fitting into sockets top and bottom. Erub. X, 10, v. גְּלוֹסְמָא. Ib. 11, v. בִּנְיָן. B. Bath. 101<sup>a</sup> (in Chald. dict.) רַעְבֵּר לְהוֹרֵם כְּמִין לְבִנְיָן he made the sepulchral chambers like an upright bolt, i. e. placed the bodies in an upright position. Men. 33<sup>a</sup> לְבִנְיָן עָשָׂה if he fastened the door-post inscription (מַזְוֵה) so as to look like a bolt shoved into a case, i. e. horizontally. Y. Meg. IV, end, 75<sup>c</sup> כְּמִין לְבִנְיָן the case for the inscription in Rabbi's house was made

like an upright bolt (reaching the top of the door). Num.  
R. s. 15; Yalk. Josh. 32 יְרִיחוֹ הָיְתָה נִגְרָה וְכִּי (not נִגְרָה  
Jericho was the bolt of Palestine; a. fr.

**בְּנֵי** ch. same. Targ. Y. Ex. XXVI, 28.—Y. Erub. X, 26<sup>c</sup> top, v. infra.—*Pl.* בְּנֵי, בְּנֵי. Targ. Y. l. c. 26; 29. Targ. Job XXXVIII, 10 בְּנֵי Ms. (ed. בְּנֵי). Targ. II Chr. V, 8, sq. (h. text בְּנֵי); a. e.—Y. Sabb. XVII, end, 16<sup>b</sup> בְּנֵי, בְּנֵי the bolts in the house of R. El.; Y. Erub. l. c. בְּנֵי, בְּנֵי (corr. acc.).—[בְּנֵי, Targ. Jer. XVII, 8, v. בְּנֵי.]

נִיגְרָא, v. preced., a. נִגְרָא.

**בְּנֵי־רֵי** f. (denom. of **בָּנָה**) *carpenter's trade*; **כלי־ר** *carpenter's tools*. Y. R. Hash. I, 57<sup>b</sup> top.—Ruth R. to I, 1 (Par. 2); Yalk. Josh. 7, v. **בְּנֵי־ר**.

**נִכְרִיתָ** ch. same, *carving*. Targ. Ex. XXXI, 5; a. e.

**נִגַּשׁ** (b. h.) also *Nif.* נִגַּשׁ *to come in contact; to draw near.* Yalk. Ps. 842 (ref. to יָגֵשׁ, Ps. XCI, 7) אֵין אֶחָד מֵהֶם נִגַּשׁ אֵלַי none of them comes to thee, none says, provide for me; Midr. Till. to Ps. XVII, 7 לִיגֵשׁ אֶצְלֵךְ ed. Bub. (oth. ed. יִגַּשׁ אֵלַי, v. נִגַּשׁ).—Tanh. Vayigg. 5 (ref. to Gen. XLIV, 18) בְּרוֹכָהוּ שֶׁן הָיָה נִגַּשׁ שָׁם he came near (attacked him, v. next w.) with rebukes. Yalk. Gen. 150 (ref. to Gen. l. c.) אֵין לִיגַשׁ אֵין לִיגַשׁ *vayyigash* has the meaning of (coming near in) peacefulness &c., v. הִגַּשְׁהוּ.

*Hif.* *הֵגִישׁ* to bring near. B. Kam. 46<sup>b</sup> (ref. to Ex. XXIV, 14) *הֵגִישׁ רֵאִיָּה אֱלִיהֶם* (a claimant) must offer evidence &c.; *וְהָיָה הַיֹּגֵשׁ דְּבָרָיו וְכִי* must prefer his claims &c., is the first to be heard; a. e.

**נָגַשׁ** ch. same, *to attack, gore*. Targ. Y. Ex. XXI, 28. Ib. 32 (ed. Amst. a. oth. נָגַח).—[Yalk. Gen. 148, v. נָגַשׁ.]—Part. נָגִישׁ; f. נָגִישָׁה. Gen. R. s. 80, beg. (prov.) לִית חֹרֵמָא לִית חֹרֵמָא נִי עֵר וְכִי "Rashi" (ed. עֵרְשָׁא; Ar. עֵרְשָׁא) no cow is a gorer until her calf is a kicker (the mother is judged by her daughter).

**נָגַשׁ** (b.h.; cmp. preced.) *to push on, drive, press.* Midr. Till. to Ps. XVII, 7 וְכִי אֶחָד מֵהֶם יִנְגֹּשׁ אֶתְּךָ none of them presses thee &c., v. נִגְשׁוּ. — *task-master.* Tanh. Sh'moth 9 וְכִי יִנְגֹּשׁ אֶתְּךָ that taskmaster was appointed over &c.; Ex. R. s. 1 מִמִּזְמָה עָשָׂה שׂוֹטְרִים one (Egyptian) taskmaster was appointed over ten (Israelitish) officers. Lev. R. s. 32 (in Chald. dict.) קָרָן נִגְרִי וְכִי Ar. (ed. קדם) the taskmaster came early to the officer, saying, go and gather thy men &c.; a. fr. — *Pl.* הַנִּגְשִׁים. Ib.; Ex. R. l.c. פִּרְקֵי ד'ר. El. ch. XLVIII הַנִּגְשִׁים the taskmasters appointed by Pharaoh; a. fr. — *Esp.* *to exact a debt.* Macc. 3<sup>b</sup> (ref. to Deut. XV, 2) לֹא יִגְשׁ לֹא קָרִינָן בִּיהּ we do not apply to him (he does not violate the law) 'he shall not exact'; לִידֵי יִנְגֹּשׁ he will finally (after the lapse of ten years) transgress &c. — Sifrē Deut. 113 (ref. to Deut. XV, 3) לֹא יִגְשׁ וְאַתָּה אַחֲרָיְךָ but thou must not exact of thy brother.

**בגשׁ** m. (בגשׁ) = בגתן. Targ. Y. Ex. XXI, 29.

נד or נד, v. נד.

נדא, v. נד.

נדא, Ab. Zar. 28<sup>b</sup> נדא, v. נדא.

**נדב** (b. h.) 1) to make willing, to prompt. Tanh. T'rum. 3 (ref. to Ex. XXV, 2) שאין לבו נדב... this excludes the insane whom his heart (reason) cannot prompt; (Tanh. ed. Bub. ib. 2 מאנדב בלבו. —2) (denom. of נדבה) to offer willingly, donate, consecrate, contrad. to נדר (v. נדבה). Ned. 9<sup>b</sup> (ref. to Mish. I, 1) בנדב נדב read nadab (in place of nadar), he made a noble vow &c. Ib. 10<sup>a</sup> נדב read nodeb (in place of נדר), he dedicates the sacrifice and fulfills (offers it).

Nif. נדב, נדב to be donated, dedicated. Meg. I, 10 כל נדב whatever sacrifice is dependent on vow or dedication; Zeb. 117<sup>a</sup> כל הנדר נדב Ms. M.; Sifre Deut. 65; Tem. 14<sup>b</sup>. Ib. נדב נדר נדב the sacrifices of the Nazarite are not to be classified among the vowed or free-will offerings; a. e.

Hithpa. נדבה to be prompted; to vow a free-will offering; to donate. Tosef. Ned. I, 1 חסידים מנדבין wicked men do not vow offerings. Ib. מנדבין נדרים used to vow to be Nazarites. Men. XII, 3 המנדבין the ordinary way of vowing people. Ib. 4 מנדב אדם נדב a man may vow a meal offering of sixty &c. Tanh. ed. Bub. l. c. מנדב בלבו is prompted by his heart, v. supra. Arakh. 6<sup>b</sup> נדב מנדב if a gentile donated a lamp to a synagogue. Sifra Tsav, Milluim, Par. 1 לנדבה נדב... when the Lord of the world ordered free-will donations for the sanctuary; נדב נדב that no man must donate what is forced out of him, i. e. no pressure may be used for contributions for a sacred purpose; Yalk. Lev. 515. Snh. 43<sup>a</sup> נדב נדב worthy women... volunteered their services and brought them (benumbing drinks for the culprits); a. fr.

**נדב**, ch. Pa. נדב, נדב, Hithpa. נדבה, נדב same, to donate; to be devoted to. Targ. Is. XIII, 2 מנדבין ed. Lag. (oth. ed. מנדב; h. text נדב). Targ. Ps. CX, 3. —Pes. 50<sup>a</sup>... מנדבין Israelites will grow rich and offer donations. Arakh. 6<sup>b</sup> נדב נדב donated a lamp &c.

**נדבא**, נדב, f. ch. = next w. Y. Pes. IV, 31<sup>b</sup> bot. צרכין נדבא the Rabbis were in need of contributions.

**נדבה** f. (b. h.; preced.) free-will offering, donation. Kinn. I, 1 נדב נדב... ואיזו נדר... a vow is called neder, when one says, I vow to dedicate a burnt-offering; n'dabab, when one says, this animal is to be a burnt-offering. Ib. 3 נדב when an obligatory and a free-will sacrifice are mixed up. Men. I, 1 מנדב, opp. to נדר, it will be the fulfillment of his vow; a. fr. —Pl. נדבין. Kinn. I, 1. Ned. I, 1 נדבין like their (the good men's) free-will offerings or vows; a. fr.

**נדבה**, נדב, pr. n. m. Nidbah. Y. Meg. I, 71<sup>c</sup> (twice) נדב אשין בר נדב (Men. 29<sup>a</sup> אשין בר נדב).

**נדבחה** f. (נדב) willingness, devotion. Targ. Ps. LI, 14 Regia (ed. נבחה; h. text נדבה).

**נדבה** m. (נדב) 1) rammed wall (pisé), a mould filled with earth or rubble; a block of a certain size (four handbreadths cubic measure), or a course of bricks &c., used as 'binder' (coagmentum); in gen. a course of stones, layer. Y. Shebi. III, 34<sup>c</sup> bot. נדב he who contracts to build niddakh, must build with blocks of four handbreadths as far as the space contracted for (v. infra). Sabb. 115<sup>a</sup> נדב אמר לבנאי he said to the builder, sink it (the translation of the Book of Job) under the rubble; Y. ib. XVI, 15<sup>c</sup> top. Ber. II, 4 mechanics at work may read the Sh'ma while standing on top of a course of the wall. Sabb. 125<sup>b</sup> נדב של אבנים a mouldful of stones (v. נדבה); a. fr. —2) a frame carried to the building ground with tools and vessels above and under it. Tosef. Ohol. VII, 1 נדב ארבעה שדיו נושאין את הנדב ואין נדב if four persons carry a frame the poles of which have not the size of a plough-handle; Ohol. VI, 1 (ed. Dehr. נדב; Ar. נדב, read: נדב; נדב; Maim. a bier). Zab. V, 2 נדב הנדב if the gonorrhoeist has his finger under the frame (while it is carried). —Pl. נדבין, נדבין. Ohol. XIV, 1 נדב a distance of three courses of stones which is twelve handbreadths; Tosef. ib. XIV, 8; Y. Shebi. III, 34<sup>d</sup> top. Ib. נדב three courses of trimmed stones making ten handbreadths, v. נדבה.

**נדב**, נדב, ch. same, a course of stones, tier. Ezra VI, 4 נדב. —Targ. Hag. II, 15 (h. text נדב). —Pl. נדבין, נדבין. Ezra I, c. —Targ. Zech. IV, 10. Targ. Ez. XLVI, 23 (h. text נדב, נדב).

**נדבה** II pr. n. m., v. נדבה.

**נדבחה** (sub. ברה) pr. n. Nidbakhah, name of an idolatrous temple (and market) in Baalbec (or in Acco). Ab. Zar. 11<sup>b</sup>. [Ib. נדבה some call it Nidbaha, missing in Ms. M.; v. Rabb. D. S. a. l. note.]

**נדד** (b. h.) 1) to move, shake, chase. Snh. 107<sup>a</sup> (ref. to Ps. XI, 1) נדד נדד... lest they say, that mountain among you (David)—a bird has shaken it. Esth. R. to VI, 1 נדד שמים כסאו נדד the heavens shook the throne of &c. Sifre Deut. 38 נדד נדד and chases away the sleep of his eyes (watches constantly) over it; a. e. —2) to be restless, flee. Meg. 15<sup>b</sup> (ref. to Esth. VI, 1) נדד נדד the sleep of the King of the world fled; ib. נדד נדד those on high were agitated; Pirké d'R. El. ch. L; a. e. —Tosef. B. Kam. IX, 27 נדד and the tooth was loosened. —Part. pass. נדד; f. נדדה. Ib. נדד נדד if his tooth had been loose, and he (the master) caused it to fall out; Kidd. 24<sup>b</sup>; a. e.

Pi. נדד to make unsteady, chase. B. Bath. 10<sup>a</sup> נדד נדד who chase the sleep from their eyes (study by night). Keth. 62<sup>a</sup> נדד נדד who keep themselves awake (while their husbands are studying); a. e. —Lev. R. s. 18, v. נדד.

Hithpa. נדבה to be shaken. Yalk. Lev. 571 נדבה נדבה

provided it (the bench) be not shaken (when they sit on it).

**נדר** ch. same, to be restless, flee. Targ. Job VII, 4. Targ. Ps. LV, 8. Targ. Esth. VI, 1 נדר; a. fr.

*Pa.* f. נדר 1) same. Targ. Job XV, 23 (some ed. נדר part. pass. *Af. driven about*).—2) to make (sleep) flee, to keep awake. Targ. Esth. I. c. נדר ed. Lag. (ed. Amst. נדר; oth. ed. נדר; corr. acc.).—3) to cause to be sleepless. Targ. II Esth. I. c. *Ithpe.* נדר to be restless, agitated. Ib.

**נדרת** f. pl. constr., נ שינא, (preced.) wakefulness. Targ. Job VII, 4 (h. text נדרים).

**נדרה**, נדר, v. נדר.

**נדרה** f. (b. h.; נדרה) 1) (נדרה) isolation, condition of uncleanness, esp. period of menstruation. Sabb. 64<sup>b</sup>, a. e. (ref. to Lev. XV, 33) נדרה היא she shall remain in her isolation (from her husband) until &c. Ib. VI, 5 נדרה לנדרה which she has prepared for her menstruating time. Ib. II, 6 נדר (= במצות נדר) in the observance of the laws connected with menstruation; a. fr.—2) (sub. בעלה) a woman during menstruation, menstruant. Nidd. I, 7 נדרה חזן, expl. ib. 11<sup>a</sup> נדרה ימי נדרה during the days of actual menstruation. Treat. Kallah beg. נדרה א woman after menstruation before she has taken the ritual bath; נדרה is to be treated like a woman during menstruation; a. fr.—*Pl.* נדרה. Nidd. IV, 1 נדרה are to be treated like menstruant; a. fr.—*Niddah*, name of a treatise, of the Order of Tohároth, of Mishnah, Tosefta and Talmud Babil and Yrushalmi (fragmentary).—Ab. III, 18 נדרה פרחי the laws treated in Arakh. II, 1 (8<sup>a</sup>), v. פרחי.

**נדרה**, Neg. VI, 4 ed. Dehr., v. נדרה.—Ohol. VI, 1 Maim., v. נדרה.

**נדרה**, נדרה, v. sub נדרה.

**נדרה** f. (נדר) [migrant,] name of a species of edible locusts. Targ. Y. Lev. XI, 22 (ed. Vien. נדרה; v. נדרה).

**נדרה** m. (נדר) a bride's outfit, given by her father; wedding equipment. B. Mets. 74<sup>b</sup> נדרה לנדרה paid a stipulated amount for an outfit to be delivered at the house of his daughter's father-in-law; נדרה is in the meanwhile the value of the equipment was reduced (and the father-in-law refused to receive it for the value stipulated). Keth. 54<sup>a</sup> נדרה א man in his dying bequest defined the nature of the equipment for his daughter. Taan. 24<sup>a</sup>; a. e.

**נדרה** (b. h.) to slip, move away.

*Nif.* נדרה 1) (interch. with נדרה) to be banished, exiled. Y. Snh. X, 29<sup>c</sup> top (ref. to Is. XXVII, 13) נדרה ימי נדרה 'those who were exiles in the land of Egypt' means the generation of the wilderness. Midr. Till. to Ps. CXLVII, 2 נדרה (or נדרה); a. e.—2) to be made to slip, to be led away (to idolatry). עיר הנדרה the case of a place whose inhabitants were led astray, the condemned town (Deut. XIII, 18 to 18). Snh. X, 4 נדרה עיר הנדרה the inhabitants of a condemned city. Tosef. ib. XIV, 1, a. e.

a case of a condemned city never occurred nor ever will occur. Ib. עיר הנדרה נדרה three cities dare not be condemned (at a time) in Palestine; Yalk. Deut. 886 נדרה (Pu.); a. fr.

*Hif.* נדרה to lead astray. Snh. VII, 10 נדרה זה האומר נדרה a maddiah (amenable to the law Deut. I. c.) is he who says, let us go and worship &c.; contrad. to נדרה; ib. 87<sup>a</sup> נדרה עיר הנדרה the seducers of a condemned city are meant here. Ib. נדרה שוה a prophet that led a town astray. Ib. X, 4 (111<sup>b</sup>) נדרה נשים if women led a town astray; נדרה עיר הנדרה הוצה לה if the seducers were outsiders; נדרה עיר הנדרה אנשים unless the seducers are men; a. fr.

*Hof.* נדרה 1) to be led astray. Ib. מיעוטה נדרה if a minority of the town was led astray. Tosef. ib. XIV, 3 נדרה עמה they were led astray along with the inhabitants; a. e.—2) (interch. with נדרה) to be banished. Yalk. Num. 739 נדרה I have been banished from the Tabernacle.

**נדרה** ch. same, to cause to slip. Targ. Ps. LXII, 5 (some ed. למנרה, corr. acc.).

*Ithpa.* נדרה to be banished. Targ. Job VI, 13 נדרה Regia (ed. אחרונה; h. text נדרה).

**נדרה** (b. h.; cmp. preced.) to be restless, flee.

*Pi.* נדרה to banish, excommunicate. Ber. 19<sup>a</sup> נדרה אר whom did they (the scholars) excommunicate? Ib. נדרה ב"ר the court proclaims the ban to protect a teacher's authority. Pes. 52<sup>a</sup> נדרה על שני נדרה we excommunicate for disregarding the second Holy Day observed in the diaspora; a. v. fr.—[Yalk. Is. 287 נדרה עיר, v. נדרה].—Part. pass. נדרה; *pl.* נדרה. M. Kat. 15<sup>a</sup> נדרה one excommunicated by the Lord, i. e. a mourner. Ib. נדרה מל מדר נדרה מל dare an excommunicated person study the Law? Ib. נדרה בקריעה מל מדר נדרה must an excommunicated person rend his garments? Ned. I, 1 נדרה אני לך I vow to be excommunicated towards thee, i. e. I vow not to receive any favors at thy hands. M. Kat. 17<sup>a</sup> נדרה מל לרב מל לרב מל לרב מל dare an excommunicated person be treated as such by his disciple (the latter cannot raise the ban). Ib. נדרה מל לעיר one excommunicated by the authorities of his own city. Ib. 15<sup>b</sup> נדרה מל מל נדרה מל during all the years the Israelites were in the wilderness, they were excommunicated (by the Lord); a. v. fr.

*Hithpa.* נדרה, *Nithpa.* נדרה to be excommunicated. Eduy. V, 6 נדרה א God forbid (to say) that 'A. was excommunicated. Ib. נדרה מל מל נדרה מל he who dies while under excommunication has a stone placed on his coffin; a. fr.

**נדרה** I ch. same; part. pass. נדרה isolated, excommunicated. Ned. 7<sup>a</sup> נדרה ממך I will be isolated from thee (=h. מנודה אני לך, v. preced.).

**נדרה** ch. =h. נדרה 1) to bespatter, asperse. Kidd. 49<sup>a</sup> נדרה אר, that she may go and asperse me before my neighbors.—2) (neut. verb) to spatter, be sprinkled. Targ. II Kings IX, 33.

*Af.* נדרה 1) same. Targ. Lev. VI, 20 נדרה (Ms. III נדרה).—2) to sprinkle. Ib. IV, 17; a. fr.—Targ. Ps. CXVIII, 27 נדרה

ed. Lag. (some ed. גִּירָא, corr. acc.; ed. Wil. גִּירָא).—  
3) to throw, pitch. B. Kam. 98<sup>a</sup>, a. e. אֲבִירָא אֲבִירָא, v. גִּירָא.

\*גִּירָא m. pl. (גִּירָא) fugitives. Y. Sabb. IV, 7<sup>a</sup>, אֲבִירָא  
הָרִי נִי (ed. Krot. 'גִּירָא') is there not against thee the  
case of the fugitives of Ashkelon? (Koh. R. to I, 15 דִּלְמָא  
וְהָרִי אֲשֶׁלְקוֹן שְׁקִיעָה וְכִי;—the case cited is unknown).

גִּירָא m. (גִּירָא) nadyan, a species of edible locusts,  
v. גִּירָא. Sifra Sh'mini, Par. 3, ch. V, expl. חֲגֹב (Lev. XI,  
22); Hull. 65<sup>a</sup> גִּירָא, read גִּירָא.

גִּירָא m. (v. גִּירָא II) wash-pond. B. Bath. 19<sup>a</sup>  
(Ms. M. גִּירָא, Ms. H. גִּירָא, ed. Pes. גִּירָא, v. Rabb.  
D. S. a. l. note 5), contrad. to גִּירָא.

גִּירָא, v. גִּירָא.

גִּירָא m. (v. Syr. גִּירָא, P. Sm. 2290, 925) polyp,  
centipede. Sifra Sh'mini, Par. 10, ch. XII, expl. מִרְבֵּה  
מַעֲיָן שְׂוָאָה (Lev. XI, 42); Hull. 67<sup>b</sup>.—Mikv. V, 3  
מַעֲיָן שְׂוָאָה a well the waters of which are conducted in  
channels radiating like the feet of a centipede. Erub. 8<sup>b</sup>,  
v. גִּירָא.

גִּירָא ch. same. Targ. Y. Lev. XI, 42.—Y. Sabb. I, 3<sup>b</sup>  
bot. גִּירָא the skeleton of a fish changes into  
a centipede.

גִּירָא (Assyr. nadanu, v. Fried. Del. Proleg. p. 139; v.  
גִּירָא to give; to place; (neut. verb) to be given. Y. Snh. X,  
29<sup>b</sup> bot. (ref. to גִּירָא, Gen. VI, 3) שְׂאִינִי נִתָּן רוּחִי  
לא יִתָּן... שְׂאִינִי נִתָּן רוּחִי (which means)  
I shall not put my spirit into them &c. (at the time of the  
resurrection); Bab. ib. 108<sup>a</sup>; Gen. R. s. 26; v. next w.

גִּירָא m. (b. h.; preced.) [place where a thing is put,  
sheath, case. Snh. 108<sup>a</sup> (ref. to גִּירָא, v. preced.) גִּירָא  
לִנְפֻשָּׁם their souls shall not return to their cases (bodies); Y.  
ib. X, 29<sup>b</sup> bot.; Gen. R. s. 26.—Pl. גִּירָא. Ib. ... גִּירָא  
אִינִי מִחוּרִי I shall not return their spirits to their cases.

גִּירָא ch. same. Targ. Ez. XXI, 35 (ed. Lag. גִּירָא, v.  
גִּירָא).

גִּירָא (Pilp. of גִּירָא) 1) to make restless, shake, weaken.  
Lev. R. s. 18 (ref. to גִּירָא, Is. XVII, 11) גִּירָא קִצְיָא וְכִי  
קִצְיָא (Ar. גִּירָא, fr. גִּירָא) (through your willing ac-  
ceptance of the Law) you had made powerless over you the  
harvest (harvests, destructive forces) of the govern-  
ments &c.; Yalk. Is. 287 גִּירָא (corr. acc.)—2) (neut.  
verb) to be rocked. Gen. R. s. 53 גִּירָא עִרְסָה וְכִי never  
was a cradle rocked before it was rocked in the house of  
Abraham, i. e. never before there was such a festival at  
the weaning of a child.

Nithpa. גִּירָא to be moved, stirred up. Ex. R. s. 20,  
end גִּירָא Joseph's coffin (sunk in the Nile) was stirred  
up (and came to the surface; Tanh. Ekeb 6 גִּירָא;  
B'shall. 2, a. e. גִּירָא). Cant. B. to VI, 10 (play on גִּירָא,  
ib.) כְּדֹר שְׁחַרְחָרֵי לְגִלְזָא like the generation (of Hezekiah)  
that was stirred up for its exile; ib. גִּירָא וְכִי  
גִלְזָא (read: גִּירָא) like the generation (of

the Messiah) which shall be moved about as if to go  
into exile, but shall not go. Ib. גִּירָא מִתְנַגְּלִים מִמַּסַּע וְכִי moving  
from journey to journey; a. e.

גִּירָא m. (preced.) moving about, exile. Gen. R.  
s. 39 (expl. גִּירָא, Ps. LV, 9) גִּירָא means moving  
about, exile after exile.—2) (sub. ראש) head-shaking; גִּירָא  
an act at which people shake their heads as being  
wrong. Tosef. Yeb. IV, 8; Pes. 50<sup>b</sup> (Ar. גִּירָא).

גִּירָא, v. גִּירָא.

גִּירָא (b. h.; cmp. גִּירָא) [to drive, scatter,] (neut. verb)  
to spread (of odors). Gen. R. s. 39, beg. גִּירָא רִיחוֹ  
מִי שְׂאֵכַל שְׂוָם וְרִיחוֹ נִתָּן... גִּירָא Ms. M., shall he who has eaten garlic so that his  
breath smells, eat again, that his breath may smell still  
more?; i. e. having done one wrong, shall one do another  
wrong?; a. fr.

גִּירָא ch. same; part. גִּירָא. Targ. Cant. IV, 10. Targ.  
Y. Ex. XL, 5 (ed. Vien. גִּירָא).

\*Ithpe. גִּירָא it blows. Ab. Zar. 55<sup>a</sup> גִּירָא  
Ms. M., when a wind blows in the world and  
no rain comes, (v. גִּירָא).

גִּירָא (b. h.; cmp. גִּירָא) [to keep off,] to vow (abstinence).  
Ned. V, 1 גִּירָא וְהָא מִיָּד גִּירָא who vowed not to receive bene-  
fits from one another. Ib. III, 6 גִּירָא מִיָּד גִּירָא he who  
vows to forbid himself benefits from seafarers. Ib. VI, 1  
גִּירָא מִיָּד גִּירָא who vows to abstain from whatever  
is cooked. Ib. 77<sup>b</sup> וְכִי גִירָא אֵינִי כִי whoever vows, even  
if he fulfills his vow, is called a sinner. Ib. I, 1 ... גִּירָא  
his is a valid vow implying naziriteship and  
sacrifice. Naz. IV, 4 גִּירָא בְּמִירָא who vowed to be a  
Nazirite; a. fr.—Imperative: גִּירָא. Snh. III, 2 גִּירָא  
לִי בְּרִי גִירָא vow (swear) to me by anything concerning thy  
person (and I will accept it as a legal oath). Kidd. 41<sup>a</sup>  
גִּירָא לִי בְּרִי renounce all benefit from him.—Ned. III, 4  
גִּירָא לִי בְּרִי (Tosef. ib. II, 2 גִּירָא) you are not bound  
by a vow made to escape robbery by highway-men &c.  
Arakh. I, 1, a. e. גִּירָא may vow to dedicate the value  
of a certain person to the sanctuary, contrad. to גִּירָא  
q. v.—Part. pass. גִּירָא being under the obligation of a  
vow; being the legitimate subject of a vow. Shebu. 20<sup>a</sup>  
גִּירָא וְהָא מִיָּד גִּירָא provided he was bound by a  
vow to fast on that day; Ned. 12<sup>a</sup> גִּירָא וְהָא מִיָּד גִּירָא  
(v. Rashi a. l.). Ib. גִּירָא וְהָא מִיָּד גִּירָא that he  
has vowed to fast regularly on that day (every week).  
Ib. 13<sup>a</sup> גִּירָא דְּבִרָא אֵינִי a thing which can be made forbidden  
by a vow (not otherwise forbidden by law). Ib. 46<sup>a</sup> גִּירָא  
וְכִי גִירָא interpret as meaning, and he through  
his own vow is forbidden any benefit &c. Naz. 9<sup>b</sup> גִּירָא  
he is under the influence of a vow (of abstention from  
dried figs) and is also a Nazirite; a. e.

Nif. גִּירָא 1) to be made the subject of a vow; to have  
one's personal value dedicated to the sanctuary. Arakh. I, 1  
גִּירָא גִירָא are entitled to dedicate (v. supra) and to  
be dedicated. Ib. 3 גִּירָא cannot be dedicated (has no  
value); a. fr.—2) to be vowed for a sacrifice. Meg. I, 10  
גִּירָא, v. גִּירָא, a. e.

*Hif.* *to put a person under the influence of a vow; to prohibit, forbid.* Keth. VII, 1 **הַמְדִיר** אֶת אִשְׁתּוֹ if one vows that his wife shall derive no benefit from him. Ib. **הַמְדִיר** if a man (by confirming her vow) subjects his wife to a restriction from tasting &c. Y. ib. 31<sup>b</sup> **הַמְדִיר** אֶת אִשְׁתּוֹ מִדְּבָרִים (not **הַמְדִיר**) can a man forbid his wife that which belongs to the necessities of life? Ib. bot. **הַמְדִיר** שֶׁלֹּא לְהַשְׂאִיל if he, by means of a vow, forbade her to lend to her neighbors a winnow or a sieve. Ned. III, 3 **הַמְדִיר** **הַמְדִיר** **הַמְדִיר** if his friend urged him under a vow to dine with him. Naz. IV, 6 **הַמְדִיר** אֶת בְּנוֹ בְּנוֹרָה has power to make his (minor) son a Nazarite; a. fr.—*Transf. to make inaccessible.* B. Bath. 22<sup>a</sup> **הַמְדִיר** אֶת כּוֹחַלָּא v. **הַמְדִיר**.

*Hof.* *to be forbidden by a vow; to be subjected to the influence of a vow.* Gitt. 35<sup>b</sup> **הַמְדִיר** בְּרַבִּים שֶׁנֶּחֱדַשׁ אֶת הַחֲבִירָה a votary prohibition imposed on a person in public; ib. 36<sup>a</sup>; a. e. Ned. IV, 1 **הַמְדִיר** הַנָּאָה מִבְּבִירוֹ he who is forbidden, by his neighbor's vow, to derive any benefit &c. Ib. 46<sup>a</sup> **הַמְדִיר** אֶת הַחֲבִירָה if one was forbidden &c., expl. 'forbidden through his own vow', v. *supra*. Ib. V, 4 **הַמְדִיר** he against whom the vow was directed is forbidden (all benefits). Ib. I, 1 **הַמְדִיר** I will be (as if) subjected to a vow of thine forbidding me any benefit at thy hands. Ib. 5<sup>a</sup> **הַמְדִיר** אֶת מִי שֶׁנֶּחֱדַשׁ אֶת הַחֲבִירָה I will be *muddar* (kept distant) from thee' may mean, I will not talk to thee; a. fr.

**נדר** I ch. same. Targ. Num. XXX, 3; a. fr.—Ned. 22<sup>a</sup> **נדר** אִילוּ הָיָה יָדָעְתָּ if thou hadst known ..., wouldst thou have vowed? Ib. **נדר** אִילוּ הָיָה יָדָעְתָּ wouldst thou have made the vow, if thou hadst known this. Ib. **נדר** I should not have vowed. Ib. 9<sup>a</sup> **נדר** I will not vow; a. v. fr.

*Af.* *as preceded.* *Hif.* Ib. 21<sup>b</sup> **נדר** אֶת בְּתוּלָתָהּ who forbade her daughter all benefits from her. Ib. 24<sup>a</sup> **נדר** אֶת הַחֲבִירָה the host urged the guest with a vow; **נדר** אֶת הַחֲבִירָה the guest caused the host to invite him with a vow. Ib. 22<sup>a</sup> **נדר** אֶת הַחֲבִירָה wouldst thou have forbidden her? Gitt. 36<sup>a</sup> **נדר** אֶת הַחֲבִירָה whom R. A. forbade to teach. Keth. 70<sup>b</sup> **נדר** אֶת הַחֲבִירָה thou hast put me under restrictions; a. fr.

**נדר** II (transpos. of **נדר**, cmp. **נדר**) *to run down* (v. Peshit. Mic. I, 4).

*Pa.* *to roll down.* Targ. O. Gen. XXIX, 3; a. e., v. **נדר** I.

*Af.* *same.* Targ. I Kings XIV, 10 Var. ed. Lag., v. **נדר** I.—V. **נדר**, **נדר**.

**נדר** m. (b. h.; **נדר**) *vow.* Kinn. I, 1, v. **נדר**. Ned. II, 3 **נדר** **נדר** there is a vow within a vow, i. e. if one repeats the vow to be a Nazarite, it is a double vow. Ib. 8<sup>a</sup> **נדר** **נדר** (by saying so) he has made a great vow to the God of Israel; a. v. fr.—Y. Sabb. II, 5<sup>b</sup> bot. **נדר** the vow is annulled, i. e. the ban is rescinded.—*Pl.* **נדר**, constr. **נדר**. Ned. I, 1, v. **נדר**. Ib. III, 1 **נדר** **נדר** four sorts of vows have the scholars declared not to be binding; v. **נדר**, **נדר**, v. **נדר**, **נדר** referring to privation of the necessities of life; a. fr.—*N'darim*, name of a treatise,

of the Order of Nashim, of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi.

**נדר**, **נדר**, **נדר** ch. same. Targ. Jud. XI, 36. Targ. Num. XXX, 3; a. fr.—Ned. 8<sup>b</sup>, v. **נדר**. Ib. **נדר** **נדר** the wife of R. had made a vow. Snh. 109<sup>b</sup> **נדר** **נדר** I have vowed; a. fr.—*Pl.* **נדר**, **נדר**. Targ. Ps. LXXXVI, 12. Targ. Num. XXX, 12; a. fr.

**נדר** m. (preced.) *he who vowed.* Targ. O. Lev. XXVII, 8 ed. Lisb. (ed. Berl. a. oth. **נדר**, corr. acc.; ed. Amst. **נדר**; Y. **נדר**).

**נדר**, v. next w.

**נדר**, **נדר** m. (preced. wds.) *one went to make vows.* Yalk. Sam. 143; Midr. Sam. ch. XXVI **נדר**.—*Fem.* **נדר**. Keth. 71<sup>a</sup>, a. e. **נדר** **נדר** I will not live with a woman in the habit of vowing; Y. ib. VII, 31<sup>b</sup> bot. **נדר** (v. **נדר**).

**נדר**, v. **נדר**.

**נדר**, v. **נדר** I.

**נדר**, v. **נדר**.

**נדר** (b. h.) [*to drive an animal, to lead, conduct; to demean one's self; to be guided by, be wont to; to apply, be practiced.* Keth. 108<sup>b</sup> **נדר**, v. **נדר**. Hull. VII, 1 **נדר**, v. **נדר**. Sifra Tsav, Par. 11, ch. XVIII **נדר** **נדר** which intimates that this order should be preserved at all times. Pes. IV, 1 **נדר** **נדר** where it is a local usage to &c. Meg. 6<sup>b</sup> **נדר** **נדר** all laws that apply to the second (Adar) apply also to the first. Ib. 5<sup>b</sup>, a. e. **נדר** **נדר** ... **נדר** **נדר** things which are permitted, but which some treat as forbidden; a. v. fr.—**נדר**, v. **נדר**.—**נדר**, v. **נדר**.—Ab. Zar. 54<sup>b</sup> **נדר** **נדר** he applied oils and baths.

*Hif.* *same, esp. 1) to drive, direct; to take possession of an animal by driving.* Kil. VIII, 2 **נדר**, v. **נדר**. Ib. 3 **נדר** the driver of heterogeneous animals. B. Mets. I, 2 **נדר** **נדר** one rode (the animal that was found), and the other directed it (by leading). Ib. 8<sup>b</sup> **נדר** the rights of the driver as against those of the leader. Ib. **נדר** **נדר** when the rider drives by means of his heels. Ib. **נדר** **נדר** there are two ways of driving; a. fr.—B. Bath. V, 1 **נדר** **נדר** and all the implements needed for directing the ship; a. e., v. **נדר**.—2) *to lead, conduct.* Ber. 35<sup>b</sup> **נדר** **נדר** combine with the study of the Law a secular occupation; Yalk. Deut. 863 **נדר**. Snh. 92<sup>a</sup> **נדר** **נדר** a manager that leads a community with gentleness, will be privileged to lead it in the days to come (of resurrection); a. fr.—Tosef. Bets. II, 15 **נדר** **נדר** made it a custom among the Jews in Rome &c.—**נדר** **נדר** to assume airs of superiority. Sot. 13<sup>b</sup>; a. fr.

*Hithpa.* *1) to conduct one's self.* Sifré Deut. 323 **נדר** **נדר** conduct yourselves towards one another in charity; a. fr.—2) *to be conducted.* Y. B. Kam. VI, 5<sup>c</sup> top **נדר** **נדר** a wind by which the world

is maintained, i. e. an ordinary wind, opp. של אונסים a calamitous wind (Bab. ib. 60<sup>a</sup> מציורה v. מִצָּא).—3) to move. Gen. R. s. 86 מִתְּנַחַג בָּתּוֹ וּב' moves with her (Israel) from tent to tent.—V. נָהַג.

**נָהַג, נָהִיג** ch. same. Targ. Lam. I, 8. Ruth IV, 7. Targ. Koh. X, 4.—Part. pass. נָהִיג. pl. נָהִיגִין. Targ. Y. Ex. XXXIX, 37.—Ber. 22<sup>a</sup>; Hull. 136<sup>b</sup> וּב' עֲלָמָא כְּהֵנִי וּב' the world follows in practice the opinion of these three elders &c. Gen. R. s. 33 נָהִיג בֵּיהּ יִקְרָא he began to do him honor (= h. כְּבוֹד).—Part. pass. as ab. accustomed. Y. Pes. IV, 30<sup>e</sup> sq. אֵינִי מִנְהַג ... נְשִׂיאָא דְּנָהִיגִין (not דְּנָהִיגִין) that custom of the women not to do ..., is no binding custom; ib.<sup>d</sup> top דְּנָהִיגִין. Y. R. Hash. II, 58<sup>b</sup> top וּב' הֵכֵן אֲתִין לִי גְבִירִין is that your custom, to annoy your superiors?; a. fr.

**נָהַג**, v. נִיְהָג.

**נָהַוָּנָה** pr. n. pl. *Nahāwand*, a Median town south of Ecbatana (v. Neub. Géogr. p. 377, a. Sm. Dict. Geogr. II, 495<sup>a</sup> s. v. Orontes). Kidd. 72<sup>a</sup> 'the cities of Maday' (II Kings XVIII, 12) וְזוֹ לִי וְהַבְּרִיחִיתָ וּב' that means N. and her neighbors; ... the forts of the Moschi &c.; Yeb. 17<sup>a</sup> נִיְהָר (corr. acc.). Kidd. l. c. תְּלִינִין נִיְהָוִנָה v. תְּלִינִין (v. Neub. Géogr. p. 372, sq.).—[Our art. מוֹשֶׁקֶי needs correction; מ' כִּךְ must be sought in Media.]

**נָהַוָּנָה**, constr. of נָהַוָּנָה.

**נָהַוָּרָא, נָהַוָּרָא** c. (נָהַר) *light; eye-sight*. Targ. Job. XVIII, 6. Targ. Prov. IV, 18. Ib. ed. Lag. נָהַוָּרָא (oth. ed. נָהַר). Targ. Ps. XVIII, 29 (ed. Lag. נִיְהָר). Targ. Prov. VI, 23 נָהַר; a. fr.—Pes. 2<sup>a</sup> (expl. Gen. I, 5) קָרִיִּיחַ דְּמִנְנָא וְנָהַר the Lord called the light and appointed it over the service of the day. Ib. 7<sup>b</sup> דְּרִבּוּקָא לִי נָהַר torch-light; נָהַר candle-light; דְּנִפְשִׁי לִי טוֹבָא whose light is very strong; נָהַר דְּוִוְרָא לִי טֵפִי whose light is very small (of limited range). Ib. 8<sup>a</sup>; Hor. 12<sup>a</sup> נָהַרִּיחַ v. נָהַרִּיחַ I. Lam. R. to I, 1 רִבְרִי (1 חֹד כוֹחַ) וּב' the olive tree (in thy dream) means light &c. Ber. 52<sup>b</sup> נָהַר אֵשׁ fire contains only one sort of light. B. Kam. 83<sup>b</sup> וּב' דִּילְמָא נָהַר perhaps the law says (Ex. XXI, 24), he deprived him of his eye-sight, let him be deprived of his eye-sight?—Kidd. 24<sup>b</sup> בְּרִיאָא לִי נָהַר good (normal) eye-sight, נָהַר defective sight; a. fr.—[Y. Orl. II, 62<sup>e</sup> top נָהַר נָהַר v. נָהַר I.]—נָהַר סִגְרִי rich of light, euphem. for blind. Ber. 58<sup>a</sup>. Lev. R. s. 34. Y. Peah VIII, end, 21<sup>b</sup>, v. infra; a. e.—Pl. נָהַרִּיחַ, נָהַרִּיחַ, נָהַרִּיחַ. Targ. Gen. I, 14; 16; a. fr.—Ber. l. c. אֵשׁ טוֹבָא לִי אֵשׁ נָהַר there is a combination of lights in fire, v. נָהַר. Pesik. R. s. 21 חָרִין לָךְ חָרִין I created two lights for thee, thy father and thy mother; a. fr.—נָהַרִּיחַ, v. supra. Y. Peah V, end, 19<sup>a</sup> (ref. to Prov. XXIII, 10, quot. in Mish. ib. V, 6 עוֹלָיִם, Ms. M. a. Y. ed. עוֹלָיִם) לִי סִגְרִיא .. סִגְרִיא מִנְכֶּסֶהֶן by 'those going up' are meant those who went down from their estates (reduced to poverty), as the blind are euphemistically called rich of light. Y. Keth. I, 25<sup>a</sup> bot. [read:] נָהַר כְּאִישִׁי דְּצוֹחִין לְסִמְיָא כְּאִישִׁי דְּרִסִּי one of the blind men (whom the charitable honored by inviting them to their tables).

**נָהַוָּרָא, נָהַוָּרָא** pr. n. m. *N'horay*, name or title of several persons. Sabb. 147<sup>b</sup>; Erub. 13<sup>b</sup> וּב' שְׁמוֹ וּב' his name was not N., but. ..., and he was named N., because he enlightened &c. Naz. IX, 5; a. fr.—[Y. Ber. III, 6<sup>a</sup> bot. וּב' אֲחִיחָא לִי N., sister of &c., v. נָהַוָּרָא.]

**נָהַוָּרָא I** f. (נָהַר) *affection of the eye-sight occasioned by lightning*, prob. *Gutta Serena*. B. Mets. 78<sup>b</sup>, expl. הַבְּרִיקָא v. בְּרִיקָא (Rashi נָהַוָּרָא, Ms. R. 2 נָהַוָּרָא).

**נָהַוָּרָא II** pr. n. f. *N'horitha*, legendary name of one of queen Esther's maids, attending on Wednesdays (v. Gen. I, 14). Targ. Esth. II, 9.

**נָהַר I** (b. h. נָהַר; cmp. נָהַר) *to move; to be in commotion* (cmp. Syr. אֲנָהִי, P. Sm. 2295).

*Ilhpe* אֲנָהִי *to follow eagerly*. Targ. I Sam. VII, 2. Targ. Jer. III, 17 וְנָהַר (some ed. וְנָהַר; h. text וְנָהַר). Ib. XXX, 21 (h. text וְנָהַר). Targ. Hos. II, 18; ib. III, 3; a. e.—Targ. Is. LIII, 5 וּב' וְנָהַר ed. Lag. (ed. Wil. וְנָהַר) and when he pursues (is eager for) &c.

**נָהַר II** m. (b. h.; v. preced.) *commotion; lamentation, elegy*. Lam. R. to IV, 11, v. קִינָה. Y. Pes. VIII, 36<sup>b</sup>; Y. M. Kat. I, 80<sup>d</sup> top, v. קִינָה; a. e.

**נָהַר or נָהַר II** (= נָהַר; v. נָהַר) *let it be, granted, admitted*. Yoma 64<sup>a</sup> נָהַר נָהַר even if I admit that. B. Kam. 76<sup>a</sup> וּב' נָהַר granted that R. S. holds &c.; a. fr.

**נָהַל**, v. נָהַל.

**נָהַלִּי** pl. n. m. *N'hilay*. Taan. 6<sup>a</sup> (Ms. M. נָהַלִּי; v. Rabb. D. S. a. l. note).

**נָהַלִּי**, v. נָהַל.

**נָהַלִּיחַ** f. (נָהַל) *cooing, expression of love*. Pesik. R. s. 21 (play on שְׁנֵיחָמַם Is. LI, 12) מִנְחָמָם הֵן שְׁנֵיחָמַם [מִנְחָמָם] הֵן שְׁנֵיחָמַם לְפָנֵי וּב' for the sake of that love to which you gave expression &c.; Yalk. Is. 336; Pesik. Anokhi, p. 140<sup>a</sup> הִנְחָמָה (corr. acc.; v. Bub. a. l. note).

**נָהַלִּיחַ** f. (נָהַל) *braying*. Targ. Y. Gen. XXX, 16.

**נָהַר**, v. נָהַר.

**נָהַרִּי** pr. n. m. *N'hira* (*Light*), allegorical name of the Messiah. Lam. R. to I, 16 (ref. to Dan. II, 22).

**נָהַל** (b. h.), *Pi* נָהַל *to quiet, support, lead* (v. Del. Proleg., p. 17 sq.). Num. R. s. 12 (interpret. Ex. XV, 13) וּב' הֵנָּה בִּזְכוּת הַתּוֹרָה וּב' he supported them for the sake of the Law which they accepted, until the sanctuary was erected.

**נָהַל** (Syr. נָהַל, P. Sm. 2336; cmp. נָהַר I) *to shake, sift* (cmp. Am. IX, 9). Bets. 29<sup>b</sup> וּב' נָהַלִּי .. נָהַלִּי דְּבִיחָא the wife of R. J. sifted flour (on the Holy Day) on the back of &c., v. מְהַלִּיחַ I; a. e.—Part. pass. נָהַלִּי, נָהַלִּי. Hull. 51<sup>b</sup>. וּב' נָהַלִּי sifted ashes (which bake and harden when piled up). Ber. 6<sup>a</sup>. Taan. 9<sup>b</sup> וּב' (עִיבָא) 'a sifted cloud', a form of light and scattered clouds.

## נָהַם

(b. h.; v. נָהַר I) *to be agitated; to make a noise*. Ber. 32<sup>a</sup> אֵין אֵרִי נֹהֵם וְכ' the lion does not get excited over a heap of straw but over a heap of flesh, i. e. plenty produces haughtiness. Yalk. Jer. 277 (play on נֹהֵם, Jer. XIX, 2) שְׁקוּלוֹ שֶׁל חֲנוּכָה נֹהֵם וְכ' the child shrieked under the fire; a. fr.

*Pi.* נִהָם same, esp. *to coo* (in love, longing &c.). Ber. 3<sup>a</sup> מִנְהָמָה מִנְהָמָה cooing (in mourning) like a dove. Pesik. R. s. 21, a. e., v. נִהָמָה.—Midr. Till. to Ps. CVI, 9 מִנְהָם עֲלֵיהֶם (adapted fr. Is. V, 30) he roared over them &c.; Yalk. Ps. 864 יִנְהָם.

## נָהַם

נָהַם ch. same. Targ. Prov. V, 11. Targ. Is. XXXVIII, 13. Ib. 14; a. e.—Hull. 59<sup>b</sup> קָלָא נָהַם (not (יהם) he roared once; Yalk. Am. 541.

## נֶחֱמָא

נֶחֱמָא m. (dialect. for לחמא) *bread*. Bets. 16<sup>a</sup> דֹּאכְלִי בִנְיָן who eat bread with bread i. e. use farinaceous food to go with bread, instead of herbs &c.; (Ned. 49<sup>b</sup> לֶחֶמָא לֶחֶמָא). Ber. 35<sup>b</sup> (Ms. F. לֶחֶמָא); a. fr.—Constr. נָהֵם. B. Kam. 97<sup>a</sup>; Gitt. 12<sup>a</sup> בִּרְסִינָה (נָהֵם), v. פִּרְסָא.—Trnsf. (with ref. to לחמא, Gen. XXXIX, 8; v. Gen. R. s. 86, end, quot. s. v. נֶחֱמָא) *marital intercourse*. Nidd. 17<sup>a</sup>.

## נֶחֱמָה

נֶחֱמָה f. (b. h.; נָהַם) *excitement, shrieking, roaring*. Lam. R. to I, 19 נֶחֱמָה בְּנֵיהֶן the shrieking of their children (passed through the fire). Midr. Till. to Ps. CVI, 9; Yalk. Ps. 864, v. נָהַם. Yalk. Prov. 959 (ref. to Prov. XX, 2) נֶחֱמָה שֶׁל הַקֶּבֶד the roaring (anger) of the Lord.

## נֶחֱמָה

נֶחֱמָה ch. same. Targ. Ps. XXXII, 3 (h. text נֶחֱמָה).

## נֶחֱפָה

נֶחֱפָה f. (הֶפֶךְ) *perversity*. Targ. Prov. I, 32 (ed. Lag. מהפ'; Ms. חרופ').

## נָהַק

נָהַק (b. h.; cmp. נָהַם) *to shout, esp. to bray*. Cant. R. to I, 1 נָהַק דְּמוֹי נָהַק וְהוּא וְכ' when the ass brayed, he (Solomon) knew what his braying meant; Koh. R. to I, 1; Yalk. Kings 175.

## נָהַק

נָהַק ch. same, *to cry, groan* (for hunger). Targ. Job XXIV, 12 (h. text נָאָק). Ib. XXX, 7 (Ms. נָאָק).

*Pa.* נָהַק *to bray*. Y. Dem. I, 21<sup>d</sup> bot. שְׂרִירַת מִנְהָקָה (the ass) began to bray.

## נָהַר

נָהַר (b. h.; v. נָהַר) *to break forth, shine* (v. אֹרֶךְ).

*Hif.* נִהָרָה *to enlighten*. Erub. 13<sup>b</sup>; Sabb. 147<sup>b</sup> שְׁמִינֵהוּ נִהָרָה נִהָרָה, v. נִהָרָה, he enlightened the eyes &c., v. נִהָרָה.

## נָהַר

נָהַר I ch. same, *to shine*. Targ. O. Gen. XLIV, 3 (Y. נָהַר). Targ. Job XVIII, 5; a. fr.—Taan. 10<sup>a</sup> נִהָרָה when the clouds are bright, their waters are little. Pesik. Ekha, p. 123<sup>a</sup> נִהָרָה דִּינָא וְכ' let justice shine before thee like this lamp; Yalk. Is. 258 נִהָרָה דִּינָא וְכ' let my case shine &c.; Sabb. 116<sup>b</sup> נִהָרָה נִהָרָה let thy light (wisdom) shine (prob. to be read: נִהָרָה); a. fr.—*Part. pass.* נִהָרָה; f. נִהָרָה; pl. נִהָרָה; a) *bright, clear*. Lev. R. s. 19 נִהָרָה how my learning shines on my face (makes me look well); Yalk. Prov. 984 נִהָרָה (corr. acc.). Y. Sabb. VIII, beg. 11<sup>a</sup> אִפְשִׁי נִהָרָה his looks

were bright.—Ber. 58<sup>b</sup> לִי שְׁבִילִי וְכ' the paths of the heavens (the courses of the heavenly bodies) are as clear (well-known) to me as the streets &c.; a. fr.—b) *knowing clearly, remembering*. Y. Taan. I, 64<sup>a</sup> bot. אֵין כֹּד דְּהוּיָן וְכ' dost thou remember when we were standing &c.?. Y. Meg. III, 74<sup>b</sup> bot. Y. Keth. V, 30<sup>a</sup> top נִהָרָה וְכ' (insert אֵין) dost thou remember that thou &c.? Y. Orl. II, 62<sup>c</sup> top [read:] וְכ' אֵין דֹּאכְלִי נִהָרָה וְכ' dost thou remember that you, thyself and R. J., said &c. Y. Naz. V, end, 54<sup>b</sup> וְכ' דְּהוּיָן וְכ' we remember that an old man was here &c.; Y. Ber. VIII, 11<sup>b</sup> bot. נִהָרָה; Gen. R. s. 91 נִהָרָה (corr. acc.); Koh. R. to VII, 11. Hull. 54<sup>a</sup> נִהָרָה לִידְרוֹכְךָ dost thou not remember (recognize) that student &c.? Ib. 93<sup>a</sup> נִהָרָה I remember. B. Bath. 91<sup>b</sup>; a. fr.—[R. Hash. 34<sup>b</sup> נִהָרָה, v. נִהָרָה, כי נִהָרָה לך].

*Af.* נִהָרָה, *Pa.* נִהָרָה 1) *to give light, shine; to illumine, brighten, make shine*. Targ. O. Gen. I, 15 (Y. נִהָרָה). Targ. Num. VI, 25; a. fr.—Y. Yoma III, beg. 40<sup>b</sup> נִהָרָה וְכ' נִהָרָה I; Y. R. Hash. II, beg. 57<sup>d</sup>. Y. Taan. III, 66<sup>d</sup> bot. נִהָרָה וְהוּא מִנְהָרָה ... שְׁמַעְנָן we hear that when he entered the Temple court, it used to shine; נִהָרָה וְכ' he entered, and it shone. Cant. R. to V, 11 נִהָרָה לִי וְכ' it (the Law) brightened my countenance by night. Sot. 6<sup>a</sup> וְכ' נִהָרָה לִי וְכ' he enlightened our eyes (by evidence) from our Mishnah; a. fr.—2) *to recall to memory, remember*. Y. Peah III, 17<sup>d</sup> bot. וְכ' אֵין וְכ' whereupon R. I. recalled (that he had heard the same tradition), and rescinded his decision. Y. Kidd. I, 61<sup>a</sup> bot. וְכ' אֵין וְכ' it struck him (that he had forgotten to hear his grandson's lesson), and he left the bath house &c.; a. e.—*Part. pass.* נִהָרָה; pl. נִהָרָה. Gen. R. s. 33 נִהָרָה אֵין נִהָרָה לִי וְכ' you do not remember that poor man, I will remember him.

*Ithpe.* נִהָרָה 1) *to be brightened, enlightened*. Targ. Y. Gen. III, 7. Targ. Ps. XXXIV, 6.—2) *to come forth*. Cant. R. to IV, 1 נִהָרָה, שְׂרִירַת נִהָרָה וְכ' נִהָרָה.

## נָהַר

נָהַר m. (b. h.; v. נָהַר) *river, stream, canal*. Ex. R. s. 15 עַד נָהַר אֵשׁ a river of fire (v. נִהָרָה). Gen. R. s. 16 וְכ' מִכְדֵּיב וְכ' מִכְדֵּיב וְכ' as far as the river (Euphrates) goes, goes the border of the land of Israel. Shebi. VI, 1 נִהָרָה מִכְדֵּיב וְכ' from Kezib to the river (N'har Mitsrayim); a. fr.—*Pl.* נִהָרָה. Gen. R. l. c. (ref. to Gen. II, 10) וְכ' נִהָרָה וְכ' it does not say, 'and it divided into four rivers' but 'into four heads'. Ib. וְכ' אֵין נִהָרָה, v. אֵין נִהָרָה. Bekh. 55<sup>a</sup> נִהָרָה כָּל הַנְּהָרוֹת לִפְנֵי הַנְּהָרִים וְכ' all other rivers are lower than the three (mentioned Gen. II, 11, sq.), and these three are lower than the Euphrates; a. fr.—נִהָרָה in pr. n. of rivers, e. g. פְּקוֹד נִהָרָה, v. respective determinants.

## נָהַר

נָהַר II, נִהָרָה ch. same. Targ. Jon. II, 4. Targ. Gen. II, 10; a. fr.—Gen. R. s. 16 נִהָרָה build (me a house) on the (western) banks of the river. Gitt. 60<sup>b</sup> נִהָרָה קָא מִחְקִיל לִנְהָרִין he spoils our portion of the canal. Ib. נִהָרָה לִי כְּשֶׁשְׂטִי לִי לִי let the canal run its natural course (and those above have no right to dam it before those below have used it for irrigation). Hull. 18<sup>b</sup> (prov.) נִהָרָה לִי כְּשֶׁשְׂטִי every river has its own course, i. e. each place has its own usages; ib. 57<sup>a</sup>; a. fr.—*Pl.* נִהָרָה. Targ. Gen. l. c. Targ. Ex. VIII, 1.—Y. Sabb. VII, 9<sup>a</sup> top, a. e., v.

**נְהָרָא** I; a. fr.—Fem. forms: **נְהָרָא**, **נְהָרָא**, **נְהָרָא**. Targ. Is. XLIII, 19. Targ. Ps. XXIV, 2; a. e.—Taan. 25<sup>a</sup> **נְהָרָא** **נְהָרָא** thirteen rivers of balsam oil; a. e.—**נְהָרָא** in pr.n. of canals or places, e. g. **נְהָרָא אַבְבָּא** *N'har Abba*, Sabb. 140<sup>b</sup>; v. respective determinants (v. Berl. Beitr. Geogr. p. 47).

**נְהָרָא** II, pr. n. *Nahāra* (v. preced.) 1) **בַּב נְהָרָא** *Bab Nahāra* (River Gate), name of a canal or bay containing salt water. Succ. 18<sup>a</sup>; Ab. Zar. 39<sup>a</sup>.—2) **פִּי נְהָרָא** *Pum Nahāra* (River Mouth), name of a town. Kidd. 72<sup>b</sup>, a. e., v. **הוֹבְנָא**. Yeb. 17<sup>a</sup>; a. fr.

**נְהָרָא** III m. *brightness*, v. **נְהָרָא**.

**נְהָרְבִּיל** pr. n. pl. *N'harbel*, in Babylonia (v. Neub. Géogr. p. 395). Hull. 87<sup>b</sup>; 136<sup>a</sup> **מִלְּ נְהָרְבִּיל**—Denom.

**נְהָרְבִּילָא** m. pl. of *N'harbel*. B. Mets. 104<sup>b</sup>. Snh. 17<sup>b</sup> **נְהָרְבִּילָא** wherever it is said, 'those (scholars) of N'harbel taught', it alludes to &c. Bets. 8<sup>b</sup>.

**נְהָרְדֵּא** pr. n. pl. *N'hard'a*, *Nehardea* (Wood-River), 1) a place in the Arabian desert. Targ. Y. Deut. II, 26.—2) a town in Babylonia, renowned as the seat of a college founded by Samuel. Ber. 58<sup>b</sup>. Snh. 17<sup>b</sup> **נְהָרְדֵּא** by 'the judges of N.' is meant &c.; **נְהָרְדֵּא** by 'the Amoraim of N.' is meant &c.; a. fr.—Denom.

**נְהָרְדֵּא** m. of *Nehardea*. Y. Pes. V, 32<sup>a</sup> bot.—**נְהָרְדֵּא**. Bab. ib. 62<sup>b</sup>.—Chald. **נְהָרְדֵּא**. B. Mets. 104<sup>b</sup> (Ms. M. **נְהָרְדֵּא**); B. Bath. 70<sup>b</sup>; a. e.

**נְהָרָה** v. **נְהָרָא**.

**נָה** (נָה) *itself, it indeed*. Y. Kil. IX, end, 32<sup>d</sup> **נָה** (נָה) *this, indeed*, is 'interlaced' (v. נָה). Y. Naz. III, end, 52<sup>d</sup>, v. **נָה**. Y. Yeb. X, 11<sup>a</sup> bot. **נָה** (not **נָה**) is this the lighter case?

**נֹא** I (b. h. **נֹא**) pr. n. pl. No (Thebes), in Egypt. Pesik. Vayhi, p. 63<sup>b</sup> **נֹא** **נֹא** **נֹא** No is Alexandria; Pesik. R. s. 17 **נֹא** **נֹא** **נֹא** (corr. acc.); v. Targ. Nahum III, 8.—V. **נֹא** II.

**נֹא** II, **נֹא** *beauty*, v. **נֹא**.

**נָא** pr. n. pl. *N'vay*. Tosef. Shebi. IV, 8 **נָא** **נָא** **נָא** ed. Zuck. (Var. **נָא**, **נָא**) the district of N. in northern Palestine; Y. Dem. II, 22<sup>d</sup> top **נָא** (prob. **נָא**).—Sabb. 30<sup>a</sup> **נָא** **נָא** (Ms. M. **נָא**) R. Tanhum of N. (?).

**נָב** (b. h.; cmp. **נָב**) *to spring forth, flow*.—V. **נָב**. **נָב** *to cause to flow, be fluent*. Lev. R. s. 16, end (ref. to Is. LVII, 19) **נָב** **נָב** if one's lips are fluent in prayer &c. (Y. Ber. V, end, 9<sup>d</sup> **נָב** **נָב** **נָב**).

**נֹב** I m. (preced.) *growth, bud*. Targ. Hos. VIII, 7; IX, 16.

**נֹב** II (b. h. **נֹב**) pr. n. pl. *Nob*, 1) a town in Benjamin. Snh. 95<sup>a</sup> **נֹב** **נֹב** the (unexpiated) sin committed at Nob (I Sam. XXII, 19). Ib. **נֹב** **נֹב** on thy ac-

count were the inhabitants of Nob, the sacerdotal city, massacred; a. e.—2) a place in the district of Tyre (v. Hildesh. Beitr., p. 22, note 167). Y. Dem. II, 22<sup>d</sup> top.

**נֹבִידִיקוּס** m. (Numidicus) a *Numidian ass*. Y. Kil. VIII, 31<sup>e</sup> **נֹבִידִיקוּס** Ar. (some ed. **נֹבִידִיקוּס**; corr. acc.); Y. Sabb. V, beg. 7<sup>b</sup> **נֹבִידִיקוּס** (corr. acc.); v. **נֹבִידִיקוּס**.

**נֹבִילָת** f. (נֹבִילָת) *unripe fruit, esp. date, fruit falling off unripe*. Y. Maasr. I, 48<sup>d</sup> bot. **נֹבִילָת** it is unripe fruit (and not yet subject to tithes).—**נֹבִילָת**. Midr. Till. to Ps. XIV **נֹבִילָת** the Lord will cause him (Esau-Rome) to drop like unripe fruit which drops from the tree—**נֹבִילָת** a) *an inferior quality of dates* (which generally fall off unripe). Dem. I, 1 **נֹבִילָת**. Ber. VI, 3, expl. ib. 40<sup>b</sup> **נֹבִילָת** (v. **נֹבִילָת**), and **נֹבִילָת** (v. **נֹבִילָת** I). Y. ib. VI, 10<sup>e</sup> top **נֹבִילָת** when one sees **נֹבִילָת** which fell off, one says, 'blessed be the faithful Judge'. Tosef. Dem. I, 1 **נֹבִילָת** the unripe dates which are sold with the palm; Y. ib. I, 21<sup>e</sup> bot. Tanh. B'midb. 15 **נֹבִילָת** as the palm bears good dates and inferior ones &c.; Num. R. s. 3, beg. **נֹבִילָת** a) *an inferior variety*. Gen. R. s. 17 **נֹבִילָת** a variety of death is sleep, of prophecy, dream &c.; ib. s. 44; Yalk. ib. 23; 77; Yalk. Sam. 139. Ib. **נֹבִילָת** a variety of the upper (divine) light is the globe of the sun, of the upper wisdom, the Law.

**נֹבִיר** v. **נֹבִיר**.

**נֹבִיבָא** m. (נֹבִיבָא) *dryness*. Targ. Job XXX, 30. Targ. Y. Lev. XI, 37.

**נֹבִיבָא** v. **נֹבִיבָא** I, II, a. **נֹבִיבָא**.

**נֹבִיבָא** m. (b. h. **נֹבִיבָא**) *splendor, light*; esp. (sub. **נֹבִיבָא**) *the planet Venus*. Num. R. s. 21; Tanh. Pinh. 14.—Pesik. R. s. 20 **נֹבִיבָא**.

**נֹבִיבָא** ch. same, **נֹבִיבָא** *the planet Venus*; v. **נֹבִיבָא**.

**נֹבִיבָא** v. **נֹבִיבָא**.

**נֹבִיבָא** m. (נֹבִיבָא) *prolongation*. Targ. Prov. III, 2; 16 ed. Lag. (oth. ed. **נֹבִיבָא**; v. **נֹבִיבָא**).

**נֹבִיבָא** v. **נֹבִיבָא**.

**נֹד** (b. h.; cmp. **נֹד**) *to move, be unsteady; to escape*. Sabb. 63<sup>b</sup> **נֹד** v. **נֹד**.

**נֹד** *to be removed*. Part. **נֹד**. Yalk. Esth. 1059 (adapted from II Sam. XXIII, 6) **נֹד** **נֹד** they took a chip (of a pillar) removed from there (the palace).

**נֹד** ch. same, 1) *to move, be unsteady*. Targ. Is. XXIV, 19; a. e.—Part. **נֹד**, **נֹד**; f. **נֹד**, **נֹד**. Targ. I Kings XIV, 15. Targ. I Sam. I, 13.—Erub. 46<sup>a</sup> **נֹד** the waters in the cloud are constantly in motion. Keth. 15<sup>a</sup> **נֹד** these (the caravans) are unsteady, opp. **נֹד** stationary (v. **נֹד** ch.). Zeb. 73<sup>b</sup> **נֹד** v. infra.—Ber. 59<sup>b</sup> **נֹד** and the reason why



*Pi. נָהַל לְנֶפֶשׁ לְדִשְׁפֹּר; to disgrace. B. Bath. 154<sup>a</sup> נָהַל לְנֶפֶשׁ לְדִשְׁפֹּר*  
 you are not permitted to disgrace him (to search a corpse  
 for tokens of maturity). *Sot. I, 6 נָהַל לְנֶפֶשׁ לְדִשְׁפֹּר*  
 we divest her (of all jewelrý) in order to disgrace her.  
*Ned. 68<sup>b</sup> שְׂדֵה נְעוּרוֹת מְהוּלָּה*.. Israel's daughters  
 are handsome, it is only poverty that makes them appear  
 homely. *Sifré Deut. 240 (ref. to נָהַל, Deut. XXII, 21) לֹא*  
*'מְהוּלָּה; f. נָהַל; not only herself* she has disgraced not only herself  
 but all virgins of Israel; *a. e.—Par. pass. מְהוּלָּה; n. נָהַל*  
*(מִזְבַּח נָהַל) (זֶבֶח מְהוּלָּה).* *Y. Pes. VI, 33<sup>a</sup>, sq. מְהוּלָּה; מְהוּלָּה*  
*pl. מְהוּלָּה; a repulsive (putrid) sacrifice (Sabb. 116<sup>b</sup> מְהוּלָּה*

Naz. IV, 5, a. e., v. אָפּשׂ. Tosef. Sot. II, 3 ברקתה 'she (by refusing to drink the searching waters) is already searched and disgraced, i. e. has admitted her guilt. Y. M. Kat. III, beg. 81<sup>c</sup>. מל' that they may not enter the Sabbath with neglected hair; a. e.—Kidd. 30<sup>b</sup> אם פגע בך מל' זה ו' if that ugly one (the tempter) meets thee, drag him to the house of learning, i. e. overcome evil inclinations by study.

**נורל** I ch. same. Sot. 47<sup>b</sup> וְנֹלָא and לכוחא אזלא וְנֹלָא, v. preced.

**Pa.** נְהִיל as preced. **Pi.** Ib. 8<sup>b</sup> נְהִיל לָהּ ו' she would be disgraced (by stripping her upper body), can there be any question as to these (jewels)? Hull. 11<sup>b</sup> נְהִילֵיהּ we may dishonor his body (by a post-mortem examination); a. e.

**Itkpa.** נְהִיל to be *disfigured, disgraced*. Ib. קא נְהִיל he would be disgraced (by autopsy, v. supra). B. Bath. 8<sup>b</sup> הוּא קא מְהִיל ו' the one (put to death by the sword) is disfigured &c. Ib. 154<sup>b</sup> לְהִילֵיהּ וְלִמְהִיל let him be disgraced (by autopsy, v. supra); a. e.—V. מְהִילֵיהּ.

**נורל** II (denom. of next w.) *to weave*. Snh. 95<sup>a</sup> דְּהוּא נְהִיל (Ms. M. שוּיָא; קא נְהִיל; early ed. נְהִיל; Ms. F. קא נְהִיל, v. Rabb. D. S. a. l. note) was weaving. Gitt. 34<sup>a</sup> הָיָה יֹשֵׁב וְנֹלָא she was sitting and weaving.

**נורל** III, **נורל** I m. (v. ch. 2) *loom, also the web on the loom*. Targ. Is. XXXVIII, 12 מְהִיל גְּדִידָא Var. ed. Lag. (read: מְהִיל; ed. נחל, corr. acc.; oth. ed. נְהִיל) as from the loom (as the web) of the weavers.—Y. B. Bath. II, 13<sup>b</sup> bot. מִדֵּין דְּדִין נְהִיל to place one loom in the space between two neighboring walls. Bab. ib. 13<sup>b</sup> רִיעָא פִּילְכָא ו' (v. Rabb. D. S. a. l. note 8) understands the spindle and the loom (spinning and weaving).—Pl. נְהִילֵיהּ. Y. l. c. (ed. Krot. דִּינוּ לִיהּ, corr. acc.), v. מְהִילֵיהּ.

**נורל** II pr. n. f. *Navla*. B. Mets. 67<sup>a</sup> אָרִי ו' אָרִי (Rashi thou and N. are relatives (and she will surely restore the field to thee whenever thou art able to redeem it). Ib. כָּל אָרִי ו' אָרִי סְמַכָּא דְּעִתֵּיהּ ו' Ms. M. (v. Rabb. D. S. a. l. note 80) in every case when such an expression as 'thou and N. are relatives' is used, the seller relies on it &c. [Oth. opin. 'נ', a colloquial expression for 'a certain person', as our 'N. N.', both male and female; v. Koh. Ar. Compl. I, p. XXI].

**נורל** f. h. (a Chaldaism) = **נורל** I. Meil. 18<sup>a</sup> שֶׁן עִימָא ו' (a small piece of cloth) may be used to tie around the weaver's frame (Rashi: to tie around the weaver's finger when he puts up the frame; Var. לְנֹלָא, v. מְהִיל).

**נורל**, Pesik. R. s. 17, v. נֹלָא I.

**נורל**, Gitt. 69<sup>b</sup> bot. נֹלָא some ed., read: צִימָא, v. צִימָא.

**נורל**, v. נֹלָא.

**נורל** m. pl. (ναῦς) *ships, ship-building*. Gen. R. s. 16 Ar., ed. בְּנִימִסִּין, v. בְּנִימִסִּין II.

**נורל**, v. נֹלָא.

**נורל**.

**נורל** (cmp. לָו) *to twist, twine; to weave*. Part. pass. נֹלָא. Kil. IX, 8 (expl. שְׁעָנָו, a substance (of wool and linen) which is hackled and fulled, or spun, or twined (R. S. woven); Sifrē Deut. 232; Yeb. 5<sup>b</sup>; a. e.—Nidd. 61<sup>b</sup> עד שיהא שוּע טוּר ו' until it is fulled and spun and twisted (or woven).—Y. Kil. IX, end, 32<sup>d</sup> אֲמִירָא דְּדִין אֲמִירָא דְּדִין we might have thought, but to twist (wool and linen) is permitted.

**נורל** ch. same; part. pass. נֹלָא. Targ. Y. Deut. XXII, 11 (ed. Vien. גִּיז, corr. acc.).

**נורל**, Snh. 95<sup>a</sup> early ed., v. נֹלָא II.

**נורל**, v. נֹלָא.

**נורל** (b. h.) *to rest, lie; to be at ease, rest satisfied*.—Sabb. 7<sup>b</sup> וְהִלְכָה וְנָתַתָּה ו' if one threw an object higher than ten handbreadths, and in its course it came to rest in a little hole. Ib. וְנָתַתָּה ו' and he threw an object and it came to rest on it. Gen. R. s. 25 שְׁעָנָו when Noah rose, they rested (submitted to man's rulership; Yalk. Chr. 1072 גִּינְדִּיהּ; Yalk. Gen. 42 נְהִילֵיהּ he appeased them); ib. וְנָתַתָּה ו' and when Noah rose, they remained undisturbed in their graves; Yalk. Chr. l. c. גִּינְדִּיהּ.—Meg. 25<sup>b</sup>, a. fr. שְׁעָנָו לִי בְּרַכּוֹת ו' blessings rest upon his head. Sabb. 152<sup>b</sup>, a. e. שְׁעָנָו ו' let thy mind be at rest, for thou hast set my mind at rest; a. fr.—Part. נֹלָא, נֹלָא, f. נֹלָא, נֹלָא; v. נֹלָא, נֹלָא, נֹלָא. Gen. R. s. 11 אָרִי אָרִי אָרִי you rest. Y. Erub. III, end, 21<sup>c</sup>, a. fr. נֹלָא נֹלָא whose souls are at rest; a. fr.—b) *pleased*. Ab. III, 10 כָּל שִׂירָה דְּבִירֵיהּ ו' in whom the mind of man finds pleasure, the mind of God finds pleasure. Shebi. X, 9; a. fr.—V. נֹלָא.

**נורל** (fr. נֹלָא) *to set at rest; to set down, place*. Gen. R. l. c. (ref. to Gen. V, 29) וְנָתַתָּה ו' either let him be called Noah, then it ought to read, 'he shall set us at rest', or Nahman &c. Sabb. l. c. שְׁעָנָו, v. supra; (Snh. 30<sup>b</sup> שְׁעָנָו, v. נֹלָא; v. Rabb. D. S. a. l. note 20) Hull. 91<sup>b</sup> עָלֵי נֹלָא צִדִּיק ו' let this righteous man rest his head on me.—B. Kam. III, 1. B. Mets. VI, 6 put it down before me (I will take charge of it). Sabb. 21<sup>b</sup> וְנָתַתָּה ו' to place it over the entrance &c.; a. fr.—2) *to leave; to leave alone; to allow*. B. Bath. IX, 1 מִי שְׁמַת וְה' בְּנִים ו' if a person died and left sons and daughters. Ib. 3 רִאָּא מַה שְׁדִּי לֵנוּ ו' see what our father left us. Snh. 30<sup>a</sup> אֲבִינִי שְׁדִּי לֵנוּ אֲבִינִי where it was deposited). Pesik. R. s. 26; Yalk. Ps. 884 אֲבִינִי וְנִימִיָּה דְּרִי אֲבִינִי J., our father, wilt thou leave us there (in Babylonia, without a prophet)?—Bets. 30<sup>a</sup>, a. fr. לֵנוּ לֵנוּ leave Israel alone (let them do as they please). Yoma I, 4 לֹא הִיוּ מְהִילֵיהּ אֲבִינִי ו' they did not let him eat much. Ab. Zar. 10<sup>b</sup> נֹלָא, v. נֹלָא. Ib. 17<sup>a</sup> לֹא הִיוּ זִנָּה ו' he did not forego a single prostitute &c. Ex. R. s. 30 לֹא הִיוּ מְהִילֵיהּ he allowed no opportunity to pass without

**נוֹמְרִיקוֹן** m. (νομαρχόν, sub. μεθόδον, S.) *stenographer's method, abbreviation*. Sabb. XII, 5 כתב אות אחת ' if one wrote (on the Sabbath) one letter as an ab-

abbreviation (e. g. ק' for קרבו). Ib. 105<sup>a</sup> לשון the acrostic  
 method of speech (ref. to אב המין, Gen. XVII, 5, אב, בתור, אב,  
 נאמן, וחי, מלך, חריב, (נאמן). Ib. אב, v. אב; a. fr.—Transf.  
 לשון by a mere hint. Deut. R. s. 2, v. קרבו

**נִיחָה** I (b. h.) *to be becoming, pleasing*. Sot. 47<sup>b</sup>,  
a. e. **נִיחָה**, v. **נִיחָה** II.

*Hif.* הִתְהַלַּךְ 1) *to beautify, adorn*. Y. Peah I, 15<sup>b</sup> (ref. to Ex. XV, 2) וְכִי יִתְהַלַּךְ אִתּוֹ בְּרֹאשׁוֹ is it possible for man to beautify his Maker?; Mekh. B'shall., Shir., s.3 לְהִתְהַלַּךְ (Yalk. Ex. 244 לְהַשְׁמִיעַ לְקוֹנֵנוּ, v. infra).—2) *to equal, adapt one's self to*. Sabb. 133<sup>b</sup> (expl. וְאִנְהוּ, Ex. I. c.) הוּא לִי דְמִינֵהּ be like Him; Mekh. I. c. לֵי דְנִמְדֵּהּ let us be like Him. Yalk. I. c. לְהַשְׁמִיעַ לְקוֹנֵנוּ וְכִי is it possible for man to equal his Creator?

*Nif.* לְהַנְיֵף *to adorn one's self.* Mekh. l. c. אֶמְנִיף לִפְנֵי  
v. נָתַתּוּ.

*Nithpa*. נִתְּפָה to make one's self handsome, to be vain.  
Sot. I, 8 בשעריו נ' אבשלום Y. ed. (Mish. a. Bab. ed. 9<sup>b</sup> נִתְּפָה)  
Absalom was vain of his hair.

*Pi. נִיְיָ to beautify.* Mekh. l. c. (ref. to וְאֵינִי, v. supra)  
'וְנִיְיָ וְשִׁבְחֵהוּ לְהַב"ה' beautify Him, and praise the Lord  
before all nations (Yalk. l. c. וְנִיְיָ וְשִׁבְחֵהוּ, v. נאה).

נָחַת, נָחַת II, *Hithpa.* הִנָּחַת to fall away, v. נִינָח.

**נוֹא, נָהָה**, m. (נָהָה, נָהָה). Kel. XIV, 2 עֲשָׂאן לִטְרִי (ed. Dehr. (לְנוֹאִי) he attached them for ornamentation. Yeb. 39<sup>b</sup> לְשֵׁם ב' אִתּוֹ he who married his deceased brother's wife (v. רִבְכָּה) for her beauty (not with the intention of perpetuating his brother's name). Y. Maasr. III, end, 51<sup>a</sup> שֶׁל לְנוֹרִיָּה he wanted to embellish the court. Zeb. 54<sup>b</sup> (play on בְּנוֹרִיָּה, I Sam. XIX, 18) עוֹסְקִין בְּנוֹרִיָּה שֶׁל רֹכֵז engaged in the embellishment of the world (consulting about building the Temple). Koh. R. to II, 12 וְהָיָה נֹאֵל and this (the nose) is man's beauty; Gen. R. s. 12 נָהָה (corr. acc.). Pesik. R. s. 31 בְּעֵלָה א' נָהָה a handsome woman; a. fr.—*Pl.* נֹוִיָּה. Yalk. Cant. 988 בְּנוֹרִיָּה (not בְּנוֹרִיָּה), v. נָהָה. —2) נָהָה or נָוִי (= *dwelling, climate*. B. Bath. 24<sup>b</sup> הָעִיר נֹוִיָּה because of the health of the town (which suffers from trees; Rashi: because of the *beauty* of the town which requires an open space all around); Y. ib. II, 13<sup>c</sup> top שְׁנֵינָא נֹוִיָּה; Y. Shebi. VI, 36<sup>c</sup> bot. נֹוִיָּה, v. נָהָה II.

בְּרִי, pr. n. pl., v. בְּרִיאִי.

נְבִירָה, v. בְּרִיה.

**נִיָּה** m. (נִבְיָה) *diminution, lesser portion*. Sifra M<sup>t</sup>sof<sup>a</sup>, Neg., Par. 3, ch. III (expl. נִיָּה, Lev. XIV, 14) וְכִי יִנְיָה וְכִי יִנְיָה inside of the lesser helix, which is the anti-helix, v. נִיָּה.

נִבְזָרָא, v. נִבְכָּזָרָא.

**נוֹכְרִיא, נוֹכְרִי, נוֹכְרָאָה, נוֹכְרָא** m. ch. = h. נָכְרִי. *strangē; stranger; gentile.* Targ. Prov. VI, 1. Targ. O. Deut. XVII, 15; a fr. — [Targ. Prov. XI, 17; XVII, 11 נֹכְרִיא some ed., v. נִכְרְרִיא] — Sabb. 65<sup>b</sup> גִּישָׁא נֹכְרִיאָה another person's body, v. גִּישָׁא, — Pl. נֹכְרִיאָן. Targ. Lam. V, 2; a. e. — Fem. נֹכְרִיאָה, נֹכְרִיָּה. נֹכְרִיָּהּ. Targ. Ex. II, 22. Targ. Job

XIX, 17; a. e.—Esp. נִיבְרִיטָא *a gentile woman*. Targ. Prov. V, 20; a. fr.—[Ib. XXVII, 4 נִיבְרִיטָא Ms. *abomination* (Pesh. מְרִיבָא), ed. נִיבְרִיטָא].—Pl. נִיבְרִיטָא, נִיבְרִיטָא. Targ. Gen. XXXI, 15 (not נִיבְרִיטָא).

נוכחיתא, v. preced.

נוֹכְתָתָא f. (נִכְתָּ) = h. נִשְׁךְ, *usury*. Targ. Prov. XXVIII, 8.

בְּרֵא, בְּרֵל, בְּרֵל &c., v. sub 'נור.

רַיָּלָד, v. בּוֹלָד.

**נִוְלִי, נִוְלִי** f. (נִוֵּל I) *offensiveness; dunghill, cesspool*.  
Ezra VI, 11. Dan. II, 5.

**נִים** I (denom. of נָאֵם, as נָאֵם, Jer. XXIII, 31) *to speak, say*. Cant. R. to I, 1 שָׁנָם, v. לְמַאֲל. Tosef. Ohol. IV, 14 נָם said he to me, Yes. Ib. נָמַי said I; a. fr.—Part. נִימָה (fr. נָמָה), fr. which (as in Chald.) נִימְרִי, נִימְרִי &c. Yeb. XVI, 7 (122<sup>a</sup>) וְנִימְרִי (Y. ed. וְנִימְרִי, Pi.) and I said to him. Ib. נִימְרִי Bab. ed. (Y. ed. נִימְרִי; Mish. אָמַר) said she. Gitt. VI, 7 נִימְרִי לְשִׁלִּי (Y. ed. נִימְרִי) we said to the messenger; a. e.—Y. Yeb. XII, 12<sup>c</sup> top וְנִימְרִי (ed. Krot. וְנִימְרִי; Y. Naz. II, end, 51<sup>c</sup> נִימְרִי (fr. נָמָה); Tosef. ib. IV, 7 נָם; Sifrē Num. 22 נָאֵם, נָאֵמִי.—Treat. Der. Er. ch. II וְנִימְרִי וְנִימְרִי וְנִימְרִי who make motions with their hands when speaking.—[Tosef. Ohol. V, 12 נִימְרִי ed. Zuck., oth. ed. נִימְרִי, read: נִימְרִי, v. עֵנָה II.]

נִיחַ II (b. h.) *to slumber.*

*Hithpalp.* הִתְחַמְּמֵם, *Nithpalp.* נִתְחַמְּמֵם to be drowsy; to nap. Meg. II, 2 וּמִתְחַמְּמֵם or (he read the Book of Esther) while he was half asleep. Pes. X, 8 נִתְחַמְּמֵם if they napped (at the table), opp. גִּירְמֵם. Ib. 120<sup>b</sup>; Meg. 18<sup>b</sup> הִיכִי רְמִי תַחֲמֵם the condition is meant by *nithnamnem*?, v. יָרָם. Yoma I, 7 לִתְחַמְּמֵם בִּקְשׁ if he showed a disposition to fall asleep; a. fr.—Koh. R. to V, 11 (in Chald. dict.) נָתַן עֲבָדָא וְרִמַּךְ לִיהּ the slave was overcome with drowsiness and fell asleep.

נָיִם ch. same. Targ. Is. V, 27; a, e.—Part. נָאִים, נָאִים, נָאִים. Targ. Ps. CXXI, 3, sq. ינוּ Ms. (ed. נָאִים).—Erb. 65<sup>a</sup> לֹא בָעֵי מִרְיָנָם פֻּרְחָא would you not take a little nap? Ib. וְיִנְיָנָם הִשְׁחָא... soon will come the days which are long and yet short (of deeds), when we shall have a long sleep. Pes. 120<sup>b</sup> מָה נָאִים קָא נָאִים were you asleep?, v. infra. Yeb. 24<sup>b</sup>, a. fr. כִּי נָאִים וְשָׁכַב רַב Rab must have said so when he was sleepy and going to bed; B. Kam. 47<sup>b</sup>; 65<sup>a</sup> (Ms. M. גָּאִי, v. נָאִי). Snh. 7<sup>a</sup> נָאִים נָאִים, v. הִקְוָא.

*Palp.* ארץ נִמְנֵם *to be drowsy; to doze.* Pes. i. c. ארץ נִמְנֵם Ms. O. (ed. incorr., v. Rabb. D. S. a. l. note 90) no, I was dozing. Kidd. 17<sup>b</sup>, v. אֶרֶץ נִמְנֵם.—Esp. *to be in a comatose condition, be dying.* M. Kat. 28<sup>a</sup> אֶרֶץ נִמְנֵם רַחֵם אֱלֹהֵינוּ כִּי הוּא נִמְנֵם. Kidd. 72<sup>a</sup> bot. רַחֵם אֱלֹהֵינוּ כִּי הוּא נִמְנֵם (יִרְחֵם נַפְשָׁהּ) when Rabbi was dying.

*Ithpalp*. אִתְּפַלְפִּים, 'אִתְּפַלְפִּים to be drowsy. Targ. Ps. LXXXVI, 6.  
— Y. Yeb. I, 3<sup>a</sup> bot. שֶׁרִיין מִתְּפַלְפִּין they began to be  
drowsy. Y. Meg. II, 73<sup>a</sup> bot.; a. fr.

נוֹמֵר, v. נוֹמַא

I. נים v. נומה

ב.ה.מ.ר.ו.ך, v. כ.ו.מ.ר.י.ך.

**נוֹמוֹס** m. (νόμος) *law, custom*. Y. R. Hash. I, 57<sup>a</sup> bot.,  
**אַרְבָּעָה**: Lev. R. s. 7, end ויקלוסין הוא Ar. ed. Koh.  
 d. נוימוס קלוסיס; corr. acc.) it is a law and a command.—  
 (mostly נוימוס).

**כּוֹמֵר** f. (*νομή, nome, pl. nomae*) *corroding sore, ulcer.*  
Ab.Zar. 10<sup>b</sup> שְׁעָלָה לוֹ רַג וְכ' Ar.ed.Koh.(ed. יבא..שעלה  
corr. acc.) if one has an ulcer on his foot, shall he have  
it cut and live, or let it go and die?—Gen. R. s. 46 עָלָה  
וְכ' (some ed. כּוֹמֵר) they have an ulcerating  
sore ..., and the physicians advice circumcision. Ib.(play  
on יונמלאם Gen. XVII, 11) כּוֹמֵר הִיא תְלוּיָה בְנוּחַ it (the  
prepuce) is like an eating sore hanging from the body.  
Sifrē Deut. 45 מַעֲלָה נִימִי ואם (corr. acc.) but  
if thou removest it (the plaster), thou wilt cause ulcera-  
tion; Kidd. 30<sup>b</sup>; a. e.

בומיר, v. next w.

**נוֹמִיִּיר, נומייר** f. (numerus, *νούμερος*, -ov, S.) a division of troops. Mekh. B'shall., s. 1 אֶחָד נומייר (איין) (not one division (of the Roman empire) is unemployed; Yalk. Ex. 230 נומייר, נומייר (corr. acc.).

נוֹמֵתָא v. נוֹמִיתָא

נוֹמוֹס. v. נוֹמָם.

**נִימְרָא** f. (נִימ II) *slumber*. Targ. Prov. VI, 10 (some ed. נִימְרָא).

נ" the letter *Nun*. Ned. 54<sup>b</sup>, v. next w. Sabb. 104<sup>a</sup>;  
a. e.—Pl. ננין. Ib. 103<sup>b</sup>.

**נִינָא** *ninā* m. (contr. of נִינוּב, v. letter נ; cmp. נִינִי = נִינוּ) *fish*. Targ. Jon. II, 1; a. e.—Targ. Lev. XI, 17; Deut. XIV, 17 *נִינָא* שְׂמִיךְ עִינֵי, v. שְׂמִיךְ עִינֵי. —Ned. 54<sup>b</sup> *נִינָא* שְׂמִיךְ עִינֵי, v. שְׂמִיךְ עִינֵי. —the succession of the letters *Nun, Samekh, Ayin* serves as an intimation, 'fish is a remedy for the eyes'. Gen. R. s. 11; a. fr.—Ab. Zar. 39<sup>a</sup> שְׂמִיךְ עִינֵי (καλλίχθος) *sh'far nuna*, name of a fish of the genus *anthias*; קֶדֶשׁ נִינָא (ἱερὸς ἰχθύς) *K'dash nuna*, a name for *anthias*, called by some נִינָא קֶדֶשׁ (Ar. קברִינוּנָא, in one w.) *K'bar nuna* (Grave-fish); [for corr. vers., v. Rabb. D. S. a. l. note 70, a. Tosaf. a. l.]. Ib. *נִינָא* (Ms. M. in two words). —*Pl.* *נִינָא*, *נִינָא*, *נִינָא* (Targ. Deut. IV, 18; a. fr.—Y. Naz. IX, 57<sup>d</sup>, יִנְיָ יִנְיָ. —Y. Ned. IV, beg. 39<sup>c</sup>, v. חֶלֶץ; a. fr.

**נוֹנֵה**, נֹנֵה (= נֶנַע = נוני, v. preced.; cmp. צִנִּי, s. v. צִי) *to be tender, delicate*.

*Hithpalp.* הִתְפַּלְּפַל, *Nithpa.* נִתְפַּלְּפַל *to become delicate, be failing, to fall away.* B. Kam. 91<sup>18</sup> אֲמַרְוּהוּ וְרִירָה מִתְפַּלְּפֵי (ed. Sonc. מִתְפַּלְּפֵי) if the experts declared his injuries as curable (and the court assessed the damages accordingly), but he continues to be falling

away. Hull. 57<sup>b</sup> מְתוּנָה וְהוֹלֶכֶת (Tosef. ib. III, 9 מִכְשַׁח) if the animal loses flesh, opp. מִשְׁבַּחָה. Sot. III, 5; ib. 6<sup>a</sup> מְתוּנָה (corr. acc.). Ib. 26<sup>a</sup> וְרַךְ אֵיבָרִים when she is ailing all over the body (not suffering locally as predicted for the faithless woman, Num. V, 27); Y. ib. III, 19<sup>a</sup> בֹּת. וְהַמְתוּנָה.

היא מִתְּחַלֶּפֶת ch., *Ithpalp.* אֶתְחַלֶּפֶת same. Sot. 6<sup>a</sup> **הָיָה מִתְּחַלֶּפֶת** she was falling away (before witnesses arose against her).

**נוס** (b. h.) *to flee*. Ex. R. s. 3 למה נס why did he flee (before the serpent)? Yalk. Ex. 237 מצייר מציור נס וכו' withersoever an Egyptian fled, the sea ran against him; Mekh. B'shall. 6 מצרים נסים; a. fr.

נִים ch., v. נִים.

**נָדַע** (b. h.) *to shake, move; to be tender.*

*Pilp.* **לְנַעֵץ** (1) *to shake*; *to stir up, scare.* Tosef. Bets. I, 8 **עַד שִׁירְנָעָה** unless he stirred the bird up (the day before, by which act he made it his property and designated it for slaughtering); Y. ib. I, 60<sup>e</sup> top. **אֵלֶּם אֵם כֵּן** Succ. III, 1 **לְנַעֵץ** בו large enough to (hold it in his hand and) shake. Ib. 9 **מִנְּנִינָם** ויריבן and at what passages of the Hallel did they shake (the Lulab)? Sabb. XX, 5 (141<sup>a</sup>) **וְכִי לֹא יִרְנְעֵנוּ וְכִי** (Bab. a. Y. ed. **וְכִי**) must not stir up with his hand the straw &c.; a. fr. **כִּיֹּן שֶׁן רִאשׁוֹ** Ber. 28<sup>b</sup> **לִי (ב) ראש** — *to (shake) bow the head.* Ber. 28<sup>b</sup> **לִי ראש** if he only bows his head (in prayer), it is sufficient. Yeb. 121<sup>a</sup> **לִי ראש** ... **וְכָל גֵּל** ... **וְכָל גֵּל** and as each wave came, I dipped my head under (to let it pass over me). Ib. **לִי ראש** ... **וְכָל גֵּל** if wicked people come over man, let him bow his head. Pesik. R. s. 37 **וּמִנְעֵנֵם** and shook their heads (in derision, ref. to Ps. XXII, 8).—Yalk. Prov. 953 **בְּקוֹלוֹ וּמִנְעֵנֵהוּ** and sings it with a tremulous voice; Snh. 101<sup>a</sup> **בְּקוֹלוֹ** Ms. K. (v Rabb. D. S. a. l. note 2); Tosef. ib. XII, 1 **קוֹל** —Part. pass. **מִנְּנִינָהוּ**, *pl.* **מִנְּנִינָם**. Bets. 25<sup>a</sup> **וְהַמְּקוֹשְׁרִים וְהַמֵּן** the birds designated a day before the Holy Day by being tied or by being stirred up; ib. **בְּכָל מְקוֹם אֲסוּרִין** birds found anywhere tied or stirred up are forbidden to be taken up (because somebody has taken possession of them); Tosef. ib. I, 10 **וְהַמְּנִינָן** (Var. **וְהַמְּנִינָן**, corr. acc.).—2) *to move in different directions, to introduce a surgical instrument.* Nidd. 25<sup>b</sup>, v. **סִכְכָּה** I.

**נָע** ch. same, *to totter*. Targ. Ps. CVII, 27.

*Palp.* נָעַנַע to shake. Gen. R. s.75, beg. רָמַנְעָה (=רָמַנְעָה),  
v. נָעַר.

בַּעֲרָן v. בַּרְעַר, בַּרְעַד.

**נִיף** (b. h.) *to move in the air, to soar.* [Yalk. Ps. 676  
שחוא נפה, read: שחוא צפה, v. צִיף.]

*Hif.* כהן מניח... ומניח Men. 61<sup>b</sup> 1) to swing, wave. the priest places his hand under those of the owner of the offering and waves. Ib. הגזלים מניפין. Ib. gentiles are not permitted to wave their offerings; אינן הגזלים מניפין women are not permitted &c. Ib.<sup>a</sup> וכול קורא ויהוה I might think that he must wave twice. Snh. VI, 1

נָתַן בְּיָדָהּ gave the signal by waving a cloth; Succ. 51<sup>b</sup>. Pesik. R. s. 41 (ref. to נִתְּנָה, Ps. XLVIII, 3) הֵרֶשֶׁה שְׂדֵיחַ the beautiful one (Israel) who is destined to swing (rule) the nations; Yalk. Ps. 755; Yalk. Ex. 417 לֹא הָיָה מִלִּפְנֵי ה' (ref. to Is. XXX, 28); a. fr.—2) to fan. B. Mets. 86<sup>a</sup> וְהִנְיָפוּ עֲלֵיהֶם, v. מְנִיפָא. Y. Yoma I, 38<sup>c</sup> וּמִנְיָפוּ עֲלֵיהֶם and fan their masters. Pesik. R. l. c.; Yalk. Ps. L. c. וְהוּבַל מִלִּפְנֵי ה' and all fan her (are subservient to her); a. e.

*Pulp.* וְהִיחָה רוּחַ... וּמִנְפָּנֶתָּה Y. Ber. I, 2<sup>d</sup> and the northern wind blew and set the harp swinging. Yalk. Ps. l. c. שִׁירָא וּמִנְפָּנֶתָּה אֵת הָרִגְלִי (not בְּרִילִי) (the dew) which goes forth and makes her grain in the ear wave (bend with its weight); Pesik. R. l. c. אֵת הָרִגְלִי וּמִנְפָּנֶתָּה (b. l. c. אֵת הָרִגְלִי) (the dew) which goes forth and makes her grain in the ear wave (bend with its weight); Pesik. R. l. c. טַלִּית הָמִנְפָּנֶתָּה Ohol. VIII, 5 a sheet suspended as a banner (מִפָּנֶה).

*Hithpol.* הִתְנוּפֵּף 1) *to be winnowed*. Yeb. 63<sup>a</sup> (addressing the ears in the field, in Chald. dict.) אַרְבַּח בְּמִנְפָּה תִּתְנוּפֵּף Ar., eh! thou desirest to be winnowed with the fan; [oth. vers. in Ar.: כִּמְנָפָה תִּתְנוּפֵּף (not במנ) thou swingest thyself like a swing, v. infra]; ed. v. next w.—2) *to swing one's self; to soar; to be proud*. Ab. Zar. 24<sup>b</sup> וְכִּי תִתְנוּפֵּף רִישׁ הָאָרֶץ (O Ark) in the &c., v. הִרָרָה; Gen. R. s. 54. Yeb. l.c., v. supra.

**נִיף** ch. same; part. נִיִּיף. Yeb. 63<sup>a</sup> נִיִּיפִין רָאָה he saw them (the ears in the field) waving.

*Af. אָנרָה* to swing, wave, winnow. Targ. Is. XIII, 2.  
Targ. Y. II Lev. VII, 30.—M. Kat. 16<sup>b</sup> מְנִירָה, v. חוּשְׁלָא.

*Ithpol.* אִתְּפוֹל, *Ithp.* אִתְּהוּ, *to swing one's self; to be proud.* Yeb. l. c. (addressing the standing grain) וְכִּי אִתְּהוּ אִתְּנָפָא אִתְּנָפָא *Ar.* (תִּנְיָא) swing thyself (be as proud as thou wilt): trading in business brings more profit than thou dost; ed. אִתְּהוּ אִתְּנָפָא *how thou wast!* swing thyself &c.; (Rashi רַשִׁי, read: אִתְּנָפָא or אִתְּהוּ).

נוף I (b. h. נֹף) pr. n. pl. *Nof*, *Memphis* in Egypt.  
Pesik. R. s. 17; Pesik. Vayhi, p. 63<sup>b</sup>, v. מְנַפִּים.

נֹרָה II m. (b. h.; נוּרָה) *boughs of a tree, swinging branches, summit*. Y. Ber. I, 2<sup>c</sup> bot. וְכִּי כִּי רַבִּי נֹרָה וְכִי (not נֹרָה) after all, not only its boughs in swinging, but even its main branches (extended over an area of &c.). Macc. II, 7 וְנֹרָה נֹרָה וְכִי ... אֵילָן a tree which stands within the limits (of the place of refuge), but whose branches spread beyond &c. Ib.; Maasr. III, 10 הַבֵּל דְּרִילָךְ the location of the branches decide the nature of the territory; Tosef. Arakh. V, 14 הִנֵּההָהָה Kidd. 40<sup>b</sup>; a. e.—*Pl.* נֹרָה, נֹרָה, נֹרָה. Num. R. s. 20 מִי שֶׁאֵינוֹ בָּקִי בִּי נֹרָה, נֹרָה, נֹרָה he who is no expert (in felling trees) lops off the branches, each branch separately, and gets tired. Yalk. Ps. 755 (ref. to נֹרָה, Ps. XLVIII, 3) [read:] יִרְמֵה יִרְמֵה she (Israel) is beautiful with her waving boughs when marching around the altar (on the Feast of Booths); Pesik. R. s. 41 יִרְמֵה שֶׁלָּהּ (corr. acc.; Friedm. emends שֶׁלָּהּ).

**נֹפֵא** ch. 1) same. Targ. II Kings XIX, 30 (h. text פִּירִי).  
Targ. Ez. XIX, 10; a. e.—2) = נִפְרִיא, q. v.

גרנפרי, Tanh. Ki Thissa 18, v. גרנפרי

נוֹפֵךְ I *a jewel*, v. זָפַךְ.

נֹפֶךְ II m. (הִפֵּךְ; comp. אֶפְיָכִי) *exchange, consideration*.

B. Kam. 99<sup>b</sup>; Kidd. 48<sup>b</sup> משלו לה נ' אם הוסיף לה if he gave her in addition a consideration (a small coin) out of his own.

גִּיפּוֹר, v. נוֹפֵּר.

**נוֹפֶת** f. (b. h. נָפַת; denom. of נָפַח) 1) *sifted flour, flour-dust*; 2) *the net-like honey, honey-comb*. Sot. IX, 12 צופים... ונ' the *shamir* ceased and the *nofeth tsufim*; ib. 48<sup>b</sup> נ' צ' סולת שצפה ע"נ גפה what is meant by *n. ts.*? Fine flour which floats on (sticks to) the top of the sieve; (anoth. explan.) שני ככרות וכו' two loaves stuck to opposite walls of the oven, which rise so that they touch each other; (anoth. explan.) רבש הבא מן הצופים Rashi (ed. מן הצופים) honey which comes from Tzofim (v. צופים); Y. ib. IX, 24<sup>b</sup> bot. רבש הבא בצפייה, v. ציפיה. — Gen. R. s. 71 (play on נפח נפחתי) דא לא עמי (not נפח) is not mine the honey-comb itself? (allud. to Ps. XIX, 11); Yalk. ib. 127. Tanh. Ekeb 1 ... בכל מיני שארין בכל מיני (בפה) שריא צפה בנפה וכו' for among all kinds of grain flour there is none more precious than the fine wheat flour which sticks to the sieve, but the words of the Law are more precious than it, for we read (Ps. l. c.), 'sweeter than honey and flour-dust;' Yalk. Ps. 676. — [Gen. R. l. c. נופתי פתיתי one ed., v. ירתי.]

נִצֵּץ h., v. נִצָּץ.

כרִיעַ ch., v. גִּירָץ.

**נוֹצָה** f. (b. h.; = נוֹצָאָה; רָצָא; [growth], feathers, down. Hull. III, 4 אם נטלה חז' if the down is lost, contrad. to פָּקָה; Tosef. ib. III (IV), 18 נוֹצָאָה. Ib. VI, 11. Zeb. VI, 5 וכו' והסיר את המוראָה ואת חז' he must remove the crop and the down-covered skin with the entrails that go along with it; ib. 65<sup>a</sup> בנצחה נוטל את חז' עם ה' 'with its plumage' (Lev. I, 16), he must take the plumage that covers it with the crop; Sifra Yayikra, N'dab., ch. VIII, Par. 7 ונטלה עִם חז' ; a. fr.—Sabb. 28<sup>b</sup> של עִדִּים goats-hair, —2) emp. צוֹאָה maw containing the faeces (= קֶרֶקֶבן). Zeb. I. c. (expl. בנצחה, Lev. I. c.) ונטלה ונטל חז' he takes it (the crop) and takes the maw with it; Sifra I. c.

נִצּוּתָא, v. נִצְחָיָא.

נִי־צִיָּא, v. נִצָּא II.

\***נוֹצִיצָא** f. (v. **נוֹצָה**) *feathers, pinion*, Targ. Job XXXIX, 13 **נוֹצִיצְרָהָא** (ed. Lag. **נוֹצִיצְרָהָא**; Ms. **נוֹצִיצְרָהָא**); [ed. Wil. **נוֹצִיצְרָהָא** *pelican* (?)].

**נָצֹרֶתִי** *m. Nazarene, of Nazareth* (in southern Galilee). — **יֵשׁוּעַ הַנָּצֹרִי** *Jesus of N. Snh. 43<sup>a</sup> Ms. M.; a. fr., v. יֵשׁוּעַ* — **אֲבִי זָרָה** *7<sup>b</sup> יום Ms. M. (v. Rabb. D. S. a. 1. note; ed. יום א')* — **הַיּוֹם הַזֶּה הָיָה הַנָּצֹרֶת** *the day of the Nazarene (Sunday). — Pl. נָצֹרִים Christians.* **תָּאן** *27<sup>b</sup> מִיָּמֵי הַזֶּה Ms. M. (ed. הַזֶּה/יָמֵי; in some ed. the*

entire passage omitted) on account of (in order not to be identified with) the Christians (v. Treat. Sof'rim ch. XVII, 5).

נוֹדָרִין, Tosef. Toh. XI, 16, v. נִזְרִי III.

נוֹקְבָא, I *hole*, v. נִקְבָא.

נוֹקְבָא II *female*, f. ch. = h. נִקְבָא, *female*. Targ. Gen. I, 27. Targ. Lev. XXVII, 4; a. fr. — Y. Taan. IV, 69<sup>a</sup> bot. Gen. R. s. 33, v. נִדְרִי II; a. fr. — Pl. נִיִּקְבִין, Keth. IV, 11, v. נִדְרִי II. Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. I. c., v. נִדְרִי II, a. e.

נוֹקְבָא pr. n. pl., v. נִקְבָא.

נוֹקֵד m. (b. h. נִקְדִּי; I) [*marker, accountant*], shepherd. Pesik. Shek., p. 12<sup>b</sup>; ib. Eth Korb., p. 60<sup>a</sup>; Pesik. R. s. 16; Tanh. Ki Thissa 5 מִדֵּי כִי רֹעֶה what is *noked* (II Kings III, 4)? A shepherd.

נוֹקֵד m. (נִקְדִּי; I; cmp. Arab. *nakd* probus et justiponderi nummus) a stamped coin. Par. I, 3 עֲזָרִי קִירָה בֵּן עֲזָרִי קִירָה Ben 'Azzai called it (the sheep between one and two years of age, when it is neither נִבְשׁ nor אֵיל) 'a distinct coin,' R. Yishm. called it 'counterfeit,' v. פִּרְכָּרְגָמָא.

נוֹקְדָנָא, v. sub נִקְדָּנָא.

נוֹקֵל, Y. Yeb. X, 11<sup>a</sup> bot., v. נִי.

נוֹקִינִיקָא m. (lucanica) a sort of sausages. Y. Shek. VII, 50<sup>c</sup> bot. (Bab. ed. VII, 2 נִקְוִינִיקָא, Var. נִזָּא כִי קָא, נִקְוִינִיקָא, Ms. M. נִקְאָנִי קָא, read: נִקְאָנִיקָא).

נוֹקֵרֶן, v. נִקְרֶן.

נוֹקְרָנָא, v. נִקְרָנָא.

נוֹקְשָׁא m. (קִשָּׁא) old, spoiled, esp. כִּי (חֲמִץ) a leavened substance unfit for food. Pes. 43<sup>a</sup> בִּעְיִידָא כִּי spoiled leavened substance in its natural condition, opp. מִזְגָּא כִּי in a mixture. Men. 54<sup>a</sup>; a. fr. — [Ar.: נִקְשָׁא]

נוֹר as a verb, v. נִיר I.

נוֹרָא m. (v. נִיר; cmp. a. מִיל *fire*. Targ. Job XVIII, 5; a. fr. — Hag. 13<sup>b</sup>, a. e. נִירָא, מִדְּבִירָא. M. Kat. 12<sup>b</sup>, v. מִדְּבִירָא. Ned. 62<sup>b</sup> עֲבָדָא נִיר a fire-worshipper (gheber). Ib. כִּי fire temple, gheber-service; a. fr. — [Lev. R. s. 27, a. e. בְּנוֹר וּבִפְתָּח, v. בְּנוֹרָא]

נוֹרָאוֹת, v. נִירָא.

נוֹרָה, Tosef. B. Kam. VII, 8, some ed., v. נִירָה II.

נוֹרִי pr. n. m. *Nuri*, father of R. Johanan. Erub. IV, 5; a. fr., v. יוֹחָנָן.

נוֹרִיתָא f. (Syr. נִירָתָא, Löw Pl., p. 258) *Crow-foot* (Ranunculus). Hull. 59<sup>a</sup> top Ar. (ed. מִירִיתָא, v. מִירִיתָא).

נוֹרְחָק, v. נִרְחָק.

נוֹשְׁקָא f. (נִשֵּׁק) *kiss*. — Pl. נִשְׁקָאָה. Targ. Prov. XXVII, 6 (ed. Wil. נִשְׁקָאָה).

נוֹרָר, v. נִיר.

נוֹרָא m. *nizba*, supposed to be a measure of length, the height of a fist with the thumb. Men. 69<sup>b</sup> רֹם כִּי חִטָּה Ms. M. (ed. כִּרְבָּא, v. Rabb. D. S. a. l. note) a layer of wheat of the height of a *nizba*; [for oth. vers., v. יוֹרִיקָא].

נוֹרָה, v. נִיר.

נוֹרָה (Syr. נִירָה, P. Sm. 2295; cmp. II) to be agitated; to roar, low &c. Targ. Job VI, 5 נִירָה Ms. (Bxt. נִירָה Af.; ed. Lag. נִירָה, ed. Wil. נִירָה).

נוֹרָה to chide, rebuke. Sabb. 48<sup>a</sup> נִירָה רַבָּא Ms. M. (ed. רַבָּא) R. chid him.

נוֹרָה m. (preced.) *chiding off, stirring on, cry*. Pes. 112<sup>b</sup> נִיר דְּחֹרָא (Ms. M. נִירָה, corrected into *chide*, v. Rabb. D. S. a. l. note) the cry with which to chase an ox away (or goad him on); נִיר דְּרִיחָא the lion-hunter's cry; נִיר דְּרִיחָא the sailor's cry, v. נִירָה.

נוֹרָפָא, constr. נִירָה m. (נִירָה) *rebuke*. Targ. Koh. VII, 5.

נוֹרָה (cmp. I) to be unsteady. Lev. R. s. 10 כִּי לִבִּי עָלִי Ar. (ed. נִירָה; Ex. R. s. 37, v. נִירָה I) whose heart within him was unsteady (whose mind was unbalanced, who was wanton).

נוֹרָה to make unsteady. Part. pass. מִנְדָּן, pl. מִנְדָּנִין *staggering, reeling*. Pesik. Zutr. Haáz., ed. Bub. p. 115 שִׁירָה מִי... מִפְּנֵי הָרֵעַב (Deut. XXXII, 24) they shall be reeling and shall fall on the dunghill from hunger; Sifré Dent. 321 מִמְּוִיָּם (or מִמְּוִיָּם, read: מִמְּוִיָּם) staggering in starvation; Yalk. ib. 945 מִנְדָּנִין, v. נִירָה.

נוֹרָה ch. same. Part. pass. מִנְדָּן, pl. מִנְדָּנִין. Yoma 78<sup>b</sup> כִּי אֲרֵי Ar. shaky vessels (that cannot stand, and are used as toys), v. נִירָה.

נוֹרָה (b. h.; cmp. II) to be unsteady, shift. Yoma 72<sup>a</sup> כִּי שֶׁלֹּא יִרָח that it (the breast plate) may not slip.

נוֹרָה to move, loosen. Ib. חֲמִצִּית, v. מִנְדָּנִין (or מִנְדָּנִין). Keth. 10<sup>b</sup> מִנְדָּנִין (or מִנְדָּנִין). Hull. 7<sup>a</sup> מִנְדָּנִין (or מִנְדָּנִין). — Part. pass. מִנְדָּן, pl. מִנְדָּנִין *unsteady, reeling*. Yalk. Deut. 945, v. נִירָה. [Ib. (ref. to חֲמִצִּית, Deut. XXXII, 24) מִנְדָּנִין מִן הָעֶפֶר dragged along in the dust, v. נִירָה.]

נוֹרָה (b. h.; cmp. II) to move, shake; to drip.

נוֹרָה to sprinkle. Yoma V, 3 וְהָיָה מִמֶּנּוּ וְהָיָה מִמֶּנּוּ and sprinkled from it once upward &c. Ib. מִתְּכִינִין and he did not aim at definite points in sprinkling. Tosef. Toh. VIII, 12 שָׂא לְחֹזֶה who comes asking to be sprinkled upon; וְאֵין מִנְּיָן עָלָיו וְכִי we do not sprinkle upon him &c. Par. XII, 8 לֹא יִרָח לֹא he must not sprinkle upon

**נָזִירִית, נְזִירָה** f. (denom. of נָזִיר or נִזְר) *abstinence*, esp. *the Nazarite's vow, nazariteship*. Sifra Emor, ch. III, Par. 4 (ref. to Lev. XXII, 2 וינזרו) *אין נזירה אלא הפרשה* (the verb *nazar* means to abstain (guard); Num. R. s. 10 *הא פרישה אלא נזירה*..; Yalk. Lev. 632; Sifra l. c. *אם קובע עלי נזירה בתוך* Num. R. s. 10 *אין נזירות* וכן *נזירה* a person may take the Nazarite's vow within the time of his vow. Naz. IV, 7 *על נזירות אביו* may cut his hair (and sacrifice at the expiration of his vow) on the nazariteship of his (deceased) father, i. e. use his father's money set apart for the purpose. Ib. *הפריש לנזירותו* ... (Rashi to ib. 30<sup>a</sup>; *נזירותו*) he had set apart money for his nazaritic expenses without mentioning special items; Tosef. ib. III, 16; Tosef. Meil. I, 9. Ned. 3<sup>b</sup> *הנ' חל על הנ'* (sub. נִזְר) one nazaritic vow may take effect on top of another, i. e. a vow taken within the term of another, takes effect when the first expires, v. supra; a. fr.—*Pl.* (of *נזירה*) *נזירות* (of *נזירות*) *נזירות*. Ned. I, 1 *כל* (כִּנְיָי) the substitutes for *nazir* are as effective



as the word *nazir* itself. Tosef. Naz. l. c. נִזְרוּתָא for his other nazaritic expenses. Naz. 14<sup>b</sup> נִזְרוּתָא two nazaritic vows. Y. ib. V, end, 54<sup>b</sup> נִזְרוּתָא ... and all of them must observe nine nazaritic vows in succession; a. fr.

**נִזְרוּתָא** ch. same. Targ. O. Num. VI, 2 ed. Berl. (oth. ed. a. Y. נִזְרוּתָא).—Naz. 14<sup>b</sup> נִזְרוּתָא one Nazarite vow. Ib. 3<sup>a</sup> נִזְרוּתָא על לְמַעַבְרָא to violate his vow; a. e.

**נִזְלָא** (b. h.; cmp. אָל to run, melt, be distilled. Gen. R. s. 13 (ref. to Job XXXVI, 28) בְּשָׁחֳקִים where are they (the salty waters of the Ocean) distilled? In the clouds; Yalk. Gen. 20 (corr. acc.); Koh. R. to I, 7 בְּשָׁחֳקִים where are they made into distilled (sweet) waters? In the clouds; Yalk. Koh. 967.—Esp. נִזְלָא running waters. Mekh. B'shall., Shir., s. 6; a. e.

**נִזְלָא** *Hif.* תִּזְלֵי to cause to flow; to distill. Sifrē Deut. 306 (ref. to Deut. XXXII, 2) לְסוֹךְ שֶׁאֵינָהּ ... אם כִּנְסָה ... לְסוֹךְ שֶׁאֵינָהּ ... if thou gatherest the words of the Law after the manner of those who collect rain water in the cistern, thou shalt finally be able to make them flow and give drink to others. B. Bath. 25<sup>a</sup> (ref. to Deut. l. c.) זֶה הוּא הַצְפוּתָא שֶׁבְּנִזְלָא that is the northern wind which makes the gold run (increases commerce; Rashi: makes gold cheap, v. זָל). Cant. R. to IV, 15 (ref. to Job XXXII, 2) זֶה הוּא הַצְפוּתָא שֶׁבְּנִזְלָא the one lets flow (utters, cmp. נִזְבֵּעַ) one part of the argument, and the other another part, until the *halakhah* shines forth like the Lebanon.

**נִזְלָא** ch. same; *part.* (or *adj.*) *pl.* נִזְלָא running waters, rivers; v. preced. Targ. Y. Ex. XV, 8 (O. אֲזַלָּא). Targ. Ps. LXXVIII, 16; a. e.

**נִזְמָא** m. (b. h.; II, cmp. נִזְמָא nose-ring, earring. Kel. XI, 9; a. e.—*Pl.* נִזְמָא. Ib. 8 נִזְמָא earrings; nose-rings. Sabb. VI, 1 בִּלְבָּד, expl. ib. 54<sup>b</sup> נִזְמָא Ex. R. s. 48, end; a. fr.

**נִזְנָא** (cmp. נִזְנָא II a. זָנָה to be angry, to rebuke, chide. Gen. R. s. 12 נִזְנָא שֶׁנִּיבַע מִפְּנֵי מֹשֶׁה who rebuked his servant. Num. R. s. 13 מֹשֶׁה נִזְנָא מִפְּנֵי מֹשֶׁה Moses reprimanded him; a. e.—*Part.* *pass.* נִזְנָא נִזְנָא reprimanded, placed under the ban (v. נִזְנָא). Tanh. Ki Thissa 16 הוּא נִזְנָא לְפָנֵי ה' he is banned in the sight of the Lord; Ex. R. s. 41 הוּא נִזְנָא לְפָנֵי ה'; Ab. VI נִזְנָא; a. fr.—Sabb. 115<sup>a</sup> הוּא נִזְנָא Joh. the excommunicated; Tosef. ib. XIII (XIV), 2 בִּן הוּא (Var. נִזְנָא *Nif.*), v. נִזְנָא. Taan. I, 7 כְּמִן הוּא לְמַקְוֵי הוּא לְמַקְוֵי like men excommunicated in the sight of God. Yeb. 72<sup>a</sup>; a. e.

**נִזְנָא** ch. same. Targ. Gen. XXXVII, 10 (h. text נִזְנָא). Targ. Ps. IX, 6. Targ. Num. XII, 14 מִיָּדָא ed. Berl. (Y. מִיָּדָא, not מִיָּדָא); a. fr.—*Part.* *pass.* נִזְנָא Hull. 133<sup>a</sup> רַבָּא נִזְנָא (Rashi) Raba was under the ban.

**נִזְנָא** *Ithpe.* תִּזְנֵי to be chid, chastised. Ab. Zar. 55<sup>a</sup> מִיָּדָא נִזְנָא, v. נִזְנָא.

**נִזְנָא** *Hif.* תִּזְנֵי (denom. of נִזְנָא) to hurt; injure; damage. Ex. R. s. 20, beg. וְהָיָה רֶגֶל ... לֹא יִזְנֶה לְבָנִי stepped over the child and did not injure it. B. Kam. I, 1 לִיזְנֵי וְלִיזְנֵי to do in-

jury in moving (be an active agency of damage); ib. וְהָיָה רֶגֶל ... לֹא יִזְנֶה וְכַשְׁלִי חָב וְכַשְׁלִי and when one of them caused damage, the offender (מִזְנֵי) is responsible. Ib. III, 6 וְהָיָה רֶגֶל ... לֹא יִזְנֶה וְכַשְׁלִי and hurt one another (by collision); a. fr.—V. מִזְנֵי.

**נִזְנָא** *Hof.* תִּזְנֵי to be hurt, injured, damaged. Ib. III, 1, sq. Ib. 31<sup>b</sup> כְּלִים בְּכָלִים כְּלִים שֶׁהָיוּ לְאֶחָד (belonging to one person) were damaged by collision with (another person's) vessels; a. fr.

**נִזְנָא** same. Ex. R. l. c. end וְנִזְנָא that they be not hurt (by the wolves). Deut. R. s. 7 וְנִזְנָא rather than a nail of one of them be injured; a. e.—*Usu.* *part.* נִזְנָא, נִזְנָא, נִזְנָא. Ber. 9<sup>b</sup> וְנִזְנָא has no evil to fear for the entire day. Ib. 40<sup>a</sup> וְנִזְנָא and thou shalt not get sick; a. fr.—Hull. 142<sup>a</sup>; Pes. 8<sup>b</sup>, a. e. וְנִזְנָא שְׁלוֹמֵי מִצְוֵי אֵינָם those going on a religious mission will not meet with evil; a. e.—V. נִזְנָא.

**נִזְנָא** ch. same. Targ. Ps. XCI, 7 יִקְרִיבֵנִי לְמִנְקָא (h. text יִגְשֵׁנִי); a. e.

**נִזְנָא** same. Targ. Jer. XII, 14 (h. text נִזְנָא); a. e. **נִזְנָא** same. Targ. O. Gen. XXVI, 11. Targ. Ex. XI, 7 בְּלִישְׁתֵּיהּ ... בְּלִישְׁתֵּיהּ ed. Berl. (ed. Vien. דוּרָא דִּלְבָּא, corr. acc.; Y. דִּלְבָּא); a. e.—B. Kam. 27<sup>b</sup> וְנִזְנָא it is he who hurt himself (through his own action); ib. 28<sup>a</sup> וְנִזְנָא the ox of the lender injured that of the borrower. Ib. אֲזַי ed. (read with Ms. M. אֲזַי). B. Mets. 117<sup>a</sup> וְנִזְנָא the water came down and damaged the property of those living below; a. fr.—Gitt. 58<sup>a</sup> לְאֲזַי קָא מְכוּיָא (read: לְאֲזַי or לְאֲזַי, Rashi לְאֲזַי) he has the intention to harm him.

**נִזְנָא** *Ithpe.* תִּזְנֵי, *Ithpe.* תִּזְנֵי, *Ithpe.* תִּזְנֵי to be hurt, to meet with an accident. Targ. II Chr. XXXII, 31. Targ. Job V, 24.—B. Kam. 13<sup>b</sup> מִיָּדָא אִיחָא if he had been hurt through any other cause. Ber. 9<sup>b</sup> וְנִזְנָא and I met with evil; במִיָּדָא אִיחָא what was the evil thou didst meet with?—Lev. R. s. 24 מִיָּדָא אִיחָא and you have never been injured. Kidd. 29<sup>b</sup> מִיָּדָא אִיחָא they used to be hurt (by a demon, v. מִיָּדָא); a. fr.

**נִזְנָא** m. (b. h.; denom. of נִזְנָא) [junction, touch; cmp. נִזְנָא, accident, evil, injury, damage; indemnity. Ab. Zar. I, 7 לְרִבִּים or anything through which the public may be injured. B. Kam. I, 1 ... חָב וְכַשְׁלִי the offender is bound to pay indemnity with the best of the land (out of his best lands, v. נִזְנָא). Ib. 2 וְנִזְנָא I have been partly instrumental in injuring him, v. נִזְנָא. Ib. II, 5, a. fr. נִזְנָא indemnity up to half the damage, opp. נִזְנָא full indemnity. Ib. VIII, 1 וְנִזְנָא (has to pay) damages (for the maimed limb), an indemnity for the pain inflicted &c.; a. fr.—*Pl.* נִזְנָא; constr. נִזְנָא. Ib. 84<sup>a</sup> וְנִזְנָא we may draw an analogy between different cases of mayhem, but not between mayhem and homicide. Ib. שֶׁנִּיבַע מִפְּנֵי מֹשֶׁה damages for an ox injured by an ox; a. fr.—נִזְנָא (fr. cases of damages, laws concerning injuries; damages. Ib. I, 1, v. II. Mekh. Mishp. s. 14; a. fr., v. נִזְנָא.—Esp. *N'zikin*, (Seder *N'zikin*) name of the fourth Order of the Mishnah, Tosefta and Talmud, also of a section of M'khilata Mishpatim. Sabb. 31<sup>a</sup>. Lev. R. s. 19 פְּרִקִּים N. which

contains thirty chapters; a. e.—B. Kam 102<sup>a</sup> בולח נ' חרא *N'zikin* (*Baba Kamma, M'tsi'a and Bathra*) is one treatise.

**נִזְק, נִזְקָא, נִזְקִין** ch. same. Targ. O. Ex. XXIV, 11, Targ. Y. ib. XXX, 12 דמוחא נ' (h. text נזק). Ib. XXI, 19; a. e.—B. Kam. 84<sup>a</sup> לבר מנזקא Ms. M. (ed. מנזק) except indemnity for loss of limb. Ib. שומר ליה נ'זקיה assess the damages due him for the loss of his hand; a. fr.

**נִזְקִין** v. נִזְקִין.

**נִזְר** (b. h.; sec. r. of זור) 1) *to surround; to keep off; to set apart*. V. נִזְר, נִזְרִי. —2) (denom. of נִזְרִי) *to vow to be a Nazarite; to dedicate one's self to nazariteship*. Naz. III, 2 שני שני ו' who vows to be a Nazarite for two terms. Ib. 5 מי שני ו' if one makes the vow while in a burial ground. Ib. 17<sup>a</sup> לא תנזיר לא thou must not vow (while in a burial ground). Ib. I, 5 ארחא גדולה נזירה I meant by my vow one nazaritic term which I consider a long one. Ned. 3<sup>b</sup> נימא קיא לניזור the text (Num. VI, 2) ought to read *lizzor* (instead of *l'hazzir*). Y. Naz. I, beg. 51<sup>a</sup> במחבון לניזור when he intended to vow nazariteship; a. fr.

**Hif. שניזיר** 1) (sub. נשניז) *to abstain*. Ned. 4<sup>a</sup> שניזיר (Naz. 3<sup>b</sup> שניזיר) unless he vows abstinence from all of them (mentioned Num. VI, 3). —2) *to impose the vow of abstinence*. Sifré Num. 22 אה אחריהם *l'hazzir* (Num. VI, 2) includes also the imposition of nazariteship on others (one's son &c.). Ib. אר עצמו נזיר ו' himself he may obligate, but he cannot obligate others; Num. R. s. 10; a. e.—3) *to be a Nazarite*. Naz. 19<sup>a</sup> אכ"פ שלא חבירא אכ"פ שלא חבירא even if he did not bring the due sacrifice, he must resume his nazariteship. Ib. אימתי ה' ו' when can he resume &c.? After he brought the sacrifice (Num. VI, 12).

**Nif. נזיר** 1) (with ל) *to dedicate one's self to*. Sifré l. c. לשם המצוה להנזיר the merit of nazariteship consists in the dedication of one's self to the Lord (in the sacred motive). —2) (with מ) *to abstain from; to renounce*. Ib. 131 ודוא נזיר.. ודוא מתורו renounce the law of Moses, and he did renounce; Y. Snh. X, 28<sup>d</sup> ונזיר.

**נִזְר, נִזְרִי** ch. same, *to abstain; to vow, observe nazariteship*. Targ. O. Num. VI, 3 נזיר (ed. Berl. נזיר Af.; Y. II נזיר *Ithpe*). Targ. O. ib. 5 נזיר ed. Berl. (Var. נזיר, נזיר, v. Berl. Targ. O. II, p. 40).

**Af. נזיר, נזיר, נזיר** same. Ib. 12; v. supra. *Ithpe. נזיר to abstain*, v. supra.

**נִזְר** m. (b. h.; preced.) 1) *crown, esp. the Nazarite's hair*. Num. R. s. 10 (ref. to Num. VI, 7) קראו חתוב עטרה (his long hair which defaces him) a crown on his head. Ib. נזרו כקרנן his hair is as sacred as the sacrifice; a. fr.—2) *Nazarite's vow*. Num. R. l. c.; Tosef. Naz. II, 6 (ref. to Num. VI, 21) ולא נ' על but not the vow to follow the dedication of his sacrifice; Y. ib. II, 52<sup>b</sup> top נזרו שיקדום נזרו ו' his vow must precede the dedication of his sacrifice &c. Ib. V, 54<sup>a</sup> גילגל נ' his vow. Ned. 90<sup>a</sup> נשאל על נזרו, v. נשאל; a. fr.

**נִזְרָא, נִזְרִי** ch. same, *crown; vow*. Targ. Num. VI, 19. Ib. 5; a. fr.—V. נזירי.

**נִזְרִי** easy, v. נזיר.

**נִזְרִי** (b. h.) pr. n. m. *Noah*. Ab. V, 2. Snh. 108<sup>b</sup>; a. fr.—*pl. נזרי Noahide, the human race*; laws obligatory upon all mankind, contrad. to such as bind Israelites alone, *universal laws*. Tosef. Ab. Zar. VIII (IX), 4 כל הגוים... נצטוו בני נ' the gentiles have been commanded seven laws, namely, concerning justice, idolatry &c.; Snh. 56<sup>a</sup>; a. e.—Ib. בן נזר ו' כל הגוים... נצטוו בני נ' the gentile stands forewarned concerning all that is said in the section on sorcery (Deut. XVIII, 10-12); Tosef. l. c. 6. Snh. 59<sup>a</sup> כל מצוה שנאמרה לב' ו' whatever law has been published for the Noahides (prior to the Sinaitic legislation) and repeated at Sinai &c. Tosef. l. c. 8. Ab. Zar. 64<sup>b</sup> ב' נ' (a gentile entitled to citizenship in Palestine) is he who obligates himself to observe the seven Noachidic laws, v. נזר; a. v. fr.

**נחבי** (b. h.) pr. n. m. *Nahbi*, one of the twelve spies. Sot. 34<sup>b</sup>; Tanh. Sh'lah 6. Ib. Ha'az. 7, v. נחבי.

**נחבל** m. (חבל) *the complainant in a case of battery*. Shebu. VII, 1; a. fr.

**נחח** I, v. נחח.

**\*נחח II f.** (נחח) = *rest, relief*. Gen. R. s. 10, end כיון שחיו... נתן להם נ' when the hands of their Maker left off from (extending) them, they were given rest (permanency); Yalk. ib. 16 נחח.

**נחום** v. נחום.

**נחום** (b. h.) pr. n. m. *Nahum*, 1) N. the prophet. Pesik. Nah., p. 127<sup>b</sup>; a. e.—2) N., name of several Tannaim a. Amora'im. Peah II, 6; Naz. 56<sup>b</sup> ג' הלבלר —Sabb. II, 1, a. fr. —Y. Taan. 21<sup>a</sup>, a. fr. איש ג' ו' v. נחום. —Y. Taan. I, 64<sup>b</sup> top נ' (Y. Ber. IX, 14<sup>a</sup> top נחום). —Ib. VIII, 12<sup>b</sup> bot, a. fr. בר' סימאי (Pes. 104<sup>a</sup>; Ab. Zar. 50<sup>a</sup> בר' סימאי); Y. Meg. I, 72<sup>b</sup> bot, a. fr. איש קיש קישים —Y. Bets. V, 63<sup>b</sup> R. N. brother of R. Ila; a. e.—V. Fr. M'bo, p. 116<sup>a</sup>.

**נחומיה** Y. Ber. III, 6<sup>a</sup> (ed. Krot. נחמיה q. v.).

**נחוניא, נחוניא** pr. n. m. *N'hunia*, 1) son of one Joseph ben Pakhsas (Paskas). Sifra Emor, beg. (also אחוניא); Y. Naz. I, beg. 55<sup>d</sup>; a. e.—2) name of several Tannaim. Eduy. VI, 2 ג' בן גודגודא —Ib. VII, 9 ג' בן אלנין —(ירוח. V, 5 Gitt. V, 5). —Ab. III, 5; Ber. IV, 2, a. fr. בן חקנה —Meg. 28<sup>a</sup>. Ib. נ' הגדול (Ms. M. חנינא, v. Rabb. D. S. a. l. note). —3) Y. Shek. V, 48<sup>d</sup>; B. Kam. 50<sup>a</sup> נ' דופר ו' N. the well-digger. Comp. חנינא.

**נחונין** pr. n. m. *N'hunion* (Onias, cmp. חוני). Y. Ned. VI, end, 40<sup>a</sup>; Y. Sah. I, 19<sup>a</sup> top נחונין.

**נחוש** v. נחוש.

**נחשת, נחושת** f. (b. h.) 1) *copper*. Zeb. 22<sup>a</sup> (ref. to Ex. XXX, 18) I compared it (the foot of the laver with the laver itself) with regard to its being of copper, but not with regard to anything else. Pesik. Ekshah, p. 122<sup>b</sup> ו' silver-plated copper coins. Keth.

VII, 10, v. צָרָה; a. fr.—2) *bronze*, v. next w.—3) *copper vessels*. Y. Keth. X, 33<sup>d</sup> bot. 'וכ' לחרוה גוברים מן הו' וכ' (for the widowhood) copper vessels and dining plates.—4) *the (copper) bottom or rim*. Sabb. 41<sup>a</sup> שְׁנֵי נְחוֹשְׁתָּהּ מפני כחממה because its double bottom gives out heat to warm the water (even after the removal of the coals). Kel. VIII, 3; IX, 1; 3 של חנוך the (copper) rim of the stove. [Yoma 38<sup>a</sup>, v. next w.]—5) *the polished, smooth side of skin* (קָלָה). Y. Meg. I, 71<sup>d</sup> top מקום נְחוֹשְׁתָּהּ on its smooth side, opp. מקום שיעור the hairy side.

**נְחוֹשְׁתָּן, נְחוֹשֶׁת** I m. (preced.) *bronze*. Midd. II, 3; Tosef. Yoma II, 4; Y. ib. III, 41<sup>a</sup> מפני שני מצוהיב because bronze has the appearance of gold; (Bab. ib. 38<sup>a</sup> מפני שני מצוהיב because its double bottom gives out heat to warm the water (even after the removal of the coals). Kel. VIII, 3; IX, 1; 3 של חנוך the (copper) rim of the stove. [Yoma 38<sup>a</sup>, v. next w.]—5) *the polished, smooth side of skin* (קָלָה). Y. Meg. I, 71<sup>d</sup> top מקום נְחוֹשְׁתָּהּ on its smooth side, opp. מקום שיעור the hairy side.

**נְחוֹשְׁתָּן, נְחוֹשֶׁת** II m. (b. h.) *Nehushtan*, name of the copper serpent erected by Moses. Targ. I Kings XVIII, 4.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ**, v. נְחוֹשְׁתָּהּ.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** m. (נְחוֹשֶׁת) *one going or coming down*, esp. one coming from Palestine to Babylonia. Y. Shek. VIII, 51<sup>a</sup>, a. e. 'וכ' אברומא (not אברומא) A. who had been in Babylonia. Y. Kil. IX, 32<sup>c</sup> bot. עולא נ' חוה Ulla had gone to Babylonia; Y. Keth. XII, 35<sup>b</sup> bot. (not עללא).—Pl. constr. נְחוֹשְׁתָּהּ. Targ. Ps. CXV, 17 ed. Lag. (ed. נְחוֹשֶׁת); a. fr.—ימא נ' *sea-farers*. Ib. CVII, 23. Targ. Is. XLII, 10 נְחוֹשְׁתָּהּ.—Sabb. 20<sup>b</sup>; 90<sup>a</sup> 'וכ' שאלתינהו לכל נ' I inquired of all sea-farers. B. Mets. 85<sup>a</sup> (not נְחוֹשֶׁת); a. fr.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** (b. h.; cmp. נָחַת) *to bring to rest, to lead*. Ex. R. s. 20 (ref. to Ex. XIII, 17) 'וכ' לא נחם מצרים וכ' he did not lead them from Egypt to Palestine by the route of eleven journeys; Tanh. B'shall. 1 נחם נחם means, he led them; v. נְחוֹשֶׁת.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** m. (נְחוֹשֶׁת; cmp. נָחַת) *1) basket for catching fish*. Y. Sabb. XIII, end, 14<sup>b</sup> [read:] של דגים 'וכ' and to bring up a basket of fish with the child; (Men. 64<sup>a</sup> (מצורה).—2) *bee-hive, also the bees of a hive, swarm*. Y. Sabb. IV, 7<sup>a</sup> top של דבורין (Bab. ib. 43<sup>a</sup> כוורה); Y. Bets. V, beg. 62<sup>d</sup>; a. e.—B. Kam. X, 2 זה נ' יצא this swarm came from here. Tosef. Bets. III, 4. Tosef. M. Kat. I, 6 נחול דבורים שברה וכ' ed. Zuck. (Var. נחול) a swarm of bees that flew away may be brought back (during the festive week); a. fr.—Pl. נְחוֹשְׁתָּהּ. B. Bath. V, 3 'וכ' פירור כוורה נוטל שלשה נ' he who buys the issue (bees) of a bee-hive takes three swarms of young bees &c., v. קָרַם.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** ch. same, *swarm*. Targ. Y. Deut. XXI, 8 נ' דבורין a swarm of worms, v. מְקַרְקַם.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** f. (homilet. = נְחוֹשֶׁת) *inheritance*.—Pl. נְחוֹשְׁתָּהּ. Midr. Till. to Ps. V, 1 (ref. to נְחוֹשֶׁת ib.) על שר' דג' שנחל (ib. נְחוֹשֶׁת) for the two inheritances, because David inherited royalty &c.; Yalk.

ib. 629 בשאר' נ' נחלנו וכ' Midr. Till. I. c. two inheritances: we inherited thee and inherited the Torah.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ**, v. נְחוֹשְׁתָּהּ.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** f. (נְחוֹשֶׁת) *pressing, driving on*. Num. R. s. 10 (ref. to Jud. IV, 3) לפי שדירה מחרפם ומגדפם ב' because he railed at them while driving them on to labor.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** m., pl. נְחוֹשְׁתָּהּ (b. h. נְחוֹשֶׁת) *nostrils; trans. outlets*. Tosef. Mikv. V, 1.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** ch. same, *nostril*. Targ. Job XXXIX, 20; a. e.—Gitt. 69<sup>a</sup> לרמא דארי מ' for bleeding from the nose. Snh. 67<sup>b</sup> מנְחוֹשְׁתָּהּ ... נפיען ושרי blew his nose and threw bands of silk out of his nose (Rashi: מְנִיחָיו, v. preced.); a. fr.—Pl. נְחוֹשְׁתָּהּ. Targ. Ps. CXV, 6; a. e.—Y. Yeb. XVI, beg. 15<sup>c</sup> על נְחוֹשְׁתָּהּ ... על נְחוֹשְׁתָּהּ put plasters on their noses (to disguise themselves); Y. Sot. IX, 23<sup>c</sup> bot.; v. נְחוֹשְׁתָּהּ.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** f. (נְחוֹשֶׁת) 1) *stabbing*. Hull. 17<sup>a</sup> 'וכ' שלחן נ' the stabbing of them is named *sh'hitah*. Ib. נ' flesh of an animal killed by stabbing (instead of ritual cutting). Ker. V, 1 נ' blood of a stabbed animal; a. e.—2) *the mucous discharge of a healing wound*. Nidd. 64<sup>b</sup>.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ**, v. נְחוֹשְׁתָּהּ.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ**, v. נְחוֹשְׁתָּהּ.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ**, v. נְחוֹשְׁתָּהּ.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ**, v. נְחוֹשְׁתָּהּ.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** m. (b. h.; חול, חולל; cmp. נְחוֹשֶׁת) *wady, river-bed, ravine, stream*. Sabb. 56<sup>b</sup> (ref. to I Sam. XV, 5) על עסקי נ' (he was discussing) the subject of *nahal* (Deut. XXI, 4), i. e. the regard due to human lives. Cant. R. to I, 2 עד נ' until he (through his erudition) becomes like a bubbling stream; a. e.—Pl. נְחוֹשְׁתָּהּ. Ib. מה נ' as waters come down in drops and grow to be torrents; Midr. Till. to Ps. I. Ber. 16<sup>a</sup> (ref. to Num. XXIV, 6) את אלהים נ' as the waters of streams raise man from uncleanness to cleanness, so do the tents (of learning) &c.; a. fr.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** ch. same. Targ. Gen. XXVI, 19. Targ. Num. XIII, 24. Targ. Ps. LXXXIV, 15; a. fr.—[Targ. Is. XXXVIII, 12 נְחוֹשֶׁת, v. נְחוֹשֶׁת].—Pl. נְחוֹשְׁתָּהּ. Targ. Deut. VIII, 7. Targ. Koh. I, 7. Targ. Prov. VIII, 26 (h. text נְחוֹשֶׁת); a. e.

**נְחוֹשְׁתָּהּ, נְחוֹשֶׁתָּהּ** (b. h.; denom. of נְחוֹשֶׁת, q. v.) *to inherit*. B. Bath. VIII, 1 יש נְחוֹשֶׁת ונְחוֹשֶׁת there are such relations as inherit from and eventually transmit to one another (e. g. father and son); ויש נְחוֹשֶׁת ויש נְחוֹשֶׁת and some inherit, but (when they die) do not transmit their estate to those whose natural heirs they would have been (e. g. son and mother). Kidd. I, 10 וינחל את הארץ and shall inherit the land (of life everlasting). Sifré Num. 133 שרבונו ירדע .. שרבונו Moses knew that daughters (in the absence of sons) are legal heirs. Midr. Till. to Ps. V, beg. (ref. to Num. XXI, 19) בא עליהם ע"ז when they adopted idolatry, the angel of death came upon them. Ib. נחלי

וכ' they adopted the Lord as God, and he adopted them as a people; ib. מנחמה נחלקה. I adopted through the gift (of the well in the desert) the Lord; ib. הבאר נחלקה אותו (ed. Bub.) because the Lord gave me the well as a gift, I adopted him; Erub. 54<sup>a</sup> אל נחלקה לי במנחה and since it (the Law) is given him as a gift, the Lord claims him as his own; a. fr.

*Hif.* to transmit by legal succession; to give in possession. B. Bath. I. c., v. supra. Tosef. B. Mets. XI, 32, a. fr. מנחם שנתן לי הקב"ה הבאר נחלקה אותו (ed. Bub.) because the Lord gave me the well as a gift, I adopted him; Erub. 54<sup>a</sup> אל נחלקה לי במנחה and since it (the Law) is given him as a gift, the Lord claims him as his own; a. fr.

*Hif.* to transmit by legal succession; to give in possession. B. Bath. I. c., v. supra. Tosef. B. Mets. XI, 32, a. fr. מנחם שנתן לי הקב"ה הבאר נחלקה אותו (ed. Bub.) because the Lord gave me the well as a gift, I adopted him; Erub. 54<sup>a</sup> אל נחלקה לי במנחה and since it (the Law) is given him as a gift, the Lord claims him as his own; a. fr.

נחלה, v. נחל. ch.

*Nif.* f. (b. h.; חול) [turn, lot,] inheritance, right of succession. B. Bath. VIII, 4 אחד הבן ואחד הבת ב' the same law of succession applies to sons and (eventually) to daughters (v. ib. 122<sup>b</sup>). Bekh. VIII, 1, v. ב'בור. Midr. Till. to Ps. V, 1 (play on נחליות ib.) על ה' שנחלתי וי' for the possession which you took from me, and for the possession which I took from you; a. fr.—Transf. the central sanctuary at Shiloh or at Jerusalem. Tosef. Zeb. XIII, 20; Zeb. 119<sup>a</sup>, sq.; Meg. 10<sup>a</sup>, contrad. to מניחה. —Pl. נחלתי. B. Bath. VIII, 2 ו' ו' the following is the order of succession (among relatives). Ib. 117<sup>a</sup> ו' מכל ו' משונה נחלה זו מכל ו' this division of inheritance (after the conquest of Canaan) is different from all other successions; a. fr.—Yalk. Ps. 629, v. נחלתי.

*Nif.* (b. h.; cmp. נחם) to be at ease. Ex. R. s. 20 (homiletic interpret. of נחם, Ex. XIII, 17) אמר הקב"ה איני מתנחם until &c., for we read נחם נחם ולא נחם (perhaps meant for נחם Nif.).

*Pl.* to comfort, console. Pesik. Nah., p. 128<sup>a</sup> א'ל the Lord said to them (the prophets), Myself and you, let us go and comfort her (Jerusalem); ib. נחמה עמי ו' O my people; comfort her, you on high (angels) &c. Ib. שלוחי הקב"ה the Lord sent me to thee (Jerusalem) to comfort thee. Ib. נחמתי נחמתי comfort me, comfort me, O my people. Pesik. R. s. 80 נחמתי לנחמתי and his friends came in to comfort him; נחמתי נחמתי אם על אשור נחמתי if it is for the loss of his wife that they seek to console him, and he refuses to be consoled &c. Midd. II, 2 הוה ינחמך may He who resides in this house console thee. Y. Gitt. V, 47<sup>c</sup> top; Y. Dem. IV, 24<sup>a</sup> bot. ו' ו' ו' and you must comfort the gentile mourners (of your place) as well as the Jewish mourners; Y. Ab. Zar. I, 39<sup>c</sup> bot. נחמתי (corr. acc.); Tosef. Gitt. V (III), 5; a. fr.—the consoling friend of the mourner. Yalk. Prov. 947 יש... האבל פרים מ' ויהיה לאבל... in the house of the mourner, on week days, the comforter breaks the bread and gives it to the mourner, as it is written (Lam. I, 17), 'Zion breaks (the

bread) with her own hands, she has no comforter', but if she had a comforter, the comforter would break it &c.—Pl. נחמתי, נחמתי. M. Kat. 27<sup>a</sup> ביה המ' the room where the comforters meet. Ib. <sup>b</sup> אר' מ' ו' as soon as the mourner nods with his head (indicating that he accepts their consolations), the friends are no longer permitted to sit with him; a. fr.—Sabb. 152<sup>a</sup> מ' מ' a deceased person that leaves no direct relations to be comforted.

*Nif.* 1) to be comforted, accept consolation. Pesik. I. c. להנחם which of them is in need of being comforted?; ib. להנחם. Snh. 19<sup>a</sup> תנחמתי be comforted. Ib. מתחם מאחרים receiving consolations from others. Pesik. R. I. c. מתחם על המתים and the living ones (that have disappeared); a. fr.—Ib. s. 27 (expl. ינחם, Gen. VI, 6) מתי אני שעשיתי I have that consolation that I created him (man) to live on earth below &c.—2) to seek comfort; to be sorry, regret, reconsider. Ib. אני שעשיתי. Ib. I regret that I made him, and that he was placed on earth. Ex. R. s. 45, beg. ואני מתי עלי and I am sorry for him (reconsider my judgment). Num. R. s. 23 (ref. to Num. XXIII, 19) עמרם עשה אותו להנחם did not the son of Amram cause him (God) to reconsider (Ex. XXXII, 14); ib. להנחם; Y. Taan. I, 65<sup>b</sup> bot. שיענתי להנחם; a. fr.

*Nif.* ch. same. [Targ. Y. II Gen. XXXV, 9 some ed., read: נחמה Pa.; v. ג' II.]

*Pa.* to comfort. Targ. Gen. I, 21 נחם ed. Berl. (v. Berl. Targ. O. II, p. 18). Targ. Is. LXI, 2; a. fr.—Targ. Job II, 11 להנחמה to comfort him.—Part. נחמה, pl. נחמתי, v. preced. Targ. II Sam. X, 3.—Keth. 8<sup>b</sup> אחא ו' he came to console, and he grieved him? Y. Shek. V, 48<sup>d</sup> bot., a. e. בעי נחמתי desired to comfort him. Snh. 19<sup>a</sup> כי נחמתי אחריני ו' when others comfort him; a. fr.

*Itkpa.* as preced. *Nif.* Targ. Job XLII, 6; a. fr.—Y. I. c. ו' קביל עלי נחמה and would not allow himself to be comforted; a. e.

*Nif.* f. (b. h.; preced.) consolation, relief. Taan. 11<sup>b</sup> ו' אל יראה בנחמה צבור (Yalk. Ex. 264 בנחמה צבור, pl.) shall not live to see the relief of the community. Pes. 54<sup>b</sup> (man does not know) ה' יום what day his relief from trouble will come; a. fr.—Esp. ה' the comfort (of Zion), restoration of Israel. Macc. 5<sup>b</sup>, a. fr. (a euphemistic affirmation) may I not live to see the consolation, if &c.—Pl. נחמה. Y. Ber. V, beg. 8<sup>d</sup> the prophets with words of praise and of consolation (predictions of relief; Bab. ib. 31<sup>a</sup> ותנחמתי); a. e.

*Nif.* infin. Pa. of נחם q. v.

*Nif.* (b. h.) Nehemiah, 1) N., son of Hachaliah, governor of Judea. Sabb. 123<sup>b</sup>. Snh. 93<sup>b</sup>; a. e.—2) name of several Tannaim and Amoraim. Yeb. XVI, 7 N. of Beth-Döli.—Ter. VIII, 6, a. fr. R. N.—Men. 68<sup>b</sup> Judah ben N.—Pes. 22<sup>b</sup>, a. fr. העממי. —Y. Ber. III, 6<sup>a</sup> (some ed.

(נחומים).—Y. Peah I, 16<sup>c</sup> bot. בר עיקבן. Y. Yeb. XIV, beg. 14<sup>b</sup> בר בר מר. —Y. Shek. V, end, 49<sup>b</sup>; a. oth.—V. Fr. Darkhé p. 137; p. 176; M'bo p. 116<sup>b</sup>.

\***נחמם** m. (נחמם); formed like נחום attendant at hot baths, bath (practicing medicine). Y. Ab.Zar. II, 40<sup>d</sup> top, opp. רופא אומן professional surgeon.

**נחמן** pl. of נחמא.

**נחמן** pr. n. m. *Nahāman*. Gen. R. s. 25, v. נחן. Hif.—Esp. name of several persons. Y. Dem. I, 22<sup>a</sup>; Y. Shek. V, 48<sup>d</sup> בר נחמן שמואל בר נחמן. Y. Meg. I, 70<sup>b</sup> top; a. oth.—V. Fr. M'bo, p. 116<sup>b</sup>, sq.—Esp. R. N., the renowned Babylonian Amora. Keth. 94<sup>a</sup>; a. fr.

**נחמני** pr. n. m. *Nahmani*. Pes. 23<sup>b</sup>, a. fr. שמואל בר נחמן בריה דר' שמואל בר נחמן. Y. Meg. I, 70<sup>b</sup> top נחמן בר נחמן; v. preced.—R. Hash. 34<sup>b</sup>, a. fr. רבה בר נחמן.

**נחמא** f. ch.=h. נחמה.—Pl. נחמא. Targ. Y. Gen. I, 21. Targ. Is. XVIII, 4 (ed. Lag. נחמן); a. fr.—B. Kam. 38<sup>a</sup> רבנא לא רבנא? B. Bath. 14<sup>b</sup> וסיפיה ו' לי. and ends with consolations. Ib. ו' לי. we join... the consolations at the end of one book to those at the beginning of the next, v. ר' יוחנן. —Y. Snh. X, 28<sup>b</sup> bot. וכל שכן ו' ו' and all the good times and consolations (predicted) in the world have come true in my own days.

**נחנא** pl. of נחא.

**נחץ** (emp. חצץ I a. חוץ I) to squeeze in, strap. Part. pass. נחצין closely corded. Y. Meg. III, 74<sup>c</sup> bot. (not נחצ), v. קונקטא.

**נחר** (sec. r. of נחר, נחר) 1) to perforate, esp. to kill by stabbing. Hull. V, 3 הנוחר if one stabs (instead of cutting according to ritual). Pes. 49<sup>b</sup> לנחרו you may stab him.—[Sifra Aḥārē, Par. 9, ch. XIII הנחר, v. נחש, read: נחש, v. נחש; Rabad תנא, v. נחר II.]—2) (denom. of נחש) to discharge mucus, run. Nidd. 64<sup>b</sup> נחש כל זמן שנוחש discharge matter. V. נחש.

**Pi.** נחר to be stabbed. Hull. 17<sup>a</sup> (ref. to נחש, Num. XI, 22) נחר להם מיבעיא ליה (not נחר) if no ritual cutting was prescribed for the people in the desert, the text ought to have read, 'shall be stabbed for them'.

**Pi.** נחר (denom. of נחר) to snort. Snh. 94<sup>a</sup> (play on נחר and נחר) he spoke and snorted forth words against heaven.

**נחר** ch. same, 1) to stab. Targ. Y. Num. XXII, 40.—Gitt. 69<sup>a</sup> וליחרו לכלבא and let them stab the dog in the pupil of his eye.—2) to blow the nose, sneeze, to give a sign by means of a nasal sound. Ib. 68<sup>a</sup> ו' ליה רב ו' R. H. uttered a sound of warning behind him. Sabb. 152<sup>b</sup> בר ו' R. A. (who was buried there) snorted at them (warned them off; Ag. Hatt. נחש). R. Hash. 34<sup>b</sup> כי נחש (ed. נחש, v. נחש). D. S. a. l. note 8) when I give thee a sign. Ber. 62<sup>b</sup>.

**Pa.** נחר to rebuke. Kidd. 81<sup>b</sup> נחרו ביה they rebuked him (for his misbehavior).

**נחרא** f. (preced.) *wrath*. Gen. R. s. 67 (ref. to Am. I, 11) עוברתיה ונחרתיה his anger and his wrath do not cease &c.; Yalk. ib. 116 ונחרתיה (corr. acc.).

**נחש** (b. h.; emp. לחש) to whisper.

**Pi.** נחש to divine, to make action dependent on an omen, to augur. Tosef. Sabb. VII (VIII), 13 אחריו מנחש אחריו a diviner (under the law, Lev. XIX, 26) is he who says, 'my staff fell out of my hand' (it portends evil) &c.; Snh. 65<sup>b</sup>. Ib. 66<sup>a</sup> אלו המנחשים בחולדה ו' like those who divine (evil or luck) from a weasel, birds &c. Y. Sabb. VI, end, 8<sup>d</sup> כל המנחש סופו לבוא עליו if one believes in omens, what he fears will finally befall him (with ref. to נחש Num. XXIII, 23, changed into נחש); Ned. 32<sup>a</sup> כל המנחש לו נחש for him who believes in omens, the omen exists (will be realized). Ib. אדם שאינו מ' he who rejects divination. Mekh. B'shall. s. 2 שמה נחשו lest they consider it a bad omen and go back. Ib. וזקני מדין נחשו ו' and the Midianite elders considered (Balaam's death) a bad omen and went home; a. fr.—Sifra Vayikra, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) [read:] נחש שלא thou must not augur (v. however, נחש II).

**נחש** I, *Pa.* נחש, נחש same. Targ. II Kings XXI, 6. Ib. XVII, 17 (ed. Wil. ונחשו Pe.); a. fr.—Hull. 95<sup>b</sup> נחשו because he had made his movements dependent on an omen. Yeb. 120<sup>b</sup> נחשו אינשו ו' as to purse and bag people are superstitious and do not lend them; a. e.

**נחש** II, *4f.* נחש, נחש (denom. of נחש) to use copper and plate it with silver, to plate. Pesik. Ekah, p. 122<sup>b</sup> נחש ליה make it plated for him (in place of solid silver); Yalk. Is. 258 נחש, read: נחש.

**נחש** m. (b. h.; נחש) divination from omen, superstition. Num. R. s. 20 בעל נחש a believer in omens. Ned. 32<sup>a</sup>, v. נחש. Y. Sabb. VI, 8<sup>c</sup> bot. נחש ו' יש סימן although you must not make them an omen, they are a sign (pre-sage); Hull. 95<sup>b</sup>. Ib. ו' שאינו... an omen which is not proposed in the manner of Eliezer... (Gen. XXIV, 13, sq.) or of Jonathan (I Sam. XIV, 9, sq.) is not considered a divination (in the sense of Lev. XIX, 26); a. fr.—Pl. נחש. Tanh. Balak 4 בעל נחש, v. supra.

**נחש** m. (b. h.; נחש) 1) [the hissing,] serpent. Gen. R. s. 22 הקדמוני נחש the original serpent (the seducer of Eve). Ib. s. 20 נחש בעל חסודות that serpent is wicked and skilled in arguments. Bekh. 8<sup>a</sup> נחש שנים ו' a serpent's pregnancy lasts seven years, and for that wicked animal I find no parallel (in the vegetable kingdom). Gen. R. s. 54 נחש הרע של בית הרע the domestic serpent (harmless); a. fr.—Pl. נחש. Ib. s. 84 נחשים ו' snakes and scorpions; a. fr.—2) a pungent (poisonous) fluid in the leaves or in the stems of onions kept for a long time in the ground. Erub. 29<sup>b</sup>. —3) a disease of the eye, v. נחש. Bekh. VI, 2 חלון ו' expl. ib. 38<sup>b</sup> as identical with חלון; Tosef. ib. IV, 2; Sifra Emor ch. II, Par. 3.

**נחשא, נחש** ch.=h. נחש. Targ. Y. II Num. XXIII, 23.—

Snh. 19<sup>a</sup> רמי להו נ (by saying to his comforters, 'be comforted') does he not cast an evil omen on them (that they would suffer bereavement)? Gen. R. s. 87, v. נח; a. e.—*Pl.* נחשין. Targ. Num. l. c. (O. ed. Berl. נחשין). Targ. O. ib. XXIV, 1. Targ. Y. Lev. XIX, 26; a. fr.

**נחשא** (נחש), **נחש** m. ch.=h. נחש. Targ. Jer. XV, 20. Targ. Num. XXI, 9; a. fr.—Y. Kidd. I, 58<sup>d</sup> ויקר נחש וזליל copper rises and falls (silver being the standard), v. נחש. Esth. R. to I, 22 (ר' עזריה) נחש מה דהדין קיתונא דנ' ונ' (ר' עזריה) נחש מה דהדין קיתונא דנ' ונ' what purpose this copper vessels serves, an earthen vessel may serve as well; Lev. R. s. 12 (נחש) ; a. e.

**נחשול** m. (נחש); Syr. מנחשולא, P. Sm. 1404) a crushing wind (cmp. I Kings XIX, 11); esp. נחשול (שבים) gale on high sea, also נחשול, a spirit. Tosef. Yoma II, 4; Yoma 38<sup>a</sup> (Y. ib. III, 41<sup>a</sup> נחשול). Tosef. B. Mets. VII, 14; B. Kam. 116<sup>b</sup>; Y. B. Mets. VI, end, 11<sup>a</sup> נחשול וזליל ספינה שעמר עליה נ' וזליל if a gale threatened the ship, and they lighted it. Pesik. R. s. 32 נחשולא אדון נחשולא (corr. acc.). Num. R. s. 13 (play on נחשול) because he was the first to go down to the surf (or to נחשול) in the sea. Gitt. 56<sup>b</sup> נחשול אדון נחשולא a נחשול in the sea stood up against him to drown him; Yalk. Koh. 972 נ' של ים.

**נחשולא** ch. same. Targ. Jon. I, 4. Ib. 15; a. e.—Lev. R. s. 22 נחשולא נחשולא a נחשול smote the sea; Gen. R. s. 10 נחשולא נחשולא (corr. acc.); Koh. R. to V, 8 נחשולא נחשולא.

**נחשון** (b. h.) pr. n. m. נחשון, prince of the tribe of Judah. Num. R. s. 13, v. נחשול h. Snh. 12<sup>a</sup> (in a secret letter) נחשון נחשון the burdened (the officers) of the offspring of N., i. e. of the Nasi of Palestine; a. fr.

**נחשור** (נחשור) m. (Pers., v. Nöld. Mand. Gramm. p. 63) hunter; a shrewd man. Targ. Gen. XXV, 27 (h. text נחשור; cmp. Gen. R. s. 63; Tanh. To'ldoth 8).

**נחשולא**, v. נחשולא.

**נחשורן**, v. נחשורן.

**נחשון**, v. נחשון.

**נח** f. (b. h.; נח) 1) rest, tray, stand (v. נח). Hag. 26<sup>b</sup>; Men. 96<sup>b</sup>, a. e. נח נחשור לנ' a wooden utensil intended for resting things on it (table &c.). Gen. R. s. 25; s. 33 נחשור נחשור לשם נ' נחשור Noah was named from the resting of the ark (Gen. VIII, 4). Yeb. 103<sup>b</sup> של נח Ar. (in ed. our w. omitted) a sandal used as a rest for an idol.—2) ease; gentleness; comfort. Erub. 83<sup>b</sup> נחשור which one neighbor can make use of with ease, opp. נחשור with difficulty. Ber. 56<sup>b</sup> נחשור at a slow trot, opp. נחשור at full speed. Snh. 92<sup>a</sup>, v. נחשור; a. fr.—נחשור נחשור gratification, pleasure. Keth. 95<sup>a</sup> נחשור נחשור she may say, I did it only to gratify my husband (but did not mean to sell). Hag. 16<sup>b</sup> נחשור נחשור to let the (offering) women have the satisfaction (of put-

ting their hands on the sacrifices). Ber. 17<sup>a</sup> נחשור נחשור and acts so as to please his Creator; a. fr.

**נח** (b. h.; sec. r. of נח) to be put down, to go down. Nif. נח same, to be humbled, bow. Y. Ber. IV, beg. 7<sup>a</sup> (ref. to Mal. II, 5) נחשור before he mentions the Name (in the benediction), he must bow.—V. נחשור.

**נח** ch. same, to go down. Impf. נחשור, inf. נחשור, imper. נחשור. Targ. Ex. XV, 5. Targ. Y. Gen. XLIV, 26; a. fr.—[Targ. Y. II Gen. XLIX, 23 נחשור, some ed. נחשור, read: נחשורא Pa.]—Sabb. 41<sup>a</sup> נחשור when one is going down (to bathe). Ib. נחשור נחשור when they were going down. Meg. 25<sup>a</sup> נחשור נחשור a man went down (to the praying desk) in the presence of &c. B. Kam. 39<sup>a</sup> נחשור נחשור goes down to the depth of the law; a. fr.—B. Bath. 133<sup>a</sup> נחשורא נחשורא she seizes the palm-tree for her widowhood, v. נחשור.

**נח** 1) to put down. Yoma 47<sup>a</sup> נחשור נחשור and let him put down the pan; v. נחשור I.—2) to lower, remove. Targ. Y. II Gen. XLIX, 23 (v. supra; Y. I נחשורא Af.).

**נח** to put down, rest; to let come down. Targ. O. Deut. XXVIII, 56 (h. text נחשור). Targ. Y. I Gen. XLIX, 23, v. supra. Targ. O. ib. II, 5. Targ. Ez. XXIII, 15; a. fr.—Part. pass. נחשור (נחשור); f. נחשורא pl. נחשורין placed, resting, lying; inlaid. Targ. O. Gen. VIII, 11 (ed. Vien. נחשור; Y. נחשור). Targ. Jer. XXIV, 1. Targ. Esth. VIII, 15; a. fr.—Pesik. B'shall., p. 91<sup>a</sup> נחשורא נחשורא and he will take bread down out of the oven (cmp. נחשור II). Taan. 21<sup>b</sup> נחשור נחשור used to place men apart &c. Sabb. 101<sup>a</sup> נחשור נחשור, נחשור נחשור. Ned. 91<sup>b</sup> נחשור נחשור cress was deposited there. B. Bath. 69<sup>a</sup>, a. fr.

**נח** 1) to be brought down. Targ. Gen. XXXIX, 1. Targ. Ez. XXXI, 17; a. fr.—Y. Peah XIII, 21<sup>a</sup> נחשור נחשור became poor, v. נחשור; Y. Keth. XI, 34<sup>b</sup> נחשור (of an argument) to be settled. B. Bath. 129<sup>a</sup> נחשור נחשור, v. נחשור.

**נח** f., constr. נחשור (preced.) layer. Targ. O. Ex. XVI, 13 (Var. נחשור, נחשור; h. text נחשור). Targ. Ps. CX, 3 (Nch. נחשור).

**נחום** m. (נחום; cmp. נחום) baker of bread in moulds, professional baker. Tosef. Hall. I, 7 נחום נחום the professional baker has to give one forty-eighth portion of his dough to the priest, opp. נחום a private baker; Y. ib. II, end, 58<sup>d</sup>. Hall. II, 7 נחום נחום the baker that makes bread for sale in the market. Y. Dem. V, 24<sup>d</sup> נחום נחום each baker makes his own peculiar form of bread, while the dealer (פלגור) deals with many bakers; ib. נחום נחום a baker makes several forms, while the dealer deals with one baker; a. fr.—R. Judah, the baker, prob. identical with R. Judah ben Baba. Y. Hag. II, 77<sup>b</sup> נחום נחום. Tosef. Ohol. XVIII, 13; a. e.—Pl. נחום נחום. Y. Hall. I. c. Kel. XV, 2, נחום נחום; a. fr.

**נחום** ch. same. Targ. Gen. XI, 17; a. fr.—Pl. נחום נחום, נחום נחום. Ib. 2. Y. ib. 1. Targ. Jer. XXXVII, 21; a. e.—B. Bath. 20<sup>b</sup> נחום נחום of the bakers' ovens.

**נחומר** m. (preced.; cmp. תחליט) *bread-shop-keeper*. Y. B. Bath. II, beg. 13<sup>b</sup>.

**נחומים**, v. תחומים.

**נטא**, v. נטי.

**נמוא** **בר נ'** pr. n. m. *Bar Nafoza*. Y. Ter. VIII, 45<sup>c</sup> bot.; Y. Ab. Zar. II, 41<sup>a</sup>.

**נמול** m. (נטל) *heaviness, load*. Targ. Prov. XXVII, 3.

**נמול**, v. נטל.

**נמולא** m. ch. = next w. — *Pl.* נטלי. Hull. 54<sup>b</sup> דרמא לנ it may be classified with the cases of lost limbs.

**נמולה** f. (נטל) *the case of an animal in whose body an organ is found to be absent or destroyed*. Hull. 43<sup>a</sup>. — V. נטל.

**נמופא** pr. n. pl., v. נטופא.

**נמופא** m. ch. (נטפה) = h. נטפה, *balm*. Targ. O. Ex. XXX, 34 (ed. Vien. 'נ). Targ. I Chr. II, 54 (Var. ed. Rahmer (נטופא). Targ. Ruth IV, 20. — Gitt. 69<sup>b</sup> וינגבול בנטפא let him knead it with balm.

**נמופה** I pr. n. m. *Netofah*. Targ. Ruth IV, 20 (after I Chr. II, 54 נטופא).

**נמופה II**, **נמופא** (b. h. נטפה) pr. n. pl. *Netofah*, near Bethlehem in Juda. Gen. R. s. 79 נ' בקעה דבית נ' the valley of Beth N.; Yalk. Koh. 972; (Gen. R. s. 10 נטפה); v. נטופא. — (ד) — *נטופא* name of a species of olives, *Netofah olive*. Peah VII, 1 an olive which bore at one time a special name נטופא נ' בשעתו כזית (אפי) Ms. M. (ed. רב) (even if it be) like the N. olive; Tosef. ib. III, 9. Y. ib. VII, beg. 20<sup>a</sup> נ' דיו שנייה if two of the trees were N. trees; הייתה נ' כל שדהו if all the trees of his field were N. Ib. (defining נ') שפכני one dripping oil, contrad. to נטופא (pouring), yielding large quantities of oil. Ib. נטופא (corr. acc.). — Denom.:

**נמופתי** m. (b. h.) of *Netofa*. Taan. 28<sup>a</sup> הנטפחה Ms. M. (ed. סלמאי התופתי, v. Rabb. D. S. a. l. note; cmp. I Chr. II, 54); Tosef. ib. IV (III), 8 הנט' Var. (ed. Zuck. הנחוצתי); Y. ib. IV, 68<sup>b</sup> bot. סלמאי הנחוצתי (ed. Krot. רנ'; corr. acc.).

**נטופתא**, v. נטופתא.

**נמורא** m. (נטר) *watchman, observer*. Yalk. Koh. 989 מה where in lies the power of that sheep (Israel), that it can feed among seventy bears (nations)? Said he, strong is the watchman that guards it against all of them. — *Pl.* נטורי, נטורי. Targ. Y. Deut. XVIII, 10 נטורי נחשין (ed. Anst. 'נט) observers of omens (h. text נחשין). Targ. Y. Gen. XLII, 6 (not נט') a. e. — Y. Hag. I, 76<sup>c</sup> אטא עליה לן הגורדין לן נטורי קרנא; Lam. R. introd. (B. Abba 2); Midr. Till. to Ps. OXXVII; Yalk. Ps. 881; ib. אילין נ' קרנא ונ' are these the

guardians of the town? They are the destroyers &c. Lev. R. s. 12 נ' צרי לי מן I am afraid of the guards (to open the wine shop); Esth. R. to I, 22 נ' (נ' עוריה); a. e.

**נמורא** m. (preced.) [*that which is reserved*], *reward*. — *Pl.* נטורי. Gen. R. s. 11 נ' דוגמא some ed., v. נטורי. — [Tosef. Sot. VIII, 6 נטורים Var., v. נטורי.]

**נמוש** m. (נטש) *a fugitive whose estate is abandoned*. Y. Keth. IV, 29<sup>a</sup> bot. נ' זה שרצא לרעה a *natush* is he who left of his own accord (not carried away by force); Y. Yeb. XV, 15<sup>a</sup> top. — *Pl.* נטושין, נטושין. Ib.; Tosef. Keth. VIII, 3 נ' ונ' אלו הן נכס נ' ונ' this is (in a legal sense) the abandoned estate of *n'tushin*: if the heir took possession without a report of the absentee's death having arrived, contrad. to נטושין; B. Mets. 38<sup>b</sup>. Ib. כשנודעו I heard a tradition that the estate of fugitives is of the same legal category as that of captured persons. Ib., sq. נ' ונ' נ' ונ' why are these called *n'tushim*, and the others *n'tushim*? נ' רבנ' n. are those who emigrate against their will (fugitives from justice).

**נמה**, **נמי** (b. h.) 1) (cmp. נטש) *to stretch; to pitch* a tent. Yalk. Gen. 67 נ' אהל נ' אהל (Gen. R. s. 39 נטש) first he pitched Sarah's tent &c. — 2) *to hang over, incline; to decline*. Macc. II, 7 ונמי נטש v. נ' II; Kidd. 40<sup>b</sup>. Ned. IV, 5, a. e. הנטוש overhanging fruit. Y. M. Kat. III, 82<sup>a</sup> when one's mustache hangs over the mouth. — Snh. 6<sup>b</sup> לדין הדין נטש which way the judgment will incline (in whose favor the verdict will be). Ib. 3<sup>b</sup> (ref. to Ex. XXIII, 2) נטש arrange for thyself a court which can lean towards one side, i. e. of uneven numbers. Gen. R. s. 96, a. fr. נטש one inclines towards dying, feels death approaching; a. v. fr. — 3) *to bend, pervert judgment*. Mekh. Mishp. s. 20 ונמי נטש I will take a bribe but will not pervert the law. — *Part. pass.* נטמי; f. נטמיה; pl. נטמין; נטמין; a) *hanging over, threatening, inclining*. Snh. 109<sup>a</sup> נ' קיר a threatening wall; R. Hash. 16<sup>b</sup>; a. e. — Gen. R. s. 49 נטמי, v. supra. — b) *spread; pitched*. Ohol. VII, 2. Tosef. ib. VIII, 2; a. e.

*Hif.* נטמי 1) (neut. verb) *to incline*. B. Mets. 59<sup>b</sup> נטמי the walls of the school-house bowed (threatening to fall). Ib. נטמי נטמי and so they still stand bending over. Ber. 11<sup>a</sup> נטמי, v. נטמי. Keth. 84<sup>b</sup>; Erub. 46<sup>b</sup> נטמי one is inclined (in favor of R. Akiba's opinion), i. e. the presumption is in his favor, opp. הלכה definite decision for general practice. Y. Snh. I, 18<sup>a</sup> bot. (ref. to I Kings XXII, 19) נטמי לכה נטמי these argued in favor, and those against. R. Hash. 17<sup>a</sup> נטמי ונ' He who is abundant in kindness inclines (the scales) towards the side of kindness; a. fr. — 2) *to decline, move sideways*. Keth. 10<sup>a</sup> נטמי נטמי if he moves sideways (towards the door), he finds it open, if he does not (but strikes against the door) &c. — *Transf. to perform coition without violently tearing the hymen*. Ib. — 3) (act. verb) *to bend; to wrest judgment*. Mekh. l. c. נטמי אטא עליה נטמי say not, because he is a wicked man, I will turn the verdict against him. Peah VIII, 9 נטמי כל דין נטמי a judge that takes a bribe and

**נָטַל** (b. h.; cmp. נָטַל 1) to move, carry off; to receive, take. B. Mets. I, 1 וזה נִטְלָל the one (of the claimants) gets three shares &c. Y. Sot. I, 16<sup>d</sup> bot., a. e. ומה שבר what reward did they get for it?—Sifra Sh'inini, beg. מסרי נטלו להם they got (their punishment) from Sinai. Sabb. 151<sup>b</sup> מה שול take away what thou hast put into me. Arakh. 16<sup>b</sup>; B. Bath. 15<sup>b</sup> עיניך remove the chip from between thy eyes (teeth); שול קורה וכ' remove the beam from &c. Gitt. VI, 1 אף האומרת שול לי גזר even if she says, get me my letter of divorce (instead of 'receive for me'). Ib. 78<sup>a</sup> גיטך take up thy letter of divorce from the ground. Pesik. R. s. 28, end נטלתי עיני I lifted up my eyes. Ber. II, 8 לא תרצה לישול לו את השם וישול Y. ed., nat every one who desires to assume a name, may assume it, i. e. not





**נָטַח** m. (b. h.; preced.) *plant, plantation*. Koh. R. to IV, 6 **נָטַח** בְּרֵיתִי כִּי וְכִי how much land fit for plantation is in it?—רְבִיעִי-נָטַח the fourth year's fruits of a young tree (Lev. XIX, 24). Maas. Sh. V, 4; a. fr.; v. **נָטַח**.

**נָטַח** (b. h.; cmp. **נָטַח**) to *drip, overflow*. Ker. 6<sup>a</sup> שֶׁרָא הַגִּימָה הַזֶּה הַגִּימָה הַזֶּה the gum which exudes from balm-shrubs. Y. Peah VII, beg. 20<sup>a</sup>, v. **נָטַח** II. Sabb. 30<sup>b</sup>, a. e. שְׂפָחוֹת נֹטְפוֹת *dripping water, collected rain water*. Mikv. V, 5, v. **נָטַח**; a. fr.—Transf. (cmp. **נָטַח**) to *speak, prophesy*. Midr. Till. to Ps. LXXXIII, end (ref. to Joel IV, 18) **נָטַח** אֵין יָצָא אֵלָא בְּנִינָא *yitfu* alludes to prophecy; v. **נָטַח** II.—(2) (cmp. **נָטַח** III) to *be too long, protrude, hang over*. Bekh. 43<sup>b</sup> הָיוּ נֹטְפִים אֶת פִּי הָאִישׁ one whose nose overhangs his lips; Tosef. ib. V, 3.—[Y. Ber. I, 3<sup>c</sup> bot. נֹטְפִים ed. Ven., v. **נָטַח**.]

**נָטַח** Pi. **נָטַח** to *drop*. Taan. 19<sup>a</sup> הַחֲדָרִילִי גִשְׁמִים מְנַטְפִין the rain began to come down drop-wise. Ohol. III, 5 מֵהָ מִנְטָה a slain body whose blood flows in drops, opp. שֶׁרָא. Y. M. Kat. I, 80<sup>b</sup> מִנְטָה וְעוֹדָה מְנַטְפָה and when it is still overflowing; a. fr.

**נָטַח** Nif. **נָטַח** 1) to *be fed by an overflow*. Tosef. M. Kat. I, 1 בְּרִיכָה שֶׁנִּיטְפָה מִשְׁדָּה וְכִי (Var. ed. Zuck. **נִיטְפָה**, *Nithpa*. of טָהָ) a pond formed by the overflow (of rain) from a field &c.—2) to *be inundated, to overflow*. Y. l. c. שְׂדֵה אֶרֶץ שֶׁנִּיטְפָה לְחֹדֶךְ וְכִי a field dependent on irrigation which discharged its overflow (from rain) into another field (and there formed a pond).

**נָטַח** Hif. **נָטַח** to *cause to flow; to drop*. Y. Gitt. II, 44<sup>b</sup> top הָיוּ נֹטְפִים וְכִי 'and he shall write' (Deut. XXIV, 1) but not form letters by dropping; Y. Sabb. XII, end, 13<sup>d</sup>. Y. Pes. V, 32<sup>c</sup> bot. הָיוּ נֹטְפִים 'it shall be poured out' (Deut. XII, 27), but he must not let it fall in drops. Tosef. Sabb. XV (XVI), 9 צָרִיךְ לְהִטְפֵּי וְכִי he must cause a few drops of the blood of the covenant to flow; Gen. R. s. 46. Midr. Till. to Ps. LXXXIII, end; a. fr.

**נָטַח** ch. same, 1) to *drip*. Part. **נָטַח**, **נָטַח**. Targ. Prov. XXVII, 15. Targ. Ps. LXXII, 6 **נָטַח** (ed. Wil. **נָטַח**).—B. Bath. 73<sup>b</sup> הָיוּ נֹטְפִים וְכִי לא נָטַח נִיטְפָה וְכִי a drop fell to the ground.—(2) **נָטַח** (=h. **נֹטְפִים**, v. preced.) *dripping rain water*, coht. rain water collected in spouts (v. **נָטַח**). Ib. 6<sup>a</sup> הָיוּ נֹטְפִים לִי וְכִי if one has the right to let the dripping water from his roof run into his neighbor's yard, he may make spouts and gutters &c.—\*2) (cmp. **נָטַח**) to *turn up, lift*. Keth. 60<sup>a</sup> (to a woman who had her eyes cast down in order not to look at her child) **נָטַח** Rashi (ed. **נָטַח**) turn thy eyes up (look freely around).

**נָטַח** Af. **נָטַח** to *drop*. Targ. Ps. LXVIII, 9; a. e.—V. **נָטַח**.

**נָטַח** m. (**נָטַח** 2) *grapes hanging down directly from the trunk*, v. **נָטַח**. Peah VII, 4; a. e.

**נָטַח**, v. **נָטַח**.

**נָטַח**, pl. **נָטַח**, v. **נָטַח**.

\***נָטַח** f. (transpos. of **נָטַח**, corresp. to Pers. **نَطَح**, נָטַח,

Fl. to Levy Talm. Dict. s. v.) *naphtha-salve*. Gitt. 86<sup>a</sup> וְכִי a salve of white naphtha.

**נָטַח** (b. h.; cmp. **נָטַח** I) to *guard, observe*. Sifre Num. 157 (expl. **נָטַח**, Num. XXXI, 10) וְכִי the place where they guarded their idols; Yalk. ib. 785 וְכִי שְׂדֵה נֹטְפִים שְׂדֵה נֹטְפִים שְׂדֵה נֹטְפִים שְׂדֵה נֹטְפִים as the cock crows by night and holds guard for men; a. e.—Esp. (with ref. to Lev. XIX, 18) to *reserve anger, bear grudge*. Gen. R. s. 55 וְכִי וְכִי וְכִי וְכִי thou hast written in thy Law (Lev. l. c.) thou shalt not &c., and thou takest revenge and reservest wrath (Nah. I, 2)?; Koh. R. to VIII, 4 וְכִי לא אֶשְׂבֵּר I will not reserve &c. Yoma 23<sup>a</sup>; a. fr.—[Cant. R. to IV, 12 מְנַטְפִים, read: מְנַטְפִים, v. **נָטַח**.]

**נָטַח** ch. same, to *guard, wait; to observe; to reserve*. Targ. I Sam. XXX, 23, sq. Targ. Deut. V, 10. Targ. Ruth I, 13; a. fr.—Imper. **נָטַח**, pl. **נָטַח**. Targ. O. Deut. V, 12. Ib. XXVII, 1 (Y. **נָטַח**); a. e.—Part. pass. **נָטַח**, f. **נָטַח**; pl. **נָטַח**; **נָטַח**. Targ. I Sam. IX, 24; a. fr.—Targ. Y. Deut. V, 10 **נָטַח** read: **נָטַח**.—B. Bath. 74<sup>a</sup> וְכִי wait here until to-morrow. B. Mets. 63<sup>b</sup>; 65<sup>a</sup>, v. **נָטַח** I.—Hag. 5<sup>a</sup>, v. infra.

**נָטַח** Pa. **נָטַח** same. Keth. 37<sup>a</sup> מְנַטְפָה נִפְשָׁה (not מִי) she guarded herself (her purity).—[Yalk. Job 898 וְכִי read as Hag. l. c. מְנַטְפָה].—Part. pass. **נָטַח**, f. **נָטַח**, v. infra.

**נָטַח** 1) to *be guarded; to be reserved*. Targ. Hos. XII, 14. Targ. Y. Ex. XXIV, 11; a. fr.—Bets. 15<sup>a</sup> וְכִי מְנַטְפָה וְכִי מְנַטְפָה (M. M. (ed. **נָטַח**)) it is safe from dogs, but not from thieves.—\*2) to *keep watch*. Targ. Prov. VI, 22 (perh. to be read **נָטַח** Pe.).—3) to *be preserved*. Hag. 5<sup>a</sup> הָיוּ מְנַטְפִים וְכִי Ms. M. a. Rashi (ed. **נָטַח**, corr. acc.) these (the unripe figs) can be kept, but those (the ripe) cannot; Yalk. Job 898 מְנַטְפִים.

**נָטַח**, v. **נָטַח**.

**נָטַח** m. (preced.) *guard*. Targ. I Sam. XXVIII, 2.—Pl. **נָטַח**, **נָטַח**. Targ. Is. LXII, 6. Targ. Jer. LI, 12; a. fr.—[**נָטַח** f., part. of **נָטַח**.]

**נָטַח** m. (νίτρον) *nitrum*, (prob.) *native carbonate of soda* (v. Sm. Ant. s. v.). Y. Sabb. IX, end, 12<sup>b</sup> (expl. **נָטַח**, ib. IX, 5).

**נָטַח** m. (**נָטַח**) *Natrona* (Avenger), a symbolical name. Pesik. R. s. 15 וְכִי who will avenge you on Rome? *Natrona*; Yalk. Ex. 191; Pesik. Hahod., p. 56<sup>a</sup> נִיטְרוֹנָה (corr. acc.).

**נָטַח** I (b. h.; cmp. **נָטַח** I) to *polish, sharpen*. Snh. 95<sup>b</sup> מְנַטְפָה מְנַטְפָה (כלום) is thy sickle (of death) polished? Sabb. 67<sup>a</sup> (in an incantation) נִיטְפָה וְכִי the sword is drawn and (the stones of) the sling sharpened.

\***נָטַח** ch. same, esp. (cmp. **נָטַח**) to *dress a dead animal*. Snh. 100<sup>b</sup> וְכִי (חפשוש), v. **נָטַח**.—B. Bath. 110<sup>a</sup> וְכִי (חפשוש), v. **נָטַח**.—[Pes. 113<sup>a</sup> וְכִי (חפשוש), v. **נָטַח**.]

**נָטַשׁ** II (b. h.; cmp. טָשׁ II) *to sink, drop* (cmp. Num. XI, 31); *to abandon, let alone*, v. infra. Gen. R. s. 75 אַם 'וְכִי תִרְחֹק וְנִטְשָׁהּ if thou wert to reject and abandon Jacob &c.; Yalk. Ps. 653.

*Pl.* same. Snh. 6<sup>b</sup> (ref. to Prov. XVII, 14) לְנִטְשׁוֹ to drop it (the case, to compromise), v. גָּלַשׁ; Tanh. Mishp. 6; Y. Snh. I, 18<sup>b</sup> לְנִטְשׁוֹ.

*Pu.* נִטְשׁ, *Nif.* נִטְשׁ *to be torn loose, be released*. Pesik. Bahod., p. 154<sup>b</sup> 'נִי מְחֻרֵּשׁ וְכִי' (not מְחֻרֵּשׁ) released from one thicket and caught &c.; ib. 'נִי' Yalk. Num. 782 'נִי' &c.; (Y. Taan. II, 65<sup>d</sup> top יִחְיֶה, v. יָחַד I; Lev. R. s. 29, a. e. (נָחַשׁ, v. יִרַח).

**נָטַשׁ** ch. same. Targ. Ps. XCIV, 14.

*Pa.* נִטְשׁ same. Y. Shek. V, 48<sup>d</sup> top נִטְשָׁהּ רַחֵם רַחֵם נִטְשָׁהּ נִטְשָׁהּ Ms. M. (v. Rabb. D. S. a. l. p. 42), read: נִטְשָׁהּ... let her go, that she may not die while with us; they did let her go (ed. אַפְקוּנָה).

\* **נִטְשָׁא** m. (preced.) *dropping, excrements*. Targ. Y. II Lev. I, 16 (h. text נִצָּה).

\* **נִיָּא** m. *climate*. Y. B. Bath. II, 13<sup>c</sup> top, v. נִיָּה II a. l.

\* **נִיָּאִיב**, **נִיָּאִיב** m. (נִיָּא) *trough*. Y. Naz. I, end, 51<sup>c</sup> נִיָּאִיב (ed. Amst. (שאִיב); Num. R. s. 10 נִיָּאִיב; (Y. Ned. I, 36<sup>d</sup> bot. (שאִיב).

**נִיָּאִיב** m. (b. h. נָאִיב; נָאִיב) *lewdness, illicit intercourse*. Sifré Deut. 26 לִי אִישׁ אֶחָד וְאֶחָדִית; Deut. R. s. 2. Ned. 20<sup>a</sup>. Num. R. s. 9; a. fr.

**נִיָּאִיב** m. (נָאִיב) *insult*. Gitt. 56<sup>b</sup> נִיָּאִיב וְגִידוּפִי וְכִי this man's (Titus') insult and blasphemy.—*Pl.* נִיָּאִיב, נִיָּאִיב. Lam. R. introd. (R. Joh. 1) לִי הֵן these consolations... are insults; Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884 נִיָּאִיב.

**נִיָּאִיב** ch. same. Targ. II Kings XIX, 3; a. e.

**נִיָּאִיב**, v. אִיב.

**נִיָּאִיב**, v. נִיָּאִיב.

**נִיָּאִיב**, pl. נִיָּאִיב, v. נִיָּאִיב.

**נִיָּאִיב**, Tosef. Kel. B. Kam. V, 8 ed. Zuck., v. נִיָּאִיב.

**נִיב** *to flow*, v. נִיב.

**נִיב** m. (b. h.; preced.) *flow, overflow; that which hangs over*.—(borrowed fr. Is. LVII, 19; cmp. next w.) *upper lip*. Hull. 128<sup>b</sup>. Gitt. 56<sup>a</sup>.

**נִיבָא** I ch. same; (cmp. נִיבָא, a. טָפָא, s. v. נִיבָא) *tusks, canine teeth*; also pl. נִיבָא. Targ. Ps. LVIII, 7 (h. text מְלֻחָה).—[Targ. Y. I Deut. XXXIV, 7 לְסוּדָה לִי his molar teeth; (h. text לִי!)]—B. Kam. 23<sup>b</sup>. Hull. 59<sup>a</sup> לִי אִישׁ a camel has canine teeth. Sabb. 63<sup>b</sup> נִיבָא לִי אִישׁ his (the dog's) tusks are gone. Gen. R. s. 86, נִיבָא לִי אִישׁ break its tusks out; Yalk. ib. 145 נִיבָא לִי אִישׁ. Ib. מְסֻחֵל. Ib. טָפָא I.—Transf. the sinews connecting the hip-

bone with its socket. Hull. 54<sup>b</sup> אִיפְסוּק נִיבָא (some ed. אִיפְסוּק) its sinews are severed.

**נִיבָא** II m. *sproutings*, v. נִיבָא.

**נִיבָדָקוּס**, v. נִיבָדָקוּס.

**נִיבָדָקוּס** m. (נִיבָדָקוּס) *disfigurement; disgrace, exposure*. Y. Ab. Zar. I, 39<sup>b</sup> bot., v. נִיבָדָקוּס. Ib. III, end, 43<sup>c</sup> נִיבָדָקוּס רַע (an idol worshipped by an Israelite) is bad even when disfigured, i. e. its material can never be used even after its worshipper has abandoned and disfigured it. Gen. R. s. 87; Cant. R. beg., v. נִיבָדָקוּס.—נִיבָדָקוּס *lascivious talk*, v. נִיבָדָקוּס. Lev. R. s. 24.

**נִיבָדָקוּס**, v. נִיבָדָקוּס.

**נִיבָדָקוּס** m. pl. (נִיבָדָקוּס; Samar. נִיבָדָקוּס) *lots*. Y. Snh. VI, beg. 23<sup>b</sup> וְכִי אִסְקוּן לִי וְכִי אִסְקוּן לְךָ cast lots between you two, and one of you will at all events be caught.

**נִיבָלָא**, v. נִיבָלָא.—[נִיבָלָא, Targ. Is. LIII, 9 some ed., v. נִיבָלָא.]

**נִיבָלָא**, Targ. Job V, 16 some ed., v. נִיבָלָא.

**נִיבָרִיחָא**, Y. Erub. V, end, 23<sup>a</sup> לִי עֵינִי וְחֻצָּה לִי עֵינִי, read: וְחֻצָּה לִי אֵלֶּיךָ אֵלֶּיךָ עֵינִי.

**נִיבָרִיחָא**, v. נִיבָרִיחָא.

**נִיבָרִיחָא**, v. נִיבָרִיחָא.

**נִיבָרִיחָא** m. (נִיבָרִיחָא) 1) *playing on a musical instrument; use of the root*. Pes. 117<sup>a</sup>; Y. Succ. III, 54<sup>a</sup> top; Y. Meg. I, 72<sup>a</sup> top; a. e.—2) *musical accent, melodiousness*. Cant. R. to IV, 11 בְּעִינוֹנוּ וּבְנִינוֹנוּ, v. נִיבָרִיחָא.

**נִיבָרִיחָא**, **נִיבָרִיחָא** ch. same, *music*. Targ. Is. XXXVIII, 20; a. e.

**נִיבָרִיחָא**, v. נִיבָרִיחָא.

**נִיבָרִיחָא**, v. נִיבָרִיחָא.

**נִיבָרִיחָא** m. (נִיבָרִיחָא) 1) *gutter, dike*. B. Mets. 107<sup>b</sup> לִי אַמְרִי (ד' אַמְרִי) four cubits on the shores of a dyke belong to the owners of the dyke. Pes. 113<sup>a</sup> לִי אִישׁ לֹא חָשׂוּר לִי leap not over a dyke (oth. opin., v. infra). B. Bath. 12<sup>b</sup> לִי שְׂדֵה אֶחָד תְּלוּי שְׂדֵה אֶחָד two fields dependent on one dyke for irrigation; a. e.—*Pl.* נִיבָרִיחָא, נִיבָרִיחָא. Ib.—[V, also נִיבָרִיחָא.]—2) *track, step*. Pes. I. c. לִי אִישׁ לֹא חָשׂוּר לִי do not leap in place of walking (v. supra).—*Pl.* as ab. B. Kam. 57<sup>a</sup> בְּרִיחָא לִי רַחֵם לִי Rashi (ed. sing.) they adopted the habit of running out into the fields; ib. 118<sup>b</sup> אִישׁ לִי (אִישׁ לִי) he taught her the way out of the fold; B. Bath. 88<sup>a</sup> אִישׁ לִי אִישׁ לִי he taught them &c.—Sabb. 51<sup>b</sup> רַחֵם לִי the gait of the ass is (in accordance with) the barley (which he feeds on). Ib. 66<sup>b</sup> קָל לִי the sound of steps. Pes. 111<sup>a</sup> לִי אִישׁ sixty steps. Ber. 41<sup>b</sup> לִי רַחֵם לִי iron run (unwearied walk).

**נִיבָרִיחָא** Targ. Cant. I, 12, v. נִיבָרִיחָא.

**נִיבָרִיחָא**, v. נִיבָרִיחָא.

נידה, v. נדה.

**נדה** m. (נדה) *banishment, isolation*. Num. R. s. 10 חזא בל' (Sabb. 64<sup>b</sup>, a. e. בנדרה, v. נדה.—Esp. *excommunication*, of a higher degree than נידוף and lesser than חרם. M. Kat. 16<sup>a</sup> אין ל' פחות וכו' *nidduy* lasts no less than thirty days. Ib. נידוי the excommunication pronounced by him is valid. Ber. 19<sup>a</sup> גזרני עליך I should have decreed the ban over; a. fr.

**נידנא** ch. same. Ned. 7<sup>b</sup> (ref. to מנדה, v. נדה) לישנא דל' היא it has the meaning of excommunication (as if he had said נידנא, v. נידנא I).

**נידנא** pr. n. pl. *Nayah* (prob. to be read נידה, v. נידה III). Y. Snh. III, 21<sup>b</sup> רבנן דנ' the rabbis of N.

**נידנא** m. = אידנא (mostly after an open syllable to avoid a hiatus, or after ה) *he, himself; it, it is*. B. Kam. 114<sup>b</sup> perhaps he sold them, and he himself spread the report (that they had been stolen). Ber. 58<sup>b</sup> לא ידענא מאי I do not know what it is (its nature). Taan. 24<sup>a</sup> אנא (differ. in Ms. M.) I am he (of whom you are speaking). Pes. 104<sup>a</sup>, a. e. מאן ל' בנן וכו' (Ms. M. ניננא, v. Rabb. D. S. a. l. note) who is (are) meant by 'the son of saints?'; a. fr.—*Fem.* נידנא. Ber. 44<sup>a</sup>.—*Pl.* נידנא. Hull. 38<sup>a</sup> וכו' רברבין what are the movements indicating the agony of death? Ib. 79<sup>a</sup> חזא כולחא חזא they all belong to the same species. B. Mets. 24<sup>b</sup> רובא ישראל ננדו the majority are Jews; a. fr.—With suffixes: נידנא, נידנא, נידנא &c. (to) *myself, thyself, himself* &c. Hull. 59<sup>b</sup> נידנא ליה רחמי רחמי (Rashi: רחמי רחמי) I want thee to show him to me (Rashi: to make him visible). Ib. 142<sup>a</sup> וחרד לקנינא and then let him transfer them to thyself. Ber. 54<sup>b</sup> בריך רחמנא blessed be the Merciful who returned thee to us and not to the dust. Ned. 41<sup>a</sup>; Erub. 10<sup>a</sup>, a. fr. thou didst cite it to ourselves &c. Keth. 92<sup>a</sup> מגבי להו נידנא ארעא he will give land in payment to the very claimants, and then seize it from them; a. fr.

**נידנא** m. (נהג) *leading*. Mekh. B'shall. beg.; Yalk. Ex. 226, v. נידנא.

נידנא, v. נידנא.

**נידנא**, Yeb. 17<sup>a</sup>, v. נידנא.

**נידנא** m. (נול) *ugliness; disgrace*. M. Kat. I, 7 מפני שכי' הוא because it defaces her (for the time being); Y. Ab. Zar. I, 39<sup>b</sup> bot. נידנא. Snh. VII, 3 (52<sup>b</sup>) this (the Roman way of decapitation with the sword) is a repulsive disfigurement. Y. Sot. III, end, 19<sup>b</sup> אשה נידנא but a woman, because her disgrace (feeling of shame) is greater, must not be executed naked. Ib. 18<sup>d</sup> bot. חזא נידנא the Lord will indemnify her for her (unmerited) exposure. Yalk. Prov. 943 חזא של נול a hideous life (without enjoyment). Ned. 80<sup>a</sup> (in Chald. dict.) נידנא לא שמיא a neglected appearance for one day (by not bathing) is not considered self-neglect in the sense of the law; a. fr.

**נידנא** ch. same. Targ. Lam. III, 51.—Ned. 80<sup>a</sup> it would make her repulsive.

**נידנא**, v. נידנא.

**נידנא**, v. נידנא.

**נידנא** m. pl. (naeviana, sub. pira) *naeviana*, a species of pears (v. Sm. Ant. s. v. Pyrus). Y. Kil. I, 27<sup>a</sup> אה דרונגין (corr. acc.).

**נידנא** pr. n. m. *Nivli*. Hull. 45<sup>b</sup>.

**נידנא** m. (נבם) *slumber; idleness*. Targ. Prov. XXIII, 21.

**נידנא** f. same. Targ. Prov. VI, 4 ed. Lag. (ed. נידנא; ed. Wil. נידנא). Targ. Ps. CXXXII, 4.—*Pl.* נידנא. Targ. Job XXXIII, 15 Ms. (ed. sing.).

**נידנא** m. *Nabatean*. Sabb. 121<sup>b</sup> (Ms. M. כחרי); Y. ib. XIV, beg. 14<sup>b</sup> נידנא.

**נידנא**, v. sub נידנא.

**נידנא** m. (נזק) *one who claims damages; pl. cases of damage claims*. Gitt. V, 1; נידנא. B. Kam. 83<sup>b</sup>; a. fr.; v. נידנא.

**נידנא**, v. sub נידנא.

**נידנא**, v. נידנא.

**נידנא**, v. נידנא.

**נידנא** I m. (נדה) *soft, gentle*. Targ. Job XXXVII, 13; Taan. 3<sup>b</sup> bot. נידנא a gentle rain, opp. רודא. Ib. נידנא when a gentle rain has fallen.—*Fem.* נידנא. Targ. II Esth. VIII, 13.—Sabb. 7<sup>b</sup> חשמישוריה it is convenient for use; a. fr.

**נידנא** II m. (נדה) *ease, satisfaction*. Yeb. 118<sup>b</sup> נידנא bodily comfort (even in an unhappy marriage) is preferable (to singleness). Snh. 45<sup>a</sup>, v. נידנא. Sabb. 132<sup>a</sup> מה עיקרא מאי קא ליה וכו' what satisfactory reason had he at first (for his interpretation), and what was again the objection he attempted to meet?—*one likes, prefers*. Targ. Y. Deut. XXXII, 50.—Meg. 28<sup>a</sup> לא נידנא I do not want to be honored at the expense of thy disgrace. Ib. לכו וכו' do you not want me to live? B. Bath. 172<sup>a</sup> ליה וכו' something which is satisfactory to the creditor and &c. Arakh. 30<sup>b</sup> ליה וכו' it is better for man to sell his daughter than to borrow on interest. Erub. 32<sup>b</sup>; a. fr.—*נדה* (a dialectical term, v. נדה *Ilhpe*) it is right; it will do. Y. Pes. I, 27<sup>b</sup> top נידנא וכו' this is right as far as the uppermost and nethermost cavities are concerned. Y. Yoma III, 40<sup>c</sup>, sq. של משה אין חימר כן חימר if you say, sacred vessels are consecrated at once (as soon as finished), it is right; but if you say, they are not consecrated until they are used, it would be right as far as the Mosaic vessels are concerned, but &c.—Hull. 56<sup>a</sup>

this would be right according to the opinion of &c.; a. fr.—Cant. R. to I, 6 נ' (an editorial gloss, as a punctuation mark) as a positive assertion, opp. אֶרְמָקָא.—V. נִיחָא.

**נִיחָא** III pr. n. m. *Niḥa*, name of an Amora. Y. Kil. IX, beg. 31<sup>d</sup>; Y. Yeb. VIII, end, 9<sup>d</sup>; a. e.

**נִיחֻחַ** m. (b. h.; נִיחַ) *pleasing*. Koh. R. to IX, 7 כִּיחַ like the pleasing flavor (of a sacrifice); a. e.

**נִיחֻחִים**, **נַח** m. (b. h.; נָחם) *comfort, consolation*. Mekh. B'shall., beg. (ref. to נָחם, Ex. XIII, 17) אֵין נִיחֻחִים אֵלָא אֵלֶּה this (*naham*) does not mean comforting but leading (i. e. the נ is not radical); Yalk. Ex. 226 אֵין נִיחֻחִים, נִיחֻחִים, נִיחֻחִים, נִיחֻחִים. —Pl. נִיחֻחִים. נִיחֻחִים, נִיחֻחִים, נִיחֻחִים. Pesik. Shim'u, p. 117<sup>b</sup> דְּבָרֵי נִיחֻחִים, opp. קִינֻחִים. Ib. Nahamu, p. 124<sup>a</sup> דְּבָרֵים טוֹבִים וְנִיחֻחִים. Yalk. Is. 307 דְּבָרֵים טוֹבִים וְנִיחֻחִים. Lam. R. introd. (R. Joh. 1), v. נִיחֻחִים; a. e.—V. נִיחֻחִים.

**נִיחֻחִינִי**, v. נִיחֻחִים.

**נִיחֻחָא** f. (נִיחַ) 1) *mildness, gentleness*. Targ. Job XXXI, 18 (הַנִּיחֻחָא). —Taan. 4<sup>a</sup>, v. אֶלֶּה II. Arakh. 17<sup>a</sup> אֵין נִיחֻחִים אֵלֶּה as regards ruling with rigor or with leniency. B. Bath. 25<sup>b</sup> בְּנִיחֻחָא when the rain comes down gently, opp. בְּשִׁפְכוּתָא. Sabb. 34<sup>a</sup>, a. e. צִיחֻחִים he must say them in a gentle way; a. e.—2) *submission, humility*. Gitt. 36<sup>b</sup>, v. עִלְפָן. —3) *ease of mind, satisfaction*. Snh. 30<sup>b</sup>; Pes. 32<sup>b</sup> מָה נִיחֻחִים why this ease of mind (why does he say, Let thy mind be set at rest as thou didst mine)?

**נִיחֻחָא**, v. נִיחֻחִים I.

**נִיפֻחָא** m. (נִיפָה) *overflow*. Y. M. Kat. I, 80<sup>b</sup> top.

**נִיפֻחָא** f. (נִיפָה) *drop*. B. Bath. 73<sup>b</sup>, v. נִיפָה. —Pl. נִיפֻחָא. Gitt. 69<sup>b</sup>.

**נִימֻחָא**, v. נִימֻחִים.

**נִינֻחָא**, v. נִינֻחִים.

**נִינֻחָא**, Pi. of נִינֻחִים.

**נִינֻחָא** I, v. נִינֻחִים ch.

**נִינֻחָא** II m.=h. נִינֻחִים II, *kind, gentle, pleasing*. Targ. Y. Deut. XVII, 18.—לֵי נִינֻחָא it is good (better) for. Koh. R. to X, 5 [read:] לֵי נִינֻחָא it would have been better for him that I should bury him than &c.; (Y. Sabb. XIV, 14<sup>d</sup> bot. נִינֻחָא לֵי נִינֻחָא). Koh. R. l. c. לֵי נִינֻחָא it would have been better that his head were taken off than to do this; a. e.

**נִינֻחָא** (נִיחָא) m.=h. נִינֻחִים I, 3) *rest, satisfaction*. Targ. Ps. XCIV, 11 ed. Lag. (ed. Wil. a. oth. נִינֻחָא). Ib. CXVI, 7 Ms. נִינֻחָא (Regia יִנְיָא; ed. נִינֻחָא). Targ. Job XXXVI, 16. Targ. Lam. I, 3; a. fr.—Y. Taan. I, 64<sup>a</sup> (transl. Is. XXX, 15) בְּשִׁפְכוּתָא וְנִינֻחָא through Sabbath

rest and repose you will be redeemed. Gen. R. s. 87 (ref. to Ps. CXXV, 3) אֵין לִי נִינֻחָא (the evil spirit) has no satisfaction in the company of the righteous; Midr. Till. to Ps. l. c.; Yalk. ib. 880; a. e.—2) *gentleness*. Snh. 94<sup>b</sup> בְּנִינֻחָא gently.—V. נִינֻחָא, a. next w.

**נִינֻחָא**, **נִינֻחָא** f. h. same. Gen. R. s. 30 (play on נִינֻחָא, Gen. VI, 9) לֵי לִי נִינֻחָא (ed. Wil. נִינֻחָא) he was a comfort to himself, a comfort to the world &c.; Yalk. ib. 48; Yalk. Chr. 1072 נִינֻחָא. Gen. R. s. 25 (ref. to נִינֻחָא, Gen. V, 29, a. נִינֻחָא, Ex. XXIII, 12) נִינֻחָא שׁוּר וְנִינֻחָא here ease is mentioned, and so there: as there appeasement of the ox is meant, so here (the ox submitting again to man's control, v. נִינֻחָא); ib. נִינֻחָא rest in the grave; Yalk. Chr. l. c.

**נִינֻחָא**, v. נִינֻחִים.

**נִינֻחָא**, **נִינֻחָא** pr. n.=נִינֻחָא; v. נִינֻחָא.

**נִינֻחָא** m. (נִינֻחָא) [*blank*], *paper, parchment, papyrus &c.* Ab. IV, 20 חֹדֶשׁ עַל נִינֻחָא ink on a new blank, opp. 19<sup>b</sup> palimpsest. Gitt. 9<sup>b</sup> חֹדֶשׁ נִינֻחָא blank paper, v. נִינֻחָא. Ib. 19<sup>b</sup> חֹדֶשׁ נִינֻחָא if he handed her a blank sheet. Tosef. Kel. B. Kam. VII, 11; Kel. X, 4. Sifré Deut. 160 לֹא עַל נִינֻחָא not on a loose sheet, opp. מְגִלָּה; a. fr.—Pl. נִינֻחָא. Pes. 42<sup>b</sup> מְדַבְּקִין בָּרוּ נִינֻחָא scribes... glue their parchments with it (Ms. M. נִינֻחָא ch. form). Kel. II, 5 נִינֻחָא covers... made of papyrus; Tosef. ib. B. Kam. II, 5 נִינֻחָא ed. Zuck. (Var. נִינֻחָא, corr. acc.).

**נִינֻחָא**, v. next w., end.

**נִינֻחָא**, **נִינֻחָא** m. (נִינֻחָא) *weeding; lopping (trees)*. Kel. XXIX, 7 נִינֻחָא קָרְדִּים שֶׁל נִינֻחָא (perh. נִינֻחָא; ed. Dehr. נִינֻחָא) the axe used for lopping trees (v. Maim. a. l. ed. Dehr.); Y. Meg. I, 71<sup>b</sup> top נִינֻחָא; Y. Ned. IV, beg. 38<sup>c</sup> מְכֻשׁ (corr. acc.). Tosef. B. Mets. VII, 6 גָּמַר נִינֻחָא (ed. Zuck. נִינֻחָא) if he finished the weeding for which he was hired. Gen. R. s. 39 רָאָה נִינֻחָא when he saw them engaged in weeding (lopping) at the proper season &c.; a. fr.—[Pesik. R. s. 31 קָטַח כְּמִין נִינֻחָא, ed. Fr. נִינֻחָא, read: קָטַח, v. נִינֻחָא; Fr. emends: צִינֻחָא.]

**נִינֻחָא**, **נִינֻחָא**, v. sub נִינֻחָא.

**נִינֻחָא** pr. n. (Νῖλος) *the Nile, also the godhead Nilus*. Targ. Y. Gen. XLVII, 7; a. fr.—Sot. 13<sup>a</sup>. Gen. R. s. 87; Pesik. R. s. 6, v. נִינֻחָא; a. fr.

**נִינֻחָא** to slumber, v. נִינֻחָא.

**נִינֻחָא** m. (preced.) *slumber, sleep*. Pes. 120<sup>b</sup>; Meg. 18<sup>b</sup>, a. e. (expl. מְנַחֵם) לֵי וְלֹא לֵי נִינֻחָא a sleep which is no sleep, a wakefulness which is no wakefulness.

**נִינֻחָא**, Pi. of נִינֻחָא, v. נִינֻחָא.

**נִינֻחָא**, v. נִינֻחָא II.

**נִינֻחָא**, **נִינֻחָא** f. (נִינֻחָא, cmp. נִינֻחָא), also meanings of נִינֻחָא [hanging over.] 1) *fringe, cord, hair* (of the eye-brow); *bristle; fibre*. Bets. 14<sup>b</sup> וְנִינֻחָא lest a

fringe (shred of the garment used as mattress) wind itself around his body; Y. Kil. IX, 32<sup>a</sup> bot. Nidd. 67<sup>a</sup>, a. e. one single thread; Y. Sabb. VII, 7<sup>d</sup> top נמא (corr. acc.). Gen. R. s. 93 'בנ' 'בנ' (Ar. קשר חבל בחבל ו' 'בנ' he tied rope to rope, string to string. Ib. אחר חתה לו בלבו, he had one bristle on his chest; Yalk. ib. 150. Gen. R. s. 65, end 'בנ' 'בנ' קשר בו 'בנ' (Ar. ניניא) he tied a string to it ..., and hanged himself. Tosef. Sot. I, 2 כרי שיקשור הגררי 'בנ' as much time as the weaver needs to knot a fringe; Y. ib. I, 16<sup>c</sup> bot.—B. Bath. 16<sup>a</sup> (ref. to סערה, Job XXXVIII, 1) 'בנ' for each hair (of the eye-brow) &c., v. נמא. Sabb. 30<sup>a</sup>, a. fr. 'בנ' a thread's (or hair's) breadth. Erub. X, 13 במקדש 'בנ' קושרין they were permitted to knot a broken string of a musical instrument in the Temple; ib. 102<sup>b</sup> כינור 'בנ' קושרין, a. fr.—Pl. קושרין. B. Bath. l. c. Shek. VIII, 5 ed. (Ms. M. נירין); a. fr.—2) (cmp. קרב) pl. קושרין mustache. Yoma 38<sup>b</sup> בין חל' on the division line between the two parts of the mustache.—3) של מים 'בנ' (cmp. ב'ניא III) leech. Ab. Zar. 12<sup>b</sup>. [Ib. 10<sup>b</sup>, v. לומי].

**נימא** ch. same, cord; string &c. Targ. Ps. XI, 2 (h. text ירור); a. e.—Pl. קושרין, קושרין. Targ. Koh. IV, 12. Targ. Y. Num. XV, 38. Targ. Ps. VI, 1; a. e.

**נימאיק**, v. קמק.

**נימא**, v. קמא h.

**נימול**, v. מול II.—[נימולין, Y. Yeb. VIII, 9<sup>b</sup>, v. נמלה.]

**נימוס**, Tosef. Bekh. IV, 15; Tosef. Men. XIII, 6, read נמוס, v. נמוס.

**נימוס**, v. נמוס.

**נימוס** I pr. n. m. Nimos, 1) הגררי 'בנ', v. אבנימוס.—2) N., brother of Joshua the grist-maker. Bekh. 10<sup>b</sup>; Tosef. Makhsh. III, 13 אונימוס ed. Zuck. (oth. ed. 'אני), read אבנימוס, v. אבנימוס.

**נימוס** II m. (νόμος) usage, law; religion (v. נמוס). Meg. 12<sup>b</sup> מוכר בנמוס v. מוכר. Gitt. 65<sup>b</sup> כנ' deal with her according to law. Ex. R. s. 15 המלכות 'בנ' in accordance with the royal usage of warfare; (Tanh. Bo 4, a. e. כנ'קסין). Gitt. 43<sup>b</sup> נמוס .. נעשה Ar. (ed. נמוס) as soon as the gentile did to him (the hypothecated slave) what the law requires (to take possession, v. נשקן); Tosef. Ab. Zar. III (IV), 16 נמוס (corr. acc.). Gitt. l. c. [read:] נמוס although he (the Jew) did what the law requires in regard to the field; a. fr.—Pl. נמוסות, נמוסות. Num. R. s. 18 'בנ' it is the way of the nations to have many religious observances (for various deities) and many priests. Gen. R. s. 16 'בנ' in three things is Greece in advance of Rome: in codes &c., v. נמוסות. Ib. s. 67. Num. R. s. 8 שלנ' 'בנ' in our (Roman) law; a. e.—[Ex. R. s. 15 הנמוסות, v. נמוסות.]

**נימוס**, **נימו** ch. same. Targ. Ps. I, 2. Targ. I Sam. II, 13; a. fr.—Gen. R. s. 48 (prov.) נמוסות עתה לקרוא חל' בנמוסות when you come to a place, follow its customs.—Pl. נמוסות.

**נימוסא**. Targ. Ez. XX, 25; a. fr.—Y. Ber. V, 9<sup>a</sup> דבריה 'בנ' (ed. Lehm. sing.) he is engaged in studying the laws of his Creator.

**נימורק**, v. קמק.

**נימורק** m. (contr. of נעמורק; נעמק) depth, penetration. Ab. d'R. N. ch. XVIII; Gitt. 67<sup>a</sup> ירור נימורק עמו R. Jose the surname, 'His depth is with him', i. e. he has deep reasons for whatever he says. Ib. ראוניו 'בנ' אלמלא if thou hadst seen him, (thou wouldst have seen) his depth was &c. Erub. 51<sup>a</sup>. Bekh. 37<sup>a</sup> עמו 'בנ' מדו דרמא you might have thought, we must adopt R. Jose's opinion because he is known to have deep reasons.

**נימוררת** f. (מור; cmp. אמורקא) a detachment of troops sent to take hostages until a requisition be complied with. Y. Pes. IV, 31<sup>b</sup> bot., v. נמוררת.

**נימסום** m. du. (מסום) mashing mill. Ab. d'R. N. ch. XXXI, end, contrad. to גריחים grinding mills (v. Ber. 61<sup>b</sup> top).

**נימפי**, v. קמק.

**נימפיון** m. (νυμφεῖον, nympheum) a fountain consecrated to the nymphs, in gen. fountain. Tanh. Mishp. 8 (some ed. גרפיון, corr. acc.); Ex. R. s. 31 גרפיון (corr. acc.).

**נימרת**, **נימרת**, **נימרת**, v. sub נמ.

**נין** m. (b. h.; ננו) [tender,] child, offspring. Mekh. B'shall, Amalek, s. 2 אם אריו 'בנ' ונכר 'בנ' I will not leave over a son or son's son of Amalek; Yalk. Ex. 266).

**נינגי**, v. קמק.

**נינהו**, pl. of ננה.

**נינה** (b. h.) Nineveh, the capital of Assyria. Yoma 10<sup>a</sup>; Gen. R. s. 37. Sabb. 121<sup>b</sup>; Y. ib. XIV, beg 14<sup>b</sup> צירעה שבי' the hornet of N.; a. e.

**נינא** I m. (contr. of נענע, cmp. נורי) slender hemp-cord, line (v. P. Sm. 2362; 2387). Gen. R. s. 65; s. 93 Ar. (ed. ניקה).—[Lev. R. s. 22, beg. ניקה, read: ניקה, v. ניקה.]

**נינא** II f. (v. preced.) ammi, Bishop's-weed (v. ניקה). Ab. Zar. 29<sup>a</sup> (Rashi: mint). Sabb. 128<sup>a</sup>; 140<sup>a</sup> ניקה 'בנ' Ib. 'בנ' מניא 'בנ' מניא 'בנ' ninia is good for seasoning cress. Gitt. 69<sup>b</sup> 'בנ' חלת ביעי (Ar. 'בנ') three eggs' sizes of n.—V. ניקה.

**נינפה**, v. next w.

**נינפי** f. (νύμφη) bride. Targ. Cant. IV, 8, sq.—R. Hash. 26<sup>a</sup> 'בנ' קורין ללכה 'בנ' I heard them call a bride 'בנ' Gen. R. s. 71 (play on נפרוה, Gen. XXX, 8) 'בנ' 'בנ' לי ליעשות 'בנ' I ought to have been made a bride before my sister; Yalk. Gen. 127 לינפה (corr. acc.). Ex. R. s. 36, beg. (ref. to ניה, Ps. XLVIII, 3) 'בנ' 'בנ' (some ed. נמ) in Greek they call a bride

עוֹת, v. נִיעוֹת.

נִי־עַנֵּי, v. sub נִי־עַנֵּי.

גירף, Tosef. Arakh. V, 14, v. גירף II.

**נִפְנָח** m. (נָפַח) *blowing into*. B. Bath. 79<sup>a</sup> (play on נָפַח, Num. XXI, 30) אֵשׁ שְׂאִינָה צְרִיכָה לִ' a fire which needs no fanning (hell); Yalk. Num. 765.

נָפַל, נִפְלָה, נִפְלָה m. (נָפַל) 1) *falling off*, esp. (with ref. to Lev. XI, 32) of a *limb detached from the body*. Hull. 74<sup>a</sup> מִיָּד מִיָּדָה הַטְּבִיחַ the natural death of an animal causes the hanging limb (הַלְהִיט) to be considered as if detached (in life-time, so that it does not come under the law of נִפְלָה, but slaughtering does not &c. (and the dangling limb is considered as a part of the slaughtered animal. Ib. 129<sup>a</sup> אִם מִיָּד מִיָּדָה הַטְּבִיחַ if death causes the limb to be considered as detached, let it be susceptible of uncleanness as a limb cut off from a live animal, and if not &c.; a. fr.—*Pl. נִפְלָה פֶּתַח* bread which falls apart, spoiled bread. Tosef. B. Kam X, 9; B. Kam. 99<sup>b</sup>; B. Bath. 93<sup>b</sup>. Sifra B'huck., Par. 2, ch. VI פֶּתַח נִפְלָה (corr. acc.; Yalk. Lev. 675 נִפְלָה).—[V. נִפְלָה.]—2) *falling down* for prayer. Dent. R. s. 2, beg. (as one of the expressions for prayer, with ref. to Deut. IX, 25); Yalk. ib. 811; Sifre ib. 26.

**נִפְּוֹל** m. (preced.) 1) *young birds found near their nests*. B. Bath. II, 6 (23<sup>b</sup>) נִי הַנִּבְצָא וְכ' (Ms. O. נִפְּוֹל; Ms. H. נִפְּוֹל, v. Rabb. D. S. a.l. note 300) *birds found within fifty cubits &c.*—2) *a species of locusts, nippol*. Hull. 65<sup>b</sup> כִּלְעִים זֶה נִי (Ar. חֲרָרִיל) *Sal'am* (Lev. XI, 22) is *nippol*; Sifra Sh'mini, Par. 3, ch. V חֲרָרִיל זֶה נִפְּוֹל.

**נִיפּוּלָא, נִיפּוּלָא** ch. as preced. 2. Targ. Y. Lev. XI, 22 (Ar. נִעְלָא, corr. acc.; h. text חֲרָגַל).

ניפול, Sifra B'huck., Par. 2, ch. VI, v. ניפול.

ניפוליה, v. next w.

**נִיפּוֹלִיךְ** pr. n. pl. *Neapolis* on the site of the ancient Shechem. Y. Ab. Zar. V, 44<sup>d</sup> נִיפּוֹלִיזָה (corr. acc., or נִיפּוֹלִיזִים); Deut. R. s. 3. נִיפּוֹלִיזִים בְּיָמֵינוּ. Num. R. s. 23 (expl. שָׁכֵם, Josh. XX, 7) נִיפּוֹלִיזִים.

נִפְתָּא v. נִיפְתָּא

גִּיפְרָא v. גִּיפְיֹרָא.

גפילה v. גיפל

**גִּיגַל** **גִּיגַל** I m. (גִּיגַל, *[giant]*) the constellation of *Orion* (h. אֲסִיל). Targ. Job IX, 9. Ib. XXXVIII, 31.—*Pl.* גִּיגַלִּין, constr. גִּיגַלִּי תַּגְלִי Targ. Is. XIII, 10 (h. text וְכַסְיָהוּ).—Snh. 96<sup>b</sup> בִּי גִּיגַלִּי *son of giants* (?), surname of the Messiah (with allus. to דַּנְפֶּלֶת, Am. IX, 11); Yalk. Am. 549 (some ed. גִּיגַלִּי).

נִיפְּלָא II m. *untimely birth*, v. נִפְּלָא II.

נִפְקָא v. נִיפְקָא

**נִיפָר** pr. n. pl. (Assyr. Nipur, modern Niffer, v. Schr. AT.<sup>2</sup>, p. 572) *Nifar*; Yoma 10<sup>a</sup> (identified with כְּלֵנָה Ms. א. 2 (Ms. M. 1 נִיפָר for נִיפָר, v. Rabb. D. S. a. l. note; ed. נִיפָר יִכַּס, strike out the second w., as a corrupt gloss, induced by phonetic resemblance of כְּלֵנָה to כְּלֵנָה, v. רִיבֶזֶר. (ריבֶזֶר).

\* **נִיפְרָא** m. (a mutilation of λυγροφόρος, emp. נִיפְרָא) *torch-bearer*. Ab. Zar. 11<sup>a</sup> נִי אר. (ed. נִיפְרָא; Ag. Hatt. נִיפְרָא; Yalk. Ex. 229 ed. Salon. אַנפִּירָא, v. Rabb. D. S. a. l. note 200); v. פִּיפְרִירָא.

**רִיפֹשׁ** m. (רִיפֹשׁ)=h. רִיחַ, *vacant space*. Targ. Y. Gen. XXXII, 17.

**רִנֵּן** (רִנָּן) *to sprout, blossom*. Targ. Ps. XC, 6  
**רִנֵּן**. Ib. CXXIX, 6 **רִנֵּן** Ms. (ed. רִצֵּן).—Snh. 18<sup>b</sup> **רִנֵּן**  
 Y. R. Hash. II, 58<sup>b</sup> **רִנֵּן**, v. **רִצֵּן**; Y. Shh. I, 18<sup>a</sup> bot.  
**רִנֵּן** (corr. acc.).—2) *to shine* (cmp. **רָנַה**). Targ. Ps. CXXXII,  
 18 (h. text רִצֵּן).

*Af. אָנִיץ, אָנִיץ to bring forth blossoms. Targ. Num. XVII, 23 (ed. Berl. אָנִיץ).*

נִיץ, v. נִיצָה, נִיץ.

נִי־צִבְתָּא, v. sub 'נִצְּ.

**נִצָּחַן** **נִצָּחַן** m. (נִצָּחַן) *glory; use of the stem נִצָּחַן for song.* Midr. Till. to Ps. IV (expl. למנצח נצח) to him whose glory is everlasting. Ib. בִּנְיָ וְנִצָּחַן with glorification (use of נִצָּחַן) &c.; Pes. 117<sup>a</sup>, a. e. נִצָּחַן.

נִצְוֹתָא, v. נִיצְוֹתָא

נִצִּי, נִיצִי m. pl. constr. (נִצִּי) *strife, rivalry*. Meg.  
24<sup>b</sup> top, v. נִצִּי.

ניצולית, v. next w.

**רֵצָצוֹת**, **רֵצָצָה** *f. (רֵצָצָה) remnants, refuse.* Gen. R. s. 67 (ref. to **רֵצָצוֹת**, Gen. XXVII, 36) **מִן הָרֵצָצָה** ed. (Ar. **הַרֵצָצוֹת**) of the leavings (of the poorest kind). Ib. s. 74 (ref. to **רֵצָצָה**, Gen. XXXI, 9) **כֹּזֶה שְׂוֵהָ מִצֵּל מִן הָרֵצָצָה** (Ar. **הַרֵצָצוֹת**) like one that saves things from among the refuse.—**רֵצָצוֹת**, **רֵצָצָה**. Toséf. Ter. X, 3 **הַרֵצָצוֹת** (corr. acc.; ed. Zuck. **הַרֵצָצוֹת**) the leavings and the rotten fruits &c.—**רֵצָצָה**. **רֵצָצוֹת**.

**נִרְצָץ** c. (נִצֵץ) 1 (b. h.) *spark, sparkling light*. Tanh. Vayesheb 1 אֶחָד וְאֶחָד one spark from thy smithy.—*Pl.* נִרְצָצִים, נִרְצָצִים, נִרְצָצִים. Tosef. Yoma II, 3 וְהָיוּ הַנִּרְצָצִים sparkling rays proceeded from it (the golden tablet); Yoma 37<sup>b</sup> וְהָיוּ הַנִּרְצָצִים; Y. ib. III, 41<sup>a</sup> הָיוּ מִתְחַיִּים; Y. Sot. II, 18<sup>a</sup> top וְהָיוּ הַנִּרְצָצִים. Num. R. s. 5, beg. שְׁנֵי נִי שֵׁל אֵשׁ two sparks of fire &c. Ib. מִקְרָמֵינוּ שְׁנֵי נִי two sparks preceded them. Y. Ab. Zar. V, end, 45<sup>b</sup> (v. לִרְבֹּץ) צִרְצֵר שִׂירָא צִרְצֵר שִׂירָא it must be so heated that sparks burst forth from it. Tosef. Sabb. VI (VII), 2 נָפְלוּ הֵימֵנוּ וְאָמַר וְאָמַר if snuff falls off the candle, and he says, we shall have guests &c. (v. מְחַיִּים). Sabb. III, 6 לִקְבֹּץ לִקְבֹּץ to receive the snuff; a. fr.—\*2) *shivers scattering from the broken sledge-hammer*. Sabb. 88<sup>b</sup>; Snh. 34<sup>a</sup> (ref. to Jer. XXIII, 29) מִדֵּה מַטְשָׁה מִדֵּה מַטְשָׁה as the sledge-hammer (when shattered by



the harder rock) is divided into many shivers (differ. in commentaries).—3) *squirtings* (of boiling water &c.). Ab. Zar. 76<sup>b</sup> כ' וי' כ' בילע' כ' וי' כ' as the rim of a caldron absorbs forbidden substances through squirts, so does it emit them again through the squirts (of the boiling cleansing water, v. ג'עניל). Nidd. 13<sup>a</sup> כ' ניוז' וי' כ' drippings (of urine) squirt upon his feet. Yoma 29<sup>b</sup>, sq.; a. e.—4) (emp. Arab. *nuḏāḏah*) *residue*. Sabb. 139<sup>b</sup> כ' דאריכא but there is the residue (the last drops percolating through the dregs in emptying liquid from vessel to vessel); כ' לבר' וי' that residue was not cared about in the house of &c.

**ניצוצה** ch. same, *spark*. Targ. Is. I, 31.

**ניצוצה**, v. ג'עניל.

**ניצוק**, v. ג'עניל.

**ניצור**, pr. n. m., v. ג'עניל IV.

**ניצחנותא**, v. sub. ג'עניל.

**ניצחנותא**, v. ג'עניל.

**ניצל**, v. ג'עניל.

**ניצנץ**, m. (ניצץ) = b. h. blossom.—Pl. ג'עניל. Targ. I Kings VI, 1; 37.

**ניצנץ**, v. ג'עניל.

**ניצנץ**, v. ג'עניל.

**ניקבא**, v. ג'עניל.

**ניקוד**, m. (נקד I) 1) *dot, point*.—Pl. ג'עניל. Tosef. Sabb. XI (XII), 13 כ' וי' כ' if one writes (on the Sabbath) two dots, and another person finishes them up &c., v. ג'עניל. 2) *pl. (as ab.) minute loaves, cakes* (of half the size of an egg). Ter. V, 1 (oth. opin. *crumbled pieces*; v. Josh. IX, 12); Bekh. 22<sup>b</sup>. Y. Ter. V, 43<sup>c</sup> top ויהיו כ' כהדא חצי וי' those *nikhadim* are half the size of eggs.—[Midr. Sam. ch. XXII some ed., read: ג'עניל.]

**ניקוי**, m. (נקח) *cleansing, clearing* from sin. Gen. R. s. 82, beg. כ' עולם אין לו כ' will never be cleared (forgiven).

**ניקולוגוס** m. (νικολόγος, not found in Greek Dict.) *pleader in a law-suit*. Pesik. Bahod., p. 153<sup>b</sup> כ' כ' ניקולוגוס (corr. acc.) retain for thyself such and such a man as pleader, and thou shalt be acquitted; Yalk. Num. 782; Yalk. Lev. 645 ניקולוגוס (corr. acc.); Lev. R. s. 29 ניקול; v. ניקולוגוס.

**ניקומכי** pr. n. m. (Νικوماχος) *Nicomaches*, an Amora. Y. M. Kat. I, 80<sup>d</sup> top; Y. Shn. II, 23<sup>d</sup> bot. (not ניקומי).

**ניקון** m. (Νίκων, v. Joseph. Bell. Jud. V, 7, 2) *an engine of war, iron ram*. Kel. XI, 8 (comment *iron point of a javelin*, ref. to קני II Sam. XXI, 16; R. Hai G. reads ג'עניל); [Tosef. Kel. B. Mets. III, 1 ג'עניל].

**ניקוד** I m. (נקח I) *knock, bruise*. Hull. 7<sup>b</sup> כ' כ' the blood of a bruise atones &c. Ib. כ' כ' a second bruise (before the first one is healed).

**ניקוד** II m. (נקח II) *crown, rim*.—(emp. ז'עניל; v. Is. XVII, 6) *the olives left on the tree for the poor, the poor man's share, gleanings*, opp. to מסיק. Hall. III, 9. Peah VIII, 3. Yib. 20<sup>d</sup> bot. כ' כ' where the custom prevails to take down the gleanings (instead of leaving them on the trees), the poor man may say, this oil is from gleanings; a. e.—[Comment. ז'עניל olives which are knocked down, v. preced.]

**ניקוד** m. (נקד I) 1) *picking, biting; chiselling*.—*putting out the eyes*. Pesik. Ahäre, p. 168<sup>b</sup>; Lev. R. s. 20; Tanh. Vaethh. 1; Koh. R. to VIII, 17.—כ' אבנים *chiselling of stones*. Sot. 46<sup>b</sup>.—Esp. *the picking or biting done by birds, snakes &c., traces of biting*. Ab. Zar. 35<sup>a</sup> כ' כ' because a serpent may have touched it. Y. Ter. VIII, 46<sup>a</sup> top כ' כ' a fish showing traces of bites; a. fr.—Pl. ג'עניל, ניקודין, ניקודין. Ter. VIII, 6 ג'עניל חאנים which appear to have been bitten at (possibly by snakes); Tosef. ib. VII, 16 כ' כ' a dish &c. showing traces of bites. Kidd. 80<sup>a</sup>, sq. כ' כ' the dough shows that it has been pecked at (by chickens); a. fr.—Esp. *nikkurin, laws concerning food suspected of having been touched by snakes*. Y. Ter. I. c.; v. ג'עניל; a. fr.—2) *pl. worm-eaten cloth, shreds*. Midr. Sam. ch. XXII (some ed. ניקוד, corr. acc.); Yalk. ib. 129, v. ג'עניל.

**ניקורא** ch. same.—Pl. ג'עניל, ניקודין. Hull. 59<sup>a</sup> כ' כ' do you not apprehend that it may have been bitten by snakes?—Ab. Zar. 30<sup>b</sup> כ' כ' Ar. (ed. ג'עניל) if there are bites in it.—Hull. 57<sup>a</sup> כ' כ' Ar., v. ג'עניל.

**ניקושא** m. (נקש) *knocking, rattling*. Targ. Jer. XLVI, 22. Targ. Nah. II, 11. Ib. III, 2; a. e.—V. ג'עניל.

**ניקומון** m. (v. ג'עניל) *a musical instrument resembling a wooden leg*. Kel. XV, 6.

**ניקיון**, v. ג'עניל. [Kel. XV, 8, R. H. G., v. ג'עניל.]

**ניקלבים**, v. ג'עניל.

**ניקלוגוס**, v. ג'עניל.

**ניקלובס** m. (Νικόλαος, S.) *a variety of the date*. Ab. Zar. I, 5 (13<sup>b</sup>) כ' כ' (Bab. ed. נקלב; Mish. Nap. נקלב, v. Rabb. D. S. a. l. note 400; Y. ed. נקלב). Ib. 14<sup>b</sup> כ' כ' (Ms. M. נקלובס; Y. ib. I, 39<sup>d</sup> bot. נקלוב). Y. Sabb. XIV, 14<sup>d</sup> כ' כ' stones of *nicolaos* dates; Y. Ab. Zar. II, 40<sup>d</sup> כ' כ' (pl.)—Pl. ג'עניל, ניקלובס &c. Y. Ber. VI, 10<sup>c</sup> bot.—Num. R. s. 3, beg., v. ג'עניל; Midr. Till. to Ps. XCII מיקלובס (corr. acc.).

**ניקלי**, v. ג'עניל.

**ניקליטין**, v. ג'עניל.

**ניקנור** pr. n. m. (Νικάνωρ) *Nicanor*, 1) a general

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דנ *wax that runs through the beehive*. Sabb. 110<sup>b</sup> (Ms. M. נָשָׁה).

נִתְּבָרָא, v. נִתְּבָרָא.

נִתְּבָרָא, m. (נִתְּבָרָא) *dissection*. Zeb. V, 4, v. נִתְּבָרָא. Gen. R. s. 34; a. fr.

נִתְּבָרָא, v. sub נִתְּבָרָא.

נִתְּבָרָא, v. נִתְּבָרָא.

נִתְּבָרָא, v. נִתְּבָרָא.

נִתְּבָרָא, m. (נִתְּבָרָא) *deceiver; hypocrite*. Targ. Prov. XI, 9 Ms. (ed. נִתְּבָרָא).

נִתְּבָרָא, m. (b. h.) *offspring, grandson*. Mekh. B'shall., Amalek, s. 2, v. נִתְּבָרָא.

נִתְּבָרָא, v. נִתְּבָרָא.

נִתְּבָרָא, m. (b. h.; נִתְּבָרָא) *crippled, paralyzed, lame*. Yalk. Deut. 933. נִתְּבָרָא like a lame person that disturbed the peace of &c., opp. נִתְּבָרָא. Ps. R. s. 13, v. נִתְּבָרָא.

נִתְּבָרָא, (b. h.) pr. n. m. *Pharaoh Necho* (II), King of Egypt. Sot. 9<sup>a</sup>; a. e.

נִתְּבָרָא, m. (b. h.; נִתְּבָרָא) 1) *firm, ready*. Ber. 60<sup>a</sup>; a. e.—2) pr. n. נִתְּבָרָא, v. נִתְּבָרָא.

נִתְּבָרָא, m. (נִתְּבָרָא) *butcher*. Y. Yoma III, 40<sup>c</sup> top (expl. קִרְיָא, Jer. XLVI, 20) נִתְּבָרָא one says, it means the butcher (with ref. to Yoma III, 4 קִרְיָא).

נִתְּבָרָא, v. נִתְּבָרָא.

נִתְּבָרָא, m. (נִתְּבָרָא) *he who lops trees*, v. נִתְּבָרָא.

נִתְּבָרָא, m. (v. נִתְּבָרָא) *cruel*. Targ. Prov. XI, 17 (ed. Lag. נִתְּבָרָא). Ib. XVII, 11 (ed. Wil. נִתְּבָרָא).

נִתְּבָרָא, f. (preced.) *cruelty*. Targ. Prov. XII, 10 (ed. Wil. נִתְּבָרָא). Ib. XXVII, 4 (v. נִתְּבָרָא).

נִתְּבָרָא, (b. h.) *to be lessened*.—[Lev. R. s. 33 נִתְּבָרָא, some ed., v. נִתְּבָרָא.]

Pi. נִתְּבָרָא *to deduct*. Hull. X, 3 נִתְּבָרָא and the seller is not bound to allow him a reduction for the priest's share. B. Bath. VII, 2, sq. נִתְּבָרָא he must make an allowance for what there is less than specified in the contract. Num. R. s. 20 (ref. to נִתְּבָרָא, ib. XXII, 6) כְּמִי נִתְּבָרָא as one (purchasing grain) is prepared for a deficiency of one twenty-fourth for each S'ah (allowance for chaff, v. נִתְּבָרָא); Tanh. Balak 4 (not S'ah); ed. Bub. 6; a. fr.—[Cant. R. to III, 4 נִתְּבָרָא some ed., read נִתְּבָרָא, v. נִתְּבָרָא.]

Hif. נִתְּבָרָא *to injure, knock, strike*. B. Kam. VIII, 1 נִתְּבָרָא if he hit him (created a sore), he must pay for curing him. Ib. 3 נִתְּבָרָא if a person strikes his father &c. Snh. IX, 2 נִתְּבָרָא if he intended to hit him on his loins. Y. Peah I, 16<sup>a</sup> bot. (ref.

to Ps. OXX, 3, sq.) כָּל כְּלֵי זִרְיָן מִכִּין וְכ' all weapons strike in their place, but this (calumny) strikes at a distance; a. v. fr.—Part. pass. נִתְּבָרָא; f. נִתְּבָרָא; pl. נִתְּבָרָא. Keth. VII, 10, a. fr. נִתְּבָרָא afflicted with leprosy. Ib. I, 3, a. fr. נִתְּבָרָא one who lost her hymen through an accidental lesion. Par. VIII, 9; Mikv. I, 8, v. נִתְּבָרָא.—2) (transf.) *to strike, produce sound, play*. Yoma I, 7 נִתְּבָרָא בְּאֶצְבָּע וְכ' snap their middle-fingers. Arakh. II, 3, v. נִתְּבָרָא; a. fr.

נִתְּבָרָא, ch. same.

Pa. נִתְּבָרָא *to deduct*. Targ. Y. Lev. XXVII, 18.—Y. Sot. V, 20<sup>c</sup> bot.; Y. Ber. IX, 14<sup>b</sup> bot. נִתְּבָרָא, אֵינָא מִנְּבִי. Sabb. 140<sup>a</sup> נִתְּבָרָא, v. נִתְּבָרָא. B. Kam. 97<sup>b</sup>, sq. מִנְּבִי... נִתְּבָרָא if provisions have become cheaper in consequence of the increased weight of the coin, we impose upon the creditor a corresponding reduction of the debt &c.; a. fr.

Thpe. נִתְּבָרָא *to be injured, suffer*. Y. Ab. Zar. II, 41<sup>d</sup> top נִתְּבָרָא אֶשְׁחֹן.. וְאֶשְׁחֹן the first drank and did not die, but were sick; ib. נִתְּבָרָא מִיִּרְחִין אֵינְכֹן (Y. Ter. VIII, 45<sup>d</sup> bot. only מִיִּרְחִין). Y. Dem. I, 22<sup>a</sup> top נִתְּבָרָא אֵינְכֹן וְלֹא אֵינְכֹן (from mice). Ib. נִתְּבָרָא וְלֹא יִעֲבֹר let him cross, he shall not be injured. Y. Keth. XII, 35<sup>b</sup> top נִתְּבָרָא מִדֶּה מִדֶּה wherever he be buried, what does he lose (what difference does it make to him)?; Y. Kil. IX, 32<sup>c</sup> top נִתְּבָרָא (corr. acc.).

Af. נִתְּבָרָא *to harm*. Y. Sabb. III, 6<sup>a</sup> bot. (in Hebr. dict.) נִתְּבָרָא דִּמְאָה לֹא כְּלִים can he harm her in any manner?; Y. Bets. II, 61<sup>c</sup>.

נִתְּבָרָא, m. (preced. wds.) *deduction*. B. Kam. 59<sup>a</sup> נִתְּבָרָא payment is made with a deduction of the expense for the midwife (which the husband now saves); נִתְּבָרָא a deduction for nursing expenses (incident to a regular confinement). Y. ib. VIII, beg. 6<sup>b</sup> מִדֶּה נִתְּבָרָא the injured person must be fully indemnified, deducting what his ordinary alimentation would have cost; Tosef. ib. IX, 3 נִתְּבָרָא מִדֶּה Var. (ed. Zuck. נִתְּבָרָא, oth. var. נִתְּבָרָא, corr. acc.).

נִתְּבָרָא, m. (preced.) 1) *deduction; less*. Gitt. 15<sup>b</sup>; B. Bath. 57<sup>a</sup> נִתְּבָרָא (the whole) less a quarter, i. e. *three fourths* (comp. I. 1).—2) *loss, harm*. Y. Kidd. IV, 66<sup>b</sup> bot. נִתְּבָרָא because of 'what is his loss?', i. e. because it makes no difference in the law.

נִתְּבָרָא, f. (preced. wds.) *reduction of a debt against a landed security (בְּשִׁבְתָּא) by deducting a stipulated amount every year for usufruct*. B. Mets. 67<sup>b</sup> top נִתְּבָרָא... לֹא יִרְכֹּל אֵלָּא בִּנְיָן where the usage prevails that a land pledge can be redeemed at any time, the creditor must not have the usufruct except for the consideration of a rent deductible from the debt, v. נִתְּבָרָא. Ib. 62<sup>a</sup> נִתְּבָרָא בְּלֹא בִּלְאִי without paying any rent by deduction. Ib. 62<sup>a</sup> נִתְּבָרָא (Rashi 'נִתְּבָרָא') in the case of usufruct from pledged land without consideration; a. fr.—Y. Ber. IX, 14<sup>b</sup> bot. נִתְּבָרָא ed. Lehm., v. נִתְּבָרָא.

נִתְּבָרָא, *to be crafty; to contrive*. Targ. Ps. LXXXIII, 4.

Pa. נִתְּבָרָא same; (with accus.) *to deceive*. Targ. O. Num.

XXV, 18 ed. Berl. (oth. ed. *Pe.*). Targ. Ps. XII, 3 (ed. Wil. מַכְבֵּל). Targ. I Chr. XII, 17.

**נָכִיל** m. (preced.) *craftiness, fraud.* Targ. Mal. I, 14 (ed. Lag. נָכֵל).

**נָכִילָא** m., **נָכִילָא** f. (preced.) *crafty, deceitful.* Targ. Ps. XLIII, 1. Targ. Jer. IX, 2. Targ. Ps. CXX, 2; a. e.—Targ. Hos. VII, 16 (ed. Lag. נִיבְלָא).

**נָכִילָא** f. = נָכִיל. Targ. Ex. XXI, 14; a. e.—Targ. Ps. X, 2 נָכִילָא Ms. (ed. נָכִילָא; Regia נָכִילָא). Targ. Job V, 16 נָכִילָא ed. Wil. (ed. Lag. נָכִילָא, h. text נָכִילָא).

**נָכִילָא** v. נָכִיל, a. preced.

**נָכִיל** to slaughter, v. נָכַס.

**נָכִיסָא** m., **נָכִיסָא** f. (preced.) *slaughtered.* Targ. Lev. XIV, 6 (O. ed. Amst. נָכִיסָא). Ib. 51 (O. ed. Vien. נָכִיסָא); a. e.

**נָכִישׁ** m. = נָכִישׁ q. v.

**נָכִית** v. נָכַר.

**נָכִיתָא** f. (נָכַר) *bite; transf. booty.* Cant. R. to III, 4 (play on נָכַר, II Kings XX, 13) (some ed. נָכִיתָא) he showed him the bite which he had bitten off from Sennacherib, the booty &c.

**נָכִיל** v. נָכִיל.

**נָכִיל** m. (נָכִיל) 1) = b. h. *deceit.* Targ. Ps. XXIV, 4; a. fr.—*Pl.* נָכִילִין. Targ. Is. LIII, 9 (not נָכִיל). Targ. Mic. VI, 12. Targ. O. Num. XXV, 18; a. e. — 2) *deceitful; hypocrite*, v. נָכִילָא, a. נָכִיל. — *Pl.* נָכִילִין. Gen. R. s. 49; Yalk. ib. 83, v. נָכִילָא II.

**נָכִילָא** v. נָכִיל.

**נָכַס** (cmp. נָכַס) 1) *to cut; to slaughter.* Imper. בּוֹס. Pes. 61<sup>a</sup> (expl. רַבְשֵׁי, Ex. XII, 4) כּוֹס לִי ... כּוֹס לִי is an abbreviated form (v. חֲסִידָא, as one says to his neighbor, *kos* (for נָכַס) &c., cut this lamb for me; Y. ib. V, 32<sup>a</sup> bot.; Mekh. Bo. s. 3. — Snh. 82<sup>b</sup> (play on נָכַס, Num. XXV, 15) she said to her father, cut (ruin) this people through me. Hull. 37<sup>b</sup> כּוֹס כּוֹס meat of an animal about which one says, 'cut, cut', i. e. meat of an animal hurriedly cut, because it threatens to die; Treat. Kuthim (ed. Kirchh., p. 33, sq.) we must not sell to Samaritans (sub. נָכַס) meat of an animal on the point of death. — 2) *to mark, count*, v. נָכַס.

**נָכִיס** ch. same; impf. יִנְכֹּס. Targ. Gen. XXXI, 54. Ib. O. XXII, 10 לְיִנְכֹּס ed. Berl. (oth. ed. a. Y. לְיִנְכֹּס); a. fr.—Snh. 25<sup>b</sup> bot. וְהָאִידָא נָכִיסָא and presently he will slaughter the father for the son and the son for the father (he will exercise extortions). Y. Shebi. V, end, 36<sup>a</sup> לְיִנְכֹּס to slaughter an ox available for the plough; a. fr.

*Thpe.* אִינְכֹּס, אִינְכֹּס, אִינְכֹּס *to be slaughtered.* Targ. Lev. XIX, 6; a. fr.—Gen. R. s. 33 וְלִינְכֹּסָא was

going to be slaughtered, and it lowed, as if to say, save me; Y. Keth. XII, 35<sup>a</sup> מְיִנְכֹּס; Y. Kil. IX, 32<sup>b</sup> מְיִנְכֹּס taken to be slaughtered.

**נָכַסְתָּא** f. (preced.) *slaughter; slaughtering* (according to the ritual, שְׁחִיטָה); *sacrifice, feast* (= h. נֶחֱחַ). Targ. Is. XXXIV, 6 (h. text נֶחֱחַ).—Targ. Y. Deut. XIV, 21. Targ. Y. Lev. XVII, 13 (ed. Vien. נִיבְלָא). Targ. Gen. XXXI, 45; a. fr.—Targ. Y. Gen. XLIII, 16 בֵּית הַשְׁחִיטָה, *ritually cut throat*.—B. Bath. 92<sup>a</sup> לֵךְ לֵךְ אִם אִם גִּבְרָא דּוֹבֵין לֵךְ לֵךְ if it is a man that sells cattle for food, the purchase was made for slaughtering (and not for work); B. Kam. 46<sup>a</sup> (not לִנְכֹּסָא; v. Rabb. D. S. a. l.); a. fr.—*Pl.* נָכַסְתָּא, constr. נָכַסְתָּא; (נָכַסְתָּא, נָכַסְתָּא). Targ. O. Ex. XXXII, 6 נִיבְלָא ed. Berl. (oth. ed. a. Y. נִיבְלָא). Ib. XVIII, 12; a. fr.—Targ. Ps. CVI, 28 נָכַסְתָּא (Ms. נִיבְלָא).

**נָכַסְתָּא** v. preced.

**נָכַסְתָּא** v. נָכַסְתָּא.

**נָכַסְתָּא** m. pl. (b. h.) [counted things], *account; property, business.* Ber. 46<sup>a</sup> וְדִידֵי נָכַסְתָּא וְדִידֵי נָכַסְתָּא may he have great success in all his accounts (enterprises), and may his business and ours be successful and near a city. Ab. Zar. 19<sup>b</sup>, v. נָכַסְתָּא. B. Bath. IX, 7, a. fr. אִם אִם גִּבְרָא דּוֹבֵין לֵךְ לֵךְ if a person disposes of his belongings by word of mouth. Yeb. IV, 3 *property which the wife brings in and takes out again* (v. נָכַסְתָּא). B. Kam. I, 2 בְּרִית בְּרִית נָכַסְתָּא Jewish property; individual property; a. v. fr.

**נָכַסְתָּא** ch. same. Targ. Y. II Num. XXXII, 1 (h. text מִקְנֵה) *herds.* Targ. Josh. XXII, 8 (h. text נָכַסְתָּא). Targ. Deut. VIII, 17 (h. text נָכַסְתָּא); a. fr.—B. Kam. 93<sup>a</sup> (prov.) בְּרִית בְּרִית נָכַסְתָּא behind a man of wealth chips are dragged along, i. e. in the company of a wealthy man you have an opportunity of making money. Bekh. 48<sup>a</sup> אִם אִם גִּבְרָא דּוֹבֵין לֵךְ לֵךְ Rashi (read: אִם אִם גִּבְרָא דּוֹבֵין לֵךְ לֵךְ) has not the estate been made responsible for the debt (before the father's death)? Ib. וְדִידֵי נָכַסְתָּא does not a person's property merely take the place of a guarantor? B. Bath. 58<sup>a</sup> כָּל כָּל נָכַסְתָּא לֵךְ לֵךְ all my property shall go to one son (of mine). Ib. נָכַסְתָּא דְּהָאִי all the property (of the father) goes to this (son).

**נָכַסְתָּא** v. נָכַסְתָּא.

**נָכַסְתָּא** v. נָכַסְתָּא.

**נָכַר** (b. h.) *to be unknown, strange.*

*Hif.* וְיִדְרִי 1) *to recognize, know; to favor.* Ruth. R. to II, 10 (ref. to Deut. I, 17) לְהִכְרִיתָּהּ כִּדְרָא וְיִדְרִי she prophesied that he would know her in the way of all people (as his wife, cmp. יִדְרִי). Ber. 10<sup>b</sup> וְהָאִידָא מְכַרְתָּא בְּאִוְרֵיהּ וְיִדְרִי woman recognizes the character of guests better than man. R. Hash. II, 1 אִם אִם אִין מְכַרְתָּא אִוְרֵיהּ if the court does not know him personally. Y. Yeb. IV, 6<sup>b</sup> וְיִדְרִי he married her but did not touch her (v. supra). Snh. 7<sup>b</sup> (ref. to Deut. I, 17) וְיִדְרִי לָא thou shalt not

favor him (if he is thy friend); a. fr.—Num. R. s. 9 במקום שמכיר where he knows (the people), where he is acquainted; Sifré Num. 14 במקום שמכירין אותו.—2) *to make known, identify; to acknowledge, own.* R. Hash. l. c. מן המכירים on the declaration of those who identify (the witnesses; v. Rabb. D. S. a. l. note 2). Gen. R. s. 43 לא דרה לא דרה my name was unknown.... and thou hast made me known among my creatures. Sifré Deut. 217; Kidd. 78<sup>b</sup>, a. e. (ref. to יכיר, Deut. XXI, 17) he may identify him before others (as his first born son). Sifré Deut. 312 שאוריה מקירו that I may make it known as mine. Ib. המקום מקיר את חלקו beginning with whom does the Lord acknowledge his share (claim as his)? With Jacob; a. fr.

*Hof.* *to be recognized; to be discernible.* Kidd. III, 5 עברה ה' her pregnancy was certain, v. תפרה; ib. 62<sup>b</sup>. B. Mets. 93<sup>b</sup> הגנב דל the thief was found out; a. e.

*Nif.* *same.* Part. נִיכָר. Ber. 28<sup>a</sup> אהא נִיכָר by the walls of thy house, one sees that thou art a smith. Kidd. 31<sup>a</sup> מוסם דברך נִיכָר from thy last words (the fifth and following commandments of the decalogue) it is seen that thy first one is true. Ib. מביין ריסי עיניך v. ריס. Gitt. 53<sup>a</sup> שאינו נִיכָר, v. הוינן. Sabb. 91<sup>b</sup> מקומו נִיכָר words of truth are easily recognized. Gen. R. s. 43, v. supra; a. fr.

*Pi.* *to treat as a stranger, ignore; to discriminate against.* Snh. l. c. (ref. to Deut. I, 17) לא תפריהו (if he is thy enemy) do not discriminate against him (v. supra). Sifré Deut. 322 בשעה... מנצחים וכו' when Israel is in trouble, the nations ignore them and act as though they did not know them; a. e.

*נָכַר* ch. same; *Af.* *to recognize, know.* Targ. Y. I Gen. XXXVIII, 25, sq.

*Rhpa.* *to be distinguishable.* B. Kam. 5<sup>a</sup> דמינפיקא reduction in value is distinguishable. Ib. 97<sup>a</sup> מִיפְּרָה הויקה its reduction in value is distinguishable.

*Pa.* *to make strange, remove.* Sabb. 82<sup>b</sup> (ref. to תורם, Is. XXX, 22) נפרינהו מיך פִּיר (v. Rabb. D. S. a. l. note) remove them from thee like a strange (disgusting) thing.

*נָכַר* m. (b. h.; preced. wds.) *stranger, gentile.* [In editions published under the censor's supervision, our w. is frequently changed into גוי, גויר, גויר, &c.] Ab. Zar. IV, 4 (51<sup>b</sup>; 52<sup>b</sup>; Mish. ed. (עכו"ם). Sabb. 31<sup>a</sup>; a. v. fr.—*Pl.* *gentiles.* Hull. 13<sup>b</sup> וכו' שבחוהו לארץ לאו עובדי עכו"ם outside of Palestine are not to be considered as idolaters, they only continue their fathers' customs. Gitt. 61<sup>a</sup> מפרנסין גוים we must support the poor of the gentiles &c.; (Tosef. ib. V (III), 4 גוים). Gitt. V, 9 (61<sup>a</sup>) וכו' מספידין מתו גוים we must lament for the dead of the gentiles &c.; a. v. fr.—*Fem.* גוירא. Yeb. 17<sup>a</sup>. Ib. III, 7 שלשה אחים... ואחד נשוי נִיכָר in the case of three brothers, two of whom married two sisters, and one a stranger; a. fr.

*נָכַשׁ* (comp. כשש, כשקש) *to come in near contact.*

*Pi.* *to weed; to lop.* Kil. II, 5 גוירא (denom. of מְבוּשׁ I) *to weed; to lop.* Kil. II, 5 the law does not bind him to pluck out (the plants which grow among the fenugrec). Ib. ויהמפיש (Y. ed. (י) but if he did &c. Tosef. ib. I, 15 ואם נָכַשׁ

and he who does the weeding (in a field of mixed seeds); M. Kat. 2<sup>b</sup>; a. fr. [B. Bath. 54<sup>a</sup> Ms. R., v. מְבוּשׁ I.]

*Hif.* *to strike, wound, sting.* B. Mets. 30<sup>b</sup>; B. Bath. 88<sup>a</sup> וְהִכְּתוּם if he struck the lost beast which he took in charge. Gen. R. s. 30, beg. וְהִכְּתוּם אֶרֶץ a lion struck and crippled him. B. Mets. 78<sup>a</sup> וְהִכְּתוּם נחשׁ a serpent bit her.—2) *to cause injury by contact.* B. Kam. 23<sup>b</sup> מְבוּשׁ (Ms. H. משיך) he who caused a neighbor's death by bringing the serpent's tooth in contact with his neighbor's body; Snh. 78<sup>a</sup>. Yalk. Deut. 944 שמפישין v. קונטרסין; Sifré Deut. 317 שמכירין (corr. acc.).—3) (denom. of מְבוּשׁ I) *to insert the hoe or spade.* B. Bath. 54<sup>a</sup>, v. מְבוּשׁ I.

*Hithpa.* *to be hoed for.* Gen. R. s. 45 לא מתקנשין ולא נורעין for thorns there is neither hoeing (digging over) nor sowing, but they grow of themselves, while wheat &c.; Yalk. ib. 79 לא נְמוּזִיָּה neither digging, nor ploughing, nor sowing &c.

*נָכַשׁ* ch. same; *Pa.* *to bite.* Gen. R. s. 91 ... כן לא תאכלה וכו' so may this woman (I) take a bite of the flesh of this and eat; (Yalk. Gen. 148 only לא תאכלה); v. נָכַח.

*Af.* *to weed.* B. Mets. 105<sup>a</sup> I shall weed as much as is required for thy share.

*נָכַשׁ* m. (preced.) *he who lops trees;* v. נִיכָשׁ.

*נָכַח* (v. next w.) *to bite.* Cant. R. to III, 4; v. נִיכָח.

*נָכַח, נִיכָח* (comp. נכח; v. נכש) *to wound, bite, injure.* Targ. Num. XXI, 9. Ib. 6 (ed. Berl. נִיכָח *Pa.*); a. fr.—Gen. R. s. 98 הויא דבסי למיפח וכו' the serpent that is to bite my son. Y. Peah I, 16<sup>a</sup> bot. [read:] ... לא הויא נִיכָח had I not been told from on high, 'bite', I should not bite. Koh. R. to VII, 1 נִיכָחיהו דנכחיה חמרא וכו' (קורדייקוס) (expl. גוירא). Gitt. 67<sup>b</sup> (expl. קורדייקוס) (expl. גוירא) young wine from the press has bitten him (made him delirious). B. Mets. 60<sup>b</sup> נכח ליה וכו' it is *neshekh* (usury, v. נִשְׁכָּה), for he bites (injures) him, by taking from him something which he (the creditor) had not given him; a. fr.

*Pa.* *same.* Targ. O. Num. XXI, 6, v. supra.—Ab. Zar. 35<sup>b</sup> הוה מְבוּשׁ ואכל וכו' took a bite and ate of the bread (of a non-Jew) &c.—2) *to cause to bite.* Yeb. 76<sup>a</sup> וכו' מיידיקין... וְהִכְּתוּם ליה וכו' we get a big ant and let it bite (insert its head into the opening) and cut its head off.

*Hithpa.* *to be bitten, stung.* Targ. O. Num. XXI, 8. Targ. Y. II ib. 9.

*נָכַח, נִיכָח.*

*נָכַח* m. (כחם) (wooden) lid of a water pitcher. Bets. 30<sup>a</sup>. B. Bath. 26<sup>a</sup> top כדנדיד וכו' as much as a lid on a pitcher shakes. Sabb. 105<sup>b</sup>. Pes. 112<sup>a</sup>.

*נָכַח* perf. of נָכַח.

*נָכַח, נִיכָח, נִיכָח, נִיכָח.* *Pi.* *to weed, to lop.* v. נִיכָח.

*נְמוּזִיָּה* v. נִיכָח.

**נמוך** m., **נמוכה** f. *low, lowly*, v. מוֹךְ.—Pl. נְמוּכִים; נְמוּכָה. Num. R. s. 19 with the highest of the high (the cedar) and the lowest of the low (the hyssop). Sot. 5<sup>b</sup> הַנְּמוּכִי הָרוּחַ the humble. Koh. R. to IX, 10 פְּנֵיהֶם with downcast countenances, opp. וְקִיפּוֹת; a. fr.

**נמוס** *law*, v. נִימוֹס.

**נמוס** v. נָמוֹס.—[Tosef. Bekh. IV, 16, read: נָמוֹס, v. נָמוֹס.]

**נמוק** v. נָמוֹק.

**נמוק** v. נָמוֹק.

**נמור** m. (נִמְרִי) *speckled*. Targ. Gen. XXX, 32, sq.—Pl. נְמוּרִים; f. נְמוּרָה. Targ. O. ib. 39. Ib. 35 נְמוּרָה; Y. ib. נְמוּרָה (corr. acc.).

**נמורי** pr. n. pl., v. נִמְרִי.

**נמורין** pr. n. pl., v. נִמְרִין.

**נמורקין** v. נִמְרִיקִין.

**נממא** f. (מִמֵּי or מִמֵּי) *felt-mattress, felt-cloth*. Yoma 69<sup>a</sup>; Bets. 15<sup>a</sup>, v. נִמְמֵי.—Pl. נְמִמֵּי. B. Mets. 84<sup>b</sup>, v. מִיָּה ch. B. Kam. 119<sup>b</sup> מֵי מֵי מֵי what kind of garments is meant? Felt-spreadings; ib. 93<sup>b</sup>.

**נמרי** v. נִמְרִי.

**נמי** adv. (= נְהִי מִי; cmp. II Sam. XVIII, 23) *at all events, really, even, likewise*. Pes. 102<sup>a</sup> נִמְיָא נִרְדִּי נִרְדִּי I mean to say, at all events (even if the previous objection could be met) he will stand refuted from this citation; Erub. 30<sup>a</sup>. Pes. 114<sup>a</sup>, a. fr. נִי (abbrev. הִי), v. נִי. Yoma 64<sup>a</sup> נִי נִי, v. נִי II.—[הִי (abbrev. נִי) *it is really so; is it really so?* Hag. 11<sup>b</sup> הִי will you say, it is really so (that this subject must be taught only in the presence of three students)? Hull. 11<sup>b</sup> sq. הִי רִלָּא וְכִי (will you say) it is really so that he ate no meat?; וְכִי הִימָא הִי וְכִי and if you will say, 'yes, it is so', what about sacred meat? Ib. 12<sup>a</sup> אִפִּי הִימָא נִי אִפִּי then you must say 'yes' even with regard to Trumah; נִי אִפִּי then you must say 'no' even with regard to slaughtering. Ib. שְׁמַע אִינֵשׁ אִינֵשׁ אִינֵשׁ Rashi (ed. incorr.) even if another person did overhear it. Ib. 51<sup>a</sup> וְהָאִי נִי וְהָאִי and this animal has really measured its strength. B. Mets. 98<sup>a</sup>, a. fr. נִי or indeed (which would be better).—R. Hash. 22<sup>b</sup>, a. fr. נִי הִימָא so, indeed, it stands to reason. Ib., a. fr. נִי הִימָא so, indeed, it has been taught. Ber. 4<sup>b</sup> ... קִימָה וְכִי as on getting up you must recite ..., so on lying down likewise &c.; a. v. fr.

**נמיה** v. נִמְיָא.

**נמיה** f. (denom. of נְמוֹי, Nif. of מִיָּה) *melting, loss of courage*. Mekh. B'shall., Shir., s. 9 (ref. to נְמוֹי, Ex. XV, 15)

מִיָּה the root מִיָּה is synonymous with מִיָּה; Yalk. Ex. 251 מִיָּה מִיָּה.

**נמיה** f. (supposed to be) *marten*. Hull. 52<sup>b</sup>. B. Bath. II, 5. Y'lamd. to Gen. XVI, 5, v. חָמֵס; a. fr.

**נמיה** f. (נְמִי, dialect. corresp. to נְמִי; cmp. Arab. *namay*) *sproutings*, v. נְמִיָּה.

**נמיטין** Yalk. Ps. 868, v. מִיָּטִין.

**נמיה** v. נִמְיָא.

**נמיה** v. נִמְיָא.

**נמיל** v. נִמְלֵי.

**נמיסה** f. (denom. of נְמִי, Nif. of מִיָּה) *melting, loss of courage*. Mekh. B'shall., Shir., s. 9, v. נְמִיָּה.

**נמיר** pr. n. pl. *N'miré*, a twin-town of (Hash-)Shulami, separated from it by the Jordan. Tosef. Bekh. VII, 3 בְּנוֹן נִי הַשּׁוּלָמִי ed. Zuck. (Var. מְנִי, corrupt.) like Hash-Sh. and N., being two autonomous places (v. אֲבִינִי); Bekh. 55<sup>a</sup> נְמִי וְנְמִי (corr. acc.); Y. B. Bath. III, 14<sup>a</sup> top שְׁלֹמִי וְנְמִי.

**נמך** (נְמוֹךְ, a. מִיָּה), *Hif. to lower*. Sifré Num. 83 נְמוֹךְ הַגְּבוּהָ מְנַמְכֵּהוּ וְכִי every hilly place he lowered, and every depression he raised; Yalk. Ex. 228.—Ber. 45<sup>a</sup> נְמוֹךְ מְנַמְכֵּהוּ Ms. F. (v. Rabb. D. S. a. l. note 6; ed. יִמְעֵךְ) the reader must temper his voice.

**נמל** m. (a popular corrupt. of נְמִין, q. v.) *haven, bay*. Erub. IV, 2, v. נְמִין. Tosef. Yoma II, 4 יָפוֹ (Var. נְמִין) the harbor of Japho; Yoma 38<sup>a</sup> עֵבֶר נְמִין; a. e.

**נמלה** f. (b. h.; perh. a contr. of נְעַמְלָה, fr. עָמַל) *ant*. Hull. 63<sup>a</sup> (in Chald. dict.) כִּי רָוָה הָיָה נִי when he saw ants (at work), he used to say, 'thy righteousness &c. (Ps. XXXVI, 7). Deut. R. s. 5; Yalk. Prov. 938 הִנֵּי שְׁלֹשָׁה הִנֵּי in the house of the ant there are three stories. Ib. וְכִי אֶתְרָא בֵּי אֶתְרָא once an ant dropped a grain of wheat &c.; a. e.—Pl. נְמִלִּין. Peah IV, 11. Tosef. ib. I, 8; Men. 71<sup>b</sup>; a. fr.—Y. Yeb. VIII, 9<sup>b</sup> מְבִיאָה נִמְלִין [Chald. שְׁמִינִיָּה].

**נמנימא** m. (נְמִי) *sleeping couch*. Y. Keth. II, 26<sup>a</sup> bot., v. נְמִימָא.—[נְמִימָא, inf. of נְמִי.]

**נמנים** v. נִמְנֵי II h. a. ch.

**נמס** m. (b. h.; מִסָּה) *decayed*. Ex. R. s. 15 מִיָּה שְׁדִיָּה שֶׁל עֵץ הָיָה נִי that (idol) of wood appeared rotten; a. e.—V. מִסָּה.

**נמסיותא** Tosef. Toh. VII, 11, read: מִיָּה מִיָּה (v. Toh. VI, 10).

**נמסין** v. נִמְסִין.

**נמקים** m. pl. (מִקָּם) *decaying sores*. Sabb. 62<sup>b</sup>.

**נִמְר** m. (b. h.) *tiger* or *leopard*. Y. Yeb. VIII, 9<sup>a</sup> top, v. חוש II. Snh. I, 4; B. Kam. I, 4, v. פְּרִדָּה; a. e. — *Pl.* נִמְרִים. Gen. R. s. 34. Midr. Till. to Ps. LXXVIII, 45; a. e. — [From Sabb. 107<sup>b</sup>, ref. to Jer. XIII, 23, it would appear that נִמְר, in Talmudic days, meant *leopard*.]

**בִּמְנֵם**, *Pi*, (denom. of preced.) to give a checkered or striped appearance, esp. שרדו ג' to take out or cut the ripe plants of a field, leaving the unripe stand for later crops. Peah III, 2. Men. 71<sup>b</sup> לקליריהו במְנֵם when he cuts portions of the grain field with the intention of using the ears for roasting; במְנֵם לאוצר when he cuts for storage.—*Part. pass.* יוקחין מן בנֵם בבר 119<sup>b</sup> B. Kam. striped, speckled. לוקחין מן בנֵם you may buy from them (weavers) (even) a checkered web (for which they may have used remnants of other people's wool). Gitt. 54<sup>b</sup> משום רמיהוי במֵם because (if he were to pass his pen over all the Divine Names in the scroll) the writing would look speckled; Men. 29<sup>b</sup> bot. משום במֵם it would look speckled (if he were to insert omitted vowel letters). Y. Succ. III, 53<sup>d</sup> bot.; Y. Maasr. I, 49<sup>a</sup> דמֵם a speckled Ethrog.

בִּירָה (נִמְרָה), נִמְרָא, נִמְרָ ch. = h. נִמְר. Targ. Jer. V, 6; a. e. — Y. Peah III, 17<sup>a</sup> top (expl. הַנִּמְרָ ib. III, 2) making the field look checkered like a tiger (or leopard). — נִמְרִיחַ. — Pl. נִמְרִיחַ, נִמְרִיחַ. Targ. Cant. IV, 8 (ed. Vien. [נִמְרִיחַ]). Targ. Hab. I, 8. — בִּירָה נִמְרָה, בִּירָה נִמְרָה, v. next w.]

**בֵּית נִמְרָה**, **בֵּית נ'**, (b. h.) pr. n. pl. (*Beth Nimrah*, modern *Nimrin*, in Peraea. Tosef. Shebi. VII, 11; Y. ib. IX, 38<sup>d</sup> bot.; ib. (expl. נמרה, Josh. XIII, 27) נִמְרִין.—Targ. O. Num. XXXII, 3 ed. Berl. (ed. Vien. רבית נִמְרִין, כוּמְרִין רבית נִמְרִין, read with Y. מְכוּר וּבֵית נ' (מְכוּר); Targ. O. ib. 36; Y. נִמְרִין, בית נִמְרִין. (נְמִירִים) Var. מְרִין מלי. Tosef. Shebi. IV, 11 נִמְרִין. Yalk. Deut. 874 נִימְרִין עֲלֵיהּ; Sifré ib. 51 נִימְרִין עֲלֵיהּ (corr. acc.); Y. Shebi VI, 36<sup>e</sup> only נִמְרִין.—[Sifré l. c. נִימְרָא וְנִימְרָא; Yalk. l. c. נִימְרָא וְנִימְרָא; Y. Shebi. l. c. נִימְרָא וְנִימְרָא; Tosef. l. c. נִימְרָא וְנִימְרָא; V. Hildesh. Geogr. p. 60.]

נִמְרִירָה, v. נִמְרִידָה.

בִּית נִמְרִין, נִמְרִין, נִמְרִין, pr. n. pl. *Nimrin*, 1) = בית נמרה, v. preced. art.—2) *Nimrin* in Syria, the last station of messengers proclaiming the new moon. Y. Keth. II, 26<sup>d</sup> top ער נ' מקום ששולחין ... ער נ' as far as the messengers to announce the new moon go, as far as N. Y. R. Hash. I, 57<sup>b</sup> bot. מילין ראוין לנמרין those messengers who go to N.—נמריה, נמריה, כחובת תימרין, v. נמריה, Tosef. Yoma Y (IV), 3

**נִמְרִירָה** f. (sub. שָׂרָה; v. נִמַּר) a *checkered field*. Y. Peah III, 17<sup>c</sup> top (in a corrupt and defective passage) לָהּ קִרְיִי לָהּ ... מִקְוִם (not נִמְרִירָה) the manured spots mature their plants earlier (and such a field) is called *nimrirah*.

**נִמְרִית** f. of *Nimrah* or *Beth Nimrah*. Y. Yoma VIII, 44<sup>d</sup> bot כֹּתֶבֶת הָנִי; Tosef. ib. V (IV), 3 הַנִּמְרִי; v. כֹּתֶבֶת.

בַּ, *pl.* of נָז I.

נֶאֱמַר, v. נֶאֱמַר.

**נָנַי** pr. n. m. (prob. abbrev. of חַנַּיָּה) *Nannai*, a name frequent in Maḥoza. Yeb. 115<sup>b</sup> bot., v. חַיִּי.

פִּנְיָהּ v. כְּגֵבִי

נבחה, Sabb. 140<sup>a</sup> Ar. ed. pr., v. תיבחה II.

בְּיָדָהּ, *pl.* of בְּיָדָהּ.

בְּנֵי אֵם, v. בְּנֵי אֵם, בְּנֵי אֵם

נִפְאֵר, v. נִפְרִי

בְּנֵי־אֵל, v. בְּנֵי־אֵל, בְּנֵי־אֵל.

נַפְסָא, v. נָפִיִּים.

**נָנֶס** m. (*vānos*, nanus, of Semitic origin, fr. נָנֶס, amp. fr. מַלְאךְ *mal'ak* *dwarf*; (adj.) *puny, stumped*. Nidd. 24<sup>b</sup>, opp. מַלְאךְ; Num. R. s. 9. Ber. 58<sup>b</sup> וְאֶחָד שֶׁכָּל אֶחָד מֵהֶם כְּגֹוֹל מִלְּבָבֵהוּ one whose limbs are too small for his body, opp. קִיפָּהוּ; Tosef. ib. VII (VI), 3 נָנֶס ed. Zuck. (Var. נָנֶס); Y. ib. IX, 13<sup>b</sup> bot.; Tanh. ed. Bub., Pinhas 1. Sifra Emor, Par. 3, ch. III; Bekh. VII, 6 (45<sup>b</sup>), of animals and of men). Cant. R. to II, 15; Gen. R. s. 65 שְׁנֵי נָנִים (a puny dwarf. Midr. Till. to Ps. CXXXVII; Pesik. R. s. 31 הוּא that dwarf (Nebuchadnezzar); a. fr. — Hull. 63<sup>a</sup> וְהַיּוֹנֵק נָנֶס and thy sign (to remember that the small species שְׁקִימָנָה is unclean) be, 'the dwarf is unfit' (for priesthood).—*P.* נָנֶס, נָנֶס. Cant. R. l. c.; Gen. R. l. c., v. supra. Ib. s. 37; Yalk. ib. 62 כַּפְתּוֹרִיתִים Capthorites (Gen. X, 14) are dwarfs; a. fr. — Tam. III, 5; Midd. III, 5 (עַמּוּדִים small columns. Ib. V, 2 הֵן (sub. עַמּוּדִים).— *Fem.* נָנֶס. Bekh. 45<sup>b</sup>. Par. II, 2; a. e.

נָנִים, נָנִים ch. same. Targ. Y. II Lev. XXI, 20 נָנִים  
(h. text רָק).—Pesik. Dibré, p. 112<sup>a</sup> sq. ל' רַבְבַּל (Ms. Parma  
נינורא) the Babylonian dwarf (Nebuchadnezzar); Yalk. Dan.  
1062 (ref. to Dan. IV, 14 אַנְשֵׁים (שָׂפֵל אֲנָשִׁים)  
that means N. the dwarf &c. (v. 'Rashi' to Gen. R. s. 16,  
end).

**נִנְעָה, נִנְעָה** m. ch. = h. נִנְעֵס, *mint*. Y. Maasr. V, end, 52<sup>a</sup> וְהָאֵלֶּה נִנְעָה (not וְהָאֵלֶּה) but there is mint (which has a quadrangular stem, whereas you say, there is nothing quadrangular in nature)? (Ans.w.) It is full of knots; Y. Ned. III, 37<sup>d</sup> bot. וְהָאֵלֶּה כִּנְעָה (corr. acc.); Y. Shebu. III, 34<sup>d</sup> bot. וְהִנְנֵה (corr. acc.).

**ננקפ"י**, a fictitious word made up of every second letter in **מִנָּה מֵנָה חֶסֶל וּפְרִסְרִין**, v. **אאלר"ן**.

**נָסָא** I m. (b. h.; *to lift up*, emp. נָסָא) 1) *flag*. B. Bath. V, 1, v. אָרָא II. Gen. R. s. 55, beg. (ref. to Ps. LX, 6) *like the flag of a ship*; ib. (ref. to נָסָא, Gen. XXII, 1) *he lifted Abraham up like &c.*; Yalk. Ps. 777 *כבוד של ו' (כנס זה (read: זה ו' (אור, אפי' בעל 31א Nidd. 31א sign, wonder, providential event. even he to whom the providential sign happens, does not recognize it. Yoma 21<sup>a</sup> cherubs (above the ark in the Solomonic Temple) stood by a miracle. Ib., a. e. נס גדול היה ו' a*

*Hif.* הסיח (with דעת) to divert the mind, to discard.



Sabb. 82<sup>a</sup> דָּעוּ דְּעוּ מְדַבְרִים אַחֲרֵיהֶם, expl. יסִיחַ דְּעוּ מִדְּבָרִים אַחֲרֵיהֶם he must discard from his mind everything else. Y. Ber. VI, end, 10<sup>d</sup> דָּעוּ ה' (ed. Krot. (חֲסִידֵי) if he has abandoned the thought (of drinking more wine); a. e.—Snh. l. c.; Yoma l. c., v. supra.—V. נִסְחָה.

**נָסַח** ch. same, 1) *to remove, take out*. Targ. Jud. XIV, 9 (h. text דָּעוּ).—Part. pass. נִסְחָה. Ib.—Cant. R. to V, 14 נִסְחָה אִמִּיהָ his mother took the bread out of the oven, and he ate; Pesik. B'shall., p. 90<sup>b</sup>, sq. נִשָּׂא (corr. acc.).—[2] *to lift, weigh*.—Denom. נִסְחָה, נִסְחָה. [מְסַחֵחַ, מְסַחֵחָה.]

**Pa.** **נָסַח** *to remove, sweep out; to exile*. Lam. R. to I, 13 (expl. וִירְדָּנָה, ib., with ref. to Jud. l. c.) נִסְחָה (not נִסְחָה) he removed (exiled) her.—Part. pass. נִסְחָה. Targ. Prov. XXIX, 21 (h. text מוֹנֵחַ).

**Ithpe.** **נִסְחָה** *to be pulled out*. Targ. Esth. VII, 9 (fr. Ezra VI, 11).

**Af.** **נָסַח** as preced. **Hif.** Zeb. 20<sup>b</sup> אֶפְסָחִי מִסַּח דְּעִרְרָהּ he discards (the service) from his mind; נִסְחָה he does not. Pes. 103<sup>b</sup> אֶפְסָחִי דְּעִרְרִיכּוּ you have abandoned the thought (of drinking). Gitt. 53<sup>b</sup> דְּעִרְרָהּ א' he ceased to have his mind on it (as sacred matter that must be guarded); a. fr.

**נָסַח** *to lift up, take, carry*, v. נִשָּׂא.

**נָסַח** (cmp. preced.) *to lift up*.

**Pi.** **נָסַח** 1) same; 2) (denom. of נָסַח) *to put up a sign; to ask for a test* (cmp. Is. VII, 11, sq.); *to try, test*. Gen. R. s. 55, beg. (interpret. נָסַח, Gen. XXII, 1) .. בִּשְׂבִיל לְנִסְחָתָן in order to lift them up (as a standard) for the world, to raise them &c., v. נָסַח. Ib. (ref. to Gen. l. c.) R. J. says 'אֵין הוּא נִסְחָה גָּדֹל כֵּס וְכ' R. A. says, 'אֵין הוּא נִסְחָה גָּדֹל כֵּס וְכ' he really tried him, v. נִסְחָה. Ib. הוּא נִסְחָה גָּדֹל כֵּס וְכ' the Lord does not test the wicked, but only the righteous; ib. s. 32; s. 34. Mekh. B'shall., Vayassa, s. 1 (ref. to Ex. XV, 25) גָּדֹל כֵּס וְכ' there he raised him (Moses) to greatness; ... נִסְחָה אֵין יִשְׂרָאֵל לְבַעֲבֹר יִשְׂרָאֵל. Ib. Yithro, Bahod., s. 9 נִסְחָה אֵין הוּא נִסְחָה גָּדֹל כֵּס וְכ' (Ex. XX, 28) 'to lift you up', to raise you. Arakh. 15<sup>a</sup> עֲשָׂר נִסְיוֹנוֹת נִסְחָה וְכ' ten times did our ancestors try the Lord; Ab. V, 4; a. fr.

**Hithpa.** **נִסְחָה**, **Nithpa.** **נִסְחָה** *to be tried*. Ib. 3. Yalk. Ps. 777 הָרִאשׁוֹנוֹת מִן הַנִּסְיוֹנוֹת אֵין הוּא נִסְחָה וְכ' the ancients were tried by the Lord ...; but the latter generations were tried by the nations; a. fr.

**נָסַח** (נָסַח) ch. same, 1) *to lift up*. Targ. O. Deut. XXVIII, 56 נִסְחָה ed. Berl. (oth. ed. 'נָסַח, Pa.); Y. נִסְחָה (h. text נִסְחָה). Targ. Ps. IV, 7 נִשָּׂא (h. text נִסְחָה).—[Pesik. B'shall., p. 91<sup>a</sup>, v. נִסְחָה].—2) *to take, receive, carry* (v. נָסַח). Lam. R. to II, 2 נִסְחָה לְהוֹן they (the areas described) could not receive (would have no room for) them; Y. Taan. IV, 69<sup>b</sup> נִסְחָה לָא. Y. Maas. Sh. IV, 54<sup>d</sup> נִסְחָה לְקִנְיָא וְכ' Bar K. took them. Lev. R. s. 6 נִסְחָה לְקִנְיָא וְכ' he took the cane and knocked it down. Ib. s. 34, end נִסְחָה לָא וְכ' he took him along and showed to him &c.; (Yalk. Is. 355 נִסְחָה וְכ'—Pesik. R. s. 22 נִסְחָה וְכ' נִשָּׂא וְכ' he took (his money) and put it in trust with him. Ib. נִסְחָה וְכ' she took it (the deposited money) and gave it to him; a. fr.

**Pa.** **נָסַח** 1) *to find out by sign, to divine*. Targ. O. Gen. XXX, 27.—2) *to try, test; to attempt*. Targ. O. Deut. XXVIII, 56, v. supra.—Targ. Esth. V, 14 לְמִנְסָחָה צְלִיבָה to test the (strength of) the gallows. Targ. Ex. XVI, 4; a. fr.—Snh. 107<sup>a</sup> אִמְרִי מִנְסָחָה I will try thee. Ib. אִמְרִי מִנְסָחָה (corr. acc.). Ab. Zar. 15<sup>a</sup> נִסְחָה נִסְחָה, read: נִסְחָה נִסְחָה let us try the animal for me; a. e.

**Af.** **נָסַח** same. Targ. Ps. LXXXVIII, 56 (Ms. Pa.). Targ. Y. II Gen. XXII, 1.

**Ithpa.** **נִסְחָה** 1) *to be lifted up*. Targ. Ps. LX, 6.—2) *to be tried*. Targ. II Esth. V, 14.—Snh. l. c. מִנְסָחָה לִי אִינְדוּם מִנְסָחָה לִי they have been tried (proved true) to me, thou hast not.

**נָסַח**, **נָסַח**, **נָסַח**, v. חָנִּים וְכ'—אֶתְּנָה לְנִסְחָה. נִסְחָה.

**נָסַח**, v. נָסַח.

**נָסַח** I m. (preced.) *that which is taken, assessment, tax*. Targ. O. Num. XXXI, 28 (h. text מִכָּס); ib. 39; a. fr.—Targ. O. Lev. XXVII, 23 (h. text מִכָּס).

**נָסַח** II, **נָסַח** f. 1) same. Targ. Y. Num. XXXI, 37; 39; a. fr.—2) *that which is lifted up* (תְּרוּמָה), *free-will offering*. Targ. Y. Lev. XXII, 23; 21; a. e.—[נִסְחָה married, v. נָסַח].—V. נָסַח.

**נָסַח** m. pl. (= נִסְבִּיבִי; preced. wds.; cmp. פָּרֵשׁ a. פָּרֵשׁ [that which is separated,] v. דְּחִלָּה, or וְכ' whey. Pes. 42<sup>a</sup>. B. Mets. 68<sup>b</sup> וְכ' וְכ' whey and refuse of wool. Ab. Zar. 35<sup>b</sup> אֵין הוּא אֵין הוּא אֵין הוּא there is the whey which does not curdle (and which may contain unclean milk).

**נָסַח**, v. נִסְיוֹנוֹת.

**נָסַח** m. 1) *lifting up*. Gen. R. s. 55, beg. 'אֵין הוּא נִסְחָה גָּדֹל כֵּס וְכ' (ref. to Ps. LX, 6) a repeated elevation, dignity &c.—2) *trial, test; temptation*. Snh. 107<sup>a</sup> David ... placed himself in the power of trial (asked to be tried, Ps. XXVI, 2). Ber. 60<sup>b</sup> אֵין הוּא אֵין הוּא אֵין הוּא suffer me not to come within the power of sin, iniquity, or temptation. Sifrē Deut. 21 נִסְחָה לִי אֵין הוּא אֵין הוּא wilt thou let me have (the animal) for a trial?; a. fr.—Pl. נִסְיוֹנוֹת, נִסְיוֹנוֹת. Ab. V, 3 נִסְחָה וְכ' Abraham underwent ten trials and stood all of them. Arakh. 15<sup>a</sup> עֲשָׂר נִסְחָה. Num. R. s. 17 אֵין הוּא אֵין הוּא additional trials; a. fr.

**נָסַח**, **נָסַח** ch. 1) same, *sign, test, trial*. Targ. Y. Num. XXVI, 10 (h. text נָסַח). Targ. Y. II Gen. XXII, 1. Targ. Y. Ex. XV, 25; a. e.—Ib. XVII, 7, v. נִסְחָה.—Ber. 56<sup>b</sup>, v. נִסְחָה I.—2) *wonder, providential escape, salvation*. Y. Ter. VIII, end, 46<sup>c</sup> אֵין הוּא מִיִּחוּמִּי he appears as a messenger of salvation; (Gen. R. s. 63 נִסְחָה).—Pl. נִסְיוֹנוֹת, נִסְיוֹנוֹת. Targ. II Esth. V, 1; a. e.—Ab. Zar. 15<sup>a</sup> נִסְחָה וְכ' on account of the trials (connected with the purchase of animals, and which the Jewish seller may be induced to attend on the Sabbath eve). Lam. R. to I, 1, v. נִסְחָה I; a. e.

**נָסַח**, v. נִסְיוֹנוֹת.

נִסְרִיא, v. נִסְרִיא

וְנִסִּיךְ, v. נִסִּיךְ:

**נָסִיךְ** m. (b. h.; נָסַךְ) [anointed<sub>1</sub>] viceroy, prince (contrast. to מֶלֶךְ). Num. R. s. 20 (ref. to Num. XXII, 4) וְהָאֵלֹהִים מִתְּחִלָּה לֹא יָרָא בֹ' but was he not originally a viceroy? ... But when Sihon was slain, they appointed him king in his place; Yalk. ib. 765.

נְסִיכָה f. = גִּיסוּקָה, q. v.

נָסִים m. (נָסַם) *falling away, grief*. Tem. 16<sup>3</sup> (interpreting הָרִינִי הוֹלֵךְ בְּנִסְיָי לְשָׂאוֹל (not (נָסִים) I shall go with my grief to the grave (comp. Gen. XXXVII, 35; XLIV, 31; a. e.); Mekh. Yithro, Amal., s. 2 (בָּרַ בְּנִסִּי יוֹרֵד כֵּן בְּנִסִּי (corr. acc.); Yalk. Josh. 27 (a. Ar. s. v. בָּרַסִּי (corr. acc.).

**נִסִּים** ch. 1) same, *evil, trouble*. Targ. II Esth. I, 3 ג' בִּנְיָן a trouble to the fish. [Targ. Koh. V, 16 בִּנְיָן, radical, v. בָּנָה; perh. to be read: בִּנְיָן.]—Pl. **נִסְיָן**. Koh. R. to II, 17 בִּישָׁן תֵּלַר ג' three great evils.—2) adj. constr. *suffering, weak*. Targ. Y. Lev. XXII, 22 עֲנִי ג' Ar. (ed. עֲנִינִי לְקָרִין).

אֶתְאִנְסִיָּא, עֲנֵתָה ל' Kol. R. to I, 11, or נְסִיעָה, נְסִיעָה

**נִסְיָעָה** f. (נָסַע) *moving, marching*. Y. Erub. V, 22<sup>c</sup> bot.; Men. 95<sup>a</sup> בְּנִסְיָעוֹ when marching, opp. מְנַיִיחָה. Mekh. Yithro, Bahod., s. 1; a. e.

**ניסטה**, ניסה, נִי f. (**נִיסָה**) trial; pr. n. pl. Nissetha, Nistha. Targ. O. Ex. XVII, 7 (יְנִיסְתָּה); Targ. O. Deut. XXXIII, 8 (h. text מִסַּח; a. e.

**נָסַךְ** (b. h.) *to pour, cast*. Y. Ber. I, 2<sup>d</sup> top, v. מִסָּךְ.  
*Pi.* נִסְךְ 1) *to offer a libation*. Succ. IV, 9 אומרם וּלְמִנְסָךְ  
 and they said to him who offered the libation (of  
 water), raise thy hand. Ib. שָׁפַעם אֶת־יָדוֹ אַחֲדָהּ for one  
 it happened, that a priest poured the libation out at his  
 feet. Snh. 62<sup>b</sup> וְיָדוֹ רַב־יָדָהּ if one sacrificed, burnt in-  
 cense, and offered a libation (to an idol) &c.; a. fr.—Cant.  
 R. to IV, 12 מֵאֵן דְּדִי יִשְׂרָאֵל מִנְסָרִים כָּל רַב־יָדָהּ (read: מְנַסְרִים;  
 v. Matt. K. a. l.) whence did the Israelites take wine for  
 their festive gatherings during the forty years &c.?—2) *to*  
*make wine forbidden* (לִיְיָ נִסְךְ) *by the manipulation of a*  
*gentile suspected of dedicating it to idolatrous purposes*.  
 Keth. 27<sup>a</sup>; Sabb. 41<sup>a</sup> לִיְיָ פָנָא אין they do not take the  
 time to manipulate the wine. Ab. Zar. 56<sup>b</sup> (in Chald.  
 dict.) וְהָא קָא מִנְסַךְ בִּידֵיהּ but might he not dedicate it  
 to idolatry by putting his hand into it? וְהָא קָא מִנְסַךְ בְּרַגְלֵהּ  
 might he not do it with his foot (while treading the wine)?  
 Gitt. V, 4 וְהַמְנַסֵּךְ he who does damage to his neighbor by  
 touching his wine for idolatrous purposes (v. interpret.  
 ib. 52<sup>b</sup>). Y. Ab. Zar. IV, 44<sup>a</sup> בֹּת. מִנְסַךְ כָּל הַבּוֹרִי he causes  
 all the wine in the pit to be forbidden; a. fr.

*Nif.* נִסַּף *to be offered as libation, to be poured on the altar.* Pes. 22<sup>a</sup> כַּמִּים הַנִּסָּפִים like the water which is poured on the altar, opp. הַנִּשְׁפָּרִין which is poured out at the foot of the altar.

*Hithpa.* הִתְחַסַּף, *Nithpa.* תִּחַסַּף: 1) same. *Ib.* הִתְחַסַּפְתָּם, a. fr.—2) *to be made forbidden* (as dedicated to idolatry). Y. Ab. Zar. i. c. רַחַץ הַבּוֹר וְכִי if the wine in the pit has been manipulated and become forbidden, the jet of wine poured into the pit becomes forbidden (affecting the wine in the vessel).

**נִסֵּךְ, נִסֵּךְ** ch. same, esp. *to offer a libation*. Targ.  
Cant. IV, 15; a. e.

*Pa.* נִסְיָהּ, נִסְיָהּ as *preced.* *Pi.* Targ. Ex. XXX, 9; a. fr.—  
Sabb. 41<sup>a</sup> לֹא מְנַסִּיּוּ they will not take the time to manipu-  
late &c., v. *preced.*

*Ithpa.* אִתְּפָא, *Ithpe.* אִתְּפִי as preced. *Hithpa.* Targ. Num. XXVIII, 7; a. e.—Ab. Zar. 71<sup>b</sup> קָמָא אִירָא לִירָא every drop as it comes out becomes forbidden.

**יֵין** m. (h. h.; preced.) 1) *libation*. Ex. R. s. 15 נָסַךְ wine from which a libation has been poured on the altar.—*Pl.* זֶבֶדִּים, נָסַכִּין, נָסְכִּין; constr. גֵּר, נָסְכִּי. Zeb. IX, 1 הֵן יֵירוּ the libations brought on the altar illegally, may be taken down. Tosef. ib. V, 1; Men. 15<sup>b</sup>, a. e. בְּהֵמוֹת the libations connected with an animal sacrifice. Ib. II, 4 וְנָסְכִּיו and the libations belonging thereto; a. v. fr.—2) *wine known (or suspected) to have been manipulated by an idolater; wine forbidden to Jews because of such (known or suspected) manipulation*. Ab. Zar. IV, 8 (55<sup>a</sup>) וְאִינוּ נֶעֱשֶׂה רֵ"ג וכו' (Bab. ed. עֲרֻשָׁה) it does not become (the gentile does not make it) forbidden wine until &c. Ib. V, 1 לַעֲשׂוֹת עִמּוֹ בֵּינֵן כֵּן work with him in wine dedicated to an idol. Ib. 2 כֵּן if forbidden wine was poured over grapes. Ib. 74<sup>a</sup> bot. כֵּן really idolatrous wine, opp. סָרֵס suspected; a. fr.

**נִסְכָּן**, נִי I ch. same. Targ. O. Ex. XXIX, 40 (Y. נִי־סִכָּן);  
a. fr.—*Pl.* נִי, נִסְכָּן. Targ. Jer. XIX, 13; a. fr.

**נִסְכָּא** II **נִי** (preced. wds.) *cast metal*. Sabb. 59<sup>b</sup>, v. **אֲנִי־נִסְכָּא**.—Esp. *a piece of silver or gold, bar*, opp. to **מִטְבֵּעַ**, coined metal. B. Kam. 96<sup>b</sup> **וְכִי הָאִישׁ מֵאֵן דְּגִזְלִי לֵי וְכִי** if one steals a piece of metal and makes it into coins. Ib. 98<sup>a</sup> **שֶׁבַח לַעֲנִיִּין** he profits by the increased value of the metal. Keth. 110<sup>b</sup> **וְאִי־כֶּסֶף** but may not 'silver' in the agreement mean metal (not coins)?; Men. 107<sup>a</sup>; a. e.—B. Bath. 33<sup>b</sup> **וְכִי אֲבָא דִּרְיִינִי** this is a case corresponding to that of a metal bar which R. Abba decided, the case being that one took by force a piece of metal &c.; Shebu. 32<sup>b</sup>, a. e.

96<sup>b</sup> בְּרֹאשׁ בְּנֵי (Ms. M. מְסָנָה) at the last manipulation (when the weaver throws the clue through the web for the last time).

נחמל, v. נחמל.

**נָסַח** (b. h. נָסַח) [*to pine away,*] *to be sick*; transf. *to be troubled*. Targ. Esth. IV, 17.

*Pa.* גַּסִּים to trouble. Targ. II Kings IV, 28 (h. text וַתִּשְׁלַח).  
*Ithpa.* אִתְּחַנְּסִים, אִתְּחַנְּסִי, אִתְּחַנְּסִי, *Ithpe.* אִתְּחַנְּסִי to be troubled; to grieve; to be weak. Targ. Gen. XLV, 5. Ib.

XXXIV, 7 (O. ed. Berl. אֶרְוֹסָא; v. Berl. Mass., p. 77). Targ. II Chr. XVI, 10; a. e.—Sabb. 145<sup>b</sup>; Gitt. 56<sup>a</sup>; v. אֶרְוֹסָא. Gen. R. s. 50 (expl. וִילָא, Gen. XIX, 11) אֶרְוֹסָא or אֶרְוֹסָא they became weak.

**נָסַח** (b. h.) *to move, march*. Tosef. Sot. VIII, 1 בכל יום אחר וכל נִסְחָא .. every day the ark moved behind two standards (divisions), ..., but on that day it moved in front; Sot. 33<sup>b</sup>. Num. R. s. 2 נִסְחָא .. נִסְחָא after these two standards had moved, the Levites marched (carrying) the Tabernacle. Yalk. ib. 686 מִקְרָבִים לִיָּסַח came together to make ready for the march. Mekh. B'shall., Vayass'a, s. 1 וְזוֹ נִסְחָא לֹא נִסְחָא this march they undertook by the order of Moses, but all other marches they made at the order of the Deity, a. fr.

**Hif. הִסְחָה** 1) *to remove, cause to depart, to separate, take apart*. Mekh. l. c. הִסְחָה בְּעַל כְּרוֹן הִסְחָה he forced them to march, against their will, with the staff. Ib. ע"ז וְהָיָה עִבְרָה ... הִסְחָה מִשָּׁה an idol went with the Israelites across the sea, and Moses removed it &c. Kel. V, 7 צִירָה לְהִסְחָה he must (not only divide, but) separate the parts of the stove entirely. Sot. 8<sup>a</sup> בֵּית דִּין מִסְחָה אֶת הַעֲדוּת וְכ' the court orders the witnesses to change their places; Tosef. Snh. IX, 1 (ed. Zuck. מְסִיחָה). Gen. R. s. 38 (ref. to Gen. XI, 2) הִסְחָה עֲצָמָן מִקְדָּמוֹ וְכ' they removed themselves from the Originator of the world; ib. s. 41 הִסְחָה עֲצָמָן וְכ' he removed himself &c. Mekh. B'shall., Shir., s. 10 גִּפֶן שְׁחִיטָה מִמִּצְרַיִם transfer from Egypt (Ps. LXXX, 9); a. fr.—B. Bath. 8<sup>b</sup> הִסְחָה לְרִשְׁוֹנָה to remove (place outside of the protection of the law, Rashi) those who disregard the terms fixed by the authorities.—Erub. VIII, 5 (86<sup>a</sup>) הִסְחָה מִלְּבוֹ (Ms. M. הִסְחָה; ed. Sonc. הִסְחָה מִדְּעִרָו, v. Rabb. D.S. a. l. note) he has removed from his mind (the thought of returning to his residence). Mekh. B'shall. s. 3 (ref. to יִסְעוּ, Ex. XIV, 15) מִלְּבָן הַרְסָה דְּבָרִים (שְׂדוּי דְּבָרִים) let them remove from their hearts the (evil) words which &c.; Ex. R. s. 21.—[Y. Taan. IV, beg. 67<sup>b</sup> מִפְּנֵי מִסְעֵי, read: הִסְחָה.—Tosef. Shebi. II, 20 מִסְחָה, read מְסִיחָה]—2) *to signalize, v. נִסְחָה*.

**Hof. הִסְחָה** *to be removed*. Tosef. Yoma I, 4 מִן הַכֹּהֲנִים הִסְחָה was removed (deposed) from the high priesthood; Y. Hor. III, 47<sup>d</sup> top.

**נָסַח** ch. same. Gen. R. s. 38 (ref. to Gen. XI, 2) נִסְחָה מִן מִדְּנָהוֹרָא they moved from the east to go further east.

**Af. אָסַח** *to remove*. Y. Meg. IV, 75<sup>c</sup> top אֲנִי מִשְׁכָּל אָסַח I can look (at the priests) without diverting my attention (from my prayers); Y. Taan. IV, beg. 67<sup>b</sup> הִסְחָה; v. מִסְחָה.

**נָסַח** m. (preced.) *march*.—Pl. נִסְחָה. Num. R. s. 2 לִי הָיָה (Judah was) the first in marching in the desert, opp. נִסְחָה.

**נָסַח** (b. h. נָסַח) *to go up, ascend*; v. נָסַח.

**Hif. הִסְחָה** 1) *to impose a tax, to assess*, v. מִסָּה II.—2) *to bring to a conclusion*, v. מִסָּה I.—3) *to put on wood*,

*to make the flame rise*; [emp. עָלָה Hif.] *to start a fire, to heat*. Bets. 32<sup>a</sup>, a. e. וְכָל יוֹם בְּכִלִּים וְכ' you may, on the Holy Day, use wooden vessels for heating &c. Pes. 27<sup>b</sup> הַמְּסִיחַ he who put the wood on. Ib. חֲנוּךְ שֶׁהִסְחָה וְכ' if one heated an oven with wood belonging to the sanctuary &c. Sabb. III, 1 כִּירָה שֶׁהִסְחָה בְּקֶשׁ וְכ' a range which they heated with straw &c. Tosef. Yoma II, 5; Yoma 38<sup>a</sup> מִסְחָה placed the fire deep into the stove. Sabb. 41<sup>a</sup>; a. fr.—[Midr. Till. to Ps. XXVIII, v. infra.]

**Nif. הִסְחָה** *to be heated*. Y. Ber. IV, 8<sup>b</sup> top נִסְחָה; ib. IX, 14<sup>b</sup> top נִסְחָה, v. מִסְחָה.—Pes. 30<sup>b</sup> top חֲנוּךְ but if the oven has been made glowing. Midr. Till. to Ps. XXVIII וְכ' יִהְיֶה נִי וְכ' if it (the furnace) is usually heated with one bundle, let it now be heated with seven; ib. מִסְחָה בְּשֶׁבַע יִהְיֶה מִסְחָה אם הוא מִסְחָה בשבועה יהא מִסְחָה (corr. acc.) if it is heated with seven bundles, let it be heated &c. Kel. V, 4. Tosef. Hull. I, 22 הִסְחָה עַד שֶׁלֹּא הִסְחָה Kel. V, 4. Tosef. Hull. I, 22 הִסְחָה before they are hardened by heating; a. fr.

**נָסַח** ch. same, *to go up*. Impf. נִסְחָה; inf. נִסְחָה, נִסְחָה; imper. נִסְחָה, נִסְחָה. Targ. II Sam. V, 22, sq. Targ. O. Num. XX, 19 נִסְחָה ed. Berl. Targ. Gen. XLIV, 17; a. fr.—Kidd. 50<sup>a</sup> אִירָתָה לְמִסְחָה with the idea of going up to Palestine. Bets. 27<sup>a</sup> וְאִסְחָה; M. Kat. 22<sup>a</sup> וְאִסְחָה (not וְאִסְחָה), a. e., v. נִסְחָה; a. fr.

**Af. אָסַח** 1) *to cause to rise, to bring up, offer*. Targ. Lev. II, 9, a. fr. (h. text וְהִסְחָה). Targ. II Sam. VI, 2 אִסְחָה ed. Wil. Targ. Lev. XI, 3, sq.; a. fr.—Targ. Josh. XVII, 13 מִסְחָה מִסְחָה tributaries.—Y. Keth. XI, 34<sup>b</sup> bot. וְהוּא מִסְחָה לֹון מִזִּוּנֵי וְכ' and he offered them support as long as they lived. Gitt. 56<sup>b</sup>, a. fr. אִסְחָה וְכ' III. Y. Peah I, 15<sup>c</sup> וְכ' אִסְחָה לְמִאֲחֵרִים they raised the offer to two hundred, to one thousand; Y. Kidd. I, 61<sup>b</sup> top אִסְחָה. Y. Maas. Sh. IV, end, 55<sup>c</sup> מִסְחָה חֲסִין will produce lettuce; a. fr.—2) (sub. בִּשְׂרָא) *to produce new flesh, to heal*. Gitt. 69<sup>a</sup> וְכ' לְאִסְחָה for healing let him take &c.—3) *to heat*. Targ. Koh. II, 6.—4) *to finish*. Succ. 39<sup>a</sup> אִסְחָה the winding up of a proceeding; Yeb. 106<sup>b</sup> Ar. (ed. אִסְחָה).—5) (with בְּשִׁמָּה) *to name after, to adopt a name*. Yoma 38<sup>b</sup> מִסְחָה בְּשִׁמָּה we do not name children after them. Gitt. 11<sup>b</sup> מִסְחָה בְּשִׁמָּה names which Israelites are not in the habit of adopting. Shebu. 29<sup>a</sup> וְכ' וְאִסְחָה לָהֶן (שִׁמָּה) and named them coins; a. e.—6) (with וְכ' of person) *to produce a claim against*. Shebu. 41<sup>b</sup> רִמְסִיקָא בְּךָ לִי .. רִמְסִיקָא בְּךָ לִי give me the one hundred Zuz which I claim against thee (which thou owe me). Keth. 85<sup>a</sup> וְכ' הוּא מִסְחָה בֵּית דִּין וְכ' B. Kam. 97<sup>a</sup> אִסְחָה אִנְשֵׁי רִמְסִיקָא בְּהוּ וְכ' persons against whom he had a claim; a. e.—7) (with אִדְרָא) *to have in mind*. Shebu. 29<sup>a</sup> וְכ' רִמְסִיקָא אִדְרָא וְכ' they might have in mind an idol.

**Itaf. אִתְסָח** 1) *to be offered up*. Targ. O. Lev. II, 12 וְהִסְחָה ed. Berl. (oth. ed. A. Y. וְהִסְחָה); a. e.—2) *to be kindled, burnt*. Targ. Ps. LXXXVIII, 21; a. e.

**נָסַח**, v. נָסַח.

**נָסַח** (b. h. נָסַח, a. נָסַח; emp. נָסַח) *[to produce a rough, grating sound*; emp. נָסַח I.] *to saw, plane*. Gen. R. s. 6 נָסַח שְׂדוּאָה שְׂדוּאָה נָסַח (the light of the sun pro-

duces a sound) like (that of) the plane which planes wood, opp. שָׁק to glide; Midr. Sam. ch. IX. Y. Ber. I, 2<sup>c</sup> bot. ער שהומה נוסר ברקיע וכ' while the sun passes in the sky a journey of &c. Gen. R. s. 8, beg.; Lev. R. s. 14, beg. נסר וכ' he sawed him apart &c., v. נב.

*Pl.* נסר same. Yoma 20<sup>b</sup> נסר ברקיע וכ' the globe of the sun which saws in the sky like a carpenter sawing cedars, v. supra. Gen. R. s. 65, end ... נתנו (חמור) they placed him on a sawing-jack (v. חמור) and sawed his body; a. e.

*Nif.* נסר to be sawed. B. Kam. X, נסרים, נסרו, v. נסר.

נסר ch. same. Targ. Y. I Ex. XIV, 25 (h. text נסר; comp. I Chr. XX, 3).

*Pa.* נסר same, to split. Targ. Ps. XXIX, 7. — Yeb. 49<sup>b</sup> נסרו אחריהם לחרוץ they brought the cedar and sawed it through; Yalk. Is. 274. B. Bath. 75<sup>a</sup> נסרו אבנים וכ' Ms. M. (ed. מינסרי, corr. acc.) who were cutting precious stones. — V. נסר II.

נסר m. 1) (preced.) (planed) board. Cant. R. to I, 11 נסר he put gold on between one board and the other; Y. Shek. VI, 49<sup>d</sup> bot. Y. Hag. II, 78<sup>b</sup> bot. — *Pl.* נסרים. B. Bath. IV, 6 הנ' the boards in the bath house. Ib. 67<sup>b</sup> הנ' the room in which the boards are stored. Ib. הנ' sold (with the press) the boards, v. נסר. Kel. XXII, 10, v. נסר. Y. Sabb. III, 6<sup>a</sup> top להורו to remove the boards (which covered the bathing tank). Bab. ib. 40<sup>a</sup>; a. e. — [2] wicker, v. נסר III.]

נסר ch. 1) same, board. — *Pl.* נסרין, נסר. Targ. I Kings VI, 15; a. fr. — Ib. VII, 30 נסר bronze plates (to cover the laver (?); h. text נסר). — 2) veneer. Sabb. 98<sup>b</sup> נסר veneered boards, opp. שלמין solid. — *Pl.* constr. נסר. Targ. Hos. VIII, 6 נסרין gold foils for boards (h. text נסרים; comp. נסר).

נסר, v. נסר.

נסר, v. נסר.

נע, v. נע.

נע, v. נע.

נע m. — נע, pl. נעים, v. נע.

נע m. [hollowed out,] tank of the press (h. נע). Targ. Y. Ex. XXII, 28. — *Pl.* נעין, נעין. Targ. Joel II, 24. Targ. O. Gen. XLIX, 12. — [Sachs, Beitr. II, 27: adaptation of Lat. *navia*.]

נע f. h. same. Ab. Zar. 74<sup>b</sup> נע ארחתו (Ms. M. ארחתו) as to a tank (used by gentiles), cleanse it with hot water.

נע, v. נע.

נע m. pl. (b. h.; נע) youth. Ex. R. s. 1 נע חופת הורח (bridal canopy).

נע, v. נע.

נע, v. נע.

נע f. (b. h. נע, נע) [light matter,] scraps, chips.

Y. Sabb. IV, 6<sup>d</sup> bot., v. נע. — Esp. (של פשתן) hatcheled flax. Sabb. IV, 1 (49<sup>a</sup>) נע וקח thoroughly beaten flax (comp. נע). Ib. 11<sup>a</sup>, a. e., נע. Snh. 37<sup>a</sup>, v. נע; a. fr.

נע ch. same; constr. נע. Targ. Is. I, 31 (Regia נע).

נע, v. נע.

נע, נע, נע, q. v. (comp. נע).

נע f. (נע) 1) closing, shutting. Y. Erub. III, 21<sup>a</sup> נע קשר היא tying a door (the stem קשר) means the same as shutting (the stem נע). Num. R. s. 14 (play on Ps. LX, 10) נעל by tying up his throat (strangulation). — נעל שער the time of closing the Temple gates; (sub. נעל) the concluding prayer on the Day of Atonement, on public fasts and Ma'amadot (v. נעל); the prayer called N'ilah (נעל). Taan. IV, 1 נעל בשחרית ... ב' during the morning prayer, the Musaf, the Minhah and the N'ilah. Y. Ber. IV, 7<sup>c</sup> top נעל הוא when is the time for the N. ? נעל שמים when the gates of heaven are closed (sunset); נעל שער הכבוד when the Temple gates are closed. Ib. נעל שער הכבוד נעל שער הכבוד that we may offer the N. prayer. Ib. נעל שער הכבוד; Yoma 87<sup>b</sup> נעל שער הכבוד the concluding prayer exempts from reading the evening prayer; a. fr. — Transf. locking up, interruption of business. Cant. R. to VII, 2 (play on נעל, ib.) נעל שער הכבוד שער הכבוד two cessations of business, one shutting up on Passover, and one &c. — 2) נעל שער הכבוד (or נעל) putting on sandals, wearing shoes. Yoma VIII, 1. Ib. 74<sup>a</sup>. M. Kat. 15<sup>b</sup>; a. fr. — Gen. R. s. 100 נעל נעל wearing shoes (by the mourner on the Sabbath) is a matter of choice, v. נעל.

נעים I m., נעימה f. (b. h.; נעים) pleasing, lovely. Ruth. R. to II, 5 נעימה נעים when he saw that she was lovely and her conduct becoming. — *Pl.* נעימה. Ib. נעימה נעים her conduct is becoming and lovely. Midr. Till. to Ps. V מורים כל מה שנראה לנו מורים all the things which thou hast given us are good and pleasing. Gen. R. s. 23, v. נעימה. Cant. R. to IV, 4 נעים כלכם נעים כלכם all of you are welcome, all of you are pious &c.; a. e.

נעים ch. same. Targ. Y. Ex. XIX, 19.

נעים II pr. n. pl. Na'im (Nain), in Isachar. Gen. R. s. 98.

נעימה f. (preced.) 1) fem. of נעים. — 2) taste, disposition. Ab. d'R. N. ch. IV, end (Snh. 38<sup>a</sup>) נעימה. Ib. נעימה נעימה the Lord made the dispositions of men different one from the other. — 3) tune, chant; trill. Y. Shek. V, 48<sup>d</sup> bot. נעימה נעימה he knew an extraordinary way of singing; Yoma 38<sup>b</sup> נעימה נעימה when he tuned his voice to a trill. Kidd. 71<sup>a</sup> נעימה נעימה he let the Divine Name (the Tetragrammaton which he pronounced) be drowned in the chant of his brother priests; Num. R. s. 11, end נעימה נעימה he pronounced it during the chant &c. Y. Shek. V, 55<sup>c</sup> bot. נעימה נעימה.

**נַעֲמָן** II m. *Naaman*, name of a planet. Pirké d'R.  
El. ch. VI חלון נ' window of N. (a station of the sun).

**נָעַנָה** m. (cmp. **נִינְיָה** II) *mint*. Y. Sabb. VII, 10<sup>a</sup> נָעַנָה ed. Krot. (oth. נִינְיָה).

**נָעַנְנָה** m. (נָעַנָה) *shaking* (the Lulab). Succ. 37<sup>b</sup>.

**נָעַנָה**, v. נָעַנָה h. a. ch.

**נָעַנָה**, v. נָעַנָה.

**נָעַץ** (cmp. **נָעַץ**, **נָעַץ**) 1) *to prick, stick; to wedge in*. Men. 64<sup>b</sup> נָעַץ צִפְרֵי וְכ' the swine pressed its nails against the wall; Sot. 49<sup>b</sup>; Y. Ber. IV, 7<sup>b</sup>, a. e.—Y. Shek. V, 48<sup>d</sup> bot. כְּשֶׁוּדָה נָעַץ גִּדְלוֹ וְכ' when he inserted his thumb into his mouth. Sabb. 17<sup>a</sup> נָעַץ חֶרֶב וְכ' they stuck a sword into the floor of the college; a. fr.—Part. pass. נָעִץ. Bets. 7<sup>b</sup>, v. דָּקָר. Erub. III, 3; a. e.—2) *to cut a wedge-like ditch* (נָעִץ). Y. Sabb. V, 9<sup>d</sup> bot.; Y. Kil. VII, 31<sup>b</sup> bot., v. נָעִץ; a. e.

**Nif.** נָעַץ *to be fixed, stuck in*. Sabb. 67<sup>a</sup> bot. (in an incantation, נָעַץ כְּמַחֲט (not תָּא ...)) thou art stuck in like a pin.

**נָעַץ** (transp. נָעַץ) ch. same. Targ. Y. Gen. XXX, 38 (רָעַץ. Targ. Y. Deut. XV, 17; a. fr.—Part. pass. נָעִץ; f. נָעִץ; pl. נָעִץ; inserted; perforated. Targ. O. Gen. XXVIII, 12. Targ. Cant. II, 2.—Y. Ter. VIII, 45<sup>d</sup> top; Y. Ab. Zar. II, 41<sup>a</sup> bot. נָעַץ סִכְנֵי וְכ' (or נָעִץ) to stick a knife into a radish.

**Pa.** נָעַץ (transp. נָעַץ) same, *to plant*. Cant. R. to I, 16 נָעַץ אֶת מִנְעָה וְכ' (not נָעַץ) and now, even if you tried to stick into it sixty myriads of reeds &c., v. נָעִי; Y. Taan. IV, 69<sup>b</sup>; Y. Meg. I, 70<sup>a</sup> bot. מְבַצֵּעַ (corr. acc.); Lam. R. to II, 2 נָעַחוּן כִּד אֶת נָעַחוּן (not נָעַחוּן).

**נָעַץ** m. (b. h.; preced.) *thorn; (homilet.) a wicked person*. Meg. 10<sup>b</sup> (ref. to Is. IV, 13); Yalk. Is. 345.

**נָעַץ** ch. same.—Pl. נָעַץ. Targ. Is. VII, 19.

**נָעַר** I (b. h.; cmp. next w.) [*to be excited, noisy*] esp. (of the ass) *to bray*. Ber. 3<sup>a</sup>. Ib. 56<sup>a</sup> (in Chald. dict.) נָעַר דָּקֵי standing at the head of the bed and braying. B. Kam. 18<sup>b</sup>; Kidd. 24<sup>b</sup>; a. e.—[Cant. R. to IV, 8 נָעַר דָּקֵי בְּחֻלָּה דָּקֵי, read: נָעַר, v. נָעַר.]

**נָעַר** II (b. h.; cmp. נָעַר, נָעַר) *to shake, stir*. Makhsh. I, 4 נָעַר הַנּוֹעֵר אֲגוּדָה וְכ' he who shakes (the rain off) a bundle of vegetables. Ib. V, 7. Pesik. R. s. 26 נָעַר מִן הָאֲשָׁפָה נָעַר לאִיּוֹב נָעַרְתִּי מִן הָאֲשָׁפָה נָעַר I shook Job (making him rise) from the dunghill, and concerning thee (Israel) it is written (Is. LII, 2), shake thyself &c.; a. e.

**Pi.** נָעַר 1) *to shake*. Pesik. Shek., p. 17<sup>a</sup> נָעַר קִפְלָה shake it (the garment), fold it; Lev. R. s. 2. B. Mets. II, 8 נָעַר מִצָּה כְּשֶׁוּדָה מְנַעֲרָה וְכ' if one found a garment (and holds it in charge waiting for the owner to claim it), he must shake it once in thirty days. Sabb. 147<sup>a</sup> top; a. fr.—2) *to stir*. Hull. VIII, 3 נָעַר וְהָיָה בָּהּ if he stirred (the meat in) the pot. Y. Ab. Zar. I, 39<sup>d</sup> top נָעַר בְּקִדְרָה נָעַר the gentile might have stirred the pot; a. fr.—3) *to empty; to cause evacuation*. Toh. II, 1 נָעַר אֶת הַקִּדְרָה she may empty (or stir) the dish. Kel. XXVIII, 2 נָעַר בִּי וְכ' used for (lifting and) emptying the pot. Tosef. ib. B. Mets. II, 10 נָעַר שֹׁהַתְנוּי מְנַעֲרָה which the shop-keeper uses when

pouring out &c. (or through which he pours for straining), v. נָעַר; a. e.—נָעַר אֶת הָאֲשָׁפָה *to expel the discharge of excrements of the flock on the spot to be manured* (v. נָעַר I, Pi.). Tosef. Shebi. II, 20; M. Kat. 12<sup>a</sup>; Y. Shebi. III, 34<sup>e</sup> bot. Ib. לְנָעֲרָה ... לְהוֹסִירָה he who hires a flock (for manuring) is forbidden to use means &c.; expl. ib. נָעַר מְנַעֲרָה מִמָּקוֹם וְכ' by driving it from place to place.—Part. pass. מְנַעֵר; f. מְנַעֵרָה; pl. מְנַעֵרִים, מְנַעֵרִים empty, vacant. Y. Ber. IV, 7<sup>b</sup> bot. (play on נָעַר) וְכ' they (the Babylonians) are vacant of (cannot perform) certain religious observances &c.; Koh. R. to XII, 7; Gen. R. s. 37 וְכ' נָעַר (Babylonia) is deprived &c. Hag. 14<sup>a</sup> (play on נָעַר, Is. III, 4) וְכ' אֵלֶּי בְּנֵי אָדָם שְׂמֵנִי וְכ' that means persons empty of good deeds, opp. מְבֻלָּא; Yalk. Is. 261.—[B. Bath. 74<sup>b</sup> נָעַר נָעַר some ed., v. נָעַר.—Hull. 51<sup>b</sup> נָעַר, v. infra.]

**Nif.** נָעַר 1) *to be stirred up; to bestir one's self*. B. Bath. 74<sup>b</sup> וְכ' נָעַר וְכ' R. El. was stirred up (awoke). Sot. 5<sup>a</sup> נָעַר אֵין עָפָר לִי his dust will not be stirred up (for resurrection). Ex. R. s. 1 (play on נָעַר וְכ' I Chr. IV, 5) נָעַר מִחֲלִיָּה וְכ' she (Miriam) was sick, but she bestirred herself (arose) from her sickness, and the Lord restored her to youth. Y. Ber. III, 6<sup>d</sup> top (play on נָעַר, Gen. VIII, 21) וְכ' נָעַר מִשָּׁעָה שֶׁהָיָה לִי וְכ' from the moment the embryo bestirs itself to come out into the world; Gen. R. s. 34; Yalk. ib. 61. Hull. 51<sup>b</sup> נָעַר לְעֹמֶד וְכ' Rashi (ed. נָעַר) if the animal made an effort to get up, although it did not succeed; a. e.—2) (of flax) *to be hatched*. Y. Sabb. II, beg. 4<sup>c</sup> (expl. דָּוִק, ib. II, 1) נָעַר שֶׁלָּא נָעַר flax which has not yet been hatched.—3) *to be emptied, poured out*. Y. Ber. I. c. (play on נָעַר וְכ' שֶׁנָּעַר for into that valley the dead of the generation of the flood were dumped; Gen. R. s. 37; Koh. R. I. c.—Snh. 92<sup>a</sup> נָעַר קֶשֶׁוֹ his bow will be empty (his sexual vitality broken).

**Hif.** נָעַר *to stir up, to keep awake*. Erub. 53<sup>b</sup> (play on נָעַר &c., v. נָעַר) וְכ' נָעַר וְכ' and she kept him awake.

**Hithpa.** נָעַר *to be emptied; transp. to be displaced*. Zeb. 116<sup>a</sup> (ref. to Cant. IV, 16) וְכ' וְכ' (Roman) nation whose sacrifices are slaughtered northward (Lev. I, 11, which is entitled only to burnt-offerings), and let the nation enter &c.

**נָעַר** ch. same, *to shake, stir*.—Part. pass. נָעִר *waking*. Targ. Job XXI, 32 (Ms. נָעִר. ed. Wil. נָעִר, v. נָעִר).

**Pa.** נָעַר *to shake; to empty*. Yalk. Zech. 570; Cant. R. to IV, 8 (ref. to Zech. II, 17) וְכ' נָעַר וְכ' (v. נָעַר); Gen. R. s. 75. Sabb. 142<sup>a</sup> נָעַר וְכ' let him shake the fruit out of the basket.

**נָעַר** m. (b. h.; preced., cmp. נָעַר, a. meanings of נָעַר, נָעַר &c.) *tender, young; lad*. Tanh. Hayé 1 שִׁירָכֹבֶר וְכ' &c. that the old may be honored by the young. Ex. R. s. 1 יֶלֶד הָיָה וּמִנְהוּגוֹ כִּי he was a child, but his behavior was like that of a lad; a. fr.—Pl. נָעִרִים. Yoma 75<sup>b</sup> לֵבִי הָיָה הַמָּנָה לֵבִי הָיָה הַמָּנָה לֵבִי the manna was bread to the young, oil to the old &c. Tanh. Sh'mini 11 וְכ' אֵם לִי הָיָה וְכ' if they (the elders) are young &c., v. קָפֵץ. Ib. הַבְּחֹרִים וְכ' the young men and the lads. Sot. 46<sup>b</sup> וְכ' דָּוִד וְכ' they were young

men, but behaved contemptibly like children; a. fr.—*Fem.* נַעֲרָה *lass, maid*, esp. (law) *a girl between twelve and twelve and a half years of age*, v. בְּנֵי־הָעָרָה. Esth. R. to V, 1; a. fr.—Keth. III, 8, *contrad.* בִּגְדֵי בִּגְדֵי בִּגְדֵי. Ib. IV, 1; a. fr.—Pl. נַעֲרָה, constr. נַעֲרָה. Ib. III, 1 (29<sup>a</sup>). Esth. R. l. c. נַעֲרָה שְׁתֵּי her two maids; a. fr.

**נַעֲרֻתָּהּ** f. (preced.) *youth; vitality; puerility*. Ex. R. s. 1, v. נַעֲרָה II *Nif.*—Kidd. IV, 14 בְּנַעֲרֻתוֹ ... משמריו the Law guards him from all evil while he is young. Deut. R. s. 8, end. Gen. R. s. 84 (ref. to Gen. XXXVII, 2) שוֹדֵדָה נַעֲרֻתָּהּ he acted puerilely (was vain); a. fr.—Esp. *maidenhood; the age or the legal status of a נַעֲרָה*. Y. Yeb. I, 3<sup>a</sup> top, v. בְּנַעֲרֻתָּהּ; Kidd. 4<sup>a</sup> bot. סימני נַעֲרָה the symptoms of maidenhood (puberty); a. fr.

**נַעֲרִיחָא** f. (v. נָעַר I) *roaring, camel's cry*. Yeb. 120<sup>b</sup>  
 ולא אפסקיה לנַעֲרִיחָא Rashi (ed. אפסקיה) and this did  
 not make the camel cease from crying (until life was  
 entirely extinct).

**נֶעֱרָן** (b. h.) *Naaran*, near Jericho. Lev. R. s. 23 (ref. to Lam. I, 17) לִי יִרְיֵחוֹ ... כְּגוֹן as hostile as Jericho to N.; Cant. R. to II, 2; Lam. R. to l. c. נֶעֱרָן (corr. acc. or כְּנֶעֱרָן). —Hull. 5<sup>a</sup> (ref. to קַטְנָה in Kings V, 2) קַטְנָה לִי (ed. נֶעֱרָן) a little girl from N.; Sot. 46<sup>b</sup> נֶעֱרָן.

נְעֻזָּה, v. נְעֻזָּה.

נְעֻרָהָּ v. נְעֻרָתָּהּ.

נֶאֱחָז, v. נֶאֱחָז.

גִּפְּרִי, v. גִּפְּרָא

נִפְּאָ, *pl.* נִפְּאָן, *v.* נִפְּאָ.

נפיר v. גִּיפָּה I, *Pi*. נִפְּתָה

**נִפְּחָה** II (b. h.; נִיחָה) *fan; winnow; sieve*. Men. VI, 7; X, 4, v. נִפְּחָה. Y. Keth. VII, 31<sup>b</sup> bot., v. נִיחָה. Hull. 4:5<sup>a</sup> נִיחָה כְּנִיחָה if the windpipe has perforations like a sieve. Sot. 48<sup>b</sup>; Y. ib. IX, 24<sup>b</sup> bot., v. נִיחָה. Tanḥ. Ekeb 1; Yalk. Ps. 67<sup>a</sup>, v. נִיחָה; a. fr.—Ab. V, 15<sup>a</sup> a scholar who retains the best teachings.—*Pl.* נִפְּחָה. Men. 76<sup>b</sup>.

נִפְרָא, v. גִּפְפָא, a. גִּפּוּרָא.

גִּיפ' v. sub, גִּפּוּל, גִּפּוּל

II. גִּפְרִיָּא v. נַפְרִיָּא

ג'יפּוֹלִין v. בּפּוֹלִין.

**נָפֹס (נַפְּוֹץ)** m. (נֶפֶץ, נֶפֶס) a kind of *radish*, resembling the carrot as to foliage, and the radish as to taste. Kil. I, 3; 5; Y. ed. a. Ms. M. ט ... (Mish. a. Bab. ed. ט ...). Uks. I, 2. [Lat. *napus* is a kind of *turnip*.]

נָפַח (b. h.; cmp. פָּחַח) 1) *to blow, breathe*. Y. Sabb. VII, 10<sup>d</sup> הַמְנִיחַ כְּלֵי זִכּוּרֵיָּהּ he who shapes glass vessels by blowing (on the Sabbath); Bab. ib. 75<sup>b</sup> וְכִי יִנְפַח הַחֶמֶץ וְכִי יִנְפַח הַחֶמֶץ he who breathes at lentils Makhsh. I, 6 הַחֶמֶץ בְּרִשְׁתָּם וְכִי יִנְפַח הַחֶמֶץ he who breathes at lentils to ascertain their quality. Tosef. Sabb. XV (XVI), 2 נִפְחָה

יָנַח אֶת יָדָיו בְּנִסְתָּחֵם אֶת אֶפְרַיִם וְיָנַח אֶת יָדָיו בְּנִסְתָּחֵם אֶת לֵוִי וְיָנַח אֶת יָדָיו בְּנִסְתָּחֵם אֶת יִשְׂרָאֵל  
 you blow into its nostrils and put the test into its mouth; Sabb. 128<sup>b</sup>; Y. ib. XVIII, end, 16<sup>c</sup> מְבִיאָה  
 יָרֵךְ יַיִן וְנוֹפֵחַ אֶת אֵיזֵן הַבָּקָרִיתָּם you take wine and squirt it &c. B. Mets. 60<sup>b</sup>  
 אֵין לְנִפְתֹּחַ בְּקָרְבָּיִם it is not permitted to blow up entrails (for sale, to give them a delusive appearance); a. fr.—  
 2) to be blown up, to swell. Tanh. K'dosh. 8. נִפְתָּח פָּנָיו his face was swollen. Ib. נִפְתָּחוּ עֵינָיו his eyes swollen.

*Nif.* נִפְחָה same. Sabb. 75<sup>b</sup>, v. supra. Maasr. IV, 5 וְכִי מִנְפָּחָה .. וְכִי מִנְפָּחָה Y. ed. (Bab. ed. נִפְחָה .. נִפְחָה Ms. M. מִנְפָּחָה; Mish. ed. נִפְחָה .. מִנְפָּחָה, v. Rabb. D. S. a. l. note 7) he may blow out (the chaff of the wheat-ears) from hand to hand and eat, but if he blows and puts the grain in his lap, he is bound (to pay tithes); Bets. 13<sup>b</sup>. Ib. 14<sup>a</sup>. Ber. 19<sup>b</sup>; Nidd. 57<sup>a</sup>, a. e., v. פָּרַס; a. fr.—[Y. Peah VIII, 21<sup>b</sup> top הַמִּנְפָּחָה, read הַמִּנְפָּחָה, v. קָפַח.]

*Pu. נִפְחָה to be blown, fanned.* Treat. S'mah. ch. VIII.  
וְכִי אֵשׁ שֶׁנִּפְחָהּ וְלֹא אֵשׁ שֶׁלֹּא נִפְחָהּ it is better that  
a fire consume me which has been blown (by man), than  
a fire that has not been fanned (Gehenna; Job XX, 28).

*Nif.* נִפַּח *to be blown up, to swell.* Num. B. s. 7 תִּנְפַח  
'כְּרִסִּי my belly may swell and burst.

**נָפַח** ch. same, 1) *to blow*. Targ. Gen. II, 7; a. fr.—Y. Bets. II, end, 62<sup>b</sup> **נָפַח** (ל) **מִנְפָּח** וּב' to blow meat up. Gitt. 69<sup>a</sup> bot. **נָפַח** לִיה חֲבֵרִיהּ וּב' let his neighbor blow white cress-seeds (into his throat) through a straw. Hull. 46<sup>b</sup> **נָפַח** לֵיה וּב' and we blow the lungs up; a. fr.—*Part. pass.* **נָפִיחַ** f. **נָפִיחָא**; *p.* **נָפִיחִין**, **נָפִיחָא** *blown, ignited; blown up, swollen*. Targ. Job XX, 28. Targ. O. Num. V, 21; a. fr.—Hull. 47<sup>b</sup> **נָפִיחָא** (not **נָפִיחָא**) some explain **נָפִיחָא** (v. **נָפִיחָא**) as meaning lungs which look as if distended (white). Sabb. 33<sup>a</sup> **נָפִיחִי כֹפֶן**, v. **נָפִיחָא**; a. fr.—2) *to be blown up, to swell*. Targ. O. Num. V, 27, v. *Ithpa.* (Y. **נָפִיחָא**, prob. to be read: **וְנָפִיחָא**).—Lev. R. s. 33; Cant. R. to II, 14, v. **קִינֵּינָה**.

*Pa. נפח* same, to blow, cause swelling. Targ. Y. Num. V, 22 (O. *נִפְחָה*, *Af.*; ed. Amst. *נִפְחָה*); a. e.—Part. pass. *נִפְחָה*; f. *נִפְחָה*; *pl.* *נִפְחָהּ*; *תַּנְפִּיחִי*. Targ. Y. ib. 21.—Lam. R. to I, 1 *רַבִּי (1 דוד כור) רַבִּי* (I dreamt) all the people were blowing at me with their full cheeks. Ib. *דִּאֲיוֹן מִנְפַחִי* (it meant) that it (the wheat) was swollen (through rain drippings). Shh. 43<sup>a</sup>; B. Bath. 134<sup>b</sup> *מִנְפַּח* *רַב שֶׁשֶׁר* *וְכִי* R. Sh. blew into his hand (intimating that the question raised was scurrilous); a. e.

*Af. אָפּ, אָפּ* 1) *to blow, swell.* Targ. O. Num. V, 22, v. supra. Targ. Ps. XI, 6 מַפְחֵינֵי רֹאשָׁהּ (Ms. מַפְּ אֵשׁ) *blowers (winds) of fire* (h. text אֵשׁ אֵשׁ).—2) (with נָפַשׁ) *to incite longing, to cause despair.* Targ. Job XXXI, 39. Targ. I Sam. II, 33 (h. text לְאִירֵי בָשָׂה).—V. בָּשָׂה.

*Ittaf*, אִתָּאֵף, *Ithpa*, אִתְּחָאֵף; אִיץ, *Ithpe*, אִתְּחָנֵּפֶה. (1) *to be swollen*. Targ. Y. Num. V, 27 (v. supra; O. וִיִּשְׁחֹן, ed. Berl. וִיִּשְׁחֹן). Targ. Job XIX, 26 (ed. Wil. אִתְּחָנֵּפֶה; h. text נִכְסָף). Targ. Koh. XII, 5.—Y. Maas. Sh. IV, end, 55c אִתְּחָנֵּפֶה the wheat shall swell (v. supra).—(2) *to be blown, ignited*. Sabb. 26a אִתְּחָנֵּפֶה בַּהּ אֵשׁ she caught fire.

**נֶפֶחַ** m. (preced.) *swelling; bulk, volume* (v. אֶפֶתָא).  
B. Mets. VI, 5 קָשָׁה לְמַשְׁתָּרִי הֵן an increase of volume

makes the load harder for the animal (Bab. ed. 80<sup>a</sup> חֲזַק an increase of size is as hard for the animal as an increase of weight), v. נִפְתָּה. B. Kam. 47<sup>a</sup> נִפְתָּה, v. נִפְתָּה.

**נִפְתָּה** m. (preced. wds.) *smith*. Gen. R. s. 84, beg. [read:] לִי שְׂדֵיחָה מִפְתּוֹ פְתוּחָה בְּמִצְעָה פְלִטָּה וּפְתוּחָה בְּנוֹ וְחָבִי מִפְתּוֹ כְּנָגֶד a smith whose open shop was in the middle of the road, and whose son, a jeweler, opened a smithy opposite him; Tanh. Vayesheb 1; a. fr.—Y. R. Hash. II, 58<sup>b</sup> top, a. e. חֲבִי הַנִּפְתָּה the smith's son, i. e. R. Johanan, v. next w.—Pl. נִפְתָּה. Y. B. Bath. II, beg. 13<sup>b</sup> וְלֹא שֶׁל נִפְתָּה nor dare an oven for smiths be put up (without the precautions mentioned in the Mishnah).

**נִפְתָּה, נִפְתָּה** ch. same. Targ. Is. XLIV, 12.—Gitt. 69<sup>b</sup> נִפְתָּה בְּנוֹרָה רַבִּי (בִּי) by the fire of the smithy. Ib. נִפְתָּה מֵיָּא water used in the smithy. Sabb. 25<sup>b</sup>, a. fr. יִצְחָק נִפְתָּה R. Isaac, the smith. Hull. 77<sup>a</sup> יִצְחָק בִּרְיָה (corr. acc.)—(א בִּרְיָה) the smith's son, v. יִרְחֵן. Snh. 96<sup>a</sup> נִפְתָּה טָבָא דִּנִּי מִדְּבַר נִפְתָּה (R. Isaac) said, than what the smith's son (R. Johanan) said. B. Mets. 85<sup>b</sup>; a. e.—b) name of a bird. Hull. 62<sup>b</sup>—Pl. נִפְתָּה. Targ. Jer. VI, 29. Targ. Jud. V, 26 נִפְתָּה.

**נִפְתָּה** נִפְתָּה ch.=h. נִפְתָּה. B. Mets. 80<sup>a</sup> (expl. כְּמִשְׁאָלִי, v. נִפְתָּה) לִי כִי תִקְלָא וְכִי תִפְתָּה the volume of the load is like the weight, i. e. loads of the same volume are considered of the same weight as regards the stress on the animal, and if he added three Kab to the volume bargained for, he is responsible for any injury to the ass; ib. (expl. לְמִשְׁאָלִי) וְכִי תִפְתָּה weight is weight, and the volume is an addition, i. e. if he changed the load for a more voluminous one although of the same weight, he is responsible for the additional volume. Tem. 30<sup>b</sup> לִיָּהּ בִּנְיָחָהּ its fuller appearance is welcome to him; Ab. Zar. 34<sup>b</sup> בְּנִפְתָּה. B. Kam. 47<sup>a</sup> מֵיָּא נִפְתָּה (Ms. F. נִפְתָּה) how about the gain in value from its fuller appearance?

**נִפְתָּה** pr. n. pl. *N'fahaya*. Targ. Y. Num. XXI, 30 (h. text נִפְתָּה).

**נִפְתָּה** Pi. נִפְתָּה (emp. נִפְתָּה) to beat (cotton). Sabb. 73<sup>b</sup> חֲבִי הַנִּפְתָּה חֲבִי הַנִּפְתָּה חֲבִי הַנִּפְתָּה threshing, beating flax and beating cotton are all one kind of labor (threshing). [Ar. s. v. נִפְתָּה reads: וְחֲבִי הַנִּפְתָּה, v. נִפְתָּה.]

**נִפְתָּה** m. (prob. a transpos. of נִפְתָּה, a readaptation of νάφθα) *naphtha*. Sabb. II, 2. Ib. 26<sup>a</sup> לִבְנֵי לֵבָן white naphtha must not be used for lighting ... because it is explosive. Ib. וְחֲבִי יִצְחָק ... אֵלָּא and what shall the Cappadocians do who have ... only naphtha? Yoma 38<sup>b</sup>, sq. Y. Snh. VII, 24<sup>b</sup> bot. (v. נִפְתָּה) בְּפִתְיָהּ שֶׁל נִפְתָּה the Mishnah, describing capital punishment by burning, means a wick saturated with naphtha. Y. Sot. VII, beg. 22<sup>b</sup> אֵשׁ כְּנָגֶד נִפְתָּה 'fire' (Ps. XVIII, 13) corresponds to the arrows of the human armies tipped in naphtha; Pesik. R. s. 17 רִמָּה בָּהֶן נִפְתָּה he (the besieger) throws naphtha &c. (βέλη πυροφώρα or πυροβόλα).

**נִפְתָּה** ch. same. Targ. Y. II Ex. XIV, 24. Targ. II Esth. I, 2.—Sabb. 46<sup>a</sup>.

**נִפְתָּה** m. (preced.) *dealer in naphtha*.—Pl. נִפְתָּה. Ned. 91<sup>b</sup>.

**נִפְתָּה, נִפְתָּה** Pi. נִפְתָּה (denom. of נִפְתָּה) to fan, winnow, sift. Maasr. IV, 5, v. נִפְתָּה. B. Bath. 94<sup>a</sup> נִפְתָּה מִנִּפְתָּה אם בא לנפוח מִנִּפְתָּה (a sample of the wheat, and it is found to contain more than the legally allowed refuse), he winnows the entire quantity, and the seller has to indemnify him for the entire quantity lost by winnowing. Y. Maasr. IV, 51<sup>b</sup> bot. וְלִבְבֵר שְׁלֵא נִפְתָּה (better נִפְתָּה) but he must not blow the chaff out over a basket; a. e.—Part. pass. מִנִּפְתָּה; f. מִנִּפְתָּה. Men. X, 4; VI, 7 מִנִּפְתָּה מִן בְּשֵׁלֶשׁ מִן סֶלֶחַ מִנִּי כָּל צָרְכָה fine flour sufficiently sifted. Tanh. T'savveh 5, v. סֶלֶחַ; a. e.—Pesik. R. s. 3 (ref. to נִפְתָּה, Gen. XLVIII, 7) בְּבִרְרָה בְּבִרְרָה (not כְּבִרְרָה) at a season when the ground can be sifted and be shaken in the sieve.

**נִפְתָּה, נִפְתָּה** Pa. נִפְתָּה, same. Y. Sabb. VII, 10<sup>a</sup> bot. כִּי נִפְתָּה when she fans (blows the chaff out, on the Sabbath), she is guilty of an act coming under the category of winnowing. Ruth R. to III, 3 [read:] אִלֵּי נִפְתָּה וְדִיָּא וְכִי אִלֵּי נִפְתָּה וְדִיָּא (again), and it will yield the remainder; Yalk. ib. 604 זֵיל נִפְתָּה חֲרִיבָה וְכִי (not כְּפִי).

**נִפְתָּה** f. (preced.)=h. נִפְתָּה, *fan, winnow, sieve*. Pes. 111<sup>b</sup> וְדִיָּא בִּירָה כִּי (Ms. M. כִּינִפְתָּה) and he moves to and fro like a fan. B. Kam. 97<sup>b</sup> כִּי נִפְתָּה (Ms. R. מִנִּפְתָּה, v. Rabb. D. S. a. l. note 80) even if the new coin be of the size of a sieve?; Hull. 124<sup>a</sup> כִּי אִפִּי even if the flesh on the hide be of the size &c.—Gitt. 69<sup>a</sup> bot. פֶּאֶרִי דִּירֵשׁ the bran which comes up to the top of the sieve when shaken.—Hull. 45<sup>a</sup> וְסִימָנֶיךָ to remember the process required to ascertain the condition of the trachea perforated like a sieve, think of the construction of a sieve; a. e.—Pl. נִפְתָּה, נִפְתָּה. Sabb. 134<sup>a</sup>, v. נִפְתָּה. B. Mets. 74<sup>a</sup> אִפְשָׁר אִפְשָׁר the winnowing may be done with a fan (independently of the wind). Succ. 20<sup>b</sup> וְכִי לִפְתָּה can be used for covers and sieves, v. פֶּרָסָה.—Y. Sabb. VII, 10<sup>c</sup> top נִפְתָּה (fr. נִפְתָּה).—[Tosef. Hull. III (IV), 27 נִפְתָּה, v. אִפְתָּה.]

**נִפְתָּה, נִפְתָּה** v. נִפְתָּה.

**נִפְתָּה** f. (נִפְתָּה) *blowing, breath*. Y. Sabb. II, 5<sup>a</sup> bot. חֲבִי הַנִּפְתָּה if he ignited and extinguished in one continued act of blowing. Gen. R. s. 14, end בְּעוֹלָם בְּעוֹלָם in this world the breath of life is put in by blowing (Gen. II, 7), ... but in the coming world by placing (Ez. XXXVII, 6). Ib. וְחֲבִי שְׁעוּרֵי נִפְתָּהוֹ שֶׁל בָּשָׂר (v. וְחֲבִי שְׁעוּרֵי נִפְתָּהוֹ שֶׁל בָּשָׂר) if this (glass) which is produced by the blowing of a human being, can be restored (when broken) &c.; a. e.—Y. Meg. III, 74<sup>b</sup> bot. אֶחָד בְּנִי אֶחָד in one breath (v. נִפְתָּה).—[Ruth R. to III, 3 נִפְתָּה, v. נִפְתָּה.]

**נִפְתָּה, נִפְתָּה** m., pl. נִפְתָּה, נִפְתָּה (b. h.; emp. פֶּלֶא) *giants*. Gen. R. s. 26 נִפְתָּה וְכִי שְׁדִפְלִי וְכִי they are called *n'filim*, because they caused the downfall of the world; a. e.—(a בֶּן הַנֶּפֶל) name of a demon. Bekh. 44<sup>b</sup> בֶּן הַנֶּפֶל nervous prostration, v. נִפְתָּה II.—b) name of a species of lizards, living in the water. Sifra Sh'mini, ch. VI, Par. 5; Hull. 127<sup>a</sup> (not כֶּן). Ex. R. s. 15 בֶּן הַנֶּפֶל (some ed. (corr. acc.)).



*Af.* אפיל, as preced. *Hif.* Targ. Ps. LXXVIII, 28. Targ. Y. Ex. XXI, 22; a. fr.—Hull. 42<sup>a</sup> top אפילי אפיל (read אפלה)

she may have miscarried. Snh. 109<sup>b</sup> לִירָה וְנִפְלָא and she miscarried through his fault; a. fr.

*Ithpe.* לִירָה וְנִפְלָא to be upset, fall in. M. Kat. 2<sup>a</sup> דִּאֲרִי לִירָה וְנִפְלָא a caving in (of the ground through which the water makes a road) might occur; ib.<sup>b</sup>; a. e.

נָפַל, pl. נִפְלִים, v. נָפַל.

נָפַל m. (preced. wds.) 1) *capacity for seed*, v. נִפְלָא (b. h.) *abortion; premature, not viable birth*. Tosef. Ohol. XVI, 13; Pes. 9<sup>a</sup>, a. e.—Y. Yeb. XI, end, 12<sup>b</sup> נִפְלָא is not considered a non-viable birth (for legal purposes); a. v. fr.—Pl. נִפְלִים Gen. R. s. 26 (play on נִפְלִים, Gen. VI, 4) וְנִפְלָא אֶת הָעוֹלָם לִי וְנִפְלָא they filled the world with abortions by their lascivious life. Tosef. l. c.; a. fr.

נָפַל I (נִפְלָא, נִפְלָא) ch. same, v. נָפַל.

נָפַל II m. *giant*, v. נִפְלָא ch., a. נִפְלָא I.

נָפַל III m., נִפְלָא f., pl. נִפְלָאוֹת (נִפְלָא) miracles. Midr. Till. to Ps. C̄VI; v. נִפְלָא.

נָפַל ch. בָּרַךְ, v. נָפַל.

נָפַל h. נָפַל.

נָפַל, נָפַל, v. נָפַל.

נָפַל (cmp. נָפַל, פָּעַל) to blow, squirt into the mouth. Ex. R. s. 1 (play on פָּעַל, Ex. I, 15) וְנָפַל שְׂרָרָהּ she squirted wine into the child's mouth after having given its mother to drink, v. נָפַל.

*Hif.* נָפַל to blow air into the lungs, to revive. Ib. שְׂרָרָהּ וְנָפַל she revived the child (or מְרִיטָה, fr. פָּעַל) after they said it was dead.

נָפַל (interch. with נָפַץ) to shake.

*Pa.* נָפַל to shatter. Targ. Jer. XXIII, 29 ed. Lag. (ed. נָפַץ, corr. acc.; Bxt. נָפַץ).

*Ithpa.* נָפַל to be shattered. Targ. II Chr. XXXIII, 13 (ed. Wil. אֶת־נָפַל, corr. acc.).

נָפַל, Pi. נָפַל, v. נָפַל.

נָפַל, Pa. נָפַל (preced.) to fan, inspire. Sabb. 134<sup>a</sup>, v. next w.

נָפַל f. (preced.) fan. Sabb. 134<sup>a</sup> בְּנִי לִנְפִילָה Ms. M. (not לִנְפִילָה; ed. בְּנִי לִנְפִילָה pl., Rashi 'בְּנִי', v. נָפַל) let one fan the child with a fan.

נָפַל f. (preced. wds.) remnant of flour in the sieve. Yeb. 114<sup>b</sup> וְנָפַל כִּי בָדַא פֻּרְחָא דְנִי וְנָפַל (Ar. רִנְפִירָא) can it be imagined that he could live on that little remnant of flour which thou hast left to him?

נָפַל (b. h.; cmp. פָּעַל) to scatter, shake out, empty. Bicc. I, 8 וְנָפַל he scatters them on the ground, and does not read. Tosef. B. Bath. IV, 2 וְנָפַל he shakes the bag out. Keth. 72<sup>a</sup> (the Mishnah means וְנָפַל that she should receive (the semen) and then discharge it (by violent movements); a. e.

Pi. נָפַל 1) same. Kil. V, 7 וְנָפַל he must shake the grain out of the ears; Y. ib. 30<sup>a</sup> bot. Deut. R. s. 3 וְנָפַל

and scatter the stones prepared for rebuilding the Temple. Lev. R. s. 10; s. 19 וְנָפַל אֵין וְנָפַל as soon as you shake it out (of its marrow), it is good for nothing. Midr. Till. to Ps. XVII שֶׁאֵין וְנָפַל ... כְּשֶׁם שֶׁאֵין I will dash thy babes against the rock, as thou didst my babes; a. e.—2) (interch. with נָפַס) to beat flax, to hatchel wool. Sabb. XIII, 4 וְנָפַץ (Y. ed. a. Ar. רִנְפִיס). Ib. VII, 2. Ib. 73<sup>b</sup>, v. נָפַץ. Ber. 58<sup>a</sup> וְנָפַץ; Tosef. ib. VII (VI), 2 וְנָפַץ, ed. Zuck. (Var. נָפַץ); Y. ib. IX, 13<sup>c</sup> top וְנָפַץ; a. fr.—3) to spread. Midr. Till. to Ps. XXII וְנָפַץ, v. נָפַץ.

נָפַץ ch. same, 1) to scatter, shake out. Targ. O. Gen. XXIV, 20 (ed. Berl. נָפַץ). Targ. Jud. VI, 38 ed. Lag. (ed. נָפַץ, incorr.).—Nidd. 31<sup>a</sup> (prov.) וְנָפַץ shake the salt off, and throw the meat to the dog (when life escapes, the body decays). Gen. R. s. 36 (ref. to נָפַץ, Gen. IX, 19) דִּנְפָצָה עוֹבְרָה וְנָפַץ like a large fish that scatters its roe &c.; a. e.—Snh. 67<sup>b</sup> דִּנְפָצִי (Rashi נָפַץ) he scattered, i. e. blew his nose.—2) to shatter, break. Targ. Jud. VII, 19.—3) to beat, hatchel. Yoma 20<sup>b</sup>, v. נָפַץ II.—Part. pass. נָפָץ Hull. 51<sup>b</sup>, a. e. נָפָץ flax which has been pounded, but not carded (freed of hard substances).—4) to snap a chalked cord for marking. Targ. Is. XLIV, 13.

*Pa.* נָפַץ same. Targ. Jer. LI, 34.—Ib. XXIII, 29, v. נָפַץ.—Targ. Esth. I, 11 וְנָפַץ.—Part. pass. נָפָץ Targ. Is. XXVII, 9.—B. Kam. 93<sup>b</sup> נָפַצִי נָפַצִי shaking their cloaks. Ib. וְנָפַץ shake them in his face. Hull. 113<sup>a</sup> לִירָה וְנָפַץ and shakes the salt off. Ib. 76<sup>b</sup> וְנָפַצִי he split it, and found two nerves; a. e.—[B. Bath. 45<sup>a</sup> נָפַץ; Keth. 91<sup>b</sup>, sq. מְנַפֵּץ, v. נָפַץ.]

נָפַץ m. (preced.) flax-beater, carder. Yeb. 118<sup>b</sup>; Keth. 75<sup>a</sup> וְנָפַץ גְּבֵרָה חִקְרִייהּ וְנָפַץ though the husband be a carder, his wife will call him out to the threshold and sit down (proud of her husband); [Ar. נָפַץ: a guard-man in the vegetable garden, denom. of נָפַץ.]

נָפַץ f. (preced. wds.) scattering. Nidd. 30<sup>b</sup> דְּנִי וְנָפַץ he made them drink a scattering drug (which destroys the semen in the womb).

\*נָפַץ (cmp. פָּעַל) to go out. Cant. R. to III, 4 (play on נָפַץ, Is. XXI, 4) וְנָפַץ לְדֹרֵי לְצֹהַר because they went out for lascivious purposes.

נָפַץ ch. (corresp. to h. נָפַץ) same, 1) to go out, come out; to result, end. Targ. O. VIII, 7 מִיֶּפֶץ ed. Berl. (oth. ed. a. Y. מִיֶּפֶץ); a. v. fr.—Y. Ber. I, 2<sup>c</sup> top וְנָפַץ when the king begins to march out, even if he has not yet gone out, we say, he has gone out. Ib. 3<sup>c</sup> bot. וְנָפַץ we went out for fast and prayer. Koh. R. to X, 8 מִיֶּפֶץ לִירָה (= מִן) after he came out. Y. Taan. IV, 69<sup>a</sup> מִיֶּפֶץ when they came out; Lam. R. to II, 2 מִן. Y. l. c. לֹא נָפַץ מִיֶּפֶץ (Matt. K. to Lam. R. l. c. לֹא נָפַץ) they did not end well. Pesik. B'shall., p. 94<sup>a</sup> וְנָפַץ מִיֶּפֶץ and the men of Giscala went out after them with sticks &c.; Koh. R. to XI, 2 וְנָפַץ מִיֶּפֶץ (corr. acc.); a. v. fr.—Imperat. פָּעַץ. Targ. Gen. VIII, 16; a. fr.—Erub. 14<sup>b</sup>, a. e. וְנָפַץ חִי וְנָפַץ Sabb.

106<sup>a</sup>, a. e. וְהָיָה לְךָ כִּי יִבְרָךְ, v. I ch.—Part. נֶפֶשׁ. Targ. I Kings XV, 17; v. next w.; a. fr.—כִּי נֶפֶשׁ בִּידָהּ (=h. כִּינָא בו. יִצָא) similar to, corresponding. Targ. Y. II Gen. II, 18. Targ. Y. Deut. XIV, 8 (not נֶפֶשׁ, בְּנֶפֶשׁ).—Y. Ber. VI, 10<sup>b</sup> bot. וְאֵין יָרִיד חוּבְרִי do I do my duty? v. יִצָא. Succ. 36<sup>b</sup> בה and used it for doing his duty (for the ceremony of Ethrog).—Y. Sabb. VI, 8<sup>a</sup> top, a. e. מִן בִּינִיחוֹן what is the outcome from between them?, i. e. what is the difference between them in practice?—נֶפֶשׁ מִינָהּ the practical difference is &c. Bets. 6<sup>b</sup> מִינָהּ in regard to what practice is there a difference (whether or not eggs found in a chicken can be hatched)? לְמַקָּח וּמִמְכָּר it makes a difference in trade (if one bought eggs for breeding). Keth. 72<sup>a</sup> לָהּ מִינָהּ חֵיבֵבֵיד what difference does it make to her? let her do it; a. v. fr.—Tem. 7<sup>a</sup> נֶפֶשׁ it is derived from the Biblical word &c. Ib. חֵיפִיקִין 'sprinkling' be derived from &c.—Gen. R. s. 52 וְיִפְסֹק יָרִיד and do justice to it (to the verse to be explained), v. supra.—2) to take out, exclude. Sabb. 74<sup>a</sup> וְלִפְסֹק let him take out one (of the enumerated categories) and insert another one. Hull. 43<sup>a</sup> וְלִפְסֹק let him take out one (of the enumerated categories) and insert another one. Hull. 43<sup>a</sup> v. infra.—[Targ. Am. IX, 13, v. infra.]

Af. פִּסֵּק, Haf. הִפְסֵק 1) to lead forth, carry forth; to bring forth, produce; to derive; to take out, exclude. Targ. Ex. XVI, 3. Targ. Am. IX, 13 בְּמִפְסֵק ed. Lag. (oth. ed. בְּמִפְסֵק, corr. acc.). Targ. Job XV, 13; a. fr.—Ber. 38<sup>a</sup> (ref. to הַמִּצְוָה in the benediction over bread) מִשְׁמַע דֹּא it means 'who has brought forth'; מִפְסֵק מִשְׁמַע it means 'who brings forth'. Ib. רִפְחָא they brought out bread (and placed it) before him. Ib. (ref. to הַמִּצְוָה, Ex. VI, 7) כִּי מִפְסֵקָא לְכוּ ... רִפְחָקִיהּ וְכִי when I lead you forth, I shall do for you a thing that you may know that it is I who led you forth. Sot. 16<sup>b</sup>; R. Hash. 13<sup>a</sup> וְכִי לֹא תִפְסֵק נֶפֶשְׁךָ do not let thyself go beyond the established rule. B. Bath. 60<sup>a</sup> וְכִי דְרוּרָה מִפְסֵק which led to (opened towards) etc. Tem. 3<sup>b</sup> וְכִי מִפְסֵק שֵׁם utters the name of the Lord in vain. Ib. 7<sup>a</sup> מִפְסֵקִין לְבִמְתָּ דִּידֵיהּ we derive from it a rule for individual high-places.—Hull. 42<sup>b</sup> אֶפְסֵק take out one category and insert another. Ib. 43<sup>a</sup> top חֲזַק רִפְחָא לֹא תִפְסֵק Tosaf. (ed. חִפְסֵק) the two which thou didst exclude, do not exclude; a. v. fr.—לְאַפְסֵק or לְאַפְסֵק to the exclusion of, v. אֶפְסֵק.—2) to take out by legal decision; to collect; to claim. Keth. 76<sup>b</sup> אֲבִי מִיִּדֵּיהּ the father brings evidence and gets a verdict for collecting, opp. וּמִיִּדֵּיהּ for letting the money stand where it is. Y. Gitt. I, end, 43<sup>d</sup> וְאַפְסֵקִין מִיִּדֵּיהּ and collected from him. Ib. בְּעִין מִפְסֵק (v. supra Pe. 2) they wanted to collect. Y. Shebu. VII, 38<sup>a</sup> top וְכִי אֲרוֹן וְאַפְסֵקִין דֹּלָא they came and claimed that he had not given them anything; a. fr.

Ithaf. אֶפְסֵק, Ithaf. אֶפְסֵק to be carried forth. Targ. Gen. XXXVIII, 25; a. fr.—Y. Gitt. VI, 48<sup>a</sup> bot. אֲרֵא לְמַקְסָלָא was led out to be executed.

נֶפֶשׁ m., constr. נֶפֶשׁ (preced.) going out; נֶפֶשׁ a male prostitute; fem. נֶפֶשָׁה, constr. נֶפֶשָׁה a female prostitute. Targ. Y. II Deut. XXIII, 18. Targ. Gen. XXIV, 35.—b) (sub בִּידָהּ) brothel, prostitution. Targ. I Kings XIV, 24; a. fr.

נֶפֶשׁ m. (preced. wds.) 1) =h. צָאָה, excrements. Gitt. 69<sup>b</sup> top.—2) =h. מוֹצָא, outlet, opening; [Ar.: projection].—Pl. נֶפֶשִׁין, נֶפֶשִׁין. Erub. 87<sup>b</sup>.

נֶפֶשָׁה f. (preced. wds.) =h. הוֹצָאָה, expense. Ned. 7<sup>a</sup> וְאֵין בְּעָמְלִי וּבְנֶפֶשָׁה for general expense (not charity). Tosef. B. Mets. IX, 13 (in a farming contract) וְאֵין בְּעָמְלִי וּבְנֶפֶשָׁה and I shall get one half for my labor and my outlay; B. Mets. 105<sup>a</sup>.—[In Talmud. comment. and casuists: outcome, difference, v. נֶפֶשׁ].—Pl. (fr. נֶפֶשָׁה). Pesik. R. s. 31, v. מִפְסֵקָא.

נֶפֶשָׁה, constr. of נֶפֶשָׁה, v. נֶפֶשׁ.

נֶפֶשָׁה, v. נֶפֶשָׁה.

נֶפֶשׁ m. (an adapt. of λεόπαρδος) leopard. B. Kam. 16<sup>a</sup> (Ms. M. נֶפֶשׁ), v. אֶפְסֵק.

נֶפֶשׁ m. (נֶפֶשׁ, b. h. Nif.) breathing, resting.—Pl. נֶפֶשִׁין, אל יִרְחוּ Tanh. Vaëra 6 (expl. יִשְׁעוּ, Ex. V, 9) מִשְׁחַעֲשְׁעִין כְּלוּמָר אל יִרְחוּ (not ואל יִרְחוּ) let them not play, that is, let them not rest (on the Sabbath); Ex. R. s. 5.

נֶפֶשׁ, v. נֶפֶשׁ.

נֶפֶשׁ f. (b. h.; preced. wds.) 1) resting place, esp. a structure next to or over a tomb. Ohol. VII, 1 אֲשֶׁמָּה a solid tomb-structure (to which there is no access). Shek. II, 5 וְכִי מוֹרָר הוּמָה בּוֹיֵין לִי וְכִי in the case of the appropriation for funeral expenses, we build a monument &c.; (Gen. R. s. 82 בִּירָה). Tosef. Erub. VI (V), 4, sq.; Erub. 55<sup>b</sup> (contrad. to קָבֵר).—Pl. נֶפֶשׁוֹת. Ib. V, 1 7 sepulchres (containing a place of shelter). Y. Shek. II, 47<sup>a</sup> top; Gen. R. l. c. וְכִי אֵין עֵשֶׂרִין no monuments need be put up for the righteous, v. וְכִי. Tosef. Ohol. XVII, 4 וְכִי הוֹקֵר the presumption in the case of sepulchres in Palestine is that they are levitically clean, except those marked.—2) soul, life; person; will, desire, disposition. B. Mets. IV, 6 רִעָה לִי שְׂאִינִי אֵלָא לִי רִעָה for it (the refusal of a coin on the ground of a slight abrasion) proves merely a malevolent soul (illiberality in dealing); ib. 52<sup>b</sup>, v. קָחִי. Gen. R. s. 14 (names of the soul) לִי רִוּחַ וְכִי. Ib. לִי רִוּחַ nefesh means blood (life). Ib. (ref. to Gen. II, 7, a VII, 22) (נֶפֶשׁ) here the text calls the soul (נֶפֶשׁ) and there, ruah (spirit); ib. s. 32.—Snh. IV, 5 לִי מִכֵּין שְׂנֵאוֹ one (person's) life. Y. Taan. III, beg. 66<sup>b</sup> וְכִי בִּידָהּ as soon as the court has declared its will to do a thing. Nidd. 65<sup>b</sup>, a. fr. לִי בַעַל one who is master over his desire, a conscientious man.—Ber. 44<sup>b</sup> אֵת כָּל חַיִּים לִי וְכִי all life (animal food) restores life; and what is nearest life (the neck which contains the jugular vein) &c.—Y. Keth. V, 30<sup>b</sup> top דְּבָרִים שְׁחֵן קִיּוֹם things required for sustaining life. Yoma 74<sup>b</sup> וְכִי אֲבִידָהּ, v. אֲבִידָהּ; a. v. fr.—דָּחָה, v. דָּחָה.—Sifra M'tsor'a, Zab., Par. 3, ch. VI וְכִי נֶפֶשְׁךָ לֹמֵר וְכִי וְכִי if you prefer (another argument); Hull. 78<sup>b</sup> bot. Ib. לִי מִדָּה מִדָּה מִדָּה why should you prefer another argument?, i. e. what objection can there be to the argu-

ment offered before?—(מ) מזה נפשך.—Hull. IV, 7 (77<sup>a</sup>) *one not fastidious*.—B. Bath. 89<sup>a</sup> מאזנים *the opening in which the tongue of scales rests (agina)*.—Pl. as ab. *Snh. l. c.* וידידי *witnesses in capital cases*.—Yoma VIII, 6 ספק *the possibility of danger to human life*; Sabb. 129<sup>a</sup>; a. fr.

**נפשת, נפשית, נפש** ch. same; 1) *monument*. Pesik. B'shall., p. 79<sup>b</sup> ויבנו ליה *and they erected a monument to him (the dog that saved their lives)*; and to this day they call it רכלבא *the dog's monument*. Y. Erub. V, 22<sup>b</sup> bot. *סריקין*, v. *סריקין*; a. e.—2) *soul, will &c.* (v. preced.). Targ. Gen. I, 20. Ib. XXIII, 8; a. fr.—Cant. R. to II, 16, v. נפש. Sabb. 129<sup>a</sup> *חלק* *meat (is a necessary of life), life for life*, v. preced.—נפשית. Ib. נפשית *with the intention of benefitting himself*, Sot. 16<sup>b</sup>, a. e. לא תפיק נפשך. v. נפש. a. v. fr.—Pl. נפשית. Targ. Jud. XVIII, 25 (ed. Lag. sing.). Targ. Gen. XIV, 21; a. fr.—[Targ. Y. Lev. XXVI, 15 נפשית (sing.)].—Y. Ab. Zar. III, 42<sup>a</sup>, v. סקן II.

**נפת** v. נפתח.

**נפתית** v. נפתח.

**נפתח, נפתוחות, נפתוחה** v. נפתח.

**נפתח, נפתח, נפתח** m. (preced.) Nabataean. Y. Sabb. XIV, beg. 14<sup>b</sup>, v. נפתח. Ib. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup>.—Pl. נפתח. Y. B. Bath. VIII, 16<sup>b</sup> bot. Y. Snh. IX, end, 27<sup>b</sup>.

**נץ** I m. (b. h.; נץ; 1) *sprouting, flower, blossom*. Ukt. II, 1 ורנץ *and the flower-like substance on cucumbers*. Ib. 3 חנץ *the sproutings on the pomegranate*; (Tosef. ib. I, 8 סיאר *שיר*). Y. Shebi. IV, end, 35<sup>c</sup> (ref. to תנצנצו, ib. IV, 10) *what blossoming is meant? Such as promises one Rob'a of olives*. Cant. R. to II, 3 קודם לעלי *its blossoms come out before its leaves*. Tosef. Par. XII (XI), 1 *when it has shed its blossoms*; a. fr.—Gen. R. s. 28 *חנץ* *name of a coin (Blossom)=7/8 of an As (v. חנץ)*. Kidd. 12<sup>a</sup>; Tosef. B. Bath. V, 12 ed. Zuck. (Var. ורנץ, some ed. ed. corr. acc.).—Pl. נץ. Y. Kidd. I, 58<sup>d</sup>; Bab. ib. l. c.; Tosef. l. c.; v. חנץ.

**נץ, נץ, נץ** ch. same, *blossom*. Targ. O. Gen. XL, 10. Targ. O. Num. XVII, 23 (ed. Berl. נץ). Targ. Job XIV, 2 (ed. Lag. ציצא). Targ. Y. II Deut. XXVIII, 40 נץ; a. e.—Pl. נץ. Targ. Y. Num. l. c. Targ. Job XXXI, 8 נץ (not נץ); a. e.—*the blooming stage*. Y. Maass Sh. IV, 55<sup>b</sup> bot., v. חנץ; Lam. R. to I, 1 רבתי *does, or does not, the law regarding a connected flow apply to eatable things (e.g. melted fat)?*; a. fr.

**נץ** II m. (b. h.; prob. fr. its far-sightedness, cmp. נץ, Hif.) *hawk*. Hull. III, 1; Tosef. ib. III, 3; a. e.

**נץ, נץ, נץ** I ch. (mostly ב) same. Targ. O. Lev. XI, 16; Deut. XIV, 15. Targ. Job XXXIX, 26 (Ms. נץ).—Pl. נץ. Targ. II Esth. I, 2.

**נץ** II c. (נץ) 1) (adj.) *shrunk, withered*.—Pl. f. נץ. Targ. Gen. XLI, 23 (h. text *lean (low) ground*).

M. Kat. 10<sup>b</sup> נץ (Ms. M. צנא, v. Rabb. D. S. a. l. note); B. Bath. 54<sup>a</sup>, v. נץ.

**נץ** to quarrel, v. נץ.

**נץ III** (or נץ) m. (preced.) *strife*; pr. n. m. *Natsa*. Sabb. 56<sup>b</sup> (transl. כריב, I Chr. VIII, 34, a. ref. to כריב, I Sam. XV, 5) *Strife (Mephibosheth), son of Strife (Saul)*, v. נץ.

**נץ** to put up, place, v. נץ.

*Nif.* נץ to stand (defiantly). Num. R. s. 18, v. נץ.

**נץ, נץ** ch. same, to put up, plant. Targ. Gen. IX, 20 (h. text נץ). Targ. Y. Deut. XXXII, 50 (cmp. נץ); a. fr.—Lev. R. s. 25 למנץ *to plant (trees)*; Koh. R. to II, 20 למנץ. Y. Orl. I, 61<sup>a</sup> *top בארץ* *and planted them in the land (Palestine)*; a. fr.—Part. pass. נץ. Lam. R. to I, 1 ויהיה *we had a vine which was planted on our father's grave*.

*Af.* נץ to point, sharpen (cmp. נצבה, Dan. II, 41). Targ. I Sam. XIII, 21 *נצבה*, (Ar. *נצבה*, v. נץ; h. text *נצבה*).

**נץ, נץ** c., נץ f. (preced.) *plant, shoots*. Targ. Job XIV, 8, sq. (Ms. נץ). Targ. Is. LVII, 3. Targ. Mic. I, 6 ed. Lag. (ed. נץ). [Targ. Ez. XVII, 5, v. נץ].—Pl. נץ, v. נץ.

**נץ** v. נץ.

**נץ** v. נץ.

**נצח** m. (נצח) *victor*. Lev. R. s. 30 *נצח* *and we do not know which is the victor*; Yalk. Lev. 651 *נצח* *cor. acc.*; (Pesik. Ul'kah, p. 180<sup>a</sup> *נצח* *cor. acc.*)—*that the Israelites are the victors*; Pesik. l. c., p. 180<sup>b</sup>. Ib. *נצח* *cor. acc.*; Yalk. l. c. *נצח* *cor. acc.*.

**נצח** m. pl. (preced.) *illustrious men*. Cant. R. to II, 13 (play on הנצח, ib. 11) *the illustrious appear in the land*.

**נצח** f. (נצל; v. נצל) *place for refuse, dumping ground, mire*. Ber. 9<sup>b</sup> *נצח* *Ar. (ed. נצח)*.

**נץ, נץ** m. (נץ) *uninterrupted flow of a liquid poured from vessel to vessel*. Toh. VIII, 9 *נץ* *an uninterrupted flow, a current on slanting ground and ... are not considered a connection (of the two liquids) either for communicating uncleanness or for producing cleanness*. Ab. Zar. 56<sup>b</sup>, a. fr. *נץ*, v. *נץ*. Yad. IV, 7. Naz. 50<sup>b</sup> *נץ* *does, or does not, the law regarding a connected flow apply to eatable things (e.g. melted fat)?*; a. fr.

**נץ** v. נץ.

**נצורה** m. (נצורה) *joiner's frame, clasps to keep glued objects in shape*. Targ. Is. XLIV, 13 ed. Lag. (oth. ed. *נצורה*; Var. ed. Lag. *נצורה*; ed. Ven. I a. Levita Var. *נצורה*; h. text *נצורה*).

**נצח** (b. h.; cmp. נצח) [to be bright, pure,] (cmp. נצח)

to be victorious, win, prevail. Y. Sabb. VII, 5<sup>b</sup> top אם להנצח whether to conquer or to be conquered. Pes. 119<sup>a</sup> (play on שונא־הן אותו ושמו להנצח) sing to him who rejoices when they conquer him (prevail over him to change his evil decrees); Midr. Till. to Ps. IV. Pesik. R. s. 40 'נצחתי לדור ו' I conquered the generation of the flood and was the loser by it, because I destroyed &c. Ib. 'נצחתי משה ו' Moses conquered me..., and I gained all those masses; a. fr.—Part. pass. נצחה. Ib. בשעה שאני נצח... נוצח when I prevail, I lose, but when I am prevailed over, I gain; a. e.

Pl. נצח 1) to make illustrious, to glorify. Midr. Till. I. c. (expl. למנצח נצח להינצח to him whom it is befitting to glorify.—2) to conquer, prevail over. Ib. מלך 'נצחתי מן המלכים אחריו ו' a human king is angry when people defeat him (in argument; cmp. נצחתי Pa.); Pes. l. c.—B. Mets. 59<sup>b</sup> 'נצחתי בני ב' (or נצחתי) my children have won over me. Ib. 'נצחתי חכמים שמתנצחים ו' scholars who defeat one another in discussion. Shh. 91<sup>a</sup> 'נצחתי אם ינצחתי if they defeat me, say to them, you have defeated an ignoramus among us; say to them, the law of Moses has defeated you; a. fr.—Part. pass. מנצח. Midr. Till. I. c. 'נצחתי מלך שמי ו' to him who allows himself to be won over by his creatures (v. supra); a. e.

Nif. נצח to be defeated. Y. Sabb. II, 5<sup>b</sup> top v. supra.

נצח ch. same, 1) to be glad, to sing. Targ. II Esth. I, 2 'נצח ו' he flew singing among &c.—2) to succeed, thrive. Targ. Koh. XI, 2.—3) to be victorious. Targ. O. Ex. XXXII, 18, v. נצחא; a. e.—Y. Sot. IX, 24<sup>b</sup> 'נצחו שלביא the boys (John Hyrcan's sons) have won the battle; Bab. ib. 33<sup>a</sup>; Tosef. ib. XIII, 5. Tam. 32<sup>a</sup>, v. סתנא; a. e.

Pa. נצח to conquer, overpower. Targ. Y. Num. XVI, 14; a. e.—Lam. R. to I, 13 (expl. וירדנה ib.) נצחה (not נצחא) he conquered her.

Af. נצח to cheer up, play. Y. Ter. VIII, end, 46<sup>c</sup> 'נצחו קרימייהו and played before them; (Gen. R. s. 63 מזוג v. מזג).

Ithpe. נצח 1) to be bright, shine, excel. Targ. Ez. XIX, 11. Ib. XXXI, 8; a. e.—2) to be defeated. Targ. Y. Ex. XXXII, 18.

נצח m., נצחת f. (b. h.; preced.) successful, convincing, irrefutable. Shh. 105<sup>a</sup> (ref. to Jer. VIII, 5) 'נצחה ו' the congregation of Israel defeated the prophets with an irrefutable argument.

נצח m. (b. h.; preced.) success, endurance; (adv.) forever. Erub. 54<sup>a</sup> 'נצח כל מקום שנאמר ו' wherever the Biblical text has the words *netsah, selah, or va'ed*, it means &c., v. תפסס.—Pl. נצחים. Midr. Till. to Ps. IV, v. נצחת.

נצח m. (preced. wds.) victor.—Pl. נצחין. Targ. II Esth. I, 2 כליל ירש ד' the crown of the chief of victors. Targ. Ex. XXXII, 18 (O. ed. Berl. רנצחין, v. נצח).

נצח m. (preced. wds.) 1) victory, strength. Sot. VIII, 1 'נצחתי ב' (Y. ed. ב'נצחתי, corr. acc.) relying on the strength of &c.; a. e.—2) praise, song. Midr. Till. to Ps. LXXXIV; Yalk. Ps. 833 'נצח נותן עליה ו' כל מי שרואה

whoever sees that wine press (Is. LXIII, 1 sq.), gives forth songs over it.

נצח m. (preced. wds.) victorious, strong. Targ. Job XXII, 8 Ms. (ed. v. next w.).

נצח m. ch. = h. נצחון, strength, victory. Targ. Job XXII, 8 (h. text נצח; Ms., v. preced.). Targ. Jud. VII, 18. Targ. Ps. XXXV, 23; a. fr.—Pl. נצחין. נצח; constr. נצחתי. נצח. Targ. Jud. V, 28. Targ. Y. II Ex. XIV, 14; a. e.

נצח pr. n. pl. Nitskhana. Koh. R. to II, 8.

נצח f., constr. נצחתי = נצחא. Targ. Y. I Ex. XIV, 14; a. e.

נצח v. נצח.—[Sot. VIII, 1 (3), Y. ed. נצחתי ב' ו' v. נצחתי.]

נצח to press; Nif. נצח (b. h.; cmp. תכל) to wrangle, fight.

Hithpa. נצח same. Tanh. Huck. ed. Bub. 1; Num. R. s. 18, end 'נצחו שני צפרים מנצחין ו' saw two birds fight &c.

נצח ch. same, 1) to be pressed; to shrink, be lean, v. נצח II.—2) to wrangle. Targ. Gen. XXVI, 20, sq.; a. fr.—Part. נצח; f. נצחא; pl. נצחין. Targ. Prov. XXVI, 17 'נצח ed. Lag. (ed. Wil. נצח, corr. acc.). Ib. XXVII, 15. Targ. Ex. II, 13; a. e.—M. Kat. 16<sup>a</sup> 'נצחתי ו' that we (the court) must contend (with persons disregarding legal summonses) and curse &c.

Ithpa. נצח, אהנצח, אהנצח same. Targ. O. Lev. XXIV, 10. Targ. Gen. XLV, 24; a. fr.—B. Mets. 84<sup>b</sup> 'נצח ו' his wife was quarrelling with &c. Kidd. 76<sup>a</sup> 'נצחו נשים ו' when women quarrel with one another, they will eventually reproach one another with unchaste conduct; הוא נצחתי ו' when men quarrel, they will reproach each other with spurious descent (if there is any rumor about it). Ib. 'נצחו רמנים ו' because they (charity collectors) expose themselves to reproaches. Ib. 'נצחו ו' and Rab Bibi strove with each other, one saying, I want the town office &c. Meg. 24<sup>a</sup> 'נצחתי ו' because it may come to quarrels between them. Ib. 'נצחתי ו' his father may take up the quarrel for him, or his teacher. B. Kam. 117<sup>a</sup> 'נצחתי ו' a. e.

Pa. נצח same. Targ. Koh. III, 7; a. e.—Meg. 24<sup>a</sup> 'נצחתי ו' will a minor quarrel (about precedence)? Ber. 56<sup>a</sup> 'נצחתי ו' (Beth N. נצחתי); a. e. (v. supra).

נצח v. נצח ch.

נצח v. נצח.

נצח m. (נצח; cmp. נצחא) permanent resident, opp. נצח. Gen. R. s. 64 (ref. to Gen. XXVI, 2) 'נצחתי ו' make a settlement in the land of Israel, be a planter, be a sower, be a citizen.

נצח m. (b. h.; נצח) officer, post; (in a secret letter) month. Shh. 12<sup>a</sup> 'נצחתי ו' to establish one post (to intercalate one month).

**נָצַב** m. ch. = נָצַבָּא, q. v. Targ. Job XIV, 8, sq. Ms. — Pl. נָצַבִּין. Targ. Ps. CXLIV, 12. — Lev. R. s. 25, v. נָצַב; a. e. — Targ. Y. Ex. XXVI, 15 כְּאֹרֶת נָצַבִּיהוֹן the way they grow, v. נָצַבִּיהוֹן I.

\***נָצִירָא** m. (v. נָצָא II) *lean land*. Targ. Ps. LXV, 11 נָצִירָא חֲבֵרָא ed. Lag. (ed. Wil. צִמְחָתָא; h. text צִמְחָתָא). Ib. נָצִירָא חֲבֵרָא Ms. (ed. צִמְחָתָא; h. text צִמְחָתָא).

**נָצִירָא**, v. preced.

**נָצִירָא**, v. נָצָא.

**נָצִיר** m. (b. h. Kethib; נָצַר) *guarded*; (homiletically interpreted = יָצַר) *that which is being formed, embryo, premature birth*. — Pl. נָצִירִים. constr. יָצִירִי. Y. Shebi. IV, end, 35<sup>c</sup> וְכִּי אֵפֶלֶת נָפְלִים even premature births will have a share in the resurrection, as we read (Is. XLIX, 6) &c.

**נָצִירָא**, v. צִירָא.

**נָצַל** (b. h.; cmp. אָצַל) *to remove, set aside*.

Pl. נָצַל *to empty, ransack*. Esth. R. to III, 9 עַד שֶׁנָּצְלוּ אֶת אֶרֶץ מִצְרַיִם so that they ransacked Egypt.

*Nif. נָצַל, נִצָּל, נִצָּלָא* \*1) *to be fit for throwing away* (as נָצַל), *to be decayed*. Y. Naz. VII, 56<sup>b</sup> bot. חֲמַת נָצַל (נָצַל), *to be rescued, saved*. Midr. Till. to Ps. I לא נָצַלְתִּי מִיָּדוֹ I did not escape his power; Yalk. Num. 750 נִצָּלְתִּי (read: נִצָּצָא; ed. Liv. נִצָּלְתִּי). Yoma 86<sup>b</sup> וְכִי הִימָנָה . . . . . when an opportunity to sin offered itself to him once and again, and he escaped it; Kidd. 39<sup>b</sup>. Esth. R. to II, 7 עֲרִידָן לִנְצָלָא he is destined to be saved through me; B. Bath. 164<sup>b</sup> אֵין שְׁלֹשׁ דְּרִיחַ be saved through her. B. Bath. 164<sup>b</sup> אֵין שְׁלֹשׁ דְּרִיחַ there are three sins which man cannot escape &c.; a. fr.

*Hif. נָצַלָא to save, rescue*. Num. R. s. 18 אֲשֶׁר נָצַלָא חַיָּה his wife saved him. Ib. נָצַלָא מֹשֶׁה O Moses . . . , save us! Sabb. XVI, 1 וְכִי נָצַלָא אֲוִירָא we must save them from fire (on the Sabbath). Snh. VIII, 7 נָצַלָא אֲוִירָא whom we must save (prevent from committing a crime) even at the risk of their lives. Ib. 73<sup>a</sup> נָצַלָא בְּנִפְשׁוֹ it is a duty to save her (from rape) at the expense of the assailant's life; a. fr. — Trnsf. (in ritual and levitical law) *to protect*. Hull. 55<sup>b</sup> מְצִילָא בְּגִלְדָּא . . . every part of the skin (which has remained unaffected) protects a flayed animal from being declared *ṭrefah*. Ib. מְצִילָא מִדֵּם does it form a protection from &c.? Ohol. V, 3 חֹלֶל מְצִילָא protects everything in it from uncleanness; a. v. fr.

*Hof. נָצַלָא to be saved*. Esth. R. to V, 3 חֲבֵרָא נָצַלָא חֲנַנְיָא Hananiah and his colleagues have long ere this been delivered from the furnace; a. e.

**נָצַל** ch. same, *to save*. Taan. 9<sup>b</sup> נָצַלָא חֲנַנְיָא; a. e.

*Af. נָצַלָא* same. Snh. 72<sup>b</sup> אֲנִי נָצַלָא חֲנַנְיָא when he cannot save him. Sabb. 115<sup>a</sup> וְכִי נָצַלָא חֲנַנְיָא since we are bound to save them (on the Sabbath), is it necessary to say that they require burying (when defective)?; a. fr.

*Itaf. נָצַלָא to be saved*. Ab. Zar. 18<sup>a</sup> bot. וְכִי תִשָּׁלָא thou shalt be saved.

**נָצַל** m. (preced. wds.) [*that which is thrown away*], *decayed matter*, esp. (in levitical law) *liquid and coagulated portions of a corpse*. Ohol. II, 1; Naz. VII, 2. Y. ib. VII, 56<sup>b</sup> bot. אֲוִירָא בְּשַׁר חֲמַת שְׁנוּחָא וּמוֹחָא (Ar. שנָצַל) what is *netsef* (in levitical law)? A corpse which is dissolving &c., v. מִוֶּחֱלָא; Bab. ib. 50<sup>a</sup> שְׁקֵרָא אֲוִירָא בְּשַׁר חֲמַת שְׁקֵרָא a secretion from a corpse which became coagulated, and a liquid secretion exposed to heat. Tosef. Ohol. III, 6; a. e.

**נָצִמָן** m. pl. (צָמַם) *claspers*, v. נָצִירָא.

**נָצִינָא**, v. נָצַץ.

**נָצִיעַ** transpos. of נָצַץ q. v.

**נָצִיעָא** (cmp. צָפַץ) *to chirp, squeal*. Targ. Is. XXIX, 4; a. e.

*Pa. נָצִיעָא* same. Ib. XXXVIII, 14 (some ed. מְנָצִיעָא Af.). Ib. XIII, 22; a. fr.

**נָצִפָּה** f. *caper-bush*. Dem. I, 1 וְהָיָה; expl. Ber. 40<sup>b</sup> פְּרִיחָא the flower of the caper-bush. Ib. 36<sup>a</sup> בִּינִי (identical with נָצַלָא) the various products of the caper-bush which are eatable; the leaves &c. — Y. Sabb. XV, end, 15<sup>b</sup> סִכְחָא אֶחָד אֶחָד one bush of &c.; Lev. R. s. 34, end 3<sup>a</sup> אֶחָד אֶחָד; (Sabb. 150<sup>b</sup> צִלָּה).

**נָצִץ** (נוֹצֵץ) (b. h.; cmp. צִיץ) *to sparkle, blossom*. Erub. 54<sup>a</sup> הָיָה, v. לוֹצֵצִין.

*Hif. נָצַץ 1) to sparkle*. Y. Ber. I, 2<sup>c</sup> הָיָה חֲמַת; Gen. R. s. 50, a. e. (Pes. 93<sup>b</sup> הָיָה, v. הָיָה). — 2) *to blossom, sprout*. Shebi. IV, 10 מְשִׁנָּעָא; Pes. 53<sup>a</sup> מְשִׁנָּעָא (or מְשִׁנָּעָא) as soon as they blossom (expl. Y. Shebi. IV, end, 35<sup>c</sup> בשַׁעַת שִׁנְיָתָא, v. נָצַץ). B. Bath. 147<sup>a</sup> מְשִׁנָּעָא רִבְעָא (Ms. M. מְשִׁנָּעָא) when they are in blossom. Koh. R. to XII, 5, v. נָצַץ; a. fr. — 2) *to cause to sprout*. Gen. R. s. 28 מְנָצִץ Ar. (ed. מְצִיץ), v. נָצַץ.

*Pilp. נָצַץ 1) to sparkle, be enkindled*. Gen. R. s. 84 הָיָה הָרוּחַ הַקֹּדֶשׁ הַיָּצִירָא הַיָּצִירָא בִּרְחוּם הָיָה הָרוּחַ הַקֹּדֶשׁ הַיָּצִירָא הַיָּצִירָא בִּרְחוּם the spirit of prophecy was enkindled within him; Cant. R. to I, 12. Midr. Till. to Ps. XC, end, וְכִי הָיָה הָרוּחַ הַקֹּדֶשׁ הַיָּצִירָא הַיָּצִירָא בִּרְחוּם a ray of the Divine Glory shone upon him, v. הָיָה. — 2) *to sprout, grow*. Cant. R. to VI, 10 מְנָצִיעָא spreads wider and wider; (Midr. Till. to Ps. XXII מְנָצִיעָא).

**נָצַץ** ch. same, *to sprout, grow forth, bloom*. Targ. Ps. XCII, 8. Ib. LXXII, 16 מְנָצִיעָא Ms. (ed. Pa.).

*Pa. נָצַץ 1) same, v. supra. — 2) to sparkle*. Targ. Ez. I, 7 Levita (ed. מְנָצִיעָא Palpel).

**נָצִיעָא** m. = נָצַץ, *hawk*. Targ. Y. Lev. XI, 16; Targ. Y. Deut. XIV, 15 (נָצִיעָא). Targ. Y. Lev. XX, 25 גִּירָא.

**נָצַר** (b. h.; cmp. צָר, צִיר) *to preserve, guard*. B. Bath. 91<sup>b</sup> (play on חֲזִירִים, I Chr. IV, 23) שְׁנָצְרוּ שְׁבוּעָתָא who guarded their father's oath (of abstinence). Ber. 17<sup>a</sup> נָצִירָא לְשׁוֹנֵי מַרְעִי keep my law in thy heart. Ib. נָצִירָא לְשׁוֹנֵי מַרְעִי guard my tongue from evil. Tanh. B'midbar 13 עַד דְּנָצִירָא up to what degree did He guard them?; Num. R. s. 2. Midr. Till. to Ps. CXL וְכִי נָצִירָא נָצִירָא if it is thy desire that I guard thee, guard thou my law; a. fr.

**נצר** (cmp. Arab. *šarsara*, a. *צרצר*) to chirp. Lev. R. s. 33 end (play on *נצר* (נבוך) bark like a dog ..., chirp like a cricket; נ' ו' presently he ... chirped &c.; Cant. R. to II, 14.

**נצר** I m. (preced.) cricket. — Pl. *נצרים*. Tosef. Hull. III, 25 (Hull. 65<sup>b</sup> *צרצר*).

**נצר** II m. (b. h.; cmp. Arab. *naḍara*, a. *נצץ*) sprout, offshoot. Tanh. Lekh, ed. Bub. 9 מהם ו' אם ניטלין נ' מהם ו' if you take a shoot of them (the felled trees) and plant it &c.; Tanh. ib. 5 ונוטעין מנצרה שלהן.

**נצר** III m. (cmp. II *נצר*) [twist,] willow, wicker. Erub. 58<sup>a</sup> של נ' (הבל) a wicker rope. — Pl. *נצרים*. Ib. Kel. XX, 2 כלי (ed. Dehr. (נצרים) vessels of wickerwork. Bicc. III, 8 כלי (Ms. M. נס) wicker baskets; a. fr. — Tosef. Toh. XI, 16 נוצרין.

**נצר** IV pr. n. m. 1) *Netsar*, one of the alleged disciples of Jesus of Nazareth. Snh. 43<sup>a</sup> Ms. M. a. ed. Ven. (omitted in later edit., v. *בנאי*). — 2) *Ben-Netsar* (son of Nassor) name of a chief of robbers who became founder of a dynasty, i. e. *Odenathus* of Palmyra (v. Cyclop. Brit. s. v. Palmyra, Ersch u. Gruber II, Vol. 27, p. 185, Fürst Gloss., p. 145). Keth. 51<sup>b</sup> (opp. to *מלכות אחשוורוש* the legitimate Persian dynasty). Gen. R. s. 76; Yalk. Dan. 1064 בן נצור. Y. Ter. VIII, 46<sup>b</sup> bot. נצור.

**נצרה** I, *נצרה* m. ch. = *נצר* III, wicker-basket. Y. Maasr. IV, 51<sup>b</sup> נ' אפי' even an ordinary basket of figs, opp. to *פלגלגה*. — Pl. *נצרים*. Y. Ab. Zar. IV, 44<sup>a</sup> bot. — [Targ. Job XXXI, 8 *נצרי*, read with ed. Lag. a. oth. *נצרי*, v. נ' ch.]

**נצרה** II f. shoot, v. *נצר* II.

**נצרי** m. pl. (fr. *צר*, a cacophemistic disguise of *נצרה* Christian place of worship, contrad. to *נצרי*, v. *נצרי*, Sabb. 116<sup>a</sup> (Ms. O. *נצרי*, v. Rabb. D. S. a. l. note 30).

**נקא** v. *נקי*.

**נקא** v. *נקא*. — [Y. Shek. VII, 50<sup>c</sup> bot. נ' כי קא, v. *נקניקת*.]

**נקאי** pr. n. m. *Nacai* (*Lucas*, v. Neub. Stud. Bibl. I, p. 61); 1) N. the scribe (or teacher). Gen. R. s. 79 קליה נ' he heard N. say; Koh. R. to X, 8 דמיניק י' Yalk. Gen. 133 *דנקא*; Pesik. B'shall., p. 90<sup>a</sup> דמיניק (corr. acc.). — 2) N., one of the disciples of Jesus of Nazareth. Snh. 43<sup>a</sup> Ms. M. a. early eds. (v. *נצר* IV).

**נקאי** v. *נקי*.

**נקב** (b. h.; cmp. *קב* s. v. *קב*) 1) to bore, perforate. Snh. 97<sup>b</sup> מ' מ' קא זה נוקב ו' this verse bores and penetrates to the depth. Ib. 6<sup>b</sup>, a. e. — II, v. *נקב* הדין ו' a. e. — Part. pass. *נקב*; f. *נקבה*; pl. *נקבים*; Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top; (Gen. R. s. 100

I מ' מצאתי חכמ' נ' ו' Cant. R. to VIII, 5 found your palate perforated, unable to receive blessings. — Esp. *נקובה* the case of an animal found to have a vital organ perforated. Hull. III, 1 *נקובה* הושט, v. *נקב*. Ib. 43<sup>a</sup>; a. fr. — Esp. *נקבים* (נקבים) female parts. Y. Meg. I, 71<sup>d</sup> bot. (reported as one of the changes adopted in the Greek translation of the Pentateuch, ref. to Gen. I, 27, a. V, 2) זכר ונקביו בראם a male with corresponding female parts created he them; Gen. R. s. 8; Mekh. Bo, s. 14 (v. Gen. R. l. c., beg.). — [Y. Meg. I, 71<sup>c</sup> לנקביו v. *נקב*.] — 2) (cmp. *נא* to curse, blaspheme. Snh. 56<sup>a</sup> (ref. to Lev. XXIV, 16) whence do you prove that this *nokeb* is used in the sense of blasphemy? ... perhaps it means to perforate? Ib. למימרא דנקב ו' to indicate that *nokeb* means curse. — 3) to point out, to pronounce. Ib. אימא פרושי שמיה דנקב I might say, *nokeb* means uttering His name (the Tetragrammaton)? Tanh. Emor 24 *נקב* ו' he began to pronounce the Name and curse Him, — [Midr. Till. to Ps. I ונקבות ידים; ed. Bub. יקב, read: *נקיבה*, v. *נקיבה*.]

*Nif* *נקב* to be perforated, punctured. Hull. III, 1 if a lung is found to be perforated. Ib. עד ה' בלא until the puncture reaches &c. Ib. 43<sup>a</sup> אם זה if only one of the two is perforated. Bekh. 44<sup>b</sup> *נקב* ו' if there is a perforation going from one channel to the other; a. fr.

**נקב** ch. same, to perforate. Targ. II Kings XII, 10; a. fr. — Hull. 48<sup>a</sup> *נקב* ו' whether this lobe is perforated or the other; a. e.

*Pa* *נקב* same. Ib. *נקב* ו' the needle perforated (the entrails) and came into the lungs.

*Ilhp* *נקב* to be perforated Ib. Ib. 45<sup>a</sup>; a. e.

**נקב** m. (b. h.; preced.) hole, perforation, incision. Hull. 45<sup>a</sup> אחד ארוך נ' one lengthy incision; a. fr. — Pl. *נקבין* Ib. שיש בוק חסרון perforations connected with loss of substance (holes); נ' שני בוק חסרון mere punctures. Bekh. 44<sup>b</sup> שני נ' יש ו' two channels are in the membrum. Gen. R. s. 1, beg.; a. fr. — Esp. *נקבין* the organs of the extremities, urinary organ &c. Tosef. Ber. II, 18 when needing to ease himself; Ber. 23<sup>a</sup>; Y. Meg. I, 71<sup>c</sup> *נקבין*. Sabb. 152<sup>a</sup>; a. fr.

**נקבא** נ', נ' ch. same. Lev. R. s. 12 *נקבא* saw a hole in the door. Sabb. 90<sup>a</sup> *נקבא* נ' in the cavity wherein the pearl is seated; a. e. — Pl. *נקבין*, constr. *נקבין*. Targ. Ez. XXVIII, 13 *נקב* (ed. Lag. *נקב*). Targ. II Chr. XXXIII, 11; a. e. — Nidd. 62<sup>a</sup> *נקבא*, v. *נקבא*, a. e.

**נקבה** נק', נק' f. (b. h.; preced. wds.) female sex, female; female gender. Nidd. III, 2, a. fr. *נקבה* she must observe the laws of cleanness for the birth of a female child (Lev. XII, 5). Ib. 31<sup>b</sup>, v. *נקב* I; a. v. fr. — נ' feminine gender. Kidd. 2<sup>b</sup>, v. *נקב*; a. fr. — Y. Yeb. VIII, end, 9<sup>d</sup> נ' ממקום נ' next w. — Pl. *נקבות*, *נקבין*. Kidd. 82<sup>b</sup>; a. v. fr. — Succ. 12<sup>b</sup> נ' חצין, v. *נקבין*.

**נקבית** נק', נק' f. (preced.) 1) female genitals, female sex. Snh. 82<sup>b</sup>; (Y. ib. X, 28<sup>d</sup> bot., a. e. קיבה). Yeb. 83<sup>b</sup> נ' בני שלן

at his (the hermaphrodite's) female organ; (Y. ib. VIII, end, 9<sup>d</sup> נקבא (מקום נקבא). Ib. צר נקבא (ed. Krot. נקבא) inasmuch as he is a female, v. זכר. —2) the broadside of a double tool. Bets. 31<sup>b</sup>, v. זכר.

**נקבא, נקבא, v. נקבא.**

**נקד I** (cmp. קדר) to sting, point, puncture, break through. Y. Keth. II, 26<sup>b</sup> bot. לבי נוקדי my conscience stings me (I am afraid that I may have sinned); Y. Yeb. X, 11<sup>a</sup> top נוקדי (corr. acc.). Gitt. 56<sup>a</sup> (play on נוקדי) נוקדי for his sake did the sun break through again (after being obscured); Yalk. Deut. 809; Taan. 20<sup>a</sup> Ms. M. (ed. שנקרה). Ib. חמה נוקדי Ms. M. (ed. נקרה). [Ib. שלשה נקרה Ms. M. (ed. נקרה, read, as Ab. Zar. 25<sup>a</sup>: עמדה.)—2) (Massorah) to dot, mark with diacritical points. Ab. d'R. N. ch. XXXIV, נקדי, I (Ezra) have marked these words with dots.—Part. pass. נקדי. Ib. שבינד נקדי there is a dot over the Yod of *benekhah* (Gen. XVI, 6). Snh. 43<sup>b</sup> נקדי למה נקדי why are there dots over *lanu* &c. (Deut. XXIX, 28)? Pes. IX, 2 נקדי על נקדי therefore the Hé (of רחקה, Num. IX, 10) is marked &c.; a. fr.

*Nif.* נקדי to be spotted. Maasr. I, 3 נקדי החרובים carobs are subject to tithes as soon as they get dark spots; Y. ib. 48<sup>d</sup> bot. נקדי.

**נקד II** (dialect. interch. with נקר) to be clean, v. נקר II.

**נקד** ch. same, v. נקר.

**נקדיד** m. (v. נוקד) herder. Lev. R. s. 1 נקדיד אין נקדיד it is not beneath a king's dignity to speak with his herder (the Lord spoke to Noah).—Y. Ber. I, 3<sup>c</sup> bot. (ref. to I Kings VIII, 54) נקדיד (Var. נקדיד) Solomon stood before the Lord like a herder (giving an account of the Temple expenses), expl. by R. El. bar A. ככפים הללו נקדיד.

**נקדים**, v. preced.

**נקדימון** pr. n. m. *Nakdimon* (Nicodemus) ben Gorion, a wealthy citizen of Jerusalem during the siege by Vespasian and Titus. Gitt. 56<sup>a</sup>. Taan. 20<sup>a</sup> (ed. Pes. נקדימון); Ab. Zar. 25<sup>a</sup>; Yalk. Deut. 809; Yalk. Josh. 21. Gen. R. s. 42. Lam. R. to I, 16; Pesik. R. s. 29—30—30.

**נוקדן, נקדן** m. (נקד I) a punctilious person, caviller. Der. Er. Zuta ch. VI נקדן.—Pl. נקדין. Tosef. Ber. V, 18 נקדין (Var. נוקדן) ed. Zuck. (Var. נוקדן) the cavillers (overscrupulous) take him to task for it; Y. ib. VII, 11<sup>c</sup> top נקדין (ed. Lehm. נקדין); Bab. ib. 50<sup>a</sup> נקד (Ar. נקר), v. נקר.

**נוקד, נקד** ch. same. Y. Ber. VII, 11<sup>c</sup> top נקדי בגין נקדי (ed. Lehm. נקדי) because R. ... called R. ... a caviller.—Pl. נקדי. Ned. 49<sup>b</sup> נקדי those fastidious persons of Hutzal.

**נקד I** f., v. נקד.

**נקד II** to be clean, v. נקר.

**נקב** m., pl. נקבים, v. נקב. a. נקב.

**נקבא** m. ch. = h. נקבה, v. נקב.—Pl. נקבי. Hull. 42<sup>b</sup> נקבא there are eight cases of perforations (which cause the animal so afflicted to be declared *t'refah*). Ib. 54<sup>b</sup>.

**נקובה** f., 1) v. נקב. —2) נקבה anus, buttock. Pes. VII, 1 נקובה; a. e.

**נקובה, v. נקבה.**

**נקוד**, v. נקוד.

**נקוד** m. (b. h. נקד I) speckled.—Pl. נקודים. Tanh. Vayetsé 11 נקוד וכן הו' וכן הו' he turned around (changing his wages) from the ring-streaked to the speckled and from the speckled to the ring-streaked; a. e.

**נקודה** f. (b. h. נקדה; preced.) point, dot, drop. Y. Sabb. VII, 10<sup>d</sup> top נקודה כותב נקודה sometimes a man writes one dot (a touch of the pen by which a Daleth is changed into a Resh &c.). Y. Hag. II, 77<sup>c</sup> נקודה ויהי מראה לוח נקודה וכן (the letter Beth) points with its upper stroke (saying), He above (has created me); ib. נקודה the projecting point (of the Beth) beneath to the right side; Pesik. R. s. 21; (Gen. R. s. 1 נקודה); a. fr.—Pl. נקודות. Y. Gitt. II, 44<sup>b</sup> top נקודה even if he connected the dots (which he had dropped to form letters, v. נקד); a. fr.—Esp. (Massorah) mark by diacritical dots above letters. Ab. d'R. N. ch. XXXIV נקודה (אעבור) I will remove the dots from above them. Gen. R. s. 48, v. נקב; a. fr.—Pl. as ab. Ab. d'R. N. l. c.; Treat. Sof'rim VI, 3 נקודה there are ten passages in the Torah marked with dots; a. fr.

**נקווא** m. pl. (נקב) laborers gathered from different places. B. Mets. 83<sup>b</sup> (Ms. H. נקווא).

**נקוי**, v. נקוי.

**נקוניה, נקוניה**, v. נקוניה.

**נקוסא** pr. n. m. *Nakosa*. B. Kam. 81<sup>b</sup> נקוסא נקוסא Ms. M. (ed. נקוסא); Y. Ber. II, end, 5<sup>d</sup> ed. Lehm. (ed. נקוסא). Koh. R. to I, 8; VII, 26 (some ed. נקוסא).

**נקוה**, v. נקוה.

**נקופא** m. (נקד I) striking against, bruise. Targ. Ps. LVI, 14 (ed. Wil. נקופא).

**נקורא, נקורא**, v. נקד.

**נקורת** m. pl. (נקד I) those sharpening the millstones, chisellers. Tosef. Kidd. V, 14; Kidd. 82<sup>b</sup>.

**נקושא**, v. נקושא.

**נקז** (cmp. נקז a. נקד I) to puncture. *Hif.* נקז (mostly with נקז) to let blood; to be bled.



Bekh. V, 2 אין מקדירין לו דם *you must not bleed it*; מקדיר one may &c. Sabb. 129<sup>a</sup> דם רם וצטנן *if one feels chilly after having been bled*. Ib.<sup>b</sup> דם רם ועמד *if one stands up after &c*. Ab.Zar. 29<sup>a</sup>. Ned. 54<sup>b</sup> על רוב אין מקדירין *you must not be bled after having eaten &c*. Sot. 22<sup>b</sup> (פרוש קדורא) המקדיר דם לכתלים *who bleeds himself by striking against the walls (walking with closed eyes from sanctimoniousness)*. Ber. 60<sup>a</sup> להקדיר דם *he who enters (the surgeon's office) to be bled*; a. fr.

נֶקֶן ch., *Af.* אֶקֶר same. Y. Ber. III, 5<sup>c</sup> bot. [V. נֶקֶן.]

**נָקַט** (cmp. לָקַט) *to hold in hand, take, seize*. [נקטה  
Pesik. B'shall., p. 81<sup>b</sup>; Yalk. Ex. 225, v. קִינֵּט.]

*Pi.* וּמִנֵּהם *to cause to hold, to procure.* Ex. R. s. 1 וּמִנֵּהם (some ed. וּמִלֵּהם) and provided for them two balls (breast-shaped stones); (Sot. 11<sup>b</sup> וּמִלֵּהם; Yalk. Ex. 164 וּמִלֵּהם; Yalk. Ez. 354 וּמִלֵּהם).

**נָקַט** ch. same (corresp. to h. נָקַט). Targ. Esth. VI, 1; a. fr.—Part. act. נָקִיט, pass. נָקִיט *holding*. Ib. VIII, 15; a. fr.—Shebu. 38<sup>b</sup> וְנָקַט אֶת הַפֶּה he held an object in his hand (on being sworn). Ab. Zar. 30<sup>a</sup> הוּא נָקִיט הַמַּרְא בְּהַרְיָה he was carrying wine with him. Ib. נָקִיטָה נִגְבְּרָה she holds fast (clings to) the habit of her (deceased) husband. Sanh. 5<sup>a</sup> נָקִיטָנָא רִשּׁוּרָא I hold a license (to teach). M. Kat. 28<sup>a</sup>, a. e. נָקִיט לָךְ מִיְהָא ו' hold at least half of it in thy hand, i. e. admit as certain &c.; Snh. 90<sup>b</sup> נָקִיטוּ (not נָקִיט); a. v. fr.—Hull. 53<sup>a</sup>, a. fr. נָקִיטֵינוּ, נָקִיטֵינוּ we hold a tradition.—Sabb. 116<sup>b</sup> top נָקִיט שְׂמַח ו' quoted in Levy Talm. Dict. (ed. שקיל) had the reputation that &c. Gitt. 56<sup>a</sup> נָקִיט נַפְשָׁךְ בְּקִצְרֵי have thyself counted among the sick, i. e. have the report spread that thou art sick. Hull. 87<sup>a</sup> נָקִיט לִי ו' keep time for me &c., i. e. allow me three days' time.—Transf. to contract a habit. B. Kam. 57<sup>a</sup>, v. נִיגְרָא.

*Af. אָנְקִישׁ, אָקִישׁ, Pa. 1) to cause to hold, to give, hand. Targ. II Esth. IV, 18.—Pes. 110<sup>a</sup> לִיה אִמִּיהּ מִנְקִישׁ (not מְקִישׁ, v. Rabb. D. S. a.1. note) his mother was ready to hand him two cups. Ib. מִנְקִישׁ לִיה וְכ' (מְנְקִישׁ) his servant was ready to hand him &c. B. Kam. 85<sup>b</sup> לֹאֲנִקְשִׁיהּ לִיה לְוִנָּה רִבִּישׁוּרִיהּ to make him regain the natural color of flesh; a. e.—B. Bath. 22<sup>a</sup> נְקִישׁ לִיה שׁוּקָא make him take the market, i. e. give him the monopoly of sale.—2) to pick up, gather. Ned. 50<sup>a</sup> וְכ' (read מִנְקִישׁ הִוָּהּ.. מִנְקִישׁ הִוָּהּ קָא מְנִקִּישׁ הִוָּהּ) she picked the straw out of his hair.—3) to cause to contract a habit, train. B. Kam. 118<sup>b</sup>; B. Bath. 88<sup>a</sup> לֹאֲנִקְשִׁיהּ לִיה לְוִנָּה רִבִּישׁוּרִיהּ, v. יִנְקִישׁ. —4) \*to carry. Targ. Y. Ex. XXI, 37 מִנְקִישׁ בְּגִבִּיתוֹ לִיה he carried it (on his shoulder) when he stole it.*

*Ithpe*, מְקַיֵּץ ואֵדִיל הִלְכְתָּא. Yeb. 42<sup>b</sup> 'received instruction from him while walking.'

נִרְקָט', v. נִקְטָמוֹן

**נָקָה, נָקִי** (b.h.) [*to be rubbed off, be white,*] *to be clean, clear* (cmp. זָכָה).

*Pi. ניקה* 1) to cleanse. Ex. R. s. 1 אורם וינקוה אורם and cleansed them (the new-born); Yalk. ib. 184; Yalk. Ez. 354; (Sot. 11<sup>b</sup> מנקר). B. Kam. 93<sup>b</sup> וינקוה אורם if he stole flax and cleansed (bleached) it; Tosef. ib. X, 2; a. e.— 2) to clear. *let go unpunished*. Yoma 86<sup>a</sup> (ref. to Ex.

XXXIV, 7) מִקְהָה דְּרָא וִיִּבְּ he clears the repentant sinners &c. Tem. 3<sup>b</sup>. Pesik. R. s. 42 שָׂרָה אֵת לְנִקּוּתָא in order to clear Sarah (from suspicion); a. fr.—Part. pass. מִקְהָה, *pl.* מִקְהָיִן *clear, clean, bare.* Snh. 49<sup>a</sup> מִן מַגּוּל innocent of robbery. Sot. 28<sup>a</sup>. Snh. 36<sup>b</sup>, a. e. מִן בִּצְרוֹק . . מִן כֶּשֶׁם שֶׁב־ר מִן בִּצְרוֹק as the judges must be clear (from suspicion) as to righteousness, so must they be clear of every blemish (of descent). Gitt. 86<sup>a</sup> מִן כָּל מִיּוֹמֵי מִן free from all objectionable qualities; a. e.

*Nif. נִקְּהָ, נִקְּהָ, Hithpa. הִתְנַקְּהָ to be cleared, vindicated.* Tosef. Sot. II, 3 'וְנִקְּהָ נִקְּהָ מִכָּל פְּרוּעֵיוֹת וּכ' (v. ed. Zuck. note) the text says (Num. V, 28) 'and she shall be cleared', she shall be cleared (released) from all the evils which might come upon her deservedly (because she gave rise to suspicion through her conduct). Ib. שְׁנִיקְלָהּ מִיּוֹלָה שְׁנִיקְלָהּ (Var. שְׁנִיקָל) read: שְׁנִיקְלָהּ בִּיּוֹלָה she is released from further visitation (being sufficiently punished) by her exposure to disgrace. Pesik. R. l. c. מִתְנַקֶּת ... הַיָּאֵךְ by what severe means has Sarah been vindicated!

\**Hif.* הִנָּקָה *to clear, remove.* Kidd. 62<sup>a</sup> (ref. to הִנָּקִי, Num. V, 19) הִנָּקִי כִרְיָב it may be read *hanki*, clear thy life out of thy body (die, if thou art guilty); y. חִנָּק.

**נִקְא, נִקְרִי** ch. same. [Targ. Prov. XVII, 3, v. **נִקְא**.]

*Pa. נָקַר to cleanse, clear.* Targ. Is. I, 25.—Keth. 87<sup>a</sup>  
 נָקַר נִפְשְׁךָ clear thyself by means of an oath. Part.  
 pass. מְנַקֵּר. Ib. מְנַקֵּר מִשְׁבוּעָה thou art free from the  
 obligation of an oath.

*Ithpa*, אִתְּחָפָא, אִתְּחָפָא to be cleansed. Targ. Ez. XVI, 4;  
v. נִקָּר II.

**נָקִי** I m. (b. h.; preced.) *clean; clear; bare*. Tosef. Toh. II, 8, opp. מְלוּכָךְ. Pes. 22<sup>b</sup> (ref. to Ex. XXI, 28) as one says to his neighbor יצא פלוגי נ' מנכסיו that man went out of his possessions empty-handed; B. Kam. 41<sup>a</sup>. Ib.<sup>b</sup> כופר נ' free from paying the half-fine. Taan. 23<sup>a</sup> (ref. to Job XXXII, 30) וְנ' דור שלא היה נ' thou hast saved with thy prayer a generation which was not clear from sin. Y. Meg. I, 71<sup>c</sup>; Y. Ber. II, 4<sup>d</sup> top (ref. to Koh. V, 17) שחרה טהורי ... שתהא שמורי guard thy foot, that thou be pure and guiltless when thou art called to the house of God; a. fr.—Erub. 62<sup>b</sup>, a. fr. וְנ' קב only a Kab (little in quantity), but well-sifted (v. infra).—(Adv.) נָקִי נרי with- out vow (as an oath), without oath; or: cleared by means of a vow &c. Keth. 87<sup>a</sup>.—Pl. נְקִיין, נְקִיית. Gen. R. s. 98, v. נְקִיין. Gitt. IX, 10 נְקִיין דעתה the pure-minded; a. e.—Fem. נְקִייה, נְקִייה באה Nidd. 31<sup>b</sup> נְקִייה באה a female comes into the world pure (without the means of making a livelihood). Y. Maasr. II, 49<sup>d</sup> נ' דעתו his mind is clear (he is wise). Y. Hag. II, 77<sup>b</sup> top נ' אין דעתן their minds are not clear enough (for esoteric wisdom). Num. R. s. 9 וכ' שחרה נ' לבעליך ב' כדי שתהא נ' clean for thy husband through these waters. Y. Shek. V, 48<sup>d</sup> bot. נ' פת bread of fine (sifted) flour; Pes. 37<sup>a</sup>, v. הַרְאָה. Kidd. 82<sup>b</sup> וקלה אומנות נ' a cleanly and easy trade; Tosef. ib. V, 15; a. fr.

נֶקֶר II m. (preced.) *a young lamb* (v. Syr. נִקְרִיא, P. Sm. 2446). Sabb. 54<sup>a</sup>; Shebu. 6<sup>b</sup>, v. פֶּקֶן.

נקר, v. נקא.

נקרבות, נקריב, v. sub 'נקב'—Midr. Till. to Ps. I ed. Bub., v. נקריב.]

נקיד pr. n. (נקד II) *Nakid* (Cleanliness). Pes. 111<sup>a</sup>, v. אִסְרָא.

נקידא c. (preced.) *pure, clear*. Gitt. 69<sup>a</sup> bot. חמרא נקי clear (not dark) wine.—Pl. נקיד. Sabb. 110<sup>b</sup> מוֹנִינֵי בִּי Ms. O. (Ar. נקיד; ed. נקירי) clear fish-brine, v. נקירא.

נקידה, v. נקי I.

נקיון, נקי m. (b. h.; נקה) *purity, innocence; clearness*. Ruth R. to I, 1 (play on 'ולבן שנים וכו', Gen. XLIX, 12) שהיו מודרין ... בשנים עד שהיו מוציאין אותה ב' כחלב (the Sanhedrin) that used to discuss the points of law in couples (v. Snh. V, 5), until they brought them out with a clearness like that of milk; Gen. R. s. 98 בשנים .. שהיו מוציאין אותן נקיים כחלב (בשנים) עד שהיו מוציאין אותן נקיים כחלב.

נקיותה f. (preced.) 1) *cleanliness*. Yeb. 46<sup>b</sup> נ' ורילמא נ' perhaps mere cleanliness of appearance is intended? (not levitical purification). Sot. IX, 15; Y. Shek. III, end, 47<sup>c</sup>; Ab. Zar. 20<sup>b</sup> נ' זריות מביאה לירי זלזול leads to cleanliness, מביאה נ' cleanliness leads to levitical purity. Y. Pes. VII, 35<sup>b</sup> bot. נ' אינה אלא it is a mere matter of cleanliness.—2) *innocence, expiation*. Tem. 3<sup>b</sup> נ' ואימא .. may I not say, it means that there is no expiation for him?; a. e.—3) *respectability, dignity*. Sifra K'dosh., Par. 2, ch. IV מפרנס בו' he will make a decent living (not be dependent on charity). Gen. R. s. 99; a. e.

נקיותה or נקיותה ch. same, *cleanliness*; v. מנקיותה.

נקיט m., נקיטה f. (קט) [*shrinking, feeling aversion, disgusted*. Pesik. Dibré, p. 111<sup>a</sup> ממנה נ' עליו ונפשו נ' and he has a disgust for it; Yalk. Lam. 998; Yalk. Prov. 932 קניטה (corr. acc.); v. קניש.

נקיט, נקיט, נקיט, v. נקט.

נקיטה, נקיטה m. (read: 'נקיטה', נקִיטָה, Vocat. of נקִיטָה) O, conqueror! Lam. R. introd. (R. Josh. 2), v. ברברין; Lev. R. s. 22 ברברא.

נקייה, v. נקי I.

נקימה f. (נקם) *revenge, retaliation; use of the root*. Sifra K'dosh., Par. 2, ch. IV; Yoma 23<sup>a</sup> (defining the difference between 'נקימה' and 'נקימה'). Snh. 52<sup>b</sup> סירק נ' וז סירק (נקימה) means putting to death by the sword; Y. ib. VI, 24<sup>b</sup> bot.

נקיפא, v. נקיפא.

נקיפה, v. נקיפה pr. n. gent. *Beth N'kifé*. Y. Yeb. I, 3<sup>a</sup> bot. משפחה בית נ'.

נקיפתא, נקיפתא pr. n. pl. *N'kifta* (Hollow) of Lyon (Merg' Ayun), in the north of Palestine (v. Hildesh. Beitr., p. 37, sq.). Tosef. Shebi. IV, 11 (Var. נקיפה, נקיפה, נקיפה);

Sifra Deut. 51 נקבה רעיון; Y. Shebi. VI, 36<sup>c</sup> נקב' רעיון; Yalk. Deut. 874 נקב' רעיון (corr. acc.).

נקיק m. (b. h.; cmp. נקע) *cleft*. Yalk. Cant. 986 ... ליונה like a dove that, fleeing before a hawk, entered the cleft of a rock.—Pl. נקיקים, constr. נקיקי. Tosef. Zab. II, 9; Pes. 81<sup>b</sup>; a. e.

נקיקה m., pl. נקיקה (נקר I) 1) name of *small birds* (*pickers*). Sabb. 110<sup>b</sup> מוֹנִינֵי דְנִי brine of small birds; v. נקיקה.—2) *bite*, v. נקיקה.

נקיקה f. (preced.) *picking, bite*. Toh. III, 8 קריה (נקיקה) traces of hens' pickings.

נקיקתא f. (preced. wds.; cmp. b. h. נקיקה) *cave, underground passage*. Ab. Zar. 10<sup>b</sup> נקיקתא.—Pl. נקיקתא. Targ. Job XXX, 6 (h. text תרי).—Ber. 54<sup>b</sup> top (Ms. M. נקיקתא); Yalk. Num. 764.

נקיש, v. נקיש.

נקישא, v. נקישא.

נקלבס, v. נק'.

נקלה, v. נקלה II.

נקלוגוס, v. נקלוגוס.

נקלורס, v. נק'.

נקלמין m. pl. ch. = next w. Targ. Esth. I, 6.

נקלמין m. pl. (נקלמ, cmp. נקלמ fr. נקלמ) [*retirement*] the poles of the bedstead, connected by a cross-pole over which a net is spread so as to form a slanting cover, *curtain-frame*. Kel. XII, 2. Ib. XVIII, 3 נקלמית המטה; Succ. I, 3; Y. ib. 52<sup>b</sup> bot. נקלמית. Bab. ib. 10<sup>b</sup> נ' שנים וכו' *naklithin* means a frame with two poles (one on each side), *kinofoth*, one with four poles; a. fr.

נקם (b. h.; cmp. קים) 1) *to take revenge*. Sabb. 63<sup>a</sup> נקם נקם ונקם revengeful and grudge-bearing like a serpent. Yoma 23<sup>a</sup>; a. fr.—2) *to be hostile, do evil*. Midr. Till. to Ps. CXLIX, 7 מה שנקמי v. נקמה.

נקם ch. same. Targ. Lev. XIX, 18.

*Ithpa* to be punished. Targ. Y. II Ex. XXI, 20.

נקמה, נקמה f. (preced.) *revenge; judgment*. Targ. Y. I Deut. XXXII, 43 (ed. Amst. נקמה); Y. II (ed. Amst. נקמה). Targ. Y. II ib. 35.

נקמה f. h. (b. h.) same. Ber. 33<sup>a</sup> (ref. to Ps. XCIV, 1) 'divine judgment is something great, for it is placed between two divine names. Ex. R. s. 20 נקמה ונקמה until I execute judgment for the slaughter of the Ephraimites. Midr. Till. to Ps. CXLIX, 7 מה שנקמי לישראל ... what revenge is meant here? ... the revenge for the evil they did to Israel. Ib. נקמה אדם nor will it be a revenge executed by man; a. fr.—Pl. נקמות. Ib. כל הני האילו יש וכו' all these retaliations are reserved with the Lord for the wicked; a. e.—[Ber. l. c.] שרי נ' 118

why these two judgments (*n'kamah* in the plural); v., however, דוּפֶסֶד.]

**נָקָמָה** m. (preced.) *revengeful*. Gen. R. s. 99, end כַּשֵּׁם נָקָמָה as the serpent is revengeful, so was Samson.

**נִקְמָה**, v. נִקְמָה.

**נִקְסָמָה**, v. נִקְסָמָה.

**נִקְעָה** m. (cmp. נִקְעָה) *cleft, cavity, ravine*. Kil. V, 4. Tosef. Erub. III (II), 3; a. e.—*Pl.* נִקְעָה. B. Bath. VII, 1. Ib. 103<sup>a</sup>; Kidd. 61<sup>a</sup> מִלְּאִים מִים 3 ravines filled with water; v. נִקְעָה.—Y. Sabb. VII, 10<sup>a</sup> top שְׂרָרִים הַזֵּהִים 3 cavities under olive trees; cmp. אִנְיָה.

**נָקַח** I (b. h.; cmp. נָקַח) *to bring in close contact; to knock, strike against, wound*. Hull. 7<sup>b</sup> אִין אָרֶם נִקְחָה וְכ' no one on earth bruises his finger, unless it is decreed &c. Ber. 7<sup>b</sup>; Meg. 6<sup>b</sup> נִקְפּוּ בִּי שְׁלֹבֵי נִקְפּוּ he whom his heart smites (who has no clear conscience). Nidd. 3<sup>b</sup>, a. e. לְבוּ נִקְפּוּ he may have scruples and separate himself entirely from his wife. Midr. Till. to Ps. IX, v. נָקַח.—Maas. Sh. V, 15; Sot. IX, 10 הַנִּקְפָּיִם those who knocked the sacrifices on their heads; expl. ib. 48<sup>a</sup>; Y. ib. IX, 24<sup>a</sup> bot.—Part. pass. נִקְפָּה; f. נִקְפָּה; pl. נִקְפָּיִם; נִקְפָּוּ. Tosef. Hull. III, 24 לִקְרֹדָה בִּיצִים 3 eggs cracked open into a dish (Hull. 64<sup>a</sup> טְרוּפֹת).

**Hif.** נִקְחָה 1) *to cause a knocking together*. Sot. 22<sup>b</sup> (expl. נִקְפָּיִם) הַמִּנְקִיחַ אֶת רִגְלָיו he who knocks his feet against each other (by his mincing walk; Rashi: who causes his feet to strike against objects on the road); cmp. נִקְשָׁה.—2) *to bring closely together*. Bekh. VII, 6 שֶׁמֶקֶרָה v. נִקְשָׁה. Nidd. X, 7 וּמִקְפָּה and brings the vessel which contains the Hallah near the dough; T'bul Yom IV, 3, sq. Bets. IV, 5 וְאִין מִקְפָּיִן שְׂרִי וְכ' and you must not move two wine vessels together to put upon them &c.—Esp. (ritual law, in examining an organic defect found in a slaughtered animal) *to create a defect similar and near to the one found*, in order to ascertain whether the latter was not the result of an accident after slaughtering; in gen. *to compare*. Hull. 50<sup>a</sup> מִמֵּיִם בְּבִנִי מִמֵּיִם we may compare defects in entrails in which was found a perforation the origin of which is doubtful by making a hole next to it. Ib. מִקְפָּיִן בְּכֵנָה we may compare defects in windpipes; a. fr.—Kidd. 40<sup>a</sup> בְּדִלּוֹל הַשֵּׁם no comparing (balancing of sins against good deeds) is granted when the Name of God is profaned; (oth. interpret., v. נִקְחָה II).—*Part. pass.* מִקְפָּה *brought near*. Erub. 30<sup>b</sup>; Hull. 7<sup>a</sup>; a. fr. לְהַרִים שְׂלֵא מִן דִּבְי' to take Trumah out of a mass which is not in close neighborhood of those products which are to be redeemed; Bicc. II, 5; Ter. IV, 3; a. e.

**נָקַח** ch. same, *to strike, knock, push down*. Targ. Ps. CXL, 5. Targ. O. Ex. XXXIV, 20 וְהִנְקִיחָהּ ed. Berl. (oth. ed., a. Y. וְהִנְקִי; ed. Vien. וְהִנְקִי; Af.; h. text וְהִנְקִי). Targ. Deut. XXI, 4 (O. ed. Berl. וְהִנְקִי; Af.; a. e.—*Part. pass.* נִקְפָּה; f. נִקְפָּה; expl. ib. 6 (O. ed. Vien. נִקְפָּה).—Erub. 53<sup>b</sup> (enigmatic speech) עֲלֵה נִקְפָּה בְּכֵר דִּירָאן וְכ' the ladle strikes against the jug, shall the eagles fly to their nests (the wine is gone, shall the students go home)?

*Pa.* נִקְחָה same. Targ. Ps. CXL, 12 (Ms. *Pe.*).—*Part. pass.* נִקְחָה. Ber. 6<sup>a</sup> בְּרִירֵי רִמְנִקְפָּיִם bruised feet; Yoma 53<sup>a</sup>, v. נִקְחָה.

**Af.** נִקְחָה 1) same; v. supra.—2) *to knock the feet against each other, to mince* (v. preced. *Hif.*). Targ. Is. III, 16 (h. text נִקְפָּה).—2) *to compare defects* (v. preced. *Hif.*). Hull. 50<sup>a</sup> אֲפִינְהוּ וְלֵא וְכ' they compared them, and they did not look alike.

**Ithpa.** נִקְחָה *to knock against, to stumble*. Targ. II Esth. IV, 13.—Yoma l. c. מִרְיָנִקְפָּיִן Ar. ed. Koh., v. נִקְחָה.

**נָקַח** II (b. h.; cmp. נָקַח) *to circle; to bore*.—*Part. pass.* נִקְפָּה; f. נִקְפָּה. Gen. R. s. 100, v. נִקְפָּה.

**Hif.** נִקְחָה 1) *to surround*. Erub. I, 8 (15<sup>b</sup>) כָּלִי בְּכֵלֵי הַחֵמָה and they surrounded it (the camp) with utensils of travel (wagons, saddles &c.). Ib. 9 שְׁלֹשָׁה וְכ' you may surround the camp with three ropes &c. (for Sabbath purposes). Ib. 53<sup>b</sup> מִצָּדֵי שְׁמִקְפָּיִן אֲרֻחָה גִּזְרִי וְכ' I found that gardens and orchards surrounded the town (making it inaccessible); a. fr.—2) *to cause to go around*. Mekh. B'shall. s. 1 אֶקְפִּים בְּמִדְבָּר וְכ' I shall make them go around in the desert forty years; ib. הִרְיִי מִקְפָּיִן וְכ' Sth. VIII, 1 זָקֵן—3) *to cut all around, esp. (with ref. to Lev. XIX, 27) to cut around the corners of the hair of the head*. Naz. 57<sup>b</sup> אֲחֵר הַנִּקְחָה he who cuts and he whose hair is cut are alike guilty; a. fr.—4) *to sell on terms* (v. נִקְפָּה), *to lend*. Ab. II, 16 הַדּוֹנָנִי מִקְפָּה הַשּׁוּבֵקֶה allows credit (the Lord is long-suffering). B. Kam. 79<sup>a</sup> top גָּב רֹדֵד if he stole an animal and sold it on credit (and has received no pay); a. fr.—Kidd. 40<sup>a</sup> אִין מִקְפָּיִן וְכ' no loan on time is granted (no chance for repentance is allowed), when the Name of the Lord is profaned; (oth. interpret., v. נִקְחָה I).

**Hof.** נִקְחָה *to be surrounded*. Arakh. 33<sup>b</sup>; Meg. 3<sup>b</sup> שָׂדֶה וְכ' it was surrounded (a fort was built) and then settled; a. fr.—*Part. pass.* מִקְפָּה; f. מִקְפָּה; pl. מִקְפָּיִן. Ib. I, 1 חֲמִיּוֹת הַיָּם fortified since the days of Joshua. Ib. 2<sup>b</sup>. Ib. 4<sup>b</sup>. Gen. R. s. 39, v. פְּרִיל; a. fr.—Mekh. B'shall., s. 1 מִקְפָּה *semicircular*.

**Nif.** נִקְחָה *to have one's hair cut all around*. Naz. l. c., v. supra. Ib. כָּל דֹּרְכָא דִּבְמִדְבָּר וְכ' whenever he who has his hair cut &c. is punishable (is not a minor or a woman), the cutter is punishable; a. e.

**Pi.** נִקְחָה 1) *to collect fruit which remained in the crown of the tree* (v. נִקְחָה II), *to glean olives* (corresp. to פָּאָר, Deut. XXIV, 20). Gitt. V, 8 מִזֶּה שְׂחֻחֲתֵיהֶן גִּזְלִי when the poor man does the gleaning on the top of the olive tree, what falls down under him is forbidden to any other person; Y. ed. הַכִּי בְּרֹאשׁ הָעֵץ (corr. acc.; v. ib. 47<sup>c</sup> top).—2) *to cut all around, trim*. B. Kam. 119<sup>b</sup>; Tosef. ib. XI, 18 מִנְקִיפֵי הִרְיָן those who trim shrubs. Ib. לִנְקָה... דְּשׁוּבֵר... if one hires a laborer to help him trim &c.

**נָקַח** ch. same.—**Af.** נִקְחָה as preced. **Hif.** Targ. Jud. XI, 18.—Targ. Lev. XIX, 27; a. fr. *Part. pass.* מִקְפָּה (= h. נִקְפָּה, v. preced. *Hof.*). Ib. XXV, 31. Targ. Is. XXIX, 2; a. fr.—Sth. 69<sup>a</sup> מִקְפָּה לְפָקֵה before his hair around the genitals is grown.—Y. Ber. IX, 14<sup>b</sup> bot., a. e. (expl. נִקְפָּה) אֲפִינְהוּ (the Pharisee that says,) Lend me that I may do a certain pious work; a. fr.

**נָקַח** m. (נָקַח I) 1) *bruise*.—Pl. נִקְפִּים. Sabb. 62<sup>b</sup> (expl. נִקְפִּה, Is. III, 24); Yalk. Is. 264.—2) *beating* (of the heart), *scruples*, *doubt*. Midr. Till. to Ps. IX, 2 נִלָּא יִרְאָה בְּלִבִּי נִקְפִּה שלא יתאבד בלבי נִקְפִּה (ed. Bub., a. Yalk. ib. 642: v. נִקְפִּה. שלא ירְאָה בְּלִבִּי נִקְפִּה).

**נִקְפִּי**, v. נָקַח I.

**נִקְפִּי** m. (נָקַח) *knocker*, or *borrower*, an opprobrious epithet for a sort of sanctimonious Pharisees. Sot. 22<sup>b</sup>, v. נָקַח I; Y. ib. V, 20<sup>c</sup> bot.; Y. Ber. IX, 14<sup>b</sup> bot., v. נָקַח II.

**נִקְצָא** m. (נִקְצִי) *piece, splinter*. Targ. Prov. XXVI, 8 נִקְצָא ed. (ed. Lag. a. oth. נִקְסָא, transp. of נִקְסָא, emp. נִקְסָא) a splinter of foil (*mica*; h. text אֶבֶן).

**נָקַח** I (b. h.; emp. נָקַח I) 1) *to dig, chisel*, esp. *to whet a millstone*. M. Kat. 10<sup>a</sup> וְנָקַחְתָּ יְרִיחֶיךָ you may roughen a millstone during the festive week. Sot. 46<sup>b</sup> וְנָקַחְתָּ v. infra.—2) *to bore, perforate; to put out*. Sabb. 130<sup>a</sup> וְנָקַחְתָּ אֶת מִיתוֹ they shall perforate (or put out) his brain. Sot. I, 8 וְנָקַחוּ פְּלִשְׁתִּים (or נָקְחוּ) the Philistines put out his eyes; a. e.—3) (of birds, mice, serpents &c.) *to pick, gnaw at*. Tosef. Ter. VII, 17. Y. ib. III, beg. 42<sup>a</sup> נָקַח בִּשְׂרָא אִירֵי נִקְחוּ when they saw the bird pick; a. fr.—[Y. Yeb. X, 11<sup>a</sup> top נָקַח, לְבִי נִקְרִי. v. נָקַח I.]—Part. pass. נָקֻחִים; pl. נָקֻחִים. Y. Ter. l. c. Tosef. l. c. וְנָקַח שָׂמָא נִקְחוּ may be they were already picked at (by birds); a. e.

**נִקְחָה** same. M. Kat. l. c. מִנְקַח רִיחִים, v. supra. Sot. IX, 5 וְנָקַחְתָּ (ib. 46<sup>b</sup> וְנָקַחְתָּ) and to chisel stones there.—Pes. 8<sup>b</sup> וְנָקַחְתָּ תִּרְנוּלְתָּךְ (not נִקְחָה) thy hen shall be picking in the dunghill &c. Toh. IV, 3 וְנָקַחְתָּ דְּרִיזִין if they have been picking them (the pieces of carrion) on the ground; a. e.

**נִקְחָה** to be picked at. Y. Ter. VIII, 45<sup>c</sup> top וְנָקַחְתָּ שִׁינֵיךָ ... figs or grapes which have been picked at.

**נָקַח** ch. same. Targ. Y. Num. XXI, 35. Targ. I Sam. XI, 2 וְנָקַח (ed. Wil. מִיָּקַח; a. e.—Yalk. Prov. 963 וְנָקַח the one (the raven) picks the eye out, and the other (the eagle) eats it; Midr. Sam. ch. VII נָקַח.—Pesik. B'shall., p. 93<sup>b</sup> one worm וְנָקַח דִּנְקָא which shall bite me behind the ear.—Y. Sabb. XII, beg. 13<sup>c</sup> וְנָקַח הַחֹזֶן דְּנִי כִפְיָא he who chisels stones, columns, millstones &c.; a. e.—Part. pass. נָקֻחִים. Kidd. 80<sup>b</sup> וְנָקַח אִם אִירָא דְּרִיזִין if it had been picked at (by the hens after drinking of a red liquid), it would have been noticeable.

**נָקַח** same. Y. Ter. VIII, 45<sup>c</sup> top וְנָקַחְתָּ בְּתַאֲרִינִי a serpent had been biting at figs.—M. Kat. 10<sup>a</sup> וְנָקַחְתָּ יְרִיחֶיךָ (Ms. M. נָקַח) whetted millstones &c.

**נָקַח** II (interch. with נָקַח; emp. נָקַח) *to be clean*. [Sifra Ahārē, Par. 9, ch. XIII וְנָקַח 'Rabad', be not foppish in dress in order to attract the admiration of women; v., however, נָקַח.]

**נָקַח** to keep clean. Hull. 41<sup>b</sup> וְנָקַח הוּא who wishes to keep his court clean.

**נָקַח** to cleanse. Sot. 11<sup>b</sup> וְנָקַח, v. נָקַח.

**נָקַח** ch. same; *Ithpa*, אֶתְנַקֵּחַ, *Ithpe*, אֶתְנַקֵּחַ *to be cleansed*. Targ. Ez. XVI, 4 ed. Lag. אֶתְנַקֵּחַ (Var. אֶתְנַקֵּחַ; ed. Wil. אֶתְנַקֵּחַ; h. text אֶתְנַקֵּחַ).—B. Mets. 103<sup>b</sup> בְּעִינָא

וְנָקַחְתָּ אֶרְצִי (Ar. וְנָקַחְתָּ) I desire that my field be clear (of stubble).

**נָקַח** m. (נָקַח I) *bite, trace of a bite*. Tosef. Ter. VII, 16 וְנָקַח בְּתַאֲרִינִי if there was a bite to be seen in a fig, and it shrivelled (v. נָקַחְתָּ, which is an indication that it was not a serpent's bite). Y. ib. VIII, 46<sup>a</sup> top מְקוֹם דְּרִיזִין they (the birds) ate from a spot which had been bitten at (by a serpent); a. e.—V. נָקַחְתָּ.

**נָקַח** m. (נָקַח I) 1) *cleft*.—Pl. נָקַחְתָּ. Targ. Y. I Num. XXIV, 21 (Y. II נָקַחְתָּ, read: בְּנָקַחְתָּ, v. נָקַחְתָּ).—2) *rag, lint*. Sabb. 134<sup>b</sup> מִסִּי הָאֵר מְסִי Ms. O. a. Ar. (ed. הוּרִי) a compress of lint has a healing effect (and is not merely a protection).—3) *pickings, worms which hens pick*. Ab. Zar. 28<sup>a</sup> מִקְלָקְלָא נָקַח (Ms. M. נִקְרִי pl.) worms from a dunghill.

**נָקַח** f. (נָקַח I) 1) *offal at chiselling, stone-dust*. Hull. 88<sup>b</sup> וְנָקַח דִּישְׁתָּ דִּישְׁתָּ נָקַחְתָּ dust of chiselled millstones.—2) *bite*. Toh. III, 8 Ar., v. נָקַחְתָּ.

**נָקַח**, v. נָקַח.

**נָקַח** m. (נָקַח I) [*picker, carper, fault-finder*.—Pl. נָקַחְתָּ. Y. Snh. X, 28<sup>d</sup> bot.; Num. R. s. 20, end; Sifre Num. 131 וְנָקַחְתָּ (some ed. וְנָקַחְתָּ; corr. acc.); Yalk. ib. 771 נָקַחְתָּ (some ed. נָקַחְתָּ; corr. acc.).—V. נָקַח.

**נָקַח**, v. נָקַח.

**נָקַח** (v. נָקַח I) *to strike against; to touch closely*. Bekh. VII, 6 (45<sup>a</sup>) (expl. עִיָּקַל) וְנָקַחְתָּ ... נִקְשָׁתָּ he whose legs do not touch each other when he puts his feet together. Meg. 12<sup>b</sup>, v. infra.

**נָקַח** 1) *to cause striking against; to knock*. Bekh. l. c. (44<sup>b</sup>) וְנָקַחְתָּ הוּא הוּא הוּא הוּא he who knocks his ankle-bones against each other (in walking, because his legs are bent outward), or rubs his legs against each other (his feet being bent outward). Midr. Sam. ch. IX מְקַשֶּׁת מִקְשָׁתָּהּ she knocks (creates a loud sound) with her feet and with her horns. Zab. IV, 1, sq. וְנָקַח if he knocked against &c. Meg. 12<sup>b</sup> (play on קִישׁ, Esth. II, 5) וְנָקַח שַׁדַּי עַל וְנָקַח (Ms. M. שְׁנֵקַשׁ) he (Mordecai) knocked at the gates of mercy &c.; a. fr.—Esp. (emp. נָקַח, נָקַח) *to strike an instrument, play*. Tam. VII, 3. Gen. R. s. 18 (play on הִפְעֵם, Gen. II, 23) כּוֹנֵן עַל וְנָקַח ('Rashi': עִיָּקַל) she is destined to be loud against me like a bell. Pesik. R. s. 31; Midr. Till. to Ps. CXXXVII וְנָקַחְתָּ אִנִּי מִבֶּקֶשׁ וְנָקַחְתָּ I desire that you play on the cithern before me and the idol, as you played before your God. Ib. וְנָקַחְתָּ אִנִּי shall we stand playing before this dwarf (Nebuchadnezzar) and this idol? Ib. to Ps. XCII, end (play on וְנָקַח, Gen. XXV, 2) וְנָקַחְתָּ בְּתוֹךְ מְקַשֶּׁת וְנָקַחְתָּ they struck the timbrel before idols; Yalk. Chr. 1073; Gen. R. s. 61 וְנָקַחְתָּ (corr. acc.).—2) (emp. נָקַח) *to bring under the same category by juxtaposition, to compare*. Kidd. 5<sup>a</sup>, a. fr. (ref. to וְנָקַח a. וְנָקַח in the same verse, Deut. XXIV, 2) וְנָקַחְתָּ וְנָקַחְתָּ ... לְנִקְשָׁתָּהּ v. וְנָקַחְתָּ. Snh. 60<sup>b</sup> (ref. to Ex. XXII, 19 a. XXXIV, 14) וְנָקַחְתָּ אִלֵּיהָ ... לְנִקְשָׁתָּהּ slaughtering for the idol would have been included in worshipping, and why is it singled out? To compare all other idolatrous functions



ברווד, Neg. VII, 4 Ar. (ed. גרווד, ed. Dehr. נדרד pr. n. pl., prob. a corrupt fragment of בְּרוּנְדִּיזִיּוֹן *Brundisium*, v. בלדרסין.—[Ohol. VI, 1 Ar., v. נְדִבָּה.]

נָרִיס m. (naurûz, Koh. Ar. Compl. s. v.) *narus*, the Persian and Median *New-Year's Festival*, at the vernal equinox. Y. Ab. Zar. I, 39<sup>c</sup>.

רַקָּק, v. נֶרֶקֶק.

**נרמקי**, Yeb. 102<sup>b</sup> top וזגי נ' Ar., misreading of רמקי (ed. זוזי מוקי).

**נרקום, נרקום**, v. next w.

**נָרְקִיס** **נָרְקִיס** m. (νάρκισσος) *narcissus*, prob. *White Daffodil*. Targ. Cant. II, 1 (some ed. ברקיס, corr. acc.).—Ber. 43<sup>b</sup> נרקס דגנייחא Ar. (ed. נרקום; Ms. M. גניכום) garden narcissus, נרברא wild n.

**נָרָשׁ** pr. n. pl. *Narash* (*Ners*), *Narse* in Babylonia. B. Mets. 93<sup>b</sup> נָרָשׁ דִּנְיָ the crossing of N. (v. נָרָשׁ). Nidd. 67<sup>b</sup>, Erub. 56<sup>a</sup>; Hull. 127<sup>a</sup>, v. בִּרְיָא. Yoma 81<sup>b</sup> בִּרְיָא דִּנְיָ Beray near N.; a. e. (v. Berl. Beitr. z. Geogr., p. 54).—B. Kam. 115<sup>a</sup> bot. נָרָשׁ.

נִנְשָׂאָה m. (preced.) of *Narash*. Hull. 127<sup>a</sup> וְכִנְשָׂאָה if a *Narash* kissed thee, count thy teeth. B. Kam. 115<sup>a</sup> וְכִנְשָׂאָה a *Narash* stole &c. Sabb. 60<sup>a</sup>; 140<sup>a</sup> אִדָּא Ada of N.; a. e. — Pl. נִנְשָׂאָה. B. Mets. 68<sup>a</sup> נִנְשָׂאָה *Narash* tenancies, i. e. the owner gives a field in pledge for a debt and takes it back in tenancy, מְשָׁלוּן.

**נֶרְתֵּק, נֶרְתֵּק** m. (*vápθnξ*) [*narthex*, a small umbelliferous plant with a hollow pithy stalk, which may be used as a receptacle; in gen.] *case, casket*. Y. Ber. V, 9<sup>b</sup> top **נֶרְתֵּקוֹ שֶׁל רוֹפֵא** a physician's medicine chest. Y. R. Hash. I, 57<sup>b</sup>. [Lam. R. to I, 9 **נֶרְתֵּקוֹ** Vers. in Ar. (corr. acc.), v. **נֶרְתֵּקוֹ**.]—Y. Erub. I, 19<sup>b</sup> bot. **נֶרְתֵּקוֹ** (שֶׁל קֶרֶן) the pithy hollow part of the horn, opp. **זָכְרָה**. Gen. R. s. 6 ג' **נֶרְתֵּקוֹ** **גִּלְגַּל חַמַּת יֵשׁ לֵוִי** the globe of the sun has a sheath; ib. **נֶרְתֵּקוֹ** **מִנְעֲשָׁלוֹ מִנְעֲשָׁלוֹ** (Ar. **מִנְעֲשָׁלוֹ**) the Lord will denude it of its sheath; Koh. R. to I, 5 (v. **נֶרְתֵּקוֹ**); Ab. Zar. 3<sup>b</sup> bot., a. e.—[Y. Yoma IV, 41<sup>d</sup> top, v. **נֶרְתֵּקוֹ**.]

**נְרִיתָא**, **נְרִיתָא** ch. same. Targ. Ruth IV, 7 sq. נְרִיתָא  
**יד** sleeve (h. text נלל).—**Pl.** **נְרִיתָאין**. Targ. Y. I Deut. XXV,  
 13 (weight-chests).

נְרִתִּיקוֹת, Cant. R. to IV, 4 ב', read: נְרִתִּיקוֹת, v. רִתֵּס.

נִרְחִיקָא, נִרְחִיק. v. נִרְחִיקָא, נִרְחִיק.

**נֶשֶׁת, נֶשֶׁת** I m. = אִישׁ, only in 'n son of man, human being. Targ. Job VII, 1; 20; a. fr. — Y. Dem. I, 22<sup>a</sup> top; a. v. fr. — *Pl.* נֶשֶׁת, נֶשֶׁת, בְּנֵי נֶשֶׁת, also בְּנֵי נֶשֶׁת. Targ. Ps. LXXII, 10; a. fr. — Gen. R. s. 60. Y. Shek. V, end, 49<sup>b</sup>; a. fr.

**נָשִׂא** I f. (preced.) *woman*. Targ. Y. Deut. XXII, 5.—*Pl.* נָשִׂי, נָשִׂיָּה, נָשִׂיָּה. Targ. Ruth I, 4. Targ. Gen. VI, 2; a. fr.—Tam. 32<sup>a</sup> מְחוּזָה דְּכוּלֵּיהּ נָשִׂי a place inhabited by women only. Ber. 17<sup>a</sup> וְזִכְיִין מֵאֵי נָשִׂי Ms. M. (ed. נָשִׂי) whereby can women acquire merits? M. Kat. 28<sup>b</sup> נִדְשָׁנִיבִי the lamenting women of &c.; a. v. fr.—נִיָּה a) *the wife's family, father-in-law* &c.—b) *the paternal house after the father's death*. B. Bath. 12<sup>b</sup> מֵצִירָה דְּבִי נִשְׂיָה contiguous

to the estate of his father-in-law (Rashi: of his deceased father). Sabb. 23<sup>b</sup>. Ib. 156<sup>a</sup> **בֵּי נְשִׂיָה** in the house of his deceased father (Ms. M. **נְשִׂיָהּ**, v. **נְשִׂאָה**). Yeb. 35<sup>a</sup> **בֵּי נְשִׂיָהּ** their (the women's) paternal home; a. e.

נָשָׂא II, נָשָׂא II *to forget*, v. נָשִׂי.

**נָשָׂא** III m. name of a *plant* the sap of which is used as a depilatory. B. Kam. 86<sup>a</sup> רֹבֵץ כְּבוֹן לִי רֹבֵץ he smeared *nasha* over it so that the hair will not grow again. Macc. 20<sup>b</sup>. Naz. 40<sup>a</sup>.—V. נָשָׂם.

**נָשָׂא** (b. h.; cmp. נָסָה, 1) *to lift up, carry*. Sot. 35<sup>a</sup> אֲרֹן אֶת נִשְׂאָיו the Ark carried its carriers. Ab. ch. VI נִשְׂאָי הַיָּדִים helps his brother to bear his yoke. Ber. III, 1 נִשְׂאָי הַמִּטָּה, v. מִטָּה. Meg. 9<sup>a</sup> (one of the changes in translating the Bible into Greek) אִישׁ נִשְׂאָא אֶת אֶחָד מִמֶּנּוּ a carrier of men (for זָמַר, Ex. IV, 20); a. v. fr.—Pesik. R. s. 6 מִדְּרוֹשׁ אֵיךְ יִנְשֵׂא אֶת רִאשׁוֹ וְיִנְשֵׂא אֶת רִאשׁוֹ I will raise and elevate their head; v. infra.—כַּפִּים, v. פָּנִים, בָּנָה, v. לִי *to lift up the face, to respect, favor, spare, be partial*. Hag. 14<sup>a</sup> (expl. נִשְׂאָא, Is. III, 3) הוֹדָה לַיהוָה וְיִנְשֵׂא אֶת עַמּוּתוֹ he for whose sake his generation is favored in heaven. Sabb. 13<sup>b</sup> לִי נִשְׂאָא אֶת עַמּוּתוֹ who spared him not for the sake of his scholarship. Yoma 87<sup>a</sup> לִי נִשְׂאָא אֶת עַמּוּתוֹ was shown him (by the Lord) in this world. Num. R. s. 11 מִפְּנֵיךְ לֹא אֶנְשֵׂא לִי shall I not favor thee for thy own sake? Ib. כֹּשֶׁם שֶׁהֵם לִנְשָׂאֵי לִי as they (the Israelites) honor me (by saying grace even after a scanty meal), so do I favor them; a. fr.—לִי נֶפֶשׁ אֶל *to lift up the soul to, to long for*. Midr. Till. to Ps. XXV, 1 לִמָּה לִי נֶפֶשׁ אֶל why dost thou lift up thy soul to me (why dost thou depend on me)?; Yalk. ib. 701. לִי נֶפֶשׁ אֶל *to offer up a sacrifice*. Ib. 702 אִם חָטָא וְנִשְׂאָא אֶת חַטָּאתוֹ if a man sinned, he offered &c.; Midr. Till. l. c. נִשְׂאָא וּמִבְרִיא נֶפֶשׁ אֶת הַנֶּפֶשׁ (corr. acc.)—Part. pass. נִשְׂאָא, f. נִשְׂאָא, &c. Ib. עָכָשׁ לִי נֶפֶשׁ אֶל now that we have no sacrifices, our soul is lifted up to thee.—2) *to lift, remove*. Pesik. R. l. c. (ref. to the double meaning of לִי, *to raise a. to remove*) הוֹדָה לַיהוָה וְיִנְשֵׂא אֶת רִאשׁוֹ אֶת רִאשׁוֹ his head; a. fr.—עֵין לִי *to forgive*. Y. Shn. X, beg., 27<sup>c</sup> (ref. to Ex. XXXIV, 7) הוֹדָה לַיהוָה וְיִנְשֵׂא אֶת חַטָּאתוֹ the text does not say, 'removing iniquities', but 'removing iniquity', the Lord takes away (from the scales) one bond of man's sins, and the merits prevail &c.; Y. Peah I, 16<sup>b</sup> bot. (corr. acc.); Yalk. Ex. 400; v. נִשְׂאָא. Pesik. R. s. 45; a. e.—3) *to take, esp. to take and give, to deal; to transact, argue*. Sabb. 31<sup>a</sup> הֲנִשְׂאָא וְיִנְשֵׂא בְּאֵמֶנָה hast thou (while on earth) been dealing honestly? B. Mets. 48<sup>a</sup> הֲנִשְׂאָא וְיִנְשֵׂא אֶת חַטָּאתוֹ he who concludes a bargain verbally. Tanh. Sh'moth 18 כֹּשֶׁם שֶׁהֵם לִנְשָׂאֵי לִי as well as they debate on the law below, so do they above. Ib. נִשְׂאָאֵי לִי וְיִנְשֵׂא אֶת חַטָּאתוֹ they argue in court, and the Lord argues with them; a. fr.—4) אִשָּׁה לִי, or לִי *to take a wife into one's house, to marry*. Keth. II, לִי בְּתוּלָה נִשְׂאָאֵי לִי thou hast married me as a virgin; יִנְשֵׂא אֶת אִשְׁתִּי I married thee as a widow. Yeb. 37<sup>b</sup> לִי נֶפֶשׁ אֶל one may not marry in one country and go away &c. M. Kat. I, 7 לִי נִשְׂאָאֵי נָשִׁים no marriages may take place during the festive week; a. v. fr.—Part. pass. נִשְׂאָא (followed by accus.) *having married*; f. נִשְׂאָא (followed by l) *being married to*; pl. נִשְׂאָאִים....

אֶחָד מֵהֶם נִשְׂאָר. Yeb. III, 6 נכרית ל' one of them has married a stranger. Ib. הָאֲחֵי הָאֵלֶּיךָ וְהָאֲחֵי הָאֵלֶּיךָ and those brothers who had married two sisters died. Ib. I, 2 (2<sup>b</sup>) ... נִשְׂאָר לְאִשּׁוֹ Y. ed. (Mish. ed. נִשְׂאָר, corr. acc.; Bab. ed. נִשְׂאָר) if his daughter or ... was married to &c.; a. fr.—Tosef. ib. VI, 5 נִשְׂאָר.

*Nif.* **נִשָּׂא** 1) *to be lifted up, removed &c.* Pesik. R. I. c. **וְכִי שִׁנְיָנָהּ אֶת רֹאשָׁהּ** **וְכִי** it had been decreed that their head should be lifted (v. supra): turn its meaning and elevate their head.—2) **נִשָּׂא**, **נִשְׂתָּה**, **נִשְׂתָּה** *to be married.* Keth. I, 1 **וְכִי בְּחִילָה נִשְׂתָּה** a virgin's marriage takes place on the fourth day of the week. Ib. V, 2 **וְלֹא נִשְׂתָּה** if the time set for marriage expired and they were not taken in marriage. Yeb. II, 10 **וְלֹא נִשְׂתָּה** לָהֶם they may marry them. Ib. 88<sup>b</sup> **וְלֹא נִשְׂתָּה וְאִם נִשְׂתָּה** she must not marry again, and if she does &c.; Keth. 22<sup>b</sup>; a. v. fr.

*Hif.* **הִשִּׁיב** 1) *to lift up, to announce by signals* (the New Moon). R. Hash. II, 2, a. e. **מְשַׁמְּרִין**, v. **מְשַׁמְּרִין**. Y. ib. II, 58<sup>a</sup> top **לֹא נִשְׁמְרִין לִילֵי זְמַנֵּנוּ** we do not raise signals in the night of the regular New Moon (from the 29<sup>th</sup> to the 30<sup>th</sup>) &c.; a. fr.—Tosef. ib. II (I), 2 **מְשַׁמְּרִין אֶת הַחֹדֶשׁ** ed. Zuck. (מְשַׁמְּרִין אֶת הַחֹדֶשׁ) **מְשַׁמְּרִין** we signalize the New Moon.—2) *to transfer*. Deut. R. s. 11 (ref. to **וְשָׂא בְרַכָּה לְאֲחֵרִים**, Ps. IXXV, 5) **וְשָׂא** he will bring blessing upon others.—3) *to move, remove, pass*. Bets. III, 7 **חַבְרָה עַל בְּנֵי חַבְרָה** he may pass one knife over the other (to whet it). Tosef. Par. X (IX), 3 **הִשְׁתַּיֵּן לְדַבָּר אֲחֵר** he diverted his mind towards another subject; Ab. Zar. II, 5. Y. ib. II, 41<sup>a</sup> bot. **הָיָה לוֹ לְהִשְׁתַּיֵּן**, v. **הִשְׁתַּיֵּן**.—4) *to transfer, transcribe, translate*. Tosef. Sot. VIII, 6 **וְכָל הַחֲבֵרִים** **הִשְׁתַּיֵּן** they transcribed the inscription on the stones in seventy languages; Sot. 35<sup>b</sup>; Y. ib. VII, 21<sup>d</sup> bot.—5) *to give away in marriage; to cause to marry*. Keth. 111<sup>b</sup> **כָּל הַמְשַׁיֵּם** **כָּל רֹבֵן** he who marries his daughter to a scholar. Ib. 67<sup>b</sup> top **מְשַׁמְּרִין אֶת הַיְּתוּמָה** we must first help the fatherless maiden to marry, and then the fatherless lad. Kidd. 29<sup>a</sup> **וְלִמְשַׁיֵּם אִשָּׁה** **וְלִמְשַׁיֵּם אִשָּׁה** a father is bound to ..., and to provide a wife for him; a. fr.

*Hithpa.* הִתְרַשָּׁא *to be raised; to exalt one's self, to boast.*  
Ab. Zar. 44<sup>a</sup>, v. הָלַם. Ber. 63<sup>b</sup> לְהִתְרַשָּׁא, v. נָבַל; a. e.

**נָשָׂא** ch. same, 1) *to lift up*, v. נָסַר.—2) *to bring, offer*. Pesik. B'shall., p. 90<sup>b</sup>, sq. אִמִּיבִירָה נִשְׂאָה (Ms. O. נִשְׂאָה) his mother was bringing (the bread); v., however, נָסַח.—3) (neut. verb) *to move, stir*. Taan. 24<sup>a</sup>; B. Mets. 85<sup>b</sup>, v. נִשְׁבָּה.

**נִשֵּׁב** (b. h.) *to blow*. Ber. 3<sup>b</sup> בא . . וְנִשְׁפָּתָהּ (Ms. M. the north wind came and blew at him. Ab. III, 17 וְנִשְׁפָּתוּ אֵפְרָיִם even if all the winds of the world came and blew at it (to uproot it) &c.; Taan. 20<sup>a</sup>; a. fr.

*Pi.* נִשֵּׁב 1) same. Cant. R. to IV, 16. Yoma 21<sup>b</sup>; a. fr.—  
2) *to cause to blow*. Keth. 111<sup>b</sup> וּמִנְשֵׁבָה עָלֶיהָ the  
Lord brings a wind ... and lets it pass over it (the wheat).

**Hif.** מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם 'who causes the wind to blow and the rain to descend', a clause inserted in *G'buuroth* (v. בְּבִירוֹת) during the winter season. Taan. 3<sup>b</sup> אָמַר מְשִׁיב הָרוּחַ אֵין וְכ' if he said in his prayers, 'Who causes the wind to blow' only. Ib. 24<sup>a</sup> אָמַר מ' הָרוּחַ וְכ'. Ib. 24<sup>a</sup> אָמַר מ' הָרוּחַ וְכ' as soon as he said, 'Who causes &c.', a wind arose; a.e.

**נשב** ch. same. Targ. Is. XL, 7; a. e.—Taan. 24<sup>a</sup>, sq.

(ed. once וַיִּשָּׂא, v. נָשָׂא, v. preced.; B. Mets. 85<sup>b</sup>  
(Ms. M. נָשָׂא; Ms. R. וַיִּשָּׂא; v. Rabb. D. S. a.l. note). וַיִּשְׁבֶּה זִיקָא

**נָשְׂבַח** **נִי** m. ch.=next w. Targ. Prov. VI, 5 (some ed. נִשְׂבַּח, corr. acc.). Ib. XXXII, 5 (some ed. *pl.*).—*Pl.* נִשְׂבֵּי **נִי**, B. Mets. 85<sup>b</sup> וְנִי גְדִילָא **נִי** I plaited nets and caught deer; Keth. 103<sup>b</sup>.

**נְשִׁיבִין, נְשִׁיבִין** *m. pl.* (נשב; *comp.* פח) *trap, snare, net.* Y. Sabb. XIII, 14<sup>a</sup> bot.; Y. Bets. III, 62<sup>a</sup> top נ' מוֹדֵס that which must be caught by snares to be available. Sabb. 90<sup>b</sup> ל' מְצִינִין אֶרֶץ they (the horse's hairs) are laid aside to be used for bird snares. B. Kam. VII, 7 (79<sup>b</sup>) אֵין וְכ' מוֹרִסִּין נְשִׁיבִין (Talm. ed. נִשְׁבִּיבִין; Ms. M. נְשִׁיבִין; Rashi to Hull. 116<sup>a</sup> quotes רִישְׁבִּין) you must not spread gins for doves, unless &c.

בְּיִשְׁהֵדוֹר, v. בְּנִשְׁהֵדוֹר.

נָשִׂי, v. נִשְׂאָה.

**נִשֵּׁה** m. (b. h.; preced.) *movable*; גִּיד הַנֶּחֱסֵה, v. גִּיד.

\*נִשְׂאוֹת m. (נִשְׂאוֹת) *burden, affairs* (v. נִשְׂאוֹת). Num. R. s. 3 נִשְׂאוֹת נִשְׂאוֹתָן שֶׁל יִשְׂרָאֵל (some ed. נִשְׂאוֹתָן, *pl.*) he administered the affairs of Israel.—V. נִשְׂאוֹת.

גרשואַרן v. , בשואַרן

בתדואי v. כשראר

**נִשְׁוֹרָא** m. (collect. noun; שאר, Pa. (שִׁייר) *crumbs, leavings*. Pes. 111<sup>b</sup> וְכ' בְּבֵיתָא יִב' to leave crumbs lie around in the house, is bad for poverty. Hull. 105<sup>b</sup> (not רָאָה ...).

נְשִׂיאֵי הַתָּא v. נְשׂוּתָא, נשׂוּתָא

גישות, v. נשפוט.

נָשַׁם (v. P. Sm. 2475) *to flay*, v. נָשַׁם.

נָשָׂא, נָשָׂה, נָשִׂי (b. h.; cmp. נָשָׂא) 1) *to move, slip*. Hull. 91<sup>a</sup> it is called *gid hannasheh* (v. נָשָׂה) because it slipped from its place and went up; Yalk. Gen. 133. Ib. שֵׁנָה אֶת מְקוֹמָהּ . . . שֵׁנָה אֶת מְקוֹמָהּ R. H. said, . . . because it left its place; Gen. R. s. 78 שֵׁנָה מִמְּקוֹמָהּ אֲבוֹתֵינוּ אָמְרוּ נָשִׂינוּ Ned. 50<sup>b</sup> *to discard, forget*. Ned. 50<sup>b</sup> אֲבוֹתֵינוּ אָמְרוּ נָשִׂינוּ our fathers said (Lam. III, 17), we have forgotten the good times: we have not even seen them &c. Snh. 102<sup>b</sup> (play on מְנַשֵּׁה יָהּ שֵׁנָה) he forgot Yah. Pesik. R. s. 45 (ref. to שָׁחַד, Ps. XXXII, 1) שָׁחַד read it not with Samekh (*n'suy*), but with Shin, *n'shuy*, whose sin is forgotten; a. e.—3) (with כָּ, cmp. אָף: [to raise, collect,] *to have a claim against; to be a creditor of*. B. Mets. 75<sup>b</sup> נֹשֵׂה בְּחֵבְרוֹ he who has a claim &c., to whom his neighbor owes money. Men. 85<sup>b</sup> נֹשֵׂה בִּי וְכִי I owe him &c.; a. e.

*Hif.* הָיִיתָ 1) to carry away; to incite, allure. Gen. R. s. 19 (expl. הוֹשִׁיעַנִי, Gen. III, 13) הוֹשִׁיעַנִי he led me astray; v. גִּירָה.—2) to make a loan to; to collect, distrain; to pledge. Ib. (expl. הוֹשִׁיעַנִי) הוֹשִׁיעַנִי he made me a debtor (guilty, v. חוֹב). Cant. R. to II, 7 (ref. to אֶשְׁחִי, Ps. XXV, 1) אֶשְׁחִי אֶשְׁחִי it may be read *ashshi*, I pledge (my soul); שְׁחִי שְׁחִי they (the martyrs) pledged their lives for the sanctification &c. (v. Midr. Till. to Ps. XXV שְׁחִי שְׁחִי שְׁחִי שְׁחִי).

ib. מהם... משׁיאינ they (the torturers) take their lives as pledges; Midr. Till. to Ps. XVI; Yalk. Ps. 667 משׁיאינ (corr. acc.).—3) הַנָּשִׁי to *cause to forget*. Snh. l. c. (play on מְנַשֵּׁה וְכ' (מְנַשֵּׁה) he made Israel forget their Father in heaven; Yalk. Kings 245 שהנָּשִׁי.

**נָשִׁי** ch. same, to *forget*. Targ. Deut. VIII, 19 (O. ed. Berl. *Ikhepe*).

Af. אָנְשִׁי 1) same. Targ. Ps. CXXXVII, 5; a. e.—Y. Dem. IV, 24<sup>a</sup> [read:] אָנְשִׁיחָהּ מְחַקְנָהּ perhaps thou didst forget to prepare it (by giving tithes)? Keth. 20<sup>a</sup> וּמְנַשֵּׁי and one of the witnesses has forgotten (that he knows of the case). Hull. 93<sup>b</sup> וְכ' אָנְשִׁיחָהּ לְדָרִי they have forgotten R. Judah's opinion. Gen. R. s. 77 וְכ' אָנְשִׁיחָהּ perhaps we forgot something (left behind). Ib. s. 78 אֲנִי שָׁחַח I forgot one hundred (of the fables); a. fr.—2) to *cause to forget*. Targ. Lam. II, 6 (ed. Vien. אֲנִישִׁי, corr. acc.); a. e.

*Ikhepe* אָנְשִׁי, אָנְשִׁי to *forget*. Targ. O. Deut. VIII, 19 (v. supra); a. e.—Y. Shek. VII, 50<sup>c</sup> bot. וְאִינְשִׁיחָהּ and forgot to take it out; a. e.

**נָשָׁח**, v. נָסַח.

**נָשִׂיא** m. ch.=h. נָשִׂיָה. Targ. Gen. XXXII, 33 גִּידָא דִּנִּי.—Hull. 97<sup>b</sup> גִּידָא, v. גִּידָא.

**נָשִׂיא** m. (b. h.; נָשִׂיָה) 1) *prince, chief, ruler, officer*. Num. R. s. 1 לִי כְּנָסְכָּם וְכ' like unto a chief that entered a country. Ib. וְכ' שָׁלַח מִנֵּה לְשִׁבְשֵׁב he appointed no prince for the tribe of Levi. [Ib. נְשִׂיאֵי שְׁבָטִים, read נְשִׂיאֵי. Hor. II, 6; a. v. fr.—Pl. נְשִׂיאִים. Num. R. s. 12 וְכ' לָמָּה נִדְרָוּ הָנִי וְכ' why were the princes so anxious to be the first &c.? Ib. s. 3; a. v. fr.—Esp. *Nasi*, the chief of the Great Sanhedrin in Jerusalem and of its successor in Palestinian places (v. אָב). Taan. II, 1. Pes. 66<sup>a</sup> נִשְׂיָהּ they elected him as their *Nasi*; a. fr.—R. Judah the *Nasi*, v. רַבִּי.—Pl. as ab. Hag. II, 2; a. e.—2) *pl.* as ab. *clouds*. Kidd. 32<sup>b</sup> הַקֶּבֶה the Lord causes the wind to blow and brings up clouds and lets rain come down &c.

**נָסִי**, **נְשִׂיָה**, **נְשִׂיאָה** I ch. same, *prince, Nasi*. Hull. 98<sup>a</sup> a. fr. רַבִּי those of the *Nasi's* (R. Judah's) house. Ib. 124<sup>a</sup> רַבִּי the son-in-law of the *Nasi's* (the Resh Gelutha's) house. Y. Hag. II, 77<sup>d</sup> bot. אֵין אֲנִי if I am made *Nasi*; a. fr.—Y. Erub. VII, end, 24<sup>d</sup> רִי יוֹדֵן נְסִיָּה.

**נְשִׂיאָה** II f. (נָשִׂא) 1) *lifting up*; נְשִׂיאָה כְּפִים *pro-nouncing the priestly benediction*, v. נָשִׂא, a. e. Taan. 26<sup>b</sup>; a. fr.—2) *carrying, loading*. Ex. R. s. 4, v. נְשִׂיָּה. Gen. R. s. 89 (ref. to Ps. LXXII, 3) וְכ' הָרִים נְשִׂיאָתָן when the mountains bear their load (of fruits), there is peace for the people.—3) *taking the sum, census*. Num. R. s. 6 (ref. to Num. IV, 2, sq.) לָמָּה הַקְּרִים... לָנִי why does the Biblical text give Kehath the first place in taking the census?; v. next w.

**נְשִׂיאָה** f. (נָשִׂא, v. preced.) 1) *lifting, carrying*. Num.

R. s. 6 נֶאֱמַר בְּנֵי רֹאשׁ the expression 'lifting up the head' (Num. IV, 1; 21; v. preced.) is used in connection with them. Ib. בְּנֵי הָאָרוֹן the taking the census of the sons of Kehath (v. preced.) is not made dependent on their genealogical descent but on their office of carrying the Ark. Ib. s. 16 (ref. to Ps. CVI, 26, a. Num. XIV, 1) לִי כִּי לִיפְתּוֹ the hand (for oath) against lifting up the voice (for murmuring)—כִּי *carrying sin, responsibility*. Tosef. Shebu. III, 4 (ref. to Lev. V, 1) וְכ' חֲכָמִים the text makes the responsibility dependent on the telling. Y. Ter. I, 40<sup>c</sup> bot. (ref. to Num. XVIII, 32) בְּנֵי רֹאשׁ only he who is responsible can separate *T'rumah*; ib. II, end, 41<sup>d</sup> וְכ' מִמֶּה שֶׁעָשָׂה בְּנֵי רֹאשׁ from the fact that he is made responsible, you learn that his act is valid. Y. Shebu. I, 33<sup>a</sup> bot.; a. e.—2) (denom. of נְשִׂיָּה) *elevation to office, dignity*. Num. R. s. 4 (ref. to Num. IV, 2) אֵינוֹ אִמֹּר the text does not read *p'kod*, but *naso*., which expresses elevation; קָבְלוּ לִי מִדּוֹד וְכ' they were given a superiority over the other sons of Levi.—Esp. *the office of the Nasi*. Keth. 103<sup>b</sup> נְשִׂיאָתָהּ v. נְשִׂיָּה, occupied their office &c.; a. e. Sabb. 15<sup>a</sup> נְשִׂיאָתָן נְשִׂיאָתָן occupied their office &c.; a. e.

**נְשִׂיָּה**, **נְשִׂיאָה**, **נְשִׂיָּה** ch. same, *the office of the Nasi, the house of the Nasi*. Y. Pes. VI, 33<sup>a</sup> bot. דְּשִׁרְוֹן who resigned from the *Nasiate* and appointed him (Hillel) &c.; Y. Kil. IX, 32<sup>b</sup> מְנִשְׂיָאָהּ (corr. acc.) Y. Sabb. XII, 93<sup>c</sup> bot. אֶחָדָתָן they married into the *Nasi* family. Y. Peah III, 21<sup>a</sup> bot. Y. Kil. IX, 32<sup>a</sup> bot. בֵּיתָהּ it is the *Nasi's* official residence, and is pledged to those who occupy the office (and the widow must leave); Y. Keth. XII, 35<sup>a</sup> top נְשִׂיאָה (corr. acc.); Gen. R. s. 100. Y. Ab. Zar. III, 42<sup>c</sup> נְשִׂיאָהּ those of the family of the *Nasi*. Y. Sot. IX, end, 24<sup>c</sup> נְשִׂיאָהּ (corr. acc.), v. נְשִׂיָּה.

**נְשִׂיָּה**, v. נְשִׂיאָה.

**נְשִׂיָּה**, pl. of נְשִׂיָּה I.

**נְשִׂיָּה**, v. נְשִׂיאָה.

**נְשִׂיָּה** f. (נָשָׂה) *biting, bite*. Mekh. Mishp., N'zikin, s. 12; Y. B. Kam. I, beg. 2<sup>a</sup>. Bab. ib. 2<sup>b</sup> הֲיָא דִּמְנָה is not biting a species of damage by the tooth? Ab. II, 10 נְשִׂיָּתָן (the scholars') bite is the bite of a fox; a. e.—[Y. Ter. VI, end, 44<sup>b</sup> נְשִׂיָּה, read נְשִׂיָּה, v. נְשִׂיָּה.]

**נְשִׂיָּה** f. (נָשָׂה) *falling off, chopping off; dropping*. Y. Macc. II, beg. 31<sup>c</sup> וְכ' שֶׁנִּי לְהִלֵּךְ נְשִׂיָּה as the verb *nashal* there (Deut. XXVIII, 40) means dropping, so here it means (ib. XIX, 5) the slipping (of the iron from the helve). Ib. שֶׁנִּי לְהִלֵּךְ מִכָּה וְכ' as well as *nashal* there (Deut. VII, 1) means striking (diminishing), so here it means (Deut. XIX, 5) striking (the iron will cause a chip to fly off the wood). Koh. R. to IX, 12 בְּנְשִׂיָּתָם אֲבָרִים they died from decaying limbs; a. e.

**נְשִׂיָּה** f. (נָשָׂה) *breath*. Meg. 16<sup>b</sup> צָרִיךְ לְמִמְרִינְתָן בְּנֵי אָחָה you must recite them (the names of the sons of



Haman) in one breath; (Y. ib. III, 74<sup>b</sup> bot. בנפירתו. Gen. R. s. 14, end (ref. to הנשמה בל, Ps. CII, 6) על כל נ' וי' שאדם for every breath that one takes one must praise &c.; Deut. R. s. 2, end.—[Tanh. R'eh 9, v. next w.]

**נְשִׁיחָה** f. (נָשַׁח) *blowing*. Tanh., ed. Bub., R'eh 3 מרו בו they died from one current of wind; Tanh. ib. 9 בנשימה (corr. acc.).

**נָשַׁח** v. נָשַׁח.

**נְשִׁיחָה** v. נָשַׁח.

**נְשִׁיחָה** f. (b. h.; נָשַׁח) 1) *kissing, kiss*. Gen. R. s. 70; Ex. R. s. 5, a. e. של גדולה the kiss of homage; נ' של the kiss of meeting again; נ' של פרישוהו the kiss of parting; נ' של קריבוהו the kissing of relations. Deut. R. s. 11, end בְּנִשְׁחָת פִּתּוֹ and took his (Moses') soul with a kiss of the mouth. B. Bath. 17<sup>a</sup> מרה בני מרה Miriam, likewise, died with a (divine) kiss (without agony); M. Kat. 28<sup>a</sup>. Ber. 8<sup>a</sup> רמיה וכ' death without agony is like taking &c., v. בְּנִשְׁחָת II; a. fr.—Pl. נְשִׁיחָה. Ex. R. l. c. Cant. R. to I, 2 וכ' אמרוהו יתן לנו מנ' וכ' the ministering angels said the verse, 'May he give us of those kisses which he gave to his sons' (at Mount Sinai). Ib. בסיני נאמרה יוציא לנו ב' מהר פיהו at Mount Sinai the verse was said (by the Israelites), 'May he let kisses go forth to us out of his mouth'; a. e.—2) *contact of sexual membra*. Yeb. 55<sup>b</sup>.

**נְשִׁיחָה** f. (preced.) *attachment, love*. Cant. R. to I, 2 וכ' יוציא לי קול ב' נ' may He issue forth unto me the voice of attachment.

**נְשִׁיחָה** pr. n. pl. (or district) *N'shikya* in Babylonia. Sabb. 121<sup>a</sup> Abin נ' (Ms. M. מְנִשְׁחָה) of N.

**נְשִׁיחָה** constr. נְשִׁיחָה ch.=h. נְשִׁיחָה. Targ. Y. I Deut. XXXIV, 5.

**נְשִׁיחָה** f. (נָשַׁח) *falling off, dropping* (of fruits). Y. Macc. II, beg. 31<sup>c</sup>, v. נְשִׁיחָה. Y. Peah II, 20<sup>a</sup> bot. בְּנִשְׁחָתוֹ the dropping grapes are dedicated (to charity, cease to be private property) at the moment of dropping (before they reach the ground). Ib. לקט בנשירתו וכ' if one intercepts the grapes in falling &c.; Y. Ter. VI, end, 44<sup>b</sup>. Ib. בנשירת פריה read: בְּנִשְׁחָתוֹ it refers to grapes intercepted in falling. Tem. 25<sup>a</sup> שיריה עם הגקט אמר על הגקט עם שיריה Tem. 25<sup>a</sup> שיריה עם הגקט אמר על הגקט if he said concerning gleanings, As soon as the larger portion of them drops (before they reach the ground) they shall be free to all (הַקָּטָן); a. e.

**נְשִׁיחָה** f. (v. נָשַׁח II) *birds of prey*. Midr. Till. to Ps. LXXVII, 45 (expl. עיבו ib.) נ' (some ed. נְשִׁיחָה; ed. Bub. נְשִׁיחָה, corr. acc.; Yalk. Ps. 820 נְשִׁיחָה).

**נְשִׁיחָה** v. נְשִׁיחָה.

**נָשַׁח** (b. h.; cmp. נָשַׁח) 1) *to bite*. Gen. R. s. 74, beg. שאין נִשְׁחָת וְאֹכְלִין they do not bite off and eat, but out &c.; Pesik. Par., p. 34<sup>a</sup>; Koh. R. to VII, 23. Pirké

d'R. El. ch. XXXVII נִשְׁחָתוּ אֵלָּא וְיִשְׁקָהוּ אֵלָּא read not, 'and he kissed him' (Gen. XXXIII, 4) but, 'and he bit him.' Tosef. B. Kam. I, 5 לִנְשֹׁךְ ... לִנְשֹׁךְ is not considered as forewarned (v. מְנִיחָה) as regards ... biting; a. fr.—Part. pass. נְשִׁיחָה, f. נְשִׁיחָה &c. Num. R. s. 20 בלשונו ... רופא נְשִׁיחָה a physician that comes to heal with his tongue (charm) one bitten by a serpent. Ter. VIII, 6 נְשִׁיחָה נִשְׁחָתוּ any food showing traces of being bitten at by a serpent is forbidden &c.; a. fr.—Transf. to *adhere to, be afflicted*. Pes. 48<sup>b</sup> שְׁנֵי נְשִׁיחָה כְּכֹרֶת .. שְׁנֵי נְשִׁיחָה זו מזו T'bul Yom I, 1 נְשִׁיחָה זו בזו Hall. II, 4 נְשִׁיחָה (Nif.) until the pieces of dough have grown together in rising, contrad. to גָּלַע. Sabb. 17<sup>a</sup> נְשִׁיחָה clusters of grapes which stick together (and cannot be separated without squeezing some grapes open); a. fr.—Part. pass. as ab. Y. Hall. I, 57<sup>b</sup> נ' if refers to pieces of dough sticking together, contrad. to נְשִׁיחָה זו מזו Ib. III, 59<sup>c</sup> top נ' dough made one lump by sticking; נ' מאליו sticking together of itself (by rising), opp. נְשִׁיחָה בידו he pasted it together with his hand. Ib. 58<sup>b</sup> bot., sq. חֲרִיבָה the liability to T'rumah, Hallah &c. of joined lumps of dough is Biblical law. Y. Kil. IX, end, 32<sup>d</sup> בלבר אלא נ' the combination of heterogeneous materials (פְּלִיאָה) is forbidden only when they are interlaced. Ib. נ' וְהָיוּ לוֹ נ'—2) (denom. of נְשִׁיחָה) *to take interest*. B. Mets. V, 1; a. e.

*Nif.* נִשְׁחָתוּ same, *to bite*. Gen. R. s. 78 נִשְׁחָתוּ to bite him. Tanh. Vayishi. 4 נִשְׁחָתוּ and may bite him; a. e.—Part. pass. מְנִיחָה. Tosef. B. Kam. III, 6 או נ' or he is found to have been bitten.

*Hif.* נִשְׁחָתוּ 1) *to cause to bite*. Snh. IX, 1 ה' בו וכ' he brought the serpent near him to bite him, contrad. to שִׁיחָתוּ to set on. Ib. 78<sup>a</sup>; B. Kam. 23<sup>b</sup>, v. נִשְׁחָתוּ. Y. Yeb. VIII, 9<sup>b</sup> top [read:] מברא נמלין וימשיקו וקוצץ he gets ants and makes them bite (the open wound) and cuts their bodies off (and so the gap is filled), v. Bab. ib. 76<sup>a</sup>.—Transf. *to paste or press together*. Y. Hall. III, 59<sup>c</sup> top, v. supra. Ib. ארבע מברא ארבע he takes four lumps of dough which joined contain four fourths of a Kab and presses them together into one lump; a. e.—2) *to pay interest*. B. Mets. 70<sup>b</sup> (ref. to Deut. XXIII, 21) נִשְׁחָתוּ לֹא תִשְׁחָתוּ לֹא תִשְׁחָתוּ what is meant by *tashshikh*? Does it not mean thou mayest (or must) take interest? No, it means, thou mayest (or must) pay him interest.

**נָשַׁח** m. (b. h.; preceded.) [*bite*, transf., cmp. חֲבִילָה] *usury, interest*. B. Mets. V, 1 אִירוֹהוּ נ' חֲבִילָה וכ' what is *neshekh*? If one loans a Sela stipulating the debt at five Denars, contrad. to תְּרִיבָה. Ib. 60<sup>b</sup> נ' אִירוֹהוּ נְשִׁיחָה in this case it is *neshekh*, for he bites (injures the debtor) by receiving what he had not given him; a. fr.

**נְשִׁיחָה** f. (preced.) *an animal wont to bite, biter*. Tosef. B. Bath. IV, 6; B. Mets. 80<sup>a</sup>.

**נָשַׁל** (b. h.; cmp. נָשַׁל) 1) *to strike off, chip*. Tosef. Macc. II, 6 חֲבִירוֹ מִן הַחֲבִירוֹ נ' if the iron (axe) chipped a piece off the wood which was to be split (and the chip struck a person dead); v. נְשִׁיחָה. —2) *to slip off, fall off*. Lev. R. s. 22 נָשַׁל אִיבָרָיו his limbs fell off (by decay); Gen.

R. s. 10 נָשַׁל; Koh. R. to V, 8 נִשְׂרִין, נִשְׂרִין, ch.). Macc. 7<sup>b</sup> וְנָשַׁל קָרִינָן, v. infra.

*Pi.* *to strike off, to cause chips to fly off.* Ib. וְנִשְׁלַח חֲדָיִם *v'nashal* (Deut. XIX, 5) may be read *v'nishshel* (*Pi.*) and the iron chips off a part of the wood &c., v. supra; and the traditional reading is *v'nashal*, and the iron slips out of the helve (v. אָס).

*Nif.* *to fall off, decay.* Lev. R. s. 37, end וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא; Koh. R. to X, 15; Gen. R. s. 60. Num. R. s. 9 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא her flesh (limbs) shall fall off; a. e.

*Hif.* *to let fall, drop.* Bets. V, 1 מְשִׁילִין פִּירוֹת וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא you may let down fruit (that was spread on the roof) through the aperture &c.; (versions ib. 35<sup>b</sup>: מְשִׁילִין, מְשִׁילִין, מְשִׁילִין).

\*נָשַׁל ch., *Af.* *to send off.* Targ. Y. Deut. XXIV, 1 ed. pr. (oth. ed. וְנִשְׁלַח; h. text וְנִשְׁלַח).

נָשַׁם (b. h.; cmp. נָשַׁב) *to breathe.* Gen. R. s. 14 end, v. נִשְׁמָה.

נָשַׁם ch. same.

*Ithpe.* *to take breath, to rest.* Pesik. B'shall, p. 98<sup>a</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא wouldst thou rest a while?—2) *to recover, get well.* Y. Sabb. XIV, 14<sup>d</sup> bot.; Y. Ab. Zar. II, 40<sup>d</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא he whispered ..., and the person recovered, v. נָשַׁם. Lam. R. to II, 11 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא use my eye-paint, and thou shalt get well. Y. Kil. IX, 32<sup>b</sup> bot. וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא it (the tooth) was cured; Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. s. 33 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (some ed. וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא I feel better). Lev. R. s. 9 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא spit in my face seven times, and I shall be cured.

*Ittaf.* *to breathe, to give signs of life.* Sabb. 134<sup>a</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא Rashi a. Ms. O. (ed. מְשִׁילִין, מְשִׁילִין; Rashi Ms. מְשִׁילִין, v. Rabb. D. S. a. l. note 40; Ms. M. מְשִׁילִין) an infant which gives no signs of life.

נָשַׁם m. (cmp. נָשַׁם III) *neshem*, a medicine which produces depilation. Neg. X, 10 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא if one ate *n.* or smeared *n.*; Sifra Thazr., Neg., Par. 5, ch. X.

נָשַׁם m. (נָשַׁם) *breath, respiration.*—Pl. נִשְׁמָה. Succ. 26<sup>b</sup>; Yalk. Prov. 938 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא sixty respirations.—Pl. נִשְׁמָה, v. נִשְׁמָה.

נָשַׁם f. (b. h.; preced.) *breath, spirit, soul.* Gen. R. s. 14, end, v. נָשַׁם. Snh. 52<sup>a</sup>, a. e. וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא burning of the breath of life while the body remains intact. Y. Gitt. VII, beg. 48<sup>c</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא under the presumption that he is still alive. Y. B. Kam. VII, end, 6<sup>a</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא a part of an animal's body the removal of which results in death; a. fr.—Pl. נִשְׁמָה. Yeb. 62<sup>a</sup>, a. e., v. נָשַׁם II. Sabb. 152<sup>b</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (not נִשְׁמָה) the souls of the righteous; a. fr.

נָשַׁם ch. same. Targ. Deut. XX, 16; a. fr.—Pl. נִשְׁמָה. Targ. Is. LVII, 16; a. e.

נָשַׁם (b. h.; cmp. נָשַׁב) *to blow, breathe.* Num. R. s. 20

וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא could not the angel have blown at him, and he (Balaam) would have given up his spirit?; Tanh. Bal. 8. Yalk. Cant. 986 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא a serpent blew (hissed) at it (the dove); a. e.—נָשַׁם (or נָשַׁם) *to make the leaven swell, to stir up passion, hatred.* Esth. R. introd. (ref. to Am. V, 19) the serpent, that is Haman who stirred up passion like the serpent (Gen. III, 13); Lev. R. s. 13 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (not נָשַׁם); ib. s. 15 end וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (insert נָשַׁם); Gen. R. s. 16 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (fr. נָשַׁם); Yalk. ib. 22 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (corr. acc.).—[*Nif.* נִשְׁוֹם, נִשְׁוֹם, v. נִשְׁוֹם II.]

נָשַׁם I ch. same. Ber. 3<sup>b</sup> (expl. נָשַׁם) the night blows (expires), and the day comes in; the day blows, and night sets in (Rashi: *retires*), v. נָשַׁם, נָשַׁם.

*Ithpe.* *to be covered with breath, to become dim.* Men. 50<sup>b</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (Ar. אִיג, Var. אִיג; some ed. Ar. אִיג) the bread loses its glistening surface (when it gets stale).

נָשַׁם II (cmp. נָשַׁם I ch.) *to slip, glide, move.* Meg. 3<sup>a</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא let him move (Rashi: *skip*) from his place four cubits.

*Ittaf.* *to be made to slip.* B. Mets. 23<sup>a</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא it slips from its place (by people's stepping against it).

נָשַׁם m. (b. h.; נָשַׁם) [*zephyr*], *early morning; sunset.* Keth. 111<sup>b</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (fr. Ps. CXLIX, 147) I got up early in the morning. Ber. 3<sup>b</sup> (ref. to Ps. l. c.) וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא how do we know that *neshef* means evening? (Answ. ref. to Prov. VII, 9). Ib. וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא does *neshef* mean evening? does it not mean morning?—Lam. R. introd. (R. Joh. 2) וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא the mountains of darkness. Lev. R. s. 23 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא when will the dusk come, when the evening?; a. e.

נָשַׁם, constr. נָשַׁם ch. same. Targ. Job III, 8. Ib. XXIV, 15 (ed. Wil. נָשַׁם).—Pl. נִשְׁשִׁי. Ber. 3<sup>b</sup> וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא there are two *neshef*, the night expires &c., v. נָשַׁם.

נָשַׁק (b. h.; cmp. נָשַׁם) 1) *to touch closely; to kiss.* Y. Yeb. XV, 14<sup>d</sup> (ref. to נָשַׁם, Ps. CXL, 8) וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא when the summer kisses the autumn (at the change of seasons, when disease is rife). Ib. וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא when the two worlds touch each other (the moment of death). Gen. R. s. 90, beg. (ref. to Gen. XII, 40) וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא none shall kiss me (the kiss of homage) but thou. Ber. 8<sup>b</sup>, a. e. וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא when they (the Medians) kiss, they do so only on the hand. Yalk. Gen. 159 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא with a thing which one puts close to one's neck, that is the bow; a. fr.—*Part. pass.* נִשְׁקָה (cmp. נִשְׁקָה fr. נִשְׁקָה) Sot. 42<sup>b</sup> (ref. to Ruth I, 14) וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא let the children of her that kissed (and parted) come and fall into the hands of the children of her who clung (to Naomi); Yalk. Sam. 156 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא (denom. of נָשַׁם) *to arm, equip.* Cant. R. to I, 2 (expl. יִשְׁקֵנִי, ib.) וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא may he arm me (ref. to I Chr. XII, 2), may he purify me (v. infra), may he attach me (ref. to Ezek. III, 13).

*Pi.* *to kiss.* Snh. VII, 6 וְכִי אָבַר אַבְרָא לִי מִמֶּנּוּ אָבַר אַבְרָא he who kisses (an idol); a. fr.—2) *to arm, equip.* *Part. pass.* מְנִשְׁקָה f.



**נָחַב, נָחַיב** = נָשַׁב, *to blow*. Targ. Ps. CXXIX, 6 (ed. Wil. נָחַס). Ib. CIII, 16 (ed. Wil. נָחַח, some ed. נָחַח, corr. acc.).

*Pa.* נֶחֱב same. Targ. Y. I Deut. XXXII, 2 (ed. Vien.  
דְּמִינְחֵבִין *Ithpe*.): Targ. Y. Gen. I, 2 (ed. Vien. מְנַחֵב).

*Af. אֶתְּחִיב to cause to blow.* Targ. Ps. CXLVII, 18 (Ms. Pa.).

*Ithpe*. אִיתְּפֶה, אִיתְּפֶה to be blown, v. supra.—[Targ. Y. Gen. XII, 10 לאִיתְּפֶה, read: לאִיתְּפֶה, v. יִתְּפֶה.]

נִדְבָכָה, v. נִתְבָּרָא.

נִיחֻחַ, v. נִחַח.

נְטוּפָתַי v. (נְתִיצָתִי), נְתוּצָתִי, נְתוּפָתִי

**נִתְּחַן**, *Pi*. נִתְּחַן (sec. verb of נָחַץ, v. Kidd. 25<sup>a</sup>) 1) (neut. verb) to *squirt, fly off*. Kidd. 25<sup>a</sup> הָיָה וְנִתְּחַן הָאֵשׁ ... הָרִי ... מִן הָאֵשׁ (perh. *Nif.*) if a person (priest) was sprinkling for purification, and the sprinkling flew upon his (the unclean person's) mouth. Y. Yoma III, 41<sup>a</sup> top, א. e. בְּנִתְּחִין, v. נִצְחִין. B. Kam. II, 1 מִן הָאֵשׁ ... מִן הָאֵשׁ if stones flew off from under the animal's feet; a. e.—2) (act. verb) to *cause to fly off*. Ib. 19<sup>a</sup> אֵלֶּה אֵם כֵּן מִתְּחַן .. אֵלֶּה אֵם כֵּן מִתְּחַן where the animal cannot help making stones fly off. Nidd. 61<sup>a</sup> וְנִתְּחַן בְּכִרְדִּימוֹתֶיהֶן they chopped with their axes.

*Hif.* חָזַר (b. h. חָזַר) *to cause to fly off, to chop off; to squirt.* B. Kam. l. c. כִּעְסָה וְחָזְרָהּ וּכ' she kicked and made stones fly off and thus did damage. Ib. 17<sup>b</sup>. Snh. 102<sup>a</sup> כְּשֵׁרֵי מַקְלוֹת שֶׁמִּתְחַרְזוּ זוֹ אֶת זוֹ like two sticks which splinter one another. Sabb. 62<sup>b</sup> וְחָזְרָהּ עֲלֵיהֶם and caused the balsam to squirt at them; a. fr.—Esp. (ראש) *to decapitate.* Snh. VII, 3 דֵּי מִתְחַרְזִין אֶת ר' הֵי decapitated him with a sword. Y. Ber. IX, 13<sup>a</sup> וְכ' חָזְרָהּ לְהַרְבֵּי he sentenced him to decapitation; Cant. R. to VII, 5; a. fr.—Trnsf. *to separate syllables or words distinctly, to articulate (sybillants).* Y. Ber. II, 4<sup>d</sup> צִרְיָךְ לִחְזוֹר לְמַעַן חֲזוֹר (צִרְיָךְ לִדְּ חֲזוֹר) you must articulate *tiz-k'ru* (emphasizing the *zayin*, Num. XV, 40). Ib. צִרְיָךְ לִדְּ כִי חֲזוֹר you must articulate *hasv-do* (so as not to make it sound *hasto* or *hazdo*).—[Gitt. 70<sup>a</sup> מִתְחַרְזִין גּוֹפוֹ כ' scatter the strength &c.; En Yaák. מְחַרְזִין.]

*Hof.* **הִתְחַלֵּף** to be made to fly off, be cut off. **Hull.** 27<sup>a</sup>.  
**Gen. R.** s. 9, end **יִתְחַלֵּף רֹאשׁוֹ בְּסִיף** his head shall be cut  
off with a sword.

*Nif.* נִפְּחָה *to fly off; to splash.* Cant. R. l. c. . . נִפְּחָה חֶרֶב הַיָּדָיו the sword flew off the neck of Moses and struck &c. Nidd. 13<sup>a</sup> נִפְּחָה, v. נִצְּרָה. Tosef. Macc. II, 1 נִפְּחָה בְּקַרְנָהּ וְכִי if a chip flew off &c., v. נָשַׁל. — Hull. VI, 6 רַם נִפְּחָה the blood which splashes forth at slaughtering; ib. 88<sup>a</sup> דָּגִי. Zeb. XI, 3; a. fr.

**נָחַץ** ch. same, *to gush forth, splash*. Targ. O. Deut. I, 44 **נִחֲצוּן** (ed. Vien. **נִחֲצוֹן**, of bees). Targ. Job III, 23 (h. text **נִחֲצוּ**).—Sot. 48<sup>b</sup> (quot. fr. Targ. O. Deut. I. c.).

*Af. אָפּהיר* (with *רשע*) to decapitate. Targ. I Chr. X, 9 (h. text *נשע*).

*Pa. מִנְחָה to cause to fly off.* B. Kam. 19<sup>a</sup> צְרוּרָה מִנְחָה, v. preced.

נִתְּחָה pr. n. m. *Nithza*. Snh. 74<sup>a</sup> נִתְּחָה בְּהָא

ו they voted and passed a law in the upper chamber of the house of N.; Y. ib. III, 21<sup>b</sup> top; Yalk. Deut. 838; Y. Shebi. IV, 35<sup>a</sup> bot. לְבוֹדָה. Kidd. 40<sup>b</sup>; (Sifré Deut. 41 עֲרֵד).

\***נְחֻזָּר** (prob. to be read **נְחֻזָּר**) pr. n. m. Erub. 59<sup>a</sup>  
(Ms. M. **נְחֻזָּר**; v. Rabb. D. S. a. l. note; Ar. **נְחֻזָּר**, prob.  
for **נְחֻזָּר**).

יִשְׁחַט (b. h.), *Pi*. יָחַט 1) *to sever, dissect*. Zeb. 85<sup>a</sup> יִשְׁחַט אֶת הַזֶּבֶחַ (he must flay and dissect it in its place (where he slaughtered it). Hull. 28<sup>b</sup> כִּיּוֹן שֶׁמִּתְחַלְקָה אֲבָרָא אֲבָרָא (not since he cuts it into parts; a. fr. — 2) *to distraint, take by force*, esp. *to seize* by waiting for the debtor to come out of the house with an object, opp. to מְשַׁבֵּן, *to enter and seize*. B. Mets. 113<sup>a</sup> אֵימָא לֹא יִתְחַבֵּן וִי' read in the Mishnah (IX, 13), he must not seize his goods outside of his house except through the court messenger.

**נָחַר** ch., *Pa.* נָחַר same, 1) as preced. 2. B. Mets. 113<sup>a</sup> נָחַר אֵין וְכִי the court messenger may distrain out side of the house, but enter and seize he dare not?—2) *to tear, pull.* Bets. 10<sup>b</sup> מִדִּרְדֵּי מִנְחָתִי גִזְלוּ (not אִדִּרְדֵּי; Ms. M. מִנְחָתִי) pigeons might pull against each other (and tear the bands); Gitt. 51<sup>a</sup>.

**נח** m. (b. h.; preced.) *piece*.—*Pl.* נִחְיָהִים. Sifra Vayikra, N'dab., Par. 4, ch. V (ref. to Lev. I, 6) יִכּוּל יִתְּנָה נִחְיָהִים לְנִחְיָהִים you might think, he may cut its parts into their parts again; *Hull.* 11<sup>a</sup> וְלֹא נִחְיָהִים but he must not cut &c.; a. e.

[illegible]

**נְתִיבָתָא** f. ch. same. Targ. Prov. I, 15 Ms. (ed. שְׁבִיל').

**נִתְּיָהּ** m. (נִתְּיָהּ I; comp. תְּצִיבִּיק *cast, firm*. Targ. Job XLI, 16 Ms. (ed. אֲתִיבִּיק).

**נָתִין** m. (b. h.; נָתַן) [*donated, dedicated to the Temple service,*] *Nathin*, a descendant of the Gibeonites (Josh. IX, 27). Macc. III, 1; a. fr.—*נְתִינִים*, נְתִינִי. Yeb. 78<sup>b</sup> גִּבְעוֹנִי as to N'thinim, David decreed concerning them (their exclusion from the Israelitish community with regard to intermarriages). Ib. VIII, 3 מְזוּרֵי וְאֶסְרוּרֵי (for intermarriage). bastards and N'thinim are forbidden (for intermarriage). Tosef. Kidd. V, 4; a. fr.—*Fem.* נְתִינָה. Macc. I. c.; a. e.

**נְתִינִים** ch. same.—*Pl.* נְתִינִי. Targ. I Chr. IX, 2.—  
Kidd. 70<sup>b</sup> (play on דורוניחא דנא רשא רנא Rashi (ed. נ' דראי)  
village of N'thinim.

נְחִינָה I, v. נְחִינָה.

נְתִינָה II pr. n. m. *N'thinah*, father of Dama, (נ. נְתִינָה).  
Kidd. 31<sup>a</sup>; Y. ib. I, 61<sup>b</sup> top; a. e.

**נְתִיבָה III f. (נָתַן) 1) donation.** Pes. 21<sup>b</sup>, a. e. (ref. to Deut. XIV, 21) אֵין לִי אֱלֵא לָגֵר בְּנִי וְכִי from this I would

conclude that it is permitted to give it to the sojourner as a gift &c., *contrad.* to מביירה; a. fr.—2) *delivery*. B. Mets. 19<sup>a</sup> נ' עד שער up to the time of the delivery (of the letter of divorce). Y. Hag. II, 77<sup>b</sup> bot.; Cant. R. to I, 10 מביירה מסיני, v. שמינה; a. fr.—3) *putting on*, opp. הליצה taking off. Y. Ber. III, beg. 5<sup>d</sup> ב' הלכה the practice is in accordance with ... as regards putting on (the shoes by mourners); Y. M. Kat. III, 82<sup>b</sup>; Gen. R. s. 100.

**נתינת** f. (נתינה) *the legal status of the Nathin; the class of N'thinim*. Tosef. Kidd. V, 4 'I shall cleanse you' (Ez. XXXVI, 25) מן הז' even from the class of n'thinim (i. e. they shall be restored to full Jewish citizenship). Ib. 2 they shall be restored to full Jewish citizenship. Ib. 2 כל שאין בה לא משום נ' וי' a family which is not suspected of intermarriage with N'thinim; Keth. 14<sup>a</sup>, Ib<sup>b</sup>; a. e.

**נתיני** m. (preced.) *one belonging to the class of N'thinim*. Kidd. IV, 1; Tosef. ib. V, 1; v. מביירה.

**נתיצת** f. (נתיץ) *cutting out, breaking up*. Sifra Sh'mini, Par. 8, ch. X נ' את שיש לו נ' that which can be broken up (brick-work &c.). Y. Sabb. IX, 11<sup>d</sup> top מביירה המנוגע נ' the breaking up of idolatrous structures (Deut. XII, 3) is analogous to the breaking up of leprous buildings (Lev. XIV, 45). Y. Orl. III, 63<sup>a</sup> bot. נ' דכריב נ' for the term נתיץ is used for idolatry and for levitical purity (Lev. XI, 35). Tosef. Neg. VI, 10, *contrad.* to הליצה the removal of one affected stone. Mekh. B'shall, Shir., s. 10 נטיעה שאין נ' נ' a putting up not to be followed by a tearing down. Y. Orl. I, 60<sup>d</sup> bot., v. נפיצה. Y. Ab. Zar. IV, 44<sup>a</sup>; a. fr.

**נתיקת** f. (נתיק) 1) *breaking loose*. Pesik. Shub., p. 163<sup>a</sup> (ref. to ממוקם נתיקתו הוא קנאו) from where he will be torn away will arise his regeneration (through repentance); Cant. R. to VIII, 6 שנתקתה ממקום שנתקתה; Yalk. Jer. 303.—2) *forcing a door open*. Y. Shh. VII, 25<sup>d</sup> (in Chald. dict.) ליה (הר) ב' נתיקתה him by opening the door forcibly; v. מתיקת.

**נתיק** (b. h.; *cmp.* נתיק, נתיק, *to cut, reduce, smelt*. [Tosef. Shebi. III, 19 ליתך, Var. ed. Zuck., v. נתיק.]

**Nif.** נתיק *to be smelted, reduced to slags*. Zeb. XII, 6 if the flesh in the fire is burned to hard lumps; ib. 106<sup>a</sup>, *contrad.* to נעשין אפר; v. תרופה.

**Hif.** נתיק *to smelt, cast, pour*. Ex. R. s. 15 ... כספ' של כסף the idols of silver ..., he caused to melt and be shapeless as before they were cast. Y. Sabb. X, 10<sup>b</sup> bot. וזיכורו he who casts lead (on the Sabbath). Naz. 50<sup>b</sup> וזיכורו and he melted it (the fat); Tosef. Ohol. IV, 3 וזיכורו (corr. acc.); Y. Naz. VII, 56<sup>b</sup> bot. Y. Ab. Zar. III, 43<sup>b</sup>; ib. IV, 44<sup>b</sup> top לית' כוס לית' he who casts a cup for an idol.—[Pesik. R. s. 31 מנחם אדורייה read: מכיפתים; v. ed. Fr. note 49.]

**Hof.** נתיק *to be molten; to be reduced to slags*. Meil. II, 3 (9<sup>a</sup>) עד שיציק הבשר (Talm. ed. שיתק, corr. acc.) until the flesh is charred in small lumps; Zeb. 35<sup>b</sup>; 104<sup>b</sup>.—Part. מתיק. Sabb. 21<sup>a</sup>, a. fr. חלב מ' Ar. (ed. מתיק, v. חזק) molten fat.

**נתיק** I ch. same; *Af.* נתיק *to melt, cast, pour*. Targ. Job X, 10 Ms. (ed. סגן). Targ. Ex. XXV, 12; a. fr.—Part.

pass. מתיק. Targ. II Chr. IV, 2, sq.—Midr. Till. to Ps. II, 6 (expl. נסכרי ib.) אפי' קייה I cast him (made him strong, *cmp.* Hof.); Yalk. ib. 620.

**Pa.** נתיק same. Targ. II Chr. XXXII, 21.

**נתיק** II (v. P. Sm. 2480; *cmp.* נתיק Pi. 2) *to distraint, fine*. Targ. Prov. XVII, 26 (h. text *עש*).

**נתיק** (v. P. Sm. 2480) = נתיק *to give answer, teach*. Targ. Prov. XXVI, 4; 7.

**נתן** (b. h.) pr. n. m. *Nathan*, 1) the prophet. Koh. R. to IV, 12. Midr. Till. to Ps. LI; a. fr.—2) N. the Babylonian, a Tannai. Ber. IX, 5. Tosef. Yeb. VIII, 4. B. Bath. 73<sup>a</sup>; a. fr.—3) name of several Amoraim. Y. Erub. VI, 23<sup>c</sup> bot., v. הרומאה; a. e.—Y. M. Kat. III, 82<sup>a</sup> אבא אבא—Y. Ter. VII, 44<sup>c</sup> בר הושעיה נ' בר טובי נ'; a. fr.—4) N. d'Tsutsitha, a penitent. Sabb. 56<sup>b</sup>.—אבא דר' נ', v. אבא II.

**נתן** (b. h.) *to give; to place, put*. Gitt. I, 6 נתן גש וי' give this letter of divorce to my wife. Ib. נתן גש וי' give ye &c. Ib. נתן גש וי' לא יתנו לאחר מיתה they must not deliver it after the man's death; a. v. fr.—נשא וי', v. נשא. נתן (to put an eye upon) *to intend*. B. Mets. 19<sup>a</sup>, a. e. נתן גש וי' לנשואו as soon as he has resolved to divorce her; a. fr.—נתן גש וי' (to have an eye on) *to desire, think of*. Ned. XI, 12 שלא נתן גש וי' לנשואו lest the woman have a liking for another man. Ib. 20<sup>b</sup> נתן גש וי' לנשואו lest I think of another woman. Ib. נתן גש וי' one must not drink of one cup (have connection with one woman) and think of another; a. fr.—Esp. נתן גש וי' *to cast an angry eye at, to hurt by an angry look*. Ber. 58<sup>a</sup> נתן גש וי' ב' נתן גש וי' he cast an eye at him and he was changed into &c., v. נתן; Sabb. 34<sup>a</sup>; a. e.—Y. Ber. III, beg. 5<sup>d</sup>, a. fr. נתן חפלין the conclusion of the conclusion נתן חפלין the conclusion *ad majus* gives it, it is a legitimate conclusion. Bekh. 59<sup>b</sup>, a. fr. Ib. נתן חפלין (on the contrary), it is thus we should argue.—Gen. R. s. 33 נתן חפלין and it stands to reason.—Esp. נתן (sub. b.) *to put blood on the altar, sprinkle, smear*. Zeb. VIII, 4; a. fr.—[Tosef. Neg. VI, 10 נתן, v. נתן.]

**Nif.** נתן *to be given, put &c.; to be intended*. Ned. 38<sup>a</sup> נתן the Law was given only to Moses and his descendants. Ib. נתן וכולן נתן and all those (gates of understanding) were granted to Moses; a. fr.—Keth. 81<sup>a</sup> נתן לא נתינה כחובה נתן the K'thubah is not intended to be collected during life-time. R. Hash. 28<sup>a</sup> נתן נתינה, v. נתן; a. fr.—[Tosef. Ab. Zar. V (VI), 8 נתן, v. נתן.]—Esp. *to be put on the altar, sprinkled, smeared*. Zeb. VIII, 9 blood which must be put below (the red line) which has been mixed with blood that must be put above. Ib. 10 נתן במתן נתן shall be applied four times, v. נתן; a. fr.—

**Hof.** נתן *to be put*. Makhsh. I, 1 נתן ב' נתן it comes under the law (Lev. XI, 38), i. e. it is a liquid which, if put on eatables, makes them susceptible of uncleanness. Ib. 2 נתן ב' נתן do not qualify for uncleanness; a. fr.

**נתן** ch. same. Targ. Deut. XV, 10; a. fr.—[Targ. Is. LIII, 5 ויבדילנה some ed., read: ויבדילנה; v. נתן I.]

**נָחַץ** (b. h.) to chip off; to tear down. Neg. XIII, 2 בּוֹמֵן שֶׁהוּא נוֹחֵץ נוֹחֵץ אֶת שְׁלוֹ (Lev. XIV, 45), he must chip off his part of the house, contrad. to נָחַץ; Tosef. ib. VI, 10. Ib. בְּהִרְצִיחַ נוֹחֵץ אֶת וִי (not נוֹחֵץ) when he has to tear down, he must chop those stones which are affected as well as those which are not; a. fr.

**Nif.** נִחְצָה to be torn down. Ab. Zar. 53<sup>b</sup> עַד שֶׁיִּחְצָק רֹבּוֹ until the largest part of it is torn down; Tosef. ib. V (VI), 8 שִׁירָתָן (corr. acc.). Neg. XIII, 1; a. fr.

**Hof.** הוֹחֵץ same. Ab. Zar. III, 9 אִם הָרֶשׁ יוֹחֵץ if the oven was new, it must be taken apart; Pes. 26<sup>b</sup>; a. fr.

**נָחַץ** (b. h.; cmp. preced. a. נָחַץ) 1) to break loose; tear out. Y. Shebi. IV, 35<sup>b</sup> bot. מְקוֹם שֶׁנִּחְצוּ לְקוֹץ יְהוֹסִין לְהוֹסִין וְכ' where it is customary to cut the reeds, let him pluck them; where it is customary to pluck them &c.; Tosef. ib. III, 19 Var. יוֹחֵץ לְהוֹץ. Cant. R. to VIII, 6 (ref. to Jer. XXII, 24) שֶׁהוּא נוֹחֵץ מִלְּכּוֹת וְכ' that he will tear the Davidic kingdom out of his hand; ib. מִשָּׁם אֵנִי נוֹחֵץ וְכ' from there I shall tear loose the kingdom &c.; Pesik. Shub., p. 163<sup>a</sup>. Bekh. 33<sup>b</sup> נוֹחֵץ he who tears loose (testicles and throws them away); ib. נוֹחֵץ אַחֵר who removes them after one has cut them (tearing off the roots). Sifra Thazr., Neg., ch. VII, Par. 5 מְנַחֵץ אִם if a man made it bald (Nif.); (R. S. to Neg. III, 5 אִם יִנְחָקוּ בִירֵי אִם, Nif.); a. e.—*Part. pass.* נִחְצָה (b. h.) an animal whose testicles have been forcibly removed; [oth. opin.: whose membrum has been mutilated by a violent severance]. Sifra Emor, Par. 7, ch. VII; Tosef. Yeb. X, 5.—2) to cause oozing, to secrete. Tosef. Ter. III, 13 וְכ' יוֹאִיִן נוֹחֲקִין וְכ' grapes are soft and let their juice ooze out (when packed), but olives are hard and do not let their oil ooze out.; Y. ib. III, 42<sup>b</sup> top, v. יִרְחָא.

**Pi.** נִחְצָה 1) to tear loose. Cant. R. l. c. (ref. to Jer. l. c.) אֶתְחַנֵּךְ it does not say *anattēkḥa* (I shall tear thee loose), but (it may be read) *athakkenḥa* (I shall restore thee, v. תִּחַן); Yalk. Jer. 303 אֶתְחַנֵּךְ (Hif.); Pesik. l. c.—2) [to tear, pull] to remonstrate, protest. Sifre Num. 115; Yalk. Num. 750 הָבָה הָרֹחֵל הָבָה מְנַחֵץ that son began to protest (against doing slave's work); הָרֹחֵל יִשְׂרָאֵל the Israelites remonstrated (against the laws imposed upon them); v. infra.

**Nif.** נִחְצָה 1) to be torn loose; to fall out. Hull. 123<sup>b</sup> שְׁמוֹר הַעֲשׂוֹי לְנֶחֱץ מֵאֲלֵי a protection (cover) which is likely to come off of itself. Nidd. 65<sup>a</sup> כִּיִּן שֶׁנִּחְצָה שִׁנָּי a man's teeth are gone; a. e.—2) [to tear one's self loose,] to remonstrate, be discontented. Sifra Aḥārē, Par. 9, ch. XIII כִּיִּן גִּלְיָהּ it was known before the Lord that they would bear unwillingly the restrictive laws concerning sexual relations; כִּיִּן בְּעִירֵיהֶם they did remonstrate &c. (ref. to Num. XI, 10; v. Sabb. 130<sup>a</sup>; Yoma 75<sup>a</sup>); Yalk. Lev. 590.—3) to be shifted, transformed, modified. Zeb. 5<sup>b</sup>, a. fr. לִרְעִיחַ an animal dedicated as a guilt-offering which (on account of its owner's death &c.) has been condemned to pasture until natural death (v. נָחַץ).—Y. Naz. IV, end, 53<sup>c</sup> מִלֵּא מֵאָה since it (the cutting of the hair which is forbidden to the Nazarite) has gone over from a prohibition

to a positive duty (Num. VI, 18).—לֵא שֶׁ לֵּעֲשֶׂה a prohibition transformed into a command, i. e. a prohibitive law the transgression of which must be repaired by a succeeding act, e. g. (Lev. XIX, 13) 'thou shalt not rob', and (ib. V, 23) 'he shall make restitution.' Hull. 141<sup>a</sup> (for which ib. XII, 4 מִצְוָה לֹא חֲעֵשָׂה שִׁישׁ בַּת קוֹם עֲשֵׂה a stage of moist decomposition. Y. Naz. VII, 56<sup>b</sup>, v. נִחְצָה.—5) (denom. of נָחַץ) to become hairless and blanched, to be afflicted with נָחַץ. Neg. X, 9 וְכ' כָּל רֹאשׁוֹ and his entire head became bald (v. נִחְצָה). Sifra Thazr. l. c. נָחַץ בְּרוֹחַ a person that became afflicted with a bald spot within a patch of hair surrounded by baldness (Neg. X, 7 שְׁנֵי נִחְצִין הֵן לְפָנִים מִזֶּה; a. fr.).

**נָחַץ** ch. same; *Af.* אֶתְחַנֵּךְ to pull, drag. Targ. Jer. XII, 3 אֶתְחַנֵּךְ אוֹר אֶתְחַנֵּךְ (ed. אֶתְחַנֵּךְ, ed. Lag. אֶתְחַנֵּךְ, v. תִּחַן; h. text וְחִיָּקָם).

**Pa.** נִחְצָה 1) to tear, sever. B. Kam. 9<sup>b</sup> שׁוֹר דְּרִכְיָה לְנִחְצָה an ox may be expected to tear (the rope). Bets. 10<sup>b</sup> מְנַחֵץ Ms. M., v. נִחְצָה.—2) to snatch, take away. Yoma 46<sup>b</sup> כִּיִּן דִּנְחָקָה נִחְצָה having snatched it (the coal from the altar), he has snatched it (and it has its sacred character no longer).—3) to shift, transform. Macc. 15<sup>a</sup> (לֵא, ed. Bashi) מִנְחָחֵץ לֵא this (positive command) has the function of modifying the prohibitory law (intimating the reparation in the event of its transgression); v. preced. Nif.

**Itpe.** אֶתְחַנֵּךְ 1) to be severed, snatched. Targ. Koh. IV, 12.—Yoma l. c. אֶתְחַנֵּךְ לְמִצְוָה the taking it from the altar was done for an ordained use of it; a. e.—2) to be set aside, be designated. Erub. 13<sup>a</sup> רַחֵל לֵשׁוֹם רַחֵל having been originally designated (copied) for Rachel, it cannot again be converted and used for Leah; Sot. 20<sup>b</sup>. Zeb. 3<sup>a</sup>; a. e.

**נָחַץ** m. (b. h.; preced.) [torn out,] bald (blanched) spot on the head or in the beard. Neg. X, 2; a. fr. *Pl.* נִחְצִין, נִחְצִין. Ib. 1; 7; a. fr.

**נִחְצָה** ch. same. Targ. Lev. XIII, 30; a. fr.

**נָחַץ** a mnemotechnical abbreviation for נָחַץ הַמִּטָּה, רִחִיצַת יְדֵי, חֲשִׁמִּישׁ הַמִּטָּה. M. Kat. 24<sup>a</sup>.

**נָחַץ** I (b. h.; cmp. נָחַץ) to sever, loosen.

**Nif.** נִחְצָה 1) to be torn loose, be released. Y. Taan. II, 65<sup>d</sup> top, v. נִחְצָה II אֶת. Transf. to be untied, released from an obligation; to become permitted. Y. Yeb. IV, 6<sup>b</sup> bot. (ref. to Deut. XXV, 10) בֵּית שֶׁהוּא נִחְצָה a house (of several wives) which is released (from the levitical marriage) by means of one *ḥalitsah* (performed on one of the wives). Y. Bicc. I, 64<sup>b</sup> top לִיהוֹר שְׁנֵי אֵינָן נִחְצִין וְכ' all the first fruits which are to be released (become permitted by being brought to the Temple) in the land (of Palestine), can become so only by reciting the confession (Deut. XXVI, 5—10). Erub. 10<sup>a</sup>; 12<sup>a</sup> אֶתְחַנֵּךְ אֶת הַבֵּית a court becomes permitted (for Sabbath purposes) by &c., v. פִּס. Ib. שֶׁהוּא נִחְצָה that it is made available &c.; a. e.

**Hif.** 1) **נָחַר** to loosen, untie, unscrew. Tosef. Sabb. XVI (XVII), 5 **שְׁנֵי מִיָּדָיו** which one unscrewed; Sabb. XX, 5 **מִיָּדָיו**, v. **מִכְבָּשׁ**. Ib. 22<sup>a</sup> **מִבְּגָד לְבָגָד** you may untie show-fringes from one garment (and put them) on another garment. Gen. R. s. 5 **וְנָחַר וּמוֹצֵא וְכ'** he unties them (opens the bags) and lets the air in them escape; a. fr.—[Tosef. Shebi. I, 7, v. **נָחַר**.]—2) to permit, declare permitted, opp. **אָסַר**. Sabb. 4<sup>a</sup> **וְנָחַר לֹא וְכ'** would they (the scholars) permit him to take it out &c.? Ib. II, 4 **וְנָחַר וְכ'** but R. Judah declares it permitted. Ib. 2 **וְנָחַר וְכ'**; a. v. fr.—V. **מִיָּדָיו**.—3) to free, surrender; to outlaw, proscribe. Snh. 40<sup>b</sup> **וְנָחַר לְמִיתָה דְּדָ** did he surrender himself to death?, i. e. did he declare that he would commit the act in spite of the warning which defined it to be a deadly crime? Ib. 41<sup>a</sup> (ref. to Deut. XVII, 6) **וְנָחַר עַד שִׁיָּחִיר וְכ'** until he declares himself ready to undergo capital punishment for his act. Hull. 41<sup>a</sup>. Y. Peah I, 16<sup>a</sup> **לְנָחַר דָּמֵן וְכ'** they wanted a pretext to outlaw the rebels; a. fr.

**Hof.** 1) **נָחַר** to be loosened, untied, Lev. R. s. 28, beg., a. fr. **וְנָחַר הָרִצְעָה**, v. **רִצְעָה**. Sabb. XX, 5 **אִם הָיָה מִיָּדָיו** אם היה מִיָּדָיו (the clothes press) was (partly) unscrewed on the eye of the Sabbath, he may unscrew it entirely. B. Kam. 9<sup>b</sup> **וְנָחַר עַד שִׁיָּחִיר וְכ'** until he declares himself ready to undergo capital punishment for his act. Hull. 41<sup>a</sup>. Y. Peah I, 16<sup>a</sup> **לְנָחַר דָּמֵן וְכ'** they wanted a pretext to outlaw the rebels; a. fr.

**Hof.** 2) **נָחַר** to be loosened, untied, Lev. R. s. 28, beg., a. fr. **וְנָחַר הָרִצְעָה**, v. **רִצְעָה**. Sabb. XX, 5 **אִם הָיָה מִיָּדָיו** אם היה מִיָּדָיו (the clothes press) was (partly) unscrewed on the eye of the Sabbath, he may unscrew it entirely. B. Kam. 9<sup>b</sup> **וְנָחַר עַד שִׁיָּחִיר וְכ'** until he declares himself ready to undergo capital punishment for his act. Hull. 41<sup>a</sup>. Y. Peah I, 16<sup>a</sup> **לְנָחַר דָּמֵן וְכ'** they wanted a pretext to outlaw the rebels; a. fr.

**Hof.** 3) **נָחַר** to be loosened, untied, Lev. R. s. 28, beg., a. fr. **וְנָחַר הָרִצְעָה**, v. **רִצְעָה**. Sabb. XX, 5 **אִם הָיָה מִיָּדָיו** אם היה מִיָּדָיו (the clothes press) was (partly) unscrewed on the eye of the Sabbath, he may unscrew it entirely. B. Kam. 9<sup>b</sup> **וְנָחַר עַד שִׁיָּחִיר וְכ'** until he declares himself ready to undergo capital punishment for his act. Hull. 41<sup>a</sup>. Y. Peah I, 16<sup>a</sup> **לְנָחַר דָּמֵן וְכ'** they wanted a pretext to outlaw the rebels; a. fr.

**נָחַר** II, **Pi**, **נָחַר** (b. h.; cmp. **נָחַר**) [to move.] to leap. B. Kam. 38<sup>a</sup> (ref. to Hab. III, 6) **מִיָּדָיו** what evidence is there that this *vayyatter* has the meaning of sending into exile (causing to emi-

grate)? Answ. ref. to **נָחַר** (Lev. XI, 21). Lev. R. s. 20 (ref. to Job XXXVII, 1) **וְנָחַר יָקָפֵץ וְכ'** what does *v'yittar* mean? It will leap, as we read (Lev. I. c.) &c.

**Hif.** **נָחַר** to exile. B. Kam. I. c., v. supra. Lev. R. s. 6, beg. **וְנָחַר אֶת הַגְּנָבִים** and condemned the thieves to exportation (v., however, **נָחַר**).

**נָחַר** ch. = **נָחַר**, to fall off, drop; to fall apart, decay; to become wearied, faint. Targ. Is. XL, 7. Ib. LXIV, 5; a. fr.—B. Mets. 21<sup>b</sup> **וְנָחַרָהּ** that it (the fig) dropped (and was not taken off the tree). Ib. **וְנָחַרִין וְיָרִי וְכ'** even when the olives have dropped &c. Sabb. 33<sup>b</sup> **וְנָחַר עֵינָיו** and the tears fell from his eyes; a. fr.

**Af.** **נָחַר** to drop, shed, fell fall. Targ. Ruth II, 16. Targ. Y. II Ex. IX, 32 **וְנָחַרִין (וְנָחַרִין)** (not **וְנָחַרִין**).—Y. Kil. VII, beg. 30<sup>d</sup> **וְנָחַרִין שְׂרָפִיתָן** where trees shed their leaves even in midsummer. Naz. 42<sup>a</sup> **וְנָחַרָהּ** an earth which does not cause falling out of the hair; a. e.—Y. Yeb. XVI, 15<sup>d</sup> **וְנָחַרִין**, v. infra.

**Pa.** **נָחַר** 1) (neut. verb) to crumble, fall in. B. Kam. 9<sup>b</sup> **וְנָחַרִין** a pit is liable to fall in (and mere covering it up is not a sufficient precaution).—2) to drop, shed. Targ. Is. I, 30; a. e.—Y. Yeb. XVI, 15<sup>d</sup> (if one says of a person) **וְנָחַרִין פְּלוֹנִי**, 'I have dropped that man', you must not allow his wife to marry again (it does not necessarily mean that he saw him dead), for I may say, he means [read:] **וְנָחַרִין פְּלוֹנִי מֵאֵל** I dropped that man something to eat.

**נָחַר** f. (b. h.; preced.; v. esp. Naz. 42<sup>a</sup> quot. in preced.) 1) (*nitron*), *natron*, native carbonate of soda (v. Sm. Bibl. Dict. s. v. Nitre, a. Sm. Ant. s. v. Nitron). Sabb. IX, 5; Nidd. IX, 6. Ib. 62<sup>a</sup>; Sabb. 90<sup>a</sup>, v. **וְנָחַרִין** a vessel made of alum crystals. Kel. II, 1. Ab. Zar. 33<sup>b</sup> (expl. **וְנָחַרִין**, v. **וְנָחַרִין**); a. fr. [v., however, Maim. to Kel. I. c.]

**נָחַר** I ch. same. Targ. Jer. II, 22. Targ. Prov. XXV, 20 (Ms. **וְנָחַר** as in Pesh.).

**נָחַר** II ch. = **נָחַר** I, dropping. Targ. O. a. Y. I Lev. XIX, 10 (h. text **וְנָחַר**).

**נָחַשׁ** (b. h.; cmp. **נָחַשׁ**) to break loose, tear off. **Nif.** **נָחַשׁ**, **נָחַשׁ** to be torn loose, be released. Lev. R. s. 29; Gen. R. s. 56, v. **נָחַשׁ** II a. **נָחַר** I.

**Hif.** **נָחַשׁ** to uproot. Gen. R. s. 23, beg. (play on **נָחַשׁ**, Gen. IV, 18) **וְנָחַשׁ אֶת עַמִּי** I shall tear them out of this world.—[**וְנָחַשׁ** or **וְנָחַשׁ** to weaken, v. **וְנָחַשׁ**.]

**נָחַשׁ** h. same. Targ. Ps. CXVIII, 10, sq. **וְנָחַשִׁין** (ed. Lag. **וְנָחַשִׁין**; Regia a. Levita **וְנָחַשִׁין**, v. **וְנָחַשִׁין**).

## D

**ס** *Samekh*, the fifteenth letter of the Alphabet. It interchanges with ש, e.g. פָּרַשׁ a. נָשָׂא. פָּרַשׁ a. נָשָׂא; a. fr.; with י, q. v.; with צ, as צָנָאֵר a. סָנָאֵר. — צָנָאֵר preformative for Safel forms, as in סָבֵל, סָרֵב, &c.

**ס** as numeral, *sixty*, v. אַ.

**סָאָא**, v. סָאָה ch.

**סָאָב** [to be rough, ugly,] to be filthy, unclean, repulsive.

**Pi.** סָאָב to soil, make unclean; to unfit for sacrifice on account of repulsive appearance. Part. pass. מְסֻבָּב, f. מְסֻבָּבָה; pl. מְסֻבָּבִים, מְסֻבָּבִים. — מְסֻבָּבִים יְדֵימִים *unwashed hands*. Hall. II, 2. Hull. II, 5; a. fr. — Tem. 8<sup>a</sup> יֵרֵעוּ מִסִּימִינִי . . . (you say) 'let them go to pasture until they become unfit for sacrifice', but are they not already unfit (being blemished)?

**Hithpa.** מְסֻבָּב to become filthy, repulsive, unfit for sacrifice. Yeb. XI, 5 שְׂמֵימִינִי עַד שֶׁיִּסְתָּאָב let it go to pasture, until it becomes unfit for sacrifice. Tem. l. c. עַד שֶׁיִּסְתָּאָב, v. supra. Ib. IV, 1 עַד שֶׁיִּסְתָּאָב; a. fr.

**סָאָב** I ch. same.

**Pa.** סָאָב 1) to soil, defile, make unclean, unfit for sacrifice. Targ. Lev. XV, 31. Targ. Gen. XXXIV, 5; a. fr. — Taan. 11<sup>a</sup> bot. הָרָאָה דְּסָאָב נִפְשִׁיהּ that is because he defiled himself (by touching a corpse &c.). Y. Maas. Sh. III, 54<sup>b</sup> top הָרָאָה דְּסָאָב לֵה וְפִדִּי לֵה a man caused a priest to become unclean; a. e. — Part. pass. מְסֻבָּב, f. מְסֻבָּבָה; pl. מְסֻבָּבִים &c. Targ. Lev. XIV, 40. Ib. O. XII, 2. Ib. XI, 8; a. fr. — Tem. 22<sup>a</sup> הָרָאָה דְּסָאָב וְיִרְמָא it is not already unfit for sacrifice? v. preced. Ab. Zar. 37<sup>a</sup>; Edy. VIII, 4 Ms. M., v. infra. — 2) to declare unclean. Targ. Lev. XIII, 44; a. fr.

**Hithpa.** מְסֻבָּב to be made unclean, be unclean. Targ. Num. VI, 12 (Regia מסבב). Targ. Y. ib. 11. Targ. O. Lev. XIII, 45. Targ. O. Deut. XXII, 9 (h. text חָקֵשׁ); a. fr. — Edy. VIII, 4 מְסֻבָּב בְּמִיחָא מְסֻבָּב (Ms. M. מְסֻבָּב) only what is sure to have touched a corpse is unclean (v. Ab. Zar. 37<sup>b</sup>).

**סָאָב** II or סָאָב (cmp. preced.; v. סָאָב I) [to be hairy,] to be old. Targ. Prov. XXII, 6 נִסְבָּב ed. Lag. (oth. ed. נִסְבָּב, נִסְבָּב; Ms. נִסְבָּב). — Y. Dem. III, 23<sup>b</sup> bot. כְּדִי הָרָאָה דְּסָאָב when you are old (appointed elders, v. יָקֵן), I shall tell you.

**סָאָב** m. (preced.) old man, v. סָב.

**סָאָה** f. (b. h.) *S'ah*, a measure of volume for dry objects and for liquids; in gen. *measure*. Men. XII, 4 כִּי בְּרֵעִים סָאָה in a reservoir containing forty S. he can bathe for purification, in forty less one drop &c. Mikv.

I, 7; a. fr. — Sot. 9<sup>a</sup> עַד שֶׁחֲחֵמְלָא סָאָה the Lord does not exact payment (punishment) of a man until his measure is full. Ib. 8<sup>b</sup>; Tosef. ib. III, 1 (ref. to בסאסאה, Is. XXVII, 8) this would prove only that the Lord measures by the S'ah (repays only great sins, overlooking the small ones) &c.; Y. ib. I, 17<sup>a</sup>. — בֵּית סָאָה (or sub. בֵּיתָה) a field requiring one S'ah of seed, (a square measure) *Beth S'ah*. Shebi. III, 2. B. Bath. VII, 2 רִבְעֵל סָאָה one fourth of a Kab for each (Beth) S'ah; a. fr. — Tanh. Ki Thissa 26 סָאָה אַרְבַּעִים forty S'ah in weight (weight of forty S'ah of wheat). — Pl. סָאָה, סָאָה, סָאָה. Y. l. c. (ref. to סָאָה, Is. IX, 4) הִרְבָּה כָּאֵן סָאָה the text intimates here a variety of measures (recompenses). Men. VII, 1 סָאָה חֲמֵשׁ סָאָה five Jerusalem S'ah which are equal to six Desert S'ah. Ib. 77<sup>a</sup>; a. fr. — Du. סָאָה. Ter. X, 8. Shebi. III, 4; a. fr.

**סָאָה** ch. same. Targ. II Kings VII, 1; 16; a. e. — Pl. סָאָה, סָאָה, סָאָה, סָאָה, סָאָה, סָאָה. Targ. Gen. XVIII, 6. Targ. Y. Ex. XXIX, 4; a. fr. — Targ. Y. Deut. XXXIV, 12 (a weight, v. preced.). — Pes. 113<sup>a</sup> סָאָה Ms. M. (ed. סָאָה). M. Kat. 12<sup>a</sup> סָאָה בֵּר שִׁירָה סָאָה a vessel containing six S'ah (of beer) but well closed, is better &c.; a. e. — Du. סָאָה. Targ. II Kings l. c. — V. סָאָה.

**סָאָב** m. (סָאָב I) unclean object; uncleanness. Targ. Y. Lev. XXI, 1. Targ. Y. Deut. VII, 26 שְׂקָצָא סָאָב (ed. Amst. סָאָב, not סָאָב) what has become unclean through an abomination.

**סָאָבָה** f. (preced.) 1) uncleaness, esp. menstruation. Targ. Ez. XXIV, 11. Targ. Y. Gen. XVIII, 11 (ed. Vien. סָאָבָה). Targ. Lev. XV, 25; 31 (some ed. סָאָבָה); a. fr. — 2) cmp. (קִדְרָה) menstruant. Targ. O. ib. 33 (Y. סָאָבָה; some ed. סָאָבָה); a. e. — Pl. סָאָבָה. Targ. II Chr. XXIX, 16. Targ. O. Lev. XVI, 16; 19 סָאָבָה constr. (Y. סָאָבָה Hebraism); a. e.

**סָאָר**, v. סָאָר.

**סָאָרָה**, v. סָאָרָה, סָאָרָה.

**סָאָה**, v. סָאָה.

**סָאָב**, v. סָאָב I a. סָאָב.

**סָאָה**, v. סָאָה I ch.

**סָאָה**, v. סָאָה. [סָאָה pl. of סָאָה.]

**סָאָה** silver, v. סָאָה I.

**סָאָה**, v. סָאָה.

**סָאָה**, v. סָאָה.

**סָאָה** Targ. Prov. XVI, 16; XVII, 3 some ed., v. סָאָה I.



**סָבַב** m. h. a. ch. (= סָבַב, cmp. שָׁבַב, שָׁבַב; cmp. *bristle, awn or beard of grain*. Sot. 5<sup>a</sup> (Ar. *סָבַב*). Hull. 17<sup>b</sup> דְּמִיָּא לִסְ (Ar. *לסבא*) if the slaughtering knife is rough like a bristle of &c.—*Pl. סָבַב*, constr. *סָבַב*. Koh. R. to IX, 11 שְׁבִיבִלִין וְכ' (not שְׁבִיבִלִי; some ed. *שָׁבַב*) he ran over the ears of standing grain, and they were not broken.

**סָבֹן** m. *soap, detergent*, v. צָבֹן I.

**סָבֹן** I, **סָבֹן** f. ch. = *סָבֹן*, *S'ah*; *measure*. Targ. Is. XXVII, 8. Targ. Job XX, 22; a. e.—Y. Ter. X, 47<sup>b</sup> top וְכ' עֲבָדָא כִּמְהָ סָבֹן how much does a S'ah contain? Twenty four Log. Lev. R. s. 36; Y. Snh. X, 27<sup>d</sup> וְכ' וְהָא ... כִּינֵשׁ as if one says, here is the bag, here is the Sela, and here is the measure, rise and measure (said of one who asks immediate reward for a good deed); Ruth R. introd. (some ed. *סָבֹן*); a. e.—*Pl.*, v. *סָבֹן* ch.

**סָבֹן** II f. = *סָבֹן*, *sweepings, refuse*. Lam. R. to I, 15 (expl. *סָבֹן*, ib.) וְכ' עֲבָדִי (some ed. *סָבֹן*) he made me like refuse before them. Ib. עֲבָדִי לִסְ (read *סָבֹן*; Ar. *סָבֹן* . . . לסתווא סָבֹן). In Bar Gamza they call sweepings *sallutha* (that which is thrown away); v. *סָבֹן*.

**סָבֹן**, v. *סָבֹן*.

**סָבֹן** I, **סָבֹן** m. ch. (v. *סָבֹן* II, *סָבֹן*) = *h. שָׁבַב, grey, old; elder; ancestor; scholar* (= *h. זָקֵן*). Targ. Is. III, 2. Targ. Gen. XXIV, 2; a. fr.—Targ. Y. II Lev. XXII, 27 *סָבֹן*.—Targ. II Esth. VII, 9 כִּי אֲבֹא סָבֹן (ed. Lag. *סָבֹן*, corr. acc.) like Agag my grandfather.—Y. Yeb. XII, 12<sup>d</sup> bot., opp. *סָבֹן*. Hull. 6<sup>a</sup> אֲשַׁכְּחִיָּהּ הָיְתָה סָבֹן an old man (or scholar) met him; Sabb. 34<sup>a</sup>. Gen. R. s. 74 (ref. to Ps. CXXIV, 1) סָבֹן it means Israel the patriarch (not Israel the people); Midr. Till. to Ps. I. c. Y. Ned. X, end, 42<sup>b</sup> לִסְכִּי לִסְכִּי my ancestor. Ib. ר' דוֹסְטָי R. Dostay senior; a. fr.—[Y. Maas. Sh. V, 56<sup>c</sup> top, v. *סָבֹן* I.]—*Pl.* *סָבֹן*, *סָבֹן*. Targ. Zech. VIII, 4. Targ. Joel I, 14. Targ. Prov. XX, 29 (Ms. *סָבֹן*); a. fr.—Y. Peah VII, end, 21<sup>b</sup> וְכ' אֵיתָּ דְּחַוִּי סָבֹן there were (poor) old men in our days &c. Kidd. 33<sup>a</sup> סָבֹן דְּאֲרַמְיָא ... R. J. used to rise before gentile old men. Snh. 17<sup>b</sup> סָבֹן דְּסוּרָא the scholars of Sura. B. Bath. 58<sup>b</sup> אֲתִינֵס סָבֹן the Jewish scholars. Bekh. 8<sup>b</sup>, v. *סָבֹן*. a. fr.—*Fem.* *סָבֹן*, *סָבֹן*. Y. Maas. Sh. III, 54<sup>b</sup> top סָבֹן אמר (מִרְיָה לֹן הָיָא סָבֹן) said to them a certain matron (prob. wife of a scholar). Ib. מִיָּמֵר . . . חָדָא סָבֹן that matron was of the opinion. B. Bath. 125<sup>b</sup> I bequeathe my property to my grandmother. Ib. וְכ' קִדִּים סָבֹן if that grandmother had sold the property bequeathed to her before the claim could be preferred, the sale would have been valid; a. fr.—*Pl.* *סָבֹן*. Targ. Zech. I. c.; a. e.—[*Pl.* *סָבֹן* to be old, v. *סָבֹן*.]

**סָבֹן** II 1) pr. n. m. *Saba*. Y. Yeb. IX, beg. 10<sup>a</sup> נִיחָא בִּי סָבֹן; Y. Kil. IX, beg. 31<sup>d</sup> סָבֹן. — 2) pr. n. pl. *K'far Saba*, in Samaria. Y. Dem. II, 22<sup>c</sup> bot. (ed. Krot. *סָבֹן*, one word). Nidd. 61<sup>a</sup>; Tosef. ib. VIII, 5 (v. Hildesh. Beitr., p. 10).

**סָבֹן** III (b. h.; cmp. *שָׁבַב*) to drink freely.—Part. pass. *סָבֹן*, *סָבֹן*, *סָבֹן* soaked, satiated. Nidd. 24<sup>b</sup> עֲצָמוֹתָיו אֲרֵי צִמְצִימוֹתָיו Ar. (ed. *סָבֹן*) his bones are found satiated with moisture, i. e. *porous*, *contrad.* to *מְשֻׁחָן* oily, smooth.

**סָבֹן** ch. same. Part. *סָבֹן*. Targ. O. Deut. XXI, 20.—[Targ. I Sam. XXX, 20 *סָבֹן* some ed., read *וְשָׁבֹן*.]

*Pa.* *סָבֹן* to retail wine in the shop or tavern. B. Bath. 98<sup>a</sup> אֲדִישָׁא לִסְכִּיָּיהּ with the intention to retail it.

*Af.* *סָבֹן* to satiate, soak; *transf.* (cmp. *סָבֹן*) to lash. Keth. 10<sup>a</sup> אֲסָבִיחוּ כוֹפְרֵי לִידָה make him absorb (strike him with) palm switches. Ib. וּמִסְבִּינֵי לִידָה וְכ' and we lash him nevertheless.

**סָבֹן** (b. h.) to go around, turn. Num. R. s. 18 כְּשֶׁהֵיִיטָהּ כָּלֹךְ וְהוֹלֵךְ וְסָבֹן כָּלֹךְ when I travelled ... and went around all the towns; וְהוֹלֵךְ מִעִיר וְכ' I went around from town to town. Erub. 56<sup>a</sup> צָפוֹן בְּלֵילָה 'and turns northward' (Koh. I, 6) by night; a. e.

*Nif.* *סָבֹן* to take a turn. Num. R. s. 4 וְנָסְבָה וְרַחֲבָה לְמַעַלָּה it turned upward and became wider.

*Pi.* *סָבֹן* 1) to surround. Erub. I. c.; B. Bath. 25<sup>b</sup> (ref. to Koh. I. c.) פְּעָמִים מְסָבְבֵתָן וְפְעָמִים מְהַלְכֵתָן (Rashi *סָבֹבְתָן* v. Rabb. D. S. a. l. note 4) at seasons the sun goes around them (making a circuitous route), and at seasons it passes straight through (from north-east to south-west). Erub. 23<sup>b</sup>; Num. R. s. 13 *סָבֹן* tie around; a. e.—*Transf.* *סָבֹן* to be around a person, to wait upon. Deut. R. s. 1 (play on *סָבֹן* *סָבֹן*, Deut. II, 3) אֵת עֲשֹׂה אֶת הָהָר וְכ' a long while has Esau been around his parent &c.—*to go around from door to door, to beg*. Tosef. Peah IV, 8 וְכ' אֵין אֵין ... הַמְסָבֵב עַל הַפְּעוּלִים for the poor man that goes begging, the public charities are not bound to do anything. Y. ib. I, 15<sup>d</sup> top וְכ' אֵפֶי אֵת מִסְבֵּב וְכ' 'honor thy father and thy mother', even if thou have to go begging (thou must support them); Pesik. R. s. 23—24; a. e.—Ruth R. to I, 1 וְכ' מְסָבְבֵין פְּתוּחֵי וְכ' now all Israel will surround my gate ... waiting for distribution of food; Yalk. ib. 598 וְכ' מְסָבְבֵין וְכ' יִדְּחוּ. — 2) to carry around from place to place. Kel. I, 7 וְכ' מְסָבְבֵין לְתוֹכָן וְכ' and you may carry a corpse from one (of the fortified places) to another; Tosef. ib. B. Kam. I, 14 בְּחוּכֵן וְכ'—3) to place around. Num. R. s. 2 וְכ' לִסְכִּיָּהּ he placed four angels around his throne.—Part. pass. *סָבֹן*, *סָבֹן* surrounded, closed. B. Bath. 25<sup>b</sup>, v. *סָבֹן*. — *Pl.* *סָבֹן*, *סָבֹן* assembled, arranged around. Ab. Zar. 18<sup>a</sup> מִסְּכֵי לֹן וְכ' (Ms. M. *סָבֹן*) (his sins) are arranged around him on the day of judgment (as witnesses). Yalk. Ruth I. c., v. *supra*.—Esp. *reclining on the dining couch around the tables* (v. *סָבֹן*). Ex. R. s. 25 וְכ' מִסְּכֵי מִסְּכֵי וְכ' lying on couches and eating and praising &c. Pes. 101<sup>b</sup> מִסְּכֵי בְּנֵי ... מִסְּכֵי the members of a party that were assembled for a feast; ib. 102<sup>a</sup>. Tosef. ib. X, 12; a. fr.—[Tanh. Hayē 3 מִסְּכֵי, read: *מִסְּכֵי*, v. *סָבֹן*.]

*Hif.* *סָבֹן* 1) [to surround the table,] to recline for dining in company. Ber. VI, 6 (42<sup>a</sup>) וְכ' (Bab. ed. *סָבֹן*; Y. ed. *סָבֹן*) if they lie down for a meal, one says grace in behalf of all, opp. *סָבֹן*. Tosef. ib. IV, 20 וְכ' בַּעַל הַבֵּית שְׂדִיחָה מִסְּכֵי וְכ' if a host has been reclining in company and eating, and a neighbor called

him away to speak to him. Ib. V, 5; Y. Taan. IV, 68<sup>a</sup> bot. וְכִי... וְיָמִיבּ... בּוֹמֵן שׁוֹן שְׂרִי... when there are two couches, the highest in rank goes up and reclines at the head of the uppermost couch &c., v. הָסֵב. Pes. X, 1 עד... אִפְרִי עִנִּי... even the poorest man in Israel must not eat (on the Passover night) without reclining (to indicate that he is a free man); a. fr.—2) to cause to recline, to invite. Ex. R. s. 25 (ref. to וְיָסֵב, Ex. XIII, 18, a. שלחן, Ps. LXXVIII, 19) הָסִיבֵן חֲתָה עֲנִי וְכִי he invited them to recline under the clouds of glory (v. הָסִיבֵן עֲנִי); a. e.—3) to turn around. Pesik. R. s. 14 עָרִיד אֲנִי לְחָסִיב עַל עוֹלָמִי וְכִי I shall turn again to my world in mercy.

Hof. הוֹסֵב to be transferred from tribe to tribe (Num. XXXVI, 7). B. Bath. 112<sup>a</sup> הוֹסֵבָה כָּבֵר the field had been transferred (before the division of the land); שִׁכְבֵּר הוֹסֵבָה we do not adopt the argument that a transfer before the division made any difference (v. comment., a. Rabb. D. S. a. l. notes 4 a. 5 for Var. Lect.).

Polel. סוֹבֵב to surround. Ab. Zar. 18<sup>a</sup>, v. supra.

סָבַב ch. same; Af. אָסַב to go around (announcing). Y. R. Hash. II, 58<sup>a</sup> top דַּחוּן אֵילָן מְסַבֵּן יוֹמָא דִּין וְכִי these went around (as messengers to announce the New-Moon) to-day, and others the day after. Ib. מְדוּ דִּסְבִּין. v. מְסַבָּה, פָּצַח.

סָבְבָא m. (preced.; cmp. שְׂרִיבָא) neighbor, borderer.—Pl. סָבְבִיא. Targ. Is. VII, 20 בְּסִי וּבְמִגְרִיא בְּעִבְרִי וְכִי (ed. Lag. במגריא) read: בְּסִי בְּעִבְרִי וְכִי (being a gloss to our w.) among the borderers on the sides of &c.

סָבָה v. סִיבָה.

סָבְחִי, Targ. Prov. II, 7 ed. Lag., read סָבְחִי=שָׁבְחִי.

סָבְחָלוֹם m.=הַלָּל, name of a jewel in the high priest's breast-plate, diamond. Targ. O. Ex. XXVIII, 18 (some ed. סִי); XXXIX, 11. Targ. Y. Num. II, 10.

סָבוּ v. v. סִיבוּ.

סָבוּאָתָא v. סְבוּיָתָא.

סָבוּי, Yalk. Num. 773, סָבוּי, v. סָבוּיָא.

סָבוּיָתָא c. pl. (סָבָא) wine-retailers. Ab. Zar. 71<sup>a</sup> (Ar. סָבוּיָתָא); ib. 72<sup>b</sup> סָבוּיָתָא.

סָבוּיָהּ v. סִיבוּיָהּ.

סָבוּיָל v. סִיבוּיָל.

\*סָבוּלָאָה m. (סָבַל) load-carrier. B. Mets. 93<sup>b</sup> בְּרִי (Ms. R. סָבוּלָאָה; Ms. H. סָבוּלָאָה, Ms. F. סָבוּלָאָה of Saccola=Sacala in Gedrosia?).

סָבוּלָתָא, סָבוּלָתָא v. סִיבוּלָתָא.

סָבוּנָה, Y. Sabb. VI, 8<sup>a</sup> bot. ed. Zyt., v. סָבוּנִי.

סָבוּרָא, סָבוּרָא v. sub. סָבוּר.

סָבוּרָא m. (סָבוּר I) 1) a reasoner (opp. to learned, v. סָבוּר II). Y. Sabb. III, 6<sup>a</sup> וְכִי דִלָּא יִלְיָהּ וְכִי that reasoner who has neither studied nor attended scholars.—2) (adj.) imaginative, fanciful. Y. Kidd. III, 63<sup>d</sup> bot. סָבוּרָא (אִינוּשִׁי) הוּא (not אינושי) for H. is a fanciful man (whose traditions cannot be relied upon).

סָבוּרָא m. hope, v. סָבָרָא.

סָבוּרָתָא v. סְבוּיָתָא.

סָבְטָא pr. n. m. Sabta. Snh. 64<sup>a</sup> אֵלֶם סָבְטָא (אֵלֶם, a. ib. X, 28<sup>d</sup> סִיבְטָא; Sifré Num. 131, a. Yalk. ib. 771 סִיבְטָא).

סָבְטָא v. preced.

סָבְטָא, סָבְטָא, סָבְטָא pr. n., סָבְטָא (Σαββατειον, Σαββατιον) the river Sabbath, said to rest on the seventh day (v. Plin. Hist. Nat. XXXI, 2; Jos. Bell. Jud. V, 5, 1; Neub. Géogr. p. 33). Snh. 65<sup>b</sup> נָחַר סָבְטָא let the river S. prove (that the seventh day is the Sabbath); Yalk. Lev. 617 סָבְטָא; Gen. R. s. 11 סָבְטָא; Tanh. Ki Thissa 33 סָבְטָא; Pesik. R. s. 23 סָבְטָא. Gen. R. s. 73 סָבְטָא... לַפְנִימִים מִנְּחָר סָבְטָא the ten tribes were exiled to within the confines of the river S., whereas Judah and Benjamin were scattered over all lands; Y. Snh. X, 29<sup>c</sup> bot. סָבְטָא; Targ. Y. Ex. XXXIV, 10 מִן לִגְיָו לִנְחָר סָבְטָא.

סָבוּיָא m. 1) old, v. סָבָב.—2) officer of the royal household. Koh. R. to IX, 18 (expl. דְּמוּכִיר, II Kings XVIII, 18) סָבוּיָא (some ed. סָבָב).

סָבוּיָב (b. h.; סָבָב) around. Tanh. B'midb. 12 לְמַשְׁכַּן סָבוּיָב around the Tabernacle; a. e.

סָבוּיָבָה f. (preced.) neighborhood.—Pl. סָבוּיָבוֹת. Num. R. s. 18 כִּיּוֹן שְׂרָאוּ שִׁנְתִּילְכוּן יִשְׂרָאֵל מִסָּבוּיָבוֹתָהוֹן when they saw that the Israelites had removed themselves from their neighborhood; a. e.

סָבוּיָכָא m. (סָבָב)=b. h. סָבָב, thicket. Targ. Ps. LXXIV, 5. Targ. II Chr. XX, 2 סָבוּיָכָא דִּיקְלִיאָה (h. text חֲמֵר דִּיקְלִיאָה).

סָבוּיָלָה f. (סָבַל) carrying a burden, use of the stem סָבַל. R. Hash. 11<sup>b</sup> סָבוּיָלָה מִסָּבוּיָלָה Ms. M. (omitted in ed., v. Rabb. D. S. a. l. note) there is an analogy between סָבַל (Ex. VI, 6) and סָבַל (Ps. LXXXI, 7); Yalk. Ex. 177; Yalk. Ps. 831.

סָבוּיָן, Y. R. Hash. II, 59<sup>c</sup> top, v. סָבוּיָי.

סָבוּיָתָא v. סְבוּיָתָא.

סָבוּיָסָן m. pl. (v. Löw Pf., p. 188 sq.) mandrake flowers. Snh. 99<sup>b</sup> (expl. דְּרִידָאִים, Gen. XXX, 14) סָבוּיָסָן (Var. סִיבְסָן, Ms. M. סִיבְסָן; v. Rabb. D. S. a. l. note).

סָבוּיָע v. שָׁבַע.

סָבוּיָיָנִי, Y. Keth. I, 25<sup>b</sup> top, v. סָבוּיָיָנִי.

## סְבִירָא, v. סְבִירָא.

**סְבִירָא** (b. h.) to interweave, interlace, esp. to make a hedge or dam with twigs, stones &c. Shebi. III, 8 **סְבִירָא** לא רְבִירָא 8 בעפר Ms. M. a. R. S. a. l. (ed. יסמוך) he must not cover the dam with earth, opp. עושה חריץ, v. חריץ.

**Nif. סְבִירָא** to be caught, entangled. Lev. R. s. 29, a. e., v. נָשַׁשׁ II. Yalk. Num. 782, v. infra; a. e.

**Hithpa. סְבִירָא, Nithpa. סְבִירָא** same. Gen. R. s. 56 טרירין entangled in troubles. Ib. [read:] טרירין thy children will be entangled (come in conflict) with successive empires, and be drawn from empire to empire; Yalk. Num. 782 **סְבִירָא** Gen. R. s. 65 בשעריו ו' and the chaff stuck in his hair. Y. Sabb. VII, 10<sup>a</sup> bot. **סְבִירָא** if his garments were caught in thorns; a. e.

**Hof. סְבִירָא** same. Peah VII, 3 [read:] עקין ד' בעלים .. עקין if he cut a cluster off by its stalk, and it was intercepted by the foliage, and in falling to the ground single berries fell off.

**Pi. סְבִירָא** to entangle. [Y. Kil. II, end, 28<sup>b</sup> מסבין, some ed., v. סְבִירָא.]—Part. pass. **סְבִירָא** Hull. 30<sup>b</sup> צמר מ' if he put the slaughtering knife under the entangled wool (on the animal's neck). M. Kat. 6<sup>a</sup> top **סְבִירָא** when the trees in the field are irregularly scattered (not planted in rows). Sot. 48<sup>a</sup>; Yalk. Is. 292 (ref. to ארזות, Zeph. II, 14) **סְבִירָא** בית המסובך בארזים a house which lies in a thicket of cedars.

**סְבִירָא** ch. same. Part. pass. **סְבִירָא** Hull. 48<sup>a</sup> ר' הוא ר' בבשר provided the perforated lung is intergrown with the fleshy part of the ribs.

**Pa. סְבִירָא** to weave a net. Targ. Prov. XXX, 28 **רְמִסְבָּא** ed. Lag. (Var. **רְמִסְבָּא**).

**סְבִירָא** m. (preced.) net-work, web. Tosef. Kel. B. Bath. VII, 1 **סְבִירָא** אם יש להן ס' (ed. Zuck. a. oth. סכך) if the fringes form a web. Ib. **סְבִירָא** a web of fringes is partly subject and partly not subject to the standard measure of &c.

\* **סְבִירָא** m. (preced.) net-weaver. Erub. 72<sup>b</sup> top ידוורא ר' חסד R. Han. a. Alfasi (ed. חסד, v. Rabb. D. S. a. l. note 20).

**סְבִירָא** m. (preced. wds.) net, head-dress.—Pl. **סְבִירָא** Targ. Is. III, 18 (השורנים); v. next w.—[Ib. VII, 20 **סְבִירָא**, ed. Lag., v. **סְבִירָא**.]

**סְבִירָא** f. (b. h. ש') 1) same. Tosef. Sabb. IV (V), 11 **סְבִירָא** (ed. Lag. **סְבִירָא**, Var. **סְבִירָא**, corr. acc.) a gold-embroidered hair net; Sabb. 57<sup>b</sup>. Y. ib. VI, 8<sup>b</sup> bot.; Neg. XI, 11, a. fr. **סְבִירָא** שברים של ס' v. שברים; Tosef. Kel. B. Bath. V, 15<sup>a</sup> שברים של ס' Sabb. l. c. **סְבִירָא** כל שהוא למטה מן חש' whatever ornament is worn beneath the net; ib. 65<sup>a</sup> חש' (Tosef. ib. IV (V), 7 **סְבִירָא** משערה); a. fr.—2) any net-work, mat &c. Kel. XXVIII, 9 זקנה ס' של old woman's net-work (mat to sit upon, v. Maim. a. l.). Ib. **סְבִירָא** חלוק .. חש' the public woman's shirt which is like net-work (gauze, v. חוץ II). Y. Ter. VIII, 45<sup>d</sup> **סְבִירָא** the

venom of the serpent remains on top (of liquids) as a net-like film; Y. Ab. Zar. II, 41<sup>d</sup> top **סְבִירָא** דומה לש'; Y. Sabb. I, 3<sup>d</sup> top **סְבִירָא** עשור כש'; a. fr.—Ib. VI, 7<sup>d</sup> **סְבִירָא** טבוחה, read שבכה, v. **סְבִירָא** II.—Pl. **סְבִירָא** ט'. Kel. XXIV, 16; Tosef. ib. B. Bath. II, 10 **סְבִירָא** שלש ס' הן ו' there are three categories of nets with regard to levitical cleanness; a. e.

## סְבִירָא, v. סְבִירָא.

**סְבִירָא** f. ch.=h. **סְבִירָא**. B. Bath. 146<sup>a</sup> (Ms. M. סכך, oth. Mss. סככא, סככא, סככא, v. Rabb. D. S. a. l. note), v. **סְבִירָא**.

**סְבִילָא** (b. h.) to carry a load; to sustain; to endure. Lev. R. s. 4, end-חשבון סובל את עולמו... והקב"ה סובל את העולם the soul supports the body, and the Lord sustains his world; (Tanh. Hayé 3 משמר... משמרה). Pes. 113<sup>b</sup> **סְבִילָא** סובליתן there are four things which the mind (of man) cannot endure. Gen. R. s. 22 (ref. to Gen. IV, 13) **סְבִילָא** thou bearest those on high and those below, and my trespass thou wilt not bear? Y. R. Hash. II, end, 58<sup>b</sup> (ref. to Ps. CXLIV, 14 **סְבִילָא** when the great bear the small (take care of them), there is no breach &c.; ib. **סְבִילָא** when the small bear the great (respect their superiority), there is &c.; Yalk. Ps. 888; Ruth R. introd. **סְבִילָא** they endured maltreatment; a. fr.—Y. Peah I, 16<sup>b</sup> **סְבִילָא** חפורק he who throws off the yoke, that is, he who says, there is a law, but I will not bear it.

**Pi. סְבִילָא** to load. Part. pass. **סְבִילָא** Ber. 17<sup>a</sup> (ref. to Ps. l. c.) **סְבִילָא** laden with good deeds; **סְבִילָא** laden with pains. Yalk. Deut. 963 **סְבִילָא** (Deut. R. s. 11 **סְבִילָא**) carrying their silver and their gold; a. e.

**סְבִילָא** ch. same. Targ. Y. Deut. XXXII, 11. Targ. Job XXI, 3. Targ. Y. II Deut. XXIV, 15; a. fr.—Cant. R. to V, 14 **סְבִילָא** v. **סְבִירָא**, **סְבִירָא** Gen. R. s. 38 **סְבִירָא** רוחא v. **סְבִירָא**; a. e.

**Pa. סְבִילָא** (v. **סְבִילָא**) to send presents of betrothal. Kidd. 50<sup>b</sup> **סְבִילָא** where it is customary to send the presents before betrothal; a. e.

**סְבִילָא** m. (b. h.; preced.) load-carrier. Y. B. Mets. X, end, 12<sup>c</sup>; (Bab. ib. 118<sup>b</sup> **סְבִילָא**). Kidd. 82<sup>b</sup>; Y. ib. IV, end, 66<sup>d</sup>; Tosef. ib. V, 15 (ed. Zuck. note). Tanh., ed. Bub., M'tsora 11 **סְבִילָא** של עולם as strong as he who carries the world; Yalk. Ps. 808.—Pl. **סְבִילָא** Kel. XXVIII, 9 **סְבִילָא** כסח the cushion which load-carriers wear on their heads.

**סְבִילָא** f. (b. h.; preced.) load, burden.—Pl. **סְבִילָא** Lev. R. s. 37 **סְבִילָא** v. **סְבִירָא**. Ex. R. s. 1 **סְבִילָא** he saw their burdens and wept. Ib. **סְבִילָא** he went and helped them to arrange their burdens; a. e.

**סְבִילָא** m. (preced. wds.) 1) load. Sifra introd. **סְבִילָא** made for the carrying of something else (than only persons).—2) **סְבִילָא** (comp. b. h. מְשִׁיחָא) presents, esp. presents of betrothal (donatio propter

nuptias). Kidd. II, 6 ויכ' although he sent presents after that (after an invalid betrothal). Ib. 50<sup>b</sup> לה' we have an apprehension concerning nuptial presents, i. e. the fact of a man's having sent presents to a woman gives rise to the apprehension that a betrothal may have taken place (Tosaf.), or that the presents may have been meant as a means of betrothal (Rashi). Ib. אימא I might think ... when he sent the presents he did so with the intention of making them the means of betrothal. B. Bath. IX, 5 השולח רשע ... if one sends presents ..., they cannot be reclaimed (in case of death or divorce before marriage). Ib. 146<sup>a</sup> לה' presents intended for immediate consumption or wear; a. fr.

### סבנה, v. next w.

**סִבְנִי, סִבְנִי, סִבְנִי** m. (cmp. Arab. *sabanu*, nomen oppidi ... a quo panni nomen acceperunt (Freitag); cmp. *σάβανον*, *sabanum*) a cloth, esp. a head-cover which fell down over the shoulders, *sibni*. Y. Sabb. VI, 8<sup>a</sup> bot. כִּדְּךָ כִּבְנִיהָ עֲלֵיהֶן (ed. Zyt. סבנה, corr. acc.) he tied his *sibni* around them; Y. Yeb. XII, 12<sup>d</sup> top כִּבְנִיהָ. Gitt. 59<sup>a</sup> סִבְנִי אֶפְרַיִם סבניה לא הוּא יָכִיל (Ar. סִבְנִי, v. חֹזֶק. Cant. R. to V, 14 סִבְנִי כִּבְנִיהָ לֹא הוּא יָכִיל (he became so weak from studying that) he could not even carry his *sibni* (in his hand), but others had to take it off for him; v. next w.—Pl. כִּבְנִי. Gen. R. s. 19 סִבְנִי (corr. acc.) a female head-cover, corresp. to סִבְנִי for males.

**סִבְנִיתָא, סִבְנִיתָא** f. same. Sabb. 147<sup>b</sup> צִירִי סִבְנִיתָא (ed. סִבְנִי; Ms. O. סִבְנִיתָא; Rashi Ms. סִבְנִיתָא, pl.) if one carries a *sabnitha* (to be used at bathing, on the Sabbath), he must tie its two ends (around his neck, so that it be a part of his wearing apparel). Pesik. B'shall., p. 93<sup>b</sup> סִבְנִיתָא Ms. O. (ed. סִבְנִיתָא, v. Bub. notes a. l.) even his s., if another person did not take it off for him, he could not &c. (Ar. אֶפְרַיִם סִבְנִיתָא, v. preced.). Y. Shebu. VI, end, 37<sup>b</sup> אֶפְרַיִם סִבְנִיתָא tore his s. off his head and said, this sheet (סִבְנִיתָא) shall not go out of my hands &c.—Pl. סִבְנִיתָא, סִבְנִיתָא, סִבְנִיתָא, סִבְנִיתָא. Sabb. l. c., v. supra.—Y. ib. VI, 8<sup>b</sup> bot. (expl. מטפחות, Is. III, 22) סִבְנִיתָא large head-covers.

**סִבְסִמִּי** pr. n. pl. (Σεβαστή) *Sebaste*, built by Herod on the site of the old Samaria (Shomron). Num. R. s. 10 (ref. to Am. VI, 1) that means the ten tribes יושבין בסִבְסִמִּי (not יושבין בסִבְסִמִּי) who dwell safely in S.; Tanh. Sh'mini 5 בבִּקְשָׁתָא. Arakh. III, 2 (14<sup>a</sup>), v. חֹזֶק; Sifra B'huck. Par. 4, ch. X פִּתְוֹקֵי; Tosef. Arakh. II, 8 פִּתְוֹקֵי (Var. סִבְסִמִּי, corr. acc.).

**\*סִבְסִמִּי** m. pl. (σεβαστοί) *members of the imperial family, princes*. Tanh. B'midb. 2 [read:] אֶפְרַיִם אֶפְרַיִם I caused you to recline on couches like princes; (ref. to Am. VI, 1) just as kings recline; [Var. בסִבְסִמִּי, taken fr. Num. R. s. 1, beg., v. סִבְסִמִּי].

### סִבֵּעַ to be satisfied, v. שָׂבַע.

**סִבֵּעַ, סִבֵּעַ** m. (preced.) *plenty*. Targ. O. Gen. XLI, 29; 30; 31 ed. Berl. (oth. ed. שִׁבְעָה, שִׁבְעָה). Targ. O. Deut. XXIII, 25 ed. Berl. (oth. ed. שִׁבְעָה, שִׁבְעָה). Targ. Prov. III, 10 שִׁבְעָה Ms. (ed. שִׁבְעָה, שִׁבְעָה).

### סִבְקִין, v. סִבֵּעַ.

**סִבֵּר** (b. h. שָׁבַר Pi.; Saf. of ברר) [to be bright,] to look for, be hopeful; to think, imagine. Part. pass. סִבְרִי; f. סִבְרִיָּה; pl. סִבְרִין, סִבְרִין; v. סִבְרִיָּה. Ruth R. to I, 1 סִבְרִיָּה ... סִבְרִיָּה the citizens were relying on him; (Yalk. ib. 598 בסִבְרִין).—Keth. VII, 10 סִבְרִיָּה I was in hopes that I might be able to bear it. Gitt. 56<sup>b</sup> וְסִבְרִיָּה and he was like thinking (he imagined) that &c., v. סִבְרִיָּה; a. fr.—Tanh. P'kudé 3 סִבְרִיָּה (perh. to be read: סִבְרִיָּה) they thought that he (Adam) was their creator; Pirké d'R. El. ch. XI סִבְרִיָּה.

**Hif. סִבְרִיָּה to brighten, illustrate, make clear.** Koh. R. to X, 10 (ref. to Koh. l. c.) אֶפְרַיִם וְהוּא אֶפְרַיִם ... וְהוּא אֶפְרַיִם if thy study has been dull to thee like iron (difficult), and he ... does not come to thy side to make it clear before thee, denounce him with all thy might.—Esp. סִבְרִיָּה to show a bright face; to be friendly; to encourage. Ib. סִבְרִיָּה לְחַלְמִיָּה and the teacher does not show the pupil a kind face (will not relent); ib. סִבְרִיָּה וְהוּא אֶפְרַיִם (sub. פִּנְיָה). Ib. סִבְרִיָּה וְהוּא אֶפְרַיִם and the Lord does not look favorably at the generation. Y. Yoma VI, beg. 43<sup>b</sup> סִבְרִיָּה וְהוּא אֶפְרַיִם that the judge must not be friendly towards the one and severe towards the other (of the litigants). Midr. Till. to Ps. CXXXVII וְהוּא אֶפְרַיִם ... וְהוּא אֶפְרַיִם their God is merciful, and as soon as they show him a kind face, he takes pity &c.; Pesik. R. s. 28. Ber. 63<sup>b</sup> וְהוּא אֶפְרַיִם וְהוּא אֶפְרַיִם let us cheer each other up in the *halakhah* (by discussion). Ib. כִּשְׁמֵי שָׁמַיִם אֶפְרַיִם וְהוּא אֶפְרַיִם as I have been kind to thee, so be thou kind (forgiving) to &c.; a. fr.

**סִבֵּר, סִבֵּר** I ch. same, 1) (with אֶפְרַיִם) to show a bright face, be pleasant; to favor (with ב or ל). Targ. Y. Gen. IV, 4, sq. Targ. Job XXXII, 22 סִבֵּר Ms. (ed. יִסְבֵּר, Poël; some ed. יִסְבֵּר Pa.).—Part. pass. סִבֵּר; v. סִבֵּר. Ib. XXII, 8.—2) to be bright, intelligent. Targ. O. Lev. XIX, 32 סִבֵּר (Y. ib. סִבֵּר).—3) to look out for, hope; to speculate, plan; to imagine, believe. Targ. Hos. XII, 7. Targ. Ps. XXVII, 14. Targ. Y. Ex. X, 11 סִבֵּר. Targ. Prov. XIV, 12; a. fr.—Part. pass. סִבֵּר; v. סִבֵּר. Targ. O. Ex. X, 10. Targ. O. Gen. XXXVII, 8; a. fr.—Y. Ber. III, 6<sup>a</sup> top סִבֵּר וְהוּא אֶפְרַיִם there I thought about it, v. סִבֵּר.—4) to conclude, argue, understand; to have an idea. Targ. II Sam. XII, 19; a. e.—B. Bath. 65<sup>a</sup>, a. fr. סִבֵּר וְהוּא אֶפְרַיִם they concluded from this that ..., but it is not so. Gitt. 56<sup>a</sup> סִבֵּר וְהוּא אֶפְרַיִם the scholars proposed to offer it up on the altar. Keth. 87<sup>b</sup>, a. fr. סִבֵּר ... לְמִימַר וְהוּא אֶפְרַיִם what is R. El.'s opinion? וְהוּא אֶפְרַיִם he holds that the night contains three watches &c. Ib. 4<sup>b</sup> סִבֵּר וְהוּא אֶפְרַיִם R. J. argues (thus) &c. Ib. 27<sup>a</sup> סִבֵּר וְהוּא אֶפְרַיִם do

you think that &c.—Yeb. 72<sup>b</sup> וְכִבְרָתָּהּ he learned it by heart in three days, and reasoned it out (drew the logical conclusions from it) in three months. Sabb. 63<sup>a</sup> לִי־סִבְרָא, v. יָמֵר II. Keth. 77<sup>a</sup> וְכִבְרָתָּהּ for she understood well (her husband's physical condition) and accepted it; ib. חָדָה סִבְרָתָּהּ וְכִבְרָתָּהּ did she not understand and accept? B. Mets. 65<sup>a</sup> סִבְרָתָּהּ וְכִבְרָתָּהּ thou didst understand and accept; a. fr.—סִבְרָא to think like, to agree with, adopt the opinion of. Succ. 33<sup>b</sup> וְכִי כֹה חֲדָתָהּ בְּחֵדָה וְעֵלֶיךָ וְכִי he agrees with him in one point, and differs in another point; a. fr.—סִבְרָתָּהּ is of the opinion, shares the opinion. Ib.<sup>a</sup> וְכִי לֵךְ if we accept the opinion that &c. Hull. 48<sup>a</sup> לֵךְ (abbr. ל"ס) but he himself does not entertain that opinion; a. fr.—Tanh. P'kudé 2 סִבְרֵי מִיֵּן have the gentlemen formed an opinion?, i. e. how do you vote?—Ib. (introducing the benediction over wine) סִבְרֵי מִיֵּן have you agreed (to allow me to say the prayer)?, i. e. with your permission!—B. Kam. 32<sup>a</sup> וְהִסְבְּרָתָּהּ how can you understand that?, i. e. is this not a contradiction?—Gen. R. s. 34; s. 38 הוּא מְסַבֵּר לֵיהּ וְלֹא סִי he explained to him, but he could not comprehend; לֵיהּ סִי סִי why is it that you do not comprehend?

Pa. סִבְרָא 1) to look for, hope, trust. Targ. O. Gen. XLIX, 18 סִבְרִיתָ (ed. Berl. סִבְרִיתָ).—2) with אֲפִינָא to favor. Targ. Job XXXII, 22, v. supra.

Af. סִבְרָא 1) to trust. Targ. Prov. XI, 28 מְסַבֵּר Ed. Lag. (oth. ed. מְסַבֵּר Pa.); a. e.—2) to make confident. Targ. Ps. XXII, 10.—3) (with אֲפִינָא) to be kind to, cheer up. Targ. Y. Num. VI, 26 סִבְרָא מְסַבֵּר. Targ. I Chr. II, 55.—4) to illustrate, explain. Hull. 48<sup>a</sup> רַבִּין.. אֲסַבְּרָהּ לִי Rabin.. made it clear to me. B. Mets. 33<sup>a</sup> וְכִי רַבִּין.. אֲסַבְּרָהּ who explained to us what zomalistron meant. Erub. 21<sup>b</sup> וְכִי רַבִּין.. אֲסַבְּרָהּ and illustrated it by a simile. Y. ib. X, beg. 26<sup>a</sup> לֵיהּ וְכִי R. H. enlightened me (saying) &c. Gen. R. l. c., v. supra; a. fr.

Ithpa. סִבְרָא 1) to look for, hope; to plan, intend. Targ. Ps. CVI, 13.—Targ. Y. II Gen. XLIX, 17.—2) to be understood, be intelligible, evident; to be rational, logical. R. Hash. 31<sup>b</sup> sq. וְכִי אָמַר מִלָּתָא וְכִי he said something, and his argument appeared reasonable, and his teacher instituted the usage in his (R. Johanan's) name. Y. Ab. Zar. I, 40<sup>a</sup> וְכִי לֹא מִסְבְּרָתָּהּ כֹּהֲדִין סִבְרָתָּהּ וְכִי it is not reasonable to follow this opinion that it is not forbidden. Ber. 36<sup>a</sup> וְכִי it is reasonable to follow thy opinion, i. e. thou art obviously right. Sabb. 76<sup>a</sup> כְּדִמְסִיקָתָּהּ אֲדִירְבָּא אֲדִירְבָּא on the contrary, that which he first said stands to reason; a. fr.

Poël סִבְרָא, v. supra.

Ithpoël סִבְרָא (cmp. צָפַן) provide one's self; to store up for one's self. Targ. Ez. XXXIX, 9. V. סִבְרָא, סִבְרָא.

II, Poël סִבְרָא (cmp. סָבַל) [to encompass,] to carry; to bear, endure; to sustain. Targ. Y. Gen. XXI, 15. Targ. Deut. I, 31.—Targ. Prov. XXX, 21 לְסִבְרָתָּהּ Ms. (ed. לְמִסְבְּרָתָּהּ). Targ. Ps. XCVI, 8 אֲבִילָהּ וְסִבְרָתָּהּ (ed. Wil. (ed. Lag. רִוְחוֹרָהּ וְסִבְרָתָּהּ, corr. acc.). Targ. I Kings IV, 7 (h. text סָבַל); a. fr.—Y. B. Bath. II, beg. 13<sup>b</sup> וְכִי מִסְבְּרָתָּהּ וְכִי and could not carry it (and dropped it).

III, Poël סִבְרָא (Saf. of בָּרִי; cmp. Arab. sabar

exploravit vulnus &c.; misbār specillum vulnerarium) to perforate, cut, (only used in the sense of) to let blood. Part. pass. מְסַבֵּר. Pes. 112<sup>a</sup> top וְכִי מְשִׁי וְכִי Ms. M. (ed. מְסַבֵּר, v. סִבְרָא II) he who has been bled and has not washed his hands. Yeb. 72<sup>a</sup> לֹא מְסַבְרִין בֵּיהּ Ar. (ed. מְסִיב) and on it (that day) we must not be bled. Meil. 20<sup>b</sup> וְכִי וְכִי (ed. מְסִיב); Ar. דְּסִבְרָא, prob. clerical error, v. Koh. Ar. Compl. s. v.) he who eats fowl after blood-letting. Ab. Zar. 28<sup>b</sup> וְכִי עֵינָא דְּרַבִּי אַגִּי Hatt. (v. Rabb. D. S. a. l. note 7) one having pain of the eye and one who has been bled.—V. סִבְרָא II.

m. (I סִבְרָא) reasoner, fine scholar. Targ. O. Lev. XIX, 32 Ms. a. some ed., (ed. Berl. סִבְרָא, v. סִבְרָא I).—Pl. סִבְרִין. Targ. Y. II Gen. XLIX, 10 (ed. Vien. סִבְרִין, corr. acc.; Y. I סִבְרִין).

m. (b. h. שִׁבְרָא; סִבְרָא) 1) hope. Gen. R. s. 91 (ref. to Gen. XLII, 1) שִׁבְרִי... שִׁבְרִי אל חֲדִי קוֹרָא יֵשׁ שִׁבְרָא אֵלָּא יֵשׁ כִּי read not yesh sheber (there is corn) but yesh seber (there is hope) &c., v. אֲסַבְּרָתָּהּ. Sifra Aharé, Par. 9, ch. XIII וְשִׁבְרָא תֹאמַר אֲבִר סִבְרִי וְאֲבִר סִבְרִי... אֲנִי סִבְרָתָּהּ וְכִי lest thou say, my hope is gone, my outlook is frustrated, therefore it reads, 'I am the Lord', I am thy hope &c. Yoma 72<sup>a</sup> וְכִי אֲבִר סִבְרִי וְכִי אֲבִר סִבְרִי their prospect of restoration is gone &c. Erub. 21<sup>b</sup> וְכִי אֲבִר סִבְרִי they are beyond hope (of return to God) &c. B. Mets. 33<sup>b</sup> וְכִי אֲבִר סִבְרִי there is no hope for them &c.; Yalk. Is. 371 שִׁבְרִין... שִׁבְרִין (read שִׁבְרִין).—2) with פְּנִינִים, brightness, friendly expression; in gen. countenance. Ab. I, 15 פְּנִינִים... בִּטְלָא receive every man with a countenance of friendliness. Cant. R. to II, 5; a. fr.—3) understanding, plain sense. Yalk. Sam. 158 הוּא סִבְרָתָּהּ שֶׁל דָּבָר this is the plain sense of the thing (the common opinion), opp. to עֵיקָרָהּ שֶׁל דָּבָר the root, the deeper cause; v. סִבְרָא.

IV, סִבְרָא, סִבְרָא ch. same, 1) hope. Targ. Prov. XI, 7. Targ. Job V, 16. Targ. Prov. XIII, 12 סִבְרָא ed. Wil.—Targ. Ps. IX, 19 סִבְרָא (Bxt. סִבְרָא); a. fr.—Gen. R. s. 68 סִבְרִי, v. בְּרִיָּהּ. Ib. s. 53 סִבְרִי אֲתָא וְכִי (some ed. סִבְרִי) as thou didst not give up thy hope, so will I not suffer thy hope to be frustrated. Midr. Sam. ch. V; Yalk. ib. 86 (ref. to אֲפִסִּי, I Sam. II, 10) ... אֵילִין אֵילִין רִסְרִיחִין פְּסִיק מִן בְּרִיחִין that means the nations whose hope is cut off from their Creator (who have no faith); a. e.—2) with אֲפִינָא, countenance. Targ. Gen. XXXI, 2; a. fr.—Gen. R. s. 35, v. אֲפִינָא. Lev. R. s. 5 לִמְדִּיתָּהּ מִן אֲפִינָא who can ever see the face of Abba Judan?; a. fr.—3) opinion. Y. Ab. Zar. I, 40<sup>a</sup> סִבְרָתָּהּ (ed. Krot. סִבְרָא), v. סִבְרָא I, Ithpa.

m. (preced.) 1) brightness of mind, ingenuity. Targ. Cant. V, 10.—2) speculation, logical argument. Meg. 18<sup>b</sup>, a. e. (expl. מְתוֹנְנִים, v. יָרִים) וְכִי דְּקִיר.. וְכִי דְּקִיר וְכִי דְּקִיר וְכִי דְּקִיר you call him, and he answers but cannot recall an argument. Y. Ber. III, 6<sup>e</sup> top חֲדָתָהּ לִי חֲדָתָהּ לִי חֲדָתָהּ any hard thinking I had to do, there I did it. Ib. וְכִי חֲדָתָהּ חֲדָתָהּ חֲדָתָהּ כל הוּא חֲדָתָהּ חֲדָתָהּ חֲדָתָהּ all that difficult subject of T'bul Yom I studied there.—Esp. logical deduction, conclusion by reasoning, opp. to גְּמָרָה verbal tradition. Yoma

33<sup>a</sup> bot. גמרא גמירנא ס' לא ידענא I know the final decision as a tradition, the argument I do not know. Gitt. 6<sup>b</sup> 'וכי' if it were a thing which depends on reason, you might be right, but this is a tradition. B. Bath. 77<sup>a</sup> 'א' גמרא או ס' is this a tradition or a logical inference? Ab. Zar. 34<sup>b</sup> 'א' ואב"א ס' I may say, it is founded on reason, or I may say, it is intimated in the Scriptures; a. v. fr.—(3) *common sense, ordinary conception*, opp. עיקר. Y. Ber. IX, 13<sup>c</sup> bot.; Midr. Till. to Ps. XVIII, 8 דמילתא ס' כך הוא v. סְגִי 3.

**סְבִירָא** m. (dimin. of סְבִירָא) *dear hope, or dear little face*. Pesik. B'shall, p. 83<sup>a</sup> סְבִירָא v. סְבִירָא I; Yalk. Num. 773; Cant. R. to IV, 12.

**סְבִירָא** m. (prob. a. geogr. term; cmp. סְבִירָא *sibrosi*, name of a species of olive. Ber. 39<sup>a</sup> Ms. M. (ed. סְבִירָא), v. סְבִירָא.

**סְבִירָא, סְבִירָא, סְבִירָא** f. = סְבִירָא, *hope*. Targ. Ps. IX, 11 סְבִירָא (Ms. סְבִירָא) the hope placed in thee. Targ. Job XI, 20 סְבִירָא ed. Wil. (ed. Lag. סְבִירָא); a. e.

**סְבִירָא, סְבִירָא** v. סְבִירָא.

**סְבִירָא** v. סְבִירָא.

**סְבִירָא** v. סְבִירָא.—[Ab. Zar. 58<sup>b</sup> סְבִירָא, v. סְבִירָא II.]

**סְגִי** v. סְגִי.

**סְגִי** v. סְגִי.

**סְגִי, סְגִי, סְגִי** (b. h. סְגִי) *to bend, bow; to worship*. Targ. Gen. XXIV, 26. Targ. O. ib. XXVII, 7; a. fr.—Part. סְגִי, pl. סְגִי. Targ. II Esth. III, 2; a. e.—Gen. R. s. 38, end ווי יומיה לבר למסגור ווי ליה ... ובעי למסגור לבר יומיה who is sixty years old and wants to bow to an idol made to-day!; Yalk. ib. 62 למסגור להדין דעבד יומא רין ווי יומא!; Ib. סְגִי. let us worship the fire; said he to him, let us worship the water which extinguishes the fire. Cant. R. to II, 5 מְסִי, v. סְגִי; a. fr.—Hull. 62<sup>b</sup> סְגִי, v. סְגִי.

**סְגִי, סְגִי** c. (preced.) *kneeling, worship*. Targ. O. Lev. XXVI, 1 סְגִי ed. Berl. (oth. ed. סְגִי; h. text (משכח).—Pl. m. סְגִי, סְגִי; f. סְגִי, סְגִי. Targ. O. Num. XXXI, 10 סְגִי ביה סְגִי; Y. ib. סְגִי ביה סְגִי (ed. Vien. סְגִי; h. text סְגִי).

**סְגִי, סְגִי** f. (preced.) *idol-worship; transf. m. idol*. Targ. Y. I Gen. XI, 4; Y. II סְגִי ביה (strike out).  
**סְגִי, סְגִי** v. סְגִי.

**סְגִי, סְגִי** v. סְגִי.

**סְגִי, סְגִי** read: סְגִי; v. סְגִי.

**סְגִי, סְגִי** v. סְגִי.

**סְגִי, סְגִי** v. סְגִי.

**סְגִי, סְגִי** v. סְגִי.

**סְגִי, סְגִי** m. = סְגִי, *idol-worship*. Targ. Y. Ex. XXXIII, 24.

**סְגִי, סְגִי** v. סְגִי.

**סְגִי, סְגִי** m. (סְגִי) = h. אֶשְׁכֵּל, *cluster of grapes*. Targ. Y. II Num. XIII, 23. Ib., sq. סְגִי Ar. (ed. לה ...). Targ. Y. II Deut. I, 24 סְגִי.—Y. Peah VII, 20<sup>b</sup> top סְגִי that (much spoken of) cluster in the vineyard. Ib. סְגִי that ox which you think you see (at a distance), is a cluster.—Pl. סְגִי. Targ. Y. I Gen. XI, 12. Targ. Y. ib. 10.

**סְגִי** m. (v. next w.) *acquisition, property*. Targ. Y. II Gen. XIV, 21 (not סְגִי; h. text רכש). Ib. XXXI, 18.—Hebr. form סְגִי (v. next art.). Targ. Y. II Deut. XXVI, 18.

**סְגִי** v. סְגִי.

**סְגִי** f. (b. h. סְגִי) *safe investment, heirloom, family relic, treasure*. Mekh. Yithro, Bahod., s. 2 (ref. to סְגִי, Ex. XIX, 5) מִזֶּה סְגִי שֶׁל אָדָם וְכ' as the heirloom a man possesses is dear to him, so &c.; Pesik. R. s. 11, end. B. Bath. 52<sup>a</sup> סְגִי לִי סְגִי if one receives a trust from a minor, he must invest it safely (since he cannot return it to him until he is of age). Ib. סְגִי what is a *s'gullah*? ... A scroll of the Law; ... a date-tree. B. Kam. 87<sup>b</sup>; Tosef. ib. IX, 8, sq.; a. e.

**סְגִי**, Deut. R. s. 11 פְּנֵה בִּי סְגִי, read with Yalk. ib. 963: סְגִי בִּי אֶשֶׁר.

**סְגִי, סְגִי** m. pl. (saeculares, sub. ludi) *the secular games of the Romans*. Y. Ab. Zar. I, 40<sup>a</sup> סְגִי (corr. acc.); Tosef. ib. II, 6 סְגִי (Var. סְגִי, corr. acc.); Bab. ib. 18<sup>b</sup> סְגִי (corr. acc.; v. Var. Lect. in Rabb. D. S. a. l. note); Yalk. Ps. 613 סְגִי.

**סְגִי, סְגִי** m. (σάγος, sagus, sagum) *a coarse woolen blanket, mostly mentioned as a mattress to sleep on*. Sifré Deut. 277 סְגִי בְּלִילָה וְכ' he must give him back the sagum for the night (B. Mets. IX, 13 סְגִי). Sifré ib. 234 (ref. to Deut. XXII, 12, 'wherewith thou clothest thyself') פְּרָט לִסְ this excludes the sagum. Kel. XXIX, 1. Ohol. XI, 3; a. fr.—Pl. סְגִי. Tosef. Kel. B. Bath. VII, 1 (ed. Zuck. סְגִי, oth. ed. סְגִי, corr. acc.; v. R. S. to Kel. XXIX, 1). Ib. V, 11 סְגִי (corr. acc.; v. R. S. to Kel. XXVIII, 8); ib. Neg. V, 14 סְגִי (corr. acc.).—[Tanh. ed. Bub., Vayera 21 פְּגַן מִזֶּה מִזֶּה מִזֶּה Ms. R. (Ms. Parma, printed text בסגן Gen. R. s. 50, a. e. כפגן) read: כפגן בסגן he travelled in a sagum like a commoner; (v. Sm. Ant. s. v. Sagum.)

**סְגִי** v. סְגִי.

**סְגִי, סְגִי** v. sub סְגִי.

**סְגִי**, m., constr. סְגִי *lock, secret*. Targ. Job XXXVIII, 16.

**סְגִי, סְגִי** I (b. h. סְגִי, סְגִי; Saf. of גִּי; cmp. Job VIII, 11) 1) *to swell, rise, grow, spread, increase, thrive*.

Targ. Lev. XIII, 12. Targ. Ex. I, 20. Targ. Ps. XCII, 13; a. fr.—Part. סָגַר; f. סָגְרָא. Targ. O. Ex. IX, 9, sq. ed. Berl. (ed. Vienna, a. Y. סָגַר). Targ. Lev. XIII, 42; a. fr.—Esth. R. introd. מן דסגן דיני שיקרא סגן וכו' when faithless judges are numerous, false witnesses are frequent; מן דסגן when informers are numerous, the cases of people's properties being despoiled increase; Yalk. Esth. 1044 סָגְרָא ... מדסגן; Yalk. Job 920 סָגְרָא .. מדסגן. Sot. IX, 15 (49<sup>b</sup>) וְסָגָא, v. חוּצָא; a. fr.—2) (= h. רַב) to be sufficient. Snh. 6<sup>a</sup> חָסְרִי בְרִי יֵאָדָם let it be enough with two judges.—[Targ. II Esth. III, 3 סְגִירָה, read סָגִירָה, v. סָג ch.]

*Af.* סָגַר to enlarge, increase, make great; to have much, do much. Targ. Gen. III, 16. Targ. Ps. XLIV, 13. Targ. Ex. XVI, 17. Targ. II Sam. XXII, 36; a. fr.—Yoma 88<sup>a</sup> סָגַר יֵאָדָם he will grow and multiply (his descendants will be numerous).

*Pa.* סָגַר same. Targ. O. Num. XIV, 17 סָגַר (imperative).

*Itkpe.* סָגַר to be multiplied; to increase. Targ. Y. Gen. XLVIII, 16.

סָגַר II, סָגָא II, *Pa.* סָגַר (preced.; cmp. meanings of סָגַר) to progress, pass, walk. Snh. 95<sup>a</sup> לְסָגְרִי דְבַתָּא דְבַתָּא ... סָגָא וכו' a distance which one would have required ten days to make, he made in one day. Taan. 24<sup>a</sup> יָעִיד וְהוּא דְבַתָּא דְבַתָּא and I have been running until now. Sabb. 118<sup>b</sup> וְכִי לֹא סָגְרִיָּא וכו' that I never walk a distance of four cubits with my head uncovered. Keth. 62<sup>a</sup> לְסָגְרִי וְכִי שָׂרִי ... לְסָגְרִי בְרַמְמָא וכו' I. B. Bath. 123<sup>a</sup> וְכִי שָׂרִי ... לְסָגְרִי בְרַמְמָא and righteous men permitted to walk in the way of fraud (to deal fraudulently with a deceiver)? Erub. 18<sup>b</sup> וְכִי שָׂרִי ... לְסָגְרִי which of them went ahead?; זכר ס' the male (part of the double body) went ahead; Yalk. Ps. 887 מְסָגְרִיָּא .. מְסָגְרִיָּא.

*Af.* סָגַר same. Targ. Jer. VIII, 6; XXIII, 10.—Sabb. 77<sup>b</sup> מְסָגְרִי גִּזְרִי goats take the lead. B. Kam. 60<sup>b</sup> מְסָגְרִי passes openly, מְסָגְרִי ומסגרי passes secretly; a. fr.

*Itkpe.* סָגַר to be marched, be set in motion, v. supra.—Esp. לִיהָ מְסָגְרִיָּא he moved on. B. Bath. 74<sup>a</sup> לִיהָ מְסָגְרִיָּא he (the camel) will not start. B. Mets. 107<sup>b</sup>, sq. לִיהָ מְסָגְרִיָּא they will march along the river. Sabb. 7<sup>a</sup> לִיהָ מְסָגְרִיָּא they do not pass there openly (with ease); a. e.

סָגַר III, סָגְרָא I m. (סָגַר I) multitude, greatness. Targ. Gen. XXXII, 13 (12) מְסָגְרִי (O. ed. Vien. סָגְרִי; some ed. מְסָגְרִי from being too numerous). Ib. XXX, 30 (O. ed. Vien. לְמָסְגִר, v. מְסָגְרִי). Targ. Y. II Ex. XXIII, 2 סָגְרָא majority; a. e.—V. next w.

סָגַר IV, סָגְרָא f. (preced.) 1) spreading, v. סָגַר I.—2) numerous, large, great. Targ. Gen. XXVI, 14 (O. ed. Vien. סָגְרָא). Targ. Is. LXIII, 7; a. fr.—Lam. R. to I, 1 light within a great light (many joys).—סָגְרִי, v. סָגְרִי. —Pl. סָגְרִיָּא, סָגְרִיָּא. Targ. Ps. III, 2, sq. Targ. Jud. VIII, 30 סָגְרִיָּא (not אין ...); a. fr.—B. Bath. 65<sup>a</sup>, a. fr. סָגְרִיָּא where money is plentiful, opp. סָגְרִיָּא where goods are plentiful;

a. fr.—3) סָגַר, also סָגְרִי much, enough, greatly. Targ. Num. XVI, 3. Targ. II Esth. VI, 10 סָגְרִי באיש (not סָגְרָא); a. fr.—Y. Ber. V, 9<sup>a</sup> bot., v. סָגְרִי. Y. Shebu. VII, end, 38<sup>a</sup> we will do much better than you did. Y. B. Mets. II, 8<sup>c</sup> bot. ס' much gold. Y. Yoma IV, 41<sup>d</sup> top ס' it loses much (v. סָגְרִי); Num. R. s. 12 a. fr.—Y. B. Mets. I. c. סָגְרִי .. סָגְרִי you love gold; very much; ib. סָגְרִי.—[Yalk. Prov. 935 סָגְרִיָּא, read סָגְרִי, v. סָג I ch.]

סָגַר II m. (סָגַר II, v. סָגְרָא) way; ס' there is no way, it is impossible. Keth. 95<sup>b</sup> לֹא ס' דְבַתָּא לֹא ס' there is no way of not giving her, i. e. they must grant her alimentionation. Tam. 32<sup>a</sup> לֹא ס' דְבַתָּא לֹא ס' I must go; a. e.

סָגַר I, v. סָגַר II, III.

סָגַר II m. = סָגְרָא, fence. Targ. Y. II Num. XXII, 24.

סָגַר III pr. n. *Sagia*, name of a canal in Babylonia. Kidd. 33<sup>a</sup> ס' נָרִי (Mss. M. a. R. סָגָא).

סָגְרִיָּא, סָגְרִיָּא, סָגְרִיָּא f. (סָגַר I) multitude, greatness. Targ. O. Gen. XXVII, 28. Targ. O. Lev. XI, 42. Ib. XXV, 16; a. fr.

סָגְרִיָּא, סָגְרִיָּא, סָגְרִיָּא, v. סָגְרִיָּא.

סָגְרִיָּא, v. סָגְרִיָּא.

סָגְרִיָּא, סָגְרִיָּא, v. סָגְרִיָּא.

סָגְרִיָּא, Tanh. Ki Thissa 2 בשיתחין ובס' read ובסָגְרִיָּא, ובסָגְרִיָּא (Pesik. R. s. 10 בסָגְרִיָּא ובסָגְרִיָּא).

סָגְרִיָּא, v. סָגְרִיָּא.

סָגְרִיָּא, v. סָגְרִיָּא.

סָגְרִיָּא, v. סָגְרִיָּא.

סָגְרִיָּא, סָגְרִיָּא m. pl. (sigillaria) *Sigillaria*, the *Image Feast*, the last days of the Roman Saturnalia, on which little images were given and received as presents. Y. Ab. Zar. I, 40<sup>a</sup> סָגְרִיָּא (missing or corrupted in Bab. ib. 18<sup>b</sup>; Ms. M. סָגְרִיָּא; v. Rabb. D. S. a. I. note 5); Tosef. ib. II, 6 סָגְרִיָּא; Yalk. Ps. 613 סָגְרִיָּא (corr. acc.).

סָגְרִיָּא, Gen. R. s. 52 some ed., v. סָגְרִיָּא.

סָגְרִיָּא, v. סָגְרִיָּא.

סָגְרִיָּא c. (preced.) = סָגְרִיָּא, large, great, numerous. Targ. Prov. XXII, 1.—Pl. סָגְרִיָּא, סָגְרִיָּא. Targ. Ps. IV, 7 ed. Lag. Targ. Prov. XIX, 4. Ib. 21; a. e.

סָגְרִיָּא, סָגְרִיָּא (preced.) greatness, multitude. Targ. Ps. LI, 3. Ib. V, 11 סָגְרִיָּא Ms. (ed. סָגְרִיָּא, סָגְרִיָּא, read: סָגְרִיָּא).

סָגְרִיָּא m. pl., v. סָגְרִיָּא a. סָגְרִיָּא.

סָגְרִיָּא, v. סָגְרִיָּא.

**סָגַרָה, סָגִירָה, סָגִירָה** f. **סָגִירָה** m., **סָגִירָה** m., **סָגִירָה** f. [locked up] declared leprovous after being locked up; in gen. *leprovous*. Targ. Lev. XIII, 44. Targ. O. ib. 45.—Targ. O. Num. XII, 10 **סָגִירָה** ed. Berl. (ed. Vien. **סָגִירָה**). Targ. Y. Ex. IV, 6; a. fr.—Pl. **סָגִירָה**; f. **סָגִירָה**, **סָגִירָה**. Targ. II Kings VII, 3.—Tosef. Neg. VI, 1 **סָגִירָה**; **סָגִירָה** 71<sup>a</sup> **סָגִירָה** ..., v. **סָגִירָה** II.

**סָגִירָה** f. (סָגִירָה) 1) closing in, use of the root **סָגַר**. Mekh. B'shall. s. 1.—2) enclosure. Num. R. s. 13 **סָגִירָה** משלימים לסָגִירָה completing the enclosure of the Tabernacle on its sides and that of the court from all sides.

**סָגִירָה, סָגִירָה, סָגִירָה** f. (סָגִירָה) *leprosy*. Targ. Lev. XIII, 2, sq. Ib. 42; a. fr.

**סָגִירָה, סָגִירָה**, v. **סָגִירָה**.

**סָגַל**, **סָגַל**, **סָגַל** (גָּלַל) [to heap up,] to lay by, save; to treasure as a relic. Y. B. Bath. IX, 17<sup>a</sup> top בן מה שש' ס' לעצמו if a son appears to have kept a separate household during his father's life-time: what he has saved (of what he took out for his private expenses), he has saved for himself (does not belong to the estate). Lam. R. to I, 17 **סָגַל** וְכִי עָמַד he made an effort and economized and bought himself sheep. Tanh. Emor, ed. Bub., 30 **סָגַל** עֲוֹנוֹתָם they accumulate sins during the whole year. Gen. R. s. 9 .. כלום **סָגַל** the righteous live because they lay by good deeds, we shall likewise lay by good deeds (in order to live). Koh. R. to I, 3 **סָגַל** במצות provide for the future world by means of good deeds; (Lev. R. s. 28, beg. **סָגַל** מַגְדִּילִין במצות *heap up*; Yalk. Koh. 966 מגדלים במצות; Pesik. Ha'om., p. 69<sup>a</sup> **סָגַל**, corr. acc.); a. fr.—Pesik. R. s. 11 (ref. to סָגַל, Ex. XIX, 5) **סָגַל** כמו שהעבד ... וְהָאֵלֹהִים ... כִּי אָתָּם **סָגַל** לִי **סָגַל** you might think, as a slave lays by something from what his master gives him, or a son from what his father gives him, or a wife from what her husband gives her, so have you been given me as a keepsake: therefore it is written, For mine is the whole earth; Yalk. Ex. 276 **סָגַל** כִּשְׁמֵהּ אֲשֶׁר **סָגַל** לִי מאחורי as a wife ..., so could you lay by something for my benefit from what I give you; Mekh. Yithro, Bahod., s. 2 מאחורי לִי מאחורי (corr. acc.). Sifré Deut. 48 two brothers ממון אביהם אחר אביהם that saved what money their father gave them; Yalk. ib. 873. — *Part. pass.* **סָגֻלָּה** given as a keepsake, v. supra.

**סָגַל** ch. to be round, v. next wds.—[Targ. Ps. XLI, 4 **סָגַל** Ms., read as in ed. ירמלי, v. Ned. 40<sup>a</sup>.]

*Pa.* **סָגַל** to lay by, save. Midr. Till. to Ps. VII מה כל דא **סָגַל** whatever I may save, thou shalt have; [read:] **סָגַל** כל דא **סָגַל** where is all that I have saved? Yalk. Gen. 56 (not **סָגַל**).

**סָגַל**, Targ. Y. Ex. XXVI, 28 **סָגַל** some ed., read: **סָגַל**.

**סָגַל** m., **סָגַל** f. (preced. art.) round. Ned. 66<sup>b</sup> **סָגַל** אמר לו ס' מפני מה ראשיתן ... ס' סָגַל. **סָגַל**, **סָגַל**, **סָגַל**.

(Ms. M. סָגַל ... ראשם, v. Rabb. D. S. a. l. note) why are the heads of the Babylonians round?

**סָגַל**, **סָגַל** ch. 1) (adj.) same. Targ. I Kings VII, 23; a. fr.—Pl. **סָגַל**; **סָגַל**. Ib. 31. Targ. Ez. I, 7; a. e.—2) (noun) door turning on pivots, folding door (v. גָּלַל).—Pl. **סָגַל**. Targ. I Kings VI, 34 (h. text גָּלַל). Targ. Esth. I, 6, v. **סָגַל**.

**סָגַל**, s. **סָגַל**.

**סָגַל**, Y'lamd. to Num. I, quot. in Ar., read: **סָגַל**; v. **סָגַל**.

**סָגַל** m. (b. h. pl. **סָגִירָה**; v. **סָגִירָה** I; cmp. רַב *grandee*, chief, viceroys. Midr. Till. to Ps. CXIX, 134 אין ... כלי the viceroy is not permitted to use a vessel which the king has used.—[Num. R. s. 15; Tanh. Bhaal. 11 **סָגַל**, v. **סָגַל**.]—Esp. **סָגַל** הַכֹּהֲנִים or **סָגַל** the chief of the priests, adjutant high priest. Ab. III, 2. Yoma III, 9. Y. ib. III, 41<sup>a</sup> top **סָגַל** ... עַד שֶׁנַּעֲשֶׂה **סָגַל** none could be appointed high priest, unless he was made a Sagan first. Sifra Tsav, Milluim, Par. 1 **סָגַל** מֹשֶׁה **סָגַל** Moses was Aaron's aid; and as he was his aid in his life-time, so was he his aid in his dying hour; a. fr.—Pl. **סָגִירָה**, **סָגִירָה**, constr. **סָגִירָה**. Es. R. s. 1 **סָגִירָה** מי שם חס' אלמים **סָגִירָה** who made the chiefs (Pharaoh's counsellors) mute &c. &c.; Tanh. Sh'moth 10. Cant. R. to VI, 12 **סָגִירָה** ... נַעֲשֶׂה **סָגִירָה** when they were made free men and were redeemed and made the primates of all entering this world; Yalk. ib. 992 **סָגִירָה** **סָגִירָה** they were made nobles and primates &c. Num. R. s. 18 **סָגִירָה** אחי כ"ג וְבִנֵּי **סָגִירָה** his brother is high priest and his sons the high priest's aids; a. fr.—Midr. Till. to Ps. XX, end, v. **סָגִירָה**—**סָגִירָה**, Y'lamd. to Num. X, 2, quot. in Ar., v. **סָגִירָה**.]

**סָגִירָה**, **סָגִירָה** I ch. same. Targ. Jer. LII, 24 **סָגִירָה** (h. text **סָגִירָה**, v. preced.—Targ. II Kings XXIII, 4 (h. text pl.); a. fr.—Pl. **סָגִירָה**, **סָגִירָה**, **סָגִירָה**. Targ. I Chr. XVIII, 16.—Snh. 110<sup>a</sup> **סָגִירָה** (Ms. M. **סָגִירָה**, v. Rabb. D. S. a. l. note). Ib. 106<sup>a</sup>, v. **סָגִירָה**. Esth. R. to I, 3, v. **סָגִירָה**.

**סָגִירָה** II, v. **סָגִירָה**.

**סָגִירָה** III, **סָגִירָה**, v. **סָגִירָה** II.

**סָגִירָה** (סָגִירָה), v. **סָגִירָה**.

**סָגִירָה** f. pl. (v. **סָגִירָה** I, cmp. **סָגִירָה**) [made of twigs, leaves,] loosely woven mats used for covering up fruit. Kel. XVI, 5 **סָגִירָה** (B. S. **סָגִירָה**) mats made of leaves; of wicker.—[**סָגִירָה**, Yalk. Ex. 232, v. **סָגִירָה**.]

**סָגִירָה**, v. **סָגִירָה** II.

**סָגִירָה** = **סָגִירָה** I (with which our w. interchanges in mss. a. eds.). Targ. Ps. CXXXIX, 18. Targ. I Chr. XXIII, 17; a. fr.

**סָגִירָה**, **סָגִירָה** f. (preced.) greatness, multitude. Targ. Ps. V, 11, v. **סָגִירָה**.—Pl. m. **סָגִירָה**, v. **סָגִירָה**.

**סָגִירָה** (Saf. of גָּלַל) to plague, afflict (corresp. to b. h. **סָגִירָה**). B. Mets. VII, 10 (93<sup>b</sup>) **סָגִירָה** if he maltreated (starved)



**סֹדֹמִי, סֹדֹמִי** m. (preced.) *Sodomite*. Gen. R. s. 41  
'כְּשֶׁאָדָם רָע קוֹרֵין אוֹתוֹ' when a man is bad, they call him

a Sodomite; Tosef. Sabb. VII (VIII), 23. Ib. 24; a. fr.—*Pl.* סדומים, סדומים, סדומין, סדומין. Gen. R. s. 26; Yalk. ib. 44; a. fr.—Y. B. Bath. II, 13<sup>a</sup> top כותל סדומין a wall of the Sodomites', i. e. a wall which may not have windows looking into the adjoining lot.

**סדורא, סדור, סדוק** v. sub סדר.

**סדיא** f. (v. סר a. אסדיא) *the head-board of a couch, head-side*. Keth. 61<sup>a</sup> אבי סדיא by the head-side.—Esp. סדיא *pillow, bolster*. Ber. 56<sup>a</sup>. Sabb. 118<sup>a</sup>; a. e.—*Pl.* סדיוחא. Ib. 124<sup>b</sup> סדיא הנדור בי סדיא Ar. (ed. סדיוחא. Ms. M. מסדיוחא, read: סדיוחא, v. Rabb. D. S. a. l. note).—[Hebr. pl. סדיוח. Y'lamd. to Gen. XXVIII, 10, quot. in Ar. פסדיוח, read: סדיוח cushions.]

**סדיין**, Tosef. Kidd. V, 14 Var., v. סדר.

**סדיין**, Koh. R. to V, 8, v. סדן ch.

**סדין** m. (b. h.) *sheet*, usually of fine linen (cmp. סטלעטש; v. Sm. Ant. s. v. Pallium). Yoma III, 4 של ביץ וכו' they spread a sheet of linen (for the high priest to walk on) between him &c. Y. Kil. IX, 32<sup>b</sup> top אחר נקבר בסדיא Rabbi was buried in one linen shroud (without any other garments); Y. Keth. XII, 35<sup>a</sup> top. Y. Yeb. I, 2<sup>b</sup>; Gen. R. s. 85 סדיא each wrapped in a sheet (preventing direct contact). Men. 37<sup>b</sup>, a. e. בציצית סדיא a linen cloak with woollen show-fringes; a. fr.—*Pl.* סדיין, סדינים. Nidd. 61<sup>a</sup>. Kel. XXIV, 13 סדיא there are three classes of sheets with regard to Levitical purity. Tosef. ib. B. Mets. I, 14 לצדורו סדיא canvas sheets for paintings; סדיא סדיא sheets for awnings. Tosef. Bets. II, 13 סדיא sheets (covering the floor of the dining room) were spread; Bab. ib. 22<sup>b</sup>; Y. ib. II, 61<sup>c</sup> bot.; a. fr.

**סדינא** ch. 1) same. Targ. Ps. CIV, 2 (שלמה).—Men. 40<sup>b</sup> סדינא ... לטדינא R. Z. untied the show-fringes of his linen sheet. Ib. 41<sup>a</sup> סדינא he was wrapped in a linen sheet (without show-fringes); סדינא you wear a linen sheet in the summer, and a *sarb'la* in the winter (without show-fringes), what is to become of the law &c.?. a. fr.—*Pl.* סדינא, סדינא. Targ. Lam. II, 20; 22.—Y. Sabb. VI, 8<sup>b</sup> bot. (interpret. סדינא, Is. III, 23).—\*2) (cmp. סדינא) *a litter*. Y. Bets. I, 60<sup>c</sup> bot. סדינא ... הורי מיטעני סדינא, the physician, to be carried in a litter to visit the sick on the Sabbath.

**סדין** v. סדק.

**סדיקא** v. סדקא.

**סדין** m. (v. סר) *block*. Ex. R. s. 1 (ref. to Ex. I, 16) אין סדין (gloss: שהוא רבר קשה) *obhnayim* means a block (which means a hard object); וכו' מה יוצר זה ... בסדין as the potter sits with one leg on each side of the block (mould); Sot. 11<sup>b</sup>. Gen. R. s. 10, end כזה על הסדין as one striking with the hammer on the block (anvil); Sabb. XII, 1. Shn. VII, 3 על הסדין they put his head on the (executioner's) block; a. fr.—Esp. סדין *the trunk of the sycamore*

*tree*. Kil. I, 8 של ש' ברוך ס' אין you must not plant vegetables in a trunk &c. B. Bath. IV, 9; a. fr.—*Pesik. R.* s. 1 (ref. to Is. LXV, 22) [read:] וכו' שנושה וכו' that means the wood of the sycamore trunk, which endures in the ground for six hundred years; (Gen. R. s. 12 משקמה חזו); a. e.—*Pl.* סדיקא. Ib. s. 42 (expl. עמק חשרים, Gen. XIV, 3) סדיקא which produces sycamore trees.

**סדנא, וסדינא, סדין** ch. 1) same. Targ. Jer. XVIII, 3 (h. text סדינא).—Hull. 16<sup>a</sup> סדינא Ar. (ed. סדינא) the potter's block (wheel turned by hand); סדינא wheel turned by water. Pes. 94<sup>b</sup> סדינא Ms. M. 2 a. Ar. (ed. סדינא) like the movement of the block of the mill (millstone, the pivot remaining stationary, v. סדינא). Ib. 28<sup>a</sup>, v. סדינא. Kidd. 27<sup>b</sup> סדינא the land (although consisting of disconnected fields) is one block (by taking symbolical possession of one field, you take possession of the whole complex contracted for); B. Kam. 12<sup>b</sup> (Ms. M. פרנא).—Lev. R. s. 22 סדינא ביה חר סדינא there was in the garden one sycamore trunk; Koh. R. to V, 8 סדינא (a. otherwise corrupted; corr. acc.).—[Pes. 113<sup>a</sup> סדינא Ar., v. סדינא.]—2) (perh. an adaptation of Latin *essedum*) *traveling carriage*.—*Pl.* סדינא, סדינא. Targ. Y. Gen. XLV, 19; 21; 27 (ed. Amst. a. oth. סדי, with ר.).

**סדינא II** m. *block-maker, carpenter*. Pes. 28<sup>a</sup>, v. סדינא a. סדינא.

**סדסום**, Sifré Deut. 234, v. סדיסין.

**סדק** (Saf. of רדק) *to cleave, tear apart*. Part. pass. סדיק; f. סדיקא. *pl.* סדיקים, סדיקין, סדיקוה. Hull. 59<sup>a</sup> סדיקוה אם פרסותיה סדיקוה if its hoofs are cloven. Cant. R. to VII, 3 סדיקוה סדיקוה as the wheat grain is split (has an incision) &c. Nidd. 25<sup>b</sup>; a. e.

*Pl.* סדיק 1) same. Cant. R. to III, 6 סדיקוה he split it as a fish is split; Gen. R. s. 77; Yalk. ib. 132 (corr. acc.).—2) *to chip, chisel* (the surface of a stone). Cant. R. to I, 1 סדיקוה וסדיקוה (ed. Wil. וסדיקוה, corr. acc.) he carved and chiselled and polished it; Yalk. Kings 182 וסדיקוה וסדיקוה (corr. acc.); (Koh. R. introd. וסדיקוה וסדיקוה).

*Nif.* סדיק 1) *to be split, cut into*. Bekh. VI, 1 סדיקוה if there is a slit in the ear of the first-born animal, contrad. to סדיקוה; a. e.—2) *to be chipped off*; trnsf. (cmp. פסל) *to become unfit for use, to be abrogated*. B. Kam. IX, 2 סדיקוה if a man stole a coin and it became 'chipped'; expl. ib. 97<sup>a</sup> סדיקוה ממש סדיקוה in its literal sense, i. e. the stamp was chipped off; [anoth. opin.] סדיקוה נמי if the government abrogated it, it is the same as chipped off; Y. ib. IX, beg. 6<sup>d</sup>.

**סדיק, סדיק** ch. same. Targ. I Kings XI, 30 סדיקוה (not סדיקא, ed. Lag. סדיקא; h. text סדיק). Targ. II Kings II, 12.—Part. pass. סדיק, סדיקא; *pl.* סדיקין, סדיקין. Targ. Lev. XI, 7. Ib. 3. Ib. 4 סדיקין (O. ed. Vien. סדיקין. Af.). Targ. Y. Deut. XIV, 7; a. fr.

*Af.* סדיק *to have a cloven hoof*. Targ. Lev. XI, 5 sq. ed. Vien. (ed. Berl. סדיקא). Ib. 4, v. supra. Targ. O. Deut. XIV, 7 (ed. Berl. סדיקין).

*Pa. ספירק* *te split*. Targ. Ps. LX, 4 'ספירק' (some ed. 'סדק'; ed. Lag. 'סרירק'; corr. acc.; h. text 'פצט').

חֶסֶךְ m. (preced.) 1) *split, slit*. Bekh. 37<sup>b</sup> כל שהוא חֶסֶךְ a slit in the ear disqualifies, even if it be of the minutest size. Koh. R. to I, 8 פתח חֶסֶךְ like looking through the crack of a door; a. e.—*Pl.* חֶסֶךְ, חֶסְקִים. Pes. 8<sup>a</sup> חֶסְקִים חֶסְקִים into holes and fissures. Ib. III, 5 (48<sup>b</sup>) חֶסְקִים חֶסְקִים into one another. Ib. III, 5 (48<sup>b</sup>) חֶסְקִים חֶסְקִים dough is called *sidduk*, when its cracks run into one another. Ib. 48<sup>b</sup> אין לך כל חֶסֶךְ its cracks run into one another. Ib. 48<sup>b</sup> אין לך כל חֶסֶךְ for every crack on the surface there are several inside. Ib. III, 2 חֶסְקִים חֶסְקִים (Bab. ed. 45<sup>a</sup>) חֶסְקִים חֶסְקִים the cracks in the kneading trough; a. fr.—2) a *strip* of a sheet. Tosef. Kil. V, 22 ed. Zuck., v. חֶסֶךְ II.

**סִדְקָא, סִדְקָא** ch. same, *split, slit*; *rent*. Targ. Y. Deut. XIV, 6.—*Pl.* סִדְקִין, *סִי*. Targ. I Kings XI, 30. Targ. II Kings II, 12 (ed. Wil. סִדְקִין); a. e.

**סִדְקָאָרִים**, read: **סִרְיָקָאָרִים** m. (*sericarius*, sub. *textor*)  
*silk-weaver*. Cant. R. to VIII, 11. V. סִילִיקָאָרָה.

סִדְקִיָּת, סִדְקִי v. sub 'סִידָּ.

סדר (Saf. of דוד) *to arrange, order* (corresp. to b. h. ערך). Pes. 54<sup>a</sup> סודרין על חכוס he pronounces them (the benedictions) in successive order over the cup. Yoma 45<sup>b</sup> top שסודרין ע"ג המזבח that he must place them in order on the altar; וסודרין על הכבש ... that he must arrange them on the bridge or on the rim of the altar, until a large pile (of wood) is formed, when he must put them in order (on the altar); Tam. II, 1; a. fr.—Part. pass. סדרר; f. סדרה &c. Taan. 8<sup>a</sup> משננו שאינה כשבייל משררין ס' לו it is because his learning is not properly systematised in his mind. Ber. 57<sup>a</sup> לו עוטרין ס' his sins are arranged before him; למחל ס' ס' למחל what does this mean? It means that they are arranged (ready) to be forgiven; Yoma 88<sup>a</sup>. B. Bath. 69<sup>a</sup> לגדר אבנים הם stones arranged for erecting a fence, contrad. to צבורות piled up (v. סרר); a. fr.

*Pi.* סידר 1) same Tam. II, 3 *לסדר* אש *המערכה* to arrange the pyre, v. *מערכה*. Num. R. s. 4 *וכ'* *כיצד מסדירין לחם וכו'* how did they arrange the showbread?; ib. also *מסדירין, מסדירים* (Hif.); a. fr.—*שבח* ס' (cmp. *ערך*, Ps. V, 4, a. e.) *to offer praise*. Ab. Zar. 7<sup>b</sup>; Ber. 32<sup>a</sup> *וכ' יסדר אדם וכו'* one should always offer praise to the Lord first, and then pray (for what he needs). Ib. 34<sup>a</sup> *וכ' שמשכר וכו'* in the first three benedictions of the T'fillah one is like a servant that offers praise to his master; a. fr.—Part. pass. *מסדיר*, Men. 95<sup>a</sup> *בכ"מ* when everything in the Tabernacle was arranged, opp. *במסולק* when arrangements for moving were being made.—2) (corresp. to *העריך*, Lev. XXVII, 8) *to assess a person's value* with reference to the vower's ability to pay, whence: *to exempt from seizure* (bed, tools &c.; v. Arakh. VI, 3, sq.). B. Mets. 113<sup>b</sup> *חוב* *בבעל חוב* *מסדירין* *כך* *מסדירין* *בערכין* *כך* *מסדירין* *שמשדירין* *בערכין* *כך* *מסדירין* *בבעל חוב* as well as we allow an exemption from seizure in cases of vows, so we allow it in cases of debt; [Rashi quotes a Var! *שמעת מינה אין מסדירין וכו'* (Var. *שדר*, v. *משדירין*), Ned. 65<sup>b</sup> *שמעת מינה אין מסדירין וכו'* (Var. *משדירין*) from this you may deduce that no exemption

is granted the debtor; B. Mets. 114<sup>a</sup> **מִיּוֹ שֶׁמֶסֶדֶר וּב'** is a debtor allowed an exemption? Y. B. Kam. IX, 7<sup>a</sup> **תּוֹב לְמִיּוֹ שֶׁמֶסֶדֶר וּב' עַל מִנֵּה שֶׁלֹּא לְבָרֵךְ מִזֶּה וּב'** with the condition that what my wife or my child wears is not to be exempted from seizure. Ib. **מִיּוֹ שֶׁמֶסֶדֶר וּב' עַל מִנֵּה שֶׁלֹּא לְבָרֵךְ מִזֶּה וּב'** this special object is not exempted; a. e.

*Hif. וְהִסְדִּיר* to arrange, establish the order of: Num. R. l. c., v. supra. Ber. 28<sup>b</sup>; Meg. 17<sup>b</sup> וְהִסְדִּיר וְ... arranged the eighteen benedictions before Rabbi in the order in which they are to be recited. Sifra Tsav, Mill. כָּשֶׁם שֶׁל מֹשֶׁה וְ... as Moses arranged the service of the Tabernacle, so he arranged &c.; a. e.

**סדר** ch. same. Targ. Y. II Ex. XL, 23 (Y. I a. O. סדר, some ed. סדר). Targ. Y. ib. XII, 39; a. e.—Part. pass. סָדִיר; f. סִדִּירָא. Targ. Ps. VII, 13 *ranged*.

*Pa.* סָדֵר 1) same. Targ. Gen. XXII, 9 (Y. ed. Vien. סָדֵר). Ib. XIV, 8 (O.ed. Amst. סָדֵר). Targ. Job XIII, 18 (ed. Wil. סָדֵר); a. fr.—Targ. Ps. V, 4 (v. preced.).—Part. pass. מְסֵדֵר. Targ. Y. Lev. XXIV, 6 (not מְסֵדֵר). Targ. Y. Ex. XXXIX, 18; 37.—Ber. 13<sup>a</sup> הָיָה נִבְיָא דְרַקָּא מְסֵדֵר לְשִׁבְרֵיהּ וּב' there (Neh. IX, 7 where Abram is used instead of Abraham) the prophet praises the Lord by referring to the past. Yoma 38<sup>b</sup> רְוּחָא מְסֵדֵר אֲגִרְתָּא קִמִּיהּ who reviewed before him the homiletic sayings according to a certain system; a. fr.—Y. Ab. Zar. V, 44<sup>d</sup> נְקִרְוּן נְסָדֵר לְאִילֵינוּ וּב' let us get up early and set in order those thorn-bushes (meaning, let us kill those men).—Shebu. 30<sup>b</sup> רְמִחוּי כַּמָּאן דְּמְסֵדֵר דִּינֵיהּ Ms. M. (ed. לִיָּה לִדִּינֵיהּ) he has the appearance of one whose case has been prearranged (with the judge; ed.: of one who has prearranged his case).—2) to allow exemption from seizure (v. preced.). B. Mets. 113<sup>b</sup> סְדָדֵר מְסֵדֵרִינָן לִיָּה since we order his pledge (which consists of necessities) to be sold for his debt, how can we allow him an exemption (so as to leave him a certain amount from the money realized by the sale)?

*Ithpa.* אִתְּפָא *to be arranged, (of prayers) to be offered.*  
Targ. Job XXXVI, 19.

סדר, v. סדר.

**סדר** m. (b. h. סדרים; pl.; סדר) row, pile, arrangement, order, succession. Num. R. s. 4 ו' זולות לס' זה וכ' six cakes in one pile and six in the other. Yoma V, 7 האמור . . כל יום אחד ואחד as to all the acts for the Day of Atonement here told in their consecutive order, if he advanced (changed the order)&c. Sifra Tsav, Mill. חסידו את הקרבנות &c. ספרן the text arranges the sacrificial functions in their proper succession. Yoma 73<sup>a</sup> שאל דוד כס David did not put his questions (I Sam. XXIII, 11) in their natural order. Meg. III, 4 לוֹסְדָרִין the regular reading (interrupted during the four distinguished Sabbaths, v. פְּרָשָׁה) is resumed. Ib. 30<sup>b</sup> הַזֶּה הַפְּתוּחַ הַלְלוּ the regular order of the Pentateuch sections is resumed; the regular order of the Haftarah is resumed; a, v. fr.—זרעים ס' the Order of Seeds, the first Order of the Mishnah; מועדי ס' the Order of Festivals, the second Order of the Mishnah &c. Sabb. 31<sup>a</sup>; a, fr.—Keth. 106<sup>a</sup> אֵילָנָיו ס' (v. אֵילָנוֹ—Esth. R. to

I, 9 רֹאשׁ הַסֵּפֶר as the first words of a pericope (Lev. R. s. 3 רֹאשׁ סֵפֶר).—*Pl.* סִדְרִים, constr. סִדְרָה, —סִי, סִדְרָה.—*Msh.* מִשְׁנָה, v. מִשְׁנָה.—*Keth.* 103<sup>b</sup> סִי חֻמְהָ orders (rules) of wisdom; סִי נִשְׁאִיָּה rules for the conduct of the Nasi's office. Sabb. 53<sup>b</sup> בְּרֵאשִׁית סִי the order of nature; a. fr.—*Esp. regular homilies on the weekly portion.* Sot. 49<sup>a</sup> (ref. to Job X, 22) אִם יֵשׁ סִדְרִים חוּפִיעֵי וְכִי but if regular homilies are held, it (the earth) will come forth bright out of the dark.

סִדְרָה, סִדְרָה, סִדְרָה ch., constr. אֶסְדֵּר, same, 1) row, order. Targ. Ex. XXVIII, 17, sq. (h. text שָׁרֵי). Targ. O. Lev. XXIII, 44 (Y. סִדְרָה); a. fr.—Pl. סִדְרֵי, סִדְרֵי, סִדְרֵי. Targ. O. Lev. XXIV, 6, sq. (Y. סִדְרֵי).—Targ. Y. Deut. V, 28 סִדְרֵי the upper ranks (angels). Targ. Y. Gen. XIV, 8 סִדְרֵי battle-lines. Targ. II Esth. III, 8 בְּגֵדֵי סִדְרֵי (ed. Vien. סִדְרֵי; ed. Lag. בְּנִיטֵי סִדְרֵי, corr. acc.) when among his troops; a. fr.—2) order or section of the Scriptures, the portion of the Pentateuch to be read at public service on Sabbaths &c.; in gen. *Scripture lesson*. Sabb. 116<sup>b</sup> פֶּסֶקֶס סִדְרֵי בכָּחוּבִים (not רִבְנֵי) they closed the reading from the Pentateuch with a reading from the Hagiographa (v. תְּפִלָּה). Yoma 87<sup>a</sup> bot. הוּא הָיָה פֶּסֶקֶס סִדְרֵי was reading the Haftarah; a. fr.—Sot. 49<sup>a</sup> קִרְוָשָׁא דִּסִּדְרָה, v. קִרְוָשָׁא. —3) order or part of the Mishnah. Keth. 103<sup>b</sup> אֲחֵנִי סִדְרָה לְחֹבֵר teach thy fellow student the Order which thou hast learned; a. e.—Pl. as ab. Ib. [read:] לְשִׁירָא יְנִיקִי מִזִּנְיָא שִׁירָא סִדְרֵי I taught six boys the six Orders of the Mishnah, one Order to each; a. e.—4) *colonnade*, esp. the hall of studies (cmp. אֶסְדְרָה). Y. Sabb. VII, 8<sup>a</sup> מִן סִדְרָה רִבְעָא וְכִי was from the large colonnade to the store of &c.; Y. Snh. X, 28<sup>a</sup> bot. Y. Ber. III, 6<sup>b</sup> top כִּד הוּוּ מַסְקִין לֵיהּ לִסִּי when they were carrying him to the hall; a. fr.—[סִדְרָה, סִדְרָה net, v. סִדְרָה].

סִרְוֵנְגִידָא v. סְדְרוֹנְגִיא

סדרה:תא v. סדרה:תא

**סדריוט, v. סדריוט.**

סדריתא, v. סדריתא.

סוֹדֵר, סִדֵּר m. (סָדַר) *one who arranges traditions systematically, systematic scholar*, opp. מִלְפֶּנֶן dialectician. Y. Hor. III, 48<sup>c</sup> top הָסֵר (Bab. ed. 'הַסֵּר). Midr. Till. to Ps. LXXXVII (ref. to II Kings XX, 20) 'he brought the water (of the Law) into the city', שְׁוֵאָה because he (Ezekiah) was a collector, v. next w.

סֹדֵר, סִדְרָנָא, סִדְרָן ch. same. Midr. Till. to Ps. LXXXVII (v. preced.) וְהִיטָב לִי when he (Ezekiah) saw a good systematiser, he made him come (to Jerusalem); Yalk. ib. 837 אָרִי. Pes. 105<sup>b</sup> אֲנִי וְאֵלֶּיךָ (v. Rabb. D. S. a. l. note 400) I am a teacher and systematiser of traditions.

**סֵד** (v. next w.) *to be witness.*

*Pi.* סוהר to provide witnesses for. Tosef. Gitt. VIII

(VI), 8. הנותן גם לאשתו ולא סידורו (ed. Zuck. שידורו) if a man gives his wife a letter of divorce without witnesses.

**סִדֵּד, סִדֵּדָה** (v. עִדָּה, a. וְרָה; Sam. סִדֵּד, v. Sam. Pent. Gen. XXXI, 52; comp. also סִדֵּד = עִדָּה ib. VII, 18; for interch. of ע a. ו a. ה, v. letters ה a. ו) *to be sure, be present; to witness.*

*Af. אָפּהײַר, אָפּהײַד* (corresp. to b. h. הָעִיד) 1) *to testify*. Targ. O. Ex. XX, 13; a. fr.—Keth. 21<sup>a</sup> אָפּהײַמירט ו' v. אָפּהײַמירט. Ib. לא צוירך איינז לאַפּהײַד נ' he would not need to identify his own signature; וואל איינז וואר ומאָהר נ' (or וואָהר נ') *Pa.*) and thus he and the other man might identify the signature of that man (the deceased); a. v. fr.—2) *to call to witness; to give warning*. Targ. Deut. IV, 26. Targ. Ps. LXXXI, 9. Targ. II Chr. XXXIII, 10; a. fr.

*Pa.* שָׁדַר, שָׁדַר same, 1) *to testify*. Targ. Y. Ex. XX, 13; a. e.—Keth. 21<sup>a</sup> מְשַׁדְּרִי, v. supra. Y. Shh. I, 18<sup>b</sup> תִּיבֵּא עִלַּי שָׁדַר come, testify in my behalf. Y. Shebu. VI, end, 37<sup>b</sup> וְלֹא יִשְׁדָּרוּן כַּאֲשֶׁר . . . כַּאֲשֶׁר like one that ties up the mouth of witnesses that they may not testify; a. fr.—2) *to warn*. Targ. Y. Gen. XLIII, 3 מְשַׁדְּרֵי אֲחֵיךָ a. e.

*Ittaf.* אַיִסָּה warning has been given. Targ. Ex. XXI, 29.

סֵד, v. סִיד.

שֵׁ, שִׁ, סְחָדָה, סְחָדָה m. (preced.) 1) *witness*. Targ. O. Deut. XIX, 18. Targ. Prov. XII, 19; a. fr.—B. Bath. 38<sup>b</sup>. Sabb. 65<sup>b</sup> פֶּה רַבָּה מִשְׁרָא (the rise of) the Euphrates is a weighty witness (indication) that it rained in Palestine; a. fr.—*Pl.* סְחָדָה, סְחָדָה, שֵׁ, Targ. Ex. XXII, 12. Targ. O. ib. 2; a. fr.—B. Bath. l. c. Kidd. 65<sup>b</sup> לֹא אֵיבָרוּ סְחָדָה witnesses are created only for liars, i. e. the institution of witnesses is not intended to legalise an act, but only as a guard against faithless persons who might deny the transaction. Y. Shebu. VI, end, 37<sup>b</sup> פִּימְחוֹן רֵשׁ, v. preced. art. Ib. שֵׁ יִרְדֵּי עֲלוֹי let him produce witnesses to confirm it. Y. Snh. III, end, 21<sup>d</sup> וְכִבְלוּ לֵשׁ וְכִבְלוּ לֵשׁ and they received (heard) the witnesses in the absence of &c.; a. fr.—Ber. 17<sup>b</sup>, a. fr. אֲנִי סְחָדָה we know certainly.—Fem. סְחָדָה. Targ. O. Gen. XXXI, 52.—V. סְחָדָה.—2) *pl.* סְחָדָה, constr. *testimony*. Targ. Y. Ex. XX, 13. Targ. Y. Deut. XIX, 18 סְחָדָה *testimony*; a. e.; v. next w.

שִׁ, סִתְרוּתָא, סִתְרוּ f. (preced.) *testimony, evidence; warning*. Targ. Deut. V, 17. Targ. Is. VIII, 20; a. fr.—Y. Snh. III, end, 21<sup>d</sup> וְלֹא בִּאִפּוּרֵי רֹב R. E. heard evidence in the absence of the party; a. fr.—יָדַע בִּשְׁׁ to know evidence, to have something to testify to. Macc. 5<sup>b</sup>; a. fr. Y. Snh. I, 18<sup>b</sup> top יָדַע שִׁ a. fr.—*Pl.* סִתְרוּן, סִתְרוּן, סִתְרוּן; constr. סִתְרוּתוֹ. Targ. Jer. XVIII, 18 סִתְרוּן (ed. Lag. סִתְרוּ, v. preced.). Targ. Y. Deut. XXII, 14 (not רוֹן...) *evidence of virginity*. Targ. Ps. CXIX, 14; a. fr.

סֵהָר, v. סֵהָר.

סִידָּר m. (part. of preced.) *witness*. Targ. Prov. XII, 17 סִידָּר ed. Wil. (ed. Lag. סִידָּר). Targ. O. Deut. XIX, 15; 18; s. fr.—Fem. סִידָּרָה. Targ. Y. Gen. XX<sup>1</sup>XI, 52.—Pl., v סִידָּרִים.

ספרד v. ספרד, ספרד, ספרד

**סָדֵר** c. (b. h.; cmp. סדר) 1) *an enclosed place*, esp. *the enclosure for cattle* near a dwelling; *stable*. Erub. II, 3 (18<sup>a</sup>; Mish. a. Ms. M. everywhere סדר). Ib. 22<sup>a</sup>; Y. ib. IV, 21<sup>d</sup> bot.; Tosef. ib. III (II), 9. Tosef. Sabb. X (XI), 1. Shebi. III, 4 וְכִי עִשָּׂה סִי וְכִי may put up (in the field) an enclosure covering an area of &c.; Tosef. ib. II, 15. Ib. 16 שָׂדֶה; a. fr.—Tanḥ. Ki Thissa 2 (play on סדר, Cant. VII, 3) חֵסֶה (the meeting place of the Sanhedrin is called) *hassahar*, because it resembles a merchant's store.—2) (cmp. next w.) *moon*. Ib. ed. Bub. 1 חֲצִי דִּירָה אָגַן *agan hassahar* means, 'like a half-moon' (the semicircular seats of the Sanhedrin), v. פְּתוּרִין I.—Pl. סְתָרִים, סְתָרִין, Tosef. Shebi. II, 19; Y. ib. III, 34<sup>c</sup> bot. סִדְרִין (corr. acc.).—Tosef. Dem. VI, 11 וְכִי הָבִיא שְׂתָרֵי שְׂבִלִים וְכִי if one brought (into the partnership) stores of ears of his own crop &c.; a. e.

**סָתְרָה, סָתְרָה** m. ch. (זֶהר = סדר) *light*, esp. *moon-light*. Cant. R. to VII, 3, v. וְהָרָא I. Ber. 53<sup>a</sup> דְּאִיכָא מִסָּתְרָה (Ms. F. סִדְרָה) when there is moonshine.—V. סִדְרָה.

**סְתָרִין** m., pl. סְתָרִינִים (b. h. שְׂתָרִינִים; preceded.; cmp. זְהוּרִית) *crimson (or saffron) colored ribbons*. Y. Sot. IX, 24<sup>c</sup> top וְכִי הָבִיא שְׂתָרֵי זָהָב וְכִי with gold-embroidered ribbons hanging thereon (Tosef. ib. XV, 9 וְהוֹרִיחַ מִזֹּהָבוֹת; [oth. opin.: *moon-shaped ornaments of gold*]).

**סְתָרְנָה** pl. סְתָרְנָה ch. same. Targ. Jud. VIII, 26 (Rashi: עֲנִיקָה as Targ. ib. 21).

**סֹא**, v. סוּר.

**סֹאֲבָא** m. (= מְסֹאֲבָא; סֹאב) *unclean*. Targ. Y. II Deut. XXVI, 14 בִּסְּ סֹאֲבָא while unclean.

**סֹאֲבִיחָא** f. (preced.) *uncleanness*. Targ. Y. Gen. XXXV, 2. Targ. Lam. I, 9; a. e.

**סֹאֲבִיחָא**, v. סֹאֲבִיחָא.

**סֹאֲרָא, סֹאֲרָא** m. (dial. for צֹאֲרָא; צָר = סֹר; v. Main. to Ohol. III, 7 ed. Dehr.) *a pile of joists, frame*. Ohol. III, 7 שֶׁל קִירָה סֹאֲרָא (ed. Dehr. צֹאֲרָא, in comment. וְצָרָא; Succ. 20<sup>b</sup> (Ms. M. סֹאֲרָא); Y. Sabb. IV, 7<sup>a</sup> top צָרָא. Bets. 31<sup>b</sup> וְכִי אֵין מְבַקְשִׁין עֲצִים לֹא מִן הָסִי וְכִי we must not chop (on the Holy Day, for immediate use) wood from a pile of joists (intended for building purposes), v. מִיָּדָא.—Tosef. Kel. B. Mets. V, 4 סֹאֲרָא שֶׁל נְחֹמִימִן הַפְּרִישׁ וְכִי (R. S. to Kel. XV, 2 סֹאֲרָא) the baker's frame when it is plain (without rims) is unclean, because dough is cut and carried to the stove on it.—V. סֹר.

**סֹבֵב** (sec. r. of סָבֵב), Pa. סִיב [to go all around,] to *finish up, trim*. Gen. R. s. 78 (a proverbial expression) הֲסִיבָהּ שִׁיבָהּ hast thou finished? hast thou trimmed (so as to be entitled to wages)?; Yalk. ib. 133 סִיבָהּ.

**סֹבֵב**, pl. סֹבְבִין, v. סֹבְבִין.

**סֹבֵב** m. (סָבֵב) *ring, hoop*. Kel. XI, 3, a. e. שֶׁל גִּלְגַּל הַסֹּבֵב the iron hoop of a wheel.—Esp. הַסֹּבֵב *the Sobeb*, a sort of

gallery around the altar for the priest to walk on. Midd. III, 1 הֵסֵב זֶה הָסֵב there (at five cubits from the bottom) the Sobeb was attached. Zeb. V, 3; a. fr.

**סֹבְבָא, סֹבְבָא** ch. same. Targ. O. Ex. XXVII, 5 'סֹבֵב (ed. Berl. 'סֹבְבִי, ed. Vien. 'סֹבְבִי, pl.; Y. סֹבְבִי; h. text כֹּסֵב). Ib. XXXVIII, 4 סֹבְבִיָּה (ed. Berl. 'סֹבְבִי; Y. 'סֹבְבִי).

**סֹבְבִיָּה**, v. סֹבְבִיָּה.

**סֹבְבִין** m. pl. = סֹבְבִין (סָבֵב) *galleries*. Tosef. Kel. B. Mets. II, 8 [read:] הֵסֵב וְהוֹסִיפוּ שְׁלֹחַן (v. סֹבְבִין) the galleries and colonnades on turrets (v. 'סֹבְבִין).

**סֹבְבִין** m. pl. (preced.; cmp. הֲרִירָה) *flour of the second course, bran-flour* (differ. fr. מִיָּדָא). Keth. 112<sup>a</sup>; Y. Sot. I, 17<sup>b</sup>, a. e.—B. Bath. 98<sup>b</sup> (from Ben Sira) הָכֵל ... קָל מִסֵּי I have weighed everything ... and found nothing lighter than bran, but lighter (in mind) than bran is &c.; a. fr.—Sing. סֹבֵב, with suffix סֹבְבִין. Hall. II, 6. Sabb. VII, 4 (76<sup>b</sup>).

**סֹבֵבִי** m. (סָבֵב) [*thicket*,] *the fleshy part of the leg, calf*. Hull. X, 4. Y. Yeb. XII, 12<sup>c</sup> bot.; Tosef. Yad. II, 1 'סֹבֵבִי he must wash his feet up to where the calf begins.

**סֹבֵבִיָּה**, v. שֹׁבֵבִיָּה.

**סֹבְבִי**, v. סֹבְבִי.

**סֹבְבָא** m. (סָבֵב) *plenty*. Targ. Ps. XVI, 11. [סֹבְבָא, v. סֹבְבָא.]

**סֹבְבָא** m. (סָבֵב II) *carrying*. Y. Taan. IV, 68<sup>b</sup> סֹבְבָא (סֹבְבָא) the carrying of wood kept them busy.—[Hull. 18<sup>b</sup> מְסִיבָא, v. סֹבְבָא II.]

**סֹבְבִיָּה, סֹבְבִיָּה, סֹבְבִיָּה**, v. סֹבְבִיָּה, סֹבְבִיָּה.

**סֹבְבִיָּה**, v. סֹבְבִיָּה.

**סֹבְבִיָּה**, v. סֹבְבִיָּה.

**סֹבֵב** I (b. h.) [to cut off, separate,] to *fence in, mark off*. Y. Ab. Zar. IV, 43<sup>c</sup>, sq. כָּל שֶׁהָיָה סֹבֵב כָּל אֶבֶן that is put up to mark the sea-shore or the roads. Y. M. Kat. I, 80<sup>c</sup> פִּירְצָה שֶׁהָיָה סֹבֵב אֶבֶן a fence which, though broken, still bars the ground behind it (from falling out); Y. Shebi. III, end, 34<sup>d</sup>; a. e.—Transf. (v. סֹבֵב a. סֹבֵב) to *guard against trespassing a law, to make a prohibition more restrictive; to exaggerate*. Ab. d'R. N. ch. I לְרַבְרִי ... לְרַבְרִי (v. ed. Schecter) the guard which Adam set to his words (by adding the prohibition to touch the tree of knowledge). Ib. לְרַבְרִי וְכִי אִם סֹבֵב אֶבֶן אִם סֹבֵב אֶבֶן if a person exaggerates his words, he cannot abide by them.

**סֹבֵב** to *fence in*. Part. pass. מְסִיבִי. Koh. R. to V, 14 וְכִי הָיָה הַסֹּבֵב it (the vineyard) was fenced in on all sides.

**סֹבֵב** (with גִּבּוּל) to *remove the landmark*. Sabb. 85<sup>a</sup> (ref. to Deut. XIX, 14) לֹא תִסְבֵּב גִּבּוּל ... לֹא תִסְבֵּב do not remove the landmark which those before thee (the Canaanites) have set.

**סג** ch. same. Targ. II Esth. III, 3 (not סגיתיה).—Part. **סגי**, **סגי**, Targ. Hos. II, 8 (missing in ed. Lag.).—Y. M. Kat. III, 83<sup>c</sup> top **סגי** תורעתיך may the Lord fence in thy breach (guard thee from further trouble); Gen. R. s. 100. Y. Kidd. I, end, 61<sup>d</sup>; Y. Shebu II, end, 33<sup>c</sup>, a. e. **סגי** סגינה ותרעין ו' a fence is fenced around, and a breach broken into, i. e. the good are assisted by Providence in their good work, and the bad in their evil ways; **סגי** ויכני סגינין ו' (not ויכני) but is it right that the fence &c. ?; Yalk. Prov. 935 **סגי** סגריא (corr. acc.).

**סג** II m. (preced.) [*partition*], a large chest or basket with partitions for various kinds of provision. Dem. V, 6 **סג** אפרי מאורו חס' ו' even if he buys the second time from the same chest and of the same kind (quality). Y. B. Kam. II, 3<sup>a</sup> **סג** שניון ו' a dealer's chest which stands at the entrance of the shop; a. e.—Pl. **סגי**, **סגי**, Kel. XVI, 3 **סגי** (R. S. a. l. Var. **סגי**); Tosef. ib. B. Mets. V, 3; 13 **סגי**, v. **סגי** the large provision chests; Sifra Sh'mini ch. VII, Par. 6 **סגי** (corr. acc.). Y. Sabb. XVII, 16<sup>a</sup> bot.; a. e.—[In later philosophical literature: **סגי** class, species. —[Midr. Till. to Ps. CXIX, 119 **סגי** עשה סוגים I.]

**סג** I m. *Suga*, name of a bird. Hull. 62<sup>b</sup>.

\***סג** II pr. n. m. *Suga*. B. Bath. 90<sup>b</sup> Ms. M. (ed. פוגא; v. Rabb. D. S. a. l. note).

**סגי**, **סגי**, v. **סגי**.

**סג** f. (סג) fence, enclosure. Snh. 37<sup>a</sup> (ref. to Cant. VII, 3) **סג** אפרי בס' של שושנים ו' even in a fence of lilies they will make no breach (they will not trespass a law however slightly guarded). Ib. (second time) **סג** בשושנים ו' ed. (Ms. M. של ש' v. Rabb. D. S. a. l. note).

**סגי**, **סגי** much, very, v. **סגי** I.

**סגי**, **סגי**, **סגי** I m. (סגי) multitude, largeness. Targ. Prov. VII, 21 **סגי** Ms. (ed. סוגיא). Ib. V, 23 **סגי** (Ms. סוגיא). Targ. Ps. LXIX, 14 Ms. (ed. סוגיא); a. fr.—V. **סגי**.—Lam. R. to I, 1 **סגי** (שרוי) their masses are bad; Gen. R. s. 50 **סגי** the masses of the place are bad; Yalk. ib. 84 **סגי**. Y. Ab. Zar. I, 39<sup>c</sup> **סגי** (not סגי; prob. to be read סוגיא) most of the garrison are Samaritans (Romans).

**סגי** II m. (סגי) 1) *walk*. Sabb. 66<sup>b</sup> top **סגי** לחוצי ס' הוא דעבד Ms. M. it (the cane) serves merely to direct the walk (not as a support).—2) (cmp. הלכה) study, lesson, subject; practice, usage. Num. R. s. 12; Lam. R. to I, 3, v. **סגי** I, a. **סגי**. Snh. 6<sup>a</sup> **סגי** רעלמא (Ms. M. ס' the general practice (as regards that subject).—[Yalk. Prov. 935 **סגי** סגריא, v. **סגי** ch. —Koh. R. to V, 8 **סגי**, v. **סגי**.]

**סגי** m., pl. **סגי** I, cmp. סגניית *twigs*. Erub. 29<sup>b</sup> **סגי** (some ed. סגניית; Ms. M. סוגיא, corr. acc.; Ms. O. סגי) *twigs of a willow*.

**סגי** m. pl., with suffix סגניית I, v. **סגי**, **סגי** (סוגיא) plenty of it. Targ. Y. Gen. XXVII, 28.

**סגי** m. (סגי) plenty, largeness; (adv.) much, frequently. Targ. Job XXXI, 25. Targ. Prov. X, 19 (ed. Lag. סגי).—Targ. Ps. LI, 4. Targ. I Chr. XXII, 8; a. fr.—Pl. **סגי**. Targ. Ps. XXXIII, 16 Ms. (ed. סגי). Ib. 17 (ed. סגי; some ed. סגי); a. fr.

**סגי** f. same. Constr. **סגי** (adv.) enough. Targ. Ps. CXXIII, 4 (h. text רבה).

**סגי** m. (b. h.; סגי) collar or muzzle. Sabb. 51<sup>b</sup>. Y. ib. V, end, 7<sup>c</sup>; Y. Bets. II, end, 61<sup>d</sup>, v. חכה.

**סד** m. (b. h.; cmp. סד a. יסד 1) foundation. Snh. 92<sup>b</sup> סדו (Tanh. Noah 10 **סד**, v. מן—Trnsf. principle. R. Hash. 20<sup>b</sup> **סד** הדיבור ס' the Principle of Intercalation (title of a book). Ex. R. s. 15 **סד** הלבנה ס' the principle of the lunar calendar.—2) intimate union, circle, council. Y. R. Hash. II, 58<sup>b</sup> (ref. to Ez. XIII, 9) **סד** הדיבור זהו that means the council (of the Sanhedrin) for intercalation; Keth. 112<sup>a</sup>; Y. Snh. I, 18<sup>c</sup> bot. זה עיבור (corr. acc.).—3) deliberation, counsel. Erub. 65<sup>a</sup> (ref. to the numerical value of יין and יין) **סד** נכנס יין יצא **סד** where the wine enters, counsel leaves; Snh. 38<sup>a</sup>; Num. R. s. 10; s. 11. Ib. יין יצא **סד** when the wine has left (where there is abstinence), deliberation enters. Ib. (ref. to Prov. III, 32) ... דורא נודר **סד** he is abstinent ..., therefore he is granted the counsel of divine wisdom. Ib. אנשי סדו the men of his (God's) counsel, i. e. his friends. Pes. 113<sup>a</sup> (play on סדו) **סד** (beer-brewing is) a profitable device and a charity (requiring a very small capital); a. e.—4) secret. Ib. 49<sup>b</sup> **סד** אין מגלין להן ס' we must not entrust a secret to them. Hag. 14<sup>a</sup> **סד** הקב"ה מגלה להם ס' the Lord shall reveal a secret (solve mysteries) to them in the hereafter. Yeb. 63<sup>b</sup> (fr. Ben Sira) **סד** reveal a secret to one out of thousand; a. e.

**סד** [cmp. סד, to boil, fr. which סד lime; denom. סד or סד (b. h. שיד), to plaster, whitewash. Sot. VII, 5 סדוהי they whitewashed it (the altar) with lime. Ib. 35<sup>b</sup>. Tosef. Sot. XV, 9 **סד** **סד** אדם ו' that a person must not plaster his rooms &c. Tosef. B. Bath. II, 17; B. Bath. 60<sup>b</sup> **סד** אדם ו' a man may plaster all his rooms &c.; a. e.—Esp. to paint the skin with a depilatory (of lime or orpiment). Sabb. VIII, 4 **סד** כד ל'סד as much as may be required for painting a little girl; ib. 80<sup>b</sup> **סד** כד ל'סד the little finger &c.; Tosef. ib. VIII (IX), 20; a. e. Pi. **סד** to cover with plaster. Tosef. Sot. VIII, 7 **סד**, v. **סד**. Ab. Zar. III, 7; a. fr.—Part. pass. **סדי**, f. **סדי**. Tosef. B. Bath. I, c.; B. Bath. I, c.; a. e.—[Incorr. סדי in some ed.]

**סד** ch. same. Targ. Am. II, 1. Targ. O. Deut. XXVII, 2 **סד** (some ed. סדי).

**סדי**, v. **סדי**.

**סדי** m. (v. סד h.) brewer; [oth. opin. סדי beer]. Pes. 113<sup>a</sup> **סדי** לברי (Ar. סד) to the brewery, v. **סדי**. Ib. **סדי** why is the brewer (beer) called **סדי** ?; v. **סדי**.

**סדי** I m. (preced.) brewer. Ber. 44<sup>b</sup>; Men. 71<sup>a</sup>;

Nidd. 12<sup>b</sup> top (applied to R. Papa, the brewer). [Other opinion: ס' (denom. of סודר) wise man]

**סודני** II m. *Sidonian*.—Pl. סודניים. Tosef. Kel. B. Bath. VII, 10 ed. Zuck. (Var. צירניים; R. S. to Kel. XXX, 3 צירניים).

**סודר** (mostly pl. form סודרין) f. (סדר; cmp. II דוד) *scarf wound around the head and hanging down over the neck, turban*. Sabb. 120<sup>a</sup> וסודר שבצווארו and a scarf hanging down over his neck (v. Rashi); Y. ib. XVI, end, 15<sup>d</sup> וסודרין שעל (וסי) hanging down over his arms. Succ. 51<sup>b</sup> והסודרין בידו.. and the superintendent of the synagogue stood there with a scarf (as a flag) in his hand; Y. ib. IV, 6 בסודרין; Y. ib. V, 55<sup>b</sup> top בסודרין; v. נגה; Snh. VI, 1. Ib. VII, 2 (52<sup>b</sup>) נוחנין סודר קשה לחור הרכה (סודרין) (Y. ed. סודרין) they put a twisted scarf of coarse material within a soft one and wound it around his neck; a. fr.—[Lat. *sudarium* is a phonetic coincidence with our w., from which it differs in meaning.]

**סודרא, סודרא** ch. same. Targ. Ruth III, 15 (h. text משה). Targ. Y. Ex. XXXIV, 33, sq. (h. text בסודר). Targ. Y. Lev. XX, 10 וס' strangulation with a twisted scarf &c. (v. Snh. VII, 2 quot. in preced.); Targ. Y. Ex. XXI, 15; a. fr.—Ab. Zar. 4<sup>a</sup> וס' רבו ליה ס' they twisted a scarf around his neck and tortured him. Ber. 51<sup>a</sup> (expl. עיטוק) spread the scarf over his head; a. e.—Esp. *turban*. Pes. 111<sup>b</sup> סודריה דמר כי וס' your turban looks like that of a scholar, yet I am sure you do not know the benediction (on putting it on: בתפארה). Sabb. 77<sup>b</sup> (playful etymology) לידאוי סודר ס' 'the secret of the Lord is revealed to those that fear him' (the turban being the scholar's apparel); a. e.

**סודרין** v. סודר. —[Yalk. Prov. 947 v. מעלים לו ס' [סודרין].]

**סודין** v. סודר.

**סודאר** v. סודר.

**סודא** v. סודר.

**סודוי** v. סודר.

**סון** v. סון.

**סוס** m. name of a bitter herb. Pes. 39<sup>a</sup> וסורא Ms. M. (ed. עסוס וסורא; Ms. O. סןאס; v. Rabb. D. S. a. l. note).

**סוסמי** v. סוסמי.

**סוסריהא** v. סוסמי.

**ססור** v. סוסמי.

**ססוריקין** v. ססוריקין.

**סוה** (b. h. שוה) [to think,] to talk; to tell. Shebu. VIII, 3; איני יודע מה אהה ס' (Y. ed. שוה) I do not know what you are talking about. Ber. 51<sup>a</sup> ס' לי ר' told me. Sot. 44<sup>b</sup> שוה בין תפילה וס' if one talks between putting on the

T'fallin of the arm and of the head; Men. 36<sup>a</sup> ס' a. fr.—Hull. 27<sup>a</sup>, v. חטא I.—[Yalk. Ps. 755, read: שוה, v. שוה.]

**ח'ף** same. Ber. 51<sup>b</sup> ח'ף על כוס וס' you must not converse while holding up the cup of benediction. Sabb. 13<sup>b</sup> ודריה ח'פה וס' and she told (me) all that happened to her. Y. Gitt. IX, end, 50<sup>d</sup> בח'פה, מש, v. ח'פה. Pesik. R. s. 31 עומד וח'פה וס' (the text, Is. XLIX, 8 sq.) stands and speaks (is a standing prophecy) of the king Messiah. Deut. R. s. 1 ח'פה מסיח עמי וס' who art thou that art talking to me &c. ?—Gen. R. s. 13, beg. (ref. to שוה, Gen. II, 5) כל כאלו ח'פין אלו וס' all trees speak to one another as it were; עם הבריות speak to men; Yalk. ib. 20. Ex. R. s. 1 להשיח עלינו to talk against us. Tanh. T'rum. 9; Yalk. Mal. 587, v. ח'פה I; a. fr.—מסיח מסיח (ref. to שוה, Prov. XII, 25) one says, let him dismiss it (fr. ח'פה=נחש; Ms. M. 2 ח'פה) from his mind; the other says, let him speak it out to others; Sot. 42<sup>b</sup>; Snh. 100<sup>b</sup>; Yalk. Prov. 950; v. נחש.

**סוה** ch. same. Hag. 5<sup>b</sup> שמעיה דס' heard him talk and laugh.—Part. סוה. Lev. R. s. 26 וס' ירהו bending down and talking to her (rebuking her in a persuasive way; prob. to be read: וס').

**א'ף** same. Targ. Job VII, 11. Targ. Y. I Num. XXI, 27 (not ח'פה). Ib. 28 (not ח'פה); a. e.—[Targ. Prov. VIII, 15 אסא משיחין ed. Lag. (ed. Wil. מ'שה, fr. מ'שה I.]

**סוהא** m. (ס'ח; cmp. b. h. סוהא, a. סוהא) that which is thrown out, dirt, disgusting matter. Targ. Prov. XXIII, 29 ed. Compl. (ed. Lag. סוורא, Var. סוורא; ed. Wil. שוהא; h. text שוה).

**סוהתא** v. סוהתא.

**סוחר** m. (b. h. סוחר; סוחר) 1) *traveller, beggar*. Snh. 107<sup>a</sup> כוהר לס' כוהר like a Samaritan beggar (v. Midr. Till. to Ps. XIX, end, a Lev. R. s. 5; Rashi: a Samaritan peddler that offers his goods by degrees, from the worse to the better).—2) *travelling merchant*, in gen. *merchant*. Tanh. Ki Thissa 2, v. סוחר; a. e.—Pl. סוחרין, סוחרין. Gen. R. s. 84 לס' וס' his brothers sold him (Joseph) to the Ishmaelites, the Ishmaelites to the merchants, and the merchants to the Midianites &c. Shek. VII, 2 סוחרין cattle merchants (in Jerusalem); a. fr.

**סוהתא** v. סוהתא.

**סוה** (b. h. שוה) to move about, be unsteady, v. שוה.

**ח'ף** ח'ף, ח'ף to shake; to swing (v. ח'ף), contrad. ח'ף את דוב או 1 ח'ף to touch directly. Zab. V, 1 ח'ף שוה ח'ף he who moves a zab (v. ח'ף) (by shaking the board on which he stands) or whom the zab moves. Hull. 124<sup>b</sup> ח'ף ח'ף and shook them; a. fr.—[Ex. R. s. 23; Lev. R. s. 11; ib. s. 16 ח'ף, read ח'ף, v. ח'ף h.]

**ח'ף** ח'ף to be shaken, moved. Tosef. Zab. IV, 6 אם ח'ף ח'ף if they moved (on account of his rapping, and did not merely vibrate). Tosef. Toh. X, 8 [read:] וכלבד

provided they are not shaken up by the vibrations of the partition.

**סוּטָא** (יָסוּט) ch. same, 1) to be unsteady, go astray. Targ. Koh. II, 15 (ed. Lag. סוּטָא).—Snh. 67<sup>a</sup> (missing in some ed.) סוּטָא, v. סוּטָא.—2) to move, swing. Targ. Lam. II, 8 סוּטָא (h. text נָטָא).

*Af.* אִסְטָא to shake. Targ. Y. Lev. XV, 10; a. e.

*Ithpe.* אִסְטָא to become wild (cmp. שָׁטָא); to shy. Ned. 41<sup>a</sup> אִסְטָא ed. (Ar. אִסְטָא, cler. error יִסְט ...).

**סוּטָא**, v. סוּטָא.

**סוּטָא** f. (סוּטָא) faithless wife, a woman suspected of faithlessness, to whom the law, Num. V, 12-31, applies; *Sotah*. Sot. 2<sup>a</sup>, a. e. פרשה ס' the chapter concerning the *Sotah* (Num. I. c.). Ib. כל הרוואה ס' בקילקולה וכו' whoever sees a *Sotah* in her disgrace, will vow abstinence from wine. Yeb. 85<sup>b</sup> ודאי ס' a convicted adulteress. Ib. מדוור סוּטָא as to taking back his wife suspected of adultery; a. fr.—Y. Keth. VII, 31<sup>c</sup> אין שוּטָא היא וכו' if she is declared a *Sotah*, let her get out without dowry, and if she is not &c.—Pl. סוּטָא. Sot. I, 5 ששם משקין את האס' there (in the Nicanor gate) they made the suspected women drink (the bitter water). Ib. 8<sup>a</sup> כאחת ס' two suspects must not be made to drink at the same time; a. fr.—*Sotah*, a treatise, of the Order of Nashim, of Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

**סוּטָא**, v. סוּטָא II.

**סוּטָא**, Targ. Is. XXI, 8 ed. Lag., v. סוּטָא.

**סוּטָא** pr. n. m. *Sutar*. Y. Ber. I, 2<sup>c</sup> top (for which Yalk. Ez. 340: סוּטָא).

**סוּטָא** m. (Saf. of נָטָא, cmp. סוּטָא) [that which is reserved, cmp. (נָטָא) reward, wages. Targ. Y. Ex. XXII, 30 בסוּטָא as his reward (for not barking at the Israelites, v. Ex. R. s. 31). Targ. Y. Lev. XIX, 13. Targ. Y. Deut. XXIV, 14, sq. Targ. Job XIV, 6. Ib. VII, 2 סוּטָא.

**סוּי** m. (נָטָא=נָטָא; cmp. שוּא, Ps. LXXXIX, 10) [load,] large basket. B. Kam. 20<sup>a</sup> ס' מקצוה וכו' (quot. by R. H. G. to Kel. XVI, 3; ed. משוּי).—Pl. סוּי, Kel. XVI, 3 R. H. G., a. R. S. a. l. Var. (ed. סוּי); Tosef. ib. B. Mets. V, 1; 13 (quot. by R. S. l. c.; ed. Zuck. וסוּי, read: וסוּי, v. סוּי II.

**סוּי** (cmp. Syr. סוּי a. cupio, P. Sm. 2540; 2546, a. עִינָה I) to be bright, cheer up. Keth. 62<sup>b</sup> ס' ר' עינָה he lifted up her eye (attracted her attention), she saw him, her heart was overjoyed, her spirit fled (she fainted).

*Af.* קא סוּי לֵאמֹר to look up with joy. Ib. 60<sup>a</sup> הוּא סוּי לֵאמֹר (not דוּר) the child looked up to her with joy (showing that he recognised his mother).

**סוּיָא** m. (סוּי, cmp. Syr. סוּי mucus nasi, P. Sm.

2584) *nasty secretion, vomit*. Targ. Prov. XXIII, 29 some ed. (Ms. Var. סוּיָא; ed. Lag. סוּיָא, read סוּיָא, v. סוּיָא).

**סוּיָא** (b. h.; cmp. נָטָא) to pour (oil), to anoint; to oil. Dem. I, 3 סוּיָא לְסִיָּהּ בְּרִי וכו' oil for vessels. Ib. 4 סוּיָא לְסִיָּהּ בְּרִי וכו' with which the weaver oils his fingers. Sabb. VIII, 1 סוּיָא לְסִיָּהּ אֲבָר קֶטֶן as much as required to rub one small limb. Tosef. Ter. X, 10 סוּיָא לְסִיָּהּ בְּרִי וכו' a priest must not pour oil of T'rumah on a marble plate &c. Ib. 11 סוּיָא לְסִיָּהּ בְּרִי מִנְעַל וכו' nor must you use it for oiling a shoe &c. Shebi. II, 5 סוּיָא לְסִיָּהּ בְּרִי וכו' you may pour oil on green figs and pierce them (to accelerate ripening); a. fr.—Part. pass. סוּיָא; f. סוּיָא; pl. סוּיָא; סוּיָא; Y. Bicc. I, 83<sup>d</sup> bot. סוּיָא figs which have been oiled and pierced.

*Hif.* סוּיָא same. Yalk. Ex. 165 כְּהִינָה שְׂדֵינָה (not מִסְכָּה) the rock by their side anointed them with oil like a confined woman that anoints her child; Pirké d'R. El. ch. XLII מִעֵרָה . . מִעֵרָה (corr. acc.).

*Nif.* סוּיָא to be oiled, perfumed. Tosef. Ter. X, 10 סוּיָא לְסִיָּהּ בְּרִי וכו' the non-priest need not hesitate to rub it (on the priest's body), although he himself (his hand) is perfumed thereby.—[*Nithpal* סוּיָא, v. סוּיָא II.]

**סוּיָא** ch. same. Targ. Ruth III, 3. Targ. O. Deut. XXVIII, 40 סוּיָא (some ed. סוּיָא; ed. Berl. סוּיָא).

*Ithpe.* סוּיָא to be poured, rubbed. Targ. O. Ex. XXX, 32 ed. Berl. (ed. Vien. סוּיָא).

**סוּיָא** (שׁוּיָא) m. (b. h. שׁוּיָא; סוּיָא=בֹּשֶׁת) bough, bush. B. Kam. X, 2 (114<sup>a</sup>) לֹא יִקְצוּ אֶת סוּיָא וכו' (some ed. 'ש'; Y. ed. סוּיָא; v. Rabb. D. S. a. l. note 100) he must not cut off the bough of his neighbor's tree &c. Y. Keth. II, end, 27<sup>a</sup> סוּיָא when the bees have settled on his neighbor's bough (or bush); a. e.—Pl. סוּיָא, constr. סוּיָא. Succ. 13<sup>b</sup>; Tosef. Maasr. III, 5 סוּיָא ס' boughs of fig trees. Erub. 101<sup>a</sup> ס' סוּיָא boughs of thorn-bushes and bundles of twigs of which one made a movable hedge before a breach; Tosef. ib. XI (VIII), 11, סוּיָא של קוֹצִים ed. Zuck. (Var. סוּיָא; v. סוּיָא).

**סוּיָא** ch. same. Targ. II Sam. XVIII, 9 (h. text שׁוּיָא). Targ. Jud. IX, 49. Targ. Is. XVII, 6 (ed. Lag. a. oth. סוּיָא; a. e.—V. סוּיָא).

**סוּיָא**, pl. סוּיָא, v. סוּיָא.

**סוּיָא** (שׁוּיָא) (b. h. שׁוּיָא)=סוּיָא. Makhsh. I, 3. Y. Sabb. XV, end, 15<sup>b</sup>. B. Mets. 105<sup>b</sup>, v. חֲזוּיָא II. Pesik. R. s. 15 סוּיָא from bush to bush; Cant. R. to II, 9; Yalk. ib. 986. Ab. d'R. N. ch. XXXIX ס' וכו' חֲזוּיָא cut this limb off the tree. Pesik. R. s. 10, beg. סוּיָא של קוֹצִים (not דוּר) [this thorn-bush. Tosef. Erub. XI (VIII), 11 (not סוּיָא), v. סוּיָא; Lam. R. to V, 13 סוּיָא בְּשׁוּיָא אֲדוּרָא; a. e.—Pl. סוּיָא. Y. Mets. IV, 62<sup>c</sup> top סוּיָא חֲזוּיָא, v. סוּיָא.

**סוּיָא** f. (b. h.; סוּיָא) cover of twigs; booth; esp. *Succah*, the booth covered with twigs &c. for the seven days of *Succoth*. Maasr. III, 7 סוּיָא גִּינְזָרִית the lodge of Genezareth gardens (inhabited during vintage); סוּיָא גִּינְזָרִית.



the potter's hut (the outer compartment serving as a workshop, the inner as a dwelling); שוכי the festive booth. Num. R. s. 4 (ref. to יסוף, Ex. XXV, 29) שוכי they put the bread up in the shape of a hut; כמין 'ס' each cake forming a roof over that below (tubes being placed between them to allow the air to strike). Succ. I, 1 'ס' שוכי גבוהה ו' a Succah which is higher than twenty cubits is unfit for ritual use. Ib. 2 'ס' שוכי he who put up his Succah under a tree; a. v. fr.—Pl. סוכות, סוכות. Ib. 8<sup>b</sup> של יוצרים the two combined huts of the potters, v. supra; a. fr.—Succah, name of a treatise, of the Order of Mo'ed, of the Mishnah, Talmud Babil a. Yrushalmi, a. Tosefta.

סוכי (b. h. שוכי. a. שוכי) pr. n. pl. *Soco, Sokho*, name of two towns in Judaea. Ab. I, 3, v. אגסיגוס.

ס' בנות, (סוכות) סוכות (b. h.) *Succoth B'noth*, name of an idol. Shh. 63<sup>b</sup> רינגולת 'ס' ב'... רינגולת 'ס' ב' Succoth B'noth (covering the young) ... is a hen; Y. Ab. Zar. III, 42<sup>c</sup> sq. רינגולת a hen and her chickens.

סוכי, Tosef. Succ. III, 6, v. סוכי.

סוכי, סוכי m. (סוכי) of *Sokho*. Y. Yoma VIII, 45<sup>b</sup> bot. לוי 'ס' Y. Erub. X, 26<sup>a</sup> bot. סוכי (not ס'); ib. 26<sup>c</sup> bot. סוכי (corr. acc.); Y. Pes. VI, 33<sup>b</sup> ר' סוכי (read: שוכי); Y. Shebu. I, 33<sup>b</sup> לוי שוכי (read: שוכי).

סוכי, v. סוכי.

ש' סוכי, סוכי m. (סוכי I) *intelligent; intelligent person*. Targ. Prov. I, 5. Ib. X, 5. Ib. 19 'ש' a. fr.—Pl. סוכי. Targ. Deut. I, 13. Targ. Is. XXIX, 14; a. fr.—[Targ. Prov. XXI, 11, v. next w.]

סוכי, סוכי f. (preced.) 1) *intelligence, intellect*. Targ. Ex. XXXI, 3. Targ. Is. XXIX, 14; a. fr.—2) *reasoning*. Targ. Prov. XXI, 11 רינגולת רינגולת (Ms. בסוכי, some ed. בסוכי, corr. acc.) when the wise man is reasoned with.

סוכי, עין 'ס' pr. n. pl. 'En Sokher. Sot. 49<sup>b</sup> ע' 'ס' the valley of 'E. S.—Y. Shek. V, 48<sup>d</sup>; Men. 64<sup>b</sup>, v. next w.

סוכי m. (סוכי) 1) *bolt*. Targ. Prov. XVIII, 19.—Y. Shek. V, 48<sup>d</sup> (of a mute man that wanted to point out the place 'En Sokher, v. preced.) ... וידיה על 'ס' he put one hand on his eye and the other on a bolt; Men. 64<sup>b</sup> סוכי (corr. acc.; v. Rabb. D. S. a. l. note 5); Yalk. Ezra 1067.—2) *dam, lock*. Y. Bets. III, 62<sup>a</sup> top 'ס' it is permitted to catch fish (on a Holy Day) which are kept in the lock of a river, v. דשסי; Y. Sabb. III, 14<sup>a</sup> bot. סוכי (corr. acc., or סוכי).—[Y. Taan. IV, 68<sup>b</sup> סוכי, v. דקיסא.

סוכי f. ch. = h. סוכי. Targ. Jud. IX, 48.

סוכי m. (v. סוכי I) *thorn, a wooden prick*. Y. Kidd. I, 59<sup>d</sup> top (ref. to Deut. XV, 17) וכ' בס' וכ' whence do you prove that you may also use a prick, a thorn &c.?

Bekh. 37<sup>b</sup>; Shebu. 4<sup>b</sup>; a. e.—Pl. סוכי. Num. R. s. 3, beg. עשה 'ס' מה דחמר ... as the palm bears dates ... and also pricks (v. סוכי); Midr. Till. to Ps. XCII, 13 סוכי; ed. Bub. סוכי (corr. acc.). Y. Ab. Zar. III, 42<sup>c</sup> bot. וסוכי (ed. Krot. וסוכי, corr. acc.), v. סוכי.

סוכי ch. same. Targ. Y. Num. XIX, 2.—Pl. סוכי. Targ. Ps. CXIX, 119 (ed. Lag. פסוקי; h. text סוכי).

סוכי, Pol. סוכי, v. סוכי I.

\*סוכי pr. n. pl. *Sulla*. Cant. R. to II, 17 (ref. to חרי ib.) when the (Roman) government will receive the payment for the massacre of S.

סוכי m. (סוכי) *offal, dross*. Targ. Prov. XXV, 4 (some ed. סוכי; h. text סוכי; v. סוכי ch.).

סוכי, סוכי f. *bread-basket* (?). Gen. R. s. 65 לא 'ס' רמי האי רמי רמי you cannot compare him who sees an empty basket and is hungry, to him who sees it filled and is satisfied (even without eating); Koh. R. to V, 10 סוכי his basket; Yalk. Gen. 114; Yalk. Koh. 972 סוכי (?).

סוכי, read:

סוכי m. (*solea*, accus. pl.) *sole, slipper* without heels. Yeb. 103<sup>b</sup>, a. e. Ar., v. סוכי. Kel. XXVI, 4 (not סוכי). Y. Sabb. I, 3<sup>c</sup> top (ref. to Ps. CXI, 10, a. Prov. XXII, 4) עשה ענה עקב לסוכי that (fear of the Lord) which Wisdom makes the crown of her head, Humility makes the imprint of her shoe; Yalk. Prov. 960 עשה ענה סוכי (corr. acc.) Humility makes the shoe of her foot.—Hebr. adapt.: סוכי (as if from סוכי II). Tanh. B'resh. 1 סוכי ענה וכ' the Law,—her shoe (foot-print) is humility, her crown, fear.

סוכי ch. same. Y. Taan. I, 64<sup>c</sup> bot. סוכי wearing his slippers; Y. Yoma VIII, 44<sup>d</sup> bot. סוכי.

סוכי, סוכי, v. preced. h. a. ch.

סולם m. (b. h. סולם II) 1) *ascent, ladder*. B. Bath. III, 6, v. סוכי II. Gen. R. s. 68 בו עולים ויורדים בס' (Gen. XXVIII, 12), that is, they went up and down the ladder. Ib. סולם זה סיני (whose numerical value is 110) is Sinai; a. fr.—Pl. סולם של צור the *Ladder of Tyre* (Scala Tyriorum), a promontory south of Tyre. Y. Ab. Zar. I, 40<sup>a</sup> bot.; a. e.—Pl. סולם. Gen. R. l. c. 'ס' רינגולת the Lord makes ladders, causing one to go down, the other to rise (on the social scale). Sabb. 26<sup>a</sup> 'ס' של צור from the Promontory of Tyre (along the sea-coast) to Haifa. Ruth R. to IV, 21 (play on סולם) thus far they made ladders for princes (the genealogical tree of chiefs), from now (Salmon) they made ladders for kings; a. fr.—2) *a yoke* in the shape of a ladder, put on the ass to prevent him from scratching a sore. Sabb. V, 4 (54<sup>b</sup>), v. סולם.—3) *a sort of hem, chain-stitch*. Y. M. Kat. III, 83<sup>d</sup>, v. סולם.—Pl. as ab. Bab. ib. 26<sup>b</sup> 'ס' רינגולת he who rends his garment (in mourning) where it has been mended with chain-stitches after a previous rent.

**סִילְמָא, סִילְמָא** ch. same, *ladder*. Targ. Gen. XXVII, 12. (O. ed. **סִילְמָא**; oth. ed. **סִילְי**).—Y. R. Hash. II, 58<sup>a</sup>, v. **הִלְיָה**. Y. M. Kat. I, end, 81<sup>a</sup> **אֵיתְרַב עֻקְא דְּסִילְמָא** a round of his ladder broke; a. e.—Succ. 53<sup>b</sup> **רַשִּׁי סִילְמֵי** (Rashi **סִילְמֵי pl.**; Ms. M. 2 **סִילְמוֹת**) the upper part (the source) of the Euphrates.—Pl. **סִילְמֵי, סִילְמֵי, סִילְמֵי**. Targ. I Chr. II, 54 (v. Taan. 28<sup>a</sup>).—Y. B. Kam. IV, 4<sup>b</sup> **לֹא מִטְּוֹן לִסְ דְּצֻרִי וּבִי** they (the Roman delegates) had not yet arrived at the promontory of Tyre (v. preced.), when they had forgotten everything. Bekh. 55<sup>b</sup> **רַשִּׁי**, v. supra.

סלעמיתא v. סילעמיתא

סֵפֶר נִגְזָר v. סוּלְפִירִין, סוּלְפִירִים

סְלִיָּקוּם v. סוֹלְקוּם

סִלְתָּ, סִלְתָּ, סִלְתָּ, v. סִלְתָּ, סִלְתָּ, סִלְתָּ.

סולתא, Lam. R. to I, 15 Ar. ed. Koh., v. סולתא.

סולת, Sabb. 150<sup>b</sup>, v. סילתא.

סולתין, Tosef. Kel. B. Mets. V, 5 ed. Zuck., v. סֶלֶתָּן.

**סוּלְתָנִית** (סוּלְתָנִית), f. (denom. of סוּלְתָנִית) [*fish fried with flour*], a small fish believed to grow scales on reaching a certain age (cmp. אֶפְרִיָּן. Hull. 66<sup>a</sup>; Ab. Zar. 39<sup>a</sup> כִּנּוּן הָסֵי לִי... אֵין לוֹ one that has no scales now but will grow them after a time, as, for instance, the *sultanith* &c. Ib., expl. חֵרֶלֶס I. (Ar. סֻלְתָּ).

**סִילָה־נִיחָא** ch. same. Y. Ab. Zar. II, 42<sup>a</sup> (expl. חילק).  
(Ar. סִלָּה) רִבִּי אָמֵר ט'

**סוּם I** (שום) *to attach, place; to tie together.* Tosef. Shebi. I, 11 אין סָמֵין את הגפנים וכו' Var. ed. Zuck. (text: וְאַתָּה סוּמֵין; oth. ed. סָכֵין) *you must not bind the grapevines in the Sabbatical year.*

*Pi.* כִּי־יִשָּׁר 1) same. Cant. R. to VII, 1 (ref. to שׁוֹלֵמִית *ib.*, a. Num. VI, 26) אֲוִמָּה שֶׁמִּיְיָמִים לֹחַ שְׁלוֹם וּכ' a nation to which peace is assigned every day; (Gen. R. s. 66 שֶׁכֹּהֲנִים וּכ' (מְשִׁימִין לֹחַ שְׁלוֹם וּכ' 2)—to mark, name (cmp. שֵׁם, שָׁם); to distinguish. Y. Peah VII, beg. 20<sup>a</sup> חֲדָקָל מְסִימֵנוּ the neighboring palm-tree serves as a mark for it (that the owner did not forget it); וְהֵם מְסִימֵי וּכ' they mark each other (cmp. Mish. *ib.* 1 שֵׁם וּכ' שֵׁם). Deut. R. s. 7 כִּי־יִשָּׁרִי give me some distinction in the country, (by which to show) that I am thy son. Y. Ber. V, end, 9<sup>d</sup> וּכ' וְיָדִיעֵנוּ and they noted (the time when he said it), at that very time he (the patient) asked for food. Y. Meg. I, 71<sup>d</sup> וְיִסְמְנוּ אֹרְחֵי הַכֹּהֲנִים וּכ' the scholars noted them (took their names &c., in order to be able to observe their career), and all of them turned out great men; Gen. R. s. 1. Y. Dem. V, 24<sup>c</sup> בּוֹת. כִּי־יִשָּׁרֵי ... וְיִסְמְנוּ and he makes a mark (on the pile), and says to the priest, so far I have marked (as tithe); a. fr.—[Gen. R. s. 42 end וְיִסְמְנוּ, v. סִמְנוּ II.].—Part. pass. מְסִימֵי, מְסִימֵי; f. מְסִימָה. Y. Peah I, end, 10<sup>b</sup> בְּדַעְתּוֹ מִס' if it (the olive or the sheaf left behind) was noted in his mind (so that

he could identify it), כִּאִילוֹ חוּא מֵס' it is to be considered as if it were marked (by a special name, locality &c.). B. Bath. 54<sup>a</sup> בַּמְצִרְהָ מֵס' שָׂרָה a field definable by its boundaries. Y. Yeb. XV, 15<sup>a</sup> אָדָם מֵס' a well-known man. Y. Shek. I, 46<sup>b</sup> תּוֹפֵי דְּבַר מֵס' an object which bears the name of its owner. Gen. R. s. 44 מֵס' אֵימָהּ חֵלְלָהּ מה אימה חללה the sea is distinguishable in the sea, so were Abraham and Shem distinguished in the world; a. fr.—3) to tie up; to finish, wind up, opp. פָּתַח. Arakh. 10<sup>b</sup> פָּתַח בְּחִלְלֵי וּמִסִּים בִּאֲבִיב the Mishnah begins with *halil* and ends with *abbub*! Ber. 10<sup>a</sup> בִּאֲשֵׁר וֹס' באשרי וס' he began it (the psalm) with *ashrê* and closed it with *ashrê*; a. fr.—Part. pass. as ab. Y. Bets. I, beg. 60<sup>a</sup> בְּחֵמָה בִּמְקוֹשְׁטֵין every animal gives birth after a certain number of complete months, opp. לְמִקְוֵשֵׁין counting a fraction of the last month as a whole month.

*Nithpa.* נִתְּפָא 1) *to be marked, defined.* Y. Ter. III, 42<sup>b</sup> top מְקוֹם שֶׁנִּתְּפָא וְכ' where the T'rumah of one pile was marked, there (in the corresponding place) the T'rumah of the other pile was meant to be dedicated. Y. Shebi. VIII, 38<sup>a</sup> וְנִתְּפָא לֵו' if one used a basket for measuring and after using it two or three times knew exactly how much it contained; a. e.—2) *to be finished, concluded.* B. Bath. 125<sup>b</sup> רַבֵּר זֶה נִפְתָּח בְּגִדְלִים וְכ' this subject was opened by great men and has been concluded by small men.

סִימָן, סִימָן ch. same. Targ. O. Lev. XIX, 14 חֲסִימָן ed. Berl. (oth. ed. חֲסִימָן); a. e.—Part. סִימָן, סִימָן, סִימָן. Targ. Prov. VI, 27. Ib. XXVI, 24. Ib. XI, 15.—V. שִׁימָן.—Gitt. 56<sup>b</sup> חֲסִימָן חֲסִימָן חֲסִימָן he had tied (put on) one shoe. Taan. 22<sup>a</sup> חֲסִימָן חֲסִימָן used to wear black shoes; a. e.

*Pa.* סָיִרָם 1) same, esp. *to put on shoes* (cmp. Ez. XXIV, 17). Gitt. I. c. בָּעָא לְמַסְיָמָא וּכ' he wanted to put on the other shoe. Taan. 12<sup>b</sup> רַמְסִימִי מִסְיָרוּ וּכ' that they wear their shoes and come to the fast-meeting. Ib. מְסִימִי כִי כִי מְסִימִי, v. אֶפְתָּהּ, a. e.—2) *to mark, define*. Y. Sabb. VI, 8<sup>c</sup> bot. וּכ' v. מְסִימִי they marked (the time), and so it was.—Part. pass. מְסִיִּים. B. Bath, 100<sup>a</sup> מְרִיצָתָן מְסִימִין when the partitions are distinctly defined; a. e.—3) *to finish*. Targ. Y. Gen. XLIV, 18 Tosefta (ed. מחסיל).—Meg. 25<sup>a</sup> וּכ' סִימִיתִינָהּ לִשְׁבַּחֲהּ hast thou exhausted all the praises of the Lord? Ber. 12<sup>a</sup> פָּחוּ וּכ' בְּרַחֲמָא he began the benediction under the impression that it was beer, and closed with the benediction over wine. Ib. 17<sup>a</sup> כִּי וּכ' סִימִיתָהּ מְסִיִּים צִלְתִּיהּ when he closed his prayer, he said &c. B. Mets. 76<sup>b</sup> קָמִיהּ סִימִיתָהּ they cited it (the Boraitha) before him to the end; a. fr.—Part. pass. as ab. Cant. R. to I, 11 מְסִימָהּ, v. חָתָם.—[Targ. Y. I Deut. VIII, 9 מְסִימִין, v. חָתָם.]

*Ithpa.* אֶתְּפִיּוֹ 1) *to be marked, named.* Ab. Zar. 16<sup>b</sup>, a. e. מִיָּנִי וּמִיָּךְ תִּתְּפִיּוֹ שְׁמֵעֲרַתָּ this tradition will be named from myself and from thee.—2) *to be concluded, proved.* Sabb. 31<sup>b</sup> וְכִּי תִּתְּפִיּוֹ רַ' . . . it can be conclusively proved that it was R. . . who said &c.; תִּתְּפִיּוֹ it is proved.

**סוּם II** (or סָמָם) (preced.) [*to tie up the eye,*] *to blind;*  
*to be blind.*—V. סָמַם, סָמִי I.

*Nif.* נִסְרָם, נִסְרָם *to be blinded*. Taan. 21<sup>a</sup> עֵינַי יִסְרָמוּ may my eyes .. become blind.—V. נִסְרָם.

**סרם** ch. same; *Pa.* סָרַם *to blind*. Targ. Cant. V, 7.—V. סָרַר.

**סרמא** I m. (preced.) *blind, blind man*. Hag. I, 1. Ib. 2<sup>a</sup> ס' מִשְׁרֵי עֵינָיו Taan. 21<sup>a</sup> blind in one eye. Taan. 21<sup>a</sup> ס' בְּאַחַד מִעֵינָיו blind in both eyes. Ex. R. s. 36 פָּקַח וְס' שָׂדֵרוֹ a seeing and a blind man that were walking &c. B. Bath. 12<sup>b</sup>; Nidd. 20<sup>b</sup> בְּס' בְּאַרְבֵּיבָה v. אֲרִיבָה; a. fr.—Pl. סְרָמִים, סְרָמִים. Gen. R. s. 53 הָרְבָה ס' נִתְפָּחָהוּ when Sarah was remembered, many childless women were remembered with her, ... many blind persons had their eyes opened. Ib. (ref. to Gen. XXI, 19) הָכֵל בְּחוּקָה ס' עָר וְכ' all men are to be considered as blind, until the Lord opens their eyes. Snh. 34<sup>b</sup> בְּס' בְּס' cannot be performed by blind persons; a. fr.—Fem. סְרָמָה, סְרָמָה. Keth. 17<sup>a</sup> ס' אִו ס' suppose the bride is lame or blind. Y. Sot. II, end, 18<sup>b</sup> ס' הִיא סְרָמָה דִּיא whether he (the husband) be blind, or she, (the law is the same). Hull. 139<sup>b</sup>; a. fr.—[Ch. סְרָמָה, v. סְרָמָה.]

**סרמא** II f. ch. (סרם I, cmp. שְׂרָמָה) *mark, spot*. Targ. Y. Lev. XIII, 10. Targ. Y. II ib. 2 some ed. (oth. שְׂרָמָה). [Targ. O. Num. XXXII, 3 quot. as. Var. by Levita: ס' דְּבִיחָה קְבִירָה (or סְרָמָה) the mark of the burial place of Moses, h. text וְכִי שָׁבַע וְכִי; ed. Amst. and oth. בִּיחָה וְכִי; Y. I. שִׁירָן וְכִי וְכִי. The entire passage came into Targ. O. by mistake; v. Berl. Mass. p. 60.]

**סרמב** v. סִרְבָּן.

**סרמח** I, v. סְרָמָה I.

**סרמח** II pr. n. m. *Sumah*. Num. R. s. 14 כְּרָבָה ס'.

**סרמוקן** v. סְרָמִק.

**סרמוקרי** v. סְרָמִקִּיר.

**סרמין** m. (סָרַם) *the pin for attaching the pole to the wagon*, Maim.; [the ring (ס) suspended from the yoke and pulled over the front end of the pole, R. Hai G. a. Ar.) Kel. XIV, 4.

**סרמא** m. (סָרַם) *thickness*. Targ. I Kings VII, 26; a. fr.—Hull. 55<sup>b</sup> בְּסִמְכָה on the thick part of the milt, opp. קוֹלֶשָׁה. Sabb. 98<sup>a</sup> וְקֶרֶשׁ ס' the thickness of each board. Succ. 53<sup>b</sup> ס' דְּאִיעָה the thickness of the rind of the earth (beneath which there is water); a. e.

**סרמכין**, **סרמכותא**, **סרמכין** f. pl. (סָרַם) 1) *approaches* (cmp. Ez. XXIV, 2), *works and troops of siege, forts*. Targ. Ez. XVII, 23. Ib. XXIX, 7 ס' fortification. Ib. XXIV, 5; a. e.—2) *auxiliaries*. Targ. I Kings X, 15; Targ. Jer. XXV, 20, a. e. (h. text הַעֲרִיב). Targ. Nah. III, 9 סְרָמְכִיחָה ed. Lag. (oth. ed. סְרָמְכִיחָה; h. text עֲצֻמָּה).

**סרמכוס** pr. n. m. *Sumkhos (Symmachos)*, a Tannai, pupil of R. Meir. Erub. 13<sup>b</sup>. Ib. III, 1. B. Bath. 73<sup>a</sup>; a. fr.—(V. Fr. Darkhé, p. 198.)

**סרמכותא**, **סרמכותא**, v. סְרָמִכִּין.

**סרמנא** m. (סָרַם I; v. סְרָמָה) *mark, balk*.—Pl. סְרָמְנִין. Targ. Is. XXVIII, 25 (h. text נִסְמָן).

**סרמפנא**, **סרמפנא**, v. סְרָמְפִּין.

**סרמק** *to be red*, v. סְרָמִק.

**סרמקא**, **סרמקא**, **סרמקא** I m. (= עֲמָק, Saf. of עֲמָק; cmp. עֲמָק) [*dark*], *red*. Targ. O. Lev. XIII, 30 (h. text צָהָב). Targ. O. Gen. XXV, 30 ed. Berl. (v. סְרָמְקָה). Targ. Y. Lev. XIII, 24 סְרָמְקָה (ed. Amst. 'סָרַם') *red spot*; a. e.—Pes. 25<sup>b</sup>, a. e. מֵאִי הוּיָהּ דְּרִמָּה דִּירֵךְ ס' טַפִּי וְכ' what reason hast thou to assume that thy blood is redder? may be thy neighbor's blood is redder, i. e. you dare not save your life at the expense of your fellowman's life. Sabb. 134<sup>a</sup> הָאִי יִנּוּקָה דִּס' an infant that looks red. Gitt. 67<sup>b</sup> ס' בִּישְׂרָא red meat. B. Mets. 58<sup>b</sup>, v. תִּינָר; a. fr.—Yeb. 64<sup>b</sup> סְרָמְקִין surname of R. Isaac ben Joseph.—Pl. סְרָמְקִין, סְרָמְקִין. Targ. II Kings III, 22; a. e.—Y. Snh. I, 18<sup>c</sup> bot.; Y. R. Hash. II, 58<sup>b</sup> top (not סְרָמְקִין). Hull. 93<sup>b</sup> ס' שְׂרָמְקִין red veins. Sabb. 147<sup>a</sup> וְכ' הַיּוֹרֵר white or red garments; a. fr.—Fem. סְרָמְקָה, סְרָמְקָה. Targ. Y. Num. XIX, 2.—Hull. 46<sup>b</sup>, v. אֲרִינָה.

**סרמקא** II m. (preced.) 1) *milt*.—Pl. סְרָמְקִין. Gitt. 69<sup>a</sup>.—2) *inflammation of the eye*. Y. Ab. Zar. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top, v. סְרָמָה.

**סרמקי** pr. n. *Sumki*, a fictitious name in a charm formula. Gitt. 69<sup>a</sup>.

**סרמקינר**, **סרמקינר**, Pesik. R. s. 29-30 beg., read וְקִרְבִּי.

**סרמקנותא** f. (סְרָמִק) *redness*. Targ. Prov. XXIII, 29 סְרָמְקָנִית עֵינָיו (ed. Lag. יוֹרֵם קִנְצִין, corr. acc., v. יוֹרֵם).

**סרמקתא** v. סְרָמִק.

**סרמקתא**, **סרמקתא** pr. n. חֶקֶל ס' *Red-Field*. Y. Snh. II, 20<sup>b</sup> bot.; a. e., v. חֶקֶל II.

**סרמקתי** m. (preced. wds.) *red-painter*. B. Bath. 84<sup>a</sup> הָאִי שְׂמֵשָׁה ס' הָאִי the sun paints red.

**סרן**, **סרן**, v. הַסְרִינָה, *Hithpol*.

**סרנבא**, **סרנבא**, Pesik. R. s. 29-30 (Var. שְׂרִינָה) *quid?*—perh. סְרָנְבָה (v. סְרָבָה) *contusion*.

**סרנדוקרס** v. סְרָנְדִּיקִרִס.

**סרנמיוס** v. סְרָנְמִיּוֹס.

**סרנממא**, **סרנממא**, Lev. R. s. 12, quot. in Ar., *quid?*—perh. סְרָנְמָה (σφῶν) *tube?*

**סרניתא** f. (v. סְרָנִי II) *evil habit*, (by way of angry antiphrasis) *practice, virtue*. Gen. R. s. 50 ס' הָאִי הָאִי בִישְׂרָא (Ar. ed. Koh. סְרָנִי) wilt thou introduce also this bad practice (another of your noble virtues)?; Yalk. ib. 84 סְרָנִיחָה (corr. acc.). [Ar. refers to στυγνεία.]

**סוּגָלִימוֹס**, **סוּגָלִימִיקוֹס**, **סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** *to be bright, glad*, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** m. (b. h.; v. Nöld. Mand. Gr. p. 147) *horse*. Pes. 113<sup>b</sup>. Succ. 26<sup>b</sup> **סוּגָלִימוֹס** **סוּגָלִימוֹס** (the short) sleep of the horse, v. **סוּגָלִימוֹס**. Cant. R. to VIII, 9 **סוּגָלִימוֹס** **סוּגָלִימוֹס** when thou seest the Persian horse (Parthian cavalry) tied &c. Snh. II, 5 **סוּגָלִימוֹס** **סוּגָלִימוֹס** on the king's horse; a. fr.—[Gen. R. s. 95, end **סוּגָלִימוֹס** **סוּגָלִימוֹס** (read: **סוּגָלִימוֹס**) the horse is before thee (has been surrendered), v. **סוּגָלִימוֹס**.—**סוּגָלִימוֹס**. Snh. II, 4. Ib. 21<sup>b</sup> **סוּגָלִימוֹס** **סוּגָלִימוֹס**; a. fr.—Cant. R. to I, 9 **סוּגָלִימוֹס** **סוּגָלִימוֹס** mares.—**סוּגָלִימוֹס**. Ib. Pirké d'R. El. ch. XLII; **סוּגָלִימוֹס**.—**סוּגָלִימוֹס**. Ex. R. s. 23, end **סוּגָלִימוֹס**, v. supra.

**סוּגָלִימוֹס** ch. same, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** m. a species of locusts. Ab. Zar. 37<sup>a</sup>, expl. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** I b. h., *she-horse*, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** c. ch. = h. **סוּגָלִימוֹס**. Targ. Ps. XXXII, 9 (Ms. **סוּגָלִימוֹס**). Ib. XXXIII, 17 **סוּגָלִימוֹס**. Targ. O. Ex. XV, 1; a. fr.—Hag. 9<sup>b</sup>, v. **סוּגָלִימוֹס** II. Snh. 105<sup>b</sup> **סוּגָלִימוֹס** (א) **סוּגָלִימוֹס** why didst thou not come riding on horseback?; a. fr.—[Ab. Zar. 4<sup>a</sup> **סוּגָלִימוֹס** **סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.—**סוּגָלִימוֹס**. Targ. Y. Ex. XV, 1. Targ. Gen. XLIX, 17. Targ. Is. XXX, 16 **סוּגָלִימוֹס** ed. Lag. (ed. Wil. **סוּגָלִימוֹס**; some ed. **סוּגָלִימוֹס** our horses). Targ. Ex. XIV, 23 **סוּגָלִימוֹס** constr.; a. fr.—Cant. R. to I, 9 (ref. to **סוּגָלִימוֹס** Hab. III, 8) [read:] **סוּגָלִימוֹס** 'horses' in the plural.

**סוּגָלִימוֹס** II m. (b. h. **סוּגָלִימוֹס** or **סוּגָלִימוֹס**) *swallow*. Targ. Is. XXXVIII, 14 **סוּגָלִימוֹס** **סוּגָלִימוֹס** (h. text **סוּגָלִימוֹס**).—[Targ. Jer. VIII, 7 (h. text **סוּגָלִימוֹס**) **סוּגָלִימוֹס**—from which it would appear that our w. is meant for *horse*.]

**סוּגָלִימוֹס**, **סוּגָלִימוֹס** pr. n. pl. *Susitha (Hippus); district of Hippus* (Hippene, Jos. Bell. Jud. III, 3, 1). Tosef. Ohol. XVIII, 4 (gentile towns in Palestine) **סוּגָלִימוֹס** **סוּגָלִימוֹס** (like S. and her sister towns. Tosef. Shebi. IV, 10 **סוּגָלִימוֹס** **סוּגָלִימוֹס** Var. ed. Zuck. (ed. **סוּגָלִימוֹס**, **סוּגָלִימוֹס**) the district of S.; Y. Dem. II, 22<sup>d</sup> **סוּגָלִימוֹס** Y. Shebi. VI, 36<sup>c</sup> **סוּגָלִימוֹס** 'the land of Tob' (Jud. XI, 3) that is the district of S. Ib. VIII, 38<sup>a</sup> **סוּגָלִימוֹס** **סוּגָלִימוֹס** from S. to Tiberias. Gen. R. s. 31; s. 32 **סוּגָלִימוֹס** **סוּגָלִימוֹס** (ed. Leipz. **סוּגָלִימוֹס**; corr. acc.) as the distance (on the Lake of Tiberias) from T. to S. Lev. R. s. 23 **סוּגָלִימוֹס** **סוּגָלִימוֹס** as hostile as S. to T.; Cant. R. to II, 2 **סוּגָלִימוֹס** (corr. acc.); Lam. R. to I, 17; a. e.

**סוּגָלִימוֹס** f. (= **סוּגָלִימוֹס**; cmp. **סוּגָלִימוֹס** I a **סוּגָלִימוֹס**) *a cutting pain in the bladder, stone*. Yeb. 64<sup>b</sup> (Ar. **סוּגָלִימוֹס**).

**סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** m. (**σούδα**) *a garment made of goat-skin*

*with the hair on*.—**סוּגָלִימוֹס**. Y. Ned. VII, end, 40<sup>c</sup> **סוּגָלִימוֹס** (not **סוּגָלִימוֹס**) like those garments made of goat-skins (the hair of which is not used for clothing).—V. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**. [Targ. O. Lev. XIV, 42 **סוּגָלִימוֹס** some ed., v. **סוּגָלִימוֹס** ch.]

**סוּגָלִימוֹס** m., v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** f. (b. h.; = **סוּגָלִימוֹס** II) *storm-beaten, restless*. Pesik. R. s. 32; Yalk. Is. 339 **סוּגָלִימוֹס** **סוּגָלִימוֹס** (Is. LIV, 11) means *stirred up*, for the nations have stirred her (Israel) up (with ref. to Ps. CXXXVII, 7). [Pesik. R. l. c. **סוּגָלִימוֹס** **סוּגָלִימוֹס**, read, with Yalk. l. c., **סוּגָלִימוֹס**.]

**סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** I m. (b. h.; v. **סוּגָלִימוֹס** II) *reed, bulrush*.—**סוּגָלִימוֹס** **סוּגָלִימוֹס** (Red Sea). Sot. 12<sup>a</sup> sq. (ref. to **סוּגָלִימוֹס**, Ex. II, 3) **סוּגָלִימוֹס** **סוּגָלִימוֹס** R. E. says, that means the sea; R. S. says, it means *agam* (v. **סוּגָלִימוֹס** II, 2); Ex. R. s. 1. Ib. s. 22 **סוּגָלִימוֹס** **סוּגָלִימוֹס** (for the passage of the Israelites); Y. Ber. I, 3<sup>d</sup> **סוּגָלִימוֹס**; a. fr.

**סוּגָלִימוֹס** ch. same, only with **סוּגָלִימוֹס**. Targ. Ex. XIII, 18. Targ. Jon. II, 6; a. fr.

**סוּגָלִימוֹס** II (b. h.) *to cut; to be cut off; to end*. Tanh. B'resh. 12 **סוּגָלִימוֹס** **סוּגָלִימוֹס** and destroys the good and the bad.

**סוּגָלִימוֹס**. *to cut, diminish; to exterminate* (corresp. to b. h. **סוּגָלִימוֹס**). Gen. R. s. 100 **סוּגָלִימוֹס** **סוּגָלִימוֹס** who can annihilate the dust? ... the beasts of the field? &c. Ib. s. 42 **סוּגָלִימוֹס** **סוּגָלִימוֹס** Var. in Yalk. ib. 73 for **סוּגָלִימוֹס** (ed. **סוּגָלִימוֹס**) why wilt thou reduce (weaken) thyself among thy enemies? (v. Tanh. Vayera 3).—**סוּגָלִימוֹס**. *Part. pass.* **סוּגָלִימוֹס** (denom. of **סוּגָלִימוֹס**); f. **סוּגָלִימוֹס** **סוּגָלִימוֹס** left to the end, **סוּגָלִימוֹס** late; opp. **סוּגָלִימוֹס**, **סוּגָלִימוֹס**. Y. Dem. I, beg. 21<sup>c</sup> **סוּגָלִימוֹס** (Tosef. ib. I, 3 **סוּגָלִימוֹס** **סוּגָלִימוֹס**). Y. Shebi. IV, end, 35<sup>c</sup>; a. fr.

**סוּגָלִימוֹס**. *to be late in ripening, to be left on the tree beyond cutting time*. Y. Dem. I, beg. 21<sup>c</sup> **סוּגָלִימוֹס** **סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס** ch. same, 1) *to finish; to destroy*. Targ. Y. II Num. XXXIII, 52 **סוּגָלִימוֹס** **סוּגָלִימוֹס** (Y. I. **סוּגָלִימוֹס**). Targ. Lam. IV, 11; a. e.—2) *to cease*. Targ. Is. XIV, 4. Targ. Lev. XXVI, 20. Targ. Prov. II, 22; a. fr.—**סוּגָלִימוֹס**. Ib. XI, 31; a. e.—Koh. R. to X, 15 **סוּגָלִימוֹס** **סוּגָלִימוֹס** between the two (disputing) that unfortunate woman (Jephthah's daughter) perished; Lev. R. s. 37, end **סוּגָלִימוֹס** **סוּגָלִימוֹס** (some ed. **סוּגָלִימוֹס**, corr. acc.).

**סוּגָלִימוֹס**. *to finish; to consume, ruin*. Targ. Y. Gen. XLIV, 12 Ar. (ed. **סוּגָלִימוֹס**). Targ. Y. Lev. XIX, 9. Ib. XXVI, 16; a. e.—**סוּגָלִימוֹס**. Targ. I Kings XIV, 10.—Yalk. Gen. 133 **סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

**סוּגָלִימוֹס**, **סוּגָלִימוֹס** same. Targ. O. Deut. XXXII, 22 (ed. Berl. **סוּגָלִימוֹס**; ed. Vien. **סוּגָלִימוֹס**; h. text **סוּגָלִימוֹס**). Ib. 23 (h. text **סוּגָלִימוֹס**). Targ. Zeph. I, 3; a. fr.

**סוף** m. (b. h.; preced.) 1) *end*. Yeb. XVI, 4 (121<sup>a</sup>) *וְס' חֲכֹבֵר* . . שאין להם מים waters without end (the shores of which you cannot see from all sides). Ned. 82<sup>a</sup> *וְס' חֲכֹבֵר* and honor will finally come of itself. Gen. R. s. 71, beg. (ref. to Ps. LXXIX, 34) *סופו ולא סופו ראשו* .. the first clause of this verse does not correspond (in syntactical construction) to its final clause &c. Sifra K'dosh. ch. III, Par. 2 *אם גנבה סוףך לכחש וכו'* if thou stealst, thou wilt finally deny &c. Kidd. 31<sup>a</sup> *במס' דברך* v. *נָבֵר*. Meg. 7<sup>a</sup> *במס' קבעה בשושן וְלִבְסוּתָהּ וכו'* at first they established it (the festival of Purim) in Shushan, and then for the whole (Jewish) world; a. v. fr.—2) *remnant*, esp. *pl. fruit remaining on the tree after harvest time, late fruit*. Y. Yeb. XII, 12<sup>d</sup> bot. *ס' קירש בגופו של ס'* (prob. to be read *בגופו*) if one betrothed a woman, giving as a consideration a branch of a tree of his containing remainders (mostly worthless). Pes. 6<sup>b</sup> *סופי... ומשמר וכו'* if there are in a man's field late figs, but he watches his field for the sake of the grapes; v. *סופה*.—[Tosef. Kel. B. Mets. II, 8 *סופין* ed. Zolk., read: *סובין*.]

**סופא, סוף** ch. same. Targ. Job XXVIII, 3; a. fr.—Y. Snh. X, 29<sup>a</sup> bot. *ריחא סופיה וכו'* v. *הַנֶּחֱסֵי*. Ab. Zar. 41<sup>a</sup> *וב' מעיקרא... ולבס' וכו'* at first ..., but finally &c.; a. fr.

**סופגנין, סופגנים** m. pl. (ספוג) *cakes made of spongy dough, a sort of crackers*. Hall. I, 4, expl. Y. ib. 57<sup>d</sup> *סופגנא* Hall. I. c. 5 *ס' תחלתה עיסה וסופה ס'* if his first intention was to make regular dough (for bread), and then it was changed for crackers. Y. l. c. *ס' שנעשו באור* crackers baked over fire, opp. *בהמה* baked in the sun. Kel. V, 8; a. fr.

**סופדא** v. *ספדא*.

**סופיינוס** Y. Ber. IX, 13<sup>a</sup> bot. *מן דס'*; Yalk. Joel 537 *ואספסינוס* I am a follower of Vespasian; cmp. *אספסיאני*.

**סוף, סופינא** m. (v. סוף) *metal spike at the butt-end of the spear* (v. Sm. Ant. s. v. Hasta). Targ. II Sam. XXI, 16 (h. text *סִיפִי*).—\**Pl.* (in Hebr. dict.) *סופיני* Tosef. Kel. B. Mets. V, 6 *ס' תלוי זיני וכו'* ed. Zolk. (ed. Zuck. *ספטי*) the handles of weapons and spikes.

**סופיסטים, סופיסטא** m. (σοφιστής, sophista) *sophist, teacher of grammar, rhetoric, mathematics &c., esp. arithmetician*. Y. Shebi. IX, 38<sup>d</sup> bot. Pesik. R. s. 21 *עד מקום שאין ס' יכול לחשוב ס'* (not טום ...; some ed. *טום*, corr. acc.) up to where no arithmetician can count; Pesik. Bahod., p. 107<sup>b</sup> *עד מקום שרספיטס וכו'* (corr. acc.).—*Pl.* *סופיסטין* Targ. I Chr. XII, 32.

**סופיק** v. *סופוק* II, a. *סופוק* ch.

**סופלי** m. pl. (ספל, v. ספל) *scrapings, esp. [scraped]*

*date-stones used as fodder* (eventually as fuel). Bets. 21<sup>b</sup>. B. Bath. 11<sup>a</sup> *ס' פירא דס'* a pit where offal is deposited for fodder. Gitt. 69<sup>b</sup> bot. *ס' מרא דס'* water in which date-stones have been soaked; a. e.—[Tosef. Sabb. XV (XVI), 3 *סופלי* של שמן, v. *ספל*.]

**סופלני** v. *ספלני*.

**סופני** pr. n. *רְמָה שֶׁל דָּס' Lake of Sof'ne*. Tosef. B. Kam. VIII, 18; Targ. Y. I Deut. XXXIII, 23 (h. text *רִים*); v. *סידברי*.

**סופפתא** pr. n. pl. (?) *Sofafta*. Y. Snh. II, 20<sup>a</sup> bot. (שמעון דרוספתא) *6<sup>b</sup>* (Y. Ber. III, 6<sup>b</sup>); *שמעון דס'*.

**סופק** v. *ספס* II.

**סופקא** m. (ספס II, cmp. *אספקא*) *large wine vessel*. Yalk. Esth. 1048 the Persians had a large goblet ... ומחקר *ס'* quot. in Levy Talm. Dict. (ed. Frf. a. oth. *נקרא* *ס'* *פִּתְרָקָא*) which was called *Sufka*; (Targ. II Esth. I, 8 *פִּתְרָקָא*).

**סופקנא** m. (preced.) *sufficiency*. Targ. Prov. XXVII, 27. Ib. XXV, 16 *סופקנא* (not *דופ*).

**סופר** m. (b. h.; ספר) 1) *scribe, writer of documents, copyist of prayers &c.* Gitt. VIII, 8 *וכ' גט וכו'* if the scribe wrote the letter of divorce for the husband and a receipt for the wife &c. Keth. 51<sup>a</sup>, a. e. *טעות ס'* v. *טעות ס'*. B. Bath. 21<sup>b</sup> *מרא ס' מרא* (Ms. M. *ספר*) town-scribe (libellarius); B. Mets. 109<sup>b</sup> top *ספר*; B. Bath. 21<sup>a</sup> *מרא ס' מרא* (some ed. *ספר*), v. Tosaf. a. l.; (Rashi: *principal of a town-school keeping assistants*, v. infra); a. fr.—2) *a scholarly man*, opp. *בזוי* illiterate. Ber. 45<sup>b</sup> *וכ' ס' אור* if one is a scholar (knowing the prayers) and the other illiterate.—3) *school teacher, primary teacher*. B. Bath. I. c. *ס' יהודי* a Jewish teacher; *ס' ארמאי* a teacher of secular branches (oth. opin.: a gentile teacher). Ib. *מרא ס'*, v. supra. Tosef. Meg. IV (III), 38 *כדרכו* but the Bible teacher teaches (these passages) in his usual way; a. fr.—*Pl.* *סופרין*, *סופרים* Gitt. 24<sup>b</sup> *וכ' ס' חששונין וכו'* v. *ס' חששונין וכו'* *בששניהם* Ber. l. c. *בששניהם* *ס'* when both of them are scholarly men (knowing the prayers); a. fr.—Kidd. IV, 13 *לא ילמד ס'* must not be a teacher of primary schools.—*the Treatise Sof'rim*, one of the small treatises attached to the Talmud, containing rules for writing Torah copies; (in Septem Libri &c., ed. Kirchheim: *מסכת ספר תורה*).—Esp. *Sofer*, *pl. Sof'rim*, title of the scholars of the ante-Tannaic period, beginning with Ezra (v. Ezra VII, 11). Y. Shek. V, beg. 48<sup>c</sup>. Kidd. 30<sup>a</sup> *וכ' שרדי סופרים* ... *ס' שרדי סופרים* were called Sof'rim, because they counted all the letters in the Torah; a. fr.—*enactments or interpretations* dating from the Soferic period. Yeb. II, 4 *ס' מדי* belonging to the prohibitions ascribed to the Sof'rim. Snh. XI, 3 *דיומר בר'* *ס'* disregard of Soferic enactments is more strictly dealt with &c., v. *הוֹרָר* I. Ib. 88<sup>b</sup> *ס' מדי* a law which is founded on the Torah, but the interpretation of which dates from the Soferic period. Tosef. Kidd. V, 21; a. fr.—*תקון* v. *תקון ס'*.

## סופרא, v. קסר.

**סופת** f. (v. סוף) *late fruit*. Tosef. Maasr. III, 12 'ס (ed. Zuck. (אספס) if there are figs left on the tree, but he guards his field &c.; v. סוף.

## סופתקא, v. ספתקא.

## סוקיוסין, v. סוקוסים II.

**סור** I (b. h.) 1) *to go around; to turn*; with ל *to turn to, follow*; with בן, בן, *to turn away*; in gen. [*to turn from the right path*], *to go astray; to degenerate*. Snb. 21<sup>b</sup> (ref. to Deut. XVII, 17) **אני ארבה ולא אסור** I (Solomon) will take many wives and yet not go astray. Ber. 19<sup>b</sup>, a. fr. **לא רלא חסור** the prohibition implied in the words, 'thou shalt not deviate' (from the decisions of the courts, the interpretations of the Rabbis, Deut. XVII, 11); a. fr.—2) *to pass away, cease*. Num. R. s. 9 (ref. to Am. VI, 7) **אורה שעה חסור שמחה חסוריהם** at that time shall the joy of the (corrupt) banqueters cease; a. e.

**Hif. חסיר** 1) *to remove, take off*. Num. R. s. 14 (play on סיר, Ps. LX, 10) **והחסיתי הצרעה מעליו** and I removed the leprosy from him; **שהסירתי אותו מן הטביעה** whom I removed (saved) from drowning, v. טביעה I; Num. R. s. 12 **הסיר הטומאה** remove the uncleanness out of thy house; a. e.—2) *to cause to deviate, to corrupt*. Snh. II, 4 (ref. to Deut. XVII, 17) **ואם לא יסורו את לבו** provided they (the wives) do not corrupt his heart; **אפי' אחת וחסירה** even one wife, if she might corrupt his heart, he must not marry. Kidd. 68<sup>b</sup> (ref. to Deut. VII, 4) **כל המסירים** this is to intimate the extension of the prohibition of intermarriage to all nations that might lead astray; Yeb. 23<sup>a</sup>; Ab. Zar. 38<sup>b</sup> **המסירות**.

**Hof. חסר** *to be removed*. Macc. 5<sup>a</sup> (ref. to סרה Deut. XIX, 16) **עד שהחסר גופה של עדות** Ar. s. v. זמם (ed. שחסרה) until the testimony itself has been removed (an alibi has been proved).

**סור** ch. same, 1) *to turn*, esp. סכניא (v. Hull. 17<sup>b</sup>, quot. s. v. סופרא) *to turn the slaughtering knife on all sides, to examine*. Erub. 63<sup>a</sup> **סכניא סר סכניא** R. examined the slaughterer's knife (assumed the rabbinical function of superintending the slaughtering) in Babylonia. Hull. 18<sup>a</sup> **דלסר סר** who failed to examine his knife before an authorised scholar.—2) *to go around, visit, superintend*, esp. ניכסיה (or ארעיה) *to superintend one's estate, examine, watch laborers &c.*—Part. סריר. Ib. 105<sup>a</sup> **מאן סריר** (Ar. סריר) he who goes around examining his property every day. Ib. **ואנא לא סרירנא** ... וואן אבא הוה ס' **ואנא לא סרירנא** I do it only once a day.

**Pa. סריר** same. B. Mets. 76<sup>b</sup>, sq. [read:] **לסריר** (v. Rabb. D. S. a. l. note) he visited his fields &c. Gitt. 38<sup>b</sup> **רמסירי** Rashi (ed. רמסירי) those who examine their property on the Sabbath; a. e.—V. סריר I.

**סור** II (b. h.) pr. n. **שער הס' the gate of Sur**, name of a Temple gate. Y. Erub. V, 22<sup>c</sup>.

**\*סיר** (emp. סריר, v. סריר) *to pile, arrange*.—Part. pass.

העצרים; f. סורח; pl. סורחות. Tosef. B. Bath. III, 6 . . סורח, ed. Zuck. (Var. סורח, some ed. סורח, corr. acc.) wood or stones piled up whether for his untilled field (for building) or for his fence; v. סריר a. סריר.

**סור** m. (= סאור, v. סאור) *fermentation, froth, leaven*; trans. (emp. סאור, v. סאור) *germ, original nature, character*. Snh. 92<sup>b</sup> **סורו** his haughty nature; [oth. opin.: its (the kiln's) froth], v. מרק a. מרק. Kidd. 82<sup>a</sup> **כל שעסקיו** ... he who has a business which brings him in contact with women, has bad leaven in him (or else he would not have chosen such a trade). Hor. 13<sup>a</sup> **מפני שסורין** because they (the mice) are of a mischievous nature. B. Mets. 59<sup>b</sup> the Torah cautions repeatedly against ill-treating the proselyte (גר) because his original character is bad (into which ill treatment might cause him to relapse). Kidd. 17<sup>b</sup> **לסורו** lest he (the proselyte) relapse &c., v. קילקיל. Gen. R. s. 70 **היה** he (Aquila) might have gone back to his evil ways (to heathenism); v. סריר. Ib. s. 74, end (expl. למקומו, Gen. XXXII, 1) **לסורו** to his evil manners (sensual pleasures). Cant. R. to II, 5; a. e.—Pl. *degenerate, bad people*. Num. R. s. 3 **אפי' סוריהן** even the bad among them are charitable; (Midr. Till. to Ps. XCII בוריס שבהם).

**סורא** I (or **סורא**) m. name of a bitter herb. Pes. 39<sup>a</sup>, v. סוסס.

**סורא** II pr. n. pl. *Sura*, 1) a town in Southern Babylonia between the canals, seat of the college founded by Rab. Erub. 8<sup>a</sup>. B. Mets. 67<sup>b</sup>, a. e. **משכנתא דס' משכנתא** v. משכנתא דס' **Sura on the Euphrates (Soura-Soura, mod. Surie)**. M. Kat. 24<sup>b</sup> (v. Neub. Géogr. p. 343, sq.).—[Y. Shebi. VI, 36<sup>a</sup> **בסורא**, read: **בסורא**—Midr. Till. to Ps. XII **למזבן** ed. Bub. (oth. ed. **בסורא**), prob. to be read: **בסורא**.]

**סורא** m. (preced.) of *Sura*. Keth. 39<sup>b</sup> **בת אבא ס' סורא** the daughter of Abba of Sura (wife of R. Papa). Ib. 52<sup>b</sup>; a. e.

## סורפנא, סורפנא, v. סרפנא.

**סורג** m. (סרג) *lattice-work, Soreg*, name of one of the approaches of the Temple fortification. Midd. II, 3; Yoma 16<sup>a</sup>.

**סורדבן** m. (סרדבן) *rebellious*. Targ. Y. Deut. XXI, 18; 20.—Pl. fem. **סרדבנין**. Targ. Y. Gen. XXVI, 35 (ed. Vien. a. oth. **סרדבנין**, corr. acc.; Ar. **סרדבנין**, v. סרדבנין).

**סורדבנותא** f. (preced.) *rebelliousness*. Targ. Y. Deut. XXXI, 27.

**סורחא** m. (סרה II) *overhanging part*. Targ. O. Ex. XXVI, 12 (some ed. סר, סר).

**סורחן** m. (סרה III) *corruption, sin, offense*. Yoma 86<sup>b</sup> **סורחני** let my sin be recorded; Yalk. Ps. 718 **מה סורחני** what is my sin?; a. e.—V. סרדבן.

**סִירְחָנָה, סִירְחָן** ch. same. Targ. Gen. XXXI, 36.  
Targ. Job XXXIV, 37; a. fr.—Lev. R. s. 27; a. e.—*Pl.*  
**סִירְחָנִין, סִירְחָנָה** Targ. Job II, 1 ed. Lag. (oth. ed. **סִירְ**  
**סִירְ**).—Cant. R. to V, 16.

סוּרְחַנְתָּא, סוּרְחַנְתָּא f. same. Targ. Job XXII,  
29 Ms. (ed. סוּרְחַנְתָּא). Ib. XXXVI, 14 Ms. (Var. Ms. a. ed.  
טליוח). Targ. Y. Lev. X, 17 סוּרְחַנְתָּא. Targ. Y. Deut. IX, 21  
סוּרְחַנְתָּא; a. e.

**סִירְיָא** pr. n. (*Συρία*) *Syria*, name of several districts situated north-east of Palestine (v. Neub. Géogr. p. 292), sharing in many respects the sanctity of the Holy Land. Ab. Zar. I, 5 וּבִסְרִיא but in Syria &c., contrad. to אֶרֶץ (Palestine) and; הַרְצָה לְאָרֶץ (v. אֶרֶץ). Hall. IV, 11. Shebi. VI, 2; 5, sq. Ohol. XVIII, 7; a. fr.

**סִרְיָאֵל** pr. n. *Suriel*, name of an angel. Ber. 51<sup>a</sup>  
(v. Rabb. D. S. a.l. note 100).

סִירָתָא v. סִירָתָא

סוּרִיבִּיץ, v. סוּרִיבִּיץ.

**סוֹרֵיגָה, סוֹרֵיגָא** m. ch.=h. סוֹרֵיג. Meg. Taan. ch. VIII  
ס' איסחרר the Soreg was broken up (v. Graetz Gesch. d.  
Jud. III<sup>2</sup>, p. 420).

שוריקא, v. סוריקא, סוריקא

סוריסמין (Συριστι) in the Syrian language; מישמע  
 ס' (ἐπιστάμεθα Σ.) to understand Syrian. Y. Ned. X, 42<sup>a</sup>  
 bot. (not סוריב).

סוּרְרִיקָא v. סוּרְרִיקָא

**סורכייחא**, Targ. Y. Gen. XXX, 38, ed. Amst., read:  
**מורכיוחא**.

**סורמקי** pr. n. m. *Surmakī* (cmp. סומקי). Yoma 10<sup>a</sup>  
(Ms. M. סירי, v. Rabb. D. S. a. l. note).

**סורס** m. *Sores*(?), name of a plant(?). Y. Ned. IV, 38<sup>d</sup> top מִי ס' וְכ' a solution of S. &c., a spiced-drink (perh. סורס?).

סִירְסִין m. (קָרַם) 1) (comp. meanings of ἀπόκοπος a. ἀποκοπή) [castrated,] שִׁוֹן *aphæresis, dropping of a radical letter*. Mekh. Bo, s. 3; Pes. 61<sup>a</sup>; Y. ib. V, 32<sup>a</sup> bot. expl. הכסר (Ex. XII, 4) = וְהִנָּכֹסוּ, v. נָכַס. Ex. R. s. 42, end שִׁוֹן סִרְסִינִי (corr. acc.), v. מִסְכָּה III.—2) (a contemptuous perversion of שִׁוֹן סִ' (סִרְרִי) *Syrian*, in Gen. *Aramæan language*. Sot. 49<sup>b</sup>; B. Kam. 82<sup>b</sup> sq. בְּאֵי לִי לְמַה וּכְ. what has the Syrian tongue to do in Palestine? Speak either Hebrew or Greek. Y. Sot. VII, 21<sup>c</sup> top לֹא יִרְאֶה לִי לְמַה וּכְ do not despise the Syrian language, for it is employed in the Torah (Gen. XXXI, 47) &c.; Gen. R. s. 74 פִּרְסִי (corr. acc.), v. פֶּלֶק. Gen. 130 פִּרְסִי (corr. acc.); (Yalk. Yer. 286; Yalk. Dan. 1060 אֲרָמִי פִּרְסִי. Sot. 1. c.; Y. Meg. I, 71<sup>b</sup> bot., v. אֲרָמִי; Esth. R. to I, 22 פִּרְסִי (corr. acc.).—*Pl. סִירְסִין Syrian cakes*. Y. Pes. II, 29<sup>b</sup> bot.; v. סִרְסִין.

סורקין, Tosef. Kel. B. Bath. V, 11 ed. Zuck., v. סיריקין  
סורתא, Midr. Till. to Ps. XII, v. סירא II.

\*סוּת or סִתָּה f. (b. h.; סוּה, v. מִסְתָּה) *dress, cloak*. Kel. XVI, 7 עִישָׁה סִתָּה ed. Dehr. (oth. ed. סִתָּה or סִתָּה *pl.*), v. אִתָּה. [Var. in Mish. ed. סִתָּה, prob. meant for סִתָּה = סִתָּה, as a gloss to our v.; R. S. to Kel. l. c. שִׁימָה, Var. סִתָּה; Hai G. סִתָּה. v. סִתָּה.]

סִיָּת or סִיָּת, *Hif.* הִסִּיחַ, v. יָסַח.

**סוּחָה** f. (homilet. etymology fr. נָסָה) *being misled, error*. Tanh. Vayhi 10 (ref. to סוּחָה, Gen. XLIX, 11) אֵין אֵין אֵלָּה מַעֲוֹת וְכִי יִסְרַח (Dent. XIII, 7): when an error in law is committed, it shall be washed clean in his (Judah's) borders (by the Sanhedrin); cmp. Gen. R. s. 98, quot. s. v. יָרַח.

סִימָנְרִיטָא v. סוֹתוֹרִיטָא

סִימָי. v. סִימָה, סִימָה.

**סָחַר** f. (h. h. **סָחַר**; **סָחַר**) *swimming*. Tosef. Succ. III, 6  
**אָבֵל יַעֲבִירָהּ בָּהּ** Var. ed. Zuck. (anoth. Var. **סָחַר**; ed.  
 Zuck. **סָחַר**, corr. acc.) but one may be able to cross it by  
 swimming.

**סְחִינָא** ch. same. Targ. Ez. XLVII, 5.

סַחַר, v. סַחָה.

סָחוּם, with art. הַסָּחָם, contract. of הַסָּחָם, v. תָּסַח.

**סָחוּר** m. (סָחַר) *surrounding*; ס' ס' *all around*. Targ. O. Num. I, 53; a. fr. (v. סָחוּר).—Sabb. 13<sup>a</sup>, a. fr. לְכַרְמָא ס' ס' v. נִזְרָא I.

**סְחֹרָתָא, סְחֹרָא** f. (preced.) 1) *going around, circuit* (cmp. סוד Ich.). Targ. Jer. XIV, 18.—2) *circulation, exchange*. Targ. O. Gen. XXIII, 16 ס' מחקבל received as exchange.—3) *trade, traffic; goods*. Ib. XXXIV, 10. Ib. 21 (ed. Berl. סְחֹרָתָא).—Lam. R. to I, 1 רבתי (מאת) 8 (דד מאת) רבתי I am come to you with this ware (shoes), wilt thou sell it for me? Ib. דמנליא רבין ס' רבתיא he bought an assortment of shoes.

**סוחר** f. h. (b. h.) same, *traffic*; *goods*. Pesik. R. s. 10 (play on סוחר, Cant. VII, 3) והם והשכר דורו בשעה... when they (the Sanhedrin) were in session, there were traffic and profit in the world. Ab. II, 5 לא כל המרבה במ' מהרים not every one that has a large trade obtains wisdom. B. Mets. III, 2 כי' כו' how (can this be)? Shall this man traffic with his neighbor's cow? Sifrē Num. 23 ומפראותו ומסחרו אני שומע I might understand, that the Nazarite must abstain from trading in wine or using it as external medicine; Num. R. s. 10. Ab. VI ס' במינות by contentment with small business; a. fr.

סחורא, v. סחורא, סחורא

**סְחֻרָא**, v. **סְחֻרָא**.—[Y. Shek. VI, 50<sup>a</sup> top, Bab. ed. Ms. M. סְחֻרָא, read: סְחֻרָא, v. סְחֻרָא.]

**סָחַט** (b. h. שָׁחַט) to press out, wring, cause to flow. Sabb. XXII, 1 אִין סוּחֲטִין יוֹכ' you must not press fruits (on the Sabbath) for the sake of the juice. Ib. 144<sup>b</sup> הָיוּ סוּחֲטִין בְּרִימּוֹנִים they squeezed pomegranates. Y. ib. X, 10<sup>c</sup> תּוֹפְרִין וְהַמְכִּיחַם מֵלֵבָשִׁתָּהּ wringing clothes and washing are in the same category of labor. Bets. 3<sup>a</sup> שֶׁמָּא יִסְחָטֵשׁ lest he may squeeze (fruit); a. fr. — Hull. 27<sup>a</sup> אֵלֶּה וְשֶׁחָטֵשׁ אֵלֶּה אֵלֶּה וְשֶׁחָטֵשׁ read not (Lev. 1, 5) *v'shahat* (and he shall cut), but *v'sahat* (and he shall get the blood-out) &c., v. חָטַט I.

ס' גלימא ריחה B. Mets. 114<sup>b</sup> ch. same, *to absorb*. his cloak had absorbed the scent (of Paradise; Ms. F. ס' גלימא ריחה he wrung his cloak out; v. Rabb. D. S. a. l. note 60); Yalk. Lev. 675 ס' גלימא ריחה

**סָחַח** (b. h. **שָׁחַח**) to swim. Part. **סָחִי**; f. **סָחִיָּא**.  
 Targ. Y. Gen. VII, 18.—Y. Sabb. VII, 10<sup>a</sup> bot. **וְכִי** swimming (on the Sabbath).—2) (=h. **סָחַח**, v. Ez. XXVI, 4) [to scrape, sweep,] to wash, bathe. Targ. Lev. XIV, 8; a. fr.—Y. l. c. **וְכִי מִסָּחִי** went bathing with &c. Bab. ib. 141<sup>a</sup> **וְכִי מֵאֵן דְּסָחִי בְּמֵיָא** he who bathes in the river &c. Y. Pes. X, beg. 37<sup>b</sup> **סָחַח וְצִחָא** had taken a bath and was thirsty. Y. Ter. VII, end, 46<sup>c</sup> **סָחִי תִּקְחֵי** take ye a bath, for your Creator will help you &c. Ib. **עַד דְּאִינוּן סָחִיָּין** until they shall have taken a bath. Ruth R. to II, 19 **נִתְחִין** (not **מִסָּחִי**) they went down to bathe &c.; a. fr.

*Pa. אָסַח to wash, cleanse, bathe.* Targ. Job IX, 30 (Ms. אַשְׁחִיג, v. שָׁחַג). Targ. Lev. XIV, 9 (not וְיִסְחֶה); a. fr.—Ruth R. I. c. כִּי קִיַּמְנוּ מִצְוַתֵּינוּ יְיָהּ (or מִצְוֹתֵינוּ) when they were washing his body. Lev. R. s. 28 עָלָה אֶסְחֶה (not אֶסַח) he went in and scoured him (Mordecai); a. e.

**סָחִימָה** f. (סָחַט) *pressing, wringing*. Sabb. 144<sup>a</sup> בִּרְסֵי הַפֵּרוֹת designated to be pressed (for the juice). Y. ib. VII, 10<sup>c</sup> top וְעוֹשִׂים מִן הַצְּבָעִים מֵלֵאבָה רֹכְיָה the dyers in Jerusalem made the wringing (of dyed clothes) a special work; a. e.

**שְׁחִינָא** or **שְׁחִינָא** m. (שְׁחִי or שְׁחִי) swimmer. Yoma  
 77<sup>b</sup> שְׁחִי קָרִידָא לְשִׁירָא שְׁחִי ed. (Ms. M. שְׁחִי; Ms. M. 2  
 שְׁחִי; Ar. שְׁחִי). The swimmer is called s.; Yalk. Ez.  
 381 שְׁחִי; Y. Shek. VI, 50<sup>a</sup> top שְׁחִי (Bab. ed. שְׁחִי;  
 Ms. M. שְׁחִי, read: שְׁחִי).

סחינת, Y. Dem. I, 22<sup>a</sup>, read: מְחִינִין.

**סְחִיפָּא** m. (סִחָה II) *an inverted vessel*, opp. זְקִיפָּא. Pes. 40<sup>a</sup> שְׂרִי סִ' (ed. סחִיפָּא; Ms. M. סִיחָפָּא) if the grain is roasted in an inverted vessel &c., v. זְקִיפָּא I.

**סְחִירָא, סְחִירָא** f. (סְחִיר) = b. h. סְחִיר, *sweepings*, *refuse*. Targ. Zeph. I, 17 (ed. Wil. 'ס'; Ar. סְחִירָא). Targ. Is. V, 25 (Regia 'סְחִיר'; some ed. 'סִיח'; h. text סוּרָה).—Sabb. 121<sup>b</sup> שְׂרִי ס' Ar. (ed. רִיקָא) threw refuse (disturbing matter, comp. סְחִירָא, before the Resh G'lutha). (Y. M. Kat. II, 81<sup>d</sup> top וְהִזְמַת הוּא אִירָא ס' דְּבִירָתָא וּכ' (not (וְהִזְמַת) a woman swept the refuse out of the house and threw it &c. Lam. R. to I, 15, v. סָתָא II.

סחן, Y. Snh. X, 29<sup>b</sup> top אסחין, v. יסחן I.

סָחַף (b. h.; emp. סָחַף II) *to rub, sweep*. Pirké d'R. El. ch. XIV סָחַף בְּמִינֵי עַל הָאָרֶץ .. בְּעֶצְבוֹן in the pain of its growth, it (the serpent) shall sweep along (drag itself) with its belly on the ground.—*Part. pass.* סָחֻף, *pl.* סָחֻפִּים *swept away, driven about*. Tanh. P'kudé 3 like a dog וְכִי שָׂדֵהָ (some ed. חֲשֹׁף, חֲשֹׁף) that is pushed this way and that way. Yeb. 47<sup>a</sup> רוֹוִיִּים רְחוּפִים *the broken down, pushed about, -swept (from place to place) and tossed about*; [Rashi: *covered in mourning*, v. חֲשֹׁף a. חֲשֹׁף I]. Yalk. Ps. 785, v. סָכָה.

*Nithpa.* נִסְתַּפְּהָ to be swept, be inundated, ruined by a flood. Keth. I, 6 (12<sup>b</sup>) נִסְתַּפְּהָ שָׂדֶךְ (Y. a. Bab. ed. שָׂדֶךְ, euphemism) thy field has been ruined, i. e. it is thy misfortune, and I cannot be made to suffer for it. Ib. 2<sup>a</sup> וְנִי שָׂדֶךְ it is thy misfortune (that I was taken sick). Ib. VII, 8 וְנִי שָׂדֶךְ ... הָאָב the father has to bring evidence that these blemishes arose while she was betrothed and therefore it was his (the husband's) misfortune; a. e.

*Nif.* נִסְחָה to be swept away, struck down; (homilet. = נִסְחָה) to be smitten with leprosy (v. נִסְחָה). Tanh. Thazr. 11; Yalk. Kings 229; Zech. 586 (interpret, נִסְחָה, Jer. XLVI, 15); Yalk. Lev. 555.

סָחַף I ch. same, *to sweep away; to reject, despise*. Targ. Prov. III, 34. Ib. X, 3 (h. text סָחַף). — *Part. pass.* סָחִיף *hurried*. Targ. Esth. VIII, 14 (h. text סָחִיף). *Itkpe.* אֶסְחִיף *to be swept away; to be inundated, ruined*. Targ. Prov. XIV, 32 (h. text סָחַף). Targ. Y. I Gen. XLIX, 4.

**סִתְּחָף** II (v. חָפַת I) to put on as a cover; to tilt over, invert. *Snh.* 104<sup>a</sup> אִירִישִׁי שֶׁ... ט' (אובלא) he inverted a fuller's trough over his head. *Ned.* 51<sup>a</sup> וְסִתְּחָפֶיהָ עַל רִישָׁהּ and tilted it over &c. *Sabb.* 110<sup>a</sup> וְלִיִּסְחָתוֹק דִּיקוּלָא אִירִישִׁי (Ms. M. incorr. לִיִּסְחָתוֹק) and let him put a basket over his head. *Ib.* 121<sup>b</sup>. *Hull.* 8<sup>b</sup> כִּפְלֵי וְכ' לֹא one must not cover up meat with groins; a. e. — Part. pass. סִתְּחָפִי; f. סִתְּחָפָא. *Ab. Zar.* 51<sup>b</sup>, v. מְשִׁיכֵבָא. *Hag.* 15<sup>a</sup> כְּסֵי דְסִתְּחָפֵי אֲדוּדֵי (Rashi דְסִתְּחָפֵי) like two cups inverted one over the other. — V. סִתְּחָפָא.

שֶׁחַק, v. שָׁחַק.

**סָחַר** (b. h.) *to go around*; esp. *to travel as a merchant*.—[Num. R. s. 13 **סוּחַרֵּי**, read, as Yalk. Lev. 554, a. Yalk. Prov. 959 **סוּחַרֵּי**, v. **סוּחַר** III.].—Denom. **סוּחָר**.

**סָחַר** ch. same, 1) *to go around, turn* (corresp. to h. סָבַב). Targ. Koh. XII, 5, Targ. Cant. III, 2 (ed. Vien. *Af.*); a. fr. (V. *Af.*).—2) *to trade*. Gen. R. s. 52 אָחֵר . . סָחַר בָּהּ וּבִי thou wentest to Egypt and tradedst with her (Sarah), thou hast come here and tradedst with her.

*Pa.* סַחַר *to go around.* Targ. Koh. l.c. Targ. Lam. I, 6.

*Af. אָפּר* 1) *to surround, enclose*. Targ. Josh. VI, 3; 11; 14 (interch. with *Pe.*); a. fr.—2) *to go about*. Targ. II Chr. XVII, 9.—3) *to lead about, to move*. Targ. O. Ex. XII, 18. Targ. I Sam. V, 8; a. fr.—4) (cmp. *הִיף* *Hif.*) *to recline around the table, to dine*. Targ. Ex. XXXII, 6. Targ. I Sam. XX, 5; a. fr.



*Ithpa.* אִתְּפָה. *Ithpe.* אִתְּפָה. 1) to turn around, turn to or from, to be carried around. Targ. O. Gen. XLII, 24. Targ. O. Ex. X, 10 (v. Berl. Targ. O. II, p. 22). Targ. O. Num. XXXIV, 4, sq. (some ed. *Pe.*, others *Af.*). Targ. I Sam. V, 8; a. fr.—2) to be seated at the table. Targ. Ps. I, 1. Targ. Gen. XXVII, 19.

**סָתַר** m. enclosure, v. סָתַר.

**סָתְרוּנִי** v. סָתְרוּנִי.

**סָתְרוּן** m. (סָתַר) travelling merchant. — Pl. סָתְרוּנִים. סָתְרוּנִי. Erub. 55<sup>a</sup>; Yalk. Deut. 940.

**סָתְרוּנָה** f. (סָתַר) surrounding; constr. סָתְרוּנָה (adv.) in the neighborhood of, round about. Targ. O. Ex. VII, 24. Targ. Ez. XXXII, 22, sq. (some ed. סָתְרוּנָה).

**סָתְרוּנִי** m. pl. constr. (preced.) neighborhood, neighbors of. Targ. Jer. XLVIII, 17. Ib. XXXIII, 13; a. fr.—Sabb. 152<sup>a</sup> גִּלְדִּין סָתְרוּנִי (Ms. M. סָתְרוּנִי; Ms. O. סָתְרוּנִי), v. גִּלְדִּין.

**סָתְרוּתָא** f. neighborhood, v. סָתְרוּתָא. — [Tosef. Shebi. IV, 11, v. מִתְרוּתָא.]

**סָתַר** m. (סָתַר; cmp. הָסִיר, a. the phrase יָד נְטוּהָ 1) handle, that part of a handle which is indispensable in using the tool. Tosef. Mikv. VI (VII), 21 מִשְׁפָּה וְלִדְרוֹךְ beyond the indispensable part of the handle, מִסְּ וְלִפְנֵימִים within that part.—2) swinging the forefinger, v. סָתַר.

**סָתַר** v. סָתַר.

**סָתְרָא** (סָתְרָא) pr. n. (prob. of Greek origin, cmp. pr. n. Σατδῆς) *Satda*; ס' son of S., surname of Jesus of Nazareth. Sabb. 104<sup>b</sup>; Tosef. ib. XI (XII), 15; Y. ib. XII, end, 13<sup>d</sup> וְכִי לֹא הֵבִיא בֶן ס' וְהֵלֵא בֶן ס' but did not Ben S. bring sorcery from Egypt only in this way (by making incisions in his flesh)? Y. Snh. VII, 25<sup>d</sup> top וְכִי עָשָׂה לְבֶן סָתְרָא וְכִי סָתְרָא so they did to Ben S. in Lydda, when they made two scholars lie in wait for him &c.; Y. Yeb. XVI, 15<sup>d</sup> bot. Sabb. l. c. (in editions not controlled by censors, v. Rabb. D. S. a. l.) בַּעַל ס' בִּיעַל ס' her husband's name was S., her lover's, Pandera; (refuted and changed) אִמּוֹ ס' וְכִי אִמּוֹ ס' his mother's name was S. ... וְכִי סָתְרָא this one deserted her husband; Snh. 67<sup>a</sup> וְכִי סָתְרָא (v. Rabb. D. S. a. l. note).

**סָתְרוּמָה** v. סָתְרוּמָה.

**סָתְרוּתָא** f. (סָתַר) aberration, madness. Targ. Koh. II, 15 (ed. Vien. סָתְרוּ).

**סָתְרוּנִי** m. (stationarius) station-master, police officer. Gen. R. s. 26 שְׁלֹחַם ס' ... בְּהַ עוֹשֶׂה הַק"ב the Lord will make the angel of death their (the nations') officer (in the place of tyrants like Pharaoh &c.); [Rashi: מִיִּשְׁטָר, v. מִיִּשְׁטָר;] Yalk. Is. 295 אֶסְתְּרוּ. Ex. R. s. 51 ס' בְּרִאחִיד (I have created thee (the angel of death) a stationarius for &c.—Pl. סָתְרוּנִי, אֶסְתְּרוּ, אֶסְתְּרוּ. Cant. R. to VII, 1 (not רִין ...), v. אֶסְתְּרוּ.

**סָתְרוּנִי** v. סָתְרוּנִי.

**סָתַר** (b. h. שָׁטָה; v. נָטָה) to deviate, to turn to or from. Koh. R. to I, 16 מִשְׁפָּה הַלֵּב the heart deviates (turns to evil).—Esp. (of woman) to be faithless. Y. Sot. II, 18<sup>b</sup> top; Y. Kidd. I, 60<sup>d</sup> וְכִי אִמּוֹ שֶׁלֹּא סָתְרָה אִיּוֹסָה וְכִי 'Amen', that I have not been faithless as a betrothed, as a married woman &c.—V. מִשְׁפָּה.

**סָתַר** ch. 1) same (corresp. to b. h. נָטָה). Targ. Gen. XXXVIII, 1; 16 (h. text וִישָׁה; a. fr.—Esp. to deviate from the right path, to go astray; to be faithless. Targ. Num. V, 12 (h. text וְחִשְׁבָה; a. fr.—Sabb. 104<sup>b</sup> סָתְרָה; Snh. 67<sup>a</sup> סָתְרָה, v. סָתְרָה.—2) (of the mind) to wander, be mad (cmp. h. שָׁטָה). Targ. Koh. II, 15 סָתַר ed. Lag. (ed. Vien. סָתַר, v. סָתַר).—Part. סָתְרָה; f. סָתְרָה; pl. סָתְרָה (a) (of the mind) distracted. Targ. I Kings XXI, 5 (h. text סָתְרָה).—b) inclining. Targ. Y. Ex. XXIII, 2 (h. text סָתְרָה).—c) deviating from the right path, rebellious. Targ. O. Deut. XXI, 18; 20 (h. text סָתְרָה). Targ. Jer. V, 23. Targ. Ps. CI, 3 Ms. (ed. וְשָׁטָה, ed. Wil. שָׁטָה). Ib. CXXV, 5; a. fr.

*Af.* (אֶסְתְּרוּ 1) to turn (one's own way), to deviate. Targ. Prov. XIV, 27 (h. text סָתַר).—2) to turn, direct. Targ. O. Num. XXII, 23 (h. text סָתְרָה); a. fr.—Esp. סָתְרָה to divert justice; to oppress. Targ. Is. XXIX, 21; a. fr.—V. מִסְתָּר.

**סָתְרָא** f. (preced.) deviation, revolt. Targ. Deut. XIX, 16 (h. text סָתְרָה). Ib. XIII, 6; a. fr.

**סָתְרָא** m. (σπίρας) straw-mattress. Tosef. Sabb. XIII (XIV), 15 לְוֹחֵין שֶׁל יִסְתִּיכִים (Var. יִסְתִּיכִים, סָתְרָא) the boards on which the straw rests; Y. ib. XII, beg. 13<sup>c</sup> סָתְרָא (corr. acc.); Bab. ib. 47<sup>a</sup> סָתְרָא (Ms. M. סָתְרָא; Ms. O. סָתְרָא; v. Rabb. D. S. a. l. note). Tosef. Kel. B. Mets. VIII, 4 סָתְרָא (corr. acc.; R. S. to Kel. XVIII, 3 סָתְרָא). [The phonetic corrupt. of סָ into סָ in the Babylonian Talmud has been reimported as Variant into Tosefta.—For the phonetic relationship between *t* and *k*, cmp. Lidd.-Scott. Gr. Dict. sub lit. K.]

**סָתְרָא** m. = אֶסְתְּרוּ, colonnade. Y. Succ. V, 55<sup>a</sup> bot.; Y. Taan. III, 66<sup>d</sup> bot. אֶסְתְּרוּ לְפָנֵים מִס' a colonnade within a colonnade; Pes. 13<sup>b</sup> מִס' לְפָנֵים מִס' ib. 52<sup>b</sup>; Succ. 45<sup>a</sup>; Tosef. ib. IV, 6. Tosef. Sabb. X (XI), 1 וְכִי סָתְרָא through a colonnade into the street. Tosef. M. Kat. II, 13 וְכִי סָתְרָא a shop having an entrance from a colonnade; a. e.—Pl. סָתְרָא. Tosef. Kel. B. Mets. II, 8 וְכִי סָתְרָא ed. Zuck. (ed. Zolk. וְכִי סָתְרָא, corr. acc.), v. סָתְרָא.—V. אֶסְתְּרוּ, אֶסְתְּרוּ.

**סָתְרָא** m. mosaic pavement. Targ. Esth. I, 6 (רִצְפָה). Targ. Y. Lev. XXVI, 1 סָתְרָא.

**סָתְרוּנִי** v. סָתְרוּנִי.

**סָתְרָא** v. סָתְרָא.

**סָתְרָא** v. סָתְרָא.

**סָתְרָא** v. סָתְרָא.



Bab. ed. 8<sup>a</sup> variously corrupted or perverted). Y. ib. 39<sup>c</sup> (cacophemistic etymology) נאחא שמונה שונא נוקם ונוטר hatred hidden (under the merriment of social equality and good will), he (the Roman) hates &c. Ib. דביישן. Ib. top סי the Saturnalian fair of Scythopolis (v. ביישן). Ib. top סי during the Saturnalia trading is forbidden only with those who worship thereon (celebrate it). Bab. ib. 8<sup>a</sup> סי שמונה ימים לפני סי the Saturnalia begin eight days before the solstice; Y. l. c. סי לאחר סי (corr. acc.). Deut. R. s. 7 סטרגלים, סטרגלים (corr. acc.).

סיה (σέ) *thee*. Pesik. R. s. 40 סי לעולה (not וזי), v. שיה.

סיאה f. *Siah*, a plant classified with hyssop, *Satureia Thymbra* (savory). Maasr. III, 9. Shebi. VIII, 1. Tosef. Kil. III, 12. Sabb. 128<sup>a</sup>, expl. צחרי; a. fr. — V. Löw Pf., p. 135.

סיאה, Arakh. 18<sup>a</sup>, v. סיצה.

סיאור m. (שאר = סאר) *fermentation, leaven*. Hall. II, 6 וסיאור Ar. (ed. ושארין) the leaven required for them. — Trnsf. *original immoral condition; evil nature*. Y. Ab. Zar. II, 41<sup>a</sup> top חזר לסיאור he returned to his old condition (heathenism). Koh. R. to VII, 8 חזר אינולי כי חזר because but for it (Samuel's forbearance) that Persian would have gone back to heathenism; a. e. — V. סור.

סיאור ch. same. Targ. Ps. LXXXV, 9 (ed. Lag. סאור; oth. ed. סכלא; h. text סכלה).

סיאנא, v. סינא.

סיאנקי m. pl. of *Siân*, a Persian town. Keth. 67<sup>b</sup> סיאנקי (Ar. סיאנקי, Sian (gold) Denars (v. Zuckerm. Talm. Münz., p. 33 note).

סיאן, Tosef. Ukts. I, 8, v. שער.

סיב I m. (v. סאב II) *gray, old; elder, scholar*. Targ. Gen. XXV, 8; a. fr. — Y. Sabb. VI, 8<sup>a</sup> bot. סי פוק חמי חד סי go and look out for a scholar (observe his practice) and rely on him; Y. Yeb. XII, 12<sup>d</sup> top סיב; a. fr. — Pl. סיבי. Targ. Prov. XX, 29 (some ed. סבי).

סיב II, סיב (preced.) *to be old*. Targ. I Sam. II, 22. Ib. XII, 2 סביח; ed. Lag. סיביח; a. fr. — Y. R. Hash. II, 58<sup>b</sup> top; Y. Snh. I, 18<sup>c</sup> bot. סיב זכה למיבסיב he was permitted to reach so high an age that &c.; a. fr.

סיביח to become old. Targ. Job XIV, 8 מיחסיב. Ms. (ed. מיחסיב).

סיב III m. (v. סאב) *fibrous substance, esp. bast of the palm-tree*. Ukts. I, 2 שלו חס' the fibrous root of the radish. Pes. 115<sup>b</sup> בסי כרכן if he wrapped them up in bast. Y. Succ. I, 52<sup>b</sup> bot. סי חבלים של סי a. fr. — Pl. סיבין, סיבין. Gen. R. s. 41, beg.; Num. R. s. 3, beg. סי חבלים the bast of the palm-tree is used for making ropes; a. e. — [Yalk. Ps. 841 סיב קמלפי, v. סיבין.]

סיבא I ch. same. Lev. R. s. 22, beg. סיבא חבלא

(not סיבא, v. preced.; Koh. R. to V, 8 (ed. Wil. שריבא); Yalk. ib. 971 סיבא (corr. acc.).

סיבא II m. (סיב I) *old age*. Targ. I Kings XIV, 4.

סיבבא, v. סבבא.

סיבבא f. (סבב) *transfer of property from tribe to tribe* (interch. with תסבבא). B. Bath. 111<sup>b</sup>, a. fr. סיבבא נאמרה סי בבן נאמרה סי בבבבב II. Ib. 159<sup>b</sup> תסבבבב (Ms. M. הסיבבא) the transfer is spoken of (as forbidden) concerning the son succeeding his mother and the husband succeeding his wife; a. fr. — [Bibl. Hebr. סבבא: *arrangement, divine dispensation*; in later Hebr.: *turn, misfortune*; in philos. literature: *cause*.]

סיב, סיבא, סיבא f. (סיב I) *gray head, old age*. Targ. II Esth. VII, 9. Targ. Gen. XV, 15 (some ed. שריב); a. fr. — Targ. Y. II Deut. XXXIII, 25 'סבי. — Cant. R. to VIII, 7 דלא שבקת לסיבאך כלום that thou didst leave nothing for thyself in thy old age; Lev. R. s. 30; a. e. — Yeb. 65<sup>b</sup> מה מ' (not בי מ') = what about her (my) old age? — Trnsf. *old men, elders*. Tosef. Hull. II, 24 (in Hebr. dict.) סיבא חללי טעדים ו' it is possible that these elders &c., v. ישיבא.

סיבא, Lev. R. s. 22, beg., v. סינא.

סיבוי, Cant. R. to IV, 12, v. סיבוי.

סיבון, v. סיבון.

סיבולות, סיבול, v. next w.

סיבולת f. (סבול; cmp. סבולות) *sending provisions for a common meal, picnic*. Pes. 89<sup>b</sup> סיבולת חמשה ועשר סי (Ms. O. repeatedly סבולות, v. Rabb. D. S. a. l. note 7) even (in ordinary cases) when five persons sent articles of food for a picnic; Tosef. ib. VII, 10 (Var. סיבולת, סבול); Y. ib. VIII, 36<sup>a</sup> סיבול (with anorg. נ). Y. Maas. Sh. IV, 55<sup>b</sup> סיבולת אני סיבולת I say (the inscriptions 'in behalf of-' intimate) that they have arranged a picnic among themselves (and each marked his contribution).

סיבול, סיבולא, סיבול m. (סיב I) *hope*. Targ. I Chr. XXIX, 15. Targ. Prov. XI, 23. Ib. 7; a. fr.

סיבולא II m. (סיב III) *blood-letting*. Ab. Zar. 29<sup>a</sup> (interch. with סיבולא, סיבולא pl.). — Keth. 39<sup>b</sup> דסיבולא Ar. ed. Koh. (oth. ed. דסיבולא, a Var. to דסיבולא, v. Rashi a. l.) the scar from blood-letting.

סיבולא f. h. = סיבול, *grey color, grey hair*. Tosef. Neg. I, 4 סיבולא grey color. — Y. Ber. IV, 7<sup>d</sup> top סיבולא his entire head became grey.

סיבולא, v. סיבול.

סיבולא, Snh. 112<sup>a</sup>, v. סיבולא.

סיבולא, v. סבבא.

**סיבכי** pr. n. 'רמא של ס' *the Lake of Sibkhay* (Merom, Samachonitis). B. Bath. 74<sup>b</sup> (Ms. M. סיבכי); Midr. Till. to Ps. XXIV; Y. Kil. IX, 32<sup>c</sup> bot. דסככו; Y. Keth. XII, 35<sup>b</sup> bot. דכוככו (corr. acc.). Y. B. Bath. V, 15<sup>a</sup> (ref. to Deut. XXXIII, 23) זח ימא של סמכו this means the Lake of S.—Targ. Y. I Deut. L c. דסופכי; Tosef. B. Kam. VIII, 18 סופכי של ימא.

**סיבני** v. סיבני.

**סיבעא** v. סבעא.

**סיבן** m. (sebaceous) *tallow-candle*. Midr. Till. to Ps. XC [read:] מה ביצין טב קומי מה ס' טב קומי וי' (ed. סימבן, סימבן) of what good is a lamp before Him, of what good is a tallow-candle before Him?—Moses, a being of flesh and blood, dares to come before the Lord, who is all fire &c.; Yalk. Ps. 841 קמלפ' סיב (corr. acc.).—Pl. סיבנין. סב'. Ex. R. s. 36 קריונין וי' wax and tallow-candles.

**סיברא, סיברא** v. סברא.

**סיברתא** v. סברתא.

**סיבתא, סיבתא** f. 1) = סיבתא. Targ. Gen. XLII, 38 (O. some ed. שר). Targ. Job XV, 32 (ed. Wil. סבת'); a. fr.—2) *eldership, receiving the title of* elder. Y. Bicc. III, 65<sup>d</sup> וכתב ליה מן סיבתיה בגוה (not ויהב) and he informed him therein of his (expected) appointment as elder.—Pl. סיבתא, סב'. Ib. וי' קום וי' for the sake of those appointments (which will take place), rise, come to &c.

**סיג** I m. (b. h.; סג) [that which is to be removed; comp. פדיל] *dross, base metal; refuse*. Bekh. 51<sup>a</sup> שלא יביא Ar. (ed. סיג) in order that one may not bring base metal to the Temple (therefore stamped silver coins had to be brought along; Rashi: סיג וסכס סיגים base metal or non-purified silver).—Pl. סיגים. Num. R. s. 14 (ref. to לב, Prov. XIV, 14) אורו חלב שהוא מלא (ויהב) and he informed him therein of his (expected) appointment as elder.—Pl. סיבתא, סב'. Ib. וי' קום וי' for the sake of those appointments (which will take place), rise, come to &c.

**סיג** II m. (v. סיג I; comp. סיגניא; for the apococate form comp. גרע a. גרע) *growth, sproutings, esp. luxuriant growth* (in good or bad sense). Tosef. Ukt. I, 2 (T'bul Yom III) חס של אשכוליה הוסי של אשכוליה the foliage covering the clusters of grapes, של רצפיה the cobweb-like covering of fruits; Ukt. I, 2.—Pl. סיגים. Deut. R. s. 3 (ref. to Deut. VII, 13) מה פרי ארמך ס' וי' as the fruit of thy ground will be of luxuriant growth; so will be the fruit of thy womb (strong people). Num. R. s. 16; Tanh. Sh'lah 12 (ref. to Is. XVII, 11) ... עשירם ס' (כ) עשירם ס' the day that he intended to plant you in the land, you became a luxuriant growth (degenerated); Num. R. s. 7.—[Sifra Sh'mini, ch. VII, Par. 6, v. סיג II.].

**סיגא, סיגא** v. סיגא.

**סיגא** m. (v. סיג II, comp. סיגניא) *twig*.—Pl. סיגיא. Koh. R. to V, 8 [read:] למיכ גיניא the twigs (of the palm tree) are useful for garden hedges; Lev. R. s. 22, beg. סיגא למיכ גינין (corr. acc.; Ar. סיגא למיכ גינין); Yalk. Koh. 971 סיגא למיכ ביה גופנין (corr. acc.).—[Y. Ab. Zar. I, 39<sup>c</sup> סיגיא, v. סיגיא.]

**סיגתא, סיגתא** v. סיגתא.

**סיגו, סיגו** m. (constr. of סיגניא; I סיג) *plenty of, much; very*. Targ. Prov. XIII, 3. Ib. XV, 23 (ed. Wil. סיג).—Pl. סיגיו. Targ. Is. V, 13 סיגיוהון ed. Lag. (ed. Wil. סיגיוהון, sing.) their multitudes (h. text חמליו).

**סיגויא** pl. constr. סיגויי v. preced.

**סיגוס, סיגוס** Sifra M'tsora, Zab., Par. 1, ch. II, read: סגוס.

**סיגוף, סג'** m. (סג) *affliction, privation, ascetic practices*. Koh. R. to III, 18 מהדבריה שהצדיקים מביקרים בעוה"ו בס' וי' concerning the conduct with which the righteous conduct themselves in this world in privation, fasts and sufferings.

**סיגופא, סיגופא** ch. same, *affliction, misery*. Targ. Is. VIII, 21. Ib. XLI, 17; a. fr.—Pl. סיגופין. Targ. Y. Gen. XLI, 52.

**סיגורין** Y. Meg. II, 73<sup>a</sup> bot., read: סירגורין.

**סיגים** Gen. R. s. 52 some ed., v. סיקים.

**סיגילא** m. pl. (סיגל, comp. סיגול) [bunch of] *violets* [Ar. s. v. עפר: root of the *Cyperus rotundus*, v. Löw Pf.; p. 289]. Targ. Y. Num. XXI, 12.—Snh. 99<sup>b</sup> (expl. יודאיים Gen. XXX, 14). Sabb. 50<sup>b</sup>, v. פריא II. Ber. 43<sup>b</sup> (Ar. some ed. סיגילי).

**סיגמין** m. pl. (sigma, pl. sigmata) *semicircular couches for reclining at meals*. Num. R. s. 1, beg. (homic play on recline, Ex. XIII, 18, v. סבב) הריבצתי אתכם בסי (סיגמא like noblemen); Tanh. B'midb. 2 Var. סיג (some ed. סיג), v. סבבסין.—Y'lamd. to Num. I, quot. in Ar. סגמוס כמה מיסא (read: סיגמא ... סיגמא) writes on the *sigma* the number of courses.

**סיגניא** I, v. סיג.

**סיגנא, סיגנא** II, סג' pr. n. pl. *K'far Signa* (comp. סיגניא). Tosef. Ter. III, 18 בפריסגנא ed. Zuck. (Var. ס' סיגניא). Kel. V, 4 סיגנא (סג'). Men. VIII, 6 (86<sup>b</sup>).—Eduy. VII, 8 Ms. M. (ed. סיגניא).

**סיגנא** III, v. סיגניא.

**סיגנא, סיגנא** v. preced. art.

**סיגן, סיגן** m. (signum, σῆμα S.) 1) *sign, ensign, banner*. Gen. R. s. 6, end ספר משנה רורה היה ס' (סגנוס) the Book of Deuteronomy was to Joshua a (commander's) banner; ... he took it up and showed it to the sun &c.; Yalk.

Josh. 22 שגנו יהושע (corr. acc.). Ex. R. s. 45 נטל סגנו של ו' (some ed. סגנו; corr. acc.) the commander (of the mutinous legion) took the royal ensign and fled.; Yalk. Ex. 394 סיגנין (pl.); Tanh., ed. Bub., Ki Thissa 15; Y'lamd. to Num. X, 2, quot. in Ar. ו' נטלו סיגנין ו' they (the *singulares*, v. סיגנין) took the ensigns &c.—Pl. סיגנין, סיגנין, סג' (v. supra); סיגנין, סג'. Cant. R. to I, 9 נטל ה' שלחם ו' the Lord took away their (the Egyptians) ensigns &c.; Yalk. Ex. 232; Tanh. B'shall. 23 סגיונו (some ed. סגנינו, corr. acc.); Mekh. B'shall., s. 2 מגפוח (Var. מגניו, corr. acc.; v. מנפה); Y. Sot. VIII, 22<sup>b</sup> bot. ורפיל סיגנו שלח (corr. acc., or סיגנום).—Midr. Till. to Ps. XX, end מרוד סגנין שלו ed. Bub., not סגנין; oth. ed. ורפיל מכל סגניו, read: 'מרוד סגנין' recognises his regiment by its colors; Yalk. Ps. 681 סימנין.—[Tosef. Ab. Zar. V (VI), 1 הסיגנין some ed., read with ed. Zuck. [הסיגנין].—2) *watchword, signal*. Snh. 89<sup>a</sup> ס' אחר בס' אחר the same watchword (divine oracle) is passed to many prophets, but no two prophets prophesy under the same watchword (use the very same expressions).—3) *sign in the heavens, constellation*; v. אשגנין.

סיגני, pl. constr. of סגן.

סיגני, v. סיגני II.

סיגנין, I, pl. of סיגני.

סיגנין II, pl. of סגן.

סיגנום, Y. Sot. VIII, 22<sup>b</sup> bot., v. סיגנום.

סיגרון I m. (סג' *Pi. to surrender*, cmp. I Sam. XXVI, 8) *surrender*. Num. R. s. 8 כל מי שכורח אה עצמו ס' למלך ו' he who signs himself (is enlisted) for surrender to the king, must renounce his father &c.; Pesik. R. s. 23—24 מכתוב עצמו שרגיון ו' (corr. acc.).

סיגרון II pr. n. (v. preced.) *Siggaron* (Guard), surname of the angel Gabriel. Snh. 44<sup>b</sup>.

סיד, v. סיד.

סיד II m. (b. h. שיד; *lime, plaster*. Sifra Thazr., Neg., ch. II, Par. 2; Neg. I, 1 כס' החרטל (white color) like the plaster of the Temple walls (less intense than snow). Ib. 2; Sifra I. c. ו' the mixture of red and white colors (in plagues) resembles blood mixed with milk; a. fr.—Esp. *lime* or *orpiment* used as a *depilatory* and a *cosmetic*. Sabb. VIII, 4; a. fr.; v. סיד. טפל.

סידא ch. same. Targ. O. Deut. XXVII, 2; a. e.

סידוק, סיד' m. (סדק) *being cracked*; (sub. עיסה) *dough*, the surface of which is cracked in consequence of fermentation. Pes. III, 5 שרף ס' dough in the stage of *sidduk* (during Passover) must be burnt; expl. נחערבו סדקיו. v. סדק; ib. 48<sup>b</sup>; Mekh. Bo s. 9; a. e.

סידוק, סיד' I m. (סדר), corresp. to b. h. ערך, 1) *arrangement, order*. Gen. R. s. 32 סידוקו של עולם the natural order, v. סילון II. Y. Meg. IV, 75<sup>a</sup> bot. שריא סידוקו של דום

(not סדרה) for this (the section of Amalek) is the order of the day.—[In later Hebr. ס' תפלה=ס', the order of prayers, *Prayerbook*.]—2) *pling up, putting in order*, esp. on the altar, the golden table &c., opp. סילוק, removal. Yoma 24<sup>b</sup> בויכין ס' the putting (on the show-bread) of the frankincense from the vessels; ס' איכרים the offering of the sacrificial parts. Men. XI, 6 קנים ס' the arrangement of the tubes for the show-bread. Ib. 29<sup>a</sup>, a. e. סילוק ס' כסידוק when it (the show-bread) was removed, it was as fresh as when it was put on; a. fr.—3) [that which is arranged before a person,] *offering, present*. Lev. R. s. 9 take what he has brought as his tribute.—4) *the daily ration*.—Pl. סידוקים. Ib. s. 5 של דוב ס' the portions (of honey) designated for the bear (in the vivarium).—5) (= ערך) *determination of a man's obligation (to the sanctuary &c.) based upon his financial ability* (v. ערך *Pi.* 2); *exemption from seizure*. B. Mets. 113<sup>b</sup> עיקר ס' בערכין חריב the original exemption law is stated with reference to vows (Lev. XXVII, 8). Y. Naz. II, 51<sup>d</sup> bot. סידוקו if one said (pointing to a person), 'I vow his *siddur*' (instead of ערכו), he must pay his value according to his age.—\*6) *net in the flour mill*. Tosef. Kel. B. Mets. II, 15 וס' וס' וס' the net and the block of the mill, if made of metal &c.—Sifra Metsor'a, Zabim, Par. 1, ch. II, v. סידר.

סידור II pr. n. m. *Siddur*, an Amora. Y. Hall. II, 58<sup>a</sup> top. Y. Sabb. VII, 9<sup>c</sup> top (ed. Krot. סידור).

סידוקא, סד' ch.=h. סידה I, *arrangement, order, row*. Targ. Y. Num. XIX, 4, sq. (not 'סד'). Targ. I Chr. XXI, 23. Targ. Esth. II, 15 (h. text וס').—Pl. סידוקין, סידוקא. Targ. Y. Lev. XXIV, 6, sq. Targ. Y. Num. XIX, 3 (not 'סד'); a. fr.

סידק, v. סדק.

סידקא, v. סדקא.

סידקי (interch. with סידקי) m. (v. סדק) 1) *small dealer, retailer* in the market, *huckster*, contrad. to פלטר shop-keeper. Y. Shek. VIII, beg. 51<sup>a</sup> (ref. to Deut. XXVIII, 66) 'and thou shalt be in fear day and night', that is, he who buys from the huckster (who cannot lay in stock for a year), 'and thou shalt have no assurance of thy life'—that is, he who buys from the shop-keeper; ib. III, 47<sup>c</sup> צידקי (corr. acc.); Y. Sabb. VIII, 11<sup>a</sup> bot.; Esth. R. introd., beg.; a. fr.—2) (also fem., sub. שוק) *market-stand, provision market*. Y. Ned. XI, 42<sup>c</sup> bot. ודיו שם צבורים ב' and there were provisions piled up in the market. Ruth R. to I, 1 יצתה ב' (not מעילה) his maid servant went out and stood in the market (waiting for her turn to buy provision); Yalk. Ruth 598. Y. Dem. III, 23<sup>c</sup> שחורה ס' מרחקא a provision stand which was supplied with forbidden fruits one day; ib. II, 22<sup>c</sup> top כורכא (corr. acc.); Y. Keth. I, 25<sup>d</sup> bot. סידקיה (סידק); a. fr.—Y. Kil. II, beg. 27<sup>c</sup> (in Chald. dict.) בסידקי in the market-stand.

סידקיה, סד' f. 1) same, v. preced.—2) (adj.) *very fine*. Erub. 53<sup>a</sup> נקב מחט ס' the eye of a very fine needle.—

3) *small ware, tinsel*. Sot. 40<sup>a</sup> מוכר מיני ט' one who sells tinsel, opp. טובות ומרגליות.

סִידְתָּ, Pesik. Shek., p. 11<sup>a</sup>, read: סִידְתָּה.

\* **סִיבָּא** m. of *Siva*. Nidd. 20<sup>a</sup> סִיבָּא (Ar. סִיבָּא, *Siiba*, v. Ar. ed. Koh. s. v. סִיבָּא a. סִיבָּא) of the dark color of a *Siva* cloak; [oth. opin.: *dirty-dark*, v. Ar. l. c.].

**סִיּוּגָא** f., constr. סִיּוּגָא (I סיג) *fencing in, protection.*  
Targ. Mic. VII, 4.

**סִיד** m. (סִידָּה) *a coat of whitewash*. B. Bath. 53<sup>b</sup>.

**סִימָא** m. (v. סוט, *Ithpe.*) fright. B. Kam. 37<sup>b</sup> הך שור קמא סי' בעלמא וכו' that first going when the animal heard the sound of a trumpet, was merely due to the fright which seized it. Yoma 22<sup>b</sup> סי' בחלמיה saw a panic in his dream (frightening demons, Rashi); Yalk. Sam. 117.

ס"מ. (I, Pi.) *conclusion, finishing*. Tanḥ. Ha'az. 5  
 וְכִי הָיָה סֵפֶר מֹשֶׁה הַאֲחֵרִים סֵפֶר... וְהָיָה כִּי יִסְמָךְ... like a man that finishes his  
 book and signs his name (in an acrostic) at the end of  
 his book.

**סיניא** ch. same. B. Bath. 22<sup>a</sup> משום דלא הוי ב' because they had not been present at the final lecture of Raba's course; [oth. opin.: at the final meeting when the election of the chief of the academy was held].

**סיון** m. (b. h.) *Sivan*, the third month of the Hebrew calendar, of thirty days, varying between the tenth of May and the eighth of July. Targ. Esth. VIII, 9. Targ. II Esth. III, 7; a. e.—Sabb. 87<sup>b</sup>. R. Hash. 7<sup>b</sup> וּב' סיון the sixth of S. is the New Year for the two loaves (the wheat crop); a. e.

סִיּוּץ m. (*סִי*) *help, assistance*. Y. Sabb. XVIII, end, 16<sup>c</sup> (ref. to מְסַעְדִּין, Mish. ib. 3) אֵי זָדוּ הָסִי wherein does the assistance (rendered to travelling animals) consist? Lev. R. s. 24 לָשׁוֹם סִי צִרִיכִין סִי אֲנִי שֶׁנִּבְרָאוּ לָסִי וְכִי when the spirits that are not made dependent on assistance, require assistance, how much more do we (human beings) who are made dependent on assistance &c. Ib. (ref. to יִסְעֶדֶךָ . . עֲזֹרָה, Ps. XX, 3) וְכִי עֲזָרָה וְכִי help and assistance come from Zion. Esth. R. to I, 1 לְסִיּוּצֶךָ שֶׁל וְכִי does the Lord need the assistance of the nations?—Ex. R. s. 43 עָשׂוּ לָךְ סִי אֲנִי שֶׁנִּתְּנָה לָּךְ אֲסִיִּי an assistant (in the golden calf); a. e.

**סִירָּה, סִירֵּעָא, סִירֵּעָ** ch. same. Targ. Job VI, 13. Targ. Y. Gen. XLIX, 25; a. e.

**סִיחָפָא** m. (סִיחָ II) 1) *ending, failing*. Targ. Y. II Deut. XXVIII, 65 סִיחָ עֵינֵינוּ (not רִסָּח) *failing of eye-sight*.—2) *pl. constr. סִיחָפָא the fruit left to the end, late fruit*. Targ. Am. VIII, 1, sq. (ed. Lag. סִיחָפָא, סִיחָפָא). Targ. Mic. VII, 1 (h. text אֲסָפָא); v. סִיחָ.

סִיּוּרָא, v. סִיּוּרָא

סִיחַ, v. סוּחַ.

סִיחָה, v. סִיחָה, סִיחָה.

**שִׁיחָה** *f. (b. h. שָׁח; סִיחָה) talk, conversation.*  
 Bath. 78<sup>b</sup> וַאֲמַר קָרִי לִיה סִיחַ שְׁמַחֲךָ אַחֵר מִ' נֹאחַ and  
 why do they call a young ass *sayyah*? Because it follows  
 persuasive talk (of its driver, whereas the old ass must be  
 struck). Ib. (play on סִיחוֹן עִיר, Num. XXI, 27) אִם  
 נֹאחַ מְשִׁיחַ if a man makes him-  
 self like (is as obedient as) the young ass that follows  
 him. Ib. (play on ib. et. 28) מִ' נֹאחַ ... שִׁיחַ הַמֶּלֶךְ אַחֵר יִצְרִי  
 that is he who follows his evil inclination as the young  
 ass follows &c. Snh. 94<sup>a</sup> (play on סִיחוֹת רִיב) שִׁיחָתוֹ רִיב  
 whose talk is strife. Kidd. 71<sup>b</sup> כֹּל שִׁשְׁחָתוֹ בִּבְבֶּל he whose  
 conversation shows that he is a Babylonian. Hag. 5<sup>b</sup> (ref. to  
 m. IV, 13) שִׁיחַ וְרִיב אִפִּי' even superfluous talk between  
 husband and wife is brought up against man in his hour  
 of death; Lev. R. s. 26 שִׁיחַ שְׂאֵדָה מְשִׁיחַ וְכ' אִפִּי' even  
 frivolous talk &c. Succ. 28<sup>a</sup> שִׁיחַת חֹלִין profane (secular)  
 talk. Yalk. Num. 764 שִׁיחַת כּוֹנְנִים the language of the  
 Chanaanites; a. fr.—*Pl.* סִיחוֹת שִׁיחַ. Y. Gitt. IX, end, 50<sup>d</sup>  
 שִׁיחַת אִם מְשִׁיחַ (שִׁי') when people talk what people  
 say (i. e. when you can trace the rumor; v. Bab. ib.  
 10<sup>a</sup>); a. e.

**סִיחִי** m. (סחת, v. סחי) *swimming*. Yoma 77<sup>b</sup> יבול סִיחִי 'you might think one could cross the river by swimming'; Yalk. Ez. 381 בשוחי (read: בשחי),

**סִיחוֹן** (b. h.) pr. n. m. *Sihon*, King of the Amorites. Hull. 60<sup>b</sup>; Gitt. 38<sup>a</sup> עֲמֹן וּמוֹאָב מִיַּד סִיחוֹן בִּסְמֵךְ the districts of Ammon and Moab became permitted (a legitimate conquest) to the Israelites through Sihon (who had conquered them from Ammon and Moab, and from whom Israel took them by the right of conquest). B. Bath. 78<sup>b</sup>, v. סִיחָה; a. fr.—[Gen. R. s. 12 כְּפַר סִיחוֹן (some ed. סִיחִין; oth. שִׁיחִין), v. שִׁיחִין].

**חֲסִיט** *m.* (חֲסִיט; cmp. חֲסִיט, only with art. חֲסִיט (cmp. חֲסִיט) [swinging the forefinger, cmp. the expression חֲסִיט חֲסִיט] *hassit*, the distance between the tip of the thumb and that of the index finger when held apart, or between the root of the thumb and the tip of the index finger, when the former is leaning against the latter (כפוף). [Commentators differ in the definition of our w.—Maim. to Kel. XIII, 4 distinguishes between חֲסִיט מֵלֵא חֵט a. חֲסִיט חֲסִיט. Sabb. XIII, 4 כפול חֲסִיט the double size of a *hassit*; ib. 106<sup>a</sup> רב ריוסן מחויר כפול R. J. showed the double measure (Ar. בפרק, v. supra); R. H. b. A. showed the single measure (Ar.: with the thumb stretched); Tosef. ib. IX (X), 3 כפול חֲסִיט, Orl. III, 2; a. fr.—Num. R. s. 18; Tanh. Huck. 1 יש בו חֲסִיט within a distance of a *hassit* (in the human head) there are several wells (seats of mucous secretions).

סִימָנֶת, סֵם f. (סֵם) *seal, signet ring*. Targ. Y. Gen. XXXVIII, 18. Targ. Esth. VIII, 2; a. e.—B. Mets. 74<sup>a</sup> אֶת

**סִיפֵּא** m. (preced.) *sword-bearer, warrior*. Ab. Zar. 17<sup>b</sup> (אִי סִיפֵּאִי לֹא רֹבֵּי) Ar. (ed. אִי סִפֵּא לֹא רֹבֵּי) if one is a scholar, he is no warrior (robber), and if a warrior &c.

**סִיפָא**, *pl.* סִיפֵי, *v.* סִיפָא.

**סִיפּוֹת** *f. pl.* (v. סִיפָא) *late (stunted) fruits.* Tosef. Dem. I, 3, v. סִיפּוֹת II. Gen. R. s. 22 אֵת אֵת ... שֶׁדָּוִד אָכַל the first fruits and presented the late fruits to the king; a. e.—Constr. (m.) סִיפֵי, סִיפֵי. Midr. Sam. ch. I סִיפֵי סִיפֵי (or סִיפֵי סִיפֵי) the very poorest produces.

**סִיפֵי**, *v.* סִיפָא.

**סִייר**, *incorr.* for סִייד, *v.* סִייד.

**סִינְאָרָא**, *m.* (סִינְאָר I ch.) *spy.* B. Bath 21<sup>b</sup> יִהְיֶה סִינְאָרָא (the fish) place spies (to look out for bait).

**סִינְאָרָא**, Tosef. Kil. III, 12 ed. Zuck., read: סִינְאָרָא II.

**סִינְאָרָא**, *v.* סִינְאָרָא.

**סִינְאָרָא**, Tosef. Erub. XI (VIII), 11 של קִינְאָרָא, read: סִינְאָרָא.

**סִינְאָרָא** *f.* (סִינְאָר) *anointing, rubbing with oil.* Yoma VIII, 1. Y. Bicc. II, 64<sup>d</sup>, v. מְשֻׁחָה. Eduy. IV, 6 כִּי סִינְאָרָא כִּי סִינְאָרָא, *v.* סִינְאָרָא; a. fr.—*Pl.* סִינְאָרָא. Tosef. Sabb. III (IV), 6 סִינְאָרָא all sorts of applications of oil.

**סִינְאָרָא** *m.* (סִינְאָר) *what is looked for, prospect, hope.* Erub. 21<sup>b</sup> בָּטֵל סִינְאָרָא their prospect is frustrated. Sifra Ahārē, Par. 9, ch. XIII סִינְאָרָא, *v.* סִינְאָרָא. Ib. אֲנִי סִינְאָרָא I (the Lord) am thy hope. B. Mets. 33<sup>b</sup> סִינְאָרָא; Yalk. Is. 371 שִׁיבִינִי; a. e.

**סִינְאָרָא**, *ch.* 1) same. Targ. Prov. XIX, 18 (ed. Wil. סִינְאָרָא, *corr.* acc.); a. fr.—2) *looks.* Cant. R. to IV, 12 סִינְאָרָא (some ed. סִינְאָרָא, *corr.* acc.); Yalk. Num. 773 סִינְאָרָא (*corr.* acc.); (Pesik. B'shall., p. 83<sup>a</sup> סִינְאָרָא); *v.* סִינְאָרָא I.

**סִינְאָרָא** *m.* (סִינְאָר) 1) *interlacing, training a creeper so as to be intertwined with another plant.* Tosef. Kil. I, 6 אֲסוּרָא בִּסְרָא (Var. לִסְרָא) must not be trained over vegetables; Y. ib. II, end, 28<sup>b</sup> סִינְאָרָא (not סִינְאָרָא) the training spoken of (as forbidden) means real contact.—2) *the branches or reeds used for covering the festive booth (סִינְאָרָא); thatch-roof.* Succ. I, 9 וְכִי הִרְדִּיק אֶת הָאֵרֶץ if he left a space of three handbreadths between the covering and the walls. Ib. 11 לֵאמֹר if the reed-mat was intended for covering the Succah. Ib. 4 וְאֵם הִרְדִּיק אֶת הָאֵרֶץ but if the covering (fit for the Succah) is larger in quantity than they (the vines trained over the Succah); a. e.—3) *hedging in.* Gen. R. s. 41; Num. R. s. 3, beg. הַרְדִּיק הַרְדִּיק the dry twigs of the palm-tree are useful for hedges (about garden beds; *cmp.* Koh. R. to V, 8, *quot.* s. v. סִינְאָרָא).

**סִינְאָרָא**, *m.* (סִינְאָר I) *intelligence, deliberation.* Targ. Prov. XXI, 16. Ib. XXIII, 9 (some ed. שִׁיבִינִי).

**סִינְאָרָא** *m.* (סִינְאָר II, *v.* סִינְאָרָא) *endangering; risk of life.* Y. Peah I, 15<sup>d</sup> top; Y. Kidd. I, 61<sup>b</sup> bot.

**סִינְאָרָא**, *m.* (סִינְאָר) *affliction.*—*Pl.* סִינְאָרָא, סִינְאָרָא.

סִינְאָרָא. Lam. R. introd. (R. Nahm.) (expl. חֲמִיּוֹת וְאֲנִיָּה, Is. XXIX, 2) סִינְאָרָא the worst of afflictions; Yalk. Is. 302 סִינְאָרָא (corr. acc.); Lam. R. to II, 5 (ref. to Lam. ib.) סִינְאָרָא (corr. acc.).

**סִינְאָרָא**, *v.* סִינְאָרָא II.

**סִינְאָרָא**, *v.* סִינְאָרָא.

**סִינְאָרָא**, *v.* sub סִינְאָרָא.

**סִינְאָרָא** *m.* (= סִינְאָרָא; *v.* סִינְאָרָא I) *confusion, folly.* B. Bath. 74<sup>a</sup> סִינְאָרָא כָּל בֵּר בֵּר דִּ' סִינְאָרָא the whole Bar Bar Hanah is (all his stories are) nonsense (Rashi: = סִינְאָרָא q. v.).

**סִינְאָרָא**, *v.* סִינְאָרָא.

**סִינְאָרָא** *m.* (סִינְאָר II) *grave, burial place.* Keth. 17<sup>a</sup>; Meg. 29<sup>a</sup>, v. אֲבִינָא. *Pl.* סִינְאָרָא. Sabb. 67<sup>a</sup> עֲפָרָא סִינְאָרָא; Ms. M. (ed. סִינְאָרָא, Rashi; Ms. O. סִינְאָרָא; *v.* Rabb. D. S. a. l. note) seven specimens of earth from seven graves; [oth. opin. from under seven door sockets, *v.* סִינְאָרָא].—[Men. 64<sup>b</sup>, *v.* סִינְאָרָא.]

**סִינְאָרָא** *m.* (סִינְאָר II) *Sikhra, near Maḥuza.* (v. Berl. Geogr., p. 56). Ab. Zar. 40<sup>a</sup> (R. N. סִינְאָרָא). Keth. 100<sup>b</sup>. Hull. 18<sup>b</sup> רֶב שְׁמֵן מִסִּינְאָרָא (corr. acc.); Nidd. 36<sup>a</sup> מִסִּינְאָרָא. B. Mets. 42<sup>a</sup>; Pes. 31<sup>b</sup> רֶבֶם מִסִּינְאָרָא. B. Mets. 83<sup>a</sup>.

**סִינְאָרָא**, *v.* סִינְאָרָא, סִינְאָרָא.

**סִינְאָרָא**, *v.* סִינְאָרָא, סִינְאָרָא.

**סִינְאָרָא** (correct סִינְאָרָא) *m.* (σελλιον, σέλλιον) *chair.* Lev. R. s. 25 דִּרְהָבָא סִינְאָרָא a golden (or gilt) chair.

**סִינְאָרָא** *m.* (b. h. סִינְאָר; *v.* סִינְאָר I) *rod, thorn.* Koh. R. to VI, 6 כִּי רֹשֶׁת הַפֶּה (not כִּי סִינְאָרָא) like a green rod inverted (in the direction opposite to that of its knots, *v.* סִינְאָרָא I); Lev. R. s. 4 כִּי סִינְאָרָא. [Midr. Till. to Ps. XCII, 13 סִינְאָרָא ed. Bub., *v.* סִינְאָרָא.]

**סִינְאָרָא** *m.* (סִינְאָר II; *cmp.* סִינְאָר) *path, gutter, in gen. duct, pipe, tube.* Kil. VII, 1 כִּי הִרְדִּיק אֶת הָאֵרֶץ if in sinking a vine he conducted it through gourd shells or through a pipe (so that it could draw no nourishment from the ground which it passed); Y. Bicc. I, 63<sup>d</sup> top. Y. Kil. VII, beg. 30<sup>d</sup> הָאֵרֶץ סִינְאָרָא an earthen pipe; *v.* סִינְאָרָא a leaden pipe. Sabb. III, 4 (38<sup>b</sup>) סִינְאָרָא (סִינְאָרָא) they passed a duct of cold water through an arm of the hot springs. Tosef. Makhsh. II, 2 סִינְאָרָא an earthen water pipe. Bekh. 44<sup>b</sup>, a. e. הָאֵרֶץ the urin in the urinary duct which is forced back. Num. R. s. 14 כִּי סִינְאָרָא like a duct of fire; a. fr.—B. Bath. 99<sup>b</sup> סִינְאָרָא comment, *v.* סִינְאָרָא. *Pl.* סִינְאָרָא. Kel. II, 3; Tosef. ib. B. Kam. II, 3. Tosef. Erub. IX (VI), 18 סִינְאָרָא the culverts in large cities; Y. ib. VIII, end, 25<sup>b</sup>. Gen. R. s. 32 הֵם קִלְקְלוּ סִינְאָרָא (not סִינְאָרָא) they abused their (seminal) ducts, therefore the Lord changed the order (of irrigation) of the world. Pirké d'R. El. ch. V סִינְאָרָא (not סִינְאָרָא) ducts rise from the depth to irrigate &c.; Yalk. Gen. 20 (corr. acc.).



סִימָאוֹת f. pl. h. *ensigns*, v. סִימָא III.

**סימון, סימוןאָה, סימון, סימוןאָה**, ch. same, v. סימא III.

**סימון** m. (סימון) *making blind*. Lev. R. s. 6 עינים זה סימון this refers to the blinding of the eyes which they executed on &c.; Yalk. ib. 675; Yalk. Ez. 357.

**סימון**, v. סימוןאָה.

**סימון** pr. n. m. (Σίμων) *Simon*, name of several Amoraim. Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Shek. VIII, beg. 51<sup>a</sup> (also שמוּעוֹן). Y. Succ. IV, beg. 54<sup>b</sup>; a. fr. — Y. Pes. IX, beg. 36<sup>c</sup>. Y. Sabb. VII, 9<sup>a</sup> top; a. fr. — V. Fr. M'bo, p. 118<sup>a</sup>. — Lam. R. to IV, 15; (Pesik. Vatt., p. 133<sup>b</sup> סימא).

**סימוןאָה**, m. **סימוןאָה** *Simuna of the marsh-land*, name of a reed (v. Löw Pfl. p. 344). Hull. 16<sup>b</sup> (Ar. סימוןאָה a. סימוןאָה; v. Koh. Ar. Compl. s. v.).

**סימוןאָה**, v. next w.

**סימוןאָה** pr. n. pl. (Σιμωνίαι, Joseph. Vita 24) *Simonia* (Semûniye), west of Nazareth. Gen. R. s. 81, beg.; Tanh. Tsav 5; Y. Yeb. XII, end, 13<sup>a</sup> (not כימ); Yalk. Prov. 964 סימוןאָה. — Nidd. 24<sup>b</sup> סימוןאָה.

**סימוןאָה** m. (סימון) 1) *reddish*. Targ. O. Gen. XXV, 25 (ed. Vien. סימוןאָה). Targ. ib. 30 (O. ed. Vien. סימוןאָה); a. e. — Y. Dem. II, beg. 22<sup>b</sup> סימוןאָה (not סימוןאָה) it is reddish (blighted). v. אָבֶה. — 2) (noun) *red meat*. Y. Ter. I, 40<sup>b</sup> [read: סימוןאָה] (they gave him) dark wine after red meat; Y. Gitt. VII, beg. 48<sup>c</sup> סימוןאָה. — [Lam. R. to IV, 3 סימוןאָה (ed. Wil. סימוןאָה), read: סימוןאָה, v. סימוןאָה]. — Fem. סימוןאָה. Targ. O. Num. XIX, 2 (ed. Vien. סימוןאָה); a. e.

**סימוןאָה** I m. (סימון, Saf. of בוש, cmp. שמש; v. סימוןאָה) *recess, alley* adjoining an open place to which merchants retire to transact business; *market-stand* under a colonnade. Keth. 84<sup>b</sup>, opp. רשוּת הריבוי. Pes. 50<sup>b</sup>; Tosef. Bicc. II, 16 סימוןאָה traders in market-stands. Sifra B'har, ch. VII, Par. 6, [read as:] Yalk. Lev. 667 (ref. to Lev. XXV, 42) סימוןאָה one must not put up a stand and put them on the auction stone; a. e. — Pl. (h. form) סימוןאָה. Y. Sabb. I, 2<sup>d</sup> bot. סימוןאָה (בין העמודים) the stands between the columns.

**סימוןאָה** II (v. preced.; cmp. Lat. abscessus) *abscess, carbuncle*. Ab. Zar. 28<sup>a</sup> bot. Sabb. 67<sup>a</sup>.

**סימוןאָה**, v. sub סימן.

**סימוןאָה**, v. סימוןאָה I.

**סימוןאָה**, Targ. Y. Lev. XIX, 14 ed. Vien., read: סימוןאָה.

**סימוןאָה** pr. n. m. *Simay*, 1) a Tannai. Kidd. 64<sup>a</sup>; Keth. 29<sup>b</sup>. Tosef. Sabb. XII (XIII), 14; Y. ib. XII, beg. 13<sup>c</sup>; a. e. — 2) an Amora. Ib. VII, 9<sup>c</sup> top. Y. Maas. Sh. II, 53<sup>b</sup>; Yeb. 74<sup>a</sup> סימוןאָה. — Pesik. Vattom. p. 134<sup>a</sup> סימוןאָה. — R. סימוןאָה (v. Bub. a. l. note 81); Yalk. Is. 333 סימוןאָה.

**סימוןאָה**, Tosef. Shebi. I, 11, v. סימוןאָה I.

**סימוןאָה** m. pl. (semiserica) *half-silk garments*. Koh. R. to I, 7 (not סימן...)

**סימוןאָה** (σημερον=τῆμερον) *to-day*. Y. Keth. II, 26<sup>c</sup> bot. סימוןאָה (Ar. סימוןאָה, corr. acc.), interch. with סימןאָה. חרם.

**סימוןאָה**, v. sub סימן.

**סימוןאָה**, v. סימןאָה.

**סימן** m. (סימן I, v. סימןאָה II) *mark, sign; omen; symptom; cipher, mnemotechnical note*. B. Mets. 22<sup>b</sup> סימןאָה לידרם סימןאָה a mark (on a lost object) which is liable to be effaced by treading upon it, is no mark (by which one can claim it). Ib. 23<sup>a</sup> סימןאָה an accidental mark (not made purposely). Ib. 24<sup>b</sup> סימןאָה he told a sign (by which he identified it). Ib. 27<sup>b</sup> סימןאָה a distinguished (specific) mark of identification. — Ber. 24<sup>b</sup> סימןאָה an auspicious omen. Taan. 30<sup>b</sup> סימןאָה ברכה וב' will never see a sign of blessing (will labor without success). — Kidd. 16<sup>b</sup> סימןאָה דברי הכל all agree that it is a sign of puberty. Hull. 61<sup>a</sup> סימןאָה אחר a bird which has one of the four marks of cleanness. Erub. 54<sup>b</sup> (ref. to סימא, Deut. XXXI, 19) סימןאָה אלא סימא read not *simah* (put it), but *simanah* (its mark, catchwords). Ib. 54<sup>a</sup>, a. fr. (editorial gloss) סימןאָה the catchwords for the subject following are &c.; a. v. fr. — Trnsf. *the organ, the cutting of which is an indication that the animal has been slaughtered according to the ritual, the windpipe and the gullet*. Hull. 27<sup>b</sup> סימןאָה אחר is made ritually fit for eating by the cutting of either of the organs; a. fr. — Pl. סימןאָה. B. Mets. 27<sup>a</sup>, a. fr. סימןאָה is identification by marks a Biblical or a rabbinical institution? Ib. II, 5 סימןאָה which can be identified by signs. Ib. 7 סימןאָה if he states the object he has lost, but cannot describe it. — Kidd. 4<sup>a</sup>, a. fr. סימןאָה evidences of puberty (v. נַעֲרָה). Ib. 16<sup>a</sup> סימןאָה אַחַד אַחַד acquires herself (becomes free) on showing evidences of puberty. Ib. סימןאָה a man-servant does not go out free on reaching puberty. Hull. III, 6 סימןאָה the distinguishing marks of cleanness in animals &c. Ib. 27<sup>b</sup> סימןאָה to make it obligatory to cut both organs (the windpipe and the gullet). Ib. 44<sup>a</sup> סימןאָה the case of the organs' being torn loose before cutting. Erub. 54<sup>b</sup> סימןאָה knowledge of the Law can be obtained only by means of signs (rubrication by catchwords). Ib. 21<sup>b</sup> סימןאָה notes of accentuation (v. טַעַם); a. fr.

**סימןאָה** I ch. same. Targ. Y. Gen. XXX, 39. Targ. Y. II Num. XVII, 3 (h. text. אָה). — Targ. Y. Ex. VII, 17 (fem.); a. fr. — Targ. Jer. IV, 21, v. סימןאָה III. — Hull. 96<sup>a</sup> סימןאָה פלניא that person whom I know by such and such a mark has killed a man; opp. סימןאָה, v. סימןאָה. Ib. 95<sup>b</sup>. Ker. 6<sup>a</sup>; Hor. 12<sup>a</sup> סימןאָה there is something in an omen. Y. Snh. I, 18<sup>c</sup> bot. סימןאָה אָהן to abolish even this (last) distinction of Judæa. — Hull. 46<sup>a</sup> סימןאָה and thy sign (the words by which to remember) be &c. Sabb. 66<sup>a</sup> סימןאָה and the mnemotechnical sign is Samekh Samekh (i. e.

R. José is he that forbids; a. v. fr.—*Pl.* סימנא, סימנא, סימנא, Targ. Y. I Gen. I, 14. Targ. Y. Ex. XXI, 7 תריין 3 with signs of puberty. Targ. Y. Num. XIX, 3 סימנא the windpipe and gullet (v. preced.); a. e.—B. Mets. 27<sup>b</sup>; a. fr.

**סימנא II** m. = סימנא II, *treasure*.—*Pl.* סימנא. Targ. Y. I Deut. XXXIII, 19, v. סימנא II.

**סימנא, תר ס'** pr. n. (v. preced. wds.) *Mount Simanay* (Sign), a substitute for Mount Sinai, introduced for argument. Sabb. 89<sup>a</sup> (against one explaining סימנא as תר ס' the mount which has become a good sign for Israel) תר ס' מביע ליה then it ought to have been named Har Simanay; v. גיטא.

**(סימנא) סמנ'**, סימנא, סימנא m. (σημα, σφραγισμα) seal, signet, stamp. Pesik. B'shall., p. 82<sup>b</sup> וס' שלו דרמי her husband's signature (to the marriage contract) and his seal; Cant. R. to IV, 12. Y. Ber. I, 3<sup>b</sup> bot. סימנא; Cant. R. to I, 2 סימנא. Ex. R. s. 19 וס' ארין סימנא (some ed. סימנא, corr. acc.) unless the invited guests show my seal (on the invitation card) &c.; a. e.

**סימנא**, v. preced.

**סימנא**, Midr. Till. to Ps. XVIII, v. סימנא.

**סימנא f.** (v. סימנא) *mark*.—*Pl.* סימנא. Sabb. 115<sup>b</sup> (ref. to Num. X, 35-36) וס' ... for this section the Lord designated marks (an inverted ל) ... to indicate that it is not in its place; Yalk. Num. 729. R. Hash. 17<sup>b</sup> (ref. to Ps. CVII, 23-28) עשה להם הקב"ה סימנא Ms. M. (ed. סימנא, some ed. סימנא) the Lord arranged for them marks. Sabb. XII, 3 (103<sup>a</sup>) if one writes two letters משני סימנא Y. ed. a. Ms. O. (sub. מיני; Bab. ed. סימנא; Mish. ed. סימנא, v. Rabb. D. S. a. l. note) belonging to two different marks (abbreviated signatures, numerical signs &c.); Y. ib. 13<sup>c</sup> bot. סימנא or סימנא (corr. acc.).—V. סימנא.

**סימנא, סמנ'** m. (= סימנא; סימנא) [*ramification, interweaving*]. 1) *ramified blood-vessel, artery; bronchiae*. Y. Meg. I, 71<sup>c</sup> bot. סימנא if the writing was done in the shape of arteries (furcated); cmp. הליטה I.—Hull. 49<sup>a</sup> (expl. הסימנא, v. infra) גריל סימנא the main branch (of the aorta); a. e.—*Pl.* סימנא. Ib. III, 1 ער שרינקב סימנא until the perforation of the lungs reaches the starting point of the ramified blood-vessels (v. supra), expl. ib. 45<sup>b</sup> כולח דשפרי סימנא into which all the vessels discharge themselves.—2) [*cross-writing*], *postscript to a document, codicil, conditions or modifications attached to a deed; receipt in full or in part*. Y. Gitt. VII, end, 49<sup>a</sup>; Y. Kidd. III, 64<sup>a</sup> top; Y. Erub. III, 21<sup>b</sup> top וס' כר סימנא this is the formula of a *simpon* (of betrothal), I—betroth thee—, with the condition that I marry thee on a certain day, and if that day arrives and I fail to marry thee, I shall have no claim &c. Ib. ירדו וס' they entered into a conditional agreement in accordance with the principle of R. M. &c. (i. e. stating

both alternatives), v. סימנא. Y. B. Mets. X, 17<sup>c</sup> כחוב סימנא if one postscript is written at the top of the document, and one effaced at the bottom. B. Mets. I, 8 (20<sup>a</sup>) אם יש עמון סימנא מה שבסי Y. ed. a. Ms. M. (Bab. a. Mish. ed. *pl.*) if a postscript is attached to the documents, you must be guided by the postscript. Ib. 20<sup>b</sup> סימנא a postscript (receipt to a note) produced by the creditor. Ib. 21<sup>a</sup> שיש עליו עדים a receipt signed by witnesses; a. fr.—*Pl.* as ab. B. Mets. I, 8, v. supra.—3) *an implicit condition the non-fulfillment of which annuls the agreement*, whence, a *bodily defect* (of a woman or a slave) *not stated in the contract*. Keth. 57<sup>b</sup>, a. fr. סימנא because a bodily defect may be detected before marriage, which would annul the betrothal. Ib. כעבדים ליכא a bodily defect detected in a slave does not affect the validity of the purchase. Kidd. 10<sup>b</sup> ולא הירשה לך do you not take into consideration the possibility of finding a bodily defect by which the betrothal might be annulled?; a. fr.

**סימנא, סמנ'** ch. same, *artery, blood-vessel; bronchiae*. Hull. 48<sup>b</sup> רבה דראח a pin which was found in the large bronchus of the lungs. Ib. 49<sup>a</sup> רבה דכבדא the large blood-vessel of the liver; a. e.—*Pl.* סימנא. Ib. 47<sup>b</sup> סימנא Ar. (ed. סימנא) provided its bronchiae are unaffected.

**סימנא, סימנא, סימנא f.** סימנא 15; סימנא 10; סימנא 5 (Dan. III, 5 סימנא; Keth. סימנא; Dan. II, cc.) [*air-passages, cmp. meanings of σιμπονία, simponia* (Greek adapt. σιμπονία), a *wind instrument, double flute*. Kel. XI, 6 אם יש סימנא if the *simp.* has a receptacle for the wings (i. e. a *bagpipe*); Tosef. ib. B. Mets. I, 7. Kel. XVI, 8 סימנא Mish. ed. a. ed. Dehr. (Talm. ed. סימנא).—[Midr. Till. to Ps. XII, beg. סימנא ed. Bub. (oth. ed. סימנא, v. ed. Bub. note; Yalk. Ps. 656 סימנא, a corrupt. in a spurious passage; perh. to be read: סימנא engaged in *horoscopy*.]

**סימנא**, v. סימנא.

**סימנא**, Tosef. Makhsh. II, 4 ed. Zuck. ובס', read: סימנא.

**סימנא, סימנא m.** (סימנא to tread) clay, dirt. Targ. Ps. XVIII, 43; Targ. II Sam. XXII, 43. Targ. Is. X, 6. Ib. LVII, 20. Targ. Mic. VII, 10; Targ. Zech. X, 5 סימנא ed. Lag. (ed. סימנא; Ar. סימנא). Targ. Job XLI, 22; Targ. Ps. XL, 3, v. סימנא.

**סימנא m.** (v. preced.) shoe. Targ. O. Deut. XXV, 9. Targ. Josh. V, 15 (ed. Wil. סימנא). Targ. O. Ex. III, 5.—Yeb. 39<sup>b</sup> וס' סימנא and she has loosened his shoe &c.; Y. ib. XII, end, 13<sup>a</sup>; Y. Shh. I, 19<sup>a</sup> bot.

**סימנא, סימנא**, v. sub סימנא.

**סימנא**, v. סימנא.

**סימנא**, v. סימנא.

**סימנא**, v. next w.

**סינדיקנוס** m. (a corrupt. of σύνδεσμος, S.) *godfather, he who holds the male infant on his knees for circumcision.* Midr. Till. to Ps. XXXV, end, ed. Bub. (missing in oth. eds.) **וְכִי בְּבִרְכִי אֲנִי נַעֲשֶׂה ס' וְכִי** with my knees (I praise God)—when I am made the godfather of children that are circumcised on my knees; Yalk. Ps. 723 **אֲנִי עוֹשֶׂה סִינְדִּיקוֹס** (some ed. סִינְדִּיקוֹת, corr. acc.).—[In ritual literature the godfather is called סנדק, sandak, and his function סנדקאות.]

**סינודיא** f. (συνὸδία) *travelling company, escort.* Y'lamd. to Num. III, 40, quot. in Ar. **וּמִלֹּאכֵי נַעֲשִׂינוּ** (Ar. ed. Koh. **סִינְדִּיָּא**; Tanh., ed. Bub., B'midd. 22 **עֲלֵיךְ**, Var. in Mss. סִינְדִּיָּא, corrupt. of our w.; Yalk. Is. 316 **אֲנִי וְאַנְגְלֵי** I and my angels were thy escort.

**סינורחא**, v. סִינְדִּיקָא.

**סינופא**, v. סִינְדִּיקָא.

**סינוקרת, סינוקרית, סינוק**, v. sub סִינְ.

**סינוריא**, v. סִינְדִּיקָא.

**סינמזמוס, סינ'** (συντόμωσ) *concisely, briefly.* Cant. R. to I, 12 **כִּד אָמַר לִי הַקְּבִיָּה ס' וְכִי** the Lord has told me so concisely, No uncircumcised &c. (Ex. XII, 48); ib. to III, 7 **סִינְטִי**; Num. R. s. 11 (some ed. סִינְטִי).

**סינמר**, Ex. R. s. 19 some ed., v. סִימְנְטִי.

**סיני** pr. n. (b. h.) ס' (הר) *Mount Sinai.* Sabb. 89<sup>a</sup>, v. **סִינְאָא**. Shebu. 47<sup>a</sup> (expl. חשבוניה למקומה, ib. VII, 4) **לֹא הָיָה הַחֹטֵא** the oath (which ought to have been administered to one of the contestants) goes back to Sinai, i. e. the case is referred to Divine Justice that proclaimed from Sinai, 'thou shalt not rob', on which all Israelites are sworn. Ib. 22<sup>b</sup>, a. fr. **מִדֵּי הָאֵרָא מִדֵּי הָאֵרָא** does he not stand sworn (not to eat it) from Mount Sinai? Macc. 22<sup>a</sup> **מִדֵּי הָאֵרָא מִדֵּי הָאֵרָא** the oath (not to plough on the Holy Day) takes no effect, because he stands sworn &c. Ab. I, 1 **מִדֵּי הָאֵרָא מִדֵּי הָאֵרָא** Moses received the Law from Sinai (by revelation); a. v. fr.—**הָלַכְהָ לְמִשְׁחָה** (R. M. interpreted that verse (Cant. VIII, 7) like a revelation; Arakh. 30<sup>b</sup>.—*Transf. erudite scholar.* Hor. 14<sup>a</sup>, opp. to **עוֹקֵר הָרִים** (v. **הָרִי**) dialectician; Ber. 64<sup>a</sup>. M. Kat. 12<sup>a</sup> **ס' אָמַר הָלַכְהָ וְכִי** Sinai (R. Joseph) has said &c. (and you dare to differ?).

**סינים** pr. n. (ref. to ס' אֵין Is. XLIX, 12) *Sinim*, homiletical name for *South*. Gen. R. s. 52 Var. (not סינים, texts incorr. סנינים, סניג, סניג); Yalk. ib. 87.—[Gen. R. s. 94 **וְיָרַח סִינִים**, read: **וְיָרַח פְּנִיִּים**, v. Midr. Sam. ch. XXXII.]

**סיננין, סיננין**, v. סִינְ.

**סינפון** m. = סִינְפִּין, *bronchial ramification.* Y. Peah VI, 19<sup>c</sup> bot. **ס' דִּי עֲשִׂיִּים כְּמִין** if the berries were joined to one another in the way of bronchiae.

**(סינקלימוס), סינקלימיקוס, סינקלידורוס**, v. sub סִינְ.

**סינר** or **סינר** m. (סנר, secr. r. of סור, comp. **סִינְר**, **צִינְר**, &c.) [surrounding, protecting,] a sort of petticoat or breech-cloth. Sabb. X, 4 **בֵּין אִשָּׁה וְחֻגְרָה** a woman that wears a *sinnar* (and attaches an object to it) whether in front &c. B. Kam. 82<sup>a</sup> **עֲזָרָה** ordained as a matter of chastity; Y. Meg. IV, 75<sup>a</sup>. Y. Sot. I, 16<sup>c</sup> bot. **לְאַחַר הָחֻרָה** after untying the *sinnar* (for immoral purposes). Sabb. 13<sup>b</sup>; a. e.

**סינר, סִינְרָא** m. (v. preced.) = **צִינְרָא** I, *door-socket.*—**סִינְרָא**, Sabb. 87<sup>a</sup> **שִׁבְעָה** seven specimens of earth from under seven door-sockets; v. **סִינְרָא** I.

**סיס** m. (סוס, comp. **צִיץ**, *tuft, tassell.*—**סִיסִין**. Men. 42<sup>b</sup> **מִן הַסִּסִּין** if one made the show-fringes out of the tufts (cutting them into threads); Succ. 9<sup>a</sup>.

**סיסא** ch. same. Men. 41<sup>b</sup> **עָבַד לִיהָ** rolled the show-fringes up so as to form a tuft.—**סִיסָא**. Targ. Y. I Num. XV, 38 (not **סִיסָא**).

**סיסא, סִיסָא** pr. n. pl. *Kfar Sisay*, a gentile place in Palestine, belonging to the district of Acco, although near Sepphoris. Gitt. 6<sup>b</sup>; Tosef. ib. I, 3 **סִיסָא** (Var. **סִיסי**); Y. ib. I, 43<sup>c</sup> top **סִיסי** (corr. acc.).

**סיסאנא**, v. סִיסָא.

**סיסין**, v. סִיסי.

**סיסמא**, Gen. R. s. 32, v. סִיסיָא.

**סיסמין**, v. סִיסינן.

**סיסי**, Mekh. Yithro, 'Amal., s. 2 **ס' כִּבְן**, v. נָסִים.

**סיסי, סִיסי** pr. n. m. *Sisi, Sisay*, name of several persons. Y. Maasr. I, 48<sup>d</sup> top **סִיסי**—Y. Yeb. XII, end, 13<sup>a</sup> **לֹא בִרְכִי**, v. **לֹא בִרְכִי**; Gen. R. s. 81; Yalk. Prov. 964; Tanh. Tsav 5 **סִיסי** (corr. acc.).—Y. Sabb. VI, 7<sup>d</sup> bot. **סִיסי** (Nahmanides: **סִיסי**); Y. Shh. II, 20<sup>c</sup> bot. **סִיסי**; Y. Ber. VI, 10<sup>c</sup> bot. **סִיסי**.

**סיסין** f. (נָסִים; comp. **גִּיפִי**, *bad humor; anger.* Ab. Zar. 4<sup>a</sup> (ref. to Am. III, 2) **בְּרַחֲמֵיהָ** ס' **לִיהָ** (Ms. M. **סִיסי**, oth. vers. **סִיסי**, v. Rabb. D. S. a. l. note) if one is in bad humor, will he let it out on his friend?; Yalk. Am. 540. Tanh. Haaz. 7 (play on **סִיסי** Num. XIII, 11) **וְהִעֲלָה** ס' **וְהִעֲלָה** he spoke rebelliously against the Lord, and caused anger.

**סיסי**, v. סִיסי.

**סיסין** I c. (comp. **סִינְאָא**) *Sisin*, name of a medicinal plant (expl. in Ar. a. Rashi *polio* or *polio*) *pooley*. Ber. 44<sup>b</sup> [read:] **סִיסי** a decoction of dry *sisin*; ib. 57<sup>b</sup> **סִיסי**.

Ms. M. (ed. ירשין, 'ס); Ab. Zar. 29<sup>a</sup> מר' ס' ירשין Gitt. 69<sup>b</sup> (Chald.) ירשין 'ס green *sisin*.

**סיסין II** pr. n. m. *Sisin*. B. Bath. 30<sup>a</sup>; 159<sup>b</sup> (נכס') (בר') (v. Rabb. D. S. a. l. notes) the estate of the family of (Bar) *Sisin*.—[Tanḥ. Tsav 5, v. 'סרטי.]

**מעלי מסיין**, Y. Shebi. VI, 36<sup>c</sup> bot. בעלי, read: מעלי מסיין, v. מסיין II.

**סיסית**, v. מסייתא.

**\*סיסמא** m. (pl. of σισσμοσ, v. LXX Jud. XX, 40 for h. מסימא) *fixed signals*. Midr. Sam. ch. IX, beg. אילולי unless they had agreed upon certain signals between themselves (by which they could find each other on the road).

**סיסנא** f. (= סנסנא, v. סנסן) 1) *thorn, twig*. Gitt. 69<sup>b</sup> אס' ירשין on a dry twig.—[Pes. 4<sup>a</sup>, v. 'אסיסנא.]—2) *basket made of twigs*.—Pl. ס'סני. B. Mets. 67<sup>b</sup>. Sabb. 110<sup>a</sup> וסימנך מסיסני Ms. M. (ed. 'סיסנא) and thy mnemonical catchword be *sisânê* (i. e. יוסק סערי R. Joseph mentioned (שערי) barley).

**סיסרא** (b. h.) pr. n. m. *Sisera*, 1) captain of the army of Jabin king of Canaan. Ber. 58<sup>a</sup> (ref. to I Chr. XXIX, 11, a. Jud. V, 20) וז מלחמא זו this refers to the warfare against S.—Num. R. s. 9; a. fr.—2) name of a gentile gardener. Y. Dem. II, 22<sup>c</sup> bot.

**סיסרמא**, v. next w.

**סיס', סיסרמיי, סיסרמאי** pr. n. m. *Sisraṭai*. Yalk. Ez. 340, v. ס'סר.—Y. Kil. III, beg. 28<sup>c</sup> סיסרמא (corr. acc.). Y. Sabb. III, 5<sup>d</sup> top. Y. B. Mets. IV, 9<sup>d</sup> top; a. e.—Taan. 14<sup>a</sup> ס'סרמאי (Yohāsin יסרמאי, v. Rabb. D. S. a. l. note 200).

**סיסרמון**, v. סיסרמון.

**סיסרמיי, סיסרמאי**, v. סיסרמאי.

**סיסרנון** m. (σισσρνον, usu. σισσρνα) *a garment made of skin*. Gen. R. s. 20 end, Ar. (ed. סיסרנון, corr. acc., or σισσρνον); Tanḥ. ed. Buh., Bresh. 24 סיססין (corr. acc.).—V. ס'סרנא.

**סיע**, Pi. ס'יע (denom. of סיעה) [to accompany, join a caravan, escort,] to aid, assist. Sabb. 104<sup>a</sup>; Yoma 38<sup>b</sup>, a. e. מסייעים אורו, v. מ'יע. Sifra K'dosh., Par. 1, ch. II לא אסייע do not assist one poor man (in gleanings, to the injury of another poor man). Bets. 22<sup>a</sup> מסייעין און assisting (the gentile in an operation on the Holy Day) is no real act; a. fr.—Transf. to support an opinion of, to prove in favor of. Snh. 91<sup>b</sup> ומקרא מסייעו and a Bible verse supports him. Y. ib. IV, beg. 22<sup>a</sup> וסייעו and a fellow witness came and confirmed his evidence; a. fr.—[Tosef. Kil. III, 12 סייעו ed. Zuck. Var, read: סייעו, v. ס'יע II.]

**סיע**, Pa. ס'יע, ס'יע ch. same. Targ. Koh. II, 9. Targ. Job XXVI, 2; a. fr.—Bets. 22<sup>a</sup> מסייע בהדיה ו' you

assist him in his operation by closing and opening your eyes; a. fr.—Hull. 4<sup>a</sup> לך רניא דמסייע there is a Boraitha supporting your opinion. Gitt. 48<sup>a</sup> bot. ליה .. מסייעי קרא a Bible verse and a Boraitha support Resh. L. Snh. 71<sup>b</sup> ליה מסייעא ליה can we deduce from the following an argument in his favor?; a. fr.

**Itkpa.** 1) to join in troops, meet. Targ. Mic. IV, 14 (h. text תרגדי). Targ. Jer. V, 7; a. fr.—2) to be helped, supported; to succeed (by divine help). Targ. I Chr. XI, 11. Targ. Koh. IX, 11; a. fr.—B. Mets. 85<sup>b</sup> לא הוה מסייעא the attempt was not supported (it was not to be, the moment was not favorable); Ber. 25<sup>b</sup> לא הוה מסייעא he could not consummate the marriage act. Hull. 7<sup>b</sup> לא מסר מילחך thy sorcery shall not succeed. Ib. 5<sup>b</sup> לא הוה מסר מילחך how could it happen (to such a righteous man) to eat something forbidden? a. fr.

**סיעא** m. (v. סיעה) *travelling company, escort*. Y. Peah VIII, 21<sup>a</sup> ארזא דר' ס' ו' one party of begging travellers came, and they ate &c.—[סיעא f., v. סיעתא.]

**סיעדה, סיעדא** f. (סעד) *support, strength*. Targ. O. Lev. XXVI, 37 (ed. Berl. וקומה; h. text וקומה).

**סיעה** f. (נשא; cmp. b. h. נשא fr. נשא) *travelling company, escort*. Y. Keth. I, 25<sup>d</sup> עוברא ארזא ס' של כהנים a troop of priests passed the place; Bab. ib. 15<sup>a</sup> כשרין ס' של .. כשרין a party of men of unblemished descent. Ib. ס' רוב the majority of transients. Shebu. 35<sup>a</sup> ס' של ו' if he saw a troop of people standing and his witnesses among them; Arakh. 18<sup>a</sup> ס'סא; a. fr.—In gen. *company, followers*. Gitt. 76<sup>b</sup> סיעו ל' כל דודי ל' none of his followers (disciples) agreed with him. Ber. 17<sup>b</sup> סיעונו כסיעונו שלא תהא סיעונו כסיעונו that our following be not like that of David; a. fr.—Pl. סיעו. Y. Dem. IV, end, 24<sup>b</sup>; a. e.

**סיעור** m. = שיעור, q. v.

**סיעורא**, v. סיעורא.

**סיעת** pr. n. pl. (v. next w.) *Si'ath*. Targ. Y. Num. XXXII, 3 (misplaced in Targ. O., v. Berl. Mass. p. 54; h. text שבם).

**סיעתא, סיעתא** f. ch. = h. סיעה, *company, troop, band, party*. Targ. Josh. IX, 2 ח' דא (h. text אחר). Targ. II Sam. II, 25 (h. text אנדה). Targ. Y. Gen. XI, 28; a. fr.—Targ. Prov. XXVII, 22 בנו ס' (ed. Wil. סיעתא) in the public assembly (v. אגודת).—Gen. R. s. 64 (expl. מרעדו, Gen. XXVI, 26) סיעת מרעדו a suite of his friends (fr. Targ. O. a. l.).—Pl. סיעתא, סיען. Targ. O. Num. XXIV, 24. Targ. Jer. XXXI, 3 (4) סיען משבחין (h. text משחקים); ib. XXV, 10 סיעת דמשבחין בנהור בוצין (h. text ור' ירמיה ור' ירמיה); ib. XLIX, 3 (h. text גדרין); ib. XLVIII, 37 (h. text ירמיה). Targ. II Chr. XV, 6; a. e.—[Targ. Ps. XLVI, 2 סיעתא ed. Wil., v. סיעתא.]

**סיעתא**, v. סיעתא.

**סינה** or **סיף**, pl. constr. ס'יף or ס'יף, v. ס'יף.

סִיפָא (סִיפָא) סִיפָא, v. סִיפָא.

סִיפָא m. (v. סִיפָא) *end.* Y. Snh. X, 29<sup>a</sup> bot. סִיפָא (interch. with סִיפָא). B. Bath. 14<sup>b</sup>; a. e.—Esp. the last (second) clause of a Biblical verse; the last section of a Mishnah &c. Ber. 60<sup>a</sup> מסיפיה .. מרישה לספיה .. מרישה לרישה וכו' whatever way you interpret that verse, whether from the first to the second clause, it gives sense, or from the second to the first clause, it gives sense. Hull. 94<sup>b</sup>, a. fr. ס' אימא how will you understand the last (third) clause? Sabb. 86<sup>a</sup> ס' כר' וכו' the last (second) clause agrees with &c.; a. v. fr.

סִיפָא (סִיפָא), v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא m. (סִיפָא) *mourning, lamentation.* Targ. II Esth. IV, 3. Ib. VI, 11 סִיפָא (ed. Amst. סִיפָא).

סִיפָא m. (סִיפָא) *absorption, drying* after a bath. Zab. I, 4 כרי מביילה וכו' (not וסיפא) long enough to bathe and dry one's self; Tosef. ib. I, 9 (not וסיפא); 12, sq.; a. e.—Pl. שרי מביילה ושני ס' Zab. I, 5 as much time as is required for twice bathing and getting dry. Tosef. ib. I, 10 סיפגים (corr. acc.).

סִיפָא m. (v. סִיפָא) *lip; border.* Targ. Y. II Ex. XXVIII, 32 (ed. Vien. סִיפָא).—Pl. fem. סִיפָא, v. סִיפָא.

סִיפָא f. pl. (v. preced.; cmp. סִיפָא) *fruit (figs) remaining on the edges of trees, late fruits.* Tosef. Shebi. VII, 15 ed. Zuck. (Var. סִיפָא; Shebi. IX, 4 סִיפָא; Ber. 38<sup>a</sup> סִיפָא (not סִיפָא; Ms. M. סִיפָא; Ter. XI, 2; Hull. 120<sup>b</sup> סִיפָא).

\*סִיפָא m. (partial reduplic. of סִיפָא) [*satiating nourishment*], bran mixed with flour, coarse meal (cmp. סִיפָא). Gitt. 56<sup>b</sup> מִיָּא דִּסְ אר. (ed. דִּסְ אר, Rashi סִיפָא) coarse flour-water. Pes. 42<sup>a</sup> bot. (a gloss to סִיפָא, missing in ed.) אר. (Ms. M. דִּסְ אר; Ms. O. סִיפָא, v. Rabb. D. S. a. l. note).

סִיפָא m. (סִיפָא, denom. of סִיפָא; cmp. סִיפָא) *late fruits, leavings.* Tanh. R'eh 8 (ref. to סִיפָא, Ps. LXXXIV, 11) סִיפָא לא ... סִיפָא even if I had nothing but the leavings of carobs to eat in the land of Israel; Y'lamd. Vayesheb, quot. in Ar.—V. סִיפָא.

סִיפָא I m. (סִיפָא) 1) *clapping of the hand on the hip.* Y. Bets. V, 63<sup>a</sup>, v. סִיפָא.—2) *connection, affixed object, attachment.* Kil. VI, 9 סִיפָא under the place where the rope is attached to the vine. Orl. I, 5 סִיפָא the connection of grape-vines (by training and engrafting); סִיפָא סִיפָא engrafting on an engrafted branch; Sifra K'dosh. ch. V, Par. 3 סִיפָא על סִיפָא; Yalk. Lev. 615.

סִיפָא II m. (סִיפָא) *sufficiency, adequate power; supply.* Mekh. B'shall, Vayassa, s. 3 אין סִיפָא וכו' (ed. Fr. סִיפָא; Yalk. Ex. 259 סִיפָא) he has not enough

power to give it to us. Tanh. Lekh 5 וכו' a large supply of bread and meat.

סִיפָא, סִיפָא, סִיפָא ch. 1) same, *sufficiency, supply.* Targ. Jer. XXXI, 1 (2) סִיפָא (ed. Lag. סִיפָא, corr. acc.) a supply of their wants, Targ. Job XXXVI, 18 סִיפָא Ms. Var. (ed. סִיפָא; h. text שִׁפָּא).—2) *bran mixed with flour*, v. סִיפָא.

סִיפָא m. (סִיפָא Pi.) *narration.* Gen. R. s. 78 סִיפָא the text (Neh. IX, 7) mentions a fact.—[Naz. VII, 3 סִיפָא Y. ed., v. סִיפָא.]

סִיפָא, v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא m. (mostly as collect. noun; cmp. צבט, *luggage, bag, bags.* B. Mets. 73<sup>b</sup>; Yeb. 46<sup>a</sup> Ar. (ed. טִיפָא). Taan. 21<sup>a</sup> מלא סִיפָא (omitted in Ms. M., v. Rabb. D. S. a. l. note 2) a load of precious stones &c. Ib. (שקלו כל מה דהוה בסִיפָא) (Ms. M. בסִיפָא) they took out (the contents of) his bags and filled them with earth. Ib. שרינו לסִיפָא (Ms. M. לסִיפָא; Ms. M. 2 everywhere (שפס) they untied his bags; Snh. 109<sup>a</sup> (v. Rabb. D. S. a. l. note 60); Yalk. Is. 312 (Ms. סִיפָא, v. Rabb. D. S. to Taan. l. c. note). Snh. 82<sup>a</sup> סִיפָא he put it (the skull) into a bag; ib. 104<sup>a</sup> בסִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא, v. next w.

סִיפָא f. (v. סִיפָא) *rag, compress, plaster.* Y. Kil. IX, end, 32<sup>d</sup>, מִרְשֵׁט. Y. Sot. IX, 23<sup>c</sup> bot. ירה ... סִיפָא let him who wishes not to be recognized put a plaster on his nose &c. Ib. סִיפָא וכו' (corr. acc.) they put plasters &c.; (Y. Yeb. XVI, beg. 15<sup>c</sup> איספלי).

סִיפָא or סִיפָא m. pl., v. סִיפָא.

סִיפָא m. (סִיפָא; cmp. סִיפָא) *late fruits, leavings.* Y. Peah VII, 20<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup> top; ib. IX, 24<sup>b</sup> bot.

סִיפָא, v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא m., v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא f. = h. שִׁפָּא 1) *border, hem.* Targ. O. Ex. XXVI, 4; 10 ed. Berl. (oth. eds. שִׁ). Ib. XXVIII, 26; a. fr.—2) *lip.* Targ. Ps. LXXXI, 6 (some ed. סִיפָא; Ms. שִׁפָּא). Ib. CXX, 2 Ms. (ed. סִיפָא). Targ. Prov. XII, 19; a. fr.—Pl. סִיפָא, סִיפָא, סִיפָא. Targ. II Esth. VII, 9 (10) סִיפָא. Targ. Job XI, 2. Targ. Lev. V, 4. Targ. Prov. XIV, 23; a. fr.—[Ib. XXIV, 22 סִיפָא, v. סִיפָא.]

סִיפָא m. *luggage*, v. סִיפָא.

\***סיפתקא** m. (Pers. *sefta, seftakh*, Fl. to Levy Talm. Dict. III, p. 726<sup>1</sup>) *strong, very sour*. B. Bath. 96<sup>a</sup> (Ms. M. סופת).  
**סיציליא**, v. **סיקקא**.

**סיקוסין, סיקוסין, סק'** I m. pl. (also used as sing.) (σικωσ, corresp. to Lat. saeptum, saepta) [*pen, enclosure*], 1) *flood-gate*. Lam. R. to II, 11 ניהן לעין ס' a flood-gate has been made for (the tears of) the eye. — 2) *limitation*. Gen. R. s. 10, beg. (ref. to Ps. CXIX, 96) לכל יש ס' וכ' everything has its limitations ... except one thing which has none, that is the Law (ref. to Job XI, 9); Yalk. Ps. 878. Ex. R. s. 25 (ref. to Gen. XXVIII, 14) נתן הקב"ה וכו' the Lord has set limits (to his words) to Jacob, thy seed shall become (as low) as the dust of the earth, but when thy children have reached that condition, then shalt thou spread &c. Lev. R. s. 12 לך איני נותן ס' לקרבנות נתיי וכו' I have set limits (ref. to Num. XXVIII, 14), but for thee I set no limits (God's gifts to man are unlimited).

**סיקוסין, סיקוסין, סק'** II m. pl. (fr. סיקוסים, σικωσ, v. also Gr. Dict. s. vv. σικωσ a. σικωσ) *excrescences* (on trees), *lumps*. Gen. R. s. 41, beg. (ref. to Ps. XCII, 13) לא עומקין ולא ס' מזה החמרה .... (פוקוסין 'Rashi', Var. ס'; ed. עומקין for עומקין) as the palm and the cedar have neither cavities (curves) nor excrescences, so the righteous have not (in their character) either &c.; Yalk. Ps. 845 סיקוסין.

**סיקוף**, v. **סקוף**.

**סיקוריא, סיקורא** m. (securis) *hatchet*. Targ. Y. I, II Deut. XIX, 5.

\***סיקורא, סיקורא** m. (Siculus, Σικελος) *Sicilian*, esp. *Sicilian cook* (v. Sm. Ant. Engl. ed.<sup>3</sup> s. v. Cena, I, p. 394<sup>b</sup>) *sausage-maker*. Y. Bets. IV, 62<sup>a</sup> bot., v. בגומא. Y. Sabb. VII, 10<sup>a</sup> bot. (מכור) הוק' ס' כד מבהר וכו' when the sausage-maker selects from the scraped meat, from the garlic &c. (v. בחר). — Pl. **סיקוריא**, Y. Shek., Bab. ed. VII, 2 יחכמון ס' וכו' (Ms. M. סיקורא, Var. in eds. סילוקים; Y. ed. 50<sup>c</sup> bot. סיקוריא) let the sausage-makers identify their product (whether the sausage found was or was not of their make), v. ניקוריא.

**סיקורא**, v. **סיקורא**.

\***סיקא** m. pl. [prob. to be read: שיקא (v. שיקא)] *wooden troughs*. Targ. Y. II Ex. VII, 19 (h. text עצים).

**סיקורא**, v. **סיקורא**.

**סיקלא** Tosef. Sabb. XIII (XIV), 11 Var. ed. Zuck., v. סקלא.

\***סיקלר** m. pl. (Syr. סקל to polish; cmp. II סקל) *polishers*. B. Mets. 84<sup>a</sup> a silver cup ס' מבי Ar. (ed. סלקר; Rashi סלקר; Ms. M. ניקלי; Ms. H. סקולא) directly from the polishers' workshop.

**סיקרא** I m. (v. סקר I) *leaping*. B. Kam. 22<sup>a</sup> בט' (v. Ar. (v. Ar. Compl. ed. Koh. s. v. סקר 3; ed. בוקרא) if (contrary to their habits) the dog did damage by leaping or the kid by climbing.

**סיקרא** II, סק' m. (v. סקר II, a. P. Sm. p. 2722) *rock-lichen* (fucus); *red paint*. Gitt. II, 3, expl. ib. 19<sup>a</sup> סקרא. Bekh. IX, 7, v. סקר II; a. fr. — Y. Shebi. IV, 35<sup>b</sup> bot. סיקרה.

**סיקרא** III, סק' pr. n. m., אבא *Abba Sikra* (cmp. סיקרין). Gitt. 56<sup>a</sup>, v. פרוקא.

**סיקרה**, v. **סיקרא** II.

**סיקרין** m. pl. (sicarii) *murderers, robbers*. Makhsh. I, 6 מפני ה' it happened in Jerusalem that they hid their fig-cakes in water to save them from the robbers (ref. to the terrorists during the last siege of Jerusalem, cmp. סיקרא III); [Var. lect. סיקרין; R. Hai G. reads: סיקרין, v. next w.] Ab. d'R. N. II, ch. VII (ed. Schechter, p. 20) עמדו כל ה' וכו' all the terrorists arose and burnt all the provision stores in Jerusalem; (Ab. d'R. N. I, ch. VII קנאים).

**סיקרין, סק'** m. (a disguise of σικωσ) *property confiscated by the Roman government*; (sub. דין) *the law concerning the purchase of confiscated property*; (sub. בעל) *the possessor of confiscated property*. Gitt. V, 6 לא היה ס' in Judaea the law concerning the purchase of confiscated property was not applied to the estate of those killed in the war. Ib. יר בו ס' ... after that period the law was applicable to Judaea. Ib. לקח מ' וחור וכו' if one bought from the holder of confiscated property (the fiscus or whoever took possession of it) and then bought from the original owner, the purchase is invalid (as being obtained under pressure). Ib. (later enactment) נותן וכו' he who buys from the holder of confiscated property, must give the original owner one fourth (of the land or of the purchasing price), provided the original owner is unable to repurchase the entire land &c. Ib. שחזה אם כן עשרה if it has been in the hands of the holder twelve months, whoever is the first to buy, gets the title, but he must give one fourth &c. Ib. 58<sup>b</sup> ס' בו משום ס' the *sicaricon* law does not apply in this case. Ib. אם כן עשרה if you decide thus, you create a *sicaricon* law (for Babylonia); Y. ib. V, 47<sup>b</sup> top. [read:] והיה הארץ חלושה and the land was entirely in the hands of the government (or whoever took unlawful possession of it), and they (Jews) refrained from buying it; Tosef. ib. V (III), 1 sq. Bicc. I, 2 וכו' (some ed. סקריין pl.) the holder of confiscated property or of illegally acquired land is not permitted to offer the first fruits in the Temple; a. fr.

**סיקרין**, v. **סיקרין**.

**סיר** m. (b. h.; cmp. סיר) *pot*. Num. R. s. 14 (ref. to Ps. LX, 10) מה ובושר מועכל בס' וכו' as the flesh is consumed in the pot, so were they (David's parents and

kindred) consumed there (in Moab).—[*thorn*, v. סִירָא I.]

**סִירָא** I m. = *שָׁרְיָה*, *coat of mail*. Targ. Y. Ex. XXVIII, 32 (Y. I שִׁירָא; h. text אחרא).

**סִירָא** II m. (v. סִירָה I) *thorn*. Midr. Sam. ch. II, v. שָׁרְיָה.—Pl. סִירְיָן. Targ. Is. XXXIV, 13.—[Hebr. סִירָא, v. סִירָה I, II].

**סִירָא** III pr. n. m. *Sira*; בן ס' (בר) Jesus son of Sira (Sirach), author of the Hebrew original of Ecclesiasticus. Snh. 100<sup>b</sup>. Gen. R. s. 73, end. Ib. s. 8; Y. Hag. II, 77<sup>c</sup> top בר סִירָה; a. fr.

**סִירְגוֹל**, סִר' m. (סִרְגַּל) *drawing lines, ruling*. Gen. R. s. 24, end אפ"י סִירְגוֹלֵי שֶׁל סֵפֶר even the way of ruling the parchment for the Book (the Pentateuch). Cant. R. to I, 11 'the silver dots' זֶה הֵם (some ed. הַסִּרְגָּל) that means the ruling for sacred scriptures. Lev. R. s. 19, beg.; a. e.

**סִירָא**, סִירָא I f. (b. h. סִיר; סִיר, v. סִיר) 1) [*degenerate growth*], *thorn, thorn-bush*. Bekh. 37<sup>b</sup>; Shebu. 4<sup>b</sup>, a. e. סִירָא a prick or a thorn, v. סִירָא. Ker. III, 8 (15<sup>b</sup>) pins it with a thorn (to a stationary object). Lev. R. s. 26; Y. Peah I, 16<sup>a</sup> bot.; Midr. Till. to Ps. VII, a. e., v. עֲרָה I. Snh. 49<sup>a</sup> וְסִיר גִּרְמוֹ וְסִיר well and thorn were the cause of Abner's death (i. e. when David had taken Saul's pitcher and spear, Abner said that the lads had left them at the well, and when the lap of Saul's cloak was shown in David's hand, Abner said, it was caught in a thornbush); a. fr.—Pl. סִירָאוֹ, סִירָאוֹ. Midr. Till. I. c. Ex. R. s. 30; a. e.—2) *refuse, foul matter*.—Pl. סִירָאוֹ. Midr. Till. to Ps. II, beg. מִזֶּה הֵימָּה כָּל סִירָאוֹתָיו עַל פִּי כֶךְ מה דים הזה כל סִירָאוֹתָיו על פִּי כֶךְ as all the refuse of the sea is on its mouth (shore), so the foulness of the wicked is in their mouths; Yalk. Is. 350. Yalk. Num. 771 וְסִירָאוֹ אֵת הַסִּירָא מה הנור שומק את הַסִּירָא as the river carries off the refuse, so does the Day of Atonement &c.

**סִירָא**, סִירָא II f. (cmp. סִירָה, a. סִיר a. b. h. סִיר) *surrounded place, court, prison*. Cant. R. to VI, 11 מִזֶּה סִירָאוֹ as the nut has four store-houses (v. סִירָה) and a court (vacant space) in the centre &c. Sifra Emor, ch. II, Par. 3; Bekh. VI, 2 (expl. חבלל, Lev. XXI, 20) לִבָּן הַפּוֹסֵק בֵּס' וְסִירָאוֹ the white of the eye breaking through the ring and entering the black; ib. 38<sup>b</sup> הַפּוֹסֵק אֶבְרָהָם הוֹרֵץ לִס' וְאֵינִי s. 52, end אֶבְרָהָם הוֹרֵץ לִס' וְאֵינִי (Sarah says) Abraham is outside of the prison and I am placed within it (at Pharaoh's court). Ib. s. 42 וְסִירָאוֹ נָתַן אוֹתוֹ בֵּס' וְסִירָאוֹ they put him (Lot) into an enclosure and took him with them.

**סִירָאוֹ** m. (סִירָה II) *ill-smell, nuisance*; trans. *quarrelsome person*.—Pl. סִירְיָן. Koh. R. to IX, 10, v. סִירְיָן.

**סִירָאוֹ**, סִיר' m. (סִירָה) *declining an office*. Y. Ber. V, 9<sup>c</sup> bot.; Bab. ib. 34<sup>a</sup> Ar. (ed. סִירְבָּנִית).

**סִירָאוֹ**, סִיר' m. (סִירָה) *plaiting, strapping*. Y. M. Kat.

I, 80<sup>d</sup> bot. (expl. במסרגין, ib. I, 8) strapping a bedstead means length- and breadthwise; (anoth. opin.) strapping means either lengthwise &c. Bab. ib. 27<sup>a</sup> סִירָאוֹ מְרוּבֵּן has the strapping inside (through slits in the frame); סִירָאוֹ עַל גִּבּוֹ the strapping over the frame.—Pl. סִירְיָן, סִירְיָן, סִיר' (adv., with or without prepos.) *strapwise, in intervals, with interruption*. Meg. II, 2 קִרְאָה if one read the M'gillah in intervals (pausing between passages). Tosef. R. Hash. IV (II), 9 כְּסִיר' (ed. Zuck. בסִירְיָן, corr. acc.) even if one heard the notes of the Shofar at intervals extending even over the entire day. Y. Meg. II, beg. 73<sup>a</sup> קִרְעוּתִי סִיר' *serugin* means in sections. Ib. (Rabbi's handmaid speaking Hebrew) לְמִדָּה אֶרֶם נִכְסֵינִי סִיר' (not סִירְיָן) why do you enter in a broken line?; Y. Shebi. IX, beg. 38<sup>c</sup>; Meg. 18<sup>a</sup>; R. Hash. 26<sup>b</sup>. Gitt. 60<sup>a</sup>; Yoma 38<sup>a</sup> top כְּסִיר' (the oath for the suspected woman on the tablet) was written by sections, i. e. the headings of sections were written out, and the rest intimated by initial letters. B. Bath. 62<sup>b</sup> top מִדּוּ כְּסִיר' how is it, if he defined the borders of a field by the neighbors' alternate names (omitting one name on every side where there were two neighbors)? B. Kam. 37<sup>a</sup> לִס' for every alternate case of goring. Nidd. 68<sup>b</sup> מִינָה כְּסִיר' he counts (the dags of cleanness) with interruptions; (Tosef. ib. IX, 13 (מסורגין); a. e.—V. סִירָאוֹ.

**סִירָאוֹ**, סִיר' m. (סִירָה III) *stench, nauseous substances*.—Pl. סִירְיָן, סִיר'. Lev. R. s. 14.

**סִירָאוֹ**, v. סִירָאוֹ.

**סִירָאוֹ**, סִיר' m. (imper. aor. of *σῶ*) *sweep!* Lam. R. to IV, 15 (play on סִיר' ib.) לִשְׁוֹן יִינִי הוּא סִיר' it is Greek, (they call) *sweep, sweep!* (remove the blood-stains); Lev. R. s. 16.

**סִירָאוֹ**, סִיר' f. (סִירָה, an adapt. of *Σειρήν*) *Siren*, one of the mythical sea-damsels that entice the sailors with their songs. Sifra Sh'mini, ch. IV, Par. 3; Yalk. Lev. 537 הַסִּירָאוֹת (corr. acc.).

**סִירָאוֹ**, סִיר' m. (סִירָה) 1) *castration, mutilation*. Kidd. 25<sup>a</sup> אֶת הַסִּירָאוֹ castration of a slave also entitles him to his liberty. Sabb. 110<sup>b</sup>; a. fr.—2) *breaking the line, irregularity*. B. Bath. 80<sup>a</sup> (expl. ומסרס, Mish. ib. V, 3), נִשְׁלַג' ג' מִיִּלְיָן, וְסִירָאוֹ he takes three broods of bees not in immediate succession of their birth, i. e. the first, the third and the fifth brood.—Pl. סִירְיָן, סִירְיָן, סִיר' (adv.) *out of order, irregularly*. Meg. 18<sup>a</sup>, sq.; Y. ib. II, beg. 73<sup>a</sup> סִיר' קִרְאָה if one read the M'gillah in deranged order (= לְקִרְעָה); cmp. סִירְיָן.

**סִירָאוֹ** I, v. סִירָאוֹ.

**סִירָאוֹ**, סִיר' m. (סִירָה III) *stench, decay*. Succ. 26<sup>a</sup> מִשּׁוּם סִיר' on account of the bad odor of the clay (on the floor of the Succah). B. Kam. 82<sup>b</sup> (Rashi סִירְחוֹן), v. next w.

**סִירָאוֹ**, סִיר' m. h. same. B. Kam. 82<sup>b</sup> (v. preced.) מִשּׁוּם סִיר' on account of the bad odor of decaying matter in gardens. Pes. 35<sup>a</sup> סִיר' לִידֵי חִימוֹן אֵלָּא לִידֵי סִיר' שאין באין לִידֵי חִימוֹן אֵלָּא לִידֵי סִיר'.



which do not ferment (v. **תִּרְמוּן**) but decay; Y. Hall. I, beg. 57<sup>a</sup>. — Transf. *offense, mischief, fault*. Gen. R. s. 78, **הַ כִּי יַחֲלֶה הָאִשׁ** whatever mischief is done in the house is put upon her. Ib. s. 84 **כִּי יַחֲלֶה אֶלַּא בִּי** none will be blamed but myself. Num. R. s. 20, end **כִּי הָיוּ מִנִּיחִים** they were counted whenever they had sinned (and had been punished with pestilence). Pesik. R. s. 44 **מִי שֶׁאֵין לוֹ חַטָּא וְלֹא לוֹ חַטָּא** he who is without sin or fault; a. fr. — **סוֹדֶרֶן**.

סִירְיָהן, v. סִירְיָהן.

**סִרְמָא** m. (סָרַט) *incision, scratch*. Tosef. Ter. VII, 14  
בִּזְמַן שֶׁיֵּשׁ בוֹ when he has a scratch (on the skin, whereby  
the poison might be communicated to the blood); Ab.  
Zar. 30<sup>b</sup> מְקוֹם שֶׁשֶׁ מִן; Y. Ter. VIII, 45<sup>d</sup> top מְקוֹם ט'. Ib.  
הֵם פְּנֵי כָּס' אִם a man's face is as susceptible of poison as a  
scratched spot.

**סִירְטוּם** m. (סִרְט, v. סִרְט) *ruling*. Y. Meg. I, 70<sup>a</sup>  
top; cmp. סִרְטָל.—Mostly נְשִׁירְטוּם.

סִירִי, v. סָרִי.

סַרְיֹות, v. סִירְיֹות.

סַרְי. v. סַרְרִי.

שָׁרֵיָן v. סִירְנָא, סִירְיָנָא

**בִּירַת ס', סִירִיקָה, סִירִיקָא** pr. n. pl. *Birath*  
*Sirika* in Samaria, Ab. Zar. 31<sup>a</sup> **סִירִיקָא** ed. (Ms. M. 'סִירִיק',  
 corr. acc.); Y. ib. V, 44<sup>d</sup>.

**סִרְיֻקָּן** *m.* (σηρικόν, *sericum*) *silk-stuff, silken garment.*—Pl. סִרְיֻקָּן Sabb. 20<sup>b</sup> הַסִּרְיֻקָּן an inferior silk, (contrad. to שִׁירָאִים); Men. 39<sup>b</sup> סִרְקָן (v. Rabb. D. S. a. l. note 6). Ib. סִרְקָן. Hag. 16<sup>b</sup> ס' לְבָשִׁים dressed in silk. Kidd. 31<sup>a</sup> סִרְיֻקָּן שֶׁל־זָהָב a gold-embroidered silk dress. Tosef. Kel. B. Bath. V, 11 סִרְיֻקָּן (R. S. to Kel. XXVIII, 8 סִרְיֻקָּן, read סִרְיֻקָּן) silk cloaks.

**סִירְיָקִין** or **סִירְיָקִין** *Syrians*, v. **סִירְיָקִין**.

סִירְכָּא, v. סִירְכָּא.

סִירְנוּקָא v. סִירְנוּקָא.

מַרְסוּר, v. סִירְסוּר.

סִירְפֵּיָא v. סִירְפֵּיָא.

סִירְקֵי v. סִירְקֵי, סִירְקֵי

**סִירְקִית, סִירְקִי**, frequ. for סִירְקִית, סִירְקִי; [v. also סִירְקִי].

**סִרְתָּא** f.=h. סִרְדָּה I, *thorn*. Targ. Y. Num. XIX, 2.—  
Pesik. Shek., p. 11<sup>a</sup> (ref. to Prov. XV, 19) וְכִי... סִרְדָּה  
(not סִרְתָּא) he (Esau-Rome) is like a thornbush, you extricate  
yourself here and get caught there; Yalk. Prov. 953; (Yalk.  
Ex. 386 סִרְתָּא).—*Pl.* סִרְתָּא, סִרְ. Koh. R. to VII, 6  
וְכִי... סִרְתָּא those thorns when burning crackle saying, we,

too, are wood; Yalk. ib. 973. Koh. R. to IV, 14 סִירָאָתָא; Midr. Till. to Ps. IX סִירָאָתָא, v. פֶּשֶׁשׁ; Yalk. Koh. 971 סִירָאָתָא.

רִסַּח, v. הִסִּיד, *Hif.* סִּיד, סִּידָה.

שִׁיתָּ, v. סִיתָּ.

סִתְרוּ, v. sub סִתְרוּ, סִתְרוּנִית, סִתְרוּא, סִתְרוּא

**סִיפּוֹרֵייתָא** f. pl. (סִידַר II) *used for tearing down*;  
 סִיפּוֹרֵייתָא *sapping instruments*. Lam. R. to II, 1 (not 'סִידָר').

**כִּיתוּת**, כִּי' m. (*סָחַר*) 1) *chiselling, cutting*. Y. Shebi. III, end, 34<sup>d</sup> וְכִי' נָצַח חֲצֵי שָׁטַח לִמֵּי דֶּדֶק deduct half a handbreadth for chiselling on one side &c. Y. Sabb. IX, 11<sup>d</sup> bot. כִּיתוּתוֹן שֶׁל אֲבָנִים וְכִי' the chiselling (smoothing) of stones is the finishing touch on them; Y. Ab. Zar. III, 43<sup>b</sup> top סִירְחוֹן (read 'סִי') Ib. IV, 43<sup>d</sup> bot. עַל כֻּלָּם 'וְכִי' at every stroke by which he breaks the stone loose in the quarry; a.e.—2) *chip*. Y. B. Mets. X, end, 12<sup>c</sup> וְהוּךָ אֶחָד שֶׁמִּסְרָה תִּסְרָה לִסְבֵּל [read:] וְכִי' and a person was hurt either by a chip or by the stone itself. Ib. [read:] אֶחָד שֶׁמִּסְרָה תִּסְרָה לִסְבֵּל וְכִי' if a person was hurt after the stone-cutter had delivered it to the carrier, if by a chip, the cutter is responsible &c.

סִתְקִית, v. סִתְקִית.

**סִתְקָתָא** f. (סִתְקָא) *split*. Targ. Y. Deut. XIV, 6 Ar. (ed. סִתְקָא); Targ. Y. Lev. XI, 3 Ar.

סִתְרָא, סִתְר. v. סִיתְרָא, סִיתְר.

סֵךְ m. (v. סָכַר *Af.* 2)=h. הַשְׁפִּיץ, *amount, number*. B. Bath. 21<sup>a</sup> סֵךְ מַקְרִי וְי' the number of pupils for a teacher in the primary class is twenty-five. [In later Hebr. סֵךְ *the sum total*.]

סך, Ab. Zar. 11<sup>b</sup> סך קירי פלסטר (Ms. M. ר.), an alleged proclamation, made in Rome on the occasion of a sort of secular game, and intended as a satire of Esau (Rome) on his brother Jacob (Judaism). The interpretations of commentaries (סך number of years predicted for the coming of the Messiah, or סך brother) are unsatisfactory.

סְכֵּל, v. סָכַל.

**סִפְּאָ, סִפְּאָ** m. (סִפְּאָ) [*anything interlaced or inserted*], 1) *thorn; pin, nail*, v. סִפְּאָ. — [Yalk. Koh. 971 סִפְּאָ לְמִיַּעֲבֵר. — Lev. R. s. 22, beg. סִפְּאָ some ed., read סִפְּאָ. — Pl. סִפְּיָא, סִפְּיָא, סִפְּיָא. Targ. Esth. V, 14. Targ. O. Ex. XXXVIII, 20; a. fr. — Y. Taan. II, 65<sup>b</sup> (ref. to Mic. VII, 4) יִשְׂרָאֵל בְּרִדְדוֹן כִּי סִפְּיָא (ed. Krot. סִפְּיָא) the upright among them is like those thorns. Sabb. 87<sup>a</sup> סִפְּיָא וְ; a. e., v. סִפְּיָא. — 2) סִפְּאָ (סִפְּאָ) (or סִפְּיָא) (or סִפְּיָא only) *coulter of the plough* (v. Sm. Ant. s. v. Culter). Num. R. s. 8 יִהְיֶה בֵּיתָא סִפְּיָא דֵּף (some ed. סִפְּיָא, corr. acc.) he (the Caesar) has a coulter put into him (orders him to be stabbed); Pesik. R. s. 23-24 סִפְּיָא דֵּף (corr. acc.). — Pl. as ab. Targ. Mic. IV, 3; Targ. Is. II, 4 (ed. Lag. סִפְּיָא). — 3) סִפְּאָ a sort of *spade*, סִפְּאָ.

סָכָה, v. סָכִי.

סָכָה, v. סָכָה. — [Cant. R. to II, 9 מסכה לסכה, some ed., v. סָכָה.]

סָכָה, סָכִי m. (סָכִי II) *watchman; seer, prophet*. Targ. II Sam. XIII, 34. Targ. I Chr. XXVI, 28; a. fr. — Pl. סָכָה, סָכָה, סָכָה. Targ. Is. XXI, 5. Targ. I Sam. XIV, 16; a. fr.

סָכָה, v. סָכִי, סָכָה, סָכָה.

סָכָה, v. sub. סָכִי.

סָכָה I f. = סָכָה. Tosef. Sabb. VIII (IX), 21 ed. Zuck. (Var. י'). Sabb. VIII, 6 (81<sup>a</sup>) Ms. M. (ed. י'). — Pl. סָכָה. Tosef. B. Kam. II, 6 ed. Zuck. (Var. י').

סָכָה II f. (סָכָה I), *something overhanging, shade* (v. סָכָה). Naz. 53<sup>a</sup> אבן חם a rock shading a grave.

סָכָה, v. סָכָה.

סָכָה, v. סָכָה, סָכָה.

סָכָה m. (סָכָה; cmp. חָשֹׁבֶן) *fixed number, amount, sum total*. Ex. R. s. 1 שלהן חם their fixed number (daily rate of bricks). Ib. אתם משלימין חם you will be unable to finish your task. Yalk. Gen. 130 (expl. נקבה Gen. XXX, 28) קבוע פרוש ס' define a fixed amount (v. סָכָה). Tosef. Bets. III, 7 מנין ס' the sum total of the amount of things (received on credit); ס' ממוך the total amount of the value of his purchases; Bets. 29<sup>b</sup> מדה ס'; ס' מקח (v. Rabb. D. S. a. l. note 5).

סָכָה ch. same. Targ. Ps. CXLVII, 4 (h. text מספר). Targ. II Chr. V, 6. Targ. Y. Ex. XII, 4 (h. text מסכה); a. fr. — Pl. סָכָה. Targ. I Chr. XII, 23; a. fr. — Pesik. Shek., p. 19<sup>b</sup> (expl. Ex. XXX, 13) כל דעבר על ס' (not סָכָה; cmp. Targ. Y. II Ex. XXX, 12) all those who pass when the numbers are taken (census); Tanh. Ki Thissa 9, end.

סָכָה, v. סָכָה.

סָכָה, Ned. 55<sup>b</sup> Ar., Var. for סָכָה.

סָכָה, v. סָכָה.

סָכָה m. (b. h.) *Siccuth*, name of an idol. Targ. Am. V, 26 (ed. Lag. סָכָה).

סָכָה, v. סָכָה.

סָכָה I f. (סָכָה) 1) *outlook, watchpost*. Targ. O. Num. XXIII, 14 (h. text צפיה). Targ. Y. Gen. XXXVIII, 21 (צפיה; h. text עיניים); a. fr. — 2) *hope*. Targ. Lam. IV, 17.

סָכָה II (v. preced.) pr. n. pl. *Sakhutha* (corresp. to h. מצפה). Targ. Gen. XXXI, 49 (not סָכָה). — Yalk. Deut. 874; Sifré Deut. 51 מכורא (corr. acc.; v. Hildesh. Beitr., p. 58); Tosef. Shebi IV, 11 סָכָה ed. Zuck. (Var. סָכָה). — Y. M. Kat. I, 80<sup>b</sup> bot. סָכָה (not סָכָה) as in the case

of the men of S.; Bab. ib. 4<sup>b</sup> (prob. the same place). — Ab. Zar. 58<sup>b</sup> Ms. M. (ed. סָכָה).

סָכָה (cmp. סָכָה a. סָכָה I) [to be clear; cmp. סָכָה, to look, see, foresee. Meg. 14<sup>a</sup> (play on סָכָה, Gen. XI, 29) שֶׁכָּתָה בְּרוּחַ הַקֹּדֶשׁ she looked into the future in holy inspiration. Ib. שֶׁכָּתָה בְּרוּחַ הַקֹּדֶשׁ Ms. M. (ed. סָכִין, incorr.) all looked at her beauty. Lev. R. s. 1, beg. (ref. to סָכָה = שָׁכָה, I Chr. IV, 18) the father of prophets שֶׁכָּתָה בְּרוּחַ הַקֹּדֶשׁ who see &c. — Part. pass. סָכָה clear, transparent. Nidd. 24<sup>b</sup> עצמותיו סָכָה his bones are transparent (v., however, סָכָה III).

סָכָה ch. same, to look out; to hope. Targ. I Kings XVIII, 43. Targ. O. Gen. XXXI, 49 וְסָכָה ed. Berl. (oth. ed. וְסָכָה; Y. וְסָכָה. *Ihpe*; h. text וְסָכָה. Targ. Y. ib. XLV, 28. Targ. Prov. XX, 22; a. fr. (interch. with סָכָה). — Lev. R. s. 34 סָכָה בִּי אֲסַחֵל בִּי (the poor man says) look at me, observe me; סָכָה בִּי מִה הָיִינוּ וְכ' look at me (think) what I was, and observe what I am. Y. Taan. IV, 68<sup>b</sup> סָכָה בִּי מִיְעוּל וְכ' look out (be on your guard) that you come in while it is yet day-time; Y. R. Hash. IV, 59<sup>c</sup> top סָכָה מִיְעוּל (corr. acc.).

Pa. סָכָה, Af. סָכָה 1) same. Targ. Hab. II, 1 מְסָכִינָה (some ed. מְסָכִינָה, incorr.). Targ. Is. XLVII, 13; a. fr. — Keth. 62<sup>b</sup> וְכ' הָיָה מְסָכִינָה his wife was looking out (for him, saying), now he is coming &c. Midr. Till. to Ps. CV, 38 [read]: מִיְעוּל וְכ' מִיְעוּל וְכ' the ass was looking (hoping), when will he get down off me?; and he was looking, when shall I get down &c.; a. e. — 2) (cmp. וְסָכָה) to calculate, count, sum up. B. Bath. 166<sup>b</sup> sq. וְכ' מְסָכִינָה Rashi (ed. מסכן, read: מְסָכִי; v. Rabb. D. S. a. l. note) he (they) would count them (the P'rutahs) and state their amount in Zuzé.

*Ihpe*, אֶסְכָּה, *Ihpa*, אֶסְכָּה same, to look, face; to hope, wait. Targ. O. Gen. XV, 5 (אֶסְכָּה; h. text חָבַט). Targ. O. Num. XXI, 20 אֶסְכָּה (ed. Berl. מְסָכִינָה). Targ. Ps. XXXVII, 32; a. fr. — Snh. 97<sup>b</sup> אֶסְכָּה לִיהוֹשֻׁעַ until that time do not hope for him (the Messiah), after that hope for him; a. e.

סָכָה m. (preced.) סָכָה שֶׁמֶשׁ looking to the sun, euphem. for squinting, cross-eyed. Tosef. Bekh. V, 3, expl. שְׂרֹוּאָה וְכ' who takes in the room and the ceiling in one glance; Bekh. VII, 3, changed by R. Jose. ib. 44<sup>a</sup>: סָכָה one who hates the sun, blinkard.

סָכָה m. (preced.) *seer, prophet; guardsman*. Lev. R. s. 1 (ref. to I Chr. IV, 18, v. סָכָה) סָכָה לְבָרִיא קוֹרִין לְבָרִיא in Arabia they call a prophet *sakhia* (seer). — [Koh. R. to IX, 18 (expl. המזכיר, II Kings XVIII, 37) ס' watchkeeper (some ed. סָכָה); v. סָכָה.]

סָכָה m. (preced. wds.) looks or hope. Pesik. B'shall., p. 83<sup>a</sup>, v. סָכָה.

סָכִין, v. סָכִין.

סָכִין f. (b. h. שָׁכִין, v. סָכָה) *knife* (inserted in a handle), mostly *slaughtering knife*. Hull. I, 2. Ib. 8<sup>a</sup>; a. v. fr. — Pl. סָכִין. Ib. 8<sup>a</sup>; a. e.

**סבין, סבינא** ch. 1) same. Targ. Gen. XXII, 6; a. e.—Keth. 77<sup>b</sup> **סבין** **הב לי סבין** he said to him (the angel of death), give me thy knife. Ib. **הב לי סבין** give me my knife back. Hull. 8<sup>a</sup>; a. fr.—B. Bath. 111<sup>b</sup>, a. e. **ורפא** **ס**; Hull. 77<sup>a</sup>; Yeb. 122<sup>a</sup> **ס** **דורוק**, v. **דורוק**.—Pl. **סבין** **מלא צנא דס** (not **סבין**) a basketful of knives (pain-producing dates) for a Zuz. Ib. 24<sup>b</sup> **בס** **פורייה** his bed was marked with cuts made with knives; a. e.—2) **סבין**, v. **דפרן**.

**סבינא**, Pesik. B'shall., p. 93<sup>b</sup>, v. **סבין**.

**סבין**, v. **סבין**.

**סבין**, v. **סבין**.

**סבין** I (b. h.) to interlace, entangle; to be entangled, ramified.—Denom. **סבין**.

**Hif.** **סבין** (1) to weave. Sabb. VII, 2 **והמסבין** and the work of the weaver. Y. ib. VII, 10<sup>e</sup> **מסבין** **משום** his act coming under the category of weaving; **מסבין** **משום** her act coming &c. Tosef. ib. VIII (IX), 2 **וכן** **המסבין** ed. Zuck. (corr. acc.) he who weaves three threads (on the Sabbath); a. fr.—2) (denom. of **סבין**) to hang over, shade. Ohol. VIII, 2; M. Kat. 5<sup>b</sup> **המסבין** **על הארץ** a tree (with a seat of uncleanness on one of its boughs) throwing a shadow (forming a tent, cmp. **אהל**) over the ground; a. e.; v. **סבין**.—3) **סבין** **רגליו** to cross one's feet, euphem. for: to ease one's self. Yoma III, 2. Y. Ber. IX, 14<sup>b</sup> bot.; a. e.

**Pi.** **סבין** (1) to cover with boughs &c., esp. to cover the festive booth (Succah). Ber. 62<sup>b</sup> (ref. to **רגליו**), I Sam. XXIV, 4, v. supra) **עצמו כסוכה** this intimates that he shaded himself (retired in a chaste manner) as in a booth. Succ. I, 4 **גבה** **וס** **על גבה** if he trained a vine over the booth and put twigs over it. Ib. **אין מסבין** you must not use it for covering. Ib. 14<sup>b</sup> **וס** **מסבין** we covered a stable with them. Lam. R. to I, 17 (ref. to **בסך**, Ps. XLII, 5) **ואילנות מסבין** formerly I went up (to Jerusalem) with trees forming shades over my head; a. fr.—Part. pass. **מסבין**; f. **מסבין**; m. **מסבין**. Succ. 8<sup>b</sup> **וס** **מסבין** provided the Succah is covered according to law. Gen. R. s. 42 (ref. to **סוכה**, Ps. LX, 8) **וס** **מסבין** the valley which is shaded with trees. B. Bath. 25<sup>b</sup> Ms. M., v. **מסבין**.—2) to weave; to intertwine plants; to train a creeper over another plant. Men. 97<sup>a</sup> (expl. **סבין**, Ex. XXV, 29) the tubes **וס** **מסבין** with which they interweave the show bread (which they lay crosswise between the loaves, to allow the air to pass through). Tosef. Kil. I, 6, v. **סבין**. Y. ib. II, end, 28<sup>b</sup> (not **מסבין**). Lev. R. s. 14, end (ref. to Job X, 11 **חשכני**) **מסבין** **מסבין** it does not say, Thou hast woven me, but, Thou shalt weave me (in the future world).—3) to form shade, to creep, intergrow. Y. Kil. l. c. **מסבין** **מסבין** the Egyptian gourd which creeps. Ib. **מסבין** **מסבין** not all of them creep like the Egyptian gourd.

**סבין** ch. same, esp. to hedge in. Koh. R. to V; 8 **מסבין** **מסבין** (not **מסבין**); Lev. R. s. 22, beg. (נייא) **מסבין** (corr. acc.); v. **סבין**.

**Pa.** **סבין** 1) to weave. Targ. Prov. XXX, 28, v. **סבין**.—2) to fence in. Yoma 84<sup>b</sup> **מסבין** **מסבין** Ms. L. (ed., v. **מסבין**) he forms a fence (by placing vessels filled with water to check the fire).

**סבין** II or **סבין** (sec. r. of **סבין**; cmp. **סבין** I), **Nithpo**. **שוקתם** to be enlightened. Tanh. Vayakh. 8 (play on **שוקתם**, I Chr. II, 55) **שוקתם** **בירח הקודש** they (the men of the Great Assembly) were enlightened by holy inspiration.

**סבין** m. (סבין I) 1) overhanging boughs or twigs. Tosef. Kel. B. Mets. III, 3 **הס** **הוא** **הוא** he cuts the twigs (trims the trees) with it. Tosef. Nidd. IX, 13 **ישב על** **סבין** sitting on boughs (in which there is a seat of uncleanness), v. **סבין**.—2) ceiling of twigs or matting, esp. the cover of the festive booth. Succ. 17<sup>a</sup> **כשר** **סבין** their cover is a proper one (such as is prescribed for the Succah); **סבין** **סבין** its cover is an unfit one; a. fr.—Y. Maasr. V, 51<sup>d</sup> bot. **הס** **הוא** **הוא** if he planted in a covered space and (after the seed reached a certain stage) removed the ceiling; [strike out the following **סבין** על **גביו**].—Pl. **סבין**. Y. Succ. I, 52<sup>b</sup>.

**סבין** m. ch.=next w. Snh. 4<sup>b</sup> **קרא** **ס** that the Succah must be covered requires no special intimation in the Biblical text (it being self-explanatory).

**סבין** f. (preced. wds.) 1) covering the Succah. Succ. 6<sup>b</sup> **קרא** **ס** that the Succah must be covered does require a special intimation, v. preced.; Zeb. 38<sup>a</sup> **והוא** (Rashi: **לסבין**) and one 'succoth' in the text is needed for intimating that the Succah must be covered.—2) pl. **סבין** (v. **סבין**) the case of overhanging boughs in one of which there is a seat of uncleanness. Ohol. VIII, 2, expl. **אין** **סבין**, v. **סבין**; Tosef. ib. IX, 3; Naz. VII, 3; ib. 54<sup>b</sup>, a. e. Nidd. 68<sup>b</sup> **וס** **סבין** a Nazarite that passed over unclean boughs or protruding stones; Tosef. ib. IX, 13, **סבין** **וס** **סבין** (v. **סבין**); a. fr.

**סבל** I (b. h. **שבל**; cmp. **סבין**) to be bright.

**Hithpa.** **סבל**, **Nithpa.** **סבל** to look at, observe; to reflect, keep in mind. Snh. 92<sup>a</sup> **המסבין** **בערוה** he who looks at his nakedness; (oth. opin.: who allows his obscene thoughts to dwell on a woman forbidden to him). Ber. 10<sup>a</sup> **וס** **סבל** he looked at the stars and planets and recited a song. Ib. **ביום המיתה** he speculated on the day of death. Midr. Till. to Ps. XXXII (ref. to Prov. XV, 24) **הוא** **מסבין** **למעלה** he who looks on high (prays to God); **וס** **סבל** the sons of Korah who looked on high escaped. Lev. R. s. 34 (ref. to Ps. XLI, 2) **וס** **סבל** it does not say, 'blessed who gives to the poor', but, 'blessed who looks at the poor', speculates how to do him good; a. fr.—V. **שבל**.

**סבל** ch. same, to see clearly, be sensible. Targ. Ps. XXXVI, 4 Ms. (ed. **למסבין**). Targ. Prov. VIII, 5 **מסבין** Ms. (ed. **מסבין**).

**Ap.** **סבל** 1) to become wise. Targ. Ps. XCIV, 8 Ms. (ed. **מסבין**).—2) to explain, give to understand. Targ. Job VI, 24.

*Ithpa.* אֶסְתַּבֵּל *to look at, reflect; to become wise.* Targ. Prov. I, c., v. supra. Targ. Is. I, 3. Targ. O. Ex. III, 6 (Y. מִסְתַּבֵּלִין אַחֲרָיו; a. fr.—Gen. R. s. 86, end [read:] .. מִסְתַּבֵּל בְּנִיבֶיהָ שֶׁל אוֹתָהּ דִּוְבָה is on her back, but I look at that bear's tusks; Yalk. ib. 145. Pes. 113<sup>b</sup> [read:] לֹא־מִסְתַּבֵּלִי ... אֵינָרֵי מִסְתַּבֵּלִין בְּרוֹ וְאֵינָרֵי (v. Rabb. D. S. a. l.) they looked at them (the shoemakers), but the latter did not lift up their eyes to look at them. Y. Keth. XII, 35<sup>b</sup> top מִסְתַּבֵּלָה עֵינָיו הִלָּף he lifted up his eyes in order to observe; Y. Kil. IX, 32<sup>c</sup> top מִסְתַּבֵּלָה; a. fr.

**סבל II** (b. h.; cmp. סבן I), *Hithpa.* הִסְתַּבֵּל *to become confused.* Meg. 2<sup>a</sup> דְּרֵאִיל וּמִסְתַּבֵּלִין וּב' because (if the M'gillah were read on any other day) they might be confused by it (in their calculations as to Passover), therefore they must read it on its proper day; [oth. explan., v. Rashi and Alfasi a. l. — Var. ומסחכנין, v. סבן II]; Tosef. ib. I, 3 בּוֹמֵנָה וּמִסְתַּבֵּלִין בָּהּ אֵין מִסְתַּבֵּלִין אֵלָּא בּוֹמֵנָה Var. (ed. Zuck. (ומסחכנין, read with Var. ומסחכנין).

**סבל** ch. same, *to be confused, to be foolish.*

*Af.* אֶסְתַּבֵּל *to act foolishly.* Targ. Gen. XXXI, 28.

*Ithpa.* אֶסְתַּבֵּל *to be confused, foolish.* Targ. II Sam. XXIV, 10. Targ. I Sam. XXVI, 21.

**סבלא** שׁוֹ, שׁוֹ, סוֹבֵ, *m.* (I סבל) *reason, sense.* Targ. Ps. CXI, 10 (Ms. סבל). Targ. Prov. I, 2 Ms. (ed. בירונא). Ib. 3 שׁוֹ. Ib. III, 4 שׁוֹ (Ms. שׁוֹ). Targ. Ps. XXXII, 1. Targ. II Chr. XXX, 22; a. fr.

**סבלא** (not סבל) *m.* (II סבל) *foolish, fool.* Targ. Prov. X, 1. Ib. XVII, 10. Ib. 24 (Ms. סבלא); a. fr.—B. Bath. 126<sup>b</sup>, v. בּוֹבְרָא I.—*Pl.* סבלִי. Targ. Prov. I, 22; a. fr.—*Fem.* סבלִיָּה. Ib. IX, 13 (ed. Wil. סבלִיָּה; oth. סבלִיָּה).

**סבלנוחא** f. = סוֹבֵלִי־נֹחָא. Koh. R. to II, 3 (expl. סבלנוחא, ib.) (some ed. סבלנוחא) *to hold firm to wisdom.*

**סבלִי, סבלִיָּה, סבלִיָּה**, v. סבלִיָּה.

**סבלִי־נֹחָא**, v. סבלִי־נֹחָא.

**סבם** (cmp. סבא) *to look to, take in view.* Macc. III, 10 (22<sup>a</sup>) (ref. to במספר Deut. XXV, 3, combined with ארבעים of next verse) Ms. M. (ed. מַשְׁבִּים) מִנֵּן שְׂדוּא סוֹבֵם אֵת הָאַרְבָּעִים (שְׂדוּא סוֹבֵם לֵאמֹר) a number which faces (is matched in counting with) forty, (i. e. thirty nine); ib. 22<sup>b</sup>; Yalk. Deut. 937 סוֹבֵם אֵת וּב' (correct as above) R. José (taking מַסְחַכְנִין in the sense of being in danger) objected, if danger to life is connected with reading the M'gillah, let them not read it at all.

*Hif.* חִסְבִּים 1) *to contemplate, plan.* Midr. Till. to Ps. LXXIII, 7 (ref. to משכיות, ib.) (ed. Pub. מַשְׁבִּים) one planned to become a centurio, and thou madest him a general &c.; יֵשׁ כָּל מַה שְׂדוּי מַסְחַכְנִים הֵעֲבִירָהּ (thou didst carry them beyond all they ever contemplated (to become).—2) (cmp. חֲשֵׁב, חֲשֵׁב) *to harmonize; to agree.* Sifra Vayikra, N'dab., ch. IV, Par. 4 וְאַתָּה דִּרְשָׁה וְחִסְבִּים לְשִׁמּוּרָה and thou interpretest the text and harmonize it with the traditional law; Yalk. Lev. 440 וּמִסְחַכְנִים

and harmonize the tradition (with the text). Yeb. 62<sup>a</sup> וְהִסְתַּבֵּל דַּעְתּוֹ לְדַעְתּוֹ וְהִסְתַּבֵּל דַּעְתּוֹ לְדַעְתּוֹ and his (Moses') opinion (the result of his deliberations) turned out to be in agreement with the Lord's; Sabb. 87<sup>a</sup> עִמּוֹ וְהִסְתַּבֵּל דַּעְתּוֹ לְדַעְתּוֹ the Lord agreed with him; ib. על יְדוֹ ה' הִסְתַּבֵּל דַּעְתּוֹ the Lord approved his doing; a. fr.

**סבם** ch. same, 1) *to count, muster.* Targ. Y. Num. XXVI, 63; a. fr.—2) *to agree.* Targ. I Chr. IV, 23. Targ. Job XV, 10 סבמו בנא Ms. (ed. Lag. סבמו, missing in oth. eds.). Targ. Y. Num. XXVII, 5' עַל דַּעְתּוֹ וְהִסְתַּבֵּל דַּעְתּוֹ he decided them in the sense of (his decision was approved by) the Lord.

*Af.* אֶסְתַּבֵּל *to agree, approve.* Targ. Cant. VIII, 13.—Gitt. 6<sup>b</sup> מִרְיָה עַל דַּעְתּוֹ רַ' מִרְיָה עַל דַּעְתּוֹ whose opinion the Lord approved. Y. Dem. I, 22<sup>a</sup> top מִסְתַּבֵּל עֵינָיו הָיָה דַּעְתּוֹ that he did not share his opinion; a. e.—Part. pass. מִסְתַּבֵּל; f. מִסְתַּבֵּלָה. Lam. R. to I, 2 עִי וְהִסְתַּבֵּל דַּעְתּוֹ it is made final and confirmed by Jeremiah.

*Ithpe.* אֶסְתַּבֵּל *to be agreed upon, to be decreed.* Targ. Y. Num. XVI, 29 (h. text וְהִסְתַּבֵּל).

**סבמוחא** f. (preced.) *approved sentence, final decree.* Targ. Y. Num. XVI, 29 (h. text וְהִסְתַּבֵּל), v. preced.

**סבן I** (b. h.; *Saf.* of סבן, בנן; cmp. Targ. Y. Num. XXII, 30) *to arrange, manage.*—Denom. (b. h.) סבֵן; q. v.

*Pi.* סִבֵּן *to supply* (rationes to the poor); *to give negligently.*—Part. pass. מִסְבֵּן. Midr. Prov. ch. XXII, v. מִסְבֵּן I.

**סבן** ch. same; *Af.* אֶסְבֵּן *to arrange.* Targ. Ps. CXXXIX, 3 (h. text וְהִסְבֵּן).

*Ithpa.* אֶסְבֵּן *to be trained, prepared.* Targ. Job XXXIV, 9 (h. text וְהִסְבֵּן).

**סבן II** (b. h.; cmp. סבל II), *Pi.* סִבֵּן *to be perplexed; to despair; to be in danger.* Ber. I, 3 וְהִסְבֵּן בְּעַצְמִי וּב' and I despaired of my life on account of robbers (whom I met there); Y. ib. 3<sup>b</sup> bot. וְהִסְבֵּן. Men. 64<sup>b</sup> בּוֹבֵר בְּעֵינֶיהָ וּב' she was in danger of losing her eye-sight; בִּים ס' she was in danger of drowning in the sea.—Part. pass. מִסְבֵּן; f. מִסְבֵּנָה q. v.

*Hithpa.* חִסְבֵּן 1) *to become confused, to be misled; 2) to be exposed to danger.* Tosef. Meg. I, 3; Meg. 2<sup>a</sup> Var. במקום שנכנסין וּב' II סבל; Y. ib. I, 70<sup>d</sup> שְׂמִיחָה וְהִסְתַּבֵּלִין (read: שְׂמִיחָה וְהִסְתַּבֵּלִין, *Nif.*) where people might be misled, they must read the M'gillah on the fourteenth; ר' יוסי בעי אֵם במקום שנכנסין אֵל יִקְרָאוּ וּב' (correct as above) R. José (taking מַסְחַכְנִין in the sense of being in danger) objected, if danger to life is connected with reading the M'gillah, let them not read it at all.

**סבין, סבין** ch. same. Y. Shebi. IV, 35<sup>b</sup> top וּסְבִין וְהִסְבֵּן וְהִסְבֵּן got himself into trouble. Y. Ab. Zar. II, 40<sup>d</sup> bot. וְהִסְבֵּן וְהִסְבֵּן fell in love with a woman ... and became dangerously ill; Y. Sabb. XIV, 14<sup>d</sup> bot. Y. Ab. Zar. I, c. וְהִסְבֵּן וְהִסְבֵּן let him drink it, that he may not get ill. Y. Shek. V, 48<sup>d</sup> בְּעֵינֶיהָ סִבֵּן she was in danger of losing her eye-sight; בִּימָה ס' she was in danger of drowning &c.,

v. preced. Y. Ab. Zar. III, 42<sup>c</sup> וּסְכָנָן נפשהו (not וסכנתן) human lives were in danger; a. fr.

*Pa.* פָּא. *to expose to danger; to hurt; to mislead, bring into trouble.* Ber. 25<sup>b</sup> לְבִירָא לְבִירָא you might have brought my son into trouble (by causing him to sin unawares). Sabb. 116<sup>a</sup> לְבִירָא בְּעוּ they tried to give him trouble; a. fr.—Part. pass. מְסָנָא; f. מְסָנָא. Targ. II Sam. XXII, 5.—Y. Peah VIII, 21<sup>a</sup> top עַד דְּהוּא מְצַמֵּיר לִין הוּא מֵסֵי until he gets them together for a meeting, he might be in danger (of starving).

*Ithpa.* אִתְפָּא. *to be exposed to danger, be hurt; to be in trouble.* Targ. Y. Deut. XXV, 3. Targ. Ps. CXLIX, 109.—Pes. 112<sup>b</sup> לִיה וְאִי and he might be injured; ib. אִתְפָּא. Keth. 61<sup>a</sup> אִתְפָּא לֵא לֵא if he had not given it to me, I should have become seriously ill; a. e.

סִכְנָא, סִי pr. n. m. *Sikhna.* Koh. R. to IV, 17 שְׁמִינִי סִי (prob. to be read: סִכְנָא, v. סִכְנִין).

סִכְנָא f. (סִכְנִין II) *trouble, persecution, danger.* Keth. 3<sup>b</sup> וְאִיךְ and since the days of danger (the Hadrianic persecution when the Romans enforced the *jus primae noctis*). Ib. אִיךְ הוּא סִי אִיךְ you call that risk of life (for religion's sake)? This is rather assault (which no woman is bound to sacrifice her life in resisting). Ib. וְאִיךְ לִידִי because there are chaste women who would rather suffer death, and their lives might be endangered. Succ. 14<sup>b</sup>; Sabb. 21<sup>b</sup>, a. fr. בְּשַׁעַת הַסִּי in times of religious persecution. Y. Shebi. I, 52<sup>d</sup> top מַעֲרַת שֶׁל סִי coins of the revolution (confiscated coins). Bets. 22<sup>a</sup> נִפְשָׁא סִי risk of life (serious illness). Ib. דְּבִר שִׁישׁ בּוֹ סִי a case of serious sickness; Succ. 26<sup>a</sup> אִיךְ, אִיךְ, v. אִיךְ. Y. Ab. Zar. II, 40<sup>c</sup> top אִיךְ, v. אִיךְ. Ib., a. e. אִיךְ סִימְכָא אִיךְ an inflammation of the eye is a case of serious illness (with regard to breaking the Sabbath laws); a. v. fr.

סִכְנִין, v. סִכְנִין.

סִכְנָא or סִכְנָא pr. n. pl. (v. next w.) סִי *K'far Sikhna* (or *S'khamia*), the home of one Jacob, a disciple of Jesus. Ab. Zar. 27<sup>b</sup> (Ms. M. סִכְנִין, v. Rabb. D. S. a. l. note); Yalk. Mic. 551 סִכְנִין; (Tosef. Hull. II, 22 סִכְנִין; Y. Sabb. XIV, 14<sup>d</sup> bot. סִכְנִין; Y. Ab. Zar. II, 40<sup>d</sup> bot. סִכְנִין; Tosef. I. c. 24 סִכְנִין (?).—Gitt. 57<sup>a</sup> סִי מְצַרִים (Sikhna).

סִי, סִכְנִין, סִכְנִין pr. n. pl. (Σωάνη, Jos. Vita 51) *Sikhnin* (*Sukhnin*), north of Jotapata in Galilee, seat of R. Hānania b. T'radyon, and home of R. Joshua. Taan. 16<sup>b</sup> סִכְנִין. Snh. 32<sup>b</sup> לֵא (v. Rabb. D. S. a. l. note 30).—Y. Ber. IV, 7<sup>b</sup> bot., a. fr. יְרוּשָׁע דִּי. Lev. R. s. 5 (ref. to סִכְנִין, Is. XXII, 15) הוּא מִן הָרָא סִי הוּא he came from Sikhnin.—Tosef. Nidd. III, 11 בְּקַעַת סִכְנִין the Valley of S.—Cmp. סִכְנִין II.

סִכְנִין, Gen. R. s. 19, v. סִכְנִין.

סִכְנִיתָא, Sabb. 147<sup>b</sup>, v. סִכְנִיתָא.

סִכְנָא f. = h. סִכְנָא. Constr. סִכְנִיתָא. Targ. I Chr. XI, 19. Targ. Lam. V, 9 Levita a. some ed.—Hull. 9<sup>b</sup> מִדְּמִיתָא מִי קָא

סִי how can you compare what is forbidden ritually with what is forbidden on account of possible risk to health? Ib. 10<sup>a</sup> סִי, חֲמִירָא סִי, v. חֲמִירָא I. Koh. R. to VII, 11 דִּימָא סִי for bathing in the sea is dangerous; a. fr.

סִכְנָא, v. סִכְנָא.

סִכְנִיתָא, v. סִכְנִיתָא.

סִכְנִין I (b. h.; Pilp. of סִכְנִין I) 1) *to be caught; to stick.* Nidd. 25<sup>b</sup> אִיךְ מְסָנָא וְאִיךְ ... אִיךְ מְסָנָא one takes a chip with a smooth head and introduces it at the place of the genitals (of a miscarried foetus), and if it gets caught (that it can proceed no farther), it is sure to be a male foetus.—2) *to entangle, snare.* Gen. R. s. 67 וְאִיךְ וְאִיךְ וְאִיךְ and (he hunted) birds and ensnared them, but an angel came and freed them; Yalk. Prov. 950.—Part. f. מְסָנָא (sub. סִכְנִין) *a slaughtering knife having an indentation which catches the nail passing in one direction, contrd. to אִיךְ which catches the nail in either direction.* Hull. 17<sup>b</sup> Ar. (ed. מְסָנָא part. pass.).

סִכְנִין II (transpos. of סִכְנִין; cmp. גִּיגִי; v. בִּסִּס) *to chew, nibble; (of fire, cmp. לִיךְ) to graze, singe, make brittle.* Sabb. 21<sup>a</sup> מְסָנָא הָאִיר מְסָנָא הָאִיר the flame nibbles at them (producing sputtering sparks). B. Kam. 6<sup>a</sup> top סִכְנָא הָאִיר the lapping fire attacked his neighbor's stones; (Y. ib. II, 5<sup>c</sup> top סִכְנָא). Tosef. ib. VI, 23 מְסָנָא אִיךְ אִיךְ the fire went on lapping, opp. קַפְצָא it skipped. Hag. 15<sup>b</sup> וְאִיךְ אִיךְ אִיךְ (Ms. M. 2 סִכְנָא; v. Rabb. D. S. a. l. note 9) fire came down and lapped Rabbi's chair.

סִכְנִין m. (= סִכְנִין, v. סִכְנִין I a. סִכְנִין I) *of confused mind; fool.* Snh. 100<sup>b</sup> (cit. fr. Ben Sira) עֲבִירָא סִי (Ms. M. סִי; Rashi to B. Bath. 74<sup>a</sup> סִי) a thick-bearded person has a confused mind, opp. קוֹרְטָא.

סִכְר (Saf. of סִכְר; cmp. Del. Assy. Handwört. s. v. סִכְר) *to bend, knock down, maltreat; to discourage.* B. Mets. VII, 10 (93<sup>b</sup>) סִכְרָא Y. ed. a. Ar. (v. Rabb. D. S. a. l. note 9), v. סִכְרָא.—Part. pass. סִכְרָא; pl. סִכְרָא. Gen. R. s. 88, beg. סִכְרָא, דְּרִיזָא, (Yalk. ib. 146 סִכְרָא; Yalk. Ps. 735 סִכְרָא, v. סִכְרָא, v. infra.

*Hif.* סִכְרָא *to bend (a person's courage), to cause defeat, opp. סִכְר.* Lam. R. to II, 2 סִכְרָא וְאִיךְ סִכְרָא (some ed. סִכְרָא) neither raise up nor bend down (neither assist, nor discourage us); Y. Taan. IV, 68<sup>d</sup> bot. סִכְרָא (corr. acc.); ib. 69<sup>a</sup> (in the third person) סִכְרָא וְאִיךְ סִכְרָא (read: סִכְרָא or סִכְרָא).

סִכְר ch. same. Lam. R. to II, 2 סִכְרָא וְאִיךְ סִכְרָא let him neither help nor discourage; v. preced.

סִכְר (b. h.; cmp. Pilp. of סִכְר I) *to bar, dam in; to stop, choke; v. סִכְרָא.*

*Nif.* סִכְרָא *to be choked, stopped.* Tanh. P'kudé 2 סִכְרָא וְאִיךְ סִכְרָא let the mouth of the nations be stopped.

\**Hithpa.* סִכְרָא *to be dammed in; transf. (cmp. Is. XIX, 4) to be hindered, curbed.* Y. Hor. III, 48<sup>c</sup> top סִכְרָא ... סִכְרָא לְיִשְׂרָאֵל מֹשֶׁה דִּינָא (Var. לְיִשְׂרָאֵל מֹשֶׁה) Moses divined that the Israelites

would be curbed (oppressed) by foreign governments, and their chiefs would stand by them (protect them).

**סבר** I ch. same. Gitt. 60<sup>b</sup> במיסקבר ואשקוי as to damming (the canal) and using the water for irrigation. Ib. חנן דאסבר מיסבר סבר dam thou the canal, but &c., v. חנן דאסבר.

**Pa.** סבר same. Targ. Prov. XXI, 13. Ib. XXVIII, 9 דמסבר Ms. (ed. חנן דאסבר Af.).—Sabb. 109<sup>b</sup> וכן סברנין let them stop up his orifices (ears and nose).

**Ithpa.** אסחבר, אסחבר, אסחבר to be dammed in, closed. Targ. O. Gen. VIII, 2 (Y. אסחבר).—B. Mets. 106<sup>b</sup> אסחבר the Old King's Canal became obstructed (and the waters took a different direction). Ib. לא עבר לא עבר Ms. F. a. oth. (ed. דמיסבר) it is unusual (for this canal) to be obstructed.

**סבר** II, **Pa.** סבר a. Po. סובר (cmp. סבר III a. פבר) [to bore, dig,] to let blood. Gitt. 67<sup>b</sup> בת תרי יומי סוברי... for sunstroke ... on the second day blood-letting is indicated (some ed. סוברי pl. noun). Pes. 112<sup>a</sup>, a. e. מסובר (interch. with סבר III).

**סבר** m. (סבר) maker of water-locks for fishing purposes, fisherman.—Pl. סברין. Kel. XXIII, 5 מצודות הס' the skeins of the fishermen.

סברא, סברא, v. סוברא a. סוברא.

**ספתא**, ס' f. (v. ספא), (corresp. to h. ספתא) 1) thorn, peg, nail (of the tent). Targ. Jud. IV, 21, sq.; a. e.—Gitt. 32<sup>a</sup> וכן ס' אפי' even the peg in the wooden partition becomes loose (from the heat). Snh. 112<sup>a</sup> בס' תלי Ms. M. (ed. סיכטא) it hangs on a peg; Arakh. 7<sup>b</sup>. Erub. 53<sup>a</sup> ואנן ס' כי' for us (the labor of impressing traditions on our memory is) like driving a peg into the wall. Ab. Zar. 38<sup>a</sup> בס' דרשי who threw a tent pin (or a coultter, v. infra) in the stove (to let it dry); Sabb. 74<sup>b</sup>.—Y. Dem. I, 22<sup>a</sup> איתרעריה she remained hanging on a projecting peg (in the well). Yalk. Ex. 386, v. ס'תרא; a. e.—Pl. m. ס'פ, ס'פ (from ספא). Sabb. 67<sup>a</sup> top ו' ס' seven pegs from seven bridges, v. גשפא. B. Bath. 69<sup>a</sup> בס' דנקישי when the door frames are fastened with pegs (easily removable); a. e.—Yeb. 80<sup>b</sup> ס' ליה he had single prickly hairs in his beard.—2) a sort of spade. Targ. O. Deut. XXIII, 14 (ed. Amst. ספא; Y. ספא (not ספא)—3) ספא, coultter. Targ. I Sam. XIII, 20 ספא, constr. (not ספא).—Lam. R. introd., end אספא ריהה he pressed his hand on his coultter.—Pl. ספא, ספא; constr. ספא. Targ. I Sam. XIII, 21.

**סכנא**, ס' f. (סכני II; cmp. b. h. סכני) face, stamp of a coin. B. Kam. 99<sup>b</sup> נפס סכנא שעתא נפס סכנא they (the experts having declared a coin cancelled) made a mistake in not noticing the new stamp (by which it was reinstated), for it just had come from the stamping process.

סל, v. סל.

**סל** m. (b. h.; I; cmp. סלסל) basket. Shebi. I, 2 וסל with his basket, v. אסל. Y. Kil. VI, beg., 30<sup>b</sup> [read:] מלא

room for the grape-cutter and his basket; ib. one cubit for the cutter and one for his basket; a. v. fr.—Yoma 74<sup>b</sup>, a. e. אינו ברירא מי שיש לו you cannot compare one who has bread in his basket with one who has none, i. e. the craving of him who lacks the opportunity of gratifying it, is much more intense than that of him who has the opportunity.—Pl. סלים. Gen. R. s. 46, beg.; a. e.

**סלא** I ch. same. Targ. Gen. XL, 17; a. fr.—Y. Meg. IV, 74<sup>d</sup> bot., v. סלא; Y. Bicc. III, end, 65<sup>d</sup> סלא read: סלא; a. fr.—Pl. סלא, סלא. Targ. I. c., 16; 18; a. e.

**סלא** II pr. n. m. Salla, name of an Amora. Ber. 29<sup>b</sup>; a. e.

סלא, סלא, סלא, סלא, v. סלא II.

סלא, סלא, v. סל.

**סלבוניא** m. pl. (סלב, dialect. for סלב) braided bands worn in the hair. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. שבסבס, Is. III, 18) ס' Ar. (or Mus. s. v.; ed. שלבוניא, read שלבוני; Ar. s. v. שורשטיא: שברים).

סלגיתא, v. סלגיתא.

סלגורין, v. סלגורין.

**סלד** (b. h.; cmp. I, סלד) to bound, rebound, shrink. Makhsh. V, 9 סלד לאחוריה because the jet of a viscous mass, when poured out and stopped, bounds backward (and the connection with the mass in the unclean vessel is not suddenly severed, v. נצוק). Gitt. 57<sup>a</sup> לובן ביצה סלד מן האור a stain on bed-clothes made by the white of an egg contracts (and hardens) when heated, opp. ריהה gets faint. Sabb. 40<sup>b</sup> יד סלד בו when the hand put into it is spontaneously withdrawn (feeling the scald); Hull. 105<sup>b</sup> top. Pesik. B'shall., p. 103<sup>a</sup> לאחוריה his soul starts backward (he shrinks back in disgust of the smell); Gen. R. s. 51 סלד; Midr. Till. to Ps. XI ed. Bub. (oth. ed. מסוללת); Yalk. Gen. 85; (Yalk. Ps. 655 חוטמו סלד)—Sifra Emor ch. II, Par. 3; Bekh. 43<sup>b</sup> סלד one whose nose is turned up (snub-nosed).

**Pi.** סלד to spring, sport (euphem. for unnatural sexual gratification). Y. Gitt. VIII, 49<sup>c</sup> bot., v. סלל I.

סלד, v. סלד.

**סלה** (b. h.) selah (supposed to be a musical direction); forever. Erub. 54<sup>a</sup>, v. נצח.

סלוא, v. סלוא.

**סלוא**, סלוא, סלוא m. (סל=סל, v. סל) rod, esp. prick, thorn. Targ. Job XL, 26. Targ. II Chr. XXV, 18.—Ab. Zar. 28<sup>b</sup> סלוא דחוריה who was stung by a thorn. Ib. סלוא hot water is good for a thorn sting; a. fr.—Keth. 91<sup>a</sup> סלוא מבד דמא v. נבד; B. Bath. 151<sup>b</sup>.—Pl. סלוא, סלוא, סלוא, סלוא. Targ. Cant. II, 2. Targ. Job XXXI, 40.—Sabb. 67<sup>a</sup> top ו' סלוא seven שבעה סלוא seven prickles from seven

palm-trees.—Yoma 75<sup>b</sup> (in Hebr. dict.) (ref. to שְׁלֵוֹן) חרב שליו וקריינן סְלִיָּה ... צדיקים אוכלין אוהו בשְׁלֵוֹה ... דומה להן כסְלִיָּה (and may be read *sh'law*), and we read *s'law*; ... the righteous ate it (the quail) in safety, but the wicked ate it, and it appeared to them like thorns; Yalk. Ex. 260 כסְלִיָּה; Yalk. Num. 738 אוכלין אוהו בסְלִיָּה (corr. acc.); v. סְלִיָּה.

**סְלוּכְיָא, סְלוּכְיָא** pr. n. pl. (Σελευκία) *Salvakhia* (*Seleucia*), in north-eastern Palestine (an anachronistic adaptation of סְלִיָּה). Targ. Y. Deut. III, 10; Targ. I Chr. V. 11 (Ar. סְלוּכְיָא).

**סְלִיָּה, סְלִיָּה** v. סְלִיָּה ch.

**סְלוּכְיָא, סְלוּכְיָא** v. סְלוּכְיָא.

**סְלוּ** m. 1) (dial. for צְלוּל) *clear water*. Tosef. Mikv. III, 4 חס' בשו' וז' (some ed. חסְלוּל, corr. acc.) the clear water within the mud on the sides (of a pond) &c.—2) v. סְלִיָּה.

**סְלוּלָה** v. סְלִיָּה.

**סְלוּן** v. סְלִיָּה.

**סְלוּנְדָקִי** v. סְלִיָּה.

**בֵּית ס', סְלוּנִי** pr. n. *Beth Salluni* (the family of Sallu). Gen. R. s. 63 ח' מן אילין דב' ס' one of those of B. S. (Ba'al 'Akeda: סְלוּנִי R. M. at Beth Sallu; Yalk. Gen. 110 נגמ'לל סְלוּנִי).

**סְלוּפְתָא** v. סְלִיָּה.

**סְלוּקִין** v. סְלִיָּה.

**סְלוּקְנִירִית** v. סְלִיָּה.

**סְלוּקִי** v. סְלִיָּה.

**סְלוּתָא** f. (סְלִיָּה) *that which is thrown away, refuse*. Lam. R. to I, 15 (ed. סְדָקִי, סְדָקִי, corr. acc.; Ar. s. v. סְלוּתָא: סְלוּתָא, corr. acc.), v. סְלוּתָא II.

**סְלַח** (b. h.; cmp. סְלַח) [Assyr. *to sprinkle*,] *to forgive*. Y. Yoma VIII, end, 45<sup>e</sup> וְהִסְלַח לִי עַל כָּל חַטֹּאתַי and forgive me all my sins. Num. R. s. 16, end לְהַסְלִיחַ לָהֶם for thy sake I will pardon them. Tanh. Ki Thissa 27 וְהִסְלַחְתִּי כְּדִבְרֵיךָ and I pardoned (Israel) according to thy word; a. fr.

**סְלַח** *to be forgiven*. Yalk. Ps. 755 וְנִי לִי (Midr. Till. to Ps. XLVIII (ומחכר) and he is forgiven.

**סְלַח** ch. same. Targ. Ex. XXXIV, 7; a. e. **פָּא. סְלַח** 1) same. Targ. Is. LV, 7.—2) *to effect forgiveness*. Targ. O. Num. XVIII, 1.

**\* סְלִיָּה** m. [sprinkler (?)] *a small vessel with two or more apertures*. Y. Ter. VIII, 45<sup>d</sup> bot.

**סְלַח, סְלַח** (b. h.) *to swing*.

**חִיפ. סְלִיָּה, פִּי. סְלִיָּה** 1) [to make rise,] *to balance, outweigh*. Snh. 82<sup>b</sup> (play on סְלוּא, Num. XXV, 14) עַל שֶׁ רָב because he outweighed the sins of his family; [oth. opin.: he caused the sins of his family to rise, i. e. become

notorious]; Tanh. Pinh. 2; Yalk. Num. 772; Num. R. s. 21 וְכָסַף. —2) *to throw away, reject*. Snh. 104<sup>b</sup>, v. סְסִיָּה.

**סְלַח, סְלַח** ch. same. [Targ. Job XXVII, 23 וְיִסְלִי Ms., read וְיִסְלִי, v. סְלִיָּה II.]

**אַפְ. סְלַח, אֶסְלַח** *to throw away, despise, reject*. Targ. Prov. III, 11. Ib. V, 12 ed. Lag. (oth. ed. אֶסְלִי); a. fr.—V. סְסִיָּה.

**סְלִיָּה** f. (b. h. שְׁלִי, שְׁלִי) *quail* (collect. noun). Yoma 75<sup>b</sup> ח' מִינֵי ס' הֵן there are four kinds of *s'law* (fat birds). Ib. כְּחִיב שְׁלִי וְקָרִינָן ס' כְּחִיב, v. סְלִיָּה; [En Ya'ak. ed. pr.: כְּחִיב שְׁלִי וְקָרִינָן ס' it is written without Yod (which allows the reading שְׁלִי) &c.]. Ib. שְׁלִי. Cant. R. to II, 5 וְהָיוּ מְצִי' 5 וְהָיוּ מְצִי' and they had quails; a. e.

**סְלִיָּה** ch. same. Targ. O. Ex. XVI, 13; Num. XI, 32, sq., ed. Berl. (oth. ed. vary between ס' a. e.).—**פִּי. סְלִיָּה** Targ. Y. Num. I. c. (ed. Vien. שְׁ).—Targ. Y. II ib. 26 סְלִיָּה (used as sing. m.).

**סְלוּקָא, סְלוּקָא** v. סְלִיָּה.

**סְלוּקִים** pr. n. m. *Seleucus I*, king of Syria. Midr. Till. to Ps. IX ed. Bub. סְלוּקִים (oth. ed. סְקִילִים, corr. acc.); Yalk. Ps. 642 סְלוּקִים, סְלוּ (corr. acc.), v. סְלִיָּה.

**סְלוּחָא** constr. סְלוּחָא, v. סְלוּחָא.

**סְלוּחָא** f. (b. h.; סְלַח) 1) *sprinkling*. Ker. 24<sup>b</sup> (ref. to Lev. V, 18) וְהָיוּ לָהּ ... יְדִיעָה בְּשַׁעַר ס' and he (who got knowledge of his innocence after the blood was sprinkled) had no knowledge of it at the time of the sprinkling.—2) *forgiveness*. Taan. 30<sup>b</sup>; B. Bath. 121<sup>a</sup>. Tosef. Naz. III, 14; Naz. 23<sup>a</sup>. Ex. R. s. 42 ס' אֵין there is no forgiveness (for Israel); a. fr.—**פִּי. סְלוּחָא** Midr. Till. to Ps. XXV ... וְקָבַח ה' ס' the Lord liberally granted us many pardons out of his own (treasury); a. e.—[סְלוּחָא: a) (in liturgy) *penitential prayers*.—b) name of a *Piska* in Pesikta (p. 166<sup>a</sup>, sq.).]

**סְלוּחָא** ch. same. Targ. Jer. VIII, 15. Ib. XIV, 19 (some ed. סְלִיָּה).

**סְלוּקִים, סְלוּקִים** v. סְלִיָּה.

**סְלוּ** Tosef. Mikv. III, 4 some ed., v. סְלִיָּה.

**סְלוּ** m. (dimin. of סְלַח) *shuttle containing the spool*. Neg. XI, 9.

**סְלוּלָה, סְלוּלָה** f. (denom. of סְלַח) *the shopkeeper's basket stand*. Ab. Zar. II, 7 (39<sup>b</sup>) Y. ed. a. Ar. (Bab. ed. a. Mish. חסְלוּ, v. חֲפֶזֶק; Tosef. ib. IV (V), 12 ed. Zuck. (oth. ed. חסְלוּ ...).—[Bab. ib. 40<sup>b</sup> חס' מן (twice), read חסְפִינָה, v. Rabb. D. S. a. l. note 5.].

**סְלוּלָה, סְלוּלָה** v. סְלִיָּה.

**סְלוּלָה, סְלוּלָה** v. סְלִיָּה.

**סְלוּקָא, סְלוּקָא** pr. n. pl. (Σελευκία) *Seleucia (Assyriae or Parthorum)*, on the confines of Assyria and Babylonia.

Yoma 10<sup>a</sup> אשור זה ס' Ms. M. (ed. סיליק, v. Rabb. D. S. a. l. note); Keth. 10<sup>b</sup> סליקא.

**סְלִיקוֹם** pr. n. pl. (preced.) *Seleucia*. Macc. 10<sup>a</sup> there were two Kadesh . . . **בְּגוֹן ס' וְאַקְרָא דֵם'** just as S. and the Fort of S. are two different places.

**סְלִיקוֹסְתָּא** f. (Pales of סֶלֶק, by false etymology of מִזְבֵּיחַ q. v.) *a fragrant plant* used after meals in place of burnt spices. Sabb. 50<sup>b</sup> ed. (Ms. M. סְלִיקוֹיָתָא, v. Rabb. D. S. a. l. note; Ar. Var. חֲלִיקוֹסְתָּא, v. next w.).

**סְלִיקוּסְתָּא** II f. (Pales of סֶלֶק) *refuse of boiled dates after brewing*. B. Kam. 31<sup>a</sup> top (Ms. F. סְלִיקוּתָּא; Ms. H. a. Ar. חֶלְקוּסְתָּא, חֶלְקוּסְתָּא, fr. חֶלֶק, v. etymology of שֶׁלֶק).

סליקוֹתָא, v. preced. wds.

**סֵלֻקְיָא** pr. n. pl. (v. **סֵלֻקִּים**) *Seleucia*, the great city and fortress of Syria founded by Seleucus Nicator. Midr. Till. to Ps. IX ed. Bub. **סֵלֻקִּים בְּנָה סֵלֻקִּים** Seleucus built Seleucia; Yalk. ib. 642 **סֵלֻקִּים בְּנָה סֵלֻקִּים** (not **סֵלֻקְיָא**); [Midr. Till. ed. Bub. l. c. **סֵלֻקִּים בְּנָה סֵלֻקִּים**, a corrupt Var. lect. of our wds.; oth. ed. contain only the corrupt version, some having **סֵלֻקִּים**].

סֶלֶק, v. סְלִיקָתָא.

\* סְלוּרָא f. (a corrupt. of *sellula*) a *little chair* or *stool*.  
 Lev. R. s. 9 (mixed dict.) עָלֶיהָ לֹי ס' וַיֵּשֶׁב עָלֶיהָ give  
 him a stool that he may seat himself on it; Yalk. ib. 493  
 יֵהָב לֵיהָ סְלוּרָא וַיֵּתֵב עָלֶיהָ (corr. acc.).

סלורא, Ab. d'R. N. 2<sup>nd</sup> vers., ch. XXX (ed. Schechter p. 66), v. סלורין.

סליח, v. סלח.

סְלִיחָא, (סְלִיחָא) f.=h. שְׁלִיחָה, *after-birth*. Sabb. 134<sup>a</sup>  
(Ms. O. שליחא, v. Rabb. D. S. a.l. note 60). Ber. 6<sup>a</sup> שְׁלִיחָה  
Ar. ed. Koh. (oth. ed. Ar. סְלִיחָא; ed. שליחא).

**סֵלָל** I (b. h.; cmp. פָּלַד *to swing, be light; to bound*.  
Ab. d'R. N. 2<sup>nd</sup> vers., ch. XXX (ed. Schechter, p. לב) אַם  
הוּא סֹלֵלָה אַחֲרֵיהּ ... if you take an animal to the  
top of a roof, it will start backward (be afraid).—*Part.*  
*pass.* סָלַל; *pl.* סֹלֵלִין *swinging, high*. Y. Maasr. V, end,  
52<sup>a</sup> (expl. לֹחַץ הַעֲלִיּוֹן, ib. V, 8) לֹחַץ הַסֵּל של לֹחַץ R. S.  
to Maasr. l. c. (ed. (הַסֵּלִין) the seed in the swinging tops  
of *lof* (Maim. העֲלִיּוֹן).

*Nif.* נִסַּל to rebound. Y. Ab. Zar. II, 41<sup>b</sup>, v. נִסַּל.

*Pi. סָלַל, Folet סוּלַל (fr. סול) to sport; (euphem.) to commit lewdness. Tosef. Sot. V, 7 המְסַלֶּלֶת בבנה קטן (ed. Zuck. המְסַלֶּלֶת, Var. (המסול) a woman that commits lewdness with her little son; Snh. 69<sup>b</sup> המְסַלֶּלֶת (Ms. K. המסללת; v. Rabb. D. S. a. l. note 300); Y. Gitt. VIII, 49<sup>b</sup> bot. המְסַלֶּלֶת, Yeb. 76<sup>a</sup> נשים המְסַלֶּלֶת זו בזו women that commit lewdness with one another; Sabb. 65<sup>a</sup>; Y. l. c. המְסַלֶּלֶת.—V. סלסל.*

סָלַל II (b. h.) *to tread, press*; (cmp. פָּבַשׁ) *to make a path, pave*.—Denom. מְסַלֵּל, סוֹגֵלֵם, סוֹפֵלֵן II.

סל'מ, סל'מא, v. sub סל'.

**סַלְמַי, סַלְמַי** pr. n. m. *Salmai*. Taan. 28<sup>a</sup> (Ms. M.  
סמלאי; Tosef. ib. IV (III), 8; Y. ib. IV, 68<sup>b</sup> bot.; v. נְסוּפְרִי.

סֵלֶמֶן טוֹן. v. סֵלֶמֶי נִמְיִין

**סַלְמָנְדָּרָא** c. (σαλαμάνδρα) *salamander*, a reptile believed to be engendered in fire. Targ. Y. Lev. XI, 29 Ar. (ed. עכברא); ib. 30 ed. (h. text חושמה).—Sifra Sh'mini, ch. VI, Par. 5; Hull. 127<sup>a</sup> (classified under צב).—Hag. 27<sup>a</sup> וְכִי הֵסֵךְ מִדְמָה וְכִי he who oints himself with the blood of the salamander becomes fire-proof; Yalk. Ex. 373; Tanh. Vavesheb 3.

**סַלְמִנְטוֹן** m. (a corrupt. of salsamentum) *salted food, preserve*. Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 22) **מִלְמֵן** לא מִלְמֵן (corr. acc., or **סַלְמִנְטוֹן** salsamen) 'old produces' (in natural condition,) not preserved; Yalk. Lev. 661 **וְלֹא** סַלְמִנְטוֹן (read: **סַלְמִנְטוֹן**); B. Bath. 91<sup>b</sup> **ס'** בְּלֹא without need of preserving; v. **רִצְנָא**.

סִילִי, סֶלְסֵל m. (next w.) 1) loftiness, distinction, dignity. Y. Bicc. I, 64<sup>a</sup> בַּצִּמְצֻמִּים הָיוּ סִי וְכֹהֲנִים but the priests decided to guard their dignity (by abstaining from marrying one both of whose parents were proselytes); Kidd. 78<sup>b</sup>. Bekh. 30<sup>b</sup> וְכִי שֶׁאֵין ... סִי ... הָיוּ the priests guarding their dignity decided not to entrust matters of levitical cleanness to everybody.—Y. Shek. IV, 48<sup>a</sup> bot. מַעֲלָה ... סִי הוּא בַּפֶּה prominence was to be given, solemnity was to be given to the ceremonies connected with the preparation of the ashes of the red cow; Y. Ab. Zar. II, beg. 40<sup>c</sup>; Pesik. Par., p. 40<sup>a</sup>; Pesik. R. s. 14 מַשְׁוִים סִי פֶרֶה in order to lend solemnity to &c.—2) curling the hair. Naz. 3<sup>a</sup> (ref. to מסכלס, ib. I, 1) מִמָּאי הִדְרִיךְ סִי שֶׁעֲרָא הוּא I, 1) how do we know that this *m'salsel* means the curling of the hair?, v. next w.

סלסל (b. h.; v. סלל I) 1) to swing, lift up; trnsf. to hold in high esteem. Y. Ber. VII, 11<sup>b</sup> bot.; Y. Naz. V, end, 54<sup>b</sup>; Gen. R. s. 91, a. e. it is written in the Book of Ben Sira 'סלסלתי וחייתי וחייתי וחייתי hold her (the Torah) high, and she will uplift thee and seat thee between princes (v. Prov. IV, 8). Pesik. R. s. 20 ו' ולסלסלה בכל ו' to let her ride on an elephant ... and raise her among all the nobles of the kingdom; a. e.—Part. pass. מסלסל (v. סלח) select, sublime. Cant. R. to I, 1 המעולה שבשירים (v. סלח) the loftiest, the sublimest of songs.—2) (cmp. שלשל) to turn, to plait, esp. to curl the hair. Pesik. R. s. 26 חירי מסלסל קווצותיו behold, he (Elijah) curls his locks! Meg. 18<sup>a</sup>; R. Hash. 26<sup>b</sup> (ref. to Prov. IV, 8) the Rabbis did not know what *sals'leha* meant, until they heard Rabbi's handmaid say to one twirling his hair, מרר עד מרר עד מרר how long wilt thou curl thy hair (from which they deduced that *sals'leha* meant, 'turn the law in all directions'); Naz. 3<sup>a</sup>. Ib. I, 1 if one vowing uses the expression 'חירי מסלסל I will be a hair-curler', he is a Nazarite; Y. ib. I, 51<sup>b</sup> top חסלסל מן חסלסלין as if saying, I will be one of those wearing curled locks. Ib. חסלסל I will curl my hair. Midr. Till. to Ps. LXXX (expl. פחולא) שהיה מסלסל בשער ו' he curled his hair like



a maiden (v. פתח); a. e.—[3] to commit lewdness, v. סלסל I.—[Yalk. Kings 232 מסלסלה, v. צלצל.]

**סלסלה** f. (preced.) [curling,] a cloth of very fine texture. Gitt. 59<sup>a</sup>.

**סלסלה** f. (b. h.; v. סל) a small basket. Tanh. K'dosh. 8 (contrad. to גדול).

**סלסלן** m. pl. ch. same, the grape-cutter's small baskets for the gleanings. Targ. Jer. VI, 9.

**סלע** m. (b. h.; Arab. *sal'a*, to cleave) 1) rock, clod, boulder. Tosef. B. Bath. I, 1 הבא בידים if there is (between the two pits) a clod which crumbles under one's hands; B. Bath. 17<sup>b</sup>; 19<sup>a</sup>. Orl. I, 3 עמ' וזה' אם אין שונק' וזה' עמ' if a tree has been uprooted with the clod on its roots; a. fr.—Pl. סלעין, סלעין. B. Bath. II, 1 ארס' ... מרחיקין deposits of stones (or earth) must be kept off the neighbor's wall &c.; Y. Sabb. IV, 6<sup>a</sup> bot. מרחיקין לא שרס' מרחיקין לא שרס' not because they generate heat, but because they generate mould and ruin the wall. B. Bath. I. c. תנא לחול the Mishnah mentions stones and implies sand. Tanh. Huck. 20 כמין שרס' rocks protruding like breasts; a. fr.—2) pl. as ab. scales on the bodies of serpents. Tanh. M'tsor' 2 שרס' על הנחש וכו' the scales on the serpent's back are its leprosy.—3) Sela, a weight and a coin equal to one sacred or two common Shekels (v. Zuckerm. Talm. Münz., pp. 9; 24). Kel. XII, 7 a Sela which has been unfitted (as a coin) and which has been fitted up for use as a weight. Bekh. 50<sup>a</sup> של קדש וכו' the sacred S. contains 48 dupondia. Ib. every silver piece mentioned in the Pentateuch without any qualification means a S. Ib.<sup>b</sup> (ref. to B. Kam. VIII, 6) ארבע זוזי וכו' think not that the Mishnah means a S. of four Zuz, but it means half a Zuz, for people call half a Zuz a Sela (split, cmp. בקע; B. Kam. 36<sup>b</sup> צורי a Tyrian S.; ס' a country S. (one eighth of a Tyrian S., half a Zuz; v. supra); a. v. fr.—In gen. coin. Sabb. VI, 6 הצנייה a coin placed on a sore of the foot. Ab. Zar. 54<sup>b</sup> שלי my (the Lord's) coin (divine image of man), v. פזמב.—Pl. as ab. Y. Sabb. I. c. של כסף של כסף it means s'la'im (coins) of silver; בשל זהב וכו' golden, copper s'la'im. Keth. V, 9 warp of the weight of five S. in Judaea which is equal to ten S. in Galilee &c. Y. Kidd. I, 59<sup>d</sup> bot., a. e. כל שקלים mentioned in the Pentateuch mean S., v. supra; a. fr.—[Tosef. Ukts. I, 2 (T'bul Yom III) של שבלים, v. של שבלים.]

**סלעא** ch. same, 1) Sela. Targ. Ex. XXX, 13 (h. text שקל); a. fr.—Y. Kidd. I, 58<sup>d</sup> bot. דינרין one Sela has four Denars; a. fr.—Pl. סלעין, סלעין, סלעין, סלעין. Targ. Gen. XX, 16. Targ. Ex. I. c.; a. fr.—B. Bath. X, 2 (165<sup>b</sup>; v. Rabb. D. S. a. l. notes 6; 7); a. fr.—2) pl. as ab. scales on the serpent. Gen. R. s. 20 רביה וכו' (not הלין) those scales on the serpent are leprosy (v. preced.); Ex. R. s. 3; Yalk. Gen. 30 (not רביה).

**סלעם** (Saf. of לעם; cmp. לעם, לעם) to swallow; to ruin

(corresp. to h. בלע). Targ. Job X, 8; a. fr.—Part. pass. מלעם; f. מלעמא. Targ. Nah. III, 11. Targ. Is. IX, 15 מלעמין (Hebraism).

*Ihpa* אסלעם to be swallowed up, ruined. Ib. XXVIII, 7; a. fr.

**סלעם** m. (b. h.; preced.) name of a species of locusts. Hull. 65<sup>a</sup>, sq.; Yalk. Lev. 537 (defined ירשון or ירשון). Yoma 77<sup>b</sup> קרני Ar., a. Mss. O. a. L. (ed. חגברים).

**סלעמיהא** f. (preced. wds.) destruction, ruin. Targ. Ps. LII, 6 (Ms. סלעמיהא).

**סלף** (b. h.; cmp. סלסל) to twist, pervert. Pi. סלפ same. Tanh. Noah 19 לא תסלפ הדרך do not pervert the way (deviate from the right path).

**סלף** ch. same. Part. pass. סלף. Targ. Prov. X, 10 Ms. (ed. סלף adj.).—[Targ. Job XXXIV, 29 ויסלף ed. Lag., read ויסלף, v. סלסל.]

*Ihpe* אסלף to be distorted. Targ. II Esth. VI, 10.

**סלפידם, סלפידין, סלפידים** m. pl. (σαλπίδες, accus. -δας, a form otherwise unknown; cmp., however, σαλπιζω, fut. σαλπίζω &c.) trumpets, v. next w.

**סלפידים** m. pl. (accus. pl. of σαλπίξ) trumpets. Lam. R. introd. (R. Josh. 2) להורים קול בחורעה Ar. Var. (ed. סלפידים, v. סלפידים, corr. acc.) 'to lift up the voice in shouting' (Ez. XXI, 27), that means the trumpet signals; Koh. R. to XII, בסלפידים (corr. acc.) Gen. R. s. 99 סלפידים, סלפידים, read ד for ר, v. preced.). Pesik. R. s. 5 סלפידים (corr. acc.). Pesik. Bahod., p. 152<sup>a</sup> כמה קרנות ... וכמה סלפידים וכו' how many horns have they (the gentiles) ... how many trumpets!; Midr. Till. to Ps. LXXXI, 4 סלפידים (ed. Bub. סלפידים; corr. acc.); Yalk. Lev. 645 סלפידים (corr. acc.); a. e. (variously corrupted).

**\*סלפיתא** f. *salpitha*, name of a species of fish. Y. Ab. Zar. II, end, 42<sup>a</sup> אורי ליה הוא he showed him the eggs of a *salpitha*; [Var. קלפיתא, קלפיתא, v. Tosaf. to Bab. ib. 40<sup>a</sup>; Asheri to Ab. Zar. II, end סלפיתא].

**סלן** 1) to go up, go away.—[2) to pile up. Tam. II, 1 סלן Talm. ed., v. סלן.]

Pi. סלן 1) to remove; to cause cessation, suspend. Sabb. XX, 4 תסלקין גורפין you may rake ... and remove to the corners. Nidd. IV, 7, a. e. מלעמא suspends, v. תרדה. Ex. R. s. 3 סלן אורי thou hast discarded him (omitted to mention him in connection with the Lord); a. fr.—Part. pass. מלעמא; f. מלעמא; pl. מלעמא. Nidd. 68<sup>b</sup> מלעמא her menstruation is suspended. Y. Keth. IX, beg. 32<sup>d</sup> if one uses the expression וכו' ידיי מן הים removed, my feet are removed from this field, he has said nothing (has not thereby renounced his rights); a. e.—2) to lift up, raise, esp. to tuck up the trail of a garment. Zeb. 18<sup>b</sup> מלעמא שרשין ... שרשין trailing (priestly) garments when tucked up by the belt, are fit for service; a. e.—Part. pass. as ab. מלעמא, too short. Tosef. Men. I, 8; Zeb. 18<sup>a</sup>, sq., v. מלעמא.

*Hithpa.* הִסְתַּלַּק, *Nithpa.* נִסְתַּלַּק *to be dismissed, removed; to rise.* Erub. 54<sup>b</sup> וְ אַהֲרֹן נִסְתַּלַּק Aaron was dismissed (got up) and took his seat to the left of Moses; וְ אַהֲרֹן נִסְתַּלַּק בְּנֵי נִסְתַּלַּקוּ when his sons were dismissed. Yeb. 64<sup>a</sup> שֶׁהִסְתַּלַּק causes the Divine Presence to withdraw from Israel. Lev. R. s. 34 וְאַחֲרָיו מִסְתַּלַּק and one after the other rose (from the meal). Ab. I, 18 עָשָׂה לָךְ רַב הַסְתַּלַּק get thyself a teacher so as to be removed from (to escape) doubt; a. fr.—Esp. (with or without הַסְתַּלַּק) *to be called away from this world, to die.* Tosef. Hag. II, 5. Gen. R. s. 62 הַסְתַּלַּק הַעוֹלָם וְהַמַּלְאָכִים the Lord knows when it is time for the righteous to be called away..., and he does call them away. Ex. R. s. 52 הָיָה מִסְתַּלַּק וְכִי was about to die; a. fr.

**סֵלֶק**, **סֵלֶק**, ch. same, (corresp. to h. סֵלַק 1) *to rise, go up; to go away.* Targ. Gen. XIX, 28 (Y. ed. Amst. סֵלֶק). Ib. XXXII, 27 (Y. ed. Amst. סֵלֶק). Targ. Ex. XIII, 18; a. fr.—Bets. 38<sup>a</sup>, a. fr. וְכִי כִי סֵלַק when R. A. went up (from Babylonia to Palestine); ib. סֵלַק כִּי סֵלַק Ms. M. when he arrived there; a. fr.—2) *to occur.* Taan. 21<sup>a</sup> מִיָּמֵינוּ סֵלַק (כל דְּרוּרָה סֵלַק בִּיהָ Ms. M.) whatever happened to him, he said, this, too, is for good; Snh. 108<sup>b</sup> bot.; a. fr.—3) (interch. with Pa.) *to stop, hush, keep silence.* Targ. Jud. III, 19; Targ. Am. VI, 10; VIII, 3 (h. text דָּס).—4) *to turn out, result, (with אליבא) to agree with.* Targ. I Chr. XI, 11.—B. Kam. 92<sup>a</sup> bot. סֵלַק לא הוּא סֵלַק (כל דְּרוּרָה סֵלַק בִּיהָ Ms. M.) whatever tradition he reported turned out not to be in agreement with the *halakha*.—5) with ליבא &c. (=h. על לב) *to occur to the mind; to desire; to entertain an opinion.* Targ. II Chr. VII, 11.—In Talm. רִעָא סֵלַק = רִעָא אֲרִיבָה, v. סֵלַק אֲרִיבָה. Hull. 64<sup>b</sup>, a. fr. לא סֵלַק that cannot rise in your mind, no idea of it.—6) (cmp. אֲרִיבָה, v. סֵלַק אֲרִיבָה, v. סֵלַק אֲרִיבָה II) *to grow, heal up.* Sabb. 134<sup>b</sup>, a. e., v. סֵלַק אֲרִיבָה.

*Pa.* סֵלַק 1) *to remove.* Targ. Ez. XLV, 9 (not סֵלַק). Targ. Job XXXIV, 29 (not סֵלַק). Targ. Ps. CII, 25; a. fr.—Nidd. 51<sup>b</sup> וְכִי אֲרִיבָה after they have taken off their phylacteries. Gitt. 52<sup>b</sup> וְאִישׁ סֵלַק רִיבָה I shall remove him (from office). Ib. סֵלַק רִיבָה we (the court) must discharge him; a. fr.—2) (with or without בִּזְיוֹן) *to dismiss with payment; to settle, satisfy.* B. Mets. 68<sup>a</sup> לִיהָ מִצִּי מִסֵּק he has a right to settle with him (satisfy the mortgage). Ib. 67<sup>a</sup>, v. מִשְׁכָּנָה; a. fr.

*Ithpa.* אִסְתַּלַּק, *Ithpe.* אִסְתַּלַּק 1) *to remove one's self, rise, go away; to be removed, taken away; to die.* Targ. Gen. XII, 8. Targ. I Chr. V, 1 (ed. Lag. a. oth. אִסְתַּלַּק); a. fr.—Targ. Y. Ex. XII, 43 וְאִישׁ סֵלַק who deserted the Jewish faith (O. ed. Berl. רִאשְׁתֹּמֶר; oth. ed. דִּאסְתַּלַּק; h. text נִכְרַח).—Keth. 106<sup>a</sup> אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ after he had done this, he (Elijah) stayed away (ceased to appear to him); a. fr.—2) *to be accounted.* R. Hash. 27<sup>a</sup> לִיהָ בִּזְיוֹן let it be accounted as two notes.—[Ber. 56<sup>b</sup> אִסְתַּלַּק Ms. M., v. סֵלַק.]

**סֵלַק**, **סֵלַק** (**שֵׁלַק**) *to boil down.* Gitt. 68<sup>b</sup>, sq. Ar. (ed. שׁ).—Part. pass. סֵלֶק; f. סֵלֶקָה, pl. סֵלֶקָה. Pes. 34<sup>a</sup> סֵלֶקָה top of a mountain Ar. (ed. Koh. סֵלֶקָה; Ms. M. 2 סֵלֶקָה);

ed. סֵלֶקָה) when the wheat has been boiled (in the brewery) and become repulsive; v. סֵלֶקָה II.

**סֵלַק**, **סֵלַק** I m. (v. next w.) *beet.* Ber. 35<sup>b</sup> bot., v. סֵלֶקָה. Erub. 28<sup>b</sup>, sq. הִיא... הִיא raw (not sufficiently boiled) beets kill a healthy man; a. fr.

**סֵלַק**, **סֵלַק** II m. (סֵלַק) *well-boiled vegetable.*—Pl. סֵלֶקָה, Ber. 35<sup>b</sup> sq. מִיָּא דְּרוּרָה Ar. (ed. שׁ), v. סֵלֶקָה.

\***סֵלֶקָה** m. pl. (siliginarii or siliquarii) *bakers of wheat flour* (v. Sm. Ant.<sup>3</sup> s. v. Pistor). Ab. Zar. 39<sup>b</sup> (Ar. סֵלֶקָה, סֵלֶקָה, סֵלֶקָה, v. next w.

**סֵלֶקָה** f. (preced.) *lumpy salt* (used by bakers), for which, it was believed, entrails of unclean animals were used as a condiment or to polish its surface. Ab. Zar. II, 6 (35<sup>b</sup>) מִלַּח סֵלֶקָה Ms. M. (Mish. ed. סֵלֶקָה; Bab. ed. סֵלֶקָה; Y. ed. סֵלֶקָה; Alf. ed. סֵלֶקָה). Tosef. ib. IV (V), 12 מִלַּח סֵלֶקָה שְׁחֹרָה ed. Zuck. (Var. קִינִינִי, oth. ed. סֵלֶקָה) black Sal-kundre salt (prepared by pouring saline water over piles of burning wood, v. Lübk. Reallex. s. v. Salinae); יִבְנָה... white Salk. salt; Y. ib. IV, end, 42<sup>a</sup>; Bab. ib. 39<sup>b</sup>. Ib. מִלַּח סֵלֶקָה שְׁכַל סֵלֶקָה רֹמִי אוֹכְלִין אוֹתָהּ (Ar. סֵלֶקָה) what is Salk. salt? A salt which all Roman *siliginarii* use at their meals (R. Niss. to Alf.: which all Roman nobles eat, i. e. those using fine bakery or confections).

**סֵלֶקָה**, **סֵלֶקָה** (רִי or רִי arisen from רִי), v. preced.

**סֵלֶקָה** f. (סֵלַק; cmp. Arab. šallāk) *beggar's bag containing victuals.* Y. Ter. VIII, 45<sup>d</sup> bot.

**סֵלֶקָה**, **סֵלֶקָה**.

**סֵלֶקָה**, v. סֵלַק.

**סֵלֶקָה**, v. סֵלֶקָה.

**סֵלֶקָה**, v. סֵלַק.

**סֵלֶקָה**, Yalk. Lev. 493, v. סֵלֶקָה.

**סֵלֶקָה** f., v. next w.

**סֵלֶקָה** m. (salarium) *pay, pension, salary.* Lev. R. s. 34 וְהָן מַעֲלִין לֵי סֵלֶקָה Ar. (ed. מִזְוִנָה) they grant him a salary (for his services); Yalk. Prov. 946 סֵלֶקָה (corr. acc.); Ab. d'R. N., 2<sup>nd</sup> vers., ch. XXX (ed. Schechter, p. 66) סֵלֶקָה the government grants him an annual pension. Ib. ch. XVIII (p. 38) סֵלֶקָה לוֹ סֵלֶקָה לוֹ שְׁדִּירָה לוֹ סֵלֶקָה (corr. acc.) that he (Joiachin) had an annual grant.

**סֵלַק**, **סֵלַק** (denom. of סֵלַק) *to sift, select, produce fine flour.* Ter. XI, 5 וְכִי הִמְסִיחַ קָב וְכִי he who gets one or two Kab out of one S'ah of wheat. Y. ib. 47<sup>d</sup> bot. מִסְלַח

וכ' the priest may sift out of the (flour of) wheat (of T'rumah) as much as he wants (and abandon the rest). Tanh. T'savveh 5 וְיִסְפֶּיחַ לִי מִדֹּחָהּ וְיִטֵּה מִן הַדֹּחָה לֵחֶם אֶחָד (v. גִּלְגֻּלֵּתָא) fine and well sifted.—Part. pass. מְסִפֵּחַ, pl. מְסִפִּיחִים. Sifr Deut. 21 מִן מִן הַבְּחֹרִים out of the chosen, out of the select among you, v. פְּרִיָּה.

**סֶלֶת**, Pa. סֶלֶתָא (denom. of סֶלֶתָא II) to cut chips, trim. Sabb. 74<sup>b</sup>, v. סֶלֶתָא. Ib. 150<sup>b</sup> וּמִסְפִּיחֵינָן סֶלֶתָא Rashi (ed. Ib. 150<sup>b</sup> v. סֶלֶתָא. Ms. M. וְסִפִּיחֵינָן) and we chopped kindling wood. Bets. 19<sup>b</sup> וְכִי נִשְׁחַט הַזֶּבֶחַ since we are permitted to chop kindling wood (during the festive week), can there be a question about offering &c.? B. Kam. 113<sup>b</sup> לְסִפִּיחֵי אֶרֶץ זַבְדִּין רִיקְלָא Ar. (ed. לְצִלְחָא) bought a palm-tree ... to cut it for fuel.

**סֶלֶת**, סֶלֶתָא m. (סֶלֶתָא) flour-sifter, fancy-baker (siliquarius).—Pl. סֶלֶתָא, סֶלֶתָא, סֶלֶתָא. Kel. XV, 3 נֶפֶשׁ שֶׁל סֶלֶתָא (Talm. ed. סֶלֶתָא) the bakers' frame for the reception of sifted flour, opp. בֵּית הַבִּירָה. של בעל הבירה. Ib. 4 נֶפֶשׁ שֶׁל סֶלֶתָא (Talm. ed. סֶלֶתָא, corr. acc.). Tosef. ib. B. Mets. V, 5 (ed. Zuck. סֶלֶתָא, corr. acc.). סֶלֶתָא, סֶלֶתָא, corr. acc.).

**סֶלֶת**, סֶלֶתָא f. (b. h.; I, v. סֶלֶתָא) 1) sifted fine flour. Men. XII, 3 קָמַח רִיבִי אִם if one vows an offering of flour, he must bring fine flour. Sifr Deut. 315 וְיִרְשְׁרוּהוּ וְיִסְפֶּיחַ and drop their flour on the ground. Cant R. to I, 1 לֹא כֹל is not all of Solomon's wisdom fine flour (choice)?; a. fr.—Kidd. 69<sup>b</sup>; 71<sup>b</sup> Ezra did not leave Babylonia, until he made her עד שֶׁעָשָׂהּ כִּסֵּי נִקְיָה (the Jews in Babylonia) like the purest sifted flour, i. e. established the purity of descent of their families by careful investigation (cmp. פְּרִיָּה).—Pl. סֶלֶתָא. Shek. IV, 3. Ab. Zar. 37<sup>b</sup> bot. Esth. R. to I, 14, v. מִרְסָא; a. fr.—2) a dish made of fine flour, pudding. Ber. 37<sup>a</sup> (v. Rabb. D. S. a. l. note 20). Y. ib. VI, 10<sup>b</sup>; a. e.

**סֶלֶת**, סֶלֶתָא, סֶלֶתָא ch. same. Targ. O. Ex. XXIX, 2. Targ. O. Gen. XVIII, 6 (ed. Vien. סֶלֶתָא); a. fr.—Y. Ber. VI, 10<sup>c</sup> bot. סֶלֶתָא (ed. Kröt. a. oth. סֶלֶתָא), a. סֶלֶתָא flour-dish, v. preced.

**סֶלֶתָא**, סֶלֶתָא, v. sub סֶלֶתָא.

**סֶלֶתָא**, v. סֶלֶתָא.

**סֶלֶתָא**, v. סֶלֶתָא.

**סֶמֶדְרָקוֹס** m. (b. h. סֶמֶדְרָקוֹס pl.; סֶמֶדְרָקוֹס, cmp. Arab. *samma*, to penetrate) drug (healing or deleterious); medicine; poison; paint. Sabb. XII, 4 כְּתֹב בְּדִרְיוּ בְּסַבָּתָא if one wrote (on the Sabbath) with ink, with a paint (orpiment or sandarach) &c. Lam. R. to II, 11, v. מִדְּמִיתָא. Hull. III, 5 הַזֶּה הוּא הַחַיִּי אִם הַחַיִּי אִם הַמֵּת what is known to have swallowed a deadly poison; ib. 58<sup>b</sup> הַזֶּה הוּא הַחַיִּי דְּבִרְחֵמָה what is deadly to animals, דְּבִרְחֵמָה what is deadly to man. B. Kam. 85<sup>a</sup> כְּמַה ... בֵּין שִׁיחָא לְסַם how much a person condemned by the government to have his hand cut off would pay for the difference (in pain) between the plain operation with the sword and that performed under the influence of a drug (mandrake, v.

Plin. H. N. XXV, 150). Yoma 72<sup>b</sup> (play on נֶפֶשׁ, Deut. IV, 44) becomes to him a medicine of life, if not, a deadly poison. Kidd. 30<sup>b</sup> (play on וְשִׁמְרוּהוּ, Deut. XI, 18) סֶמֶדְרָקוֹס an unfailing remedy; Sifr Deut. 45; a. fr.—Pl. סֶמֶדְרָקוֹס. Gen. R. s. 10 (fr. Ben Sira) אֱלֹהִים הֵעֱלָה סֶמֶדְרָקוֹס God made drugs come forth out of the earth, with them the physician heals ..., and out of them the druggist produces poisonous drugs. Ker. 6<sup>b</sup>; a. e.

**סֶמֶדְרָקוֹס** I ch. same. Targ. Y. Gen. XXIV, 33; a. e.—Nidd. 30<sup>b</sup>, v. נֶפֶשׁ. Ib. אִינְיָא גּוֹפֵא דְלֵא מִקְבֵּל סֶמֶדְרָקוֹס sometimes a body is not susceptible to the effects of a drug. Hull. 54<sup>a</sup>, v. מִדְּרָקוֹס. Sabb. 104<sup>b</sup> (expl. סֶמֶדְרָקוֹס, ib. XII, 4) סֶמֶדְרָקוֹס orpiment, v. preced. Yoma 72<sup>b</sup> דְּרִיזִי סֶמֶדְרָקוֹס, v. preced.; Sabb. 88<sup>b</sup>; a. fr.—[Targ. Prov. XXV, 20 לִמְנָא סֶמֶדְרָקוֹס some ed., read: סֶמֶדְרָקוֹס.—Y. Bets. III, 61<sup>c</sup> top וְרִיקְלָא סֶמֶדְרָקוֹס, v. סֶמֶדְרָקוֹס I a. סֶמֶדְרָקוֹס.]

**סֶמֶדְרָקוֹס** II m. (סֶמֶדְרָקוֹס, to tie up, close; cmp. סֶמֶדְרָקוֹס s. v. סֶמֶדְרָקוֹס ch.) [that which includes everything,] essence, sum. Y. Ber. IX, beg. 12<sup>d</sup>; Meg. 18<sup>a</sup>, a. e. (ref. to Ps. LXV, 2) סֶמֶדְרָקוֹס the sum (the highest) of all (praise) is silence. Y. Shh. XI, 30<sup>b</sup> וְכִי סֶמֶדְרָקוֹס to conclude the matter, it is not this, but &c. Y. Taan. IV, 69<sup>a</sup> כֹּל סֶמֶדְרָקוֹס to end the matter, let us bring &c.; Lam. R. to II, 2. Koh. R. to V, 12.

**סֶמֶדְרָקוֹס** III 1) pr. n. m. *Samma*, name of several Amoraim (v. Yohāsīn sub lit. ס) Ab. Zar. 50<sup>b</sup>; a. fr.—2) סֶמֶדְרָקוֹס pr. n. pl. *K'far Samma*, the home of one Jacob, a disciple of Jesus of Nazareth. Tosef. Hull. II, 22; Y. Ab. Zar. II, 40<sup>d</sup> bot.; a. e.; v., however, סֶמֶדְרָקוֹס.

**סֶמֶדְרָקוֹס**, pl. סֶמֶדְרָקוֹס, v. סֶמֶדְרָקוֹס II.

**סֶמֶדְרָקוֹס**, v. סֶמֶדְרָקוֹס.

**סֶמֶדְרָקוֹס** pr. n. *Sammael*, name of an accuser and angel of death. Targ. Y. Gen. III, 6. Targ. Job XXVIII, 7 second vers.—Sot. 10<sup>b</sup>. Deut. R. s. 11 וְכִי סֶמֶדְרָקוֹס הָרָשָׁע רָאשׁ וְכִי סֶמֶדְרָקוֹס the angel S., the wicked, the chief of all Satans; a. fr.

**סֶמֶדְרָקוֹס**, v. סֶמֶדְרָקוֹס.

**סֶמֶדְרָקוֹס**, v. סֶמֶדְרָקוֹס.

**סֶמֶדְרָקוֹס**, v. סֶמֶדְרָקוֹס.

**סֶמֶדְרָקוֹס** m. (b. h. (berry) in the budding stage. Gitt. III, 8 וְכִי סֶמֶדְרָקוֹס בְּהוֹצָאָה סֶמֶדְרָקוֹס at budding time. Orl. I, 7 וְכִי סֶמֶדְרָקוֹס Ms. M. the leaves, the sprouts, the sap of vines and the budding berries are permitted in the third year; ib. וְכִי סֶמֶדְרָקוֹס the buds are forbidden, because they are fruits; Sifra K'dosh. ch. V, Par. 3 סֶמֶדְרָקוֹס Ber. 36<sup>b</sup> (contrad. to בּוֹקֵר). B. Kam. 58<sup>b</sup> סֶמֶדְרָקוֹס he who cuts (the berries of) his neighbor's vineyard in the budding stage. Ib. 59<sup>a</sup>; a. e.

**סֶמֶדְרָקוֹס** ch. same. Targ. Is. XVIII, 5 (h. text גִּבְלָה).

**סֶמֶדְרָקוֹס** m. (transpos. of σαμάρδακος) buffoon, quack. Ex. R. s. 46 וְכִי סֶמֶדְרָקוֹס the son of of

a chief physician who met a quack and addressed him Lord, master, father.

**סמח**, Y. Keth. VII, end, 31<sup>d</sup> Matt. K. to Gen. R. s. 41 בפניסא (some ed. בפסונא, read: בסניקא; v. סניקא; v. סניקא.

**סמח**, v. סמי.

**סמיותא** f. (סמי) blindness; (sub. בעיל) blind person. B. Kam. 31<sup>b</sup> כחושרא דס' Ms. R. (ed. רסמיותא) barring the road in the position of a blind man's groping staff. Ib. 52<sup>a</sup> לנגרא ס' ... כד רגיו Ms. R. (ed. סמיותא) when the shepherd is angry with his flock, he makes the leader blind.

**סמיר**, v. סמח.

**סמיר**, v. סמיר.

**סמירא**, v. סמיר.

**סמיותא** m. pl. (סמך) 1) supports, pillars. Gen. R. s. 38.—2) (with or without רגלים or ידים) cushions tied to the cripple's feet or hands. Sabb. VI, 8 שלו ס' his foot-cushions. Ib. שלו ס' his stool and his hand-cushions. Yeb. 103<sup>a</sup> הרגלים ס' Ib. הדידים ס' Rashi (ed. סמירא). Ib. 102<sup>b</sup> סמירא הרגלים.

**סמיותא**, v. סמיר.

**סמירא**, v. sub. סמיר.

**סמירא** pr. n. m. *Sammoka* (dye of red?), surname of R. Tayfa, v. טירפא.

**סמירא** pr. n. m. *Abba Simmukiyad* (Red-hand). Num. R. s. 3.

**סמירא** m. (סמך) reddish, red. Targ. Y. Lev. XIII, 42 (ed. Vien. סמירא; h. text אדמדם). Targ. Y. I Gen. XXV, 25 סמירא (ed. Vien. סמירא; II סמירא (h. text אדמירא).

**סמירא**, v. סמיר, a. סמירא.

**סמירא**, v. סמירא.

**סמירא**, v. next w.

**סמירא** pr. n. (transpos. of Sarmatia) *Sarmatia*, the country extending from the Vistula to the Rha (Volga). Cant. R. to II, 8; Pesik. Hahod., p. 48<sup>a</sup> סמירא (corr. acc.), v. סמירא.

**סמירא**, v. סמיר, a. סמירא. (v. סמיר II) to tie up, close; to make blind.—Part. pass. סמיר; f. סמירא; pl. סמירא. a) tied up, hidden (comp. סמירא). Taan. 8<sup>b</sup> (ref. to אסמיר, Deut. XXVIII, 8) דבר הס' מן העין that which is hidden from sight (the exact quantity of which you do not know); B. Mets. 42<sup>a</sup>; a. e.—b) blinded, blind. Kidd. 24<sup>b</sup> כ' ו' if the slave's eye was

blind; and he (the master) cut it out. Keth. 105<sup>a</sup> כ' ו' how blind are the eyes of (how short-sighted are) those who receive bribes!

**Pi. סמירא** 1) to blind, make blind. Kidd. I. c. כ' ו' he injured the eye of the embryo (while operating on the mother). Ib. ו' ו' suppose the slave's eye was dim, and he (the master) made it entirely blind. Y. Kil. VIII, 31<sup>c</sup> top ו' ו' B. Kam. 91<sup>a</sup> ו' ו' (Ms. M. ו' ו') if one says (to his neighbor), blind my eye, the neighbor is responsible. Gen. R. s. 75, end ו' ו' he sent him a present in order to blind his eyes (with ref. to Deut. XVI, 19). Sabb. 109<sup>a</sup> top ו' ו' an unwashed hand put on the eye makes blind. Gen. R. s. 42 (ref. to עין משפט, Gen. XIV, 7) ו' ו' they wanted to blind the eye (of him) that established the rule of justice in the world; a. fr.—2) to tie up one's own eyes; to simulate blindness. Tosef. Peah IV, 14; Y. ib. VIII, 21<sup>b</sup> top; Keth. 68<sup>a</sup> ו' ו' (a beggar) who ties his eye up.

**Nif. סמירא** to be blinded; to become blind. Num. R. s. 7, beg. Bekh. V, 5 (36<sup>b</sup>) ו' ו' (Talm. ed. ו' ו') that became blind on one eye; Keth. 77<sup>a</sup> ו' ו'; a. fr.

**Hithpa. סמירא**, **Nithpa. סמירא** same. Arakh. 17<sup>b</sup>, sq. ו' ו' if he was open-eyed and became blind; B. Bath. 128<sup>a</sup>. Num. R. s. 18 ו' ו' (not ו' ו') he would get blind at once; a. e.

**סמירא** ch. same.—V. סמי.

**Pa. סמירא** 1) to close the eyes of; to blind. Targ. Y. Ex. XXXIII, 8. Ib. XXI, 26; a. e.—Y. Ber. II, 4<sup>b</sup> ו' ו' עיניה ו' ו' (euphem. for עיניו) pass it (the idol) and blind thy eye (ignore it); Y. Shek. II, 47<sup>a</sup> top; Y. M. Kat. III, 83<sup>c</sup> bot. ו' ו' (Af.). R. Hash. 24<sup>b</sup> ו' ו' put its eye out (destroy the form of the figure); a. e.—Transf. (comp. ו' ו') to declare apocryphal, repudiate, cancel. B. Bath. 77<sup>b</sup> ו' ו' shall I cancel it (the Boraitha)?; ib. 78<sup>b</sup> (not ו' ו'); Yeb. 40<sup>a</sup> ו' ו'; B. Kam. 91<sup>b</sup>; a. e.—Sabb. 52<sup>a</sup> ו' ו' הא סמירא הא קמי קמי ו' ו' what reason dost thou see to repudiate this opinion rather than the other? repudiate rather the other.—2) to bind, to act as an astringent. Y. Shek. V, 48<sup>d</sup> (Bab. ed. to V, 1) ו' ו' סמיר למעין ... ו' ו' Ms. M. (v. Rabb. D. S. a. l. p. 43; ed. סמס, סמס) which wine is good for the bowels and which binds the bowels.

**Hithpa. סמירא** to become closed, get blind. Targ. Koh. XII, 2.—Y. Peah VIII, end, 21<sup>b</sup> ו' ו' ו' ו' may the eyes of him who saw thee and gave thee nothing, become blind; Y. Shek. V, end, 49<sup>b</sup>. Lev. R. s. 22 ו' ו' ו' ו' and she became blind. Ib. ו' ו' ו' ו' he who was open-eyed got blind; a. fr.

**סמירא** m. (preced.) blind. Targ. Y. Lev. XXI, 18. Ib. XIX, 14 (ed. Vien. סמירא, corr. acc.); a. fr.—Gitt. 68<sup>b</sup> top ו' ו' (not ו' ו') he saw a blind man that had lost his way, and led him back &c. Lev. R. I. c.; a. fr.—Pl. סמירא. Targ. Zeph. I, 17. Targ. Is. XXIX, 18 (some ed. סמירא). Ib. XXXV, 5 (some ed. סמירא); a. fr.—Gen. R. s. 30 ו' ו' ו' ו' in the market

place of those whose eyes are closed, they call a blind man rich of light. Y. Peah IV, end, 19<sup>a</sup>, v. נְהוּרָא; a. fr.

**סמיה** pr. n. m. *Simya*, v. סמיה.

**סמיה** m. (comp. סמיה, a. σμῆλαις) *finest flour* (in Targ. Y. corresp. to סלח in Targ. O.). Targ. Y. Ex. XXIX, 2; a. fr.—Targ. Y. Gen. XVIII, 6 וסולחא a. (h. text סלח).—Gitt. 56<sup>a</sup> (contrad. to ויפריחא a. ויפריחא).—Pes. 74<sup>b</sup> ב"ס (ברסמיה) in the case of a paste of the finest flour, which is brittle. Ib. 'סמיה a paste of &c. M. Kat. 28<sup>a</sup> ו' לכלב' Ms. M. (ed. 'ס only) bread of finest flour was given to the dogs and was not wanted (i. e. there was great affluence). Pes. 42<sup>a</sup> sq. פת נקירה 'ס 'pure bread' means bread of fine flour. Yalk. Koh. 989 ו' צמיה bring me bread of fine flour and good wine &c.; a. fr.—Denom. סמיה, סמיה, v. supra.

**סמיה** f. (preced.) *pollen*. Gitt. 69<sup>a</sup> רכשווא 'ס Ar. (ed. רחמיה) pollen of cuscutha.

**סמיה** m. (v. next w.) *rope of a yoke*.—Pl. סמיה, 'ס, v. סמיה.

**סמיה** m. (סמיה) *bond, shackle, fetter*.—Pl. constr. סמיה. Targ. Job XIII, 27 (h. text שרשי). [Ib. XXI, 29 סמיהוון Ms.; ed. Lag. סמיה, read: סמיה].

**סמיה**, v. סמיה.

**סמיה** f. (סמיה) *being tied up, obstructed*. Keth. 105<sup>a</sup> 'ס obstruction of the mind, *dullness*.—Esp. עינים 'ס blindness. Gen. R. s. 93, v. וְשָׁמַיָּה; Yalk. ib. 150. B. Mets. 71<sup>a</sup>.

**סמיה**, v. סמיה.

**סמיה**, v. סמיה.

**סמיה**, v. סמיה.

**סמיה** f. (סמיה) 1) *proximity, close neighborhood*. Y. Kil. III, 28<sup>d</sup> bot. 'ס they differ as to planting (the gourd) near (the onions, without intervening space).—2) (= סמיה, v. Lev. I, 4) *putting hands upon the head of the sacrifice*. Men. IX, 8 (93<sup>a</sup>) 'ס laying hands on the sacrifice is a dispensable act, v. שרי. Ib. precede the slaughtering. Tosef. Hag. II, 8 'ס [אלא] על 'ס in בצבור, a. e. except on the question of laying hands &c. (on the Holy Days, v. Hag. II, 2). Tem. 16<sup>a</sup> top 'ס the taint which attached to them on account of their disputes concerning the *s'mikhah* (on the Holy Days). Snh. I, 3 סמיה the laying on of hands by the elders (Lev. IV, 15); Tosef. ib. I, 1, v. next w. Y. ib. I, 19<sup>a</sup> bot., v. next w.; a. fr.—Pl. סמיה. Kidd. I, 8. Men. 88<sup>a</sup>, a. e. in two cases of communal offerings is laying on of hands required (Lev. I. c., a. XVI, 21).—3) *laying hands on the scholar, in gen. ordination*. Snh. 14<sup>a</sup> ב'ח' 'ס ordination cannot take place outside of Palestine. Ib. סמיה (I Sam. II, 32) can only refer to ordination as an elder; a. fr.—Ib. 13<sup>b</sup> סמיה, v. next w.—4) *leaning against, support*. Keth. 111<sup>a</sup> sq. 'ס sitting without a back to lean

against; עמידה שאין בה 'ס standing without something to lean against; a. e.—5) *cripple's cushion*, v. סמיה.—[Y. Yoma III, 40<sup>b</sup> bot., read: סמיה.]

**סמיה** f. (preced.) *ordination*. Tosef. Snh. I, 1 סמיה ו' the laying of hands (on the head of a communal sacrifice) and the ordination of elders require the presence of three; Snh. 13<sup>b</sup> סמיה ו' ו' ו' (v. סמיה I); Y. ib. I, 19<sup>a</sup> bot. ה' בשלשה, expl. 'ס. *s'mikhah* is not the same as *s'mikhuth*, v. מ'—[In later grammatical writings: 'ס *status constructus*.]

**סמיה** ch. same, *ordination*. Y. Snh. I, 19<sup>a</sup> bot., v. מ'.

**סמיה** f. (סמיה) *solid, thick*. Ber. 25<sup>b</sup> 'ס which is legally to be considered like solid earth. B. Bath. 20<sup>a</sup> ב' when the material of the rag is very thick. Taan. 9<sup>b</sup> קלישא a heavy cloud, opp. קלישא.

**סמיה**, v. סמיה.

**סמיה** *Samekh*, name of the fifteenth letter of the Alphabet. Gen. R. s. 17; Yalk. ib. 23 כ' from the beginning to this verse (Gen. II, 21) there is no Samekh; when Eve was created Satan (temptation) was created (Gen. R. l. c. שטן). Meg. 2<sup>b</sup>; Y. ib. I, 71<sup>c</sup> top מ' the letter S. (on the tablets of the Ten Commandments) was suspended by a miracle. Sabb. 66<sup>a</sup>, v. סמיה I; a. fr.—Pl. סמיה. Ib. 103<sup>b</sup>, v. מ'.

**סמיה** (b. h.) [to close, join,] 1) *to pack, make close, stamp*. Shebi. III, 8 ב' לא יסמיה בעפר one should not support the dam by packing earth upon it, v. סמיה. Gen. R. s. 5 'ס he crowded them between &c. (Lev. R. s. 10 'ס); a. e.—2) *to support, stem*. Midr. Till. to Ps. CXXXVI, ו' ו' Og broke a mountain loose and threw it on the Israelites ..., Moses took a pebble and mentioned the Holy Name over it and stemmed its fall; סמיה the hands which thus stem (the mountain); Deut. R. s. 1, end; a. e.—3) *to bring close, to join*. Y. Sabb. III, 5<sup>d</sup> bot. 'ס אפי' לסמיה לו even to place a vessel close to it (to be warmed); Bab. ib. 38<sup>b</sup>. Y. Kil. II, 27<sup>d</sup> סמיה עמרין ו' you may put packed sheaves by the side of &c. Kil. II, 7 'ס לסמיה לו ו' לסמיה לו לסמיה לו &c. Ib. 8; a. fr.—Esp. (sub. רי) a) *to press hands on the head of a sacrifice* (to indicate ownership). Men. IX, 8 ח' all persons are entitled to lay hands on their sacrifices, except &c. Hag. II, 2 לסמיה that the laying on of hands must not be done on the Holy Days. Ib. 3 'ס hands must not be laid on them; a. fr.—b) *to lay hands on the head of a scholar, in gen. to ordain*. Snh. 14<sup>a</sup> the government decreed *to ordain* שכל הסומך that whosoever ordained a scholar should be put to death, and whosoever be ordained should be put to death, and the town wherein the ordination takes place &c. Ib. ו' שם חמשה ו' and he ordained there five elders. Ib. סמיה ר' that R. Akiba never ordained R. M.—Ib. ו' סמיה ו' if those ordaining stand on Palestinian ground, and

those to be ordained outside of Palestine; a. fr.—4) *to lean, to rely*. Ber. 9<sup>a</sup>, a. fr., v. בָּרִיר. Erub. 65<sup>b</sup> על ו' נְסִמָּה let us rely on the opinion of &c.; a. fr.—Trnsf. a) *to support; to find support for an opinion or a rule*, (v. אֶסְמְכָהּ). Y. Shebi. X, 39<sup>a</sup> bot. (ref. to Deut. XV, 3) מִיִּכְן סְמָכָה לַפְּרוּבִיל 'וכ' here they found a support for the *proshol* as a Biblical institution, expl. סְמָכָהּ דָּלֵל כְּמָכָהּ ו' when Hillel had instituted it, they supported it by reference to &c.—b) (with עֲנִין) *to bring under the same rule laws which are joined in the Biblical text*. Yeb. 4<sup>a</sup> (ref. to Ex. XXII, 17 a. 18) סְמָכָהּ סְמָכָה עֲנִין לִי ו' they brought the subject (verse 17) close to it (verse 18) (to intimate) as the punishment for the one is stoning, so is it for the other. Ib. ו' can we put a person to death on an intimation suggested merely by the neighborhood of two subjects? (v. סְמָכָהּ, infra).—Part. pass. סְמָכָהּ; f. סְמָכָהּ; pl. סְמָכָהּ; a) *near, close by*. Meg. 3<sup>b</sup> וְכָל לֵא ו' and all (the inhabited area) adjoining it. Men. 98<sup>a</sup>, a. e. על בִּסְמָכָהּ the preposition 'al means *immediately on*. Sifre Num. 131 ו' ו' many sections (in the Torah) adjoin one another, and yet are (mentally) as far from one another &c. Sabb. I, 2 לְמִנְחָה ס' near Minhah time; a. v. fr.—Esp. סְמָכָהּ, סְמָכָהּ the interpretation founded on the fact of local junction of texts (v. supra). Yeb. I. c. מִן הַחֹרֶה מִיִּכְן ס' where is it intimated that Biblical texts are to be interpreted on the basis of proximity? Answ. (ref. to Ps. CXI, 8): they are arranged &c. Ib. דָּלֵא ו' he who does not adopt the interpretation based on textual proximity. Ber. 10<sup>a</sup>; a. fr.—b) *strong, hardened*. Num. R. s. 9 לִבָּהּ ס' her heart is hardened towards them (and their presence will prevent her from confessing her guilt); cmp. אֵלֵא I.

*Nif.* ו' 1) *to be adjoined*. Ber. I. c. לִמָּה נְסִמָּה ו' why has the section referring to Absalom (Ps. III) been joined to that relating to Gog and Magog (Ps. II)? Tanh. Huck. 20 ו' לָדֹר ו' and is close to the mountain opposite. M. Kat. 28<sup>a</sup>; a. fr.—2) *to be ordained*. Snh. I. c., v. supra. Yoma 87<sup>a</sup> לִיִּסְמָה שְׂרָאִיִּין who are worthy to be ordained; a. fr.

*Pl.* ו' 1) *to support, prop.* Y. Maasr. II, 50<sup>a</sup> top הַסְמָכָה עֲרוֹר וּמְסַמֵּךְ אֶתָּה Yalk. Ex. 244 אֶתָּה בְּנִפְתִּיר he who props vines. Yalk. Ex. 244 אֶתָּה בְּנִפְתִּיר 'thou art a helper and supporter to all &c.; a. e.—Part. pass. מְסִימָהּ, pl. מְסִימָהּ. Kel. II, 2 מְסִימָהּ שְׂלֵא מ' (vessels or fragments of vessels) resting without the need of a support.

*Hif.* ו' 1) *to pack, tread*. Y. Maasr. I. c. מְסִימָהּ בְּרִגְלֵי ו' working with his feet is he who packs (sheaves &c.; Y. B. Mets. VII, beg. 11<sup>b</sup> מְסִימָהּ).

*Hithpa.* ו' 1) *to lean one's self*. Gen. R. s. 45, end ו' ו' הִיאָה נִסְמָכָהּ עַל ו' was leaning on her hand-maid. Sifre Num. 131 ו' ו' הִיאָה נִסְמָכָהּ ו' and he went off leaning on his stick; a. e.

*Sm.* I, 1) *to press, lay hands on, lean on*. Targ. Am. V, 19. Targ. Ex. XXIX, 10; a. fr.—2) *to support, uphold*. Targ. Ps. LI, 14; a. e.—3) *to rest on; to rely, feel safe*. Targ. II Sam. I, 6. Targ. Ps. LXXXVIII, 8. Ib. LXXI, 6; a. fr.—Hag. 20<sup>b</sup> ו' ו' סְמָכָהּ דִּיעֲרִירָהּ their mind is at rest (they feel safe that they cannot be seen).

Ab. Zar. 71<sup>b</sup> ו' ו' סְמָכָהּ דִּיעֲרִירָהּ he feels sure (of his bargain); a. fr.—4) *to bring close, join*. Y. Sabb. III, 5<sup>d</sup> bot., v. אֶרְרָא. Yeb. 119<sup>a</sup> מְסִימָהּ מְסִימָהּ bring close, i. e. add &c.; v. מְסִימָהּ; Kidd. 80<sup>a</sup>; a. e.—Esp. *to ordain* (v. preced., a. Targ. Deut. XXXIV, 9). Snh. 13<sup>b</sup> (expl. סְמִיכָה וְקִיָּים, v. סְמִיכָה) סְמִיכָהּ בְּרָא מִמֶּנּוּ סְמִיכָהּ לִיהָ ordaining of elders. Ib. מִמֶּנּוּ סְמִיכָהּ לִיהָ Ms. M. must they ordain him by actually putting a hand on him, or merely by calling his name? Ib. וְהָיָה לֹא סְמִיכָהּ וְהָיָה לֹא סְמִיכָהּ one alone cannot ordain? Ib. 14<sup>a</sup> סְמִיכָהּ... ו' was it R. J. ben B. that ordained R. Meir? Ib. וְהָיָה מִמֶּנּוּ מְסִימָהּ לֵא Ms. M. was on his guard not to be ordained. Ib. וְהָיָה מְסִימָהּ לֵא appoint for us as teachers, v. וְהָיָה מְסִימָהּ; a. fr.—Part. pass. סְמִיכָהּ, סְמִיכָהּ a) *ordained*. Pes. 49<sup>a</sup> בְּנֵי סְמִיכָהּ תְּרֵי two sons both of whom were ordained teachers.—b) *near, adjoining*. Targ. Y. I Num. XXI, 14. Ib. II, 5; 12, a. e. (interch. with סְמִיכָהּ). Targ. Y. Deut. VI, 7.—Snh. 7<sup>b</sup> ו' ו' לֵא and next to it follows &c.; ib. 107<sup>a</sup>; a. fr.

*Pa.* ו' 1) *to press, stamp, make a thick mass*. Pes. 116<sup>a</sup> ו' ו' וְצָרִיךְ לְסְמִיכָהּ and you must make it a thick mass so as to be emblematical of clay (v. וְחֹרֶס).—2) *to secure, esp. to refer to a depositary for payment; to draw an order for*. Y. Kidd. III, 64<sup>a</sup> top סְמִיכָהּ גָּבִיר לֵא he referred him to Levy (as his depositary). Ib. גָּבִיר וְבוֹנֵה... סְמִיכָהּ they secured the teacher by a deposit with a merchant. Y. Shebu. VII, 38<sup>a</sup> top, בְּתִפְסָא. Y. B. Mets. IV, beg. 9<sup>c</sup>; a. e.

*Inf.* ו' 1) *to give an order to*. Ib. וְרָאִיִּי מִיִּכְנִי... אֲנִי I want to collect the money for which thou hast given me an order (at the banker's).—2) *to lean on; to find support; to give support*. Y. Ber. II, 4<sup>c</sup> מְסִימָהּ... מִלֵּוֹ כָּל מִלֵּוֹ... מְסִימָהּ whenever a proposition is not evident, they try to support it by a large number of Biblical passages; Pesik. R. s. 22 מְסִימָהּ ו' אֶתָּה M. Kat. 5<sup>a</sup> אֶתָּה אֶתָּה gave it support by reference to a Biblical verse. Ber. 19<sup>b</sup> ו' ו' אֶתָּה כָּל מִלֵּוֹ they lean all rules of the Rabbis on the law, 'Thou shalt not deviate', v. I סִי; a. e.—3) *to make substantial, put a thick layer on*. M. Kat. 13<sup>b</sup> מְעִיבִין מְעִיבִין m'abbin (Mish. II, 5) means covering with a heavy layer, opp. אֶתָּה, v. קָלֵשׁ.

*Hithpe.* ו' 1) *to lean; to rely*. Targ. Jud. XVI, 26. Targ. Is. I, 10; a. fr.—Yeb. 42<sup>b</sup> ו' ו' מְסִימָהּ וְאֵזֶל R. A. walked leaning on the shoulder of &c. Y. Ber. II, 4<sup>b</sup>; Y. M. Kat. III, 83<sup>a</sup> bot. ו' ו' וְהָיָה מִסְמָכָהּ R. J. was (walking) leaning on &c.; a. fr.

*Sm.* II m. (preced.) *support, help*. Targ. O. Gen. II, 18 (ed. Vien. סְמָכָהּ; Y. סְמָכָהּ). Targ. Y. I Deut. XXXIII, 7 סְמִיכָהּ (Y. II סְמָכָהּ); a. e.

*Sm.* c. (preced.) 1) *socket, base*. Targ. O. Ex. XXXVIII, 27. Targ. Ez. XXXIX, 11 ק' (h. text סְמָכָהּ); a. e.—Pl. סְמָכָהּ, סְמָכָהּ. Targ. O. Ex. I. c. Ib. XXVI, 19. Targ. Job XXXVIII, 6; a. fr.—2) [*reclining*], *banquet*. Targ. II Esth. I, 4.—3) *reliance*; v. ס' *trustworthy* in reporting traditions. Kidd. 44<sup>a</sup> ו' ו' אֲבִין בִּרְסָא can Abin be relied upon?; Yeb. 64<sup>b</sup> ו' ו' אֲבִין (corr. acc.) A. is a trustworthy authority, Isaac... is not.—Pl. סְמָכָהּ. Kidd. 31<sup>b</sup> ו' ו' אֲבִימִי Abimi had five sons who were authorities in traditional law during the life-time of his own father.

סמכר, v. סמכר.

**סמל** m. (b. h.; Saf. of מל II; cmp. ארזמל [carving,] carved image. Gen. R. s. 68 (ref. to סלם, Gen. XXVIII, 12) הוא סלם הוא ס' וכו' that means the image of Nebuchadnezzar, *sullam* is *semel*, the letters being the same.

**סמל** (or **סמל**) m. (v. preced.; cmp. γλῦφάον, γλῦφειν) *cutting tool*.—Pl. סמלים (or סמל). Y. Ab. Zar. III, 42<sup>c</sup> bot. [read:] וכו' הסל והסולרים והס' figures on a signet ring with emblems representing a basket, palm-pricks or shears are indications of common (commercial) use (opp. ornaments with idolatrous emblems), v. בנין.

**סמלא, סמלא** m. ch. = שמאל, *left side*. Targ. O. Num. XXII, 26 סמל ed. Berl. (oth. ed. סמא; ed. Vien. ש; Y. ש); a. fr. (interch. in editions with שמא).—Pl. סמלין. Targ. II Esth. VI, 11.

**סמלון** m. (v. סמל; cmp. γλῦφαί, Sm. Ant. s. v. Jugum) *the carved ends of a yoke*. Sifra B'huck, Par. 1, ch. III את הס' Rabad a. Ar. (ed. סמלון, v. סמלון) he cut off the carved ends. Tosef. Kel. B. Mets. III, 13 [read as:] Sabb. 59<sup>b</sup> bot. בעל as regards the susceptibility of a yoke to levitical uncleanness, go by its carved ends (if they are broken off, the susceptibility ceases); Y. ib. VI, 8<sup>b</sup> ונעל ונעל אחר סמלון (corr. acc.).

**סמלון** pr. n. m. *S'malyon*, a scholar. Sifré Deut. 357; Yalk. ib. 963; Sot. 13<sup>b</sup> וכו' ס' אמר S. says, (the voice called out,) And Moses died &c.

**סמלנית** f. a species of *wild beasts* (?). Midr. Till. to Ps. LXXXVIII, 45 ed. Bub. Var. of כמלנית (expl. ערב ib.).

**סמלן** m. *jasmine*. Ber. 43<sup>b</sup> top (v. Rabb. D. S. a. l. note 1).

**סמם**, v. סמם II.

**סממית** f. (b. h. ש; v. סם) [*poisonous*] spider. Sabb. 77<sup>b</sup> (Ms. O. ש) a (crushed) spider is a remedy for a scorpion's bite; Y. Ber. IX, 13<sup>c</sup> bot. Sabb. l. c. אימא ס' the fear which the scorpion has of the spider; Yalk. Am. 544 ש' Snh. 103<sup>b</sup> וכו' ע"ג וכו' Ar. (ed. ש) caused spider-web to cover the altar.—Pl. סממיות. Sifré Deut. 354 ס' מבישה אותו וכו' (not סממית) spiders bite him, and he dies &c.; Yalk. ib. 961.—[LXX a. Vulg. translate שממית *spotted lizard*, v. next w.]

**סממיתא** ch. (v. preced.) [*poisonous animal*], 1) *spotted lizard*. Targ. Y. Lev. XI, 30 Ar. (ed. ש; h. text סממיתא).—2) *spider*. Y. Sabb. I, 3<sup>b</sup> ודממיתא שוממית and the mite in garments is changed into a spider.

**סמון, סמון** c. (v. סם) *drug*, 1) *ingredient of frankincense*. Y. Yoma IV, 41<sup>d</sup> bot. (expl. חצירם) חציר כל ס' וכו' a fraction of each ingredient.—Pl. סממין, סממין, סממין אחר מן סממין הקשרה. חס' Ib. 6<sup>a</sup> סממין, v. חס' Ib. 41<sup>d</sup>;

one of the ingredients of the frankincense; a. fr.—Y. Sabb. XII, 13<sup>c</sup> bot. ליתע סממין to plant the spices for the frankincense.—2) *pl.* as above: *paint, dye, colors*; in gen. *artist's material*. Gen. R. s. 1 וכו' שמצא ס' וכו' your god is a great artist, but he found good material which helped him. Num. R. s. 12; Ex. R. s. 35, a. e. אתה בסממין thou (paint it) with thy materials, but I appear in my glory myself; Yalk. Ex. 369 בסממין; Pesik. Vayhi, p. 5<sup>a</sup> בסממין (corr. acc.). B. Kam. 101<sup>a</sup> שבו ס' the value of the dye (additional to that of the wool); a. fr.—[Tosef. Kel. B. Mets. III, 13 סממין, v. סמלון.]

**סמנא, סמנא** ch. SAME.—Pl. סממין, סממין, סממין. Targ. Y. I Gen. XLIX, 20. Targ. Jer. XLVI, 11 (h. text ששור). Targ. Ez. XXIII, 14 (h. text ששור); a. e.—B. Kam. 101<sup>a</sup> הוה חב לי סמנא give me back my dyes. B. Mets. 85<sup>b</sup> bot. [read:] וכו' הוה מוהיב ליה גוברא דס' וכו' (Ms. M. סמנא) he placed the tube containing the medicine under his cushion.

**סממניה** f. (preced.), *pl.* סממניה *writing colors, inks*. Sabb. XII, 3 (103<sup>a</sup>) משהי ס' with two inks, v. סמניה.

**סמן** (b. h. Nif.), *Pl.* סמן (denom. of סמן) *to mark*. Koh. R. to XII, 10, [read:] בקבורתו לך בסמן, being a gloss) three signs did I mark out for thee with regard to the grave of Moses; Midr. Till. to Ps. IX (not סמנן).—Part. pass. סמנן; *pl.* סמננים. B. Bath. X, 7 (172<sup>a</sup>) מ' אס דיו מ' (Y. ed. דיו אס דיו סמנן; Ms. M. דיו סמנן; v. Rabb. D. S. a. l. note) if the two persons of the same name bear also the same marks.

**סמן**, *Pa.* סמן *to believe in סמן, be superstitious*. B. Mets. 27<sup>b</sup> כרס וארנקי משרם דמסמן people are not likely to lend a money bag or purse, because they are superstitious about it.—Part. pass. סמנן; f. סמנא *auspicious*. Kidd. 59<sup>a</sup> מילתא ולא מס' and it is inauspicious (to sell the first field one has acquired).

*Ihpa.* סמן *to be marked*. Targ. Y. Num. II, 2 אורון וכו' emblems which are marked out on &c.

**סמנא, סמנא**, v. סמן.

**סמנן**, v. סמנן II.

**סמניות**, v. סמניות.

**סמנן, סמנן**, v. סמנן.

**סמנים**, v. סמנן II.

**סמס**, Y. Shek. V, 48<sup>d</sup>, v. סמס.—Yalk. Is. 263 שמשסין v. סמס II.

**סמפורינא**, v. סמפורינא.

**סמפן, סמפון, סמפון**, v. sub' סמפון.

**סמפורינא** m. (v. next wds., a. b. h. ספיר) *lapis*

*lazuli*, a jewel in the high priest's breastplate. Targ. Y. II XXVIII, 18 (some ed. 'סמפול').

**סמפורין** **סִימ'** m. pl. (ספר; emp. צפון) *nails, points*. Targ. Is. XLI, 15. Targ. I Chr. XX, 3 (ed. Rahm. ספפורין).

**סמפירונין**, v. next w.

**סנפר', סמפר', סנפר'** m. (σαπφειρινον) *sapphir-like*; in gen. (= lapis sapphirinus) *sapphire*, *lapislazuli* (v. Sm. Ant. s. v. Sapphir). Tanh. Ki'Thissa 26 'ושל סני דיו וכ' and they (the tablets) were lapislazuli, and yet they were like a light object in his hands; Cant. R. to V, 14 [read:] 'ושל סני דיו וכ' they were a miraculous work: they were of sapphire, and yet could be rolled up. Tanh. B'shall. 21 'המטה של סמפר' היה the staff (of Moses) was of sapphire; Ex. R. s. 8. Pesik. Āniya, p. 135<sup>b</sup> 'זהו כס' beautiful like sapphire. Ib. סמפ יר' (corr. acc.); Pesik. R. s. 32; (Lam. R. to IV, 7 ספיר); a. fr.—*Chald.* Targ. Y. Deut. IV, 13. Ib. XXXIV, 12.

**סמיק, סמק** (v. סמיק) *to be red* (interch. with *Pa.* in Targ. editions). Targ. Y. Num. XXXI, 18. Targ. Gen. XLIX, 12 (Ms. 'סמקון'); a. fr.—B. Bath. 84<sup>a</sup> 'וכ' דקא סמקא וכ' for it (the sun) is red in the morning and in the evening; a. e.

*Pa.* סמיק 1) same, v. supra.—2) *to redden*. Targ. Y. Gen. XLIX, 11.—Lev. R. s. 12 (expl. כי יתאדם, Prov. XXIII, 31) 'ודאי קסמיק ליה (or קסמיק ח'if) the wine will surely make him red (excite him). Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> 'אפוי רלא קסמקא אפוי (not במסמק) in order not to make his face red (put him to shame); a. e.—*Part.* קסמק; pl. קסמקין. Targ. Ex. XXVI, 14. Targ. Nah. II, 4; a. e.

*Af.* אסמיק 1) *to become or be dark red*. Hull. 93<sup>b</sup>; Pes. 74<sup>b</sup> 'אזמציא דא' a piece of meat which is dark red (from congested blood). Ib. 'בין לא' 'בין לא' whether the fluid looks red; a. e.—2) *to make red*, v. supra.

**סמקא** c. (preced.) *reddish*. Targ. Y. Lev. XIII, 43.—*Pl.* סמקין; f. סמקין. Targ. O. Lev. XIV, 37 (Y. סמקין).—Lam. R. to IV, 3 'סמקין וכ' דלא (not סמקין; some ed. סימוק, corr. acc.) lest they see their young red-colored and eat them up.—Yalk. Prov. 960 'סמקין דעייטין inflammation of the eyes (Lev. R. s. 12 'שמשמין').

**סמקי** pr. n. pl. *Samki*. Yeb. 121<sup>a</sup> 'דס' אנגא the swamp of S.

**סמקן** **ס'** m. (preced. wds.) name of a *red jewel*, *carnelian*. Targ. O. Ex. XXVIII, 17. Targ. Ez. XXVIII, 13; a. e.

**סמקריי**, v. סמקריי.

**סמקתא**, v. סימוק.

**סמקתא** f. = סמקן. Targ. Y. II Ex. XXVIII, 17 (not 'סמקן'); Y. I סמקתא.

**סמר** [(b. h.) *to stand erect, bristle*.—Denom. סממר;

whence [סמר] *to nail, fasten*. Y. Meg. IV, 75<sup>c</sup> bot. 'זקרו he nailed it (against the door, in an inappropriate place).

*Pi.* סמר *to stud with nails*. Kel. XIV, 2.—*Part.* pass. סממר. Sabb. VI, 2, a. fr. סנדל חמס' a nail-studded shoe.

**סמר** I ch., *Pa.* סמר same.—*Part.* pass. סממר, סממר. Y. Hag. III, beg. 78<sup>d</sup> 'כיפא ... עד to this day it is called the nail-studded rock.

**סמר** II (= h. סמר), *Ithpa.* אסממר, 'אסמ' *to take heed, beware*. Targ. O. Ex. XXIII, 21. Targ. Josh. VI, 18 (some ed. 'אסמ'). Targ. Job XXXVI, 21 (Ms. 'אסמ'); a. fr.—[Ib. XXXIV, 17, v. סממר.]

**סמראי**, or **סמראי** m. pl. *S'maraē* or *Samraē*, name of a Cushite tribe, prob. named from *Sabrata* (Abrotonum), in northern Africa; emp. 'סמראי. Targ. Y. Gen. X, 7 'סמראי; Targ. I Chr. I, 9 (ed. Rahmer 'סמר'; h. text סברה).

**סמרון**, v. סימרון.

**סמרוסי**, v. סברוסי.

**סמרטיוט** m. (Saf. of מרט; emp. מרטוט) 1) *rag, lint*. Sabb. XIX, 2. Ib. XXI, 2.—*Pl.* סמרטיוטין. Shebu. 31<sup>a</sup> 'אחד ס' אחד one (of the contestants) clad in rags. Tosef. Bets. II, 11 'לא יקרע לה ס' he must not tear rags (to dress the wound after circumcision). Tosef. Sabb. II, 1; a. fr.—2) (adj.) *ragged*.—*Pl.* as ab. Cant. R. to I, 5; Yalk. ib. 982.

**סמרטיוטא** ch. same.—*Pl.* סמרטיוטי. Ber. 51<sup>b</sup>, v. סמרתא.

**סמרטין** m. pl. (v. סמרטיוט) *Sarmatians*. Y'lamd. to Num. III, 45 (or VIII, 6) quot. in Ar. ברברייס, אפוי ס' אפוי ס' אפוי (ed. Koh. סמרטין) even Sarmatians, even Barbarians; [perh. Samaritans, v. next w.].

**סמרטיק** f. (Σαμαρειτικὴ, sub. χώρα) *the Samaritan district*. Y. Ab. Zar. V, 44<sup>d</sup> bot.

**סמרטין**, v. סמרטין.

**סמרמורות** m. pl. (סמר) *shudder*. Nidd. IX, 8 (63<sup>a</sup>) Ar. [Var. in Ar. צמרמורות; Mish. ed. צמרמורת; Bab. ed. צמרמורות].

**סמרתא, סמרתא** m. (comp. of סמ a. חורא, v. חורא; I; emp. P. Sm. 2853 חורין) *an emollient, esp. cosmetics*. סמרתא, סמרתא *cosmetic ointments* (v. משהא I a. רבנא). Targ. Esth. II, 3; 9.—*Pl.* constr. סמרתאי. Ib. 12.

**סמרתא** m. (preced.) *an emollient put on a sore, plaster*. Targ. Job V, 18 'מיעל ס' (Bxt. סמרתא; h. text חבש).—V. סמרתאי.

**סמרתא**, v. סמרתא.

**סמרתא** (preced. wds.) *to apply an emollient, to heal*. Targ. Job XXXIV, 17 'סמרתא ed. Lag. (ed. יסחמר, Ms. יסחמר; corr. acc.; h. text יסחמר; emp. סמרתא). [As regards



formation of a verb from a compound noun, emp. ברנש, P. Sm. 582.]

**סְמָתָרִי** m. pl. (v. preced. wds.) a *vulnerary preparation*; *dragon's-blood*. B. Mets. 107<sup>b</sup> וְכ' עבדי ליה ס' וְכ' Ms. M. a. Ar. ed. Koh. (ed. סְמָתָרִי; Ar. ed. סְמָתָרִי) they might prepare *samtré*, and he might recover; Yalk. Deut. 849; Yeb. 114<sup>b</sup> (Rashi סְמָתָרִי ס' דוּחָא. B. Bath. 74<sup>b</sup> דוּחָא ס' דוּחָא (Ar. ed. סְמָתָרִי ס' דוּחָא, v. Rabb. D. S. a. l. note 8) that plant was *s.*—Hull. 54<sup>a</sup> quot. in Rashbam to B. Bath. l. c. עבדי ס' (ed. ברורי לה סְמָתָרִי).

**סְמָתָרְתָא** f., v. סְמָתָרִי.

**סֵן** סְנִינִי, סְנִינִים. Kel. X, 6 עשאו ב' ס' (Mish. ed. סְנִינִי, corr. acc.) if he joined the boards by means of tenons, Maim. (R. S.: by placing between them *fine chips of thornwood*, v. סְנִינִי).

**סְנָא**, v. סְנִינִי.

**סְנָא**, v. סְנִינִי. **סְנָא** to hate, v. סְנִינִי.

**סְנָא**, v. סְנִינִי. **סְנָא** m. (preced.) *hatred*. Targ. Y. Ex. XXXIII, 5. Targ. Y. Num. XXXV, 20 בְּסִנְאָה. Targ. Y. Gen. XXVII, 41; a. e.

**סְנָאב**, v. סְנִינִי.

**סְנָאָה** f. = סְנָא. Targ. O. Num. XXXV, 20 ed. Berl. (ed. Amst. ס', corr. acc.).—V. סְנָאָה.

**סְנָאָה** m. (preced.) *hater, enemy*. Targ. Ex. XXXIII, 5. Targ. II Esth. VI, 10; a. e.—Y. Ber. II, 5<sup>a</sup> top סְנָאָה דְּיִשְׂרָאֵל the enemy of Israel. Hull. 43<sup>b</sup> (euphem.) כְּלָפִי סְנָאָה דְּרַבָּא (not סְנָאָה) against (the enemy of) Raba.—Pl. סְנָאָה, סְנָאָה. Targ. Ps. XXXV, 19 (ed. Wil. סְנָאָה). Targ. Ex. I, 10. Targ. Ps. CXXIX, 5 (Ms. סְנָאָה; some ed. סְנִינִי). Ib. XLV, 6 (some ed. ש'); a. e.—Y. Taan. IV, 68<sup>d</sup> שְׁנָאָה דְּרַבָּא.—V. שְׁנָאָה.

**סְנָאָה** pr. n. m. *S'naah*. Taan. IV, 5 (26<sup>a</sup>) בְּנִי ס' (Ms. M. מְנָאָה; v. Rabb. D. S. a. l. note); Y. ib. IV, 68<sup>b</sup> bot.; Tosef. ib. IV (III), 6 ed. Zuck. (Var. סְנָאָה); Bab. ib. 12<sup>a</sup> סְנָאָה (Ms. M. ש'); Erub. 41<sup>a</sup> סְנָאָה (Ms. O. סְנָאָה).

**סְנָאָה**, v. סְנִינִי.

**סְנָאָה**, v. סְנִינִי. **סְנָאָה**, v. סְנִינִי.

**סְנָאָה** f. = סְנָאָה. Targ. II Sam. XIII, 15 (ed. Wil. סְנָאָה). Targ. Ps. CIX, 5 (ed. Lag. סְנָאָה). Ib. 3 סְנָאָה. Targ. Prov. XXVI, 26 סְנָאָה (ed. Lag. סְנָאָה; Ms. סְנָאָה).

**סְנָאָה**, v. סְנִינִי.

**סְנָאָה**, v. סְנִינִי.

**סְנָאָה**, v. סְנִינִי.

**צִינָא, צִינָא, צִינָא** pr. n. pl. *Sennabris*, near the lake of Tiberias. Gen. R. s. 98; Y. Meg. I, 70<sup>a</sup> v. צִינָא. Ib. III, 74<sup>a</sup> top Ursicinus burnt רִצְנָאָה רִצְנָאָה the

Torah scroll (of the synagogue) of S.—Denom. סְנָאָה, צִינָא. Y. Shebi. VI, 36<sup>d</sup>; ib. IX, 39<sup>a</sup>; Y. Ab. Zar. II, end, 42<sup>a</sup> צִינָא.

**סְנָאָה**, v. סְנִינִי.

**סְנָאָה**, v. סְנִינִי.

**סְנָאָה**, v. סְנִינִי.

**סְנָאָה**, v. next w.

**סְנָאָה** m. pl. (variously corrupted) *singulares, orderlies in the army*; (under the later Roman emperors) *imperial clerks in the provinces*. Yalk. Num. 771 גִּירָה ס' he set the singulares on them, and they crushed their heads with clubs (v. Sm. Ant. s. v. Fustuarium); Sifr Num. 131 סְנָאָה, סְנָאָה; Y. Snh. X, 28<sup>d</sup> bot. סְנָאָה (corr. acc.).—Y'lamd. to Num. X, 2 quot. in Ar. s. v. סְנָאָה (corr. acc., or signiferi?).

**סְנָאָה**, v. סְנִינִי.

**סְנָאָה**, v. סְנִינִי, corruptions of סְנָאָה.

**סְנָאָה**, read: סְנָאָה.

**סְנָאָה, סְנָאָה, סְנָאָה**, v. סְנִינִי.

**סְנָאָה** c. (σάνδαλον, prob. from Pers. sandal = calceus) *sandal*, 1) a sole with straps, shoe, contrad. to מְנָעָה a. מְנָעָה. Sabb. VI, 2, v. סְנָאָה. Yoma VIII, 1. Yeb. 102<sup>a</sup>; a. fr.—ס' a sort of shoe for animals (v. Sm. Ant., 3rd Engl. ed., s. v. Solea). Sabb. 59<sup>a</sup> ס' של וְכ' a metal shoe for animals is liable to levitical uncleanness (expl. 'because it may be used as a drinking vessel in war' &c.); Kel. XIV, 5 סְנָאָה בַּחֲמָה (pl.). Par. II, 3 ס' של וְכ' if one made a shoe for her (the red cow), that she might not slip. [Ar.: a board placed under a short leg]. Ohol. XII, 4; Tosef. ib. XIII, 4.—Yeb. 103<sup>b</sup> עִזִּי ס' של נַחֲשָׁה Ar. (ed. של עִזִּי) the shoe for the rest of an idol.—Pl. סְנָאָה. B. Bath. 58<sup>a</sup> 'the bed of a scholar' is 'ס' וְכ' that under which nothing is placed except the sandals in summer and shoes in winter time. Y. Sabb. VI, 8<sup>a</sup>; a. fr.—2) a flat fish like the sole or turbot; trnsf. a flat, fish-shaped abortion. Nidd. III, 4 סְנָאָה דְּמַפְלַת ס' וְכ' a woman who discharges a sandal-like foetus or a placenta. Tosef. ib. IV, 7 סְנָאָה דְּרַבָּא means a foetus resembling the sea-fish called sandal; [oth. opin.] resembling the fish called 'ox-tongue' (βούγλωσσος, lingulaca); Y. ib. III, 50<sup>d</sup> bot.; Bab. ib. 25<sup>b</sup>; a. e. [Snh. 59<sup>b</sup> סְנָאָה Ms. M., v. סְנָאָה.]

**סְנָאָה, סְנָאָה** ch. same. Targ. Y. I Gen. XIV, 23 רִצְנָאָה סְנָאָה a sandal provided with straps; Y. II רִצְנָאָה סְנָאָה a shoe-strap. Targ. Ps. CVIII, 10; a. fr.—Gen. R. s. 44; Yalk. Jer. 285 עַד דְּסְנָאָה וְכ' v. אֶפְרָיִם. Yeb. 102<sup>a</sup>, v. אֶפְרָיִם. Snh. 7<sup>b</sup> וְכ' אֶפְרָיִם לִי מֵאֵי תַּחְתָּא get me my shop-tools (the judge's implements): a stick, a strap, a trumpet (with



**סְנִיחָא** ch. same. Targ. Jer. VIII, 7 (h. text עגור).

**סְנִי** m. (סנך) *pressure, exhaustion*. Sabb. 67<sup>a</sup>, v. קָנָא.

**סְנִינָא** f. (סנר II, with anorg. נ) [*reddening*,] *a severe or insulting blow in the face (with the fist; oth. opin.: with the back of the hand; Rashi: with the saddle of an ass)*. B. Kam. 27<sup>b</sup> (Ms. M. סנינקרית; Ms. F. סנינקרת; ed. Sonc. סנקרת, corr. acc.; v. Rabb. D. S. a. l. note); Y. ib. VIII, end, 6<sup>c</sup> סקלונקרת.

**סְנִינִים** m. pl. (b. h.; v. סְנִינִי) *blindness, dimness*, Yalk. Esth. 1056 על עיניו חס' his eye-sight was veiled.

**סְנִיחָא** v. סְנִיחָא.

**סְנִיחָא** v. סְנִיחָא.

**סְנִיחָא** (cmp. Syr. סנח, P. Sm. 2676, a. Arab. sanut) [*to scrape*, cmp. II תסד to sneer, scoff, malign. Gen. R. s. 71, אה דגניחיה בה דרי הכל סנינן בה; ib. סנינן בה ... סנינן בה (not סנינן), v. קָנָא; Yalk. ib. 125. Gen. R. s. 68 סנינן 'Rashi' (ed. Leipz. סנינמוס, corr. acc.; ed. Wil. שנינמוס; some ed. שנינמוס, corr. acc.).

**סְנִיחָא** v. סְנִיחָא—v. next w.

**סְנִיחָא** m. pl. (סנח; cmp. נָסַר) *grudge, hidden hatred, vindictiveness*. Gen. R. s. 67 סנחורי .. עד .. סנחורי (ed. סנחורי, corr. acc.) to this day people exclaim, 'the vindictiveness of Rome' (with play on *senatores*); Yalk. ib. 115 סנחורי דרומא (corr. acc.). Y. Ab. Zar. I, 39<sup>c</sup> (play on Saturnalia, v. סְנִיחָא) ברומי סְנִיחָא ליה ציוריה in Rome they (the Jews) call it (that festival of apparent good-will) the hidden hatred of Esau (Rome).

**סְנִיחָא** v. סְנִיחָא.

**סְנִיחָא** v. סְנִיחָא.

**סְנִיחָא** v. סְנִיחָא.

**סְנִיחָא** (Saf. of נָסַר) *to guard, esp. to watch jealously; to bear grudge*. Gen. R. s. 67 (ref. to וישנח, Gen. XXVII, 41) סְנִיחָא (better סְנִיחָא; Ar. a. Yalk. Gen. 115 omit our w.) he watched him grudgingly, and became to him a vindictive and grudge-bearing enemy; v. סְנִיחָא.

**סְנִיחָא** m. (preced.) 1) *guardsman, bailiff*. B. Bath. IV, 7 מבר את חס' ... מבר את המוכר if one sells a township, he sells with it the *santer* (a slave, v. אִיקונומוס); expl. ib. 68<sup>a</sup> בחוץ סניחא, v. סְנִיחָא; [oth. opin. ib. באני the fields around the town]; Tosef. ib. III, 5. Snh. 48<sup>b</sup> פגע בו סניחא a bailiff meets him (trying to contest his title to the field). Y. B. Mets. V, 10<sup>c</sup> או סניחא an Israelite who appointed a gentile his manager or guardsman. Gitt. 80<sup>b</sup> לשם סניחא even if he dates a letter of divorce from the rule of a bailiff of the town. Tanh. B'rakhah 6 כס' דהוה וכו' like the guardsman that speaks before the king; a. e.—2) *the guarded land outside of a township*.

B. Bath. I. c., v. supra.—3) (cmp. meanings of לָחַץ, and phrases like שמר פתחי פיך Mic. VII, 5) [*fence*,] *jaw, jaw-bone, chin*. Ber. 24<sup>b</sup> מניח ידו על סניחא (Ms. M. סניחא) and when he yawned, he put his hand on his chin (to cover his mouth).—4) a sort of *cloak, santer* (cmp. II סניחא). Treat. Der. Er. ch. XI וקובעו סניחא 'וכ' he who walks with his *santer* hanging sideways and his cap turned back ..., belongs to the haughty.

**סְנִיחָא** (סְנִיחָא) ch. same, 1) *guardsman, bailiff &c.* Koh. R. to IV, 8 רבב סניחא Belshazzar, governor of Babylon. Lev. R. s. 34 דקרחא לס' אתסביבה סניחא she married the guardsman of the town; Yalk. Is. 352; Gen. R. s. 17 סניחין (corr. acc.); Y. Keth. XI, 34<sup>b</sup> bot. לטסריא (corr. acc.). Pesik. Ha'om., p. 69<sup>b</sup> (ref. to Jer. V, 24 I סניחא I (the Lord) am thy guardsman (guarding thy crops), and wilt thou not give me my guard's pay (tithes)?; Pesik. R. s. 18; Koh. R. to I, 3 סניחין; Lev. R. s. 28. Pesik. Ekhab, p. 120<sup>b</sup> ריש משראא וכו' the chief of the town guard and the bailiff; Lam. R. introd. (R. Abba 2); a. e.—Pl. סניחין, סניחין, סניחין (Y. Shebi. IV, 35<sup>b</sup> top 'וכ' סניחין דהמנייה the field watchmen saw him (eat of the fruit) and began to strike him. Y. Hag. I, 76<sup>c</sup> ריש סניחין the guardsmen of the town (Pesik. I. c. ריש סניחין, v. supra); a. e.—2) (only in pl.) *upper garments, outer clothing, walking dress*. Gen. R. s. 100 סניחין came forth to meet him dressed in his upper garments (although a mourner); מאי סניחין מאנין (what do you mean by 'his *santerin*'? Garments which showed no rents; Y. M. Kat. III, 83<sup>c</sup> top סניחין דלא חפיהן, expl. סניחין, v. סניחין).—[Gen. R. s. 67 סניחין, v. סניחין.]

**סְנִיחָא** f. (preced.) *watchman's pay, watchman's charge*. Pesik. Ha'om. p. 69<sup>b</sup> סניחא (not סניחא), v. preced.; Pesik. R. s. 18; Lev. R. s. 28 דסניחא of that which I have guarded; Koh. R. to I, 3 סניחין.

**סְנִיחָא** v. preced.

**סְנִי** pl. of סניחא.

**סְנִי** v. סניחא IV.

**סְנִי** to hate, v. שניחא.

**סְנִי** ch. same, 1) *to hate*. Targ. O. Deut. XXII, 16 (Y. ed. Amst. סניחא). Ib. 13. Targ. Ps. XXXI, 7 Ms. (ed. 'ש'). a. fr. (interch. with 'ש').—Part. סניח, (סניח); f. סניחא; pl. סניחין. Targ. Prov. VI, 16. Ib. XXVI, 28 (some ed. סניחין). Ib. VIII, 13 (Bxt. סניחא). Ib. I, 22. Targ. Mic. III, 2; a. fr.—Yoma 9<sup>b</sup> באלהא דסניחא Ms. M. (אלהא ס') by God, we hate you (Babylonians). Keth. 105<sup>b</sup> דס' ליה one must not act as judge in the case of one he loves, or of one he hates. Ib. מניחיה סניחא some of them hate me. Ib. (מסניחא) אי מסיח כוליה סניחא (among them), they all hate me. Sabb. 153<sup>a</sup> דסני ליה (סניחא) whom all the people of Pumbeditha hate. Ib. 26<sup>a</sup> סניחא סניחא Ms. M. (ed. סניחא) who hated her daughter-in-law. Pes. 113<sup>b</sup> למסיחא (some ed. למסיחא) is it permitted to hate a fellowman?

Ib. לְמִשְׁפָּחָהּ... לְמִשְׁפָּחָהּ (Yalk. Ms. לְמִשְׁפָּחָהּ, v. Rabb. D. S. a. l. note 1) is it permitted to denounce him to his teacher that he may hate him? Ib. לְמִשְׁפָּחָהּ סְנִיָּא Ms. M. (ed. רדיו 17<sup>a</sup>) they should hate him. M. Kat. 17<sup>a</sup> whose reputation people disliked (who was ill-reputed, v. infra); a. fr.—*Part. pass.* סְנִיָּא, סְנִיָּא; f. סְנִיָּא *hated, hateful; ungainly, unsavory*. Targ. Prov. XIV, 20 (ed. Lag. סְנִיָּא; h. text רְשָׁנָא).—Sabb. 31<sup>a</sup> v. רַעְלָךְ סְנִיָּא וְכ' Ms. M. (ed. רִפְנָאִי Meg. 25<sup>b</sup> whose reputation is bad, v. supra I. Ib. 14<sup>b</sup> שְׁנִיָּאִין (Ms. M. סְנִיָּא; Ms. Halberst. סְנִיָּאִין; Ms. O. אִשְׁתִּיָּא; v. Rabb. D. S. a. l. note) they are ungainly of name; (Ms. M. their names are ungainly).—2) (fr. part. pass.) *to be ugly*. Taan. 7<sup>b</sup> top אִי הוּוּ סְנִיָּא וְכ' if they had been ugly, they would have been still greater scholars.

**סְנִיָּא** I f., v. preced.

**סְנִיָּא** II m. (preced.) 1) *badness, inferiority*. B. Bath. 122<sup>a</sup> לְשׁוּפְרָא וְכ' to equalize the distribution of land with regard to the better or inferior quality.—2) *evil nature*; (by way of antiphrasis (טִיב) *nature*.—סְנִיָּאִיהּ one whose nature is bad, *ill-natured*. Koh. R. to XI, 9 (some ed. סְנִיָּאִיהּ).—V. סְנִיָּאִיהּ.

**סְנִיָּא** III, **סְנִיָּא** m.=h. סְנִיָּא. Targ. Y. Ex. III, 4, sq.—Cant. R. to I, 1 (prov.) מִן סְנִיָּא נִפְקִי וִירְדָּא (some ed. נִפְקָא) from a thorn-bush comes forth a rose (good children of a bad father); Yalk. Sam. 134 סְנִיָּא (not ראפֿיק וְכ' a thorn which produced a rose.—*Pl.* סְנִיָּאִיהּ Targ. Y. Deut. XXXIII, 16 (prob. to be read סְנִיָּאִיהּ sing.).—[Targ. Prov. VIII, 19 סְנִיָּא for סְנִיָּא, v. סְנִיָּאִיהּ I.]

**סְנִיָּא** IV, or **סְנִיָּא** m. (סִנִּי) *sieve*; רִיבִי *mucal sieve*, name of a certain *part of the intestines*; [oth. opin.: *disliked by wolves*, v. סְנִיָּא. Hull. 50<sup>b</sup>.—Koh. R. to VII, 19 (some ed. סְנִיָּא); Lev. R. s. 3 *the ileum*; v. סְנִיָּאִיהּ.

**סְנִיָּאִיהּ**, Targ. Y. I Num. XXXIV, 11, read סְנִיָּאִיהּ.

**סְנִיָּאִיהּ**, v. סְנִיָּאִיהּ, a. סְנִיָּאִיהּ.

**סְנִיָּגוֹר** m. (συνήγορος) *advocate, attorney*, opp. קְטִיגוֹר prosecutor. R. Hash. 26<sup>a</sup> אֵין קְטִיגוֹר נִשְׁעָה סְנִיָּגוֹר the accuser (gold reminding of the golden calf) must not be made an advocate (therefore must the high priest on the Day of Atonement not enter the Holy of Holies in gold-embroidered garments); Ber. 59<sup>a</sup>. Hag. 13<sup>b</sup> קְטִיגוֹר יֵשֶׁעָה סְנִיָּגוֹר shall the accuser (the ox or calf) become an advocate? Lev. R. s. 30 וְכ' אֵין קְטִיגוֹר וְכ' woe to this man, his advocate has turned prosecutor!; Y. Succ. III, beg. 53<sup>c</sup> שְׁנִיָּגוֹרִי (corr. acc.); a. fr.—*Pl.* סְנִיָּגוֹרִין, קְטִיגוֹרִין. Y. R. Hash. I, 57<sup>b</sup> top; a. fr.—Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 7) יַעֲבִיר שְׁלֹא יַעֲבִיר (the judge) must not allow advocates to stand by his side (in place of the parties themselves), for it is said, 'before the judge the words of both of them must come' (ib. XXII, 8); [Shebu. 30<sup>b</sup> סְנִיָּגוֹרִין שְׁלֹא יַעֲבִיר (Ms. M. רִבְרִי סְנִיָּגוֹרִין; Yalk. Ex. 352 יַעֲבִיר) that he must not appoint advocates for what he has to say (in defense of his decision, if a point

of law is raised against it); the entire passage seems to require emendation in accordance with Mekh. l. c.]

**בַּר סְנִיָּגוֹרָא** pr. n. m. *Bar-Sannigora*. Targ. Y. I Num. XXXIV, 8 כְּרִבִּי דְּבַר סְנִיָּגוֹרָא the towns of Bar-S. (on the border between Syria and Palestine); [for סְנִיָּגוֹרָא ib., read with Y. II אֲנִשְׁכִּיבָא]; Sifré Deut. 51 כְּרִבִּי דְּבַר סְנִיָּגוֹרָא (not (דְּבַר); Yalk. ib. 874 (not (כְּרִבִּי); Tosef. Shebi. IV, 11 (סינְגוֹרָא; Var. כְּרִבִּי דְּבַר סְנִיָּגוֹרָא; Y. Shebi. VI, 36<sup>c</sup> כְּרִבִּי דְּבַר סְנִיָּגוֹרָא (corr. acc., or כְּרִבִּי דְּבַר סְנִיָּגוֹרָא the large town of &c.).

**סְנִיָּגוֹרִיָּא** f. (συνήγορία) *defence, speaking in behalf of*.—לְמִדָּה סְנִיָּגוֹרִיָּא to speak in defence of. Y. Taan. II, 65<sup>d</sup> top. דְּהָא רִחֵק סְנִיָּגוֹרִיָּא (read: [read:] being a gloss to our w.) that holy spirit speaks in defence of both sides; a. fr.

**סְנִיָּגוֹרִין**, a corrupt. of סְנִיָּגוֹרִין (אֶסְנִיָּגוֹרִין). Tosef. Shebi. VI, 3; Tosef. Ter. IX, 10; v. אֶסְנִיָּגוֹרִין.

**סְנִיָּגוֹרִין**, Shebu. 30<sup>b</sup>, read: סְנִיָּגוֹרִין; v. סְנִיָּגוֹרִין.

**סְנִיָּא** II, v. סְנִיָּא.

**סְנִיָּגוֹרָא** f. (סְנִיָּא) *dislike, displeasure*. Ned. 62<sup>a</sup> קְטִיגוֹרָא מִשְׁמִיחָה מִלְּהָא וְכ' he thought that man spoke so from a dislike of the thing (spoke ironically because he was angry). Yalk. Dan. 1060, v. סְנִיָּגוֹרָא.

**סְנִיָּגוֹר**, v. סְנִיָּגוֹר.

**סְנִיָּגוֹרָא** m. (סְנִיָּגוֹרָא) *attachment, wedge; key-stone*. Midr. Till. to Ps. XCI; Pirké d'R. El. ch. XXXV; Yalk. Gen. 120 כְּאֵרֶס כְּאֵרֶס as one inserts a key-stone in an arch. Ber. 47<sup>b</sup>; Y. ib. VI, 11<sup>b</sup> top עוֹשֵׂין אוֹרֹתָא לְעִשְׂרָה we wedge him in among the ten, i. e. we count him in so as to make up the requisite number; a. fr.—*Pl.* סְנִיָּגוֹרִין, קְטִיגוֹרִין. Tosef. Snh. VII, 9 עוֹשֵׂין אוֹרֹתָא .. בְּבֵיתָא at a wedding feast we place them among (the adults); Hor. 13<sup>b</sup>. Taan. 25<sup>a</sup> אֲרַבְעָא סְנִיָּגוֹרִין they made them (the beams) in links, i. e. joined mortised pieces to them. Tosef. Men. XI, 6 הָיוּ סְנִיָּגוֹרִין (to the table) four golden attachments were there (to the table) shaped like forks; Men. XI, 6. Ib. 94<sup>b</sup> וְכ' מְעִידִין וְכ' and these attachments supported the loaves; Num. R. s. 4; a. fr.—Kel. XXI, 3 סְנִיָּגוֹרִין the side-pieces of a saw which hold the blade, and the wedge with which the cord is twisted.

**סְנִיָּגוֹרָא** ch. same.—*Pl.* constr. סְנִיָּגוֹרִין the barbed tops of a fence or wall. B. Bath. 4<sup>b</sup>, v. סְנִיָּגוֹרִין.

**סְנִיָּגוֹרָא**, v. סְנִיָּגוֹרָא.

**סְנִיָּגוֹרָא**, v. סְנִיָּגוֹרָא.

**סְנִיָּגוֹרָא**, v. סְנִיָּגוֹרָא, a. סְנִיָּגוֹרָא.

**סְנִיָּגוֹרָא** [to sting, cmp. סְנִיָּגוֹר; of color:] *to be bright, shine*. V. סְנִיָּגוֹרִין.—*Part. pass.* סְנִיָּגוֹרִין, pl. סְנִיָּגוֹרִין. Num. R. s. 4 (expl. he was dressed in glistening, gold-embroidered garments shining like fine gold.

**סִינִי, סִנְקְלִימִיקוֹס** m. (συνκλητικός) *one of senatorial rank, senator*. Ex. R. s. 28 וְכָּךְ קָרָא לַפְּלוֹנִי ח' call such and such a senator that he may come with you.

Num. R. s. 18.—*Pl.* סנקהלישקין, סנקהלישקים. Sifré Deut. 317; Yalk. ib. 944, v. preced. art.

**סנקהדרון, סנינ', סנינ'** v. next w.

**סנקהדרוס, סנינ', סנינ'** m. (συγκάθεδρος) *assessor, associate*. Gen. R. s. 49 אחר לו ס' אחר (not ים ..., ים ...; Ar. רון ...) a king who had an associate; עשיתי I have appointed him my associate. Ib. s. 78 בלך שריו לו ס' סנקהדרו his associate regent. Tanh. Mishp. 5 סקנדרוס (corr. acc.); ed. Bub. 3 סינדוקרוס (corr. acc.); a. fr.—*Pl.* סנקהדרין, סנינ', סנינ'. Yalk. Gen. 13 לו ס' סנקהדרין a king who had associates without whose consent he did nothing; Gen. R. s. 8 דוין .. דוין סנקהדרין (some ed. מדעום, corr. acc.). Yalk. Esth. 1057 סנקדרין (corr. acc.).

**סנקה, סנינא** v. סנינא.

**סנקה, סנינא** v. סנינא.

**סס** m. (b. h.) *moth, worm*. Yoma 9<sup>b</sup> חסס מן הארץ Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סקמור.

**ססא** ch. 1) same. Targ. Prov. XXV, 20 (some ed. סימא, corr. acc.).—Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top; Y. Hag. II, 78<sup>a</sup> bot. מיניה וביה ס' (vers. of Meiri to Bets. 20<sup>b</sup>) the worm of the wood comes out of itself (the wood); v. ססא I.—[2] = ססא q. v.]

**ססגון, ססגוןא** m. (comp. of סס, v. סס) שושן א. ססגוןא [of glistening color,] *sasgona, sasg'vana* (Chald. rendition of תהש) 1) name of an animal the skin of which was used for covering the Tabernacle. Targ. Ex. XXV, 5. Ib. XXVI, 14 (Y. ססגון; a. e.—Sabb. 28<sup>a</sup> דיינו דמחלגמין ס' Ar. (ed. ששש) that is the reason why we translate (*tashash*) with *sasgona*, because it glistened with many colors.—2) name of a color, scarlet (v. P. Sm. 2682). Targ. Cant. VII, 2 סגלין דס' (not ססגוןא) scarlet shoes (cmp. Ez. XVI, 10).

**ססגוןא** f. (preced.) *uratic stone* (from its color; Ar. colored spots on the skin). Yeb. 64<sup>b</sup> Ar. (ed. ססגוןא).

**ססמור\*** m. (supposed to be a comp. of סס a. סס, cmp. ססמור) [a sawing worm,] name of a species of cedar subject to decay. Yoma 9<sup>b</sup> [read:] חסס מן הארץ ... what is the cedar over which decay has power?... Sasmagor (Ms. L. omits our w., and has only the explanation of it: חסס מן הארץ, v. סס; v. Rabb. D. S. a. l. note 200). [To the following ס' what is S.?, the reply חסס מן הארץ has obviously fallen out, whereas the subsequent חסס מן הארץ resumes the discussion interrupted by 'מאז ארץ וכו'—different in comment.]

**ססד** (b. h.; Saf. of עור, cmp. ססד) 1) to support, strengthen. Lam. R. to II, 2; Y. Taan. IV, 68<sup>d</sup> bot. לא חסעד v. ססד. Midr. Till. to Ps. XLI, 3 אני חסעד וימעידי I will strengthen and raise him (from his sick-bed); a. fr.—2) (with or without לב) to satisfy the appetite, to satiate. Ib. to Ps. CIV, 15 חסעד (ed. Bub. לבב) bread satiates, v. מזוןא. Yalk.

Lev. 675 (ref. to Lev. XXVI, 26) לרבות כל ססד לחם (fr. a noun (ססד) this include all supports by bread (all substitutes of food); Sifra B'huck. Par. 2, ch. VI בססד or רצונך ססד—3) (denom. of סעודה) to dine. Hull. 7<sup>b</sup> ססד רצונך ססד please dine with me. Erub. 53<sup>b</sup> ססד איך ססד why dost thou not eat?; I have had my meal in daytime; a. fr.—Sabb. 62<sup>b</sup> במה ססדת היום what did you dine on to-day? (a lascivious metaphor).—[Ib. 12<sup>b</sup> ששכנה ססד, v. ססד.]

**ססד** to support, assist. Yalk. Num. 760 לססדה in order to keep her (the cow) steady (on the ship). Sabb. XVIII, 3 אבל מסייעין but you may assist (an animal in child-birth); expl. ib. 128<sup>b</sup>. Ib. (quot. fr. Tosef. ib. XV (XVI), 2) ביצד מסייעין אוחזין וכו' (Tosef. l. c. מסייעין).

**ססד, ססד, ססד** ch. same, 1) to assist, help. Targ. I Sam. VII, 12 (ed. Wil. Pa.).—Targ. Gen. XXVII, 37 (h. text ססד); a. fr.—Lam. R. to II, 2 לא נסעד וכו' (ססד); 2) (with or without ליבא) to dine, eat. Targ. Jud. XIX, 5. Targ. Ps. XIV, 4.—Gitt. 67<sup>b</sup> לא ססד מר גבן why will you not dine with us?—3) to satiate, contrd. to ון and to גרר. Ber. 35<sup>b</sup> חמרא ססד wine satisfies; נחמא מסיעד bread satisfies but does not exhilarate; a. e.

**ססד** to support, help. Targ. II Chr. XXVIII, 23. Targ. Y. Ex. XVII, 12.

**ססד** to be supported. Targ. Is. V, 6.

**ססד** m. (preced.) *support, auxiliary*. Tosef. Snh. II, 4 חססד we consider each of these circumstances an auxiliary reason for intercalation; Snh. 11<sup>a</sup>; Y. ib. I, 18<sup>d</sup> top (corr. acc.).

**ססדא, ססדא** I ch. 1) same, support, assistance. Targ. I Kings X, 12 ססד Bxt. (ed. ססד). Targ. Gen. XXI, 20; a. fr.—Lam. R. to II, 2 אלן מן אלן the Lord help you against these (Romans); (Y. Taan. IV, 69<sup>a</sup> ברייכו ססדא—Pl. ססדא constr. ססדא—2) food. Targ. Ruth II, 14.—3) root of the *Cyperus Rotundus*. Gen. R. s. 72 (expl. דודאם. Gen. XXX, 14) ס' Ar. (ed. ששורין).

**ססדא II, ססדא** m. (preced.) *assistant, helper, follower*.—Pl. ססדא. Targ. O. Lev. XX, 5 ססדא ed. Berl. (not with ר; oth. ed. ס; h. text משפחה).

**ססדא** f. (preced. wds.) *sustenance, comfort*. Gen. R. s. 48 quot. in Rashi to Gen. XVIII, 5 (ed. מזוןא).

**ססד, ססד** v. ססד.

**ססד** m. = ססדא. Y. Ber. II, 5<sup>a</sup> bot. חססד if they work for him for their meals (the meals included in the wages).

**ססדא** f, v. ססדא.

**ססדא** f. (ססד) *meal, dinner; feast*. Yoma 75<sup>b</sup> (ref. to Ex. XVI, 12) ססד קבע לון זמן ס' (Moses) introduced for them fixed meal-times. Succ. 26<sup>a</sup> קבע ססדא a regular full meal, v. ערצי. Tosef. Ber. IV, 10 לטבח ס' they put the banquet in charge of the cook; נחלקל דבר בס' if anything is wrong in the banquet; B. Bath. 93<sup>b</sup>. Tosef

l. c. 8 סַר הַס' ed. Zuck. (Var. הַסְרִיבָה); a. v. fr.—סַעֲרוּזָא אַרְוִיסִין, סַעֲרוּזָא אַרְוִיסִין &c., v. respective determinants.—Ab. III, 16 everything is prepared for the feast (the hereafter). Pesik. R. s. 41, end, v. זָמֵן.—Pl. סַעֲרוּזָא. Sabb. XVI, 2. Ib. 117<sup>b</sup>; a. fr.

**סַעֲרוּזָא, סַעֲרוּזָא** m. (סַעֲרוּזָא) *assistance, help*; trans. *helper*. Y. Taan. IV, 69<sup>a</sup>, v. סַעֲרוּזָא I.

**סַעֲרוּזָא, סַעֲרוּזָא** f. ch.=h. סַעֲרוּזָא. Targ. II Esth. VI, 11. Targ. II Sam. XI, 8.—Yoma 74<sup>b</sup>; 75<sup>b</sup> לִיחַ לִיחַ מֵאֵן רִאִיתָ לִיחַ he who has only one meal, let him eat it in day-time. Keth. 61<sup>b</sup>; a. fr.—Pl. סַעֲרוּזָא. Gitt. 38<sup>b</sup> אַחַת קִבְעָה סַעֲרוּזָא one family had their regular dining parties on the Sabbath &c. Ib. סַעֲרוּזָאֵיהוּ their entertainments; a. e.

**סַעֲרוּזָא** f. (סַעֲרוּזָא I) *visitation*. Targ. O. Num. XVI, 29 ed. Berl. (oth. ed. סַעֲרוּזָא; Var. סַעֲרוּזָא, סַעֲרוּזָא, סַעֲרוּזָא). Targ. Mic. VII, 4 סַעֲרוּזָא (constr.).

**סַעֲרוּזָא, סַעֲרוּזָא** pr. n. m. *S'orim, S'oram*. B. Mets. 73<sup>b</sup> רַב סַעֲרוּזָא; M. Kat. 28<sup>a</sup> רַב סַעֲרוּזָא (Ms. M. סַעֲרוּזָא).

**סַעֲרוּזָא** *barley*, v. סַעֲרוּזָא.

**סַעֲרוּזָא** m.=סַעֲרוּזָא. Targ. Hos. IX, 7. Targ. Jer. XI, 23. Ib. XXIII, 12 (ed. Lag. סַעֲרוּזָא).

\***סַעֲרוּזָא** f. (סַעֲרוּזָא; comp. נִסָּח a. נִסָּח) *sweepings*. Pesik. Asser, p. 95<sup>b</sup> וְכִי מִן סַעֲרוּזָא רִבִּיתָ וְכִי Ar. (ed. Bub. פְּרוּחִיחַ) out of the sweepings of thy house thou mightest give me so much; [Tanh. R'eh 10 סַעֲרוּזָא; ed. Bub. 4 סַעֲרוּזָא (read: סַעֲרוּזָא); Var. in a gloss סַעֲרוּזָא; Var. in Ar. s. v. סַעֲרוּזָא: סַעֲרוּזָא, סַעֲרוּזָא, v. סַעֲרוּזָא].

\***סַעֲרוּזָא**, a word in an enigmatic speech, Koh. R. to I, 8 סַעֲרוּזָא, perh. to be read: סַעֲרוּזָא *help*; [Matt. K. suggests סַעֲרוּזָא].

\***סַעֲרוּזָא** I (comp. סַעֲרוּזָא) *to go around; to visit*. Sabb. 12<sup>b</sup> שְׁחַשְׁבִּינָה Ms. M. (Ar. סַעֲרוּזָא; ed. סַעֲרוּזָא) whence is it proven that the Lord visits the sick?—Answ. ref. to סַעֲרוּזָא (Ps. XLI, 4), [to which is added in Ar.: סַעֲרוּזָא read it *vis'arennu* 'shall visit him'].

**סַעֲרוּזָא** ch. same, (corresp. to h. פָּקַד) *to visit, examine*. Targ. I Kings IX, 12 (ed. Lag. לְמַדּוּ). Targ. I Sam. XIV, 17.—Esp. שלם סַעֲרוּזָא *to inquire after a person's health*. Ib. XVII, 18 (ed. Wil. סַעֲרוּזָא). Targ. II Kings X, 13 (ed. Wil. לְמַדּוּ, corr. acc.; v. Koh. Ar. Compl. s. v. סַעֲרוּזָא).

**סַעֲרוּזָא** 1) same, v. supra.—2) (with על of person) *to visit upon*. Targ. Job XXXIV, 29. Ib. XXXVI, 23 סַעֲרוּזָא Ms. (ed. סַעֲרוּזָא, read יָרָם). Targ. O. Lev. XXVI, 16; a. fr.

*Ithpa* אֶסְתַּחֲסֵר *to be visited; to be inflicted upon*. Targ. O. Num. XVI, 29 (some ed. יָרָם, *Ithpe*).

**סַעֲרוּזָא** II (b. h.; comp. עָרַר) *to be rough; to be in commotion*.

*Pi* סַעֲרוּזָא הַרוּחַ *to stir up, to blow*. Kil. V, 7 סַעֲרוּזָא הַרוּחַ and the wind drove the seed backward; Tosef. Ib. III, 12 סַעֲרוּזָא, סַעֲרוּזָא, סַעֲרוּזָא ed. Zuck. (corr. acc., v. infra).

B. Bath. 25<sup>a</sup> (ref. to סַעֲרוּזָא, Deut. XXXII, 2) וְכִי שְׁמִי סַעֲרוּזָא that is the east wind which stirs up the whole world like a *sa'ir* (demon); [Sifré Deut. 306 וְכִי שְׁמִי סַעֲרוּזָא; Yalk. ib. 942 שְׁמִי סַעֲרוּזָא which makes the sky black like goats].

*Hif.* אֶסְתַּחֲסֵר same. Tosef. l. c. וְכִי סַעֲרוּזָא, read: וְכִי סַעֲרוּזָא, v. supra. Num. R. s. 9 (play on סַעֲרוּזָא, Num. V, 15) וְכִי סַעֲרוּזָא (not סַעֲרוּזָא) and the Lord scattered them among the nations (with ref. to Zech. VII, 14).

**סַעֲרוּזָא** ch. same; *Ithpa* אֶסְתַּחֲסֵר *to be excited, troubled*. Targ. II Kings VI, 11.

**סַעֲרוּזָא** *hair*, v. סַעֲרוּזָא.

**סַעֲרוּזָא, סַעֲרוּזָא** I m. (preced. art.; comp. וְכִי II a. וְכִי) *hair*. Targ. O. Gen. XXV, 25 ed. Berl.; a. fr. [Mostly with ש, v. סַעֲרוּזָא].—Y. Naz. IX, end, 58<sup>a</sup> סַעֲרוּזָא, v. סַעֲרוּזָא.—Pl. סַעֲרוּזָא f. Targ. Ps. LXIX, 5 (Ms. סַעֲרוּזָא).

**סַעֲרוּזָא, סַעֲרוּזָא** II f. *visitation*, v. סַעֲרוּזָא.

**סַעֲרוּזָא**, v. סַעֲרוּזָא.

**סַעֲרוּזָא** I f. (b. h.; comp. II) *storm-wind*; (hypostatized) *the wind-bag*. Hag. 12<sup>b</sup> וְכִי הַרוּחַ רָחַק הַרוּחַ the wind rests on the storm, for we read (Ps. CXLVIII, 8) as to the wind (*ruah*), storm does its bidding; וְכִי חֲלִיחָהּ (not חֲלִיחָהּ) and the storm depend on the arm of the Lord; Yalk. Am. 543; Yalk. Ps. 883; Y. Hag. II, beg. 77<sup>a</sup> הַרוּחַ חֲלִיחָהּ הַרוּחַ the *ruah* depends on the *s'arah*; וְכִי עָשָׂה הַקֶּבֶל כַּמִּין וְכִי and the Lord has made the *s'arah* a sort of charm and suspended it on his arm; a. e.

**סַעֲרוּזָא** II (v. סַעֲרוּזָא)=*hair*. B. Bath. 16<sup>a</sup> (ref. to אִיּוֹב בִּסְרִיחָהּ Job IX, 17, a. סַעֲרוּזָא ib. XXXVIII, 1) וְכִי הַרוּחַ הַשִּׁיבוּהוּ Job when blaspheming used the word *s'arah* (storm, anger),... and he was answered with *s'arah*, for we read, And the Lord answered Job (by argument) from the *s'arah* (the hair of man), v. נִימָה; Nidd. 52<sup>a</sup> וְכִי הַרוּחַ חֲלִיחָהּ הַרוּחַ.

**סַעֲרוּזָא, סַעֲרוּזָא** m. pl. *barley*, v. סַעֲרוּזָא.

**סַעֲרוּזָא** m. (סַעֲרוּזָא I) *hairy*. Targ. O. Gen. XXVII, 11 ed. Berl. (oth. ed. a. Y. שֶׁ).—Pl. fem. סַעֲרוּזָא. Ib. 23, ed. Berl. (oth. ed. סַעֲרוּזָא; Y. שַׁעֲרוּזָא).

**סַעֲרוּזָא**, Targ. O. Ex. IX, 31 ed. Vien., v. next w.

**סַעֲרוּזָא** f. (collect. noun)=h. סַעֲרוּזָא, *barley*. Targ. Y. Ex. IX, 31 סַעֲרוּזָא (contr. of סַעֲרוּזָא). Targ. Job XXXI, 40 (some ed. סַעֲרוּזָא pl.).—Pl. סַעֲרוּזָא, סַעֲרוּזָא, סַעֲרוּזָא. Targ. O. Ex. l. c. (ed. Vien. סַעֲרוּזָא, corr. acc.). Targ. O. Num. V, 15 ed. Berl. (oth. ed. שֶׁ). Targ. Is. XXVIII, 25. Targ. Ruth III, 15; 17; a. e.—Y. M. Kat. I, beg. 80<sup>a</sup> סַעֲרוּזָא (not סַעֲרוּזָא) which was planted with barley. Pes. 42<sup>b</sup> בִּיהַּ סַעֲרוּזָא they put barley into it (the grape vinegar); a. e.

**סַעֲרוּזָא, סַעֲרוּזָא** part. a. perf. of סַעֲרוּזָא.

**סַעֲרוּזָא** m. (b. h.; סַעֲרוּזָא, v. סַעֲרוּזָא, *to cut, hollow out*; also *to put ends together, join*) 1) *door-sill*; 2) *bow*. Mekh. Bo, s. 6

מגיד הכתוב... ואין סך אלא אסקופה (ref. to Ex. XII, 22) the text intimates that he loosens and digs a hole on the side of the threshold and slaughters over it, for *saf* means (a cavity made in) the threshold. Ib. אין סך אלא כלי. *saf* means a vessel; Y. Pes. IX, 38<sup>d</sup> bot., sq.—3) *pl. ספין, ספין*, [cut stones, cmp. גזית: *paving-blocks, stone-pavement*. Midr. Till. to Ps. LXXXVIII, 45' והם נבקעין וכו' and the blocks burst before them (the frogs). Ib. to Ps. CV, 30 ברי הים פספסין houses which had stone pavements; (Yalk. ib. 820 פספסין Ex. R. s. 10 פספסין).

**ספא (ס'פא, ס'פא)** ch. same. 1) *door-sill, door-post*; also (v. ספא) *border, bank*. Targ. Ez. XL, 6, sq. Targ. I Sam. I, 9. Targ. II Kings X, 21; ib. XXI, 16 (ספא) h. text פה; v. Pesh. Josh. III, 15); a. fr.—Gitt. 68<sup>b</sup> bot. בס' at the door-post.—Pl. ספא, ספין. Targ. Ex. XII, 7 (some ed. ספא). Targ. Deut. VI, 9; XI, 20 (some ed. ספא). Targ. Prov. VIII, 34 ספא (Ms. a. some ed. ספא, corr. acc.); a. e.—2) (v. preced. 3) *block, a course of blocks, layer* (v. נדבך). B. Bath. 5<sup>b</sup> וזמניה דא' וכו' Ar. (ed. שפא) every time he finishes a layer, it is his time (to get paid); ib. 6<sup>a</sup> (ed. שפא). Ib. 4<sup>a</sup> ויעירי ס' (some ed. שפא) he let one block protrude (beyond the line) and one block recede; Yalk. Deut. 913 שפא.—Pl. ספין (h. form, as if from ספא, v. ספא). Y. Sabb. VII, 10<sup>d</sup> top ס' דעברו who lays a course of blocks; ib. XII, beg. 13<sup>c</sup>.

**ספא, v. ספא.**

**ספאות (ספאות), v. ספא.**

**ספא** (denom. of ספוג) 1) *to swallow, absorb*. Cant. R. to VII, 3 מדה תהא זו סופגת .. סופגין וכו' as the wheat (flour) absorbs (water), so Israel absorbs &c. Ab. V, 15, v. ספוג; a. e.—Trnsf. (cmp. לקח, פלע) *to receive lashes, be punished*. Tem. I, 1, a. fr. סופג את דא'רביעים receives forty (thirty-nine) lashes. Naz. IV, 3 וכו' והספוג .. אם אינה סופגת the Biblical punishment, let her receive the punishment for rebellion; a. fr.—2) *to use a sponge, to wipe, dry*. Sabb. XXII, 1 לא יספוג (Ar. יספג Pi.) he must not put down a sponge (to absorb the spilt wine). Zeb. VI, 5 ספגו במלח he dried the dripping head of the sacrifice by rubbing salt on it. Tosef. ib. VII, 10 מלח ולא כ' if he put salt on but did not dry it, or if he dried it without putting salt on; a. e.—Sabb. 145<sup>a</sup> לסופגין [Tosef. Zab. I, 9 וספוג, read: לספגין—Yalk. Deut. 840 וספוגין, read: לספגין].

Pi. same; v. supra, a. infra.

Hif. וטבל ולא מספגין 1) *to wipe, dry*. Men. 7<sup>b</sup> (Rashi: לספג Pi.) he must dip (Lev. IV, 6) but not wipe, i. e. there must be blood enough in the vessel to dip the finger into it; Yalk. Lev. 469; Zeb. 93<sup>b</sup> מספג. Num. R. s. 17 ונטלו וספגין he took it (the flayed ram) and wiped it (with salt, v. supra); a. e.—2) *to receive drippings, collect*. Gen. R. s. 94 עד שספגין אותו like resin which scarcely begins to ooze out, when arrangements are made to collect it; Tanh. B'midb. 16 (not רשבוט); ed. Bub. ib. 19; Yalk. Ezra 1067.

Hithpa. וספגת, Nithpa. וספגת to be wiped off, dried. Num. R. l. c. כאילו יצחק מספגת לפניך as if Isaac's blood had been

wiped off. Sabb. XXII, 5 וכו' if one bathed... and dried himself &c. Ib. מספגין וכו' wipe themselves with one sheet. Yoma III, 4. Tosef. Zab. I, 9 ויספג ... וכי time enough for a person to bathe, come up and dry himself; a. fr.

**ספג m. (preced.) drying, wiping**. Kil. IX, 3 מטפחות ס' (Ar. הספג) towels.

**ספד (b. h.) [to strike, beat; cmp. Lat. plango,] to lament, mourn**. Gitt. 57<sup>a</sup> ספדו לזה mourn for this man. Snh. 47<sup>a</sup>, a. e. אל תספדינו וכו' do not hold services for me in the towns; a. fr.

Hif. וספדינו to arrange funeral or memorial services for; to lament, eulogise. M. Kat. I, 5 ולא יספדינו קידם וכו' and must not engage a *safdan* (eulogist) for him thirty days before a festival. Meg. 28<sup>b</sup> אין מספדין בוק' וכו' no funeral services for an individual must be held in them (the synagogues); רבים ... but you may use them for funeral services in cases of public mourning (for a distinguished person). Treat. S'mah. III, 4 מספדין לעניים וכו' mourning services are held for children of poor men at the age of three, for those of rich men at the age of four years. M. Kat. 21<sup>b</sup> גידול הספר and they arranged a great lamentation over them (the sons of R. Akiba); a. fr.

Nif. וספדינו to be mourned for, be eulogised. Snh. 47<sup>a</sup> מל לא נ' וכו' a dead not mourned for and not buried. Yeb. 78<sup>b</sup> כהלכה שלא נ' כהלכה no appropriate lamentations were held over his remains; a. e.

**ספד ch. same**. Targ. Gen. XXIII, 2; a. fr.—Yeb. 116<sup>b</sup> ספדי observe mourning for thy husband. M. Kat. 28<sup>b</sup> וספדיהו for him who has mourned for others, others will mourn; Keth. 72<sup>a</sup> וספדי; Tosef. ib. VII, 6 ספדו mourn, in order that people may mourn for thee; Y. ib. VII, 31<sup>b</sup> bot. (corr. acc.). Meg. Taan. ch. I; Sabb. 21<sup>b</sup> a. fr. ולא לספד when no lamentations may be held; a. fr.

Ar. וספדי 1) as preced. Hif. Targ. Lam. I, 18.—M. Kat. 25<sup>b</sup> לא אספדיהו לא אהו that day (when he died), they did not come to mourn for him. Meg. 28<sup>b</sup> אספדיהו held funeral services for his daughter-in-law in the synagogue; a. fr.—2) *to beat the hip in mourning*. Koh. R. to XII, 7 וכו' ויהי מוספדי בחרה ידא וכו' made the motion of mourning with one hand and of praising (Nebuchadnezzar) with the other; Yalk. Ez. 364 וכו' ויספדין וכו'.

**ספדי m. (preced.) mourner, wailer**.—Pl. ספדיהו. Targ. Koh. XII, 5 (some ed. ספדיהו). Targ. Y. Lev. XIII, 45 ועל ס' יחיו מהלך (ספדיהו) and he shall go around to the wailers (v. M. Kat. 5<sup>a</sup>).

**ספדי, v. ספדי.**

**ספדי m. (preced. wds.) hired mourner, speaker at funerals or memorial services**. M. Kat. 8<sup>a</sup> בא ס' וכו' a wailer came and placed himself at the door (offering his services).—Pl. ספדין, ספדין. Ber. 62<sup>a</sup> וכו' ס' מן ה' as the dead are called to account (for their deeds), so the wailers and those who respond after them will be made responsible (for their eulogies).



**ספדנא** ch. same. M. Kat. 8<sup>a</sup> ו' כד הרר ט' whenever, in Palestine, a wailer comes around, they say, let all those who are of a bitter heart (mourning for a relative) weep with him (engage him for wailing). Ib. 25<sup>b</sup> פתח עליה ט' the wailer on the occasion began thus; Hag. 15<sup>b</sup>; a. fr.—*Pl.* ספדנא, ספדנא. Taan. 5<sup>b</sup> ובר בכרי בכרי ובר בכרי בכרי Ms. M., was it for nought that the weepers wept, and the wailers wailed &c.? Yeb. 121<sup>b</sup> וכן ט' היו חכם such and such wailers officiated there.

**סִפָּה** f., pl. סִפּוֹת (b. h.; v. סָפָה) *bowls, moulds* of glass-ware. Tosef. Kel. B. Bath. VII, 7 שְׁלֹחֵן מִן הַסִּפּוֹת as soon as they are taken out of their moulds.

ס.רפ. v. ספ.ר.

**סָפֹגִי** m. (ספג, emp. ספס) *a porous luxuriant growth, mushroom; sponge, any sponge-like material; wiper.* Y. Sabb. VII, 10<sup>a</sup> (in Chald. dict.) 'וּב' הֵהָן רִגְזוּ שֶׁ' he who cuts mushrooms etc. (on the Sabbath) is guilty of the acts of harvesting and of planting (the cutting being the means of advancing the growth). B. Kam. 115<sup>b</sup>; Succ. 50<sup>a</sup>; Yalk. Mal. 587 'וּב' דְּרֹמָה אֵרָם the venom of the serpent (on top of liquids) resembles a fungus (Ar.: a veil-like growth on the head of a certain sea-fish) and remains floating &c.; (Y. Ter. VII, 45<sup>d</sup> bot. עֹמֵד כְּסִבְכָּה, v. סִבְכָּה). Kel. IX, 4 'שֶׁלֶע וּב' a mushroom which has absorbed unclean liquids, though it is dry on the outside etc. Sabb. XXI, 3 'אֵם יֵשׁ לִי עֹר וּב' a sponge (used for sucking up liquids), if it has leather handles etc. Tosef. ib. V (VI), 3 'שֶׁנִּי הַמְכָּה an absorbent substance (wool) put on a wound. Y. ib. XVII, 15<sup>c</sup> 'רִישׁ שֶׁ' וְיִטָּן עֲלֶיהָ and he put on it a dry sucker (compress); Lev. R. s. 15; Lam. R. to IV, 20; a. fr.—Ab. V, 15 'שְׂדֵינָא סִפְגָּא (a scholar indiscriminately cramming his mind is called) a sponge, because he absorbs every thing.—Pl. סְפֹגִי, סְפֹגִיָּם. Y. Yeb. XVI, 15<sup>d</sup> 'רִצּוּ לְהִרְדּוּק שֶׁ' (divers) wanted to cut sponges. Sabb. 129<sup>b</sup> 'שֶׁל צִמְר' tufts of wool; (Tosef. ib. XV (XVI), 3 (כסוּר). Ab. Zar. 18<sup>a</sup> 'שֶׁל צִמְר וּב' they took tufts of wool, soaked them with water, and put them on his shoulder; a. e.—[Σπόγγος, σφόγγος seems to be of Semitic origin.]

**ספוג** ch. (preced.) *a spongy cake*.—Pl. ספוגין. Targ. Y. Lev. II, 4 (ed. Vien. ספוג); v. אספוג.

**ספוגיני** f. (preced.) *sponge-like*. Ukts. II, 8 'ס פה  
spongy bread.

סִיפּוּא v. סִפּ', סִפּוּא.

זיפּתא v. ספּוריא, ספּורין

סֶפֶן m. soap, v. צִפּוֹן I.

ספּונאַ, v. ספּנאַ.

אֶסְטִיגִיּוֹת a. סְפִי, Tosef. Kel. B. Kam. VI, 17, v. סְפִי, סְפִינָא

סִימְפוֹנְיָא, v. סִפּוֹנְיָא.

סיפוני־יות, v. ספוני־יות.

סְבִיבִי, v. סְפִיבִי, סְפִיבִי

סִיפ' v. סְפִיקָא, סְפִיק

I. סְפִיקָה v. סְפּוּקָה

אִיסְפֵּקְלִטוּרָא v. סְפּוּקְלִטְרָא, סְפּוּקְלִטוּרָא

ספּור, v. סִפּוּר.

מִסְפֹּר m. (סֶפֶר), pl. סְפָרִים, *the days which have to be counted* (Lev. XV, 28), *legal calculation*. Nidd. 30<sup>a</sup> בִּיעֵן סִ' דִּירָה *her account is completed*. Ib. סִ' בִּפְנֵינוּ *we (the judges) require the count before us, i.e. we count from the first day of her appearance before the ritual court; ib. 69<sup>a</sup>.*

**סְפָרָא** m. (פּאָ. *Pa.*) *hair-cutting*; 'מאָנִי *barber's tools*. Lev. R.s. 28, and אָפִיק מֵאִנִּי סְפָרָא he took out his barber tools; ib. וְאֵילִין אוֹנֵן מֵאִנִּי סְפָרָא (read: מֵאִנִּי) and these are his (thy father's) tools; Yalk. Esth. 1058 וְאֵילִין אוֹנֵן סְפָרָא and these are thy scissors; Esth. R. to VI, 10 וְאַשְׁכַּח מֵאִנִּי סְפָרָא וְאַשְׁכַּח and thou shalt find his tools.

**סְפֹרֹת** f. (b. h. סִפָּר; סָפַר) *number*.—Pl. סְפֹרוֹת. Y. Shek. V, beg. 48° (ref. to I Chr. II, 55 they are named Sofrim, שׂוֹפְרֵי אֵת הַדִּבְרֹת שֶׁ בִּי because they arranged the Law by numbers (as in Ter. I, 1; Sabb. VII, 2 etc.); Yalk. Chr. 1074 סְפִירוֹת.

**כַּפַּר ס', סִפּוּרִיָּא** pr.n.pl. *K'far Sippuraya* (Es-Sa-firiye), near Lydda (Neub. Géogr.p. 81). Y. Kidd. III, 64<sup>d</sup> bot. [read:] חורר בכ' ס'.

**נָפַח** (b. h.) *to grow, swell, be added to.*

*Pi. סָפַח* 1) to add, esp. (of a river) to cast out alluvial soil, make new land Gen. R. s. 13 למדינה שמספחה על הנהר when a river ameliorates the soil of a district, we say the blessing etc.; Y. Ber. IX, 14<sup>a</sup> מספחין (corr. acc.).—2) to join, conspire. Tanh. Thazr. 11 (play on סָפַח, Lev. XIII, 2) Haman conspired with Ahasver to destroy etc.—3) (v. סָפַח) to smite with sores. Pesik. Vat-tom., p. 133<sup>a</sup> (ref. to וַיִּשָּׁח, Is. III, 17) צרעת אלא ספח sippah means striking with leprosy; Tanh. l. c. וַיִּשָּׁח; ר' חלקן; Lev. R. s. 16 בצרעת וַיִּשָּׁח.

*Nithpa.* נִסְתַּפֵּחַ to attach one's self, become a citizen.  
Ruth R. to I, 1 end 'שֶׁהֵנִיחוּ יִשְׂרָאֵל וְנִסְתַּפְּחוּ וַיָּבֹאוּ' they left Israel and became citizens in the fields of Moab.

סַפֵּרָה v. סִפָּח

ספחית, Y. Shek. IV, 48<sup>a</sup> top, v. ספיר.

סַפָּתָה f. (b. h.; סִפָּה) *rising on the skin, sore*. Sifra Thazr., Neg., ch. I (ref. to Lev. XIII, 2) ס' שני לשאה (not לבחרה) *sappahath* is secondary to (is a species of) *s'eth*. Ib.; Shebu.<sup>6b</sup> אלא ספילה אין ס' the word *sappahath* itself intimates an attachment to something (ref. to I Sam. II, 36). Yeb. 47<sup>b</sup>; 109<sup>b</sup>, a. e. בעור כס' לישראל proselytes are as bad to Israel as a sore on the skin (ref. to יונספחו I, 1).



סָפַח (comp. צָפַח, צָפָה) [to look up to, look out for.] 1) to  
 respect; to care for, mind Y. Snh. X, beg. 27<sup>c</sup> שאמר  
 סָפַח... that is he who says, there is a Torah, but  
 do not mind its authority; Y. Peah I, 16<sup>b</sup> סִבְלָה (corr.  
 s.c.). Tosef. Sot. III, 14 וְלֹא סָפְּחֶיהָ וְכ' (Var. סִבְּפִירו, corr.  
 s.c.) they minded him not, because he was merely a com-  
 mon soldier (גִּלְדִּירִי). Sifré Deut. 33 (ref. to דִּירוֹם, Deut.  
 I, 6) שֶׁאֵין אָרֶם סִפְּחָה ... שאֵין יָרוֹ Bashi ed. Berl. a. l. (ed.  
 סִפְּחָה, corr. acc.; Ms. s. צָפְּחָה, v. ed. Fr. note) that they be-  
 came in thy eyes like an antiquated ordinance which no-  
 body minds; Yalk. Deut. 840 שֶׁאֵין הָכֵל סִפְּחִין אֹרֶזָה (not  
 תִּהְיֶה מִשְׁלַח וַאֲיֵן כָּל בְּרִיָּה סִפְּחָה Ms. s. סִפְּחָה). Tosef. Keth. VII, 5  
 תִּהְיֶה מִשְׁלַח וַאֲיֵן כָּל בְּרִיָּה סִפְּחָה (ברִּיאָה) she will lie dead and none will care for her  
 to bury her; Keth. 72<sup>a</sup> סִפְּחָה... וְאֵין. (R. Hillel quod-  
 dicit in Sifré l. c., ed. Fr. note סִפְּחָה) and none will mourn  
 for her, and some say *sof'nah*; (Y. lib. VII, 31<sup>b</sup> bot. מִשְׁגָּרָה).—  
 T. art. pass. סָפַח; pl. סִפְּחִין, סִפְּחִינִי. Ex. R. s. 20 בִּפְנֵי ס' *sof'nah*  
 (some ed. בִּעֲיֵנִי) and I enjoyed his respect. Mekh. B'shall.  
 ayass'a, s. 2 וְכִי מָה אֲנוּ ס' שֶׁאֲנוּ וְכ' what is our distinc-  
 tion, that you murmur against us?; Yalk. Ex. 258. Tanh.  
 ayesh. 3 אֵתָה עֹשֶׂה... כֹּאֵלֵי הוּא ס' thou wouldst treat the  
 idolater as if he (his idolatry) was respected. Ib. אֵין ס' *sof'nah*  
 is to be regarded as nothing (before God); a. e.—[2] (b. h.).  
 provide, lay up; v. next w.]

**ספן** ch. same, 1) *to brighten, scour*; v. *Ithpe.*—2) *to regard*. Targ. II Esth. I, 12. Ib. VII, 9 (10).—3) *to look out for, provide, store*; (of a bird's ovary) *to be fructified*. Bets. 7<sup>a</sup> **ספנא** מארעא בידי דספנא eggs laid by a hen that was fecundated by friction in the dust, v. **הכרא**. Hull. 58<sup>a</sup> **ספנא** ברספנא if the hen was fructified by friction &c.

*Ithpe.* אספנא 1) *to be brightened, scoured*. Targ. Y. Lev. VI, 21 (cmp. Tosef. Nidd. VIII, 11 **הצפנין**, quot. s. v. **צפון** I).—2) *to be provided, laid in*. Koh. R. to XI, 9 [read:] עד **ספנא** until the money which he owes is hatched (brought together); (Pesik. Shub., p. 164<sup>b</sup> **מפשו**, v. **פשו**).

**ספן** m. (denom. of **ספניה**) *sailor, captain* of a freight ship. Shebi. VIII, 5, v. **בידי**. Tosef. B. Mets. IX, 14, a. e.—*Pl.* **ספנין**. Sabb. XV, 1, sq. **קשר** **ספנין**, expl. ib. 111<sup>b</sup>, v. **אספניר**. Kidd. IV, 14 **ספנין** רובן **ספנין** sailors are mostly pious men. Y. M. Kat. III, 82<sup>b</sup> bot. **ספנין** **ספנין** (not **ספנין**) his farm-hands, and the sailors and camel drivers in his employment.

**ספנא** ch. same. Bekh. 8<sup>b</sup> bot. **ספנא** **ספנא** he said to the captain, untie thy ship.—*Pl.* **ספנין**. **ספנין**. Targ. I Kings IX, 27. Targ. Jon. I, 5. Ib. 6 (not **ספנין**). a. e.—B. Mets. 84<sup>b</sup> **ספניא**; Yalk. Prov. 964 **ספניא**. Ned. 50<sup>a</sup>, sq.

**ספנא** m. (**ספן**; cmp. **ספניה**) *store-room, hold*. Snh. 108<sup>b</sup> **ספנא** **ספנא** the hold of the ark.

**ספספניא**, Yalk. Ps. 656, v. **ספספניא**.

**ספספניא** m. (= **ספספ**; **ספספ**) *riotous gathering, or indiscriminate capture* of people during a riot. Y. Ter. VIII, 46<sup>b</sup> bot. **ספספניא** was caught in a riot.

**ספספניא**, v. **ספספ**.

**ספספניא** c. (**ספספ**; cmp. **ספספניא** Jos. Ant. XX, 2, 2) *sword*. Targ. Prov. XII, 18. Targ. Esth. VIII, 15; a. e.—B. Bath. 21<sup>b</sup> **ספספניא** **ספספניא** he took up a sword to kill him. Y. Ter. VIII, 46<sup>b</sup> bot. **ספספניא** **ספספניא** carrying a sword; **ספספניא** **ספספניא** with this sword did Bar N. kill his brother. Snh. 7<sup>a</sup> **ספספניא** **ספספניא** when our love was strong, we found room to sleep on the broadside of a sword &c.; a. e.—*Pl.* **ספספניא**. Targ. Prov. XXX, 14 Ms. (ed. **ספספניא**).

**ספספניא** m. = **ספספניא**, *accountant, middleman, broker*. B. Mets. 42<sup>b</sup> **ספספניא** **ספספניא** a middleman who buys here and sells there (immediately). Ib. 63<sup>b</sup> **ספספניא** **ספספניא** but would he not have had to pay the broker?, i. e. has he not the advantage of saving the broker's fee?

**ספספניא** f. (preced.) *broker's work, agency*. B. Mets. 63<sup>b</sup> **ספספניא** **ספספניא**... **ספספניא** a man's money does the brokerage for him, i. e. dealers come to the capitalist directly.

**ספסל** m. (v. **ספסל** 2) *frame, bench, stool*. Kidd. 70<sup>a</sup> **ספסל** **ספסל** call it **safsäl** (Hebrew) as the scholars do, or &c. (v. **אספסל** 2). Kel. XXII, 3 **ספסל** **ספסל** a bench (long board) which has lost one of its ends (supports). Tosef. ib. B. Bath. I, 12 **ספסל** **ספסל** a frame which has

fallen apart. Mikv. V, 2; a. fr.—*Pl.* **ספסלין**. Y. Ber. IV, 7<sup>d</sup> top **ספסלין** **ספסלין** eighty benches (forms) of students were there. Tosef. l. c. 11 **ספסלין** **ספסלין** the (movable) benches in inns; **ספסלין** **ספסלין** the school teachers' benches (open frames serving as foot-rests for those behind). Kel. XXII, 10 **ספסלין** **ספסלין** (used as singular) the (marble) board-frame (with wooden supports). B. Bath. IV, 6 **ספסלין** **ספסלין** (Babli ed. 67<sup>b</sup>) has not sold (with the bath-house) the boards of the seats. Ib. 67<sup>b</sup> **ספסלין** **ספסלין** (ed. **ספסלין**) the room where the seats are kept. Pes. 51<sup>a</sup> **ספסלין** **ספסלין** the frames on which gentiles spread their goods. Snh. 104<sup>b</sup> **ספסלין** **ספסלין** fire lapped their benches; a. fr.

**ספסל** ch. same. Sabb. 29<sup>b</sup> **ספסל** **ספסל** dragged in a form (for the students to sit on). Y. ib. XV, beg. 15<sup>a</sup> **ספסל** **ספסל** he who folds a garment over a frame; a. fr.—*Pl.* **ספסלין**, **ספסליא**, **ספסליא**. Targ. Y. II Gen. XV, 17.—Ber. 28<sup>a</sup>, v. **ספסל**. Y. Sot. I, 16<sup>d</sup> bot. v. **ספסל**; a. e.

**ספסל** (denom. of **ספסל**) *to cut the ends of, trim; to graze*. Naz. VI, 3 (39<sup>a</sup>) **ספסל** **ספסל** (Bart. שפסל, cmp. **ספסל**) or trimmed his hair ever so little. Ib. 39<sup>b</sup>. Y. ib. VI, 55<sup>a</sup> bot. **ספסל** **ספסל** to include (in the prohibition) him who trims his hair. Y. B. Kam. VI, 5<sup>c</sup> top **ספסל** **ספסל** if the fire grazed his stones. Ib. **ספסל** **ספסל** or it went on grazing (objects) even to a mile's distance; v. **ספסל** II.—Y. Bets. IV, 62<sup>c</sup> bot. **ספסל** **ספסל** you must not trim the ends of a wick by burning it (Bab. ib. 32<sup>b</sup> **ספסל**; v. **ספסל** II).

**ספסר** m. (reduplic. of **ספסר**) *accountant, expert in prices, speculator*. B. Mets. 51<sup>a</sup> **ספסר** **ספסר** it means a speculating trader...he knows well what his goods is worth &c.—V. **ספסר**.

**ספסר**, v. **ספסר**.

**ספן** I (b. h.; cmp. **ספסר**, *Pi.* **ספסר** 1) *to strike, clap, esp. to clap the hands against the hips to a certain tune* in mourning or in rejoicing; cmp. **ספסר** I. Bets. V, 2 (36<sup>b</sup>) **ספן** **ספן** you must not clap or dance (on the Sabbath or Holy Day). Tosef. Sabb. VI (VII), 2 **ספן** **ספן** he who strikes the hip, claps hands or dances by a flame (a superstitious practice); a. e.—V. **ספסר** I.—2) (cmp. **ספסר**, **ספסר**) *to join closely; to attach; to engraft*. Y. Sabb. V, beg. 7<sup>b</sup> **ספן** **ספן** when he ties a rope to a rope (of the halter). Kil. VI, 9 **ספן** **ספן** if, in training the vine, he attached to it a rope or a reed (with which he fastened it to a plant). Par. XII, 1 **ספן** **ספן** if the hyssop is too short, he ties it to a thread &c. Y. Or. I, 61<sup>a</sup> bot. **ספן** **ספן** a young plant (subject to 'Orlah) which one engrafted on an old tree; a. fr.—V. **ספסר** I.

**ספין** ch. same, *to strike, knock*. Targ. Job XXXIV, 26 **ספין** **ספין** ed. Lag. (ed. Wil. **ספין** *Pa.*).—Esp. *to clap hands*. Targ. Lam. II, 15 (ed. Lag. a. oth. **ספין**); a. e.—[Targ. Koh. IV, 16 **ספסר**, read with ed. Lag. **ספסר**, v. **ספסר** I.]

**ספן** II (b. h. **ספסר**) *to divide, distribute; to supply;*

to suffice. Mekh. B'shall., Vayass'a, s. 1 וְלֹא סָפְקוּ אֵלָא וְכ' and they supplied water for only seventy date trees; כִּיִּן; וְסָפְקוּ לָהֶם וְשֵׁנוּ וְכ' when the Israelites came and six hundred thousand men encamped around them, they supplied them (with drinking water), and this a second and a third time.

**Pi.** סָפֵק to supply, furnish. Ib. s. 6 אִם מְסַפֵּק לָנוּ צָרְכֵנוּ וְכ' (ed. Weiss מְסַפֵּק, *Hif.*) if he supplies our wants, we shall serve him &c. B. Mets. IX, 1 (103<sup>b</sup>) מְשַׁפֵּקִין שְׁנֵיהֶם מְסַפֵּקִין (corr. acc.; Var. מְשַׁפֵּקִין). Mekh. l. c., v. supra; a. e.—2) (with בִּידָר to give sufficient time or power; to allow an opportunity. Ab. V, 18 אֵין מְסַפֵּקִין אֵין בִּידָר no time (or opportunity) will be given him to do repentance; Yoma 87<sup>a</sup>; Tosef. ib. V (IV), 11. Ib. 10 אֵין מְסַפֵּקִין בִּידָר he will be given no opportunity (temp-tation) to sin; a. fr.—3) to have sufficient time, power &c.; to succeed, finish. Taan. 21<sup>a</sup> אֵין לֹא הִסְפִּיקָה לְפָרוֹק וְכ' I had not yet finished unloading when &c. Y. Ber. IX, 14<sup>b</sup> bot. אֵין לֹא הִסְפִּיק לֵאמֹר עַד וְכ' he had not yet finished saying Sh'm'a, when he expired; a. fr.—[Ib. 14<sup>a</sup> מְסַפֵּק לְמִדְרָה v. סָפֵק.]

**Hifpa.** הִסְפִּיקָה *Nithpa.* נִסְפַּקָה 1) to be supplied, to supply one's self. Pes. 8<sup>a</sup> בְּמִסְפָּקָא when it is a store-room from which supplies are taken for the table; ib.<sup>b</sup> Y. Ab. Zar. V, 44<sup>d</sup> bot. (בְּשֵׁלֵנוּ וְכ' אֲבוֹתֵינוּ הָיוּ מְסַפֵּקִין מְשֻׁלֵּנוּ וְכ' your fathers used to buy supplies (of wine) of our fathers, why do you not buy of us? Y. Dem. III, 23<sup>c</sup>, a. e. בְּמִסְפָּקָא v. סִידָק. Erub. 88<sup>a</sup> אִם עָשׂוּ לְהִסְפִּיק סִידָקָא אִם אִם אִם אִם a person usually consumes two S'ah of water a day (from the supply in the cistern &c.); a. fr.—Der. Er. ch. VII וְנִסְפַּקוּ they ate and were amply supplied (enjoyed their meal).—2) (comp. סָפֵק) to be doubtful Y. Yeb. XI, end, 12<sup>b</sup> לֵילִי הָיָה סָפֵק.

**סָפֵק, סָפֵק** ch. same, 1) to supply, furnish; to give an opportunity. Targ. Y. II Num. XXIV, 6. Targ. Y. II Deut. XXVIII, 32.—2) to be sufficient; to have enough; to have done. Targ. I Kings XX, 10. Targ. I Chr. XXVII, 24. Targ. O. Gen. XXIV, 19 וְנִסְפַּקִּין ed. Berl. (oth. סָפֵקִין, *Pa.*; Y. סָפֵקִין; a. fr.—[Targ. Lam. II, 11 וְנִסְפַּקוּ my eyes have done shedding tears; prob. to be read: פָּסְקוּ; h. text כָּלִי.]

**Pa.** סָפֵק 1) to distribute, supply. Targ. O. Deut. II, 7 סָפֵק (ed. Berl. סָפֵק; Poël; Y. ed. Vien. סָפֵק, read: סָפֵק). Targ. Hos. II, 7; a. fr.—2) to be sufficient. Targ. Jud. XXI, 14. Targ. Num. XI, 22; a. e.—Esp. (with יָדָא; interch. with *Pe.*) to be able, afford, Targ. Y. Lev. XIV, 21, sq.; 30, sq.—V. מְסַפֵּקָא 3) to divide.—Part. pass. מְסַפֵּקָא divided in opinion, doubtful, questionable. Targ. Lam. V, 3 מִסְּרָא ר' אִסִּי סָפֵקִין מִסְּרָא לִיהָ לִיהָ 4<sup>b</sup> Bets. 4<sup>b</sup> לִיהָ R. A. was undecided in his opinion. Pes. 117<sup>a</sup> לִיהָ מִסְּרָא which proves that he was undecided; a. fr.—Hence: 4) to create a doubt, make doubtful, treat as doubtful. Kidd. 39<sup>a</sup> (ref. to doubtful 'Orlah fruit outside of Palestine) לִיהָ סָפֵק.

וְכ' make them doubtful for me (pluck them in my absence), and I shall eat them. Ib. מְסַפֵּקִין סָפֵקִין לְהוֹדִיר they made (the fruit) doubtful to one another (by exchanging fruit cut by the one in the absence of the other). Bekh. 49<sup>a</sup> מְסַפֵּקִין לִיהָ we treat it as doubtful.

**Poël** סָפֵק, סָפֵק to supply. Targ. Hos. XIII, 5. Targ. Deut. II, 7, v. supra.

**Af.** אָפֵק 1) same, to supply; to be sufficient. Targ. Y. II Gen. XLIX, 20. Targ. Josh. XVII, 16; a. e.—2) to divide, distribute, Targ. Job XXXIV, 37 (v. Lev. R. s. 4, quot. in preced.).

**סָפֵק** m. (preced.) sufficiency, v. סָפֵקָה I, a. סָפֵקָה II.—[Midr. Till. to Ps. LXXXI, 4 יָדָא v. סָפֵקִין.]

**סָפֵק** m. (preced. wds.) 1) division, doubt, opp. וְדָא. Ker. IV, 1 אֵין אֵין אֵין אֵין if there is a doubt whether or not he has eaten forbidden fat; אֵין אֵין אֵין if there is a doubt whether it was the legally required quantity. B. Bath. 10<sup>a</sup> אֵין אֵין אֵין it is uncertain whether it will be accepted from him or not. Ab. Zar. 41<sup>a</sup> וְכ' אֵין אֵין אֵין. Y. Bets. I, 60<sup>b</sup> bot. סָפֵקָה, סָפֵקִין where there is a doubt about it, v. וְדָא. Ib. אֵין אֵין אֵין what is the doubt there? i. fr. what difference does it make in practice?—Yeb. 37<sup>b</sup>, a. fr. מִמּוֹן הַמוֹטֵל בִּסְמִיךְ. Ker. VI, 3 (25<sup>a</sup>) אֵין (לְבִית הַסֵּם) (Var. in Talm. ed. רִמְמוֹן עַד שְׂרָכְנָא לִי) you arrive at a condition of doubt, i. e. until you are in doubt as to having committed a sin requiring a sacrifice. Ib. 2 אֵין אֵין אֵין the heifer has atoned for the doubt for which it has been put to death, and is gone (i. e. at the time of its being thrown down the murderer was unknown); ib. 25<sup>a</sup> אֵין אֵין אֵין it had not yet atoned for the doubt for which it was to be put to death; a. v. fr.—Pl. סָפֵקִין, סָפֵקָה (*fem.*). Kidd. IV, 3 אֵין אֵין אֵין and these are the cases of uncertain parentage. B. Mets. 83<sup>b</sup> אֵין אֵין אֵין cases in which you act on doubts (mere suspicion), v. וְדָא. Y. Keth. I, beg. 24<sup>d</sup> אֵין אֵין אֵין a double doubt, v. next w.; a. e.—2) dilemma, difficulty. Cant. R. to VII, 8 אֵין אֵין אֵין why did the Israelites get into trouble in the days of Haman?

**סָפֵק, סָפֵק** ch. same. Targ. Y. Lev. VIII, 15 סָפֵק (סָפֵק) constr.—Ber. 3<sup>b</sup> אֵין אֵין אֵין is there a doubt before God?; Gitt. 6<sup>b</sup>. Ker. 21<sup>a</sup>, a. e. אֵין אֵין the Koy is a doubtful animal (as to classification), v. כִּי. Ib. אֵין אֵין אֵין does it need a special intimation in the Biblical text to forbid the blood of an animal of doubtful classification?; Yoma 74<sup>b</sup> אֵין אֵין אֵין does it need an intimation in order to include an animal of doubtful classification (i. e. is it doubtful with God who revealed the Law)?; a. v. fr.—סָפֵקִין (סָפֵק) the doubt of a doubt, double doubt. Ab. Zar. 70<sup>a</sup> bot. אֵין אֵין אֵין it is a doubly doubtful case (first, whether a Jew or a gentile opened the cask, and secondly, if a gentile, whether he touched the wine). Keth. 9<sup>a</sup>; a. fr.—Pl. סָפֵקִין, סָפֵקָה. Hull. 18<sup>b</sup> אֵין אֵין אֵין who records even the doubts as to the authorities of a Halakhah. Ib. 95<sup>b</sup> אֵין אֵין אֵין thirteen camel loads of questionable cases of *t'refah*; a. e.

**סָפֵקָה** pl. סָפֵקוֹת, v. סָפֵק.

לח, ספוקלא, ספוקלא. v. ספוקלא.

**ספוקלאמור, ספוקלאמור** masc. (speculator, v. *executioner*. Sifr. Num. 91. Lev. R. s. 28 נעשה (א)ספוקלאמור (the serpent) has become the executioner for all who break down fences (of customs, with ref. to Koh. X, 8). Lam. R. to II, 1; a. fr.—*Pl.* ספוקלאמור. Ib. introd. (R. Josh. 2) לפתח. ספוקלאמור 'to open the mouth for murder' (Ezek. XXI, 27) refers to the executioners. Pirké d'R. El. ch. XLVIII פריעה ספוקלאמור (not ספוקלאמור) Pharaoh's executioners; a. e.

**ספוקלאמור, ספוקלאמור** v. preced.

**\*ספוקלא, ספוקלא** Koh. R. to IX, 18 (expl. II Kings XVIII, 37), a corruption, prob. to be read פילקס (φύλαξ) *chief of the guard* (excubitor).—V. ספוקלאמור.

**ספוקלא** f. (specularia) *window-panes; mirror*. Y. Ber. VIII, 12<sup>b</sup> bot. ס' ברוך.. נר a light in one's lap, in a lantern, or seen in a mirror. Kel. XXX, 2 ס' זמחור שעשאו ס' מלבן של אספוקלא. Tosef. Erub. XI (VIII), 17 מלבן של ס' a frame with glass, i. e. a glass window; a. e.

**ספוקלא** (b. h.) [to cut; to mark,] 1) to write; to count. Y. Kil. VII, end, 31<sup>a</sup> קפוקלא he (who is in possession of property bought from an oppressor, v. אנס) must count (settle with the original owner according to rules, v. גורדיני, opp. יחזיר he must return the property; ib. קפוקלא (or קפוקלא Pi.). Kidd. 30<sup>a</sup> סופרים סופרים, v. סופר. Nidd. 69<sup>a</sup> סופרתן she counts them in with the requisite number of seven days. Ib. 31<sup>a</sup> יושב וסופר sits and records the copulations &c. Men. 65<sup>b</sup>, v. ספוקלא; a. v. fr.—[Sifr. Deut. 33 סופרה; read: סופנה, v. ספן.]—Part. pass. ספוקלא, q. v.—2) to cut, shear, v. infra.

*Nif.* ספוקלא to be counted. Bekh. 45<sup>a</sup> חידר ספוקלא when the additional finger is counted (is in a line) with the others; Yalk. Sam. 156.

*Pl.* ספוקלא 1) to cut, shear. Sot. 49<sup>b</sup>, a. fr. קומי I. Ib. ספוקלא (לו) חזירו they allowed him to cut his hair in gentile fashion, because of his connections with royalty. Sifra Ahare, Par. 9, ch. XIII ספוקלא, v. קומי I. Tosef. Bets. III, 19 אין מספוקלא חירק וב' you must not no trim vegetables with the clipper (on the Holy Day) &c.; a. fr.—2) to tell, speak, count. Y. Kil. I. c., v. supra. Gen. R. s. 78 (ref. to אברים in place of אברים, Neh. IX, 7) סיפור ספוקלא he states a historical fact, saying &c. Y. Ber. IX, beg. 12<sup>d</sup> אם בא אדם לספור וב' if one were to undertake to count the mighty deeds of the Lord, he would be ruined (ref. to Job XXXVII, 20); he who the praise of the Lord more than is becoming. Ib. לעולם (ref. to אסור לספור beyond that (which has been adopted in ritual, prayers) one must not tell &c. Arakh. 16<sup>a</sup> ספוקלא man should not count up his neighbor's good qualities, for he may be induced to speak of his shortcomings; B. Bath. 164<sup>b</sup>. Sot. 42<sup>a</sup> ספוקלא ספוקלא spoke Aramaean; a. v. fr.—Ib. 52<sup>b</sup> דימנו ס' if he (the scholar) holds conversation with him.

*Hithpa.* ספוקלא to have one's hair cut. Ab. Zar. II, 2 אין

וכ' מספוקלא you must not have your hair cut by them in any place (on account of danger to life). Tosef. ib. III, 5 ישראל המספוקלא וב' if an Israelite has his hair cut by a gentile, he must look into the mirror; Ab. Zar. 29<sup>a</sup>; a. fr.

**ספוקלא** ch. same, 1) to count, mark, write, v. ספוקלא I.—2) to shear, v. infra.

*Pa.* ספוקלא to cut, shear, shave. Targ. Job I, 20 (Ms. ספוקלא Pe.). Targ. Y. Lev. XIII, 33 (not ספוקלא); ib. XIV, 8, sq. (h. text גלח); a. fr.—Lev. R. s. 28, end מסיפוקלא ליה (Haman) sat down and cut his (Mordecai's) hair; ib. (מן) מסיפוקלא ליה when he had done cutting his hair; a. fr.—Part. pass. מסיפוקלא. Ib. מסיפוקלא... נש... איה בר נש is there a man who puts the royal crown on his head without having his hair cut?; Esth. R. to VI, 10.

**ספוקלא** m. (preced. wds.) 1) (v. ספוקלא) Bible teacher. Y. Maasr. III, 50<sup>d</sup> מובלין לס' ולמשינה (not למש' בית) school houses for Bible and Talmud make fruits *tebel* for the Bible teacher and for the Talmud teacher. [Perh. to be read: ספוקלא Chald. form.]—2) hair-cutter, barber. Sabb. I, 2 לא יושב אדם לפני הס' וב' one must not sit down for the hair-cutter near Minḥah time before saying the prayer. Shebi. VIII, 5; a. e.—*Pl.* ספוקלא, ספוקלא. Kel. XIII, 1 זוג של ס' the barbers' scissors. Sabb. 9<sup>b</sup>. v. מסיפוקלא; a. e.

**ספוקלא, ספוקלא** ch. same, hair-cutter. Targ. II Esth. VI, 12.—Lev. R. s. 28, end; Esth. R. to VI, 10. Lev. R. s. 14, end מסיפוקלא לגרמיה ליה no hair-cutter can cut his own hair (i. e. the female sperm begets the male embryo and vice versa); a. e.

**ספוקלא** m. (ספוקלא) [mark, march,] boundary, border district. Yeb. 48<sup>b</sup> עיר הסמוכה לו עיר ספוקלא a town near the boundary. Sot. 42<sup>a</sup> פעמים מדבר עמו אחת וב' the priest addressed the people twice, once on the border line (before entering the enemy's land) and once before the battle. Tosef. Erub. IV (III), 5 בא... הסמוכות לס' if the enemy invades towns near the boundary (of Palestine); Y. ib. IV, 21<sup>d</sup> bot.; Bab. ib. 45<sup>a</sup>. Ib. ובבל כעיר הסמוכה לס' וב' Babylon is (as regards the duty of defence) like a town near the boundary, which was interpreted to mean Neharde'a. Num. R. s. 16 מה ראה לישב לו על הס' וב' what reason had he (Amalek) to settle on the border, on the way of the entrance of the Israelites into the land?; a. e.—*Pl.* ספוקלא, constr. ספוקלא. Y. Hall. II, 58<sup>b</sup> bot. ס' א"י Palestinian districts, constr. ספוקלא foreign districts (conquered by Israelites).

**ספוקלא** ch., constr. ספוקלא, same; ס' ימא sea-district. Targ. O. Gen. XLIX, 13 (h. text וחק) ספוקלא, constr. ספוקלא. Targ. Y. ib.—[Targ. Y. Lev. XIII, 45 ספוקלא, some ed., v. ספוקלא.]

**ספוקלא** m. (preced. wds.) = ספוקלא, counting. Naz. VII, 3 (54<sup>a</sup>) ספוקלא ימי (comment. ספוקלא; Y. ed. ספוקלא) the days which the cured leper has to count (Lev. XIV, 8); Y. ib. 56<sup>c</sup> bot. ספוקלא.

**ספוקלא** m. (b. h.; preced. wds.) letter, document, book. Erub. 15<sup>b</sup>; Gitt. 21<sup>b</sup>; Succ. 24<sup>b</sup>, v. ספוקלא. Edy. I, 12, a. fr. ספוקלא the formula of a *Kethubah*. Y. Sot. IX, end, 24<sup>c</sup> ספוקלא with the death of R. El. a book

of wisdom disappeared; Bab. ib. 49<sup>b</sup> נגנו ס' תורה Tosef. ib. XV, 3 בנל ס' תורה Gen. R. s. 24 ספרו של אהר' the book of Adam (the destinies of humanity); Ex. R. s. 40; Lev. R. s. 15 beg.; a. fr.—Esp. a *Biblical book*. B. Bath. 15<sup>a</sup> ירמיה כתב ספרו וס' מלכיוס' Jeremiah wrote his book (the prophecies of Jerem.) and the Book of Kings and the Lamentations. Ib. 14<sup>b</sup> משה כתב ספרו וכ' Moses wrote his own book, and the Section of Balaam (the chapters on B., Num. XXII, 2—XXIV, 25) and Job; Y. Sot. V, end, 20<sup>d</sup>; a. v. fr.—ס' תורה (ס"ת) (or ס' only) the *Pentateuch* in a scroll. Ab. Zar. 18<sup>a</sup> כרכורו בס"ת וכ' they wrapped him up in the scroll &c. Sabb. 116<sup>a</sup> ס' שנמוק a scroll of the Pentateuch the writing of which is effaced; Yad. III, 5 ס' שנמוק; a. v. fr.—Kel. XV, 6, a. e. העזרה ס' הPentateuch kept in the Temple court, v. עֲזָרָה. ס' הדין, ס' היא—עֲזָרָה, v. respective determinants.—פְּתֵי הַסִּיד, פְּתֵי הַסִּיד the school in which the Bible is taught, secondary school, contrad. to בית תלמוד Talmud school. Y. Maasr. III, 50<sup>d</sup>, v. סֶפֶר 1. Midr. Till. to XCII, 16 חולים... אליו התינוקות שבבית הס' 'planted in the house of the Lord' (ib. 14), that means the children at school; a. fr.—Pl. סֶפֶרִים, constr. סֶפֶרִי, סֶפֶרִי. Ex. R. s. 41 ס' זרי well-versed in the twenty-four books of the Scripture. Sabb. 116<sup>a</sup> ס' מינים (ס' צדוקים) heretical books, v. מִין III. Shn. 68<sup>a</sup> שני ס' תורה שני... כשני ס' תורה two arms which are like two rolled up scrolls of the Torah, a. v. fr.—Ch. סֶפֶר, constr. סֶפֶר.

**סֹפֵר, סֹפֵרָא** I. m. = h. סוֹפֵר, 1) *scribe, writer of documents; copyist*. Targ. Jer. XXXVI, 20, sq.; a. fr.—Ab. Zar. 9<sup>a</sup>, v. בַּצִּירָא. Ib. 10<sup>a</sup>, v. הַבְּרִיָּא. Hull. 64<sup>b</sup>, sq. פִּסִּיק לֵהוּ. **סֹפֵר** the copyist (of the Scriptures) divides them into two words. Y. Succ. II, 53<sup>a</sup> top **סֹפֵרָא דִּגְוִפְרָא** the scribe of Gufta; a. fr.—2) *scholar, teacher*. Targ. Is. III, 2 (h. text נְבִירָא); ib. IX, 14. Targ. O. Gen. XLIX, 10 (h. text מוֹחֵק) a. fr.—Gen. R. s. 70, end וְכִי דִלִּיתּ וְכִי אִירִי is there a teacher that has no pupils?, i. e. I (Laban) learned trickery from you (Jacob).—Esp. *Bible teacher*. Y. Hag. I, 76<sup>c</sup>, a. e., v. מְרַנְיִן; a. fr.—מֵחָא, v. סוֹפֵר.—Pl. סֹפֵרָא, סֹפֵרִיָּא, סֹפֵרִי. Targ. Y. I Gen. XLIX, 10. Targ. I Sam. X, 15 (h. text נְבִירָא); a. fr.—Sot. IX, 5 (49<sup>a</sup>), v. חֲכִימָא. Midr. Till to Ps. XCI, 6 לֹס וְכִי מַפְקֵר ordered the school teachers to let the children go free (during the summer) from the fourth to the ninth hour of the day; Lam. R. to I, 3; Num. R. s. 12 לְסֹפֵרָא; a. fr.

נפרץ II pr. n. m. *Safra*, an Amora. Pes. 52<sup>b</sup>. Hull.  
110<sup>b</sup>; a. fr.—V. Fr. M'bo, p. 119<sup>a</sup>.

ספר, v. ספר ch.

**סִפְרָא** ch., constr. סִפְרָא, 1)=h. סִפְרָא. Targ. Is. XXIX, 11, sq. Targ. Ex. XVII, 14. Targ. II Chr. XXXIV, 15; a. fr.—B. Mets. 85<sup>b</sup> bot. סִפְרָא דְּאָדָם the book of Adam, v. סִפְרָא. Ber. 23<sup>a</sup> דְּאִגְרָא סִפְרָא a homiletical book, v. אִגְרָא; a. fr.—Esp. *Biblical book; Pentateuch*. Snh. 93<sup>b</sup> מִיָּא שְׁמִיָּא סִפְרָא לָא הָיָא אִיקְרָא why was the book (of Ezra) not named from him (Nehemiah)? Meg. 22<sup>a</sup> קָרָא בִּסְתָא he read from the Law. B. Kam. 82<sup>a</sup> בִּסְתָא לְמִקְרָא דְּאִתָּו דְּרִיבִי... דְּרִיבִי court is held on Mondays and Thursdays, because they (the villagers) are accustomed to come (to town) for the reading of

the Law; a. fr.—*Pl.* סִפְרָא, סִפְרֵיָא, סִפְרֵי. Targ. Koh.  
XII,9; 12.—Y. Maasr.III, end, 51<sup>a</sup> לַחֲנֻכּוֹת סִפְרוֹמֵי called  
them (the books of Agadah) books of sorcery; a. fr.—(2)  
סִפְרָא רַבִּי רַב, or סִי *Sifra* (*of the school*), also called סִפְרֵי  
פְּתוּקִים, a halakhic commentary on Leviticus. Targ. I Chr.  
XI, 22.—Ber. 18<sup>b</sup>. Ib. 11<sup>b</sup>; a. fr.—*Pl.* סִפְרֵי *Sifrē* (*d' Be Rab*),  
a halakhic commentary on Numbers and Deuteronomy.  
Snh. 86<sup>a</sup> סִי וְכו' ... סִיפְרָא an anonymous tradition in  
*Sifra* belongs to R. Judah, in *Sifrē*, to R. S.—Yoma 74<sup>a</sup>  
בְּשֵׁם רַבִּי רַב בְּשֵׁם רַב in a fragment of the books of Be Rab  
(ref. to *Sifra* Emor, Par. 11, ch. XIV).

**ספרגים, read:**

נָתַן ס' שְׁלוֹ עָלָיו f. (σφραγίς) seal. Gen. R. s. 32 he put his seal on it (the prison door); ib. s. 49; Yalk. Gen. 34 אִיסְפְּרוֹס Midr. Till. to Ps. XVII, beg. שְׁמוֹ שֶׁל הַקֶּבֶ"ה. אִיסְטְרִיגוֹס (ed. Bub. אִיסְטְרִיגוֹס; corr. acc.) the name of the Lord is impressed upon the hearts of the angels like a seal.

ספֿרא v. ספֿרת.

כרפונה v. ספרות

**סְפֻרִיתָּה, סְפֻרִיתָּא** f. (denom. of סִפְרָא) *teacher's office*. Y. Meg. IV, 75<sup>b</sup> bot. שִׁוּן לִיָּה מִן סְפֻרִיתָּה they discharged him from the teacher's office.

ספרינו, v. ספרינו.

סַפְּרָקִין v. סַפְּרִיקִין

**ספרותא**, Targ. Prov. II, 12 (ed. Wil. מִסֵּ), read with ed. Lag. הַפִּיכִיתָא or הַפִּיכִיתָא; Ms. הַתְּהִיכִיתָא; v. הַפִּיכָא.

**סִפְרָנָא** m.=סִפְרָא, *scribe, secretary*. Targ. Esth.V,11.

**סַפְרִיקָן** m. pl. (*Saf.* of פַּרַס; cmp. אֲזוּרְקִין) a sort of trousers. Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> סַפְרִיקָן (פַּרַס = פַּרַס; cmp. פַּקַר = פַּקַר). Kel. XXIX, 2 סַפְרִיקָן (Var. סְפִירִיקָן; סַפְרִיקָן; Sifra M'tsor'a, Neg., Par. 7, ch. V. סַפְרִיקָן).

**קָסַפָּה** (קָסַר) *to cut, chip, slice; to take a chip, a slice.* Tosef. Sabb. XIV (XV), 2 **לֹא יִקְסֹפוֹת הִימְנָה וּכ'** one must not take a chip of it (the broken cask) as a support to &c.; Sabb. 124<sup>b</sup> **וּכ' יִקְסֹפוֹת מִמֶּנָּה שָׁבַר וּכ'** he must not trim a fragment of it (break off its projecting points, Rashi) to cover with it &c. Tosef. Kel. B. Mets. I, 12 **כ' לֹא יִקְסֹפוֹת מִמֶּנָּה שָׁבַר וּכ'** if he cut a piece off it. Ab. Zar. 80<sup>b</sup> **כ' לֹא יִקְסֹפוֹת מִמֶּנָּה שָׁבַר וּכ'** if he offered to it (the idol) excrements (in the place of cakes, flesh &c.); a. e.—Esp. (with or without *בְּמַלְחָה*) *to cut slices (of melons) and salt them; to make an incision in olives and salt them.* Sabb. 145<sup>a</sup> **לְסוּפֶתֶן בְּמַלְחָה..... הַמִּפְצֵעַ** (לְסוּפֶתֶן) (Ar.) if one bursts olives open...with the intention of salting them. Maasr. II, 6 **כֹּסֶפֶת וְאוֹכֵל** (Var. כֹּסֶפֶת) he slices (and salts) and eats. Tosef. ib. II, 14 **לֹא יִקְסֹפוֹת בְּמַלְחָה** **וּכ'** the laborer must not cut and salt (the fruits on which he works) and eat, unless the employer has given him permission. Y. Mass. Sh. II, 50<sup>a</sup> top **וּכ' אִבְשִׁית שֶׁכִּי בִי וּכ'** a melon in which he made a cut, however small &c.—[Midr. Till. to Ps. IV, ed. Bub. **לְסֹפֶת**, v. **קָסַפָּה**.]

ספרה, v. ספרה.

סק I imper. of נקס.

סק II m. = שק, sack, sackcloth.—Pl. סקין, סקין. Tosef. Sabb. V (VI), 13 (Sabb. 62a [שקין]).—V. שק. [Sifre Num. 89 אסקינא, v. סק, בקינא.]

סק, סקא ch. same. Targ. Am. VIII, 10. Targ. Ps. XXXV, 13. Targ. O. Gen. XLII, 25 (Y. ש); a. e.—Lev. R. s. 36; Ruth R. to I, 1, v. סארא I; (Y. Snh. X, 27d ש). Sabb. 152a untie thy bag (open thy mouth) and put in food; a. fr.—Pl. סקין, סקין, Targ. O. Gen. XLII, 35 (ed. Berl. ש; Y. ריסקר). Targ. Joel I, 13; a. e.

סקא m. ch. = h. סקי II. Targ. O. Deut. XXVIII, 42; quot. B. Kam. 116b.

סקא, v. סקי.

סקב, Pa. סקיב (Saf. of נקב; emp. נקב I a. נקב) to make sore. B. Mets. 27b [read:] אינשי אובא משרו people do not borrow a saddle, because it makes sore the ass' back (which it does not fit; Ms. M. it makes sore the asses' backs... דמסקיב להו לחמריהו for it makes their asses' backs sore, after having been worn by a strange ass; v. Rabb. D. S. a. l. note); Yeb. 120b (שיילי) לא שיולי (read שיולי).

סקבא m. (preced.) sore spot. Kidd. 81a רשחא ריגלא ס' the sorest spot of the year (the time of the greatest danger to chastity) is the festive season (when people of all sorts congregate).

סקבא, v. סקבא.

סקבמין, Lev. R. s. 21; Pesik. Aḥarē, p. 175ab Ar., v. אנסמין.

סקבל (Saf. of קבל), Ittaf. אסקבל to come to meet. Targ. Prov. XII, 27 (h. text יורד; v. Pesh.).

סקבנא m. (סקב) sufferer from sores.—Pl. סקבני Snh. 98a יתיב ביני ס' רומאי Ar. ed. Koh. (some ed. סקבי; Talm. ed. עניי סובלי חלאים...) he (the Messiah) is seated among the sore-stricken of the Romans.

סקבס Ar., v. סקבס.

סקד, Pa. סקדי (Saf. of נקד I; interch. with סקר, emp. נקד I) to sting, goad; to drive, train. Targ. Y. Deut. VIII, 5 (some ed. מסקר; incorr. מסקר; h. text יסר).—Pesik. Bahod. p. 153a (ref. to למדך, ls. XLVIII, 17; emp. מלמד) [read:] מלמד מלמדך לך כמה דהוין מסאמא מסקדי להרא פרהא who trains thee (through sufferings) as the goad trains the cow; [Ar. s. v. מסקדי: I train thee &c.]; Lev. R. s. 29; Yalk. Num. 782; Yalk. Lev. 645 מלמדך.

סקוומרים, סקוומרים, v. אנסמין.

סקווסתן, v. סקוסתן.

סקוולא f. (scutella, σκουτλον) = אסקולא II, salver, tray. Sifre Num. 89 ס' וכ' (not

first (the dew) came down like a frozen mass, and on the ground became like a tray, upon which the manna then fell; Yalk. Num. 735 אסקולא במין.

סקומראק, Treat. Sofrim ch. XIII, 6 נשרא, a corruption, v. קינאק.

סקול m. (Saf. of קלל) mishap, accident. Targ. Y. I Lev. X, 19. Targ. Y. Gen. XLII, 4; 38 סקל Ar. (ed. מורח; Sam. אסקל; h. text אסין).

סקונדרי, v. אסקונדרי.

סקוסין, סקוסין, v. sub סיק'.

סקוה (סקוה) m. (v. next w.) lintel, threshold. Targ. Y. Num. IX, 10 (ed. Vien. סקיה; ib. 13 (ed. Vien. סיקוה). Targ. Ez. IX, 3 Kimhi (ed. סקוה); a. e.—Pl. סקופיא. Targ. II Chr. III, 7. Targ. II Kings XVIII, 16; a. e.—V. סקופיא, a. שקא.

סקופה f. h. (סקה, v. שקה I, a. אסקופה) same. Lev. R. s. 34 במין ס' רחחונה like the lowest door-sill.

סקופומי, Pesik. Bahod., p. 103a, v. אסקפטי.

סקופתא = h. סקופה. Targ. I Sam. V, 4 (ed. Lag. אסק). Ib. 5 סקופה constr. (ed. Lag. אסק). Targ. Ez. IX, 3 (v. סקוה). Ib. XLII, 25 (h. text עב); a. fr.—Pl. סקופתא Ib. 36 (ed. Lag. סקופתא; some ed. סקופתא, corr. acc.; h. text עבים).

סקורדקין, Gen. R. s. 45 Ar., v. קורדקין.

סקורמיה, סקורמיה f. (scortea, sub. vestis; v. אסקורמיה) leather coat; also leather apron. Kel. XVI, 4 (Maim. leather table-cover, v. ציצה). Ib. XXVI, 5 (6) ער ס' the skin intended for a scortea. Ohol. VIII, 1 ס' a leather bed-sheet. Tosef. Sabb. V (VI), 14. Ned. 55b, [read as:] Y. ib. VII, end, 40c; Tosef. ib. IV, 3 אסק; a. e. [Ned. l. c. מאי רצלא אסק כרומא אסק scortea is a leather coat.]

סקות\* f. pl. (נסק) fire-brands. Tanh. Mishp. 18 דירי כמז ס' מנבשן האש out of a furnace.

סקי I m. (denom. of סק) sack-maker; sack-carrier.—Pl. סקאין, סקאין. Kel. XIII, 5 של ס' the sack-makers' needle. Tosef. ib. B. Mets. VII, 1; Bekh. 22a כפיקה גדולה של ס' of the size of a large stopper (seal) of the sack-carriers; a. e.

סקי II m. (preced.) name of a locust or a beetle (sack-carrier), supposed to be the cricket. Sifre Deut. 42 מעלה ס' (some ed. סקאי) (the late rain) brings the cricket.—Pl. סקאין, סקאין. Taan. 6a; Yalk. Deut. 863.

סקיבס m., v. סקיבס.

סקיווי, Koh. R. to IX, 18 פטריי ed., Mus. סקריפטור q. v.

סיקלא, סיקלא, read סקלא (scala) a ship's ladder. Tosef. Sabb. XIII (XIV), 11 עשה ס' וירד בו (read עשה) a



gentile made (threw out) a ladder and went down on it;  
[ed. Zuck. כרש; v. Sabb. XVI, 8].

**סְקִילָה** f. (סָקַל) *stoning, execution by stoning*. Snh. VII, 1. Ib. 9 בֵּס (sub. נִדְוֶנֶן) is to be put to death by stoning. Ib. IX, 3 נִדְוֶנֶן בֵּס. Ib. חמורה הִם *stoning is the severer punishment*; a. v. fr.—בֵּית הִם the place of stoning, a scaffolding from which the culprit was thrown down. Ib. VI, 1. Ib. 4 בֵּית הִם הָיָה וְכִי the scaffolding was two (men's) statures high; a. e.

סְלִיקָא v. סְקִילום

\***סְקִימְיוֹן** m. (a corrupt. of *arenium*) a host's or king's gift, donation indefinite as to time and amount. Taan. 19<sup>b</sup> [צומקין; Ar. (ed. צומקין); Ms. M. צומקין, Rashi ed. Pes. צומקין, substitutes for the unintelligible (ס) since the destruction of the Temple the rains have become irregular and arbitrary gifts, in some years rains are abundant, in others, scanty; in some years rains are in season &c. [Compare the simile: לעבר שנתן. ] לו רבו פרנסתו]

סְקִיפֶּטָאוֹת, Yalk. Num. 713, read: סְקִיפֶּטָאוֹת, v. אֶסְקֶפֶטִי.

**סְקִיסְטָן** pr.n. (Σακαστηνή) *Sakistan* (Segestan), a district of Drangiana in the Persian empire, occupied by the Sacæ or Scythians. Yoma 10<sup>a</sup> (ref. to סכחא..וסכרנא, Gen. X, 7) 'ס' גוייתא וס' ברייתא וכו' Ms. M. 2 סְקִיסְטָאן, v. Rabb. D. S. a. l. note 9; סְקִיסְטָאן the inner S. and the outer S., with one hundred parasangæ between &c.

סְקִיף, v. סְקוּף.

**סְקִיפְטוֹרִין** m. pl. (exceptores) *short-hand writers, clerks in court*. Pesik. Haḥod., p. 53<sup>b</sup> sq. [read:] הַמְעִירוּ סְקִיפְטוֹרִין וְיַעֲמְדוּ ס' summon the advocates and let the clerks be ready; ib. הַמְעִירוּ ס' dismiss the advocates and let the clerks go; Yalk. Ex. 190 סְקִיפְטוֹרִין; Yalk. Ps. 831 סְקִיפְטוֹרִין (corr. acc.); (Y. R. Hash. I, 57<sup>b</sup> top קְטִיגוֹרִין).

אֶסְקֶפְסִי v. סְקִיפִּיּוֹת

סקיפנמום, v. next w.

**סְקִיפְנָמְיָא** f. (συκοφαντία) *false accusation*. Sifré Deut. 349 (ref. to חֲרִיבָהּ, Deut. XXXIII, 8) לוֹ סְקִיפְנָמְיָא (ed.Fr.) *false denunciation turned against him (Aaron); if Moses said ..., what have Aaron and Miriam done;* (oth. ed. סְקִיפְנָמְיָא, read: סְקִיפְנָמְיָא (συκοφάντης) *an informer*, (עֲקָהּ, [Yalk. Deut. 954 סְקִיפְנָמְיָא (ed. Lemb. 'חשק', Nahm. to Deut. l. c. לוֹ סְקִיפְנָמְיָא, v. אֲמִסְקִיפְנָמְיָא).

**שָׁקִי**, **שְׁקִי** m. (denom. of שָׁקִי or שְׁקִי) *one whose occiput has the shape of a lintel* (having an angular projection). Bekh. VII, 1 (43<sup>a</sup>) (Mish. a. Ar. 'ש). Ib. 43<sup>b</sup> ט' 'שָׁקִי *s'kifas* refers to the hinder part of the head, as people say פֶּסַח שְׁקִי, a piece is taken off.

אֶסְקֶפֶסְטִי v. סְקִיפֶסְטִי.

בְּקִרְיָהּ v. סְקִירָהּ.

**סְקִירָה** f. (סֶקֶר II) *look; glance*. R. Hash. 18<sup>a</sup>, v. סֶקֶר II.

**סָקַל** (b. h.) *to stone, put to death by stoning*. Snh. VI, 1 (42<sup>b</sup>); מוציאין אותו לסקלו (Mish. ed. בְּסָקְלוֹ) they take him out (from the court) to execute him. Ib. 46<sup>a</sup> וּמִסָּקְלוֹהִי and they condemned him to be stoned; a. fr.—Tosef. Sabb. VI (VII), 5 הָאֹמֵר סָקְלוֹ תִרְנְגֹל זֶה וְכ' (not תִּרְנְגֹלֹתָהּ) ed. Zuck. (Var. שָׁחַט) if one says, stone this cock, for he crowed at evening, — that is a superstitious practice (v. אֲמִירָה).

*Nif.* נִסְקֵל to be stoned, be condemned to death by stoning. Snh. 43<sup>a</sup> אֶבֶן שֶׁנִּי סָקֵל the stone with which the culprit is to be put to death. Ib. VI, 1 יִרְצֵה לְיִסְקֵל is taken out to be stoned. Ib. 3 הָאִישׁ לֹא יִרְדּוּ וְיִסְקְלוּ וְהָאִשָּׁה יִסְקְלוּ וְלֹא יִרְדּוּ the male convict is put to death undressed, but not so the woman. Ib. 4 הַנִּסְקָלִין נִתְלִין כל all those executed by stoning are afterwards hanged; a. fr.—שׂוֹר הַנִּסְקָל the ox that is to be, or has been put to death by stoning, having killed a human being (Ex. XXI, 28). Ib. I, 4 שׂוֹר הֵן the case of an ox to be stoned is argued before a court of twenty-three. Mekh. Misp., Nzikin, s. 10; a. fr.

*Pi.* מְסַקֵּלִין עַד רֹכ' Shebi. II, 3 *To clear of stones.* you may clear fields of stones (in the sixth year) up to the beginning of the Sabbatical year. Tosef. B. Kam. II, 12 *רֹכ' לֹא יִסָּקֵל כְּדֶרֶךְ* as one has no right to put dung on the public road, so one must not clear his field and deposit the stones on the road, and if he does clear it, he must carry the stones to &c. Ib. 13 (to one who deposited stones on the road) *מִפְנֵי מָה אַתָּה מְסַקֵּל מִחוּץ רֹכ'* why dost thou remove the stones from a place which is not thine to a place which is thine?; a. fr.

**סָקַל** I ch.same. B. Kam. 41<sup>a</sup> **מִסְקָלָהּ** after one has stoned him (the ox).

סֵקֶל II m., v. סֵקוּל.

\*סְקִלִינָקִית f. (= סְקִלִיקָה, reduplic. of סָקַל) *a hard blow with the fist*. Y. B. Kam. VIII, end, 6<sup>c</sup>, v. סְקִלִיקָה.

\*סְקְרִימִין, Midr. Hashkem, Vayakhel, quot. in Ar. and expl. as *court* or *palace*, prob. meant for סְקְרִימִין (secretum) *secluded place*; v. Koh. Ar. Compl. s. v.

סִקְנַדְרוֹס, v. סְקַנְדְרוֹס.

**סַקְסַנָּא** m. of *Sacassana* (Σακασσήνη), a province of Armenia. Nidd. 65<sup>a</sup> מִיַּמִּין מִיַּמִּין Miniamin of S., v. מִיַּמִּין מִיַּמִּין.

סָבַף (Saf. of גִּבָּה, v. גִּבָּה II) *to go around*.

*Hithpa.* הִתְחַפֵּה, *Nithpa.* נִתְחַפֵּה 1) *to come in turn; to be arranged; to happen* (cmp. סָבַח); 2) (of persons) *to turn around; (= הִתְחַוֵּךְ) to change*. Sifré Deut. 349 ed. Fr. הִתְחַפֵּה, v. סִקְרִיפֵּנִי; ed. Radwill a. oth. לֹא יִתְחַפֵּה לְךָ (not ... thou) *thou hast turned informer against him*; Yalk. Deut. 954 יִתְחַפֵּה לְךָ (some ed. חֲשֵׁן, read יִתְחַפֵּה), v. חֲשֵׁן.

סִקֵּף I ch. same.

*Pa.* סָפָה to turn over, transfer. Targ. I Chr. X, 14 (h. text ויטב).

*Ithpa.* אִתְּפָה, *Ithpe.* אִתְּפָה 1) to be turned; to pass over. Targ. Y. Num. XXXVI, 7 תִּיחָפָה (read וְתִיחָפָה; h. text ויטב, v. supra).—2) to be brought about; to happen. Targ. Y. Gen. XLV, 8. Targ. Y. Num. V, 15. Targ. Esth. VII, 7; a. e.—3) to be visited with. Targ. O. Num. XI, 1 כִּי בִישׁ מִסְפָּפִין as though an evil (mourning) had befallen them (h. text מוֹאֲנִים, v. אֲנִיךְ).—4) to be the cause of. Targ. Y. ib. IV, 18. Targ. Koh. IV, 12. Ib. 16 ed. Lag. (oth. ed. לאֲסַחֲפָה, corr. acc.); a. e.—5) to turn against, seek occasion (v. צִדָּה). Targ. Lam. I, 22 (h. text וילל). Targ. O. Gen. XLIII, 18 (h. text והרגיל; v. צָנָה).

סָפָה II, (שָׁפָה) (*Saf.* of גִּיחָה, v. נָפָה I) to bring close together, knock, clap. Targ. O. Num. XXIV, 10 ed. Lsb. (ed. Berl. a. oth. שָׁפָה; Ms. I שָׁפָה).

*Pa.* סָפָה same. Targ. Job XXVII, 23 Ms. (ed. וישקוף; ed. Lag. a. oth. וישפיק).—V. שָׁפָה.

סָפָפִין, v. סָפָפִין.

סָפָה I (v. זָפָה) to thrust.

*Nif.* נִסְפָּה to stagger. Cant. R. to III, 6 נִסְפָּה וְכִי v. בָּה. II.—[R. Hash. 18<sup>a</sup>, v. next w.]

סָפָה II (b. h. שָׁפָה) [to blink, shine; denom. סִפְפָה] 1) to look, gaze. Y. Nidd. III, 50<sup>c</sup> bot. כְּאֵם סִפְפִין לִפְנֵיהֶן כְּאֵם they look forward (have their eyes in front of the head) like human beings (v. Bab. ib. 23<sup>a</sup>).—2) (denom. of סִפְפָה) to paint red, mark with *sikra*. Bekh. IX, 7 (58<sup>b</sup>) דִּירְצָא סִפְפִין (Talm. ed. סִפְפִין) he marks every tenth lamb that goes forth; ib. לא סִפְפִין (Talm. ed. סִפְפִין) if he failed to mark it. Sabb. 67<sup>a</sup> סִפְפִין בְּסִפְפָה (v. Rabb. D. S. a. l. note 50); Hull. 77<sup>b</sup>; a. e.

*Pi.* סִפְפִין to paint (the eyes). Pesik. Vattom. p. 132<sup>a</sup> (ref. to Is. III, 16) שִׁפְפִין מִסְפָּפִין Ar. (ed. סִפְפִין) they painted their eyes with *sikra*; Lam. R. to IV, 15 מִשְׁפָּפִין; Lev. R. s. 16; Yalk. Lam. 1030 מִשְׁפָּפִין עֵינֶיהָ (not מִשְׁפָּפִין) she painted her eyes &c.

*Nif.* נִסְפָּה to be overlooked, reviewed. R. Hash. 18<sup>a</sup> כֻּלָּן נִסְפָּה they are all reviewed with one glance; v. זָפָה.

סָפָה I ch. same, to look at. Targ. Job XX, 9; XXVIII, 7 (h. text וינפח).—(With ב) Lev. R. s. 22 כִּי הִנֵּה הוּא כִּי he looked at the (dead) serpent; Gen. R. s. 10 לְמִסְפָּה וְכִי Koh. R. to XI, 9 לְחַבְשֵׁי לִית אֵחָד v. חֲבִישָׁה.

סָפָה II, *Pa.* סָפָה to sting, goad, v. סָפָה.

סִפְפָה, v. סִפְפָה.

סָפָה, v. סָפָה.

\*סָפָה m. (scriptor) scribe, secretary. Koh. R. to IX, 18 (ref. to הספר, II Kings XVIII, 37) מִי Mus. (ed. סָפָה). [The entire passage seems to be a corrupt gloss; v. סָפָה, a. סָפָה.]

סָפָה, v. סָפָה.

סָפָה f. (סָפָה II) looking around, coquettish. Gen. R. s. 18 Eve was not made of Adam's eye 'סָפָה (Ar. 'סָפָה) that she might not be a coquette; וְהָיָה וְהָיָה and yet she (woman) is coquettish; Yalk. ib. 24 (not וְהָיָה..., נִיחַ); Yalk. Is. 265; Tanh. Vayesh. 6.

סָפָה m. (sacrarium) shrine in a temple or in a house. Gen. R. s. 89 שָׁכַר מִזְבֵּחַ בְּסָפָה (ed. סָפָה, סָפָה) for thus is it recorded in the *aerarium* of the Pharaoh that a slave cannot obtain an office &c. (v. Sm. Ant. s. v. Aerarium); Yalk. ib. 147 בְּסִפְפִין שְׁלָהֶם (Tanh. Mick. 3 בסָפָה).

סָפָה f. (v. סָפָה II) red paint. Gitt. 19<sup>a</sup> (expl. סִפְפָה) its name is *s'karta*.—Esp. marking with *sikra*. Bekh. 58<sup>a</sup> מִשְׁפָּה... מִשְׁפָּה you mark the sheep on the Holy Day on account of the required marking with paint; Hag. 8<sup>a</sup>. Naz. 39<sup>a</sup> וְכִי תָא שְׁמַע מִסָּפָה come, learn it (that the hair grows from the root) from the mark on sheep, where you can see that the wool beneath is loose (while that on top is matted).

סָרָה = סָרָה, ten, v. סָרָה.

סָרָה m. (b. h. סָרָה, sub. סָרָה) one whom courage has left, low-spirited (v. I Kings XXI, 5). Ex. R. s. 2 (ref. to סָרָה, Ex. III, 4) סָרָה וְזָקָה הוּא זֶה וְכִי low-spirited and indignant is this man, seeing the trouble &c.

סָרָה אֶפֶס, pr. n., v. אֶפֶס.

סָרָה, v. סָרָה II.

סָרָה, *Pi.* סָרָה (*Saf.* of סָרָה) 1) to assume importance, to allow one's self to be coaxed; to decline an office. Pes. 86<sup>b</sup> מִסְפָּפִין לְקַטֵּן וְכִי you may decline an offer from an inferior person than yourself, but not &c. Ber. 4<sup>a</sup> ... הַעֲבִיר לְסָרָה he who is asked to say the prayers, must first decline (wait to be asked again); וְאִם אֵינוֹ מִסְפָּפִין וְכִי and if he does not decline, he is like a dish without salt; וְכִי וְאִם מִסְרֵב יוֹדֵר מִרָא וְכִי but if he allows himself to be coaxed more than proper &c. Ib. פַּעַם רִאשׁוֹנָה יִסְרָב וְכִי when asked for the first time, he must decline, the second time &c., v. הִבָּה; Y. ib. V, 9<sup>c</sup> bot. בְּחִלָּה מִסְרֵב וְכִי (with ב; v. סָרָה) [to be imperious,] to press, urge. Y. Dem. IV, 24<sup>a</sup> bot. וְכִי לֹא יִסְרָב וְכִי one must not urge his neighbor to be his guest, when he knows that he will not accept; Tosef. B. Kam. VII, 8 הַמְסָרֵב בְּחִבּוּרֵי וְכִי he who urges his neighbor to be his guest, when in his heart he does not mean to invite him; Y. Ab. Zar. I, 39<sup>c</sup> bot.; Tosef. B. Bath. VI, 14; Treat. Der. Er. ch. VIII; (Hull. 94<sup>a</sup> סָרָה). Tosef. Ned. IV, 8<sup>a</sup>; Ned. 21; a. e.—3) (= מָרָה) to rebel. Koh. R. to I, 16 הַלֵּב וְכִי the heart is rebellious, as we read (Jer. V, 23). Midr. Till. to Ps. V, 11 (expl. מִרָא, ib.) שָׁרְבָה כְּגִדָּךְ ed. Bub. (oth. ed. שָׁרְבָה, corr. acc.) they rebelled against thee; Yalk. ib. 632; a. e.

סָרָה I, *Pa.* סָרָה ch. same, 1) to decline, refuse (corresp. to b. h. סָרָה). Targ. Gen. XXXVII, 35; a. fr.—2) (with פֶּל) to rebel. Targ. Deut. I, 26. Targ. O. Gen. XXVI, 35. Targ. Ez. II, 6; a. fr.—V. מְסָרֵב.

**סַרְבַּ II**, Pa. סַרְבַּ (Saf. of אַרְבַּ) [to interlace,] to confound (cmp. סַרְך). Targ. Lam. III, 9 ed. Lag. (Var. וְסַרְבַּ; ed. Amst. סַרְך; h. text וְסַרְבַּ). Ib. 11 ed. Lag. (oth. ed. סַרְך; h. text וְסַרְבַּ). Ib. 36 ed. Lag. (ed. oth. סַרְבַּ; h. text וְסַרְבַּ).—Part. pass. פַּעַל סַרְבַּ; סַרְבַּ; f. pl. סַרְבַּ. Targ. Koh. I, 15 ed. Ven. (oth. ed. סַרְבַּ; h. text וְסַרְבַּ).

**סַרְבַּיִם** m. pl. (כַּסֵּב, Saf. of בַּסֵּב, with ר inserted; cmp. פַּעַל סַרְבַּ) [blossoms,] a head-dress hanging down the cheeks, garland. Sabb. VI, 1 (57<sup>a</sup>) Talm. ed. (Mish. a. Y. ed. סַרְבַּיִם). Ib. 5 (64<sup>b</sup>); a. e.

**סַרְבַּל** (cmp. אַרְבַּל II, a. סַרְבַּ II) to interlace. Part. pass. פַּעַל סַרְבַּל; pl. מְסַרְבַּלִּין (with, or sub. בָּשָׁר, in-terwoven with flesh, fat, thick. Sabb. 137<sup>b</sup> בָּשָׁר in-terwoven with flesh, fat, thick. Sabb. 137<sup>b</sup> בָּשָׁר a child whose membrum is overgrown with flesh (so that the sign of the covenant is invisible); Tosef. ib. XV (XVI), 9. Ab. Zar. 2<sup>b</sup> כְּדֹבֵר (בָּשָׁר) like a bear; Meg. 11<sup>a</sup>; Kidd. 72<sup>a</sup>; Yalk. Is. 316.

**סַרְבַּל** ch. 1) same. Part. pass. פַּעַל סַרְבַּל; f. מְסַרְבַּלָּה; pl. מְסַרְבַּלִּין; constr. מְסַרְבַּלִּי. Targ. Y. I Num. XI, 8 (O. לִישׁ). Targ. Ez. XVI, 28.—Y. Maas. Sh. IV, end, 55<sup>c</sup> רַגְלִי...מִמֶּנִּי. מְסַרְבַּלָּה (ed. Krot. מְסַרְבַּלָּה, corr. acc.) I saw in my dream, that my foot was thick.—2) (denom. of next w.) to wrap up, cloak. Part. pass. as ab. Targ. Nah. II, 4.

**סַרְבַּל** m. (preced. wds.) a thick, shaggy web, cloak. [σαρβαλα, Pers. trousers.] Sabb. 101<sup>b</sup> חֵטְא חֵטְא a thread of a sarbal; Hull. 76<sup>b</sup>.

**סַרְבַּלָּה, סַרְבַּלָּה, סַרְבַּלָּה** ch. same. Targ. Esth. VIII, 15.—B. Mets. 81<sup>b</sup> גִּזְצָא מִכְסֵּי לִטְמֵי the little man was covered with a cloak. Ib. 60<sup>b</sup> לִטְמֵי לִטְמֵי to put fringes on a cloak (so as to make it appear more woolly); a. e.—Pl. סַרְבַּלִּין. Gen. R. s. 36, a. e. (expl. Dan. III, 21), v. מִגְסָּסִין. B. Mets. 116<sup>a</sup> bot. Ms. M. (ed. sing.), v. וְזָאֵר I. Sabb. 58<sup>a</sup> סְכָּלִים scholars' cloaks to which seals (knots) were attached (emblems of allegiance to the Resh Galutha); a. e.

**סַרְבַּן** m. (v. next wds.) stubbornness. Pesik. R. s. 38 סַרְבַּן he remains stubborn (refuses to forgive me).

**סַרְבַּן** m. (סַרְבַּ) 1) one who waits to be coaxed, declining. Ber. V, 3 וְלֹא יֵאָדָּר in such a case one must not decline (when asked to say prayers).—2) persistent. Sot. 13<sup>b</sup> סַרְבַּן how rigorous the teacher, and how persistent the scholar.—3) rebellious, stubborn.—Pl. סַרְבַּנִּים. Ex. R. s. 7; Sifré Num. 91; Yalk. Ex. 178; a. e.

**סַרְבַּנָּה, סַרְבַּנָּה** ch. same, obstinate, rebellious. Targ. O. Num. XVII, 25 (ed. Berl. סַרְבַּנָּה). Targ. Ez. II, 8; a. fr.—Pl. סַרְבַּנָּה. Targ. Y. Num. I. c. Targ. O. Num. XX, 10 (ed. Berl. סַרְבַּנָּה; Y. סַרְבַּנָּה, סַרְבַּנָּה). Targ. Ez. II, 3 סַרְבַּנָּה ed. Lag. (ed. Wil. סַרְבַּנָּה, corr. acc.); a. e.—Fem. pl. סַרְבַּנָּה, v. סַרְבַּנָּה.

**סַרְבַּנָּה** f., v. סַרְבַּנָּה.

**סַרְבַּנָּה** f. (preced. wds.) 1) rebelliousness, obstinacy. Targ. I Sam. XX, 30 ed. Lag. (ed. Wil. a. oth., v. next w.). Targ. O. Deut. XXXI, 27 (Y. סַרְבַּנָּה).—2) assumption, v. סַרְבַּנָּה.

**סַרְבַּנָּה** f. (preced.) rebellious woman. Targ. I Sam. XX, 30 ed. Wil. a. oth. (v. preced.).—Pl. סַרְבַּנָּה. Targ. Y. II Gen. XXVI, 35 Ar. (ed. סַרְבַּנָּה), v. סַרְבַּנָּה.

**סַרְבַּק** (transpos. of סַרְבַּק, Saf. of בַּרְק) to blink, cast eyes about. Targ. Is. III, 16 (h. text וְסַרְבַּק).

**סַרְגָּה** (b. h. שַׁרְגָּה; Saf. of אַרְגָּה), Pl. סַרְגָּה [to interlace, plait,] 1) to strap (in zig-zag); to girth. Kel. XVI, 1 מְסַרְגָּה 1) to strap from the time he made three meshes of girthing. Tosef. ib. B. Bath. I, 12 מְסַרְגָּה if he strapped it (the disjointed frame) with cords &c. Ib. B. Mets. IX, 4 [read:] מְסַרְגָּה בוֹ אֶת הַמִּטָּה with which one girths the bedstead. M. Kat. I, 8 מְסַרְגָּה אֶת הַמִּטָּה you may girth the bedsteads (during the festive week). Y. Ber. III, beg. 5<sup>d</sup>, a. e. מְסַרְגָּה כל שֶׁמְסַרְגָּה עָלָיו a bedstead on which the girths are drawn on top is called mitṭah, when drawn beneath, dargesh; Ned. 56<sup>b</sup> (v. אַרְבָּקָה); a. fr.—Transf. a) to unite, combine. Gen. R. s. 85 (ref. to the chronological disorder in the Book of Daniel, in going from Belshazzar (ch. V) to Darius (ch. VI), again to the first year of B. (ch. VII), and to the third year of B. (ch. VIII)) unite כְּדִי מְסַרְגָּה in order to combine the entire section as one written in the spirit of holiness; Yalk. ib. 144; Yalk. Dan. 1063 מְסַרְגָּה (perh. to be read לְסַרְגָּה).—b) to make a partition by means of net-work, like lattices &c. Tosef. Men. X, 23 מְסַרְגָּה וּמְסַרְגָּה שָׁם כְּנָגֵד וְכַּיּוֹם and there they fence in an area of about three S'ah.—Part. pass. מְסַרְגָּה. Ber. 57<sup>b</sup>, v. next w.—2) to do a thing in a manner in which straps are drawn in bedsteads &c., i. e. in zig-zag; to skip. Tosef. Nidd. IX, 3 מְסַרְגָּה לֵה וְכַּיּוֹם if she skipped four days (beyond the ordinary period of menstruation); Nidd. 64<sup>a</sup> מְסַרְגָּה לֵה וְכַּיּוֹם if she skipped (from the twenty-first) to the twenty-fourth day. Y. Gitt. VII, 48<sup>c</sup> bot. מְסַרְגָּה לֵה וְכַּיּוֹם provided they put cross-questions to him alternately (one question to which a positive, and one to which a negative answer are expected, so as to test his sanity).—Part. pass. מְסַרְגָּה; f. מְסַרְגָּה; pl. מְסַרְגָּה, מְסַרְגָּה, מְסַרְגָּה. Mekh. Yithro, Bahod. s. 6 [read as:] Yalk. Ex. 292 (ref. to Ex. XX, 5) מְסַרְגָּה (מְסַרְגָּה) בִּזְמַן שֶׁהָאֵלֶּיךָ מְסַרְגָּה אוֹ מְסַרְגָּה אוֹ בִּזְמַן שֶׁהָאֵלֶּיךָ the sins of the fathers visited upon the children when the succession is uninterrupted, or even when interrupted (by a good generation)? Y. Shn. I, 19<sup>c</sup> bot. מְסַרְגָּה the differently marked ballots came up alternately. Tosef. Nidd. IX, 13, v. סַרְגָּה.—Transf. a) to write in broken lines (leaving a vacant space in the middle of the line); to spread. Treat. Sofrim I, 11 מְסַרְגָּה he spreads the writing so as to make a small column of it.—Part. pass. as ab. Ib. 10 מְסַרְגָּה if he wrote in broken lines what is to be written in continuous lines or vice versa; אוֹ מְסַרְגָּה or if he did the spreading not in accordance with the rule.—b) to trace cross-lines on stone, to carve designs. Pesik. Āniya, p. 137<sup>a</sup> מְסַרְגָּה בוֹ מְסַרְגָּה carving it; Yalk. Is. 339 (omitted in Pesik. R. s. 32); v. סַרְגָּה.—V. סַרְגָּה.

*Hithpa.* to be provided with girths, be strapped. Ned. 56<sup>b</sup> if it be, that *mitfah* is a couch, the straps of which are drawn over the frame &c.

**סַרְגִּי**, *Pa.* סַרְגִּי ch. same, to strap, saddle, harness.—Part. pass. מְסַרְגֵּי. Ber. 57<sup>b</sup> הָא רַמְסִי (Ar. רמסורג, h. form) in the one case the elephant was seen saddled. B. Bath. 73<sup>a</sup> הוּא מְסַרְגָּן לִיה וְכ' (Ms. R. a. Rashb. סַרְגִּי, Ms. O. שַׁרְיָן, Part. pass. *Pe.*) two mules were saddled for him.—[Targ. Job XIV, 5, v. סַרְגִּי.]

**סַרְגִּי** m. (preced. wds.) *weaver, net-plaiter*.—*Pl.* סַרְגִּי. Kel. XXIV, 8 מִשֵּׁל... שֵׁל the frame of the net-makers [oth. opin. *harness-makers*].

**סַרְגִּיל**, v. סַרְגִּיל.

**סַרְגִּיל** m. (סַרְגִּי, with format. ר) [formed in *zig-zag*]. *key-ward*. Y. Sabb. VIII, 11<sup>b</sup> bot., v. נָקָה.

**סַרְגִּיל** (*Saf.* of רגל [to lead the writer,] to rule, draw lines. Y. Meg. I, 71<sup>d</sup> top מְסַרְגִּיל בְּקִנָּה (for writing T'fillin) you must draw lines with a reed; Treat. Sof'rim I, 1 שמסרגלין בְּקִנָּה... it is a Sinaitic tradition that we must rule with a reed (in writing sacred books).—Part. pass. מְסַרְגֵּל; f. מְסַרְגֵּלָה. Ib. (quot. in Tosaf. to Gitt. 6<sup>b</sup> וְ' יִרְעָה שְׂאִינָה מִסֵּל a sheet (in a scroll) which is not ruled is unlawful.

**סַרְגִּיל** ch. 1) same, esp. to trace outlines on hides for cutting. Y. Sabb. VI, 10<sup>c</sup> bot. מְסַרְגִּיל לֹן מִהוּ מְשַׁרְטִין what is *m'shar'tin*? They traced on them.—2) to level with a strickle. Part. pass. מְסַרְגֵּל level. Targ. Y. Ex. XVI, 14 (h. text מחספס).

**סַרְגִּיל** m., v. סַרְגִּיל.

**סַרְגִּילָה** f. (v. preced. wds.) [*runner, Lat. currus*], chariot. Ex. R. s. 15; Tanh. Hayá 3 מִלֵּךְ בָּשָׂר וְרֵם עוֹשֶׂה סֵלִי 3 שְׁלִי מִלֵּךְ בָּשָׂר וְרֵם עוֹשֶׂה סֵלִי a human king makes his chariot strong &c.; ib. חֲבִי"ה חֲבִי"ה but the Lord makes clouds his chariot.—*Pl.* סַרְגִּילָה Ex. R. l. c.

**סַרְגִּילָה**, v. סַרְגִּילָה.

**סַרְדָּ** m. (v. next w.) *net-maker*. Yoma 85<sup>a</sup> לִי הָאֵר Ar. (Ms. O. סַרְדָּ; ed. הסַרְדָּ; Mekh. Ki Thissa, a. Yalk. Ex. 327 הסַרְדָּ.—*Pl.* סַרְדָּ. Tosef. Kidd. V, 14 (ed. Zuck. הסַרְדָּ; Var. הסַרְדָּ, הסַרְדָּ).

**סַרְדָּ** m. (transpos. of סַרְדָּ, v. סַרְדָּ; cmp. מְרֹדָּ, מְרֹדָּ) [*arrangement, 1) net-work, grate*. Targ. O. Ex. XXVII, 4 (ed. Amst. סַרְדָּ; h. text מכבד; ib. XXXVIII, 4 (ed. Amst. סַרְדָּ); a. e.—2) *web with wide meshes, sail, hanging*.—*Pl.* סַרְדָּ. Ib. XXVII, 9 (h. text קלעים). Ib. XXXV, 17 (ed. Amst. סַרְדָּ); ib. XXXVIII, 9; 14 (ed. Amst. סַרְדָּ); a. fr.—[Cmp. Syr. סַרְדָּ, P. Sm. 2533].—[Targ. Y. II Gen. XXXVI, 39 סַרְדָּ דְּהוּא לִיה בְּמִשְׁרָא Ar., read: סַרְדָּ; מְסַרְדָּ, v. מְסַרְדָּ, דְּהוּא לִי וְכ'.

**סַרְדָּ**, Gen. R. s. 49, v. הָלַךְ II.

**סַרְדָּ** f. (preced. art.) 1) *hunter's net*. Targ. I Chr. I, 50; Targ. Y. II Gen. XXXVI, 39 (ed. Amst. סַרְדָּ, v.

2) *sail* (cmp. סַרְדָּ).—*Pl.* סַרְדָּ. Y. B. Mets. IV, end, 9<sup>d</sup> מְסַרְדָּ דְּהוּא מְסַרְדָּ סַרְדָּ steeped his sails in water (to improve their appearance).

**סַרְדָּ** m. (a corrupt. of σπατωτής, v. אַרְדָּ) *Roman or Greek officer, captain*. Tosef. Succ. IV, 28; Y. ib. V, end, 55<sup>d</sup>; Bab. ib. 56<sup>b</sup>. Sabb. 32<sup>a</sup> כְּמִי שֶׁנִּמְסָר לִסְמִי as if given in charge of an officer (to be brought before court). Num. R. s. 15 לְמָחָר קוֹמִים וְלִמָּחָר the next day one is a comes, the next day he may be (degraded to be) captain; a. fr.—*Pl.* סַרְדָּ. B. Kam. 38<sup>a</sup> שְׁנֵי סַרְדָּ; v. Rabb. D. S. a. l. note) the wicked (Roman) government sent two commissioners &c. (to study the Jewish law); Yalk. Ex. 341 סַרְדָּ (read: סַרְדָּ); Sifré Deut. 344 סַרְדָּ (corr. acc.); (Y. B. Kam. IV, 4<sup>b</sup> אִי־סַרְדָּ)—[Cant. R. to IV, 8 לְהַבִּיא אוֹתָהּ סַרְדָּ, read: אוֹתָהּ דְּוִלְוִת or הוֹרִיחַ].

**סַרְדָּ**, Ex. R. s. 42 לְשׁוֹן סִי; read: סַרְדָּ; v. מְסַרְדָּ III.

**סַרְדָּ** I, v. סַרְדָּ.

**סַרְדָּ** II (b. h.; סַרְדָּ) *deviation, sin, transgression*. Sifré Deut. 189 (ref. to Deut. XIX, 16) סַרְדָּ אֵין סֵלִי אֵלָּה עֲבִירָה *sarah* means transgression; Yalk. ib. 922; v. סַרְדָּ.

**סַרְדָּ**, v. סַרְדָּ II.

**סַרְדָּ** (*Saf.* of רָהַב; cmp. סַרְדָּ) [*to be imperious, to order, urge, press*. B. Kam. 32<sup>b</sup> לְצַחַב בּוֹ לְצַחַב (Ms. M. מְסַרְדָּ) when his master (the smith) had strictly ordered him to leave the smithy. Hull. 94<sup>a</sup> אֵין יִסְרָהֵב אֵין בְּחִבּוּר (not להבירו), v. סַרְדָּ.

**סַרְדָּ** ch. same, 1) *to press, hurry*; (neut. v.) *to hasten, be quick*. Targ. Esth. VII, 7 (h. text עוֹרָה). Targ. II Chr. XXVI, 20 (h. text מוֹרָה). Targ. Ps. VIII, 8; a. fr.—Ber. 47<sup>a</sup> הוּא קָא מְסַרְדָּ וְאֵבִיל he hastened his meal (in order to say grace with them). Sabb. 10<sup>b</sup> ר' ר' מְסַרְדָּ (his teacher to adjourn). Hull. 7<sup>b</sup> אֵין אֵין אֵין I am in a hurry; a. e.—2) *to be rebellious*. Targ. Y. Deut. XXXI, 27.

**סַרְדָּ**, v. סַרְדָּ.

**סַרְדָּ** I m. (preced. wds.) *anxious, quick*.—*Pl.* סַרְדָּ. Targ. Ps. CIV, 4.

**סַרְדָּ** II f. = next w. Targ. Ps. CXLVII, 15 (h. text מְרָה).

**סַרְדָּ** f. (preced. wds.) *anxiety, hurry*. Targ. Ps. LV, 15 (h. text רָגַשׁ).—Esp. בִּסְ (adv.) *quickly, soon* (= h. מְרָה). Targ. Ps. XXXI, 3 (Ms. בְּסַרְדָּ, v. preced.). Ib. XXXVII, 2; a. fr.

**סַרְדָּ** m. (v. סַרְדָּ) [*arrangement, stand with shelves, frame*. Kel. XV, 2 סֵלִי חֲתוּמִין (Ar. סַרְדָּ) the bakers' frame; Sifra M'tsor'a, Zab., Par. 1, ch. II הָאֵר (Rabad והסַרְדָּ; Tosef. Kel. B. Mets. V, 4 סַרְדָּ, v. סַרְדָּ. Ib. 5, v. סַרְדָּ II. Ib. X, 5 סֵלִי חֲתוּמִין ed. Zuck. (oth. ed. סַרְדָּ) the frame of the tailors. Y. Sabb. X, 12<sup>c</sup> top; a. fr.



vapid (v. Jer. XLIX, 7; Snh. 97<sup>a</sup>; Cant. R. to II, 13; Yalk. Am. 549.—Part. pass. as ab. Cant. R. to IV, 8 וְכִי רִיחָהּ that senseless fool &c.; v. נָחֵדָה. Num. R. s. 20; Tanh. Bal. 9 (ref. to the peculiar expression in Num. XXII, 29) אֵינֶנּוּ לְשׁוֹנוֹ.... even when speaking the sacred tongue, the gentile's speech is tasteless (or obscene).

*Nif.* נָפְדָה to become vapid, be stupid. Hag. 5<sup>b</sup> (ref. to Jer. I. c.) נָפְדָה כִּיּוֹן שֶׁאֲבָדָה... when counsel was gone from the children (of Israel), the wisdom of the nations became vapid.

*Hif.* הִפְדָּה 1) to make offensive. Sabb. 62<sup>b</sup> (ref. to Berachot, Am. VI, 4) מְפַדְּתֵיהֶן make their beds offensive with effusion &c.; Kidd. 71<sup>b</sup>. Tanh. Vaëra 14 הִפְדָּה מִצְרַיִם they made Egypt stink; a. e.—2) to become vapid, putrid; to smell badly. Cant. R. to II, 13 הִפְדָּה הַיַּיִן the wine will become vapid (Sot. I. c., a. e. בִּיּוֹקֵר). Gen. R. s. 34 הָיָה מְפַדָּה it becomes putrid; ואֵינָה מְפַדָּה without decaying. Tanh. I. c. הִפְדָּה וְהִפְדָּה בְּמִצְרַיִם and spread stench in Egypt. Yalk. Ex. 391 מְפַדָּה חֲלָבָנָה galbanum gives only an offensive smell; a. fr.

סָרַח ch. same, to decay. Part. pass. סָרְחָה. Targ. Job XLI, 19 Ms. (ed. בִּינְיָמִין).—Esp. to sin. Targ. Y. Num. XV, 28. Targ. II Sam. VII, 14; a. fr.

*Af.* אִפְדָּה to make offensive. Targ. Y. Ex. V, 21 דֹּאֲפְדָּה (not דָּאֵם).

סָרַח (b. h. שָׂרָה) pr. n. f. *Serah*, daughter of Asher, a legendary prophetess, a survivor of the Egyptian immigrants to the period of the exodus. Sot. 13<sup>a</sup>. Gen. R. s. 94 (some ed. שָׂרָה). Deut. R. s. 11 מְגִלָּה בִּי סָרָה (read: סָרָה בִּי). Koh. R. to IX, 18; a. e.

סָרְחָא v. סִרְחָא a. סִרְחָא.

סִרְחָוִן v. סִרְחָוִן.

סָרְחָן m. (סָרַח III) *sinner*.—Pl. סִרְחָנִין. Tanh. Vayera 13.

סִרְחָן v. סִרְחָן.

סִרְחָנִיתָא, סִרְחָנָא v. sub סִרְחָן.

סָרַח (b. h. שָׂרַח; contr. of סָרַח, *Saf.* of דָּרַח) to make an incision; to mark. Tosef. Sabb. XI (XII), 6 הַסָּרַח he who draws one mark over two boards at the same time; (Sabb. 103<sup>b</sup> שָׂרַח). Gen. R. s. 33, end וְכִי יִסְרַח לוֹ מַרְיָה let him make a mark on the wall (indicating the standing of the sun) &c. Ex. R. s. 12, beg. וְכִי יִסְרַח לוֹ מַרְיָה (Tanh. Vaëra 16 שָׂרַח) he drew a mark for him on the wall &c. Lam. R. introd. (Zabdi 2); ib. to IV, 12 (ref. to Is. X, 19) שְׁשָׁה שָׂרַח... לְחַיִּי שְׁשָׁה six were left over, for that is a child's way to make a stroke (resembling ו= six); (Midr. Till. to Ps. LXXIX, beg.; v. ed. Bub. note 21); a. fr.—Esp. to wound the body in mourning, v. שָׂרַח.

*Pi.* סִרְחָה same. Sabb. XII, 4 בִּשְׂרִי הַמִּסְרַח he who makes a mark on his body by scratching, contrad. to הכוּחָה. Sot. 48<sup>a</sup> (expl. נִקְפִּין וְכִי שְׂרִי מְסָרְשִׁין לְעֵגֶל וְכִי שְׂרִי מְסָרְשִׁין לְעֵגֶל they used to make a scratch between the calf's horns, that

the blood might run over its eyes; (Tosef. Sot. XIII, 10 שְׂרִי מְסָרְשִׁין, ed. Zuck. שְׂרִי מְסָרְשִׁין). Ex. R. s. 24 ... שְׂרִי מְסָרְשִׁין if a man were to eat (and swallow) a piece of bread in its natural condition (not softened by the moisture of saliva), it would enter his entrails and wound him; a. e.—[Tosef. B. Mets. III, 29 מְסָרְשִׁין וְכִי שְׂרִי מְסָרְשִׁין as a corrupt dittography of מְסָרְשִׁין; v. ed. Zuck.]—V. שָׂרַח.

*Nif.* הִפְדָּה, *Hithpa.* הִפְדָּה to be scratched, wounded. Sabb. 53<sup>b</sup> כִּי שְׂרִי מְסָרְשִׁין כִּי שְׂרִי מְסָרְשִׁין that their udders may not be scratched (when passing between bushes). Ex. R. s. 2 but when he takes his hand out, it will be wounded.

סָרַח, *Pa.* סָרַח same. Targ. I Sam. XXI, 14 וְכִי שְׂרִי מְסָרְשִׁין (Levita וְכִי שְׂרִי מְסָרְשִׁין; Kimchi וְכִי שְׂרִי מְסָרְשִׁין) making marks (scribbling; h. text וְכִי שְׂרִי).

סָרַח m. (preced.) 1) (= b. h. שָׂרַח) *incision*, v. שָׂרַח.—2) [that which is marked out for cutting,] *stripe, strip of a sheet*. Kil. IX, 9 (Ms. M. מְסָרְשִׁין); [Tosef. ib. V, 22 מְסָרְשִׁין ed. Zuck.; oth. ed. מְסָרְשִׁין].

סִרְחָא v. סִרְחָא.

סִרְחָאוֹת, סִרְחָאוֹת v. סִרְחָאוֹת.

סָרְחָבָא pl. n. pl. *Sarṭaba* (Karn Sarṭabe), a signal station for the proclamation of the New Moon. R. Hash. II, 4 מִדָּר הַמְּשָׁחָה לְסָרְחָבָא from Mount Olives to S., and from S. to Agrippina; Tosef. ib. II (I), 2 (ed. Zuck. סָרְחָבָא; corr. acc.).

סִרְחָוִן v. סִרְחָוִן.

סִרְחָוִן v. סִרְחָוִן.

סִרְחָוִן v. סִרְחָוִן.

סָרַח f. (= אִפְדָּה I) *camp, station*. Sabb. 6<sup>a</sup> סָרַח a camp and a large highway. (Ib. 151<sup>a</sup> אִפְדָּה). Erub. 22<sup>b</sup> הָיוּ לָהֶם דְּרָכִים וְכִי שְׂרִי מְסָרְשִׁין (Ms. M. אִפְדָּה; ed. Sonc. מְסָרְשִׁין) made for them roads with stations.—Pl. סִרְחָאוֹת. Tosef. Ab. Zar. II, 5 לְסִרְחָאוֹת. Tosef. Ab. Zar. II, 5 לְסִרְחָאוֹת he who visits gentile camps (for entertainments). Ib. 7 ... לְסִרְחָאוֹת. Ed. Zuck. (corr. לְסִרְשִׁין, and strike out וְכִי שְׂרִי מְסָרְשִׁין oth. ed. לְסִרְשִׁין, corr. acc.) he who enters Roman camps (joins the Romans in besieging a Jewish city), if they undertake the siege for the benefit of the country &c.; v. חֲשָׁבָה (v. Ab. Zar. 18<sup>b</sup> וְכִי שְׂרִי מְסָרְשִׁין); Y. ib. I, 40<sup>b</sup> (לְסָרְשִׁין וְכִי שְׂרִי מְסָרְשִׁין) (read: וְכִי שְׂרִי מְסָרְשִׁין).

סָרְחָא ch. same.—Pl. סִרְחָאוֹת. Targ. Y. Gen. XLII, 6.

סִרְחָן m. (סָרַח) [*scratcher, scraper*,] *crab; Cancer*, the fourth sign of the Zodiac, corresp. to the Hebrew month of Tammuz. Pesik. R. s. 20 מָה אֵת בּוֹרָא סִרְחָן and after that, what wilt thou create? Cancer; ... מִפְּנֵי כִי שְׂרִי מְסָרְשִׁין (in childhood) grabs out of holes and cracks like a crab; Tanh. Haáz. I חֲחָלָיו חֲחָלָיו at first

**סְרִיחַ**, סְרִיחָא f. (סרי) *offal, garbage, offensive matter; stench.* Y. Hag. II, 77<sup>c</sup> bot.; Gen. R. s. 1 מָקוֹם ס' a place where garbage is deposited. Ib. s. 28 ס' . . . וּמָלְאוּ they filled the whole city with stench. Ib. s. 63 וּצָא סְרִיחָהּ עִמּוֹ (not סריחה) let the offensive matter (surrounding the embryo) go out with him; Yalk. ib. 110. Pesik. B'shall. p. 81<sup>b</sup>; Yalk. Ex. 225 סְרִיחָא putrid fish. Ex. R. s. 42 (ref. to סריח, Ex. XXXII, 8, cmp. סְרִיחָא a. סְרִיחָה רַבִּים כֻּבְּרִים נַעֲשׂוּ ס' נַעֲשׂוּ ס' כֻּבְּרִים) they have become refuse, they have become thorns. Y. Kidd. III, end, 65<sup>a</sup> וְכֵן אָמַר מְלִיכִין מִדְּמִי מִלִּבְּךָ מִלִּבְּךָ מִלִּבְּךָ מִלִּבְּךָ מִלִּבְּךָ Mude is

carried to mud, and refuse to refuse (v. סְרִיקָא, a. correct quot. s. v.).—V. סְרִיקָא I, 2.

סְרִיקָא ch. same, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.—[Y. Snh. VII, end, 25<sup>d</sup>, לְסִרָא, v. סְרִיקָא.]

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא, Gen. R. s. 63, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא f. (סְרִיקָא II) *climbing*. B. Kam. 22<sup>a</sup> (Ar. סְרִיקָא), v. סְרִיקָא I.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא m. 1) (b. h.; סְרִיקָא I, cmp. עֲקָר *impotent, castrate; eunuch*. Yeb. VIII, 4 סְרִיקָא אִישׁ one emasculated by man, a castrate, opp. to חֲמָה v. חֲמָה. Ib. 80<sup>a</sup> וְהוּא... יְבִיאוּ רֵאיוֹהָּ they shall bring evidence that he is twenty years old (without showing the symptoms of maturity), and this is the legal *saris*. Ib. נֶעֱשֶׂה סִי לְמַפְרַע he is considered as having been a *saris* at the time of the deed (and legally responsible), opp. קָטָן. Ib. סְרִיקָא סְרִיקָא persons with the symptoms of impotency... are not legally proceeded against (as responsible persons) until they are twenty years of age; a. v. fr.—Pl. סְרִיקָא, סְרִיקָא. Snh. 93<sup>b</sup> מִמֶּנּוּ סִי מִמֶּנּוּ real castrates (סְרִיקָא in the real sense). Deut. R. s. 3, v. סְרִיקָא II; a. e.—[2] (homilet., v. סְרִיקָא II) *mediator, manager*. Num. R. s. 11; Cant. R. to III, 7, v. מְנַפֵּלָא.]

סְרִיקָא I ch. same, *castrate*. Targ. Is. LVI, 3.—Pl. סְרִיקָא. Ib. 4.

סְרִיקָא II pr. n. m. *Sarisa*, surname of one Levi (on account of a simile drawn from a castrate which he used). Y. Sabb. III, 6<sup>a</sup> bot.; Y. Bets. II, 61<sup>c</sup>. Y. Gitt. VI, 48<sup>a</sup> bot. לִי פִרְסָא (corr. acc.).

סְרִיקָא m., pl. סְרִיקָא, סְרִיקָא (Saf. of סְרִיקָא, v. סְרִיקָא I) *idlers, vagabonds*. Tanh. Ki Thetsé 1 וְכִי הָיָה... שֶׁכֶּסֶף... לְהַבִּיחַ (the rebellious son) will finally waste his father's fortune with the vagabonds with whom he eats &c. Snh. 70<sup>b</sup> אֶתְּחַבֵּר אִתָּם a company all of which are vagabonds.—Makhsh. I, 6 מִפְּנֵי הָסִי Var. lect., v. סְרִיקָא.—[Kidd. 82<sup>a</sup> סְרִיקָא, v. סְרִיקָא.]—[V. סְרִיקָא.]

סְרִיקָא m., pl. סְרִיקָא I c. ch. same, 1) *empty; hungry*. Targ. Y. Gen. XXXVII, 24 (h. text סְרִיקָא).—Targ. Ps. CVII, 9 (h. text שֹׁקֵקָא *longing*).—Yeb. 87<sup>a</sup> sq. גֹּפֶת סִי an empty body, opp. מְלִיא pregnant.—Pl. סְרִיקָא, סְרִיקָא, v. סְרִיקָא. Ab. Zar. 37<sup>b</sup> סִי בִיקִי, v. סְרִיקָא. 2) *vain*.—Pl. as ab. Targ. Ps. CXIX, 113 דַּחֲשֹׁבִין סְרִיקָא (ed. Wil. סְרִיקָא; h. text סְרִיקָא).—3) *idler, reckless person, robber*.—Pl. as ab. Targ. Jud. IX, 4; XI, 3 (h. text רִיקָא).

Targ. Ps. XXV, 3 בְּזוּזִין וְסִי (h. text רִיקָא; a. e.—[אֲבָגִידִים רִיקָא, part. pass. of סְרִיקָא q. v.])

סְרִיקָא II m. *hatcheller*, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא f. (סְרִיקָא II) *hatchelling, carding*. Sot. 46<sup>b</sup> סְרִיקָא פִּשְׁתָּן hatchelling of flax.

סְרִיקָא, v. next art.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא I f. (סְרִיקָא II) *comb*. Nidd. 20<sup>b</sup> (Ar. ed. pr. סְרִיקָא).

סְרִיקָא II f. (v. סְרִיקָא) *idleness; vanity; recklessness*. Targ. Ps. II, 1 (h. text רִיקָא). Ib. LXXIII, 13; a. e.—Targ. Hos. VII, 3 סְרִיקָאֵהוּן ed. Lag. (ed. Wil. סְרִיקָא).

סְרִיקָא m. pl. (Syriaci, Συρῆες) 1) *Syrians*. Y. Erub. V, beg. 22<sup>b</sup> הַמִּנְחָה נֶעֱשֶׂה דְּסִירָא (סְרִיקָא) the monument of the Syrians (near Tiberias).—2) (cmp. סְרִיקָא) *Syrian cakes*. Tosef. Pes. I (II), 31 אַתָּה יִצְאָתָּ בִּסִי you do not comply with the law (commanding to eat unleavened 'bread of misery' on the first night of Passover) by eating Syrian cakes; Y. ib. II, 29<sup>b</sup> bot. סְרִיקָא (corr. acc.); Bab. ib. 37<sup>a</sup>. Ib. סְרִיקָא בֵּיתָא the Syrian cakes in the house of Boëthos; a. e.

סְרִיקָא, constr. סְרִיקָא, v. סְרִיקָא.

סְרִיקָא I, סְרִיקָא (Saf. of סְרִיקָא, cmp. סְרִיקָא) *to interweave, twist; trnsf. (corresp. to h. עָרָא) to confound; to wrong*. Targ. Lam. III, 59; a. e. (interchanging with סְרִיקָא II, q. v.).—Pes. 51<sup>a</sup>, v. next w.—Part. pass. סְרִיקָא, f. סְרִיקָא; pl. סְרִיקָא, סְרִיקָא *intricate, perverted*. Targ. Koh. X, 3. Ib. I, 15.

Pa. סְרִיקָא 1) *to subvert, wrong*. Targ. Lam. III, 36 לְסִרָא (ed. Vien. לְסִרָא; ed. Lag. לְסִרָא; h. text לְעִנָּה).—2) *to confound, v. next w.*

סְרִיקָא II (preced.; cmp. סְרִיקָא I) 1) *to clutch, hold fast, hang to*. B. Bath. 86<sup>b</sup> שֶׁאֵין בָּהֶם דְּסִרָא (Ms. R. דְּסִרָא, v. Rabb. D. S. a. l. note 2) it is different with taking possession of an animal, because it clutches (the ground). Hull. 51<sup>a</sup> אִישׁ לֵה מִיִּדִּי לְמִסְרָא the animal has something to clutch (when falling, so as to break the shock); והָאִי לֵה... לֵה while this (kid) had nothing to cling to. Ib. top לֵה לֵה there is no object for the blood to hang to (around which to coagulate); מִסְרָא. מִסְרָא since a needle has been found there, if the perforation had taken place before slaughtering, blood would have clung round it; a. e.—Part. pass. סְרִיקָא; f. סְרִיקָא, pl. סְרִיקָא, סְרִיקָא. Gitt. 68<sup>b</sup> אִישׁ לֵה אִישׁ אִישׁ an insane person does not cling to one fiction (he will betray his insanity in some other way than merely by repeating the same thing). Hull. 46<sup>b</sup> דְּסִי לְהִדְרִי two lobes of the lungs which adhere to each other (by a membrane). Ned. 50<sup>b</sup> וְאִם אִישׁ כִּיבָא סִי עֵלָה if there be a sore



in the bowels, it will cling to it (v. *סָרַף*); a. e.—2) to confound, v. *infra*.

*Pa. סָרַף* same, 1) to clutch; (cmp. *סָפַס*) to climb. Bets. 11<sup>a</sup> *סָרַף וסָלְקוּ* they clutched and climbed up. B. Kam. 20<sup>a</sup> *סָרַף סָלַק וכו'* it climbed, came up and ate &c. Ib. *למסור* (not *לסור*); Ms. F. *למסור*, v. Rabb. D. S. a. l. note 30) to climb up; a. e.—2) to cling to, adhere. Hull. 111<sup>a</sup> *חלב סָרַף מִסְרֵהוּ* (not *מסור*) milk adheres (and penetrates), opp. *מִשְׁרֵהוּ* glides off. Ab. Zar. 22<sup>b</sup> *מִסְרֵהָ אַחֲרֶיהָ* (Ms. M. *מִסְרֵהָ סָרַף*) he clings to her (runs after her).—3) (v. *preced.*) to confound. Pes. 51<sup>a</sup> *מִשְׁוֹם דְּמִסְרֵהוּ מִלְחָה* (Ms. M. *דְּמִסְרֵהוּ*; Ms. O. *מִלְחָה בְּמִלְחָה*; Ms. O. *דְּמִסְרֵהוּ* II) because they confound one thing with another (if you permit them one thing, they will allow themselves another); Ms. M. *סָרַף*, Ms. O. *מִסְרֵהוּ* those people (ignorant Jews) will likewise confound &c.; a. e.

*Itpe. סָרַף* to cling to. Ab. Zar. l. c. *רִנָּן דְּמִסְרֵהוּ* Rashi (ed. *דְּמִסְרֵהוּ*), v. *גָּרַר*.

*סָרַף* m. (*preced.*) clinging to, following the example of; *habit*. Nidd. 67<sup>b</sup> *מִשְׁוֹם סָרַף בָּתָּהּ* because her daughter might follow her example (and make the mother's exceptional act a rule for all occasions). Hull. 106<sup>a</sup> *נְשִׁילָה מִשְׁוֹם סָרַף*... the washing of hands before a meal on secular food was introduced for the sake of uniformity with T'rumah (to make it a habit). Y. Yoma III, 40<sup>b</sup> *bot.*, sq. *מִבְּיֵלָה* an immersion required merely for the sake of uniformity; Bab. ib. 30<sup>a</sup> *סָרַף* *בְּבִילָה* Y. Bicc. III, 64<sup>a</sup> *bot.*; Y. Hag. II, 78<sup>b</sup> *סָרַף* *נְשִׁילָה* washing of hands (before meals) for the sake of uniformity (v. *supra*).

*סָרַף*, *סָרַף* ch. same, 1) *adhesion, cohesion*. Bets. 40<sup>a</sup> *מִשְׁוֹם סָרַף* on account of the adhesion of the skin (because the hide is hard to flay unless the animal is watered before slaughtering).—[In ritual: *סָרַף* an adhesion of lobes of the lungs to each other or to the chest].—2) *climbing*, v. *סָרַף*.—3) *habit*. Ab. Zar. 30<sup>a</sup> *סָרַף דְּגִבְיָהּ* she is supposed to have adopted her husband's habits. Snh. 51<sup>b</sup> *נָקַט סָרַף* (v. Rabb. D. S. a. l.) he merely used the customary phraseology. Ber. 16<sup>a</sup> *סָרַף* *בְּרֵנָה* v. *דְּוֹנָה*, \*4) (cmp. b. h. *עֵרֶב*) *branch, scion* of a figtree. Cant. R. to I, 1 (prov.) *סָרַף* *הַיְיָנוּחָה* a scion which confirms (the reputation of) the fig tree, i. e. a good son of a good father; (Yalk. Sam. 134 *בְּרֵנָה חֲנִינָה* (some ed. *בְּרֵנָה*), prob. to be read: *הַיְיָנוּחָה* (בְּרֵנָה), *סָרַף*).—[*סָרַף*], Yalk. Gen. 116, v. *עֵרֶב*].

*סָרַף* m. (*סָרַף*, *Saf.* of *עֵרֶב*; cmp. *אָרַף* I, a. *אָרַף*) *manager, commander*. Targ. Prov. VI, 7 (h. text *עֵרֶב*).—*Pl.* *סָרַף*, *סָרַף*, *סָרַף*, *סָרַף*; Targ. Deut. I, 15. Ib. XX, 5; a. fr.

*סָרַף*, v. *מְרַבֵּה*.

*סָרַף* m. (v. *סָרַף*) *leader, officer* (corresp. to h. *נָגִיד*). Targ. Y. Gen. XLI, 41. Targ. I Chr. XI, 2 (two versions, with *אָרַף* a. *סָרַף*, combined); a. fr.—Targ. Y. Ex. XXIV, 1 *Michael, the prince (angel) of wisdom.*

*סָרַף*, v. *מְרַבֵּה*.

*סָרַף*, v. *סָרַף* ch.

*סָרַף* m. (v. next w.) *choking, suffocation*. Targ. Ps. LXVIII, 21 (Ms. *סָרַף*; v. Ber. 8<sup>a</sup>). Targ. Job VII, 15 *סָרַף* Ms. (Ar. *סָרַף*; ed. *סָרַף*).

*סָרַף* (= *סָרַף*, v. *סָרַף*) to close, stop. Targ. Ps. LXIII, 12 (h. text *סָרַף*).

*סָרַף* f., v. *סָרַף*.

*סָרַם* I, *Pi. סָרַם* (cmp. *הָרַם*, *הָרַם*) to destroy, uproot; to mutilate, esp. to make impotent. Tosef. B. Bath. IV, 7 (לירש ed. Zuck. oth. ed. לירש) if the honey-combs of a bee-hive are sold, the purchaser must not uproot (tear out) all of them at the same time, but must leave the outermost cakes &c. *Sot.* 36<sup>a</sup> *סָרַם* it (the wasp *צַרְדָּה*) mutilated them at their lower extremities. Cant. R. to I, 1 *סָרַם* made him impotent. Kidd. 25<sup>a</sup> *עֶבֶר שָׁרְסוּ וכו'* a slave whom his master mutilated by injury to his testicles. Sabb. 110<sup>b</sup> *הַרְצָה שְׁרָסָם* if one desires to emasculate a cock, let him take off his comb, and he will thereby be emasculated (without an operation). Ib. 111<sup>a</sup> *בְּמִסְרָם אַחֵר* if one adds to the mutilation caused by another person; a. fr.—B. Bath. V, 3 *נִשְׁלַל ג' נְחָלִין וּמִסְרָם* the buyer takes three broods, after which the owner may make the bees impotent of propagation; ib. 80<sup>a</sup> *בְּמִסְרָם וכו'* by what means does one make them impotent?... By feeding them with mustard. Ib. *לֹא חֲרַדֵּל מִסְרָם וכו'* mustard does not make them impotent &c.—*Transf. to disarrange, upset; to transpose*. Ib. (another interpret. of *מִסְרָם*, *Mish. I. c.*) *בְּסִרְסָם*, v. *נִשְׁלַל*. *Ib.* 119<sup>b</sup> (ref. to Num. XXVII, 2) *סָרַם* invert the order in which the persons are mentioned in that verse, and interpret it. Lev. R. s. 27, beg. (ref. to Ps. XXXVI, 7) *סָרַם* transpose the verse, and explain it: 'thy kindness is as far above thy judgments, as the mountains are above the great deep'. Ex. R. s. 5 (ref. to *Ex. V, 2*) *סָרַם* transpose *מִי* and read *yam*, the sea made thee know the Lord; a. fr.—[Lev. R. s. 12 *מִסְרָם*, read: *מִסְרָם*, v. *סָרַף*].—*Part. pass.* *סָרַם* upside down, transposed &c. Nidd. III, 5 *מִסְרָם* if the embryo came out with its feet foremost. Num. R. s. 11 (ref. to Ex. XX, 24) *זֶה מִקְרָא מִסְרָם וכו'* this verse must be interpreted by transposition, wherever I shall come and bless thee, there I shall allow my Name (the Tetragrammaton) to be pronounced. Mekh. B'shall, Vayass'a, s. 4. Gen. R. s. 70 (ref. to Gen. XXVIII, 22) *הַפְּרָשָׁה* the accounts of the section are not in chronological order, opp. *עַל הַסֵּדֶר וכו'*; a. e.

*Hithpa. סָרַם*, *Nithpa. סָרַם* 1) to be emasculated. Sabb. 110<sup>b</sup> *וְהָיָה מִסְרָם וכו'*, v. *supra*. Gen. R. s. 86; a. e.—2) (cmp. *עָקַר*) to be uprooted, removed. Snh. 93<sup>b</sup> *עֲבֹדָה עֲבֹדָה* idolatry was uprooted in their days (in the days of Hanania, Mishael &c.). Mekh. Mishp. s. 20 [read:] *שְׁלֹא* to intimate that the weekly Sabbath is not to be removed from its place, i. e. that it must be observed also in the Sabbatical year; Yalk. Ex. 354. Mekh. l. c. *שְׁלֹא יִסְרְסוּ שְׁלֹשׁ וכו'* that the three festivals

must not be removed from their place; Yalk. Ex. 356 שלא יסורו וב' (corr. acc.).

**סרס**, Pa. סרס ch. same, 1) to *emasculate*. Targ. Y. Lev. XXII, 24.—Hag. 14<sup>b</sup> is it permitted to castrate a dog?—2) to *disarrange, transpose, reverse*. Lev. R. s. 22 'אז חזו מרסס קרייא וב' Resh Lakish interpreted the verse (Is. LXVI, 3) by transposition (making the subject the predicate &c.), 'he who kills a man (thinks of it as lightly as if he) had slaughtered an ox' &c. Y. R. Hash. II, end, 58<sup>b</sup> [read:] ר"ש בן ל' מרסס הדין קרייא אלופינו מספלים ר"ש בן ל' R. S. b. L. interprets this verse just in a reverse way (to R. Johanan's interpretation), it is not written, 'our teachers bear', but 'our teachers are borne with', when the small bear with (the shortcomings of) the great, then there is no breach &c.—Transf. to *plague, torment, weary into submission*. Gen. R. s. 58 (ref. to ופגעו, Gen. XXIII, 8) [read as:] Yalk. ib. 102 לר' מרססניה לר' וב' plague him for me, bore him for me, and if this has no effect, pray for him in my favor (that God may turn his heart to yield to my wishes).

**סרס II**, Pi. סרס (Saf. of ארס, cmp. ארס) to *manage*; transf. to *argue*. Y. Snh. I, 18<sup>c</sup> top; Cant. R. to III, 7 (ref. to סרס, II Kings XXV, 19) שמססס את החלכה he manages the decision (argues the point of law); Gen. R. s. 70 (ed. Leipz. מופלג, corr. acc.), v. מופלג.

**סרסא** (סרסא) m. (preced.) *agent, manager on shares*, esp. *foreman of the brewery*. Bekh. 31<sup>b</sup> אידי ר' אר' ארסא Rashi (ed. סרסא) R. J. was R. Shesheth's steward. B. Mets. 42<sup>b</sup> אמר ליה לסרסיה וב' (Ms. F. a. R. לסרסא) he said to his brewer, take from this pile. Kidd. 52<sup>b</sup> ההוא סרסא (corresp. to ההוא ארסא, ib.).

**סרסור**, סר' m. (reduplic. of סור; cmp. Arab. *sursûr*) *going around, examination*; (sub. בעל) *expert, middleman, broker* (cmp. ספסר, ספסר). B. Bath. V, 8 אם היה ס' לס' if a middleman is between them, and the cask is broken (before delivery to the purchaser), the middleman has to suffer the loss; ib. 87<sup>a</sup> במדה ס' when the vessel belonged to the middleman; Deut. R. s. 3 נשברה לס' הוהביר נשברה לס' Tanh. Ekeb 11 (corr. acc.). Gen. R. s. 8 עשה לו סודרה ע"י ס' had business done through a commissioner. Koh. R. to X, 16 והס' מכריע וב' the judge is seated, the parties stand, and the mediator tries to compromise between them. Y. Meg. IV, 74<sup>d</sup> top נשברה לס' as the Law was given through an agent (Moses), so it must be taught through an agent (the Amora, v. אמורא). Pesik. Haḥod, p. 45<sup>a</sup> הס' the agent (Moses); Pesik. R. s. 15 פני הס' (strike out השליש or השליח, as a gloss to הס'). Lam. R. to I, 18 פיהו ופוס סרסור against his commandment and that of his agent (the prophet); a. fr.—Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top הס' the agent of sin, v. קפה.—Pl. סרסורין, סר'. Num. R. s. 17, end (ref. to Num. XV, 39) לגוף ס' the heart and the eyes are the body's agents (panders); Tanh. Sh'lah 15; a. fr.

**סרסורא**, סר' ch. same. Y. Ab. Zar. I, 39<sup>d</sup>

bot, v. סרסר.—Pl. סרסורין, סר'. Y. Ber. I, 3<sup>c</sup> top ס' the heart and the eye are the two agents of sin, v. preced.; Num. R. s. 10.

**סרסא**, v. סרסא.

\***סרסא** f. (סרס; cmp. סרס) *mutilated or reduced coin*. Bekh. 49<sup>b</sup> אסרסא (Rashi סרסא) (Tosaf. סרסא, prob. meant for סרסא or סרסא) a battered or reduced Istira, eight of which sell for a Denar.

**סרסר** (v. סרסר) to *negotiate, be agent*. Deut. R. s. 3 כשסרסר לישראל וב' (כשסרסר) when thou wast the agent for Israel (conveying the Law to them), I gave thee as a reward &c. Tanh. Vayikra 6 ליה סרסרין זה לזה וב' they were the agents (pimped) for one another in sins; Yalk. Jer. 309.

**סרסר** ch. same. Y. Ab. Zar. I, 39<sup>c</sup> sq. ברסא he fined the broker (for selling a camel to a gentile), and they called him a man that serves as a Roman agent. Pesik. Shub. p. 165<sup>a</sup> לדין מסרסר לדין וב' and thus they pimped for one another.

**סרסרות** f. (preced.) *agency, broker's fee*. Gen. R. s. 72 סרסרותן של דודאים the brokership (conciliation) through the *dudaim* (Gen. XXX, 16).

**סרעפס**, v. סרעפס.

**סרף**, Pi. סרף to *cover with resin*, v. שרף III.

**סרפא** m. pl. = h. שרפים, *Seraphim, ministering angels*. Targ. Ez. I, 8. Targ. Zech. III, 7 (ed. Wil. ש'; ed. Lag. סרפא).

**סרפינוסם, סרפינוס, סרפיוס**, v. סרפיוס.

**סרפס**, v. סרפס. Tosef. Ab. Zar. V (VI), 1 סרפס (corr. acc.).

**סרק I** (Saf. of רק) to *empty*.—Part. pass. סרק, pl. סרקין *empty, barren; idle*. Snh. 70<sup>b</sup> Ar. ed. R., v. סרקין.—Denom. סרק.

**סרק** ch. same. Taan. 21<sup>a</sup> סרקיהו לספסי Ar. (ed. they emptied the chests) שקליניהו לספסיה.

**סרק II** (cmp. preced.) [to *cleanse*,] to *comb, card, hatchel* (cmp. b. h. שרקיח, Is. XIX, 9). Sot. IX, 5 מורר סרק it is permitted to hatchel flax thereon. Naz. VI, 3 אבל לא סרק but must not comb his hair. Y. Pes. I, 27<sup>b</sup> top סרקתו סרקתו must comb her hair (before bathing). Ber. 61<sup>b</sup> הדי סרקתו את בשרו וב' they flayed his flesh with iron combs; a. fr.—Dem. I, 4, סרקתו, v. סרק. [Tosef. Kel. B. Bath. VII, 10 סרקתו, R. S. to Kel. XXX, 3, v. סרית I.]—Part. pass. סרק; pl. סרקין. Kel. XXVI, 5 עור הסרק the skin on which the carded wool is placed for sale; עור הסרק the skin which the carder uses as an apron. Yalk. Zech. 574 (play on סרקתו, Zech. I, 8) וב' סרקתו 'hatched material' as the root *sarak* is used (Is. XIX, 9) in the sense of flax; this refers to the sons of Gershon whose burdens consisted mostly of linen garments.

**סָרַק** ch., Pa. סָרִיק same. B. Kam. 93<sup>b</sup> **סָרָקִיָּה סָרָקִיָּה** he carded the wool with a comb, opp. **נִפְצָרָה נִפְצָרָה** hatchelled it by beating. Lev. R. s. 5, end **שְׁעִירָה** he combs his hair. M. Kat. 10<sup>b</sup> **סָרִיקִי סָרִיקָא** to curry a horse. Lam. R. to II, 2; Gitt. 57<sup>b</sup>, a. e. **אֶשְׁרֵי אֶשְׁרֵי אֶשְׁרֵי** I shall flay your flesh with iron combs; Lam. R. introd. (R. Josh. 2) **סָרִיקָא**; a. e.

**סָרַק** III, Pi. **סָרַק** (Saf. of יָרַק; cmp. מָרַק) to stain wood; to paint. Kel. XV, 2 **סָרִיקָא**; XXII, 9 **סָרִיקָא**, v. **סָרִיקָא**. —[Cant. R. to I, 1; Yalk. Prov. 960, v. **סָרַק**.]

**סָרַק** m. (preced.) paint. Snh. 14<sup>a</sup>; Keth. 17<sup>a</sup> Ar. (ed. **שָׂרַק**, v. **שָׂרַק**). M. Kat. 9<sup>b</sup> **פְּנִיָּה** 'עַל פְּנִיָּה' ed. (Ms. M. a. Ar. **שָׂרַק**) she may pass paint over her face (during the festive week). [Ib. מעברה 'עַל מַנָּה. read with Ms. M. a. Rashi: **סָרִיקָא**.] Sabb. 95<sup>a</sup> **אִשָּׁה לֹא חֶבְרָה** 'עַל' (Ms. O. a. Ar. **שָׂרַק**) a woman must not pass paint over her face (on the Sabbath), because this comes under the category of coloring; Tosef. ib. IX (X), 13 **שֵׁשׁ בֹּרֵשׁ** 'עַל' a woman must not rub her face with a cloth on which there is paint.

**סָרַק** m. (preced. wds.) [that which is marked out with paint for cutting] a strip of a sheet. Kil. IX, 9 Ms. M.; Tosef. ib. V, 22 (ed. Zuck. **סָרַק**); v. **סָרַק** 2.

**סָרַק**, v. **סָרַק**, **סָרַק**.

**סָרַק** m. (סָרַק I) barrenness, desert. — **אֵילָן** a tree which bears no fruit; shade-tree, wild-tree. Kil. VI, 5 (ref. to ib. 3) **אֵילָן** what tree is meant by **illan s'raḳ**? Any tree which bears no fruit; (oth. opin.) **אֵילָן** all trees are **s'raḳ**, except olive and fig trees; (oth. opin.) **אֵילָן** whatever trees you do not plant in orchards, are called **illan s'raḳ**. B. Kam. 91<sup>b</sup> (ref. to Deut. XX, 20) **אֵילָן** 'that it is not a fruit tree', that means a tree which bears no edible fruit; **אֵילָן** (sub. **אֵילָן**) to prefer (for cutting down) the barren tree to one that has edible fruit; Sifré Deut. 204. Gen. R. s. 16 **אֵילָן** they ask the fruitless trees, why are you so noisy? Ib. **אֵילָן** but the shade-trees are loud, because they are not burdened with fruit; a. fr.

**סָרַק** m. (סָרַק II) hatcheller, carder. — Pl. **סָרִיקָא**. Targ. Is. XIX, 9 **סָרִיקָא** ed. Lag. (ed. **סָרִיקָא**) flax of the hatchellers (h. text **סָרִיקָא**). — [Lam. R. to I, 15 **סָרַקָא**, a corrupt., v. **סָרַקָא** II.]

**סָרַקָא**, v. **סָרַקָא**.

**סָרִיקָא**, v. **סָרִיקָא**.

**סָרִיקָא** m. (v. **סָרִיקָא**) [desert-dweller,] pr.n. **Sarkī** (Saracenus), a nomadic trading tribe (v. Sm. Dict. Rom. a. Greek Geogr. s. v. Saraceni). Gen. R. s. 48 **אֲחֵר נִדְמָה** Ar. (ed. **סָרִיקָא**, corr. acc.) one of the angels appeared to him as a **Sarkī**, one as a Nabataean &c.; Yalk. ib. 82 **סָרִיקָא**. — Pl. **סָרִיקָא**. Y'lamd. to Num. XXIV, 6; Yalk. Num. 771 (ref. to **אֲחֵרִים**, Num. I. c.) **בָּקָשׁ לַעֲשׂוֹת**

he (Balaam) wanted to make them like the tents of the Saracens which are removed from place to place. Y. Yoma VI, 43<sup>c</sup> bot. **הָאֵל אֲחֵרִים** the desert dwellers ate it (the scape-goat that escaped death).

**סָרִיקָא**, **סָרַקָא**, **סָרִיקָא** ch. same. Y. Bets. V, end, 63<sup>b</sup>, v. **סָרִיקָא**. Y. Dem. I, 22<sup>a</sup> top **סָרִיקָא** (prob. to be read **סָרִיקָא**) one of the jewels belonging to a chief of the Saracens. Y. B. Mets. II, 8<sup>c</sup> top **סָרִיקָא** ... **סָרִיקָא** they bought for him (R. Simon ben Sheṭah) the ass of a Saracen; (Deut. R. s. 3, in Hebr. dict.: **סָרִיקָא**; a. fr. — Pl. **סָרִיקָא**, **סָרִיקָא**. Targ. Y. I Gen. XXXVII, 25 (ed. Amst. **סָרִיקָא**; Y. II **סָרִיקָא**). Ib. XXXIX, 1 Ar. (ed. **סָרִיקָא**).

**סָרִיקָא**, Men. 39<sup>b</sup>, v. **סָרִיקָא**.

**סָרִיקָא** (or **סָרִיקָא**) m. pl. (v. **סָרִיקָא** ch.) unlawfully acquired. Y. Taan. I, 64<sup>b</sup> bot. **סָרִיקָא** I heard that they (the coins deposited with you by my father) were ill-gotten.

**סָרַר** (b. h.) [to be strong,] to lord it, rebel (cmp. **מָרַר**). — Part. **סָרִירָא**, esp. **סָרִירָא** (בֶּן) a rebellious son; v. **מָרַר**. Snh. VIII, 1; a. fr.

**סָרַרָה**, Y. Ber. IV, 8<sup>a</sup> **סָרַרָה**, read: **סָרַרָה**. — Y. Sabb. XII, 13<sup>d</sup> top **סָרַרָה** ... **אֲמַר**, read **בְּסָרַרָה**; v. **סָרַרָה**.

**סָרַרָה** f. (v. **סָרַרָה**) = **שָׂרַרָה**, office, command. — Pl. **סָרַרָה**. Tanh. Kor. 9 **הֵם אָבְדוּ וְלֹא סָרַרְתֶּם** (or **סָרַרְתֶּם**) they perished, but not so their offices, but others in their stead were appointed; Num. R. s. 18 **פְּחֻדוֹתָם** (corr. acc., or **פְּחֻדוֹתָם**). — V. **שָׂרַרָה**.

**סָרַרְתָּ** ch. 1) same. Kidd. 76<sup>b</sup> **אֲנִי עֹבֵדְךָ** I want to be the officer of the town. — 2) **lordliness, presumption**. Pes. 104<sup>b</sup> **דְּמַר וְסָרַרְתָּ** (Ms. O. **סָרַרְתָּ**) your pride and your presumption.

**סָרַרְתָּ** = **סָרַרְתָּ**, q. v.

**סָרַרְתָּ** m. (b. h.) winter. Pesik. Hahod., p. 50<sup>a</sup>; Pesik. R. s. 15; Cant. R. to II, 11 **הוּא הַגֶּשֶׁם וְלֹא הוּא** are not rain and winter the same?; Yalk. ib. 986 **הוּא** the winter lasts six months, but the real trouble about them is the rainy season; a. e.

**סָרַרְתָּ**, **סָרַרְתָּ** ch. same. Targ. Gen. VIII, 22 (h. text **סָרַרְתָּ**). Targ. Is. XVIII, 6 **יַעֲבִירוּ** (h. text **סָרַרְתָּ**); a. e. — B. Bath. 3<sup>b</sup> **וְיָבִי** they tore down and built the summer house (of worship) in winter, and the winter house in summer. Men. 41<sup>a</sup>, v. **סָרַרְתָּ**; a. fr. — Y. Taan. II, 65<sup>b</sup> top **לֹא מִן עֶפְרָה קִיטָּא** the winter's mud is made, i. e. your doing during the year is passed in review at its end.

**סָרַרְתָּ**, **סָרַרְתָּ** f., pl. **סָרַרְתָּ** (preced.) **winter-fruits, late fruits** (remaining on the tree until winter-time). Shebi. IX, 4. Ter. XI, 2 **סָרַרְתָּ** vinegar made of late grapes; a. fr. — V. **סָרַרְתָּ**.

**סָתוּם** (or **סָתוּם**) m. (**סָתָם**) *closing up, pasting over*. Ab. Zar. 69<sup>b</sup> סָתוּמוֹ נִכְרַס (or סָתוּמוֹ; Ms. M. שָׁתוּמוֹ) its paste will tell (that the cask has been tampered with); v. שָׁתָם.

**סָתוּמָה** v. סָתַם, a. סָתָם.

**סָתוּמָאָה** v. סָתַם, a. סָתָם.

**סָתוּנוּת** v. סָתַם, a. סָתָם.

**סָתוּר** (b. h.) pr. n. m. *Sethor*, one of the twelve spies. Sot. 34<sup>b</sup>; Gen. R. s. 71; a. e.; v. סָתוּרִים.—[Tosef. Men. IX, 14 סָתוּרִים II.].

**סָתוּרָא** m. (**סָתָר** II) *destroyer*.—Pl. סָתוּרִי. Yoma 10<sup>a</sup>, v. בְּנוֹיָא.

**סָתוּרִין** m. pl. (preced.) *confusion, mischief*. Gen. R. s. 71 (play on סָתוּר q. v.) 'בֵּן' (not **בֵּן**) a doer of mischief; (Yalk. ib. 126 בסָתוּרִין, v. סָתוּרִין).

**סָתוּת** v. סָתַם, a. סָתָם.

**סָתִי** Lam. R. to I, 15 some ed., v. סָתָה II.

**סָתִירָאוֹת** f. pl. (*Hithpa.* noun of סָתַר, as שָׁתִירָאוֹת for שָׁתִירָאוֹת; cmp. אֶסְתִירָאוֹת, אֶסְתִירָאוֹת *riggings, sail-yards*. Ab. d'R. N. ch. XXXI 'וְכָל בָּאֵרֶם' there are sail-yards in the world, and so there are sail-yards in the structure of man, that is, his two arms.

**סָתִיר** v. סָתַם, a. סָתָם.

**סָתִירָא** v. סָתַם, a. סָתָם.

**סָתִירָה** f. (**סָתָה**) *closing, closure, cover*. Snh. 47<sup>b</sup>, a. e. גִּלְגֵּל, Kel. VIII, 8 מִן הַסִּי וְלִפְנֵימֵי (ed. Dehr. (הַסָּתִירָה) from where the covering of the vessel begins and farther inside (not the rim surrounding the lid); Tosef. ib. B. Kam. VI, 15 סָתִירָה.

**סָתִירָמָה** f. (preced.) *that which is closed up, secret*.—Pl. סָתִירָמָה. Targ. II Esth. IX, 14 (ed. Lag. סָתִירָמָה).

**סָתִירָמָה** m. (v. סָתָם) *an unnamed authority*. Bekh. 30<sup>a</sup>; Meg. 2<sup>a</sup> 'וְכָל דְּבָרֵי ר' אֶכִּיבָה' those are the words of R. Akiba whose opinion has been adopted without naming him. Ib. 26<sup>a</sup> סָתִירָמָה. Keth. 101<sup>b</sup>; a. fr.

**סָתִירָה** I f. (**סָתָר** I) *hiding, retirement*, esp. (with ref. to Num. V, 13) *a married woman's retirement with a man under suspicious circumstances*. Sot. 2<sup>a</sup> 'וְכָל דְּבָרֵי ר' אֶכִּיבָה' the husband's jealousy (warning) and the wife's retirement. Ib. b. a. fr.

**סָתִירָה** II f. (**סָתָר** II) *tearing down, destruction*. Meg. 31<sup>b</sup> 'וְכָל דְּבָרֵי ר' אֶכִּיבָה' the tearing down of the old is building, the building of the young is tearing down; Ned. 40<sup>a</sup>; Tosef. Ab. Zar. I, 19. Tosef. Men. IX, 14 מִכָּל מָקוֹם (ed. Zuck. (Var. סָתוּר or סָתוּר) and wood of any kind taken from a torn-down building (or a broken vessel; v. Sifra

Vayikra, N'dab., Par. 4, ch. VI; Men. 22<sup>a</sup> שָׁלֹא נִשְׁחַטְשָׁה עֲצִירִים.. שָׁלֹא נִשְׁחַטְשָׁה עֲצִירִים (בְּדִן הַדִּינִים).—Transf. *discontinuance; cancelling*. Y. Naz. II, end, 52<sup>b</sup> מִשּׁוּם כִּי שָׁתַר הַחֵרֶץ the interruption of a Nazarete's vow brought about by cutting his hair, is like a real annulment (so that he has to begin his nazariteship anew). Ib. V, 55<sup>b</sup> תֹּפֶשׁ לִי שֵׁשׁ לִי for cancelling the nazariteship (the obligation to begin it over again), the cutting of at least three hairs is required; v. סָתָר II.

**סָתִירָפָה** f., pl. סָתִירָפָה, v. סָתִירָפָה.

**סָתִירָה** v. סָתַם, a. סָתָם.

**סָתָם** (b. h.; = סָתָה, *Saf. of סָתָה*) 1) *to stop up, close, shut*. Ab. Zar. V, 3 כִּדְרֵי שִׁישְׁתָּהּ וְיִסְתָּם וְיִגְבֹּהּ. B. Mets. VII, 5 וְיִהְיֶה אִתָּם אֶת חֲפָתָהּ וְכִי (the laborer) must not be greedy so as to shut the door before himself (make himself objectionable to employers). Hull. 43<sup>a</sup>, a. e. מִרְיָה שֶׁנִּיבְקָהּ וְכִדְרֵי סָתָם if the bladder of the gall is perforated, and the liver (adhering to the perforated spot) closes it up. Ib. 49<sup>b</sup> חֶלֶב טָהוֹר סָתָם clean fat (such as it is permitted to eat) forms a stopper (to an adjacent organ, and makes the animal so affected permitted). Pes. IV, 9 (56<sup>a</sup>) 'וְכִי יִגְדֹּחַן' he stopped up the water of the upper Gihon (II Chr. XXXII, 3); a. fr.—Part. pass. סָתָם; f. סָתָמָה; pl. סָתָמִים, סָתָמִים. Yeb. 71<sup>b</sup>; Nidd. 30<sup>b</sup>; Lev. R. s. 14 'וְכָסְתָם' the organ which (in the embryonic stage) was closed, opens, and that which was open, closes itself. Bets. IV, 3 'בֵּיתָא' a room filled with fruit which was closed up (with bricks). Y. ib. 62<sup>c</sup> bot. 'פִּתְיִם' pots with their lids on (not yet cut apart); Tosef. ib. III, 13; Tosef. Sabb. XVI (XVII), 13. Snh. 94<sup>a</sup> (ref. to the middle of a word open, and this one is closed (final Mem). Meg. 3<sup>a</sup> 'וְכִי בִסְתָם' open in the middle of words and closed at the end (v. מִצְפֵּד); a. fr.—Esp. סָתָמָה a paragraph in the Torah separated from the preceding by a vacant space in the middle of the line, opp. to סָתָמָה a section beginning a new indented line. Gen. R. s. 96, beg., v. infra. Treat. Sofrim I, 14 'וְכִי אִיזוֹר' what is a closed paragraph? When space is left &c.; 'וְכִי אִיזוֹר' and how much space must be left ..., in order that the paragraph may be called closed?; a. fr.—2) *to conceal*. Gen. R. l. c. (ref. to the section beginning with Gen. XLVII, 28) that paragraph is closed, 'וְכִי מִמֶּנּוּ' because the Lord concealed from his vision all (coming) troubles; (Yalk. ib. 154 'וְכִי אִיזוֹר', v. infra); a. e.—Part. pass. as ab. *concealed, not explicitly stated*, opp. *מְפֹרֵשׁ*. Zeb. 53<sup>a</sup> 'מִן' let that which is not explicitly stated in a law be derived (by analogy) from what is explicitly stated; Sifra Ahārē, beg. 'וְכִי אִיזוֹר' let the explicit statement throw light on the implicit. Meg. 15<sup>a</sup> 'אֲבוֹתֵינוּ' כל... אֲבוֹתֵינוּ (mentioned in the Bible) whose deeds and the deeds of whose ancestors are not stated; a. fr.—Y. Bets. I. c. (in Chald. dict.) *the anonymous opinion*, v. סָתָמָה.

*Nif. סָתָם, Hithpa. סָתָם, Nithpa. סָתָם to be closed; to be concealed; to be silenced*. Gen. R. l. c. 'וְכִי מִמֶּנּוּ' בקש, וְכִי מִמֶּנּוּ.

Jacob wanted to reveal the end of the captivity, and it was closed before him; Yalk. ib. l. c. נִסְתָּמוּ מִמֶּנּוּ, v. supra. Cant. R. to I, 4 וּמִסְתָּמֵי אֹמֶר.. הִיא אָמְרָה he said a word (of charm) over them, and they became silent (dumb). Snh. 31<sup>b</sup> (שִׁירְחִירִי אֲשֶׁרִי; שִׁירְחִירִי; לְעֹלָם... כִּי שִׁירְחִירִי מִעֲנִיָּה) he may continually bring evidence and refute, until he declares himself closed as to his pleas, i. e., until he declares that he has no more evidence to offer. Yeb. 76<sup>a</sup>; Tosef. ib. X, 4, a. e. כִּשְׁרִי 3 if the perforation in the membrum has closed itself again, he is considered unblemished. Kel. XIV, 8 נִסְתָּמוּ נִקְבֵּי־ן if the holes have been stopped up. Snh. 94<sup>a</sup> לִכְךָ therefore the Mem was closed (the final מ was written). Sot. 13<sup>b</sup> וְכִי שִׁירְחִירִי the gates of wisdom were closed before him (he lost his judicial judgment); a. e.

*Pi.* סִתְּמוּ to close. Y. Snh. X, 28<sup>c</sup> bot. וְכִי מִסְתָּמִין וְכִי הַמִּינִיִּם the ministering angels closed the windows (of heaven) that the prayer of Manasseh might not rise; Deut. R. s. 2; (Pesik. Shub., p. 162<sup>b</sup> סִתְּמוּן).

**סִתְּמוּ** ch. same. Targ. II Chr. XXXII, 3. Targ. II Esth. I, 2 (3) סִתְּמוּ (the gate) closed itself; a. fr.—Part. pass. סִתְּמוּ; f. סִתְּמוּ; pl. סִתְּמוּ; סִתְּמוּ; Targ. Ez. XLII, 16. Targ. Y. I Gen. XLIX, 1; a. e.—Hull. 49<sup>b</sup> סִתְּמוּ one of them stops up a perforation (by close adhesion, v. preced.). Ib. sq. וְלִידֵּיךְ מִסְתָּם נָמִי לֹא they eat (that kind of fat), and for us was it not even to have the effect of closing up the perforation (that the animal in the case be permitted)?; a. fr.—Esp. to conceal an authority; to state a law without naming the author. Bets. 2<sup>a</sup> (ref. to Sabb. XXIV, 4) דִּם לֵן חֲנָה כִּרְשׁ where the editor of the Mishnah states the law anonymously, in agreement with R. S.'s opinion. Ib.<sup>b</sup> (ref. to Bets. IV, 3) דִּם לֵן חֲנָה where the editor gives R. Judah's opinion anonymously; a. fr.

*Pa.* סִתְּמוּ same. Gitt. 68<sup>a</sup> וְכִי בִגְבֵרִי וְכִי סִתְּמוּ and stopped the waters up with wool.—Part. pass. סִתְּמוּ; f. סִתְּמוּ; pl. סִתְּמוּ. Meg. 3<sup>a</sup> in the Prophets ... אֵיכָא מִלֵּי (Ms. O. דִּסְתִּינִין) some things are clearly stated, others obscurely.

*Ithpa.* סִתְּמוּ; אִתְּסָמוּ to be closed, stopped up, sealed. Targ. Esth. VIII, 10. Ib. V, 14 (some ed. אִתְּסָמוּ, incorr.); a. fr.—Targ. Y. Lev. XV, 3 אִתְּסָמוּ (v. חָתָם).—Keth. 106<sup>a</sup> מִסְתָּמוּ מִעֲנִיָּה (v. preced.) he declared he had nothing to say (was intimidated). Shebu. 30<sup>b</sup> מִסְתָּמוּן (Ms. M. קִמְסָתָמוּ) the opponent will be intimidated; Yalk. Deut. 92<sup>b</sup> וְכִי מִסְתָּמוּ מִעֲנִיָּה; a. e.

**סִתְּמוּ** m. (preced.) 1) closing up. Tosef. Ab. Zar. VII (VIII), 14; Ab. Zar. 69<sup>b</sup>, v. סִתְּמוּ, a. שָׁתָם.—2) something unknown, undefined. Ib. 74<sup>a</sup> bot. סִתְּמוּ מִסְתָּמוּ Ms. M. a. Rashi (ed. ייני) wine of gentiles of which it is not known that it has been dedicated to an idol, opp. נִסְךְ. Hull. 4<sup>b</sup>. Y. Ab. Zar. III, 43<sup>b</sup> bot. בִּסְתִּינִין they differ with regard to a tree (Asherah) of which it is not known that it has been worshipped. Ib. סִתְּמוּ עֹבְדֵי־ן those of them (the gentiles) not otherwise known worship an image but not a tree. Macc. 3<sup>b</sup> סִתְּמוּ אִתְּ הַבִּירִי he who makes a loan to his neighbor without terms, cannot claim payment

before thirty days. Snh. 25<sup>b</sup> כִּשְׁרִי a tax collector, unless known to be dishonest, is admissible as witness; unless known to be a shepherd, unless known to guard his flock from illicit pasture, is disqualified. B. Mets. 69<sup>a</sup> (in Chald. dict.) סִתְּמוּ אִירִיסָה the presumption is that a tenant obligates himself, etc. R. Hash. 7<sup>b</sup> וְכִי אֵגֵר as a rule, when one rents a house etc.; a. v. fr.—3) an opinion stated without an authority, anonymous opinion. Yeb. 42<sup>b</sup>, a. fr. סִתְּמוּ וְכִי סִתְּמוּ וְכִי סִתְּמוּ where differing opinions are quoted and followed by an anonymous opinion ('the scholars say'), the latter is the practice. Hull. 43<sup>a</sup>, a. e. מִשְׁנֵה סִתְּמוּ the practice follows the anonymous opinion in the Mishnah. Snh. 86<sup>a</sup>, a. e. מִיִּרְרִי מִיִּרְרִי where an anonymous opinion is stated in the Mishnah, it is R. Meir's; in the Tosefta, etc.; a. fr.—Y. Sot. I, 17<sup>b</sup> bot. סִתְּמוּ כִּי סִתְּמוּ write the order for two men without specified names.

**סִתְּמוּ** ch. same. B. Bath. 61<sup>b</sup> סִתְּמוּ אֵיכָא לִיה אֵיכָא אֵיכָא if he said to him, fields (I sell thee), without any further qualification. B. Mets. 81<sup>b</sup> סִתְּמוּ 'put it down' without anything else (instead of הִנֵּה לְפָנַי or הִנֵּה לְפָנַי); הִנֵּה לְפָנַי from which we deduce that if he said merely, 'put it down', he has said nothing. Ib. 15<sup>a</sup>, a. fr. סִתְּמוּ סִתְּמוּ ordinarily. B. Bath. 4<sup>a</sup> סִתְּמוּ אֵיכָא אֵיכָא but where there is no distinct usage in that respect, we do not force him; a. fr.—Yeb. 42<sup>b</sup> סִתְּמוּ וְכִי סִתְּמוּ if the Mishnah states an opinion anonymously (as undisputed), and the Boraitha records differences; סִתְּמוּ where the Boraitha states an undisputed opinion; a. v. fr.—Sabb. 157<sup>a</sup> אֵיכָא אֵיכָא אֵיכָא R. J. found another ruling opinion of R. S. without having his name attached to it.—Y. Bets. IV, 62<sup>c</sup> bot. סִתְּמוּ, v. סִתְּמוּ.

**סִתְּמוּ** (dial. for סִתְּמוּ) to split.—Part. pass. סִתְּמוּ; f. סִתְּמוּ; Targ. Y. Lev. XI, 3 Ar. (ed. סִתְּמוּ).—V. סִתְּמוּ.

**סִתְּמוּ** f. (preced.)=סִתְּמוּ. Sot. 40<sup>a</sup> Ar. (ed. סִתְּמוּ).

**סִתְּמוּ** I (b. h.) to cover, hide.

*Pi.* סִתְּמוּ to conceal. Meg. 13<sup>a</sup> (play on אִתְּסָמוּ) סִתְּמוּ רִבְרִי she used her words with discretion (ref. to Esth. II, 20); Yalk. Esth. 1053 (not שִׁתְּמוּ).—Part. pass. סִתְּמוּ; f. סִתְּמוּ; pl. סִתְּמוּ. Ab. d'R. N. ch. VI סִתְּמוּ אֵיכָא אֵיכָא אֵיכָא things which are concealed to men, R. Akiba brought forth to the light.

*Hif.* סִתְּמוּ to hide. Yalk. Deut. 941 פִּנִּי סִתְּמוּ אֵיכָא אֵיכָא אֵיכָא although I hide my face before them, I will speak to him in a dream.

*Nif.* סִתְּמוּ to be hidden, protected; to hide one's self. Midr. Till. to Ps. XIX, 7 סִתְּמוּ מִחֶמֶד לֵבִי in the future who will be protected from his heat?—Esp. to retire under suspicious circumstances (Num. V, 13). Sot. 3<sup>a</sup> סִתְּמוּ לֵה וְכִי סִתְּמוּ he was jealous of her (forewarned her), and she retired (with the man). Y. ib. I, 16<sup>b</sup> bot. סִתְּמוּ מִהָּ מִהָּ what business had she to retire? Bab. ib. 5<sup>b</sup> סִתְּמוּ אֵל אֵל do not hide thyself (with that man); ib. 2<sup>b</sup> (in Chald. dict.) סִתְּמוּ אֵל אֵל do not hide thyself with that man. Ber. 31<sup>b</sup> וְכִי אֵל אֵל I will go and seclude myself (with a man) before my husband. Ib.

וְיִסְתָּתְרוּ... אם כן ילכו. if this be so, all childless women would go and hide themselves; a. fr.—*נִסְתָּתְרוּ* f. pl. a) *secret things, mysteries*. Hag. 13<sup>a</sup> (fr. Ben Sira) אֵין לְךָ עֵסֶק בְּ... thou must have nothing to do with (must not speculate on) mysteries; Gen. R. s. 8; a. e.—b) *secret sins* for which the whole community is made responsible. Snh. 43<sup>b</sup> לֹא עָנַשׁ ה' אֶת יִשְׂרָאֵל עֲוֹנוֹתָם עַד הַיּוֹם the Lord did not punish (Israel) for secret sins until &c. Y. Sot. VII, end, 22<sup>a</sup> לֹא עָנַשׁ ה' אֶת יִשְׂרָאֵל עֲוֹנוֹתָם עַד הַיּוֹם you will no more be made responsible for undetected sins.

**סִתְּרָה** ch., Pa. סָתַר same, to hide.—Part. pass. מִסְתָּרָה. Targ. Is. LXV, 16. Targ. Jer. XVI, 17 (ed. Wil. מִסְתָּרָה, corr. acc.).

*Ithpa.* אִסְתָּתְרָה, *Ithpe.* אִסְתָּתְרָה to hide one's self; to find shelter. Targ. Koh. VII, 12.—\*Targ. Y. I Deut. XXIX, 5 כִּי־יִנְתָּן לָכֶם מִסְתָּתְרָה finding shelter in your schools.—Ber. 31<sup>b</sup> וְכִי־אִסְתָּתְרָה when I closet myself (with a stranger), v. preced. Sot. 2<sup>b</sup> אִסְתָּתְרָה וְאִם־אִסְתָּתְרָה (not) it may happen that she did not closet herself with a man, but he (the husband) says that she did &c. Ib. וְכִי־אִסְתָּתְרָה Rashi (ed. וְכִי־אִסְתָּתְרָה) and she may closet herself, and we have in our days no waters... to test her &c.; a. e.

**סִתְּרוּ** II (= סָתַר, Saf. of סָתַר; cmp. Arab. *šatar*) [to dig under,] 1) to upset, tear down. Meg. 31<sup>b</sup> אָמְרוּ לָךְ אֲמֹרֵי הָעֵלִים if the old tell thee, tear down, and the young, build, tear down and build not, v. סָתְרוּ II; Ned. 40<sup>a</sup>. Sabb. VII, 2 הַבּוֹנֶה וְהַסּוֹתֵר he who builds (on the Sabbath) or who tears down. Yoma 10<sup>a</sup> שִׁפְלוּ בּוֹנֵי בֵּית הַמִּקְדָּשׁ בְּיַד הַפָּרְסִיָּים that the builders (of the Temple, the Persians) should fall through the hands of the destroyers (the Romans), v. סָתְרוּ. Ab. d'R. N. ch. VI וְכִי־אִסְתָּתְרָה he dug under it (the rock) and broke it loose &c. Koh. R. to VII, 26 וְכִי־אִסְתָּתְרָה... כֹּחַל קָשָׁה a wall is strong, but man has more power and tears it down; a. fr.—2) [to stir up,] to loosen, unravel. Sot. I, 5 סָתְרוּ אֶת־הַשֵּׁנִי הַכֹּהֵן הַזֶּה שֶׁהָיָה לוֹ שֵׁנִי הַזֶּה the priest loosens her hair (Num. V, 18 וְכִי־אִסְתָּתְרָה) ... לֹא הָיָה לוֹ שֵׁנִי הַזֶּה if her hair was beautiful, he did not loosen it. Treat. S'mah. ch. VIII וְכִי־אִסְתָּתְרָה you may untie the hair of dead brides; a. e.—3) to dissolve, decompose. Lam. R. introd. (R. Hānina 1) (ref. to Prov. XXV, 20) וְכִי־אִסְתָּתְרָה... כֹּחַל as one pours vinegar on natron and decomposes it, so they decomposed (counteracted) the words of the Law; v. infra.—4) to undo, reverse, invalidate. Snh. III, 8 סָתַר אֶת־הַדִּין כל זמן... סָתַר אֶת־הַדִּין whenever he offers new evidence, he reverses the decision, i. e. the court has to try his case again; נִסְתָּתְרוּ אֵינוֹ after thirty days, the judgment cannot be disturbed.—Esp. to make void the days of a Nazarite's vow which have been observed, to begin anew. Naz. II, 10 וְכִי־אִסְתָּתְרָה he must count seventy days again. Ib. III, 3 וְכִי־אִסְתָּתְרָה he must count over the whole period (of days); וְכִי־אִסְתָּתְרָה he has to count only seven days over. Tosef. ib. II, 13 וְכִי־אִסְתָּתְרָה if there is a portion of the period left to undo, i. e., if the period of his vow has not yet expired, he must count thirty days again; וְכִי־אִסְתָּתְרָה whenever he becomes unclean on a day on which it is improper to offer a sacrifice, and he has nothing left to undo, i. e. his term

has expired, and he lacks only a sacrifice to be released: he must count seven days; a. fr.—5) (logics) to contradict, disprove. Succ. 26<sup>b</sup>, a. fr. מַעֲשֵׂה לְסוֹתֵר, v. מַעֲשֵׂה. Sabb. 13<sup>b</sup> וְכִי־אִסְתָּתְרָה... שְׁחָדוֹ דְּבִרְיָא סוֹתְרִין וְכִי־אִסְתָּתְרָה but for him, the Book of Ezekiel would have been expunged from the canon, because its words seemed to contradict the words of the Law. Ib. 30<sup>a</sup> וְכִי־אִסְתָּתְרָה סוֹתְרִין וְכִי־אִסְתָּתְרָה not only do thy words contradict those of David, but they contradict one another; a. fr.—Num. R. s. 13 וְכִי־אִסְתָּתְרָה סוֹתְרִין וְכִי־אִסְתָּתְרָה neither of them conflicts with the other.—[Yalk. Ex. 356 וְכִי־אִסְתָּתְרָה, v. שְׁחָדוֹ דְּבִרְיָא I *Hithpa.*]

*Hithpa.* אִסְתָּתְרָה to be disarranged, be undone. Y. Kil. IX, end, 32<sup>d</sup>; Y. Sabb. XIII, beg. 14<sup>a</sup> מִסְתָּתְרָה הָיָה the web will go apart again, opp. מִתְקַיֵּם.

**סִתְּרוּ** ch. same, 1) to tear down, destroy. Targ. Y. Deut. VII, 5. Targ. Jer. I, 19; a. fr.—Taan. 20<sup>b</sup>... כָּל־אֲשֵׁרָא כל אשר every threatening wall he ordered to be torn down. B. Bath. 3<sup>b</sup> וְכִי־אִסְתָּתְרָה one must not tear down a synagogue before having built another one. Ib. וְכִי־אִסְתָּתְרָה, v. סָתְרוּ, a. fr.—2) to unravel, wind up. Hull. 60<sup>a</sup>, v. הִתְלַלָּה.

Pa. סָתַר same. Targ. Prov. XV, 25 (Var. ed. Lag. נִסְתָּר, corr. acc.). Targ. II Kings XI, 18; a. e.—Yeb. 116<sup>b</sup> קָרַע מִצִּיָּתְךָ rend thy garments, disarrange thy hair (in mourning). Ned. 50<sup>b</sup> עַד־יִסְתָּתְרוּ until the people of his household disarranged their hair for him (in sympathy with his pain).

*Ithpa.* אִסְתָּתְרָה to be torn down. Meg. Taan. ch. VIII, v. סוֹתְרָה.

**סִתְּרוּ** m. (b. h.; סָתַר I) *secrecy*. Sot. I, 2 (2<sup>a</sup>) נִכְסְתָה עִמּוֹ לְבֵיתָהּ (not) if she went with him to a closeted place, v. סָתְרוּ. Gen. R. s. 45 סָתְרוּ, v. סָתְרוּ. in secret. B. Bath. 9<sup>b</sup> וְכִי־אִסְתָּתְרָה בֵּיתָהּ he that dispenses charity in secret, is greater than Moses. Hag. 16<sup>a</sup> וְכִי־אִסְתָּתְרָה עֲבִירָה בֵּיתָהּ he who selects a secret place for committing a sin, is considered as though he pushed away the feet of the Divine Presence (denying the omniscience of God). Ab. IV, 4; a. fr.—Pl. סָתְרוּ, constr. סָתְרוּ. Mikv. IX, 3; Lev. R. s. 15, a. fr. סָתְרוּ בֵּיתָהּ covered parts of the body, posteriors &c. Meg. 3<sup>a</sup> מִי־הוּא זֶה שֶׁגִּלָּה סִתְרוֹ מִי־הוּא זֶה who is he that revealed my secrets to men? Ib. וְכִי־אִסְתָּתְרָה... I did reveal thy secrets. Hag. 11<sup>b</sup> סִתְרוֹ עֲרִיזוֹ the secrets of the laws of incest, i. e. the laws not explicitly stated (cmp. סָתַר). Y. Keth. V, 29<sup>d</sup> סִתְרוֹ the secrets of the Law, i. e. logical deductions; a. fr.

**סִתְּרוּ** ch. same. Targ. O. Deut. XIII, 7. Targ. Jud. III, 19; a. e.—Pl. סָתְרוּ, Targ. II Esth. I, 2; a. e.

**סִתְּרוּ** f. (b. h. cover) same. Pesik. R. s. 1 אֵין אֵין אֵין we do not talk secrets (obscure language) &c.

**סִתְּרוּ** pr. n. m. *Sithriel*. Bekh. 57<sup>b</sup>.

**סִתְּרוּ** (= סָתַר, Saf. of סָתַר; Pi. סָתַר to chip, chisel; to polish. Sabb. XII, 1 הַסּוֹתֵר he who chisels (on the Sabbath). B. Kam. 93<sup>b</sup> וְכִי־אִסְתָּתְרָה if one stole

rough stones and chiselled them. Pesik. Āniya, p. 137<sup>b</sup> וְכִי חִסְתְּהוּ chiselling it, shaping it, carving it (v. קָרַג). Ib. Shub., p. 165<sup>a</sup> וְכִי חִסְתְּהוּ קִימְעָה וְכִי chip off little by little &c. Ab. d'R. N. ch. VI וְכִי חִסְתְּהוּ מִסְתָּהּ וְהוֹלֵךְ וְכִי he went on chip-ping, until he came to a big rock; a. fr.

סֶתָּה m. (preced.) *stone-cutter, chiseller*. Y. B. Mets. X, end, 12<sup>c</sup>, v. סִתְיָה; Bab. ib. 118<sup>b</sup>, חֲצֵב; a. fr.—Tosef. Kel. B. Mets. IV, 6 כְּלִי חֶסֶת R. S. to Kel. XXI, 2 (ed. רִמְיָהוּ) the stone-cutter's implements.—Pl. סֶתָּהִים, סֶתָּהִים. Kel. XXIX, 7. Y. Shek. IV, 48<sup>a</sup> top; a. e.

## ע

ע *'Ayin*, the sixteenth letter of the Alphabet. It interchanges with א, and ה, v. letters א a. ה; also with ו, v. letter ו; dialectically with ז, e. g. עָאן and עָאן; with פ, e. g. אֶרְעָא a. אֶרְקָא—ע elided, e. g. טַיְעָא = טַיְעָא = טַיְעָא = טַיְעָא.—V. עֵין.

ע as a numeral letter, *seventy*, v. א.

עָא, sometimes for אָע. Targ. O. Num. XXXI, 20 ed. Vien. (ed. Berl. אָע); a. e.

עָא, עָא, v. עָא.

עָא f.=h. עָא, *small cattle, sheep*. Targ. Job I, 3 (ed. Wil. עָא). Ib. XLII, 12; a. fr.—V. עָא.—Cant. R. to III, 6 וְכִי עָא more sheep; v. עָא.

\*עָא = עָא to *press*. Targ. Job XVI, 9 Ms. Var. (ed. Lag. עָא; ed. Wil. עָא).

עָא, עָא f. (= עָא) *crookedness, perverse-ness, wrong*. Targ. Prov. XII, 21 רָע (not וָע). Ib. XV, 16. Ib. IV, 24 (ed. Lag. עָא, Ms. עָא); a. fr.

עָא I m., עָא f. (עָא) *thick, dense, large*. Men. III, 2, v. עָא. Pes. 36<sup>b</sup> sq.; Bets. 22<sup>b</sup> וְכִי עָא פָּח עָא you must not bake thick bread on the Passover; read: עָא and how high must it be to be called thick bread? One handbreadth; ib. (Rabbi's interpret.) עָא פָּח a large batch; a. fr.—Pl. עָא, עָא. Tosef. Kel. B. Bath. V, 11 וְכִי עָא these are the thick (heavy) garments; Kel. XXVIII, 8; Y. Sabb. II, 4<sup>d</sup> bot. עָא תִּרְכִּים the thick but soft garments. Mikv. VIII, 3 עָא טַיְעָא thick (turbid) drops; a. fr.—[Y. Kil. V, beg. 29<sup>d</sup> עָא, ed. Krot. וְכִי עָא, R. S. to Kil. V, 1 וְכִי עָא, read: עָא, v. עָא.]

עָא II m. (b. h.; preced.) [*thick*], *dark cloud*. Gen. R. s. 13 עָא שְׁמַיָּה מַעְבָּב וְכִי the cloud is called 'ab, because it makes the sky look thick (dark); Yalk. ib. 20; Y. Taan. III, 66<sup>c</sup> וְכִי עָא אֵת הַשָּׁמַיִם שְׁמַיָּה וְכִי the clouded sky and the winds are (as blessings) secondary only to the rain. Ib. 20<sup>a</sup> וְכִי עָא שְׁמַיָּה the sky became covered with clouds. Ib. וְכִי עָא the clouds dispersed; a. e.

עָא, v. עָא.

עָא, v. עָא.

עָא to be *thick, dark*.

עָא Pi. עָא to *thicken, darken*. Gen. R. s. 13, a. e. עָא, v. עָא II.—V. עָא.

עָא, v. עָא.

עָא (b. h.) [*to work*] 1) *to serve, work for*. Gitt. IV, 5 וְכִי עָא עֹבֵד אֶת רַבּוֹ works one day for his master, and one for himself; a. fr. Esp. *to do priestly service*. Hull. 24<sup>b</sup> וְכִי עָא אֲדִירֵיהֶם אֲדִירֵיהֶם his brother priests allow him not to serve, until he is twenty years of age.—2) *to prepare; to till the ground; to dress* (hides). Gen. R. s. 22 עָא Cain the tiller of the ground. Y. Ab. Zar. II, 41<sup>b</sup> bot. עָא; Tosef. ib. IV (V), 10 עָא; I קָבֵב; (Bab. ib. 33<sup>a</sup> עָא) Y. Sabb. I, 4<sup>b</sup> top וְכִי עָא ... נָתַן כְּלִים if one gave a gentile garments to wash, and found him working at them on the Sabbath; a. fr.—Part. pass. עָא, pl. עָא dressed, v. infra.—3) (v. עָא) *to use esp. for idolatrous purposes; to worship*. Tem. VI, 1, v. infra. Ab. Zar. III, 7 (defining אֲשֶׁר) עָא כָּל שְׁעוֹתָיו (אֲשֶׁר) עָא (not one at which idolatrous rites are performed). Ib. וְכִי עָא since they worship merely the image (under the tree). Snh. VII, 6 וְכִי עָא אֲחֵר הָעוֹבֵד he who worships an iddō, whether he goes through the regular forms of that particular worship (v. ib. 60<sup>b</sup>), or sacrifices &c. Ab. Zar. III, 5 וְכִי עָא אֲשֶׁר הָעוֹבֵד as to idolaters that worship mountains and hills (as deities), they (the territories) may be used, but what is on them is forbidden. Ib. 45<sup>b</sup> וְכִי עָא if one planted a tree and afterwards made it a subject of worship. Ib. 46<sup>a</sup> וְכִי עָא and those (Jews) who worship them are put to death by the sword; Tosef. ib. VI (VII), 8. Sabb. 56<sup>b</sup> ... אֵילָמְלִי לא had David not listened to evil gossip (against Mephibosheth)... Israel would not have worshipped idols (under Jeroboam). Ib. 105<sup>b</sup> עָא עָא until he (the tempter) finally tells him, worship idols; Tosef. B. Kam. IX, 31. Hull. 13<sup>b</sup> עָא עָא gentiles outside of Palestine must not be considered as idolaters; a. v. fr.

Nif. עָא 1) *to be prepared, dressed*. Tosef. B. Kam. l. c. עָא עָא ed. Zuck. (oth. ed. עָא) undressed hides; a. e.—2) *to be used, esp. for illicit purposes; to be worshipped*. Tem. l. c. הַמֻּקְצָה וְכִי the animal designated for idolatrous purposes and the one used; expl. yoking the ox, shearing the sheep for the benefit of idolatrous temples). Ib. 28<sup>a</sup> עָא עָא an illicit act has been done with them (by coupling them); ib. וְכִי עָא עָא no sinful act has been done with it

(by which to unfit it for the altar). Ab. Zar. 46<sup>b</sup> יש גבורה אצל גבורה *he does the law forbidding the use in divine worship of objects which have been used for idolatrous purposes include things fixed in the ground?* Ib. 46<sup>b</sup> יש שינוי בני *does change of form restore to legitimate use objects otherwise forbidden on account of their use in connection with idolatry?* a. fr.

*Nithpa.* נִתְּפָא same, v. supra.

*Hif.* הִעֲבִיר *to enslave, oppress.* Yalk. Ex. 162 הִעֲבִיר *he (Esau) oppressed him with all sorts of troubles.*

*Pi.* פִּי *to prepare, esp. to dress hides.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) וְהִמְעִיר *dressing the hide of the deer (to fit it for parchment).* Ib. 75<sup>b</sup> מְעַבֵּר *is guilty of a Sabbath offence coming under the category of tanning.* Gitt. 54<sup>b</sup> לֹא עִבְדֵּינִי לְשִׁמְךָ *I did not prepare the parchment sheets with the proper intention;* a. fr.

**עבד** I, עֲבִיד ch. same (corresp. to h. עֲשֶׂה) 1) *to do, labor; to make; to act.* Targ. Gen. I, 7. Ib. XXXI, 26; a. v. fr.—Ber. 60<sup>b</sup> לְשֶׁבַח רַחֲמָנָא לְשֶׁבַח *... כל רַעֲבִיר רַחֲמָנָא לְשֶׁבַח* (ed. עבד; v. Rabb. D. S. a. l. note 3) *man should train himself always to say, Whatever the Merciful One does, is for good; Yalk. Job 893 עבד לְשֶׁבַח*. Tem. 4<sup>b</sup> מִי עֲבִיד רַבִּין תְּקַנְתָּא וְכ' *Yeb. 37<sup>a</sup>* *מי עבד רבין תקנתא וכו' (עבד) have the Rabbis adopted special measures for priests &c.? Ib. עבדינן כרבין we act (decide) in accordance with the opinion of the Rabbis. Keth. 60<sup>b</sup> לֹא עֲבָדִי נְשֵׁי דְהִנְקִין *women will not do such a thing as strangling their children. Kidd. 50<sup>a</sup>* *לא ע' אינש דמשיח וכו' a man will not declare himself a wrongdoer; a. v. fr.—2) to do, fare, prosper. Lev. R. s. 5, end עבד את עבדך how art thou?; מה חרין and how does the field fare?; מה חרין how are the oxen? Ib. ע' לֵב טָב he assumes cheerfulness. Gen. R. s. 13 עבדה ארעה .. עבדה ארעה *all the talk of people turns on the land (material prosperity): 'the land is doing well' (crops promise to be good); 'the land is not doing well'; a. fr.—3) to spend time. Y. Shebi. VIII, 38<sup>b</sup> top עבד טמיר במערתא וכו' he remained hidden in a cave &c.; ib. IX, 38<sup>d</sup>. Y. Shek. V, 48<sup>d</sup> top עבדה וכו' she (the ass) remained hidden with them &c.; Gen. R. s. 60 עבדה גבון *a. fr.—Part. pass. עבדי; f. עבדיא made, liable to, likely, used to. Y. Peah III, 17<sup>d</sup> bot. ע' דידך how did it happen (i. e. in what case would it make a practical difference for the slave)? R. Hash. 22<sup>b</sup>, a. e. עבדיא, v. מילחא דע' לאיגלויי. Shebu. 46<sup>a</sup>, v. גלוי; a. fr.****

*Ap.* אֶעֱבִיד *Pa.* עֲבִיר 1) *to make, produce.* Targ. O. Ex. XXXII, 10 אֶעֱבִיר ed. Berl. (oth. אֶעֱבִיר; Y. אֶעֱבִיר). Ib. XXX, 37; a. fr.—Lev. R. s. 28, end, v. infra.—2) *to cause to prosper. Gen. R. s. 13 מרי עבדי ארעה on the earth (mundane affairs): Lord, make the land (crop) thrive, make the land prosper; a. e.—3) to work through. Part. pass. עֲבִיד, מְעַבֵּר. B. Mets. 116<sup>b</sup> רמע' רמע' thoroughly kneaded clay.*

*likpe.* אֶעֱבִיר *to be done; to be made, become.* Targ. Gen. XXIX, 26. Targ. Koh. VIII, 4. Targ. Ps. LXII, 4; a. fr.—Lam. R. to II, 2 בעית לאֶעֱבִיר *and (not) לאיברא (not) dost thou want to be made a senator? Lev. R. s. 28, end, וכו' ארע' .. מאן עבדי he who made the comes...*

is now to become a bather &c.; Esth. R. to VI, 10 ראי ראי עבד *(corr. acc.); a. fr. [Zeb. 75<sup>b</sup> ראי עבד, read: ראי עבד, v. עבד, I.]—V. עבד.*

**עבד** m. (b. h.; preced. wds.) *slave, servant.* Kidd. 20<sup>a</sup> וכו' הִקְנוֹהוּ *he who buys a Hebrew slave, has, so to say, bought a master over himself. Sabb. 89<sup>a</sup>* *כע' שנותן וכו' dare a servant salute his master (first)? Snh. 58<sup>b</sup> (ref. to Prov. XII, 11) כע' לארמה וכו' if a man makes himself a slave to the soil, he will be satisfied with bread &c. Kidd. I, 3 כע' נקנה וכו' a Canaanite (gentile) slave is acquired by money, by deed &c. Ib. III, 13 .. חולד if a bastard marries a slave, the child is a slave; the child is a bastard slave (subject to the disabilities of both). Shebu. 47<sup>b</sup> מלך כמלך *a king's officer is like a king (the inferior person is raised by association with a superior); a. v. fr.—Pl. עבדים. Kidd. 22<sup>b</sup> (ref. to Lev. XXV, 55) וְלֹא ע' לִי 'the children of Israel are my servants', but they must not make themselves servants of servants (of human beings). Ab. I, 3 וכו' אל תחיו כע' וכו' be not like the servants that wait upon their master for the sake of getting their fare (reward), v. פָּסָס; a. fr.**

**עבדא** II, עֲבִיד ch. 1) same. Targ. Gen. IX, 25 (O. ed. Berl. עבד; ed. Vien. עבד). Ib. 26; a. fr.—Gen. R. s. 86 לַחֲרִיִּיחִין *ע' זבין ... a slave (Potiphar) buys, the son of a handmaid (the Ishmaelite) sells, and the free man (Joseph) is the slave of both; Koh. R. to X, 7. Gitt. 13<sup>a</sup>, a. e. ע' בהפקרא וכו' v. הפקרא. a. fr.—[Y. Ber. IV, 7<sup>c</sup> נפק ע' עבדי, עבדיא, עבדינן. Pl. עבדיא. Targ. Gen. XXIV, 25. Targ. Is. LIV, 17. Targ. Prov. XII, 9; a. fr.—B. Kam. 97<sup>a</sup> ע' דאנשי וכו' used to seize slaves of men against whom he had a claim &c. Kidd. 70<sup>a</sup> רגיל ע' דקרי אינשי *he is in the habit of calling people slaves; a. fr.—2) worshipper. Ned. 62<sup>b</sup> דגורא ע' fire-worshipper (Geber); a. e.**

**עבדו**, v. עבדא.

**עבדות** f. (preced. wds.) *slavery, servitude; status of a slave.* Y. Kidd. I, 59<sup>d</sup> אהו בשוק שש עד שיהא בעבדותו *(not) one declaration at the end of the sixth year, while he is still a slave by law. Pes. X, 5 (in the Passover night service) הוציאנו מע' לחרות he led us forth from slavery to freedom; Kidd. 22<sup>b</sup>. Hor. 10<sup>a</sup> אדם ששחרר ע' וכו' you seem to believe that I place a rulership upon you (by appointing you to office), I place servitude upon you (ref. to I Kings XII, 7); a. fr.*

**עבדא**, עבדו ch. same. Targ. O. Ex. XIII, 3; a. fr.—Gitt. 86<sup>a</sup> (in a deed of sale) עבדא רנן מוציק לעבדו *this slave is lawfully a slave.*

**עבדן** m. (עבד Pi.) *hide-dresser, tanner.* Kel. XXVI, 8 ע' (עורו) *hides in the tanner's possession (intended for sale to mechanics). Sabb. I, 8; a. e.—Pl. עבדינן. Kel. XV, 1 עריבין דע' (ed. Dehr. וְעִבְדֵּן) a trough used by tanners.*

**עבדן** m. (comp. of עבד a. עבדן; comp. עבדן) *thick-bearded.* Snh. 100<sup>b</sup> (Mss. F. a. K. עבדן, v. עבדן).



**עֵבֶת** I, f. of עֵב.

עֲבַד II, v. עֲבַד.

עבוד, Bekh. VI, 6 (40<sup>a</sup>) Ms. M., v. אבדה.

עבֿיד, v. עִיבֿיד.

**עֲבוּדָה** f. (b. h. עֲבָדָה; עֲבָד) *work, labor, service, attendance*, esp. 1) (in agric.) *space required for attending to a plant*. Kil. VI, 1, a. e. נותנין לו את עֲבוּדָתוֹ (כדי ע') we must allow it (the vine) its space (within which no other seed should be planted). Ib. וכמה היא עֲבוּדַת הגפן and how large is the space for the vine? B. Bath. 83<sup>a</sup> כדי עֲבוּדַת הכרם as much space as is required for attending to the vineyard. Tosef. Kil. II, 7 עֲבוּדַת ירק בירק אחר the space to be left between one vegetable and another a. fr.—2) *service, agricultural implements, working cattle &c.* Gen. R. s. 42 (ref. to אֲכָלָם Gen. XIV, 11) זו ע' this means their agricultural service.—3) *manual labor; servitude, service*. Men. 109<sup>b</sup>, v. שִׁרְיוֹת. R. Hash. 11<sup>a</sup> בִּרְ"ה ע' on the New Year's Day (prior to going out of Egypt) our ancestors in Egypt were freed from servitude; a. e.—4) *divine service, priest's service; worship*. Y. Kidd. I, 59<sup>d</sup> top ויפסל מן הַע' and he (the priest) will be made unfit for service. Tosef. Shek. III, 26; H<sup>u</sup>ll. 24<sup>a</sup> לֵע' twenty-five years is the age for apprenticeship, and thirty years for practical service. Ib. בתּוֹךְ the service of carrying the Tabernacle on the shoulder. Men. l. c. ע' אֶלְמָדָךְ סֵר ע' I will teach thee the order of the priestly service. Yoma 32<sup>a</sup> לֵע' the special service of the Day of Atonement is performed in white garments. Ib. 39<sup>b</sup> הַגִּדְלָה לֵא ע' היא casting lots is no special function. Ib. III, 3 וְכ' אין אדם נכנס לעֲבוּדָה לֵע' no one must enter the Temple court for worship, unless &c. Snh. VII, 6 (60<sup>b</sup>) זו היא עֲבוּדָתוֹ (not עֲבוּדָתוֹ) this is the form of worshipping that deity; a. fr.—Trnsf. *the emoluments of the officiating priest*. B. Kam. 109<sup>b</sup>, sq. עֲבוּדָתָהּ. ע' (עֲבוּדָתוֹ) the gifts for officiating at its offering and its hide belong to &c.—In gen. *divine worship, prayer*. Ab. I, 2. Taan. 2<sup>a</sup> (ref. to Deut. XI, 13) היא אֵיזוֹ הַע' what is meant by the service of the heart? Prayer. Arakh. 11<sup>a</sup> (ref. to Deut. XXVIII, 47) מה שירה what is the service in joy and cheerfulness of the heart? It is song. Ib. (ref. to Num. IV, 47) ע' שִׁצְרִיכָה ע' what service is that which requires (accompanies) sacrificial service? It is song; a. fr.—*by the worship!*, for 'by God!' Yeb. 32<sup>b</sup>. Sifra K'dosh., Par. 2, ch. IV; a. fr.—Esp. 'Ābodah, the first of the last three sections of the *Prayer of Benedictions* (תַּפִּלָּה), containing the *prayer for the restoration of the Temple service*. Ber. 29<sup>b</sup> לֵע' בִּע' חֲזֹר if he failed to insert the prayer for the New Moon Day in the 'Ābodah, he must begin the 'Ā. anew; בְּהִדְרָא נִזְכֵּר if he recalls the omission while reading the Hodaah (the second of the last three sections), he must begin &c. Y. ib. IV, 8<sup>a</sup> bot. לֵבָא אומרה בֵּע' whatever prayer refers to the future is inserted in the

A.—Meg. 18<sup>a</sup> ע' וְהוֹדָאָה בָּאָה כִּינן שְׂבַחָת תַּפְלָה בָּאָה when you speak of prayer (praying that your prayer be acceptable), comes the prayer for the restoration of the Temple service. Ib. ע' וְהוֹדָאָה חֲדָא 'Ab. and Hodaah are one thing (belong together); a. fr.—5) יָזָרָה (abbrev. י"ז) idolatry, mostly used for *idol, heathen deity*, interch. in editions with עֲבוֹדַת פִּזְבֻּקִּים וּמִצְלוֹחַ (ע"א abbrev.) and עֲבוֹדַת אֱלֹהִים (abbrev. ע"ם, עכו"מ). B. Bath. 110<sup>a</sup> לַע"ז thou (Jonathan, grandson of Moses) to be a priest of idolatry?; I have a tradition from my grandfather, a man should rather hire himself out for 'strange service', than be dependent on man; הוא סבר לע"ז ממש...אלא ע' שזורה לוֹ he thought it meant real strange service (idolatry), but it means 'for labor strange to him' (beneath his station). Snh. V, 1 (40<sup>a</sup>) והעובד (העובד כוכבים וכו') עכו"ם את מי עבד וכו' (Mish. ed. עכו"ם את מי עבד וכו') in the case of one accused of idolatry, (the witnesses are asked,) whom (what special deity) did he worship? and in what manner did he worship? Ab. Zar. 11<sup>b</sup> ע"א idolatrous temples (and fairs connected therewith); a. v. fr.—'Ābo-dah Zarah, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rūshalmī, of the Order of N'zikin.—Pl. בשעה קלה למדי שבועה Milium עבודות. Sifra Sh'mini, זו היא מע' Yoma 47<sup>b</sup> this is one of the difficult services (manipulations) in sacrificial rites. Ib. 32<sup>a</sup> ע' הן וכו' and there were five rites (on the Day of Atonement): the daily morning sacrifice &c.; a. fr.

אָכּוּז, a. אָבּוּז, v. עבּוּז.

**עֲבוּטָם** m. (b.h.; עֶבֶט; cmp. עֲבוּת s. v. עֲבוּת) [*fastening*; cmp. הַזְקָה], 1) *pledge, security*. B. Mets. 114<sup>b</sup> (expl. Deut. XXIV, 12) לא תשכב ויבטלו אצלך thou must not go to bed with his pledge with thee.—2) = עֵבֶר saddle, saddle-bag. [Tosef. Maasr. III, 13, v. עֵבֶר].—Pl. עֲבוּטוֹת saddle cushions, rugs &c., baggage. Tanh. Emor, ed. Bub. 26, note 188 וְאִתָּהּ חֵטְא דְּחַמֵּישׁ זֶה לֵּךְ נָתַן לוֹ מִפְּנֵים רַבִּים knowest that I have no gold. Said he to him, then give me the baggage, and he gave him a rug and other garments that he had robbed him of; ib. אִתָּהּ שְׂנֵמֶלֶת. תָּן לִי אוֹתָן ע' שנמלת. give me that baggage which thou hast taken from me; ib. נָתַן לוֹ אוֹתָם זָהָב וְאוֹתָן ע' מקצה. he gave him that gold (of which he had robbed him) and the baggage, but only a part thereof; Tanh. Emor 18 עֲבִירְשׁוּ.

**עֲבוּרָה** m. (עֲבָה, cmp. עֲבָב) *densely covered, thick with leaves*. Targ. O. Deut. XII, 2 (not עֲבוּרָה); Targ. Jer. III, 13 (h. text רֵעֵנָן); a. fr.

**עָבִיפֹא** f. (preced.) *thick foliage*. Targ. Job XV, 32  
(h. text רעננה).

עִבּוּר, עִבּוּרָא, v. sub עִבּוּר.

נקררה 20<sup>a</sup> Taan. בַּעַד (עֲבָר; b. h.; *for the sake of*. Ib. חמה the sun was made to break forth for his sake. בַּעֲבוּרָם for their sake; a. fr.—[Pesik. Haḥod., p. 45<sup>a</sup> sq. חרגיש עבירה, read: בעבירה.]

**עבורא** m. (עבר) *passer-by, traveller*. Y. Taan. IV, 69<sup>a</sup> bot. לע' מקבלין לה' they would receive no stranger (Lam. R. to II, 2 אכסניא).—*Pl.* עבורה. Targ. Y. Gen. XVIII, 3 (ed. Vien. עיבורא, corr. acc.).

**עבורא** m. (עבר) *one who hands over*.—*Pl.* constr. עבורה. B. Bath. 133<sup>b</sup>, v. אַקסנא.

**עבות** f. (b. h.; עבת, עבת to twist, plait) *network, matting*; ע' a tree screened by a network of foliage. Sifra Emor, Par. 12, ch. XVI (expl. Lev. XXIII, 40) ארז שענה the tree the ramification around whose trunk resembles plaiting; Y. Succ. III, 53<sup>c</sup> bot. עץ שענפוי a tree the branches of which cover its larger portion and which rises in the shape of a plaiting; Bab. ib. 32<sup>b</sup> עץ שענפוי הופין ארז ע' whose branches cover up its trunk. Ib. דרכי דמי ע' what is 'aboth like (when is a tree called 'aboth)? When three leaves are on each stem. Ib. ובלבר שתהא עבות' קיימת provided its network (three leaves on each stem) remains; a. e.

**עבות** m. (b. h.; preced.) *chain, rope* for fastening the yoke of the animal to the plough (Maim.); [*the pole tied to the yoke by means of a knotted rope* (R. S.)]. Kel. XXI, 2. Sifra Sh'mini, Par. 6, ch. VIII.—Snh. 99<sup>b</sup> (ref. to Is. V, 18) בעגלה לע' בעגלה at first the evil inclination resembles a thread of cobweb, and at the end it is like a wagon rope; Yalk. Gen. 129.—*Pl.* עבותות. Succ. 52<sup>a</sup>; Yalk. Is. 270 (not עבותי).—V. עבית.

**עבט** v. עבט.

**עבט** (denom. of עבט, v. עבט) *to seize a pledge*.

*It'hep.* ארעבט *to have one's goods seized*. B. Kam. 113<sup>b</sup> בר מרא אבר מרא מייעבט the goods of one resident may be seized for the delinquent taxes of a fellow resident (v. תפס).

**עבה, עבי** (b. h.; cmp. עבב) *to be thick, dense, dark*.

*Nif.* יעבה *to become thick, swell*. Tanh. Vaëra 3 ובלען Aaron's staff swallowed them up and yet was not thicker than before.

*Hif.* היעבה same. Tosef. Kil. III, 4 היעבה מכוננת (not היעב) if the plants on growing denser appeared to form a straight line; Y. ib. V, beg. 29<sup>d</sup> היעבות (R. S. to Kil. V, 1 היעב; corr. acc.).

*Pi.* ייעבה *to make thick; to condense, darken; to facilitate growth*. Y. Taan. III, 66<sup>c</sup> בעבה v. עב II. M. Kat. II, 5 מ'חפין (during the festive week) you may cover up the cut figs with straw;... you may even &c.; expl. ib. 13<sup>b</sup> מ'חפין אקלושי מעבין אסמורי m'happin is meant a loose covering, by m'abbin a dense, packed covering; (anoth. opin.) מ'חפין מ'ע'.. כמין כרי m'happin means a loose or a dense covering, m'abbin means bringing the figs close together so as to form a pile. Y. Peah III, 17<sup>c</sup> להדיל בשע' if he set the plants close together with the intention of thinning them afterwards. Ib. VII, 20<sup>b</sup> מ'חפין because he strengthens the remaining plants (by thinning the field), they produce more fruit the next year (and thus he benefits also the poor). Y. Shebi.

I, beg. 33<sup>a</sup> הכורה את מעבה he advances the growth of the ramification, opp. מרחיב כוחה. Y. Bets. IV, 62<sup>c</sup> top בשלא בשרה when (in putting wood on the booth) he had not had the intention to cover it more densely; a. e.—Tosef. Peah IV, 14 שוקיו את המעבה (ed. Zuck. המקפה) he who contracts his shoulders (simulating a hump), v. קפח.—Part. pass. מ'עבה, q. v.

**עבי** ch. same, *to be thick, rough, strong*. Hull. 38<sup>a</sup>, v. עבי.

**עבי** m. (preced.) *thick, rough*. Hull. 79<sup>a</sup> ע' קליה וכ' if the voice of a mule is rough, its dam is an ass, if shrill (עצירה), a horse.

**עברי** v. עברי.

**עביא** m. (עבר) *cover, concealment*. Targ. Y. II Ex. XIX, 9 (Y. I a. O. עיבא; h. text עב).—Y. Taan. II, 65<sup>b</sup> top עבירה ע' עבירה קליה וכ' they make it (their speech) a cover, they make it a screen for their guilty acts (cmp. עבוח).

**עביד, עבד** v. עבד I, II.

**עבידא, עבידא, עבידא** v. sub עבירי.

**עביט** m. (עבט, v. עבט; cmp. I חבט) [*fastening, pressing*, 1) *sumpter-saddle* consisting of a pair of panniers tied across the animal's back (Lat. clitellae, Gr. καυθήλια); also *the cushion on the camel's back* (Arab. gabit). Sifra M'tsor'a, Zab., Par. 2, ch. III; Kel. XXIII, 2; a. e.—*Pl.* עביתין. Tosef. Erub. III (II), 1; Erub. 16<sup>a</sup> top; Y. ib. I, 19<sup>b</sup> bot.—Tanh. Emor 18 עבירות v. עבט.—2) *a large basket, strapped on the carrier's back, in which grapes are carried during the vintage*. B. Mets. V, 7 (72<sup>b</sup>); Tosef. ib. VI, 2. Tosef. Maasr. III, 13 (ed. Zuck. עבט, corr. acc.). Tosef. Dem. VI, 11; Y. ib. VI, 25<sup>c</sup> bot. עבט. Y. Bets. V, beg. 62<sup>d</sup> חעבט Toh. X, 4, sq. עבט ed. Dehr. (ed. העבט; Ar. מעבט). Y. M. Kat. II, beg. 81<sup>a</sup> עבט את דורכין את עבט you may press, for the mourner, the grapes in the basket (to prevent ruin by delay); a. e.—3) *a large vessel for the collection of urine* (for manufacturing purposes). Ber. 25<sup>b</sup> רעי ע' של מימי רגלים a vessel for the collection of excrements, and a tub for urine; Tosef. ib. II, 16 Var. B. Bath. 89<sup>b</sup>.—Keth. 82<sup>b</sup>, read with Tosaf.: ע' של נחושת a bronze tub.

**עביטא** ch. same, *sumpter-saddle*. Targ. Gen. XXXI, 34 (h. text עב).—Gen. R. s. 74.—Trnsf. *burden, obligation*. Y. B. Kam. X, end 7<sup>c</sup> עביתין מיני ע' (who has been forced to pay his neighbor's arrear taxes) can say to him, take thy saddle off me, i. e. pay me the amount you would have had to pay the government. Bab. ib. 115<sup>a</sup> עביתין שרי עביתין א"ל he said to that man (whose stolen goods had been bought in good faith), go, untie thy saddle, i. e. redeem thy goods by indemnifying the buyer.

**עבין** Y. Taan. I, 64<sup>b</sup> bot. ע' חמר, read: חמש עבירין, v. עבירא.

**עביצא** m. = תביצא I.—*Pl.* עביצין. Y. Hall. I, 58<sup>a</sup> top.



he will never displace us for another nation. Ex. R. s. 30 'איני מעביר אִיקוּיָן וּכ' as if he removed (defaced) the king's portrait; a. fr.—3) *to go beyond*. Ib. מעביר איני מעביר men go beyond the line of justice (are treacherous, cruel), and they are punished; a. e.—4) *to skip over; to forego, postpone*.—על מוֹתוֹי ד', v. מִדָּה.—Yoma 33<sup>a</sup>; 58<sup>b</sup>, a. fr. אין מעבירין על המצוה you must not forego the occasion for performing a religious act. Erub. 64<sup>b</sup> אין מעבירין על דאובלין you must not pass by eatables (and let them lie in the street); B. Mets. 23<sup>a</sup>; a. fr.—5) *to forego, overlook, pardon*. R. Hash. 17<sup>a</sup> (ref. to Mic. VII, 18) מעביר ראשון (Ms. M. 'על ראשון וּכ' v. Rabb. D. S. a. l. note) he pardons one sin after the other (before they are put on the scale), and such is the divine dealing. Ib. מעבירין על כל פשעיו all his transgressions are pardoned; a. fr.—6) *to cause to forego or disregard*. Erub. 41<sup>b</sup> שלשה דברים מעבירין... על וּכ' three things make a man disregard his own sense (of right) and the sense of his Maker; a. e.

*Pi.* עִבְרָה 1) *to be completed, full*. Tem. 22<sup>a</sup>, a. e., v. supra.—2) *to transgress repeatedly*. Y. Keth. VII, 31<sup>c</sup> top, v. supra.—3) *to go beyond*. Ex. R. l. c. עִבְרָה אֶת הָרִיץ v. supra. [Tosef. B. Kam. VI, 22 שְׁעִירָה הָרִיקָה דָּר Y. ib. VII, 5<sup>c</sup> אַח ... שְׁעִירָה]—4) (עָבַר) *to carry, be with young*. Kidd. 31<sup>b</sup> וְעִבְרָה אִמּוֹ וּכ' while his mother was pregnant with him, his father died. Tosef. B. Kam. X, 1 וְעִבְרָה אֶת הַבָּקָר (B. Kam. IX, 1 וְעִבְרָה אֶת הַבָּקָר) and the cow became pregnant while she was in his possession. Hull. 58<sup>a</sup>; a. fr.—*Part. pass. f. מְעַבְרָה; pl. מְעַבְרֹתָּהּ pregnant*. Yeb. XVI, 1. Ib. 36<sup>b</sup>, a. e. עִבְרָה אֶת הַבָּקָר a woman who is with child of another man (divorced or widowed during pregnancy). Gen. R. s. 85 מְלָכִים אֵינִי מֵעַבְרָה אֶת מֵעַבְרָה I am pregnant with kings, with redeemers (kings and redeemers are destined to be of my offspring). Yeb. III, 10; a. fr.—4) (עִבְרָה) *to extend the city limits*, for the purpose of defining Sabbath distances, in cases of buildings projecting beyond the city lines (outskirts). Erub. V, 1 כִּיצַד מְעַבְרִין וּכ' (עָבַר), defined ib. 53<sup>a</sup>; Y. ib. V, beg. 22<sup>b</sup>; Y. Ber. VII, 12<sup>c</sup> top עִבְרָה לִּכְמוֹתָּהּ like a pregnant woman; Tosef. ib. VI (V), 1; a. e.—6) *to complement, add to, esp. to intercalate a month*, (second Adar); *proclaim a leap year; to complement a month* (v. מִלְּאָה) *by assigning to it an additional day* (thirty days). Tosef. Snh. II, 1 שְׁנֵים אֵימָרִים צָרִיכָה לְעָבֵר if two judges say, it is necessary to intercalate a month. Ib. 2 עִבְרָה עַל שְׁלֹשָׁה סִמְנֵינִים מעבירין וּכ' on three indications the intercalation is decided; עַל שְׁנֵים מעבירין וּכ' when two of them exist, the intercalation is decreed. Ib. עִבְרָה הָרִיץ וּכ' מעביר but if they proclaimed it a leap-year, it remains a leap-year; a. fr.—*Part. pass. מְעַבְרָה; f. מְעַבְרָה*. R. Hash. 19<sup>b</sup> אֵילּוּל מֵעַבְרָה an Elul of thirty days. Snh. 11<sup>b</sup> אֵילּוּל מֵעַבְרָה the year is not a leap-year (the declared intercalation is invalid); a. fr.

*Hithpa.* הִתְעַבְּרָה, *Nithpa.* נִתְעַבְּרָה 1) *to swell* (with anger), *to become uroth*. Sifré Num. 135 (expl. וִירָעָה, Deut. III, 26) כְּאִם שֶׁאֵינָה נִי בִּי פְלוּנִי נִתְעַבְּרָה וּכ' as a man says, that man (became full) got uroth with me, meaning, he was filled with wrath against me; Yalk. Deut. 818; Sifré Deut. 29 כְּאִם שֶׁאֵינָה יֹכֵלָה לִשְׁוֹת מִפְּנֵי עֹבְרָה (swelled,) like a woman that cannot bend down on account of the child

she is pregnant with; v. עִבְרָה.—2) *to become pregnant*. Gen. R. s. 45 וְעִבְרָה מִבְּרִיאָה she conceived on her first intercourse; וְעִבְרָה אֵין אִשָּׁה מִתְעַבְּרָה וּכ' no woman conceives on &c.; Yeb. 34<sup>a</sup>. Ib. כִּי שֶׁלֹּא תִתְעַבְּרָה וּכ' that she may not become with child, and her beauty &c., v. בְּיָשָׁה. B. Kam. IX, 1 וְעִבְרָה אֶצְלוֹ v. supra; a. fr.—3) *to be extended, to be consolidated into one township*. Y. Erub. V, 22<sup>b</sup> bot. I can cause Beth Ma'on and Tiberias to be considered one township (as regards Sabbath distances).—4) *to be added to, to be proclaimed a full month* (of thirty days), *a leap-year* (of thirteen months). Y. R. Hash. III, beg. 58<sup>c</sup> מִימֵי נִסָּן לֹא נִתְעַבְּרָה נִסָּן was never made a full month (by decree of the court); Y. Shebi. X, beg. 39<sup>b</sup>; a. e.—Snh. 12<sup>a</sup> שְׁתֵּי עִבְרֹתָּהּ... רִאשִׁיתָּהּ that year ought to have been a leap-year. B. Mets. נִתְעַבְּרָה דְּשֶׁנָּה נִתְעַבְּרָה if the year was made a leap-year, the tenant (that rented by the year) reaps the benefit of the intercalation. R. Hash. 19<sup>b</sup>; a. fr.

*Nif.* נִתְעַבְּרָה (with עִבְרָה) *to be committed*. Tosef. B. Kam. X, 3 בְּחֵמָה הָיָה עִבְרָה בְּחֵמָה if one stole a beast, and some sinful act was committed on it (by which it became forbidden for any benefit); (B. Kam. IX, 2, a. fr. נִתְעַבְּרָה ... עִבְרָה).

*עָבַר, עָבַר* ch. same, *to pass, cross, step over, forgive* &c. (v. preced.). Impf. יִעְבְּרָה; infin. מְעַבְּרָה. Targ. Gen. XXXII, 17. Ib. XII, 6. Targ. O. Deut. XVII, 2 מְעַבְּרָה ed. Berl. (oth. ed. מְעַבְּרָה; Y. ib. XII, 6. Targ. Ps. CXXIV, 4; a. v. fr.—Sabb. 40<sup>a</sup> אֵרֵבֶנּוּ אֶת הַבָּקָר he who disregards Rabbinical enactments. Y. ib. VII, 9<sup>a</sup> top; Y. Yeb. VIII, 9<sup>c</sup> עִבְרָה בִּירֵךְ וּכ' עִבְרָה בִּירֵךְ I. Y. Ab. Zar. III, 43<sup>b</sup> bot. עִבְרָה מִדּוֹ מִדּוֹ how about passing it by?; ... עִבְרָה מִדּוֹ מִדּוֹ pass it and ignore it, v. קָמִי; Y. Ber. II, 4<sup>b</sup> bot. עִבְרָה (not מִדּוֹ); Y. Shek. II, 47<sup>a</sup> top; a. fr.

*Af.* אֶעְבְּרָה as preced. *Hif.* תִּעְבְּרָה O. Lev. XVIII, 21 אֶעְבְּרָה ed. Berl. (oth. ed. אֶעְבְּרָה). Targ. Gen. XLVII, 21. Targ. Ex. XXXVI, 6.—Targ. II Sam. XII, 13.—Targ. Mic. VII, 18; a. v. fr.—Esp. (b. h. עָבַר) *to pass through; to bar*. Targ. I Kings VI, 21. Targ. O. Ex. XXXVI, 33.—*Part. pass. מְעַבְּרָה passed through, barring*. Ib. XXVI, 28.—Hag. 5<sup>a</sup> מְעַבְּרָה בְּמִלְּאָה = h. מְעַבְּרָה עַל מוֹתוֹי v. preced. a. מִדָּה.

*Pa.* עִבְרָה 1) *to be with child, to conceive*. Targ. Ps. LI, 7 עִבְרָה (ed. Lag. עִבְרָה, Bxt. עִבְרָה, corr. acc.). Targ. Y. Num. XI, 12 (ed. Vien. עִבְרָה, corr. acc.); a. fr.—*Part. pass. f. מְעַבְּרָה; pl. מְעַבְּרֹתָּהּ*. Targ. Y. Gen. XVI, 11. Ib. XXXVIII, 24; a. e.—B. Kam. 47<sup>a</sup> פְּרָה מֵעַבְרָה a pregnant cow. Hull. 59<sup>b</sup> כָּל מֵעַבְרָה all pregnant women miscarried; a. e.—2) as preced. *Hif.* *to cause to pass; to remove, displace; to cover up*. Ab. Zar. 65<sup>b</sup> עִבְרָה עִבְרָה he passed them over the ford. Yoma 33<sup>b</sup> שְׁמִתִּיהָ he excommunicated him and removed him (from his office). Ib. מְעַבְּרִין לִיהָ וּכ' we remove him and declare his meat *ṭrefah*. Ber. 27<sup>b</sup> וְעִבְרָה אֵין תֵּיבָה come, let us displace him. Ib. 39<sup>a</sup> לְעֹבֵר וְהִמָּא לִּי לְעֹבֵר וְהִמָּא לִּי to carry off foul matter. Y. Ber. II, 4<sup>c</sup> bot. עִבְרָה עִבְרָה covered it with a sheet, v. פְּלִיגָה; a. fr.—Yeb. 63<sup>b</sup> עִבְרָה v. infra.—3) *to declare a full month, a leap year*. Targ. I Chr. XII, 32. Targ. Cant.

VII, 5; a. e.—Snh. 11<sup>b</sup> בחר דעבריה after they had declared it a leap year. R. Hash. 20<sup>a</sup> לאליל עבריה they have declared Elul a full month; a. e.—Part. pass. מעבר. f. מעברתא. Snh. 12<sup>b</sup> שנה מע' a leap year; a. e.

*Ithpa.* אעבר. אעבר 1) to become pregnant. Targ. Y. Gen. XIX, 36, sq.; a. e.—Yeb. 45<sup>a</sup> איבערא מכורא was with child by a Samaritan.—2) to get over it, to be appeased. Yeb. 63<sup>b</sup> איבערא במילא she is irascible, but is easily appeased with a word.—3) to be waded through, be crossed. Targ. Ez. XLVII, 5.

**עבר** I (b. h.) pr. n. m. *Eber*, a descendant of Shem, believed to have maintained schools (oracles) in connection with Shem. Gen. R. s. 63 (ref. to Gen. XXV, 22) to the school of Shem and Eber; Ib. s. 37 וב' E. was a great prophet, for he gave names alluding to coming events. Ib. s. 42 (expl. Gen. XIV, 13) שהוא מבני בניו של ע' because he is a descendant of Eber; a. fr.

**עבר** II m. (b. h.; עבר) *border, bank, side*. Gen. R. s. 42 (expl. העברי, v. preced.) אתר וכ' כל העולם כולו מע' אחד וכ' the whole world was on one side (idolaters), and he (Abraham) on the other side; because he came from the banks of the river (Euphrates), and spoke the Hebrew language (v. עברי).—(עברו לים beyond the sea. Erub. 55<sup>a</sup> (ref. to Deut. XXX, 12) אם מע' לים אם מע' לים if the Law be beyond the sea, thou must go over to learn it.

**עבר** II, a. next w. ע', עברא, עבר, עבר.

**עברא** m. (עבר) *bar, bolt*. Targ. O. Ex. XXVI, 28 (ed. Berl. עברא. Targ. Jud. XVI, 3 (ed. Wil. עברא).—Erub. 102<sup>a</sup>, a. fr. עברא דרשא the door bolt.—Pl. עברי, עברין Targ. O. Ex. XXVI, 26, sq.; a. e.

**עברא**, v. עבר.

**עברא**, v. עבר end.

**עברא**, v. עבר.

**עברא**, v. עבר.

**עברא** f. (עבר) 1) = העברה q. v.—2) *passing by*; מ' passing from one act to another, ceasing. Y. B. Kam. II, 3<sup>a</sup> top בשעת עברתן while they were passing by. Nidd. I, 7 בשעת עברתן מלאכול ו' when they cease to eat T'rumah.

**עברא** f. (b. h.; עבר) 1) [swelling, running over,] *anger, indignation*. Ex. R. s. 15 שאני עובר קשה היא severe is the anger with which I am filled. Tanh. Vaethp. 6 the Lord was filled with anger at him (with ref. to Deut. III, 26). Yalk. Deut. 820 (expl. שורא איספח Gen. R. s. 13 נחמלא עלי ע' Deut. I. c.) ויחערב ע' it calls in the wrath (i. e. it is a sign of forgiveness, with ref. to Ps. LXXXV, 4); a. fr.

**עברא** m., **עברית**, **עברית** f. (b. h.) *Hebrew*; ע' (לשון) *Hebrew language*; ע' (כחב) *Hebrew character, type*. Kidd. I, 2 עבר ע' a Hebrew slave; אמה ע' a Hebrew hand-maid. Gen. R. s. 42 ומשיח בלשון ע' II. Gitt. IX, 6

וכ' if one witness signed in Hebrew type, and the other in Greek, and again one in Hebrew &c. Ib. 8 גט שכתבו עבריה וכ' if a letter of divorce was written in Hebrew, and its witnesses signed in Greek. Y. Meg. I, 71<sup>b</sup> bot.; Esth. R. to I, 22, a. e. לריבור ע' the Hebrew language is adapted for oratory; a. fr.—Meg. 18<sup>a</sup> קראה עבריה... if he read the Megillah in a trans-Euphratean (Aramaic) translation.—Pl. עבריים, עבריים; f. עבריות. Ib. עבריה an Aramaic translation read before Aramaean Jews. Ex. R. s. 3 על שם שעברו ים ע' why does he call them 'Ibriim (Ex. III, 18)? Because they passed the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

**עברא**, **עברא**, **עברא** ch. same. Targ. Gen. XIV, 13 (Y. ed. Vien. עברא, corr. acc.). Ib. XXXIX, 14; 17 (not עברא; a. fr.—Pl. עברא, עברא. Ib. XL, 15; a. fr.—[Targ. Num. XXVII, 12; Targ. Deut. XXXII, 49 שורא ע' ed. Berl. (ed. Vien. עברא, עברא; h. text העבריים).—Pesik. Vayhi, p. 65<sup>a</sup>; Pesik. R. s. 17; a. fr.

**עברין** m. (עבר, v. עבריה) *renegade*. Nidd. 13<sup>b</sup> נקרא ע' may be called a renegade (to idolatry).

**עבריןא** ch. same. Sabb. 40<sup>a</sup> bot. ע' שרי למקרי ליה ע' it is permitted to call him an apostate.

**עברתא**, v. עוברתא.

**עגא**, v. עגא.

**עגבא** m. pl. *'Agbeans, 'Agebeans*, a tribe in Ituræa, cmp. אגבא. Targ. Ez. XLVII, 16 בריכת ע' (ed. Lag. חוצר החיכון) the pond of the 'Agebeans (h. text עגרי).

**עגבא** f., pl. עגבא (עגב to be round) *rump, buttocks* (עגביותו). Snh. 38<sup>b</sup> מאקרא וכ' the earth for Adam's rump was taken from Akra &c.; Yalk. Ps. 888. Nidd. 30<sup>b</sup> עגביותו ע' and its (the foetus') two heels lie against the two sides of its rump; Lev. R. s. 14; Yalk. ib. 547. Ber. 24<sup>a</sup> ע' משום ערה ע' the contact of posteriors (of two persons lying in one bed) does not come under the class of indecency (as regards prayer). Sabb. 152<sup>a</sup> (expl. החגב, Koh. XII, 5) אלו ע' that means the rump; (comment. the genitals; Lev. R. s. 18 ע' של שררה; Koh. R. to XII, 5 ע' קרסוליו).

**עגג** (or עגג) (cmp. עגל) [to round, roll, press; denom. fr. which] 1) to draw (cmp. עגג). Taan. III, 8 (19<sup>a</sup>); 23<sup>a</sup> עג עג he drew a circle.—[2] to make a cake. Ez. IV, 12.]

**עגה**, v. עגה.

**עגה**, v. עגה.

**עגול** pr. n. m. *'Agul*. Y. Yeb. VI, 7<sup>c</sup> bot. ר' תנינה בר ע' ע'.

**עגולא** m., **עגולא** f. (b. h. עגל) *round*. Nidd. VIII, 4 (58<sup>b</sup>) ע' a round blood-stain, opp. lengthy. Y. Pes. VIII, 36<sup>a</sup> bot. ע' גל a round heap of debris, opp.

ארוך. Snh. IV, 3; Ex. R. s. 5 ע' גורן, v. גורן. Y. Erub. II, 20<sup>a</sup>; a. fr.

**עגול** m. (preced.; v. עיגול) *round cake, loaf*. Targ. Y. Ex. XXIX, 23 (h. text ככר).—Pl. עגולין. Ib. XL, 4.

**עגולא**, v. sub. עיגל.

**עגולגולת**, **עגולגולת** f. (preced. wds.) *round, rolling*. Hull. 64<sup>a</sup>; Ab. Zar. 40<sup>a</sup>, v. פגר; Tosef. Hull. III (IV), 23 (not לית...).

**עגול** m. (preced. wds.) *circle*. Tosef. Neg. VI, 3, v. עיגול.

**עגולא** m. (preced. wds.) *round shield*. Targ. Ps. XXXV, 2 (h. text צנה). Targ. II Chr. IX, 15; a. e.—Pl. עגולין. Ib. Targ. Ez. XXIII, 24. Targ. II Chr. XXIII, 9; a. e.—Targ. Ps. XLVI, 10, v. עגולתא I.

**עגל** to be round; to roll; to circle. Sabb. 85<sup>b</sup> ועגל בה חמשה and inscribes in it a circle of five in diameter.

**Nif. עגל** to be rounded: Y. Ab. Zar. II, 41<sup>b</sup> הוא נעגל the cut in the skin of an animal (whose heart has been taken out while alive) rebounds and becomes rounded.

**Pi. עגל** 1) to draw a circle. Part. מעגל, v. מעגל. Taan. III, 8; a. e.—2) to roll, press, make even. Maasr. I, 8 מעגל when the figs are stored in a bin, they are subject to tithes when he has pressed them. Ib. היה מעגל if after treading figs in a vessel or pressing in a bin &c. Macc. II, 1 היה מעגל במעגילה if he was levelling the roof with a roller, v. מעגילה; Y. ib. II, beg. 31<sup>c</sup> (also מעגל, Hif.).—3) to roll on an oiled surface, to smooth a person's skin. Tosef. Ter. X, 10 ומעגלו על גביו and oints it (the child) by rolling it on his own body; Y. Maas. Sh. II, 53<sup>c</sup> top מיטרו ע"ג ומעגלו.—4) to round off, form a round body, v. infra.

**Hif. עגל** 1) to round off, form a round body. Ohol. VII, 4 מעגלו ראש כפירה; Tosef. ib. VIII, 8 מעגלו (v. R. S. to Ohol. I. c.), v. פיקא I.—2) to roll, v. supra.

**Hithpa. עגל** 1) to form globules. Nidd. 56<sup>a</sup> מה רוק מעגל as the secretion in the mouth is formed in globules on being discharged &c.; ib. 19<sup>b</sup>.—2) to roll one's self on an oiled surface, to smooth one's skin. Tosef. Ter. I, c. על טבלה של שירש לחה מעגל עליה on a marble plate to anoint himself upon it. Ib. 11; Tosef. Sabb. III (IV), 17; a. e.

**עגל** I ch. same, to be round. Y. Erub. II, 20<sup>a</sup> בהן מעגל in the case of those stones which are round (forming a fence).

**Pa. עגל** 1) to round off. Men. 94<sup>b</sup> מעגל להו מעגל he rounded them off.—2) to twine around. Y. Kil. IX, end, 32<sup>d</sup> [read:] נכס פסקיא דעמר ועגלה וכו' (v. פסקיא) he took a woolen band and wound it around both of them.

**עגל** m. (b. h.) *calves*. Sabb. V, 4. Tosef. Bekh. VI, 13; Kidd. 8<sup>a</sup> (Ar. עגול). Pes. 112<sup>a</sup>, v. קנק; a. fr.—Esp. ה' the golden calf which the Israelites made in the desert. Tosef. Sabb. I, 17 ה' ששע בו ה' that day was as ominous to Israel as the day whereon they made the golden calf; Sabb. 17<sup>a</sup>. Sot. 14<sup>a</sup> ה' על מעשה ה' he made atonement for the sin of the golden calf; a. v. fr.—[Tosef. Neg. VI, 3

ה' ברה ה' Var., v. עיגול].—Pl. עגלים. Snh. 63<sup>b</sup>; a. fr.—[Ab. d'R. N. ch. VI, end מביאין ה' read: העגלים, v. עיגול].—**Fem. עגלה** heifer. Sot. VII, 2 פרשה ה' ערופה the verses to be read at the ceremony of breaking the heifer's neck (Deut. XXI, 7 sq.). Ib. IX, 7 (47<sup>b</sup>) וכו' אם נערפה ה' וכו' if the murderer was found after the heifer's neck was broken. Gen. R. s. 44 ה' הראה לו... ה' ערופה the Lord showed Abraham the ceremony of &c. Sot. 45<sup>a</sup> מדידה ה' the measuring which is done for the ceremony of &c. (to ascertain the nearest town). Par. I, 1 בר שנתה וכו' heifer (mentioned in the Law) means one not yet one year old, and cow means one two years old; a. fr.

**עגל II**, **עגל** ch. same, v. עיגל.

**עגל III**, **עגלא** m. (עגל) [rolling,] *swiftness*; לע, very soon, swiftly, suddenly. Targ. Job XX, 5. Targ. Prov. XXIX, 1. Targ. II Esth. VI, 10 ב' ב' make haste.—Ber. 18<sup>b</sup> קא אחיה דלע' because thou shalt soon come (to us, the dead). Snh. 52<sup>a</sup> ה' דלישרוק לע' in order that he may be burnt to death so much sooner; Pes. 75<sup>a</sup> ה' דלישרוק לע' (Ms. O. עגל) that she may die the sooner; Yalk. Lev. 630; a. e.

**עגלא I** f. heifer, v. עגולתא.

**עגלא II** f. wagon, v. עגולתא I.

**עגלה** pr. n., ה' ברירה the Pond of 'Isla. Targ. Jer. XXXI, 38 (ed. Lag. עיגליא; h. text עגה).

**עגלה** f. heifer, v. עגל.

**עגלה** f. (b. h.; עגל) [roller,] wagon. Bets. II, 10 ה' ב' שוחח וכו' with the little wagon under the tail (to protect the latter from friction, v. חמש II); a. e.—Pl. עגלות. Kel. XXIV, 2 שלש ה' there are three classes of wagons (with regard to levitical cleanness), one shaped like a *cathedra*; like a couch..., and one for stones (loads). Gen. R. s. 95; a. e.—Esp. עגלה the constellation called Charles' Wain (Ursa Major). Pes. 94<sup>b</sup>.

**עגלה I**, **עגלה** (עגולתא) ch. same. Targ. O. Num. VII, 3 עגל ed. Berl. (oth. ed. a. Y. עגולתא; Ms. II עגולתא). Targ. Is. XXVIII, 27 (ed. Lag. עגולה); ib. 28; a. e.—Esp. Charles' Wain. Ber. 58<sup>b</sup> bot. רישא ד' the head-star of the Wain; [Rashi: the head of the Ox (Taurus)].—Pl. עגולין. Targ. O. Gen. XLV, 21. Ib. 27 (ed. Vien. עגולין). Targ. Ps. XLVI, 10 Ms. (ed. עגולין round shields).

**עגלה II** f. = h. עגל, basin. Y. Sabb. III, 6<sup>a</sup> bot. ה' ה' put the bottle of oil into a basin (of hot water), v. נשלה.

**עגלה III** (עגולתא) **עגל**, **עגל** f. = h. עגלה. Targ. Y. Gen. XV, 9. Targ. Deut. XXI, 4 (O. ed. Berl. עגולתא). Targ. O. ib. 3 עגלה (ed. Berl. עגולתא; Y. עגולתא). Targ. Hos. X, 11; a. e.—V. עיגל.

**עגום** (b. h.; cmp. עגום) 1) to be bent, weighed down.

*Part. pass.* עגגם; f. עגגמה; (cmp. כפפה, כפה) a) *pressed down, tied.* Num.R.s. 10 ע' לישונו his (the drunken man's) tongue is tied.—Trnsf. (of a woman) עגגמה *tied to an absent husband, prevented from marrying* (cmp. עגג). Y.Snh.VI, 23<sup>c</sup> ברורי how long yet shall my husband dwell with thee (Alexandria), and I (Jerusalem) sit a living widow in my house; Y. Hag. II, 77<sup>d</sup> ע' עליו ... tied (lonely) for his sake.—b) *bent down, grieving.* Lev. R. s. 1 ע' עליו משה של משה ע' עליו Moses' soul within him grieved. Ib. s. 34 ע' עליהם who are in grief. Ber. 55<sup>b</sup> ע' עליו דמיון he who has had a dream and is worried about it; a. e.

**עגם** ch. same. Targ. Job XXX, 25.—*Part. pass.* עגגם; f. עגגמה; עגגמה; pl. עגגין. Targ. Ruth I, 13 (h. text עגגה). —Y. Meg. III, 74<sup>a</sup> top ע' ו' since they will grieve (because they are deprived of the reading of the Law), they will go and buy another scroll.

**עגמה** f. (preced.) *grief*, v. עגמה.

**עגן** (b. h.; v. עגם) *to bend; to tie.*—V. עגין.—*Part. pass.* f. עגגה *tied to an absent husband, deserted wife.* Y. Gitt. IV, beg. 45<sup>c</sup> ע' שלא חתה יושבת that she may not remain a deserted wife (prevented from marrying again); a. fr.—*Pl.* עגגות. Ruth R. to I, 13 (ref. to עגגה, ib.) (of animals in the stable) *left lonely.* Tosef. B. Kam. VIII, 12 ע' מפי חקנה as a measure in favor of deserted wives (that they may be enabled to marry again). Lev. R. s. 20 ע' רבה נשים many women (to whom they had made love) remained unmarried, waiting for them (to propose); Tanh. Aḥrē 6; a. e.—Trnsf. (of animals in the stable) *left lonely.* Tosef. B. Kam. VIII, 12 ע' מהו לגדל בהמה... מקיימין את ח' שלשים יום how about rearing (for consumption, v. B. Kam. 80<sup>a</sup>) small cattle in Palestine?... That which remains last (after the others have been disposed of) should be kept (no more than) thirty days; B. Kam. 80<sup>a</sup> ע' שלשים יום שבהן provided he do not keep the last of them over thirty days.

\*Pi. עגן *to press against; to smooth.* Tosef. Ter. X, 4 ע' מ'עגגה Var. ed. Zuck. (ed. Zuck. מ'עגגה, v. עגג; oth. ed. מ'עגגה, v. עגל) she may smooth her own hair by rubbing it against her (the priest's daughter's) hair.

**עגן** ch. same, *to press, tie; to seclude, imprison.* Targ. Is. XXIV, 22 ע' ו' י'עגגיתן and they shall press them into the prison house (ed. Lag. י'עגגיתן, ed. Ven. י'עגגיתן, contr. of י'עגגיתן Af. (?); Ar. י'עגגיתן Ihpa.; h. text עגגה).—*Part. pass.* עגגין. Ib. XLII, 7. Ib. 22, v. next w. Ib. XLIX, 9.

*Pa.* עגן *to make lonely, desert* (a wife). Gitt. 26<sup>b</sup> ע' ו' he might desert her.

*Ihpa.* עגגה *to be secluded, tied up; (of a woman) to be prevented from marrying, be an* עגגה. B. Mets. 19<sup>a</sup> ע' משום ולא חתה Ms. M. (ed. רעגין, corr. acc.) it was done in order that she might not remain a widow in life.

**עגנה** m. (preced.) *solitude, prison.* Targ. Is. XXIV, 22 ע' ו' עגגה Ar. (Regia עגגה pl.; ed. Lag. עגגה; ed. Wil. עגגין, v. preced.).

**עגנה** to roll, v. עגנה.

**עגור** m. (אגור = אגור) *apt for storage, superior (wheat).* Tosef. Dem. IV, 23 (ed. Zuck. אגור, v. אגור); Y. Naz. V, 54<sup>a</sup> אגור.

**עגש** (dial. for עגש; cmp. Pesh. Ex. XXI, 29; 36) *to attack, gore.* Part. f. עגשה Gen. R. s. 80, beg. Ar., v. עגש.

**עד** m. (b. h.; עדר) *turn, continuation; (prep.) up to, until, during, while; in place of.* B. Mets. 87<sup>a</sup>; Snh. 107<sup>b</sup> ע' עד אברהם up to Abraham's time, v. עדר. B. Kam. 55<sup>a</sup> ע' עד שאלה שאלה during the time that &c., instead of asking me &c. Gen. R. s. 58 ע' עד שאלה שאלה before yet the Lord causes the sun of one righteous man to set, he causes that of another to rise. Kidd. 29<sup>b</sup> ע' עד שאלה שאלה until a person is twenty years old. Ib. 31<sup>a</sup> ע' עד שאלה שאלה how far does the duty of honoring parents go?; a. v. fr.—Ber. 26<sup>b</sup> (ref. to ib. IV, 1 'up to four hours') ע' עד שאלה שאלה does it mean 'up to', and that 'up to' included, i. e. including the whole fourth hour of the day, or excluding the fourth hour? Nidd. 58<sup>b</sup> ע' עד שאלה שאלה shall we say, their difference turns on the question whether 'until' is meant to include or to exclude the terminus? Ib. ע' עד שאלה שאלה sometimes 'until' means *inclusive of*, and sometimes *exclusive of*. Ib. ע' עד שאלה שאלה they differ as to the meaning of the word 'until' in this case (in the Mishnah); a. fr.—ע' עד (cmp. עדר) *in behalf of, for, about.* Midr. Till. to Ps. IV ע' עד שאלה שאלה (our w. missing in ed. Bub.) has that innkeeper opened his shop for the first time today, for our benefit? Ib. to Ps. XII ע' עד שאלה שאלה he inquired about him, where is he?; a. e.—ע' עד, v. עדר.

**עד** ch. same. Targ. Gen. II, 5. Ib. XIV, 14; a. v. fr.—B. Bath. 21<sup>a</sup> ע' עד שאלה שאלה up to six years of age admit no child to school. Gen. R. s. 44<sup>a</sup>, a. e. ע' עד שאלה שאלה, v. ע' עד שאלה שאלה, I. Lam. R. to III, 20 ע' עד שאלה שאלה, a. fr.

**עד** v. עדר.

**עד**, Targ. O. Lev. XI, 13 ed. Amst., v. עדר.

**עד** m. (b. h.; עדר) [*present, confirming,*] (cmp. סדר) *witness, evidence.* Hull. 10<sup>b</sup>, a. e. ע' עד שאלה שאלה in matters of ritual the statement of one witness is sufficient. Bekh. 36<sup>a</sup>, a. e. ע' עד שאלה שאלה a witness testifying to what he has heard from an eye-witness. R. Hash. 26, a. e. ע' עד שאלה שאלה a witness in the case cannot act as judge. Keth. 21<sup>b</sup> ע' עד שאלה שאלה a witness may act as judge; a. v. fr.—*Pl.* עדר. Ib. ע' עד שאלה שאלה if the judges know (can identify) the signatures of the witnesses to a document. Ib. II, 3 ע' עד שאלה שאלה if witnesses declare, this is our signature, but we have been forced &c. Ib. 5 ע' עד שאלה שאלה if there is evidence that she was a married woman.—Kidd. 48<sup>a</sup>, a. fr. ע' עד שאלה שאלה, v. עדר; ע' עד שאלה שאלה, v. עדר.

a. v. fr.—Trnsf. *evidence, proof*. Sabb. 81<sup>a</sup> אַם יֵשׁ עֲלֵיהּ עַד (euphem.) if there is an evidence (stain of excrements) on it. B. Kam. 11<sup>a</sup> top (ref. to Ex. XXII, 12) יִבְיֵא עַד עֵירוֹהָ (ed. אֲדוֹרָה, אֲדוֹרָה, v. אֲדָר.) he shall offer in evidence its hide.—Esp. a piece of cloth used by women for ascertaining their condition of cleanness or uncleanness. Nidd. VIII, 4 וְכִי עַד שְׂוִיָּא נִתְּנָהּ (if an examining rag (after use) has been put under the cushion &c. Ib. 14<sup>b</sup>; 12<sup>a</sup> 'the servant and the examiner stand by the side of the threshold &c. (v. שְׂפָטָה). Ib. זֶהוּ עֵדָן שֶׁל צְנוּעוֹת (Ar. עֵדָן) this (special) rag is that of the chaste women; a. fr.—Pl. as ab. Ib. I, 7. Ib. II, 1; a. fr.

עֲדָא, v. עֲדָר.

עֲדָא, v. עֲדָר.

עֲדָא I or עֲדָא f. = אָדָא I. Bekh. 45<sup>b</sup> תִּשְׁכַּח אִמְרָה עַד אִשָּׁה I proves. Pes. 53<sup>b</sup> הֲוֵא עַד אִשָּׁה let it be this (I admit).—V. עֲדָר I.

עֲדָא II m. (preced. II) *plunderer*.—Pl. עֲדָרָא. Targ. Jer. XXX, 16.

עֲדָא m. (preced.) *booty, spoil*. Targ. O. Num. XXXI, 11, sq. Targ. I Sam. XXX, 16; a. fr.

עֲדָא, עֲדָרָא, עֲדָרָא m. (עֲדָר, עֲדָר; cmp. עֲדָרָא) [*rolling; cmp. עֲדָרָא lot, share*. Targ. O. Gen. XLIX, 21. Targ. Deut. XXXII, 9. Targ. Esth. IX, 24 עֲדָרָא ed. Lag. Targ. Cant. VIII, 11 עֲדָרָא (Var. עֲדָרָא).—Pl. עֲדָרָא, עֲדָרָא. Targ. I Sam. XIV, 42. Targ. Y. Num. XVIII, 7; a. e.

\*עֲדָר (cmp. עֲדָר) *to cut, strip*. Part. pass. עֲדָר; f. עֲדָרָא. B. Kam. 11<sup>a</sup>, v. אֲדָר.—[Tosef. Makhsh. I, 3 עֲדָר, מְעוֹדָר, v. עֲדָר.]

עֲדָה I f. (b. h.; קִצֵּץ) [*appointed meeting, assembly, congregation; court; prayer meeting*. Tosef. Snh. XII, 3 (ref. to Ex. XXI, 18) מִה אֲגִידָהּ הִידִיעַ לִי לִעֲדָהּ וְכִי as the fist (of the slayer) is ascertained before court and witnesses, so must the stone (weapon) be &c.; B. Kam. 90<sup>b</sup>; ib. 91<sup>a</sup>. Snh. I, 6 (ref. to Num. XXXV, 24, sq.) עַד שׁוֹפֵט there must be a possibility of an incriminating assembly (of ten persons), and of a saving assembly, which makes twenty persons; וּמִנֵּינִי לֵעֲשֵׂה שְׂוִיָּא וְכִי and where do we find an intimation that an 'edah consists of ten?; Y. Ber. IV, 11<sup>c</sup> top; a. fr.—Y. Maas. Sh. II, end, 53<sup>d</sup>; Koh. R. to IX, 9; Yalk. ib. 989 קְדוּשַׁת עַד the holy brotherhood.

\*עֲדָה II f. = עֲדָה, testimony. Tosef. Bekh. III, 8 עֲדָה שֶׁכֵּר עֲדָה ed. Zuck. (oth. ed. עֲדָה) pay for his testimony. —Pl. עֲדָה. Bekh. IV, 6 (29<sup>a</sup>) עֲדָהּ בְּשִׁלְתָּן (Var. in Mish. ed. עֲדָהּ) his testimonies are void; (Kidd. 58<sup>b</sup> עֲדָהּ בְּשִׁלְתָּן).

עֲדָה, עֲדָרָא, v. עֲדָר.

עֲדָר, עֲדָרָא, v. sub עֲדָר.

עֲדָה f. (b. h.; v. עֲדָר) *testimony, evidence*. Ber. 14<sup>b</sup> וְכִי עֲדָה as if offering evidence of falsehood

against himself. Succ. 29<sup>a</sup> מִעֲדָר עַד שֶׁקֶר those who give false witness. Sabb. 22<sup>b</sup> (ref. to Lev. XXIV, 3) עַד הָיָה it (the light in the Temple) is an evidence to mankind that the Divine Presence dwells in Israel; Men. 86<sup>b</sup>. Ib. מִי עֲדָהּ how did it give evidence (of the Divine Presence)?; Sabb. l. c. מִי עֲדָהּ (corr. acc., as Ms. M.). Macc. 5<sup>a</sup> גִּזְמָה שֶׁל עַד (עֲדָהּ) the testimony to the fact itself, v. עֲדָה. Ib. I, 7 בְּשֵׁנִים וְכִי if an evidence is legally established by two witnesses, why does the Scripture mention three? Ib. 8 .. שְׁנֵים וְכִי עֲדָהּ as in the case of two witnesses, if one of them is found out to be a relative or a disqualified witness, their testimony is void, so in the case of three &c. —Ex. R. s. 41 כָּל מִי שִׁדְּדָה לִי עַד as the bride ... on entering her chamber (in procession) uncovers her face, as if saying, whoever knows any evidence against me, let him come..., so must the scholar &c.; Yalk. ib. 391; Cant. R. to IV, 11 וְכִי עֲדָהּ מִעֲדָה עֲלֵי and this (procession) is my testimonial testifying for me; a. v. fr.—Trnsf. (v. עֲדָה) *tokens of virginity*. Gen. R. s. 60 מִמְּקוֹם עֲדָהּ Ar. (ed. עֲדָהּ) at the seat of virginity. Ib. s. 45; s. 51 הוֹצִיאוּ עֲדָהּ Ar. (ed.; Yalk. ib. 79 עֲדָהּ).—Pl. עֲדָהּ. Macc. I, 9 עֲדָהּ אֵלֶּי אֵלֶּי שְׂוִיָּא these are two testimonies (two independent sets of witnesses); a. fr.—'Eduyoth, name of a treatise, of the Order of N'zikin, of the Mishnah and Tosefta, containing statements of traditional deliveries and rules. Ber. 28<sup>a</sup> עַד הָיָה בְּיוֹם נִשְׁתַּח עַד on that day 'Eduyoth was taught.

עֲדָה, עֲדָר I (b. h.; cmp. עֲדָר) [*to turn, pass; cmp. עֲדָר and עֲדָרָא to pass by; to pass away, v. next w.*

Hof. עֲדָה to be passed, be caught in passing. Lev. R. s. 26 (ref. to I Sam. XXIV, 11, a. XXVI, 14) בִּכְנָס אִמְרָה בְּסִירָה ... בְּסִירָה הִשְׁכַּח ... as to the skirt (of Saul's cloak) thou saidst, it was caught in a bush: have the spear and the cruise also been caught in the bush?; Num. R. s. 19 הִשְׁכַּח (read the second time הוֹשִׁיעַ); Midr. Till. to Ps. VII; Yalk. Sam. 133, a. e.; (Y. Peah I, 16<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup> דִּיעֵרָה, v. חֲזַרָה, חֲזַרָה, v. חֲזַרָה).

עֲדָה, עֲדָר ch. same, 1) (corresp. to h. עֲדָר) *to pass by, between &c.* Targ. O. Gen. XV, 17 עֲדָה ed. Berl. (ed. Vien. עֲדָה; ed. Amst. עֲדָה). Targ. Is. XLV, 14 עֲדָה (ed. Lag. עֲדָה). Targ. II Kings IV, 8 מִי עֲדָהּ ed. Lag. (oth. ed. עֲדָה; fr. עֲדָה); a. fr.—Part. עֲדָר, עֲדָר; pl. עֲדָרָא. Targ. Is. XLIV, 22. Targ. Jer. IX, 11 ed. Lag. (oth. ed. עֲדָר, corr. acc.). Targ. Ez. XXXIX, 14, sq.; a. fr.—Kidd. 33<sup>a</sup> כְּמַה עֲדָהּ how many vicissitudes have passed over these (old men); R. Hash. 16<sup>a</sup>, v. הִשְׁכַּח. —2) (corresp. to h. עֲדָר) *to pass away, cease*. Targ. O. Gen. XLIX, 10. Targ. II Chr. XXXV, 15. Targ. O. Deut. IV, 9 עֲדָהּ ed. Berl. (oth. עֲדָהּ); a. fr.—Yoma 53<sup>b</sup> וְכִי עֲדָהּ (fr. Gen. XLIX, 10). —3) *to carry, become pregnant, v. infra*. Gen. R. s. 23 (play on עֲדָה, Gen. IV, 19) עֲדָהּ מִיֵּדָהּ because she was with child of him.

Pa. עֲדָר 1) *to remove*. Bets. 32<sup>b</sup> עֲדָרָהּ הוֹשָׁבָה, v. מִתְּחֵלָה. —2) (cmp. עֲדָר Pi.) *to carry, be pregnant, conceive*. Targ. O. Gen. IV, 1 (Y. Af.). Targ. O. Lev. XII, 2 (ed. Ber. עֲדָרָהּ; ed. Vien. עֲדָרָהּ; Y. עֲדָרָהּ, corr. acc.); a. fr.—Part. pass. f. מִעֲדָרָהּ; pl. מִעֲדָרָהּ [made to carry,] pregnant.



Targ. O. Gen. XVI, 11. Targ. Jer. IV, 31. Targ. Am. I, 13. Targ. Lam. I, 16; a. fr.

*Ithpa*. אֶתְּעָרָה, *Ithaf*. אֶתְּעָרָה (corresp. to h. *to be removed*. Targ. O. Lev. IV, 31 (אֶתְּעָרָה). Ib. 35 (אֶתְּעָרָה; ed. Amst. אֶתְּעָרָה). Targ. Is. XVII, 1. Targ. II Esth. I, 1, beg.; a. e.

עֵרָה II (b. h.; cmp. עָרַר) *to strip*.

*Hif*. הִעָרָה same, *to take off*. Lam. R. introd. (R. Han. 1) מִן הַיּוֹם הַזֶּה on the day Nebuchadnezzar came in conflict with Israel, he deprived them of two garments, the garment of priesthood and the garment of royalty.

עָרָה ch. same, *to strip, tear; to make spoil*. Targ. Is. X, 6. Targ. Ez. XXXVIII, 12, sq.; a. e.

עָרָה I m. (preced.) *spoil*. Targ. Is. XXXIII, 23 (ed. Wil. עָרָה). Targ. Josh. XI, 14 (ed. Wil. עָרָה constr.); a. e.—V. עָרָה II.—[V. עָרָה II.]

עָרָה II m. (b. h.; עָרָה I) *that which is carried or put on, cloak, ornament*. Meg. 12<sup>b</sup> bot., v. עָרָה. Esth. R. to V, 1 הַפְּאֲרוֹתָהּ her cloak of state. Ib. סוּמְכָה עָרָהּ supporting her cloak (trail); a. e.—Pl. עָרָה. Ab. Zar. 24<sup>b</sup> עָרָה מְפֹאֶרֶת adorned with the choicest ornaments.

עָרָה pr. n. m. 'Adi. Ab. Zar. 33<sup>a</sup>; Men. 69<sup>b</sup>, v. עָרָה.

עָרָה I (v. עָרָה I) *here is, here are*. Ber. 42<sup>a</sup> כֹּפֶנָּה עָרָה this is (what we call) hunger. Gitt. 45<sup>a</sup>, v. גִּיבְרָה. Men. 34<sup>a</sup> פְּצִימֵי עָרָה Ms. M. (ed. פְּצִימֵי, read: פְּצִימֵי here (these extremities of the wall) are its posts.

עָרָה II m. (עָרָה I), sub נֹדֶרָה, *passing light, flash*. Targ. Zech. XIV, 6 (some ed. עָרָה; h. text יִקְרֹהוּ, v. Rashi a. l.; Pesh. עָרָה cold, P. Sm. 2977).—V. עָרָה I.]

עָרָה (עָרָה) f. (preced.) *a passing eruption, rash, scurf*. Targ. O. Lev. XIII, 2, a. e. (h. text סַפְחָה). Ib. 6, a. e. (h. text מַסְפַּחָה).—[Targ. Y. II Deut. XIV, 12 ed. Amst. עָרָה, v. עָרָה.]

עָרָה, Targ. Y. II Gen. VI, 6 some ed., read: עָרָה; v. עָרָה I ch.

עָרָה = עָרָה. Sabb. 88<sup>b</sup>; Gitt. 36<sup>b</sup>, v. עָרָה; Yalk. Cant. 983 עָרָה. Cant. R. to II, 5, v. עָרָה; a. fr.

\*עָרָה f. (עָרָה I) [*crossing*,] *board to cover a pit* (?). Sifra M'tsor'a, Zab., Par. 1, ch. II.

עָרָה, v. עָרָה.

עָרָה, v. עָרָה.

עָרָה, v. עָרָה.

עָרָה m. (עָרָה I) *ample, liberal*. Yalk. Ps. 876 טוֹב עָרָה thy goodness is ample towards all those entering the world, let thy goodness be ample towards me, and teach me thy law.—2) *better, preferable*, v. next w.

עָרָה, v. עָרָה. f. ch. (preced.) *more, better*,

*preferable*. Targ. Ps. XLV, 3.—Meg. 3<sup>b</sup> עָרָה מְגִלָּה the reading of the M'gillah takes precedence; מֵת מִצֻּרָה the burial of a dead person without relatives (v. מִצֻּרָה) takes precedence. Yeb. 39<sup>a</sup> עָרָה חֲלִיצַת גִּדּוּל the discharge of the Y'bamah (v. חֲלִיצָה) by the elder brother is preferable; עָרָה בִּיאָה the marriage of the Y'bamah to the younger brother is preferable; a. fr.—Pl. עָרָה. Meg. 3<sup>a</sup> עָרָה אִינוּהָ they (Haggai, Zechariah and Malachi) rank higher than he (Daniel); a. fr.—With personal pron. *to be better &c*. B. Mets. 101<sup>b</sup> לֹא עָרָה מִינִי thou hast no more rights than I have. Keth. 103<sup>b</sup> לֹא עָרָה מִמּוֹשֶׁה I am not more than Moses our teacher; a. fr.

עָרָה f. (עָרָה) *hoeing*.—Pl. עָרָה. Koh. R. to II, 23 עָרָה לִי שְׂדֵה do for me the hoeing of two fields; Gen. R. s. 27 עָרָה (fr. עָרָה).

עָרָה, Y. Keth. VI, 30<sup>d</sup> top עָרָה אֲשֶׁמְחִינֶנּוּ ed. Krot., read עָרָה, v. עָרָה I.

עָרָה pr. n. f. 'Adisha (Khadija), legendary wife of Ishmael. Targ. Y. Gen. XXI, 21.

עָרָה I f., v. עָרָה.

עָרָה II f. (עָרָה I) *booty, spoil*. Targ. Y. Num. XXXI, 11, sq. (ed. Amst. עָרָה, corr. acc.). Targ. Prov. XVI, 19.—Lam. R. to II, 13 (ref. to אֲעִירָה, ib.), v. עָרָה II.—2) *choice dwelling*, v. עָרָה.

עָרָה, v. עָרָה.

עָרָה, v. עָרָה.

עָרָה (b. h.) [*to turn*, v. עָרָה,] *to be round, smooth, pliant*.

Pl. עָרָה 1) *to make pliant; to bend*. M. Kat. 16<sup>b</sup> (play on שְׂהִיָּה... הִיָּה מְעֻנָּה עֲצוּמוֹ וְכ' when sitting and studying the Law, he made himself pliant like a worm, opp. מְקַשֶּׁה עֲצוּמוֹ stiffening one's self.—2) *to smooth, lubricate, to improve* (the complexion); *to refresh, invigorate*. Cant. R. to I, 2 מִן שֶׁמֶן מְעֻנָּה as oil brightens the appearance of the head and the body, so the words of the Law &c. Pes. 43<sup>a</sup> וְיִמְעֶנּוּ מִשֵּׁר makes the hair fall out and improves the complexion. Y. Ber. VI, 10<sup>b</sup> top מְעֻנָּה who created all sorts of delicacies to refresh therewith the soul &c. Gen. R. s. 16 עָרָה מִכָּל אֵילַן וְכ' he nursed him (with fruits) of all the trees of the garden of Eden; ib. עָרָה לְעָרָה he had intended to nurse him &c. Sabb. 33<sup>b</sup> עָרָה בָּהֶן עֲצָמָן (Ms. M. מְרַחֲצָאֵם לְעָרָה בָּהֶן עֲצָמָן, v. Rabb. D. S. a. l. note) (the Romans have erected baths) for their own enjoyment (not for the benefit of the people); Ab. Zar. 2<sup>b</sup>; Yalk. Is. 316. Sifré Deut. 306 עָרָה מִן הַיָּד וְיִמְעֶנּוּ מִשֵּׁר as long as my son does my will, humor him, nurse him and indulge him and give him to eat and to drink; Yalk. Deut. 942 עָרָה מִן הַיָּד וְיִמְעֶנּוּ מִשֵּׁר as the rains come down on the plants and brighten them and embellish them &c.; Yalk. l. c.; a. fr.—Part. pass. עָרָה a) *well-nursed, graceful*. Y. Ned. IX, end, 41<sup>c</sup> (ref. to

II Sam. I, 24) גִּוּם מֵ... אֵין תְּכַשִּׁים ornamentation becomes only a well-nursed (graceful) body.—b) *indulged, used to luxuries*. Mekh. Mishp. s. 8 מְפֻנֵּם מֵ... אִם הָיָה מְרֻכָּךְ מֵ... if the wounded man was delicately reared, used to comfort and luxuries; Yalk. Ex. 339.

**Hif.** הִפְדִּין *to surround, bind, connect*. Gen. R. s. 10 (ref. to Job XXXVIII, 31 (מְדַנְתּוֹ וְכִי) the Kimah binds (gives substance and shape to) the fruits; cmp. מְדַן.

**Hithpa.** הִתְפַּדֵּן, *Nithpa.* נִתְפַּדֵּן *to be made smooth, pliable; to be rejuvenated; to be nursed, recover strength*. B. Bath. 120<sup>a</sup> הָיָה הַגֶּבֶר וְנִתְפַּדֵּן the body was again made smooth, the wrinkles of age were straightened out, and beauty returned &c.; Yalk. Ex. 165. Sabb. 33<sup>b</sup>, v. supra. Ned. 8<sup>b</sup> הַיְּהוּדִים הַיְּהוּדִים הַיְּהוּדִים the righteous will be rejuvenated by it (by basking in the sun). Pesik. Hahod., p. 102<sup>a</sup> וְכִי הָיָה בְּנִי הַיְּהוּדִים let my son be nursed with food and drink for two or three months; Cant. R. to II, 5; Koh. R. to III, 11; a. fr.

**עֵדָה** m. (b. h.; preced.) *refreshment, pleasure*; esp. עֵדָה (abbrev. גֵּן) *the garden of Eden; paradise (of the hereafter)*. Gen. R. s. 15 (ref. to Gen. II, 8) הָיָה הַגֶּן גָּדוֹל מִן הָעֵדָה the garden was larger than Eden, v. גֵּן. Ib. s. 16 מִכָּל הָעֵדָה הַגֶּן הָיָה לְחֹדֶר וְכִי הָיָה הַגֶּן and Eden are two distinct things. Pes. 54<sup>a</sup> שְׁבַע דְּבָרִים שָׁנִי עֵדָה שֶׁנֶּחֱדָה... seven things were created before the world was made: the Law, repentance, paradise, Gehenna, &c. Ber. I. c. (ref. to Is. LXIV, 3) הָיָה עֵדָה שֶׁלָּא הָיָה עֵדָה that is Eden which no living creature's eye has ever seen; Shn. 99<sup>a</sup>. Pes. 94<sup>a</sup>; a. fr.

**עֵדָה** ch. same. Targ. Gen. II, 8. Targ. Job XXXVIII, 18; a. fr.

**עֵדָה** Y. Kidd. IV, 65<sup>d</sup> bot., v. מִשְׁחָן.

**עֵדָה** f. (b. h.; עֵדָה) [*rejuvenation*], (in homilet.) 1) (v. עֵדָה II) *ornaments*. Gen. R. s. 48 (ref. to Gen. XVIII, 12) הָיָה לִי עֵדָה לִי עֵדָה I should have 'ednah' (= ref. to Ez. XVI, 11).—2) *period, menses*. Ib., v. עֵדָה.

**עֵדָה** (b. h.) [*to be lax, hang over*], *to be abundant; to be larger, more, better*. Sifra K'dosh. beg. יְכֻל שֶׁכְּבֹד הָאֵל יִשְׂרָאֵל you might think that honoring the father was more important than &c. Yalk. Ps. 876 עֵדָה h. Midd. IV, 7 הָאֵל הָאֵל הָאֵל the hall extended beyond it (the Hekhal) fifteen cubits to the north &c. Y. R. Hash. II, 58<sup>b</sup> top [read: שְׁבַע דְּבָרִים שָׁנִי עֵדָה... שהחמה עֵדָה] אֵלֵינוּ אָמַר בְּעִיבּוֹר הַיָּמִין אָמַר... I might have said, this refers to the eleven days by which the solar year is larger than the lunar year. Erub. 83<sup>a</sup> סָאָה שֶׁל יִירוּשָׁלַיִם מִיִּרְמְלַת עֵדָה וְכִי Ms. M. (ed. יִירוּשָׁלַיִם) the Jerusalem S'ah is larger than: ... by &c.; a. e.

**Hif.** הִפְדִּין *to do more (than enough); to be liberal*. Kidd. 63<sup>a</sup>, a. e. שָׂמָּה הִפְדִּין יִתְרָא שֶׁמָּה הִפְדִּין יִתְרָא for him than is due to him. Tosef. B. Mets. IV, 14 אֵלֵינוּ אָמַר שֶׁמֶדְדִּין הוּא עַל הָאֵל although one of the partners does more business than the other (they are liberal towards one

another). Y. Dem. V, 24<sup>c</sup> מְעַשְׂרוֹתָיו עַל הַמְּעִדָה he who adds to his tithes (gives more than one-tenth; Tosef. ib. VIII, 13 במעשרות); a. e.

**עֵדָה**, v. עֵדָה ch.

**עֵדָה** (v. עֵדָה) *to be fastened, stick to*. Part. pass. עֵדָה. Gitt. 78<sup>a</sup> דִּעָה לִיהָ בְּחֻצְיָהּ וְכִי Mus. (v. Koh. Ar. Compl. s. v. עֵדָה; Ar. עֵדָה, עֵדָה, corr. acc.; ed. v. infra) when it (the letter of divorce) sticks in his belt, and she takes it out.

**Pa.** פָּדָה 1) *to bring close to*. Ib. דִּעָה לִיהָ חֻצְיָהּ וְכִי (ed. עֵדָה, corr. acc.) when he pressed his loins (the belt in which the letter of divorce was sticking) close to her, and she took the letter out.—2) *to seize, overtake*. Targ. Y. Deut. XXVIII, 45 (ed. Vien. וִיעֵדָה, corr. acc.), v. עֵדָה.

\***Ap.** אָפָה *to squeeze out, push away*. Targ. Prov. XVI, 28 Var., v. עֵדָה.

**עֵדָה** I m. *a perforated vessel*, v. עֵדָה.

**עֵדָה** II m. (עֵדָה; cmp. עֵדָה, a. preced. wds.) *something squeezed together, compress*. Sabb. 54<sup>b</sup> וְכִי אֵין עֵדָה (ed. עֵדָה; Ms. O. עֵדָה, v. Rabb. D. S. a. l. note 70) we dip a compress in oil for her and put it &c.—**Pl.** פָּדָה. Ib. עֵדָה שֶׁנֶּחֱדָה (not שָׁנִי עֵדָה; ed. עֵדָה, v. Rabb. D. S. a. l. note 90).—[עֵדָה, Targ. Ezek. XXVII, 19 some ed., v. עֵדָה.—Shn. 11<sup>b</sup>, v. עֵדָה.]

**עֵדָה** (b. h.; cmp. עֵדָה a. preced.) 1) *to strip*.—Part. pass. עֵדָה. 2) *to pluck, clear (of weeds); to hoe; to pick (figs, cmp. עֵדָה)*; [b. h. also: *to sift an army, to discharge the unfit &c., to muster out*, v. I Chr. XII, 34; 39]. Neg. II, 4; Sifra Thazr., Neg., Par. 3, ch. IV כְּעֵדָה in the position of one hoeing; כְּעֵדָה בְּבֵית הַסְּחָרִים the position of one hoeing is required for the examination of the posteriors. Tosef. Maasr. II, 14 עֵדָה עֵדָה עֵדָה laborers engaged in picking figs; B. Mets. 89<sup>b</sup> (Ar. עֵדָה, v. אֵדָה). Ib. עֵדָה וְכִי עֵדָה Rashi (ed. עֵדָה, Pi.) to hoe and to cover up the roots of olive trees. B. Kam. 119<sup>b</sup> עֵדָה עֵדָה engaged in thinning vegetables (cmp. עֵדָה); a. fr.

**Pi.** עֵדָה same. Tosef. Maasr. II, 13 עֵדָה עֵדָה engaged in hoeing a field. Gen. R. s. 82 better is he who rents one field וְכִי עֵדָה וְכִי עֵדָה and manures and hoes it &c. Y. Maasr. III, end, 51<sup>a</sup> וְכִי עֵדָה provided he broke the ground of the larger portion of the court; a. fr. —[Tosef. Makhsh. I, 3 מְעֵדָה, ed. Zuck. מְעֵדָה, v. עֵדָה.]

**Nif.** נִפְדָּה 1) *to be hoed, to be prepared for tillage*. Y. l. c. עֵדָה עֵדָה provided the ground of the court has been broken (before sowing). Ib. 50<sup>d</sup> bot. עֵדָה עֵדָה a court which has been hoed up and planted with seeds; a. e.—2) *to be cast out, rejected, banished*. Sot. IX, 15 (49<sup>b</sup>) וְכִי עֵדָה and Truth shall be banished (fr. Is. LIX, 15); Shn. 97<sup>a</sup>; Cant. R. to II, 13; v. עֵדָה.—3) *to withdraw one's self, fail*. Lev. R. s. 31; Midr. Till. to Ps. XIX; Yalk. ib. 673 (expl. Zeph. III, 5), v. עֵדָה.

**עֵדָה** I ch. same, *to hoe; (of chickens) to pick*. Lev.

R. s. 25 ויל עדר וב' go and pick in thy own dunghill; Yalk. Job 925.

*Pa.* same. Lev. R. l. c. ומעדרה קמיהון (not ומעדרה) and she (the mother) picks for them; Yalk. l. c. (not ומעדרה).

**עדר** II=h. עדר, to help. Targ. Prov. XIII, 12 דמשרי עדר (ed. Lag. a. oth. דמשרי) who begins to help himself (v. Pesh. a. LXX).

*Ithpe.* דמתעדר to be helped. Ib. XVIII, 19 דמתעדר (oth. ed. Lag. a. LXX).

**עדר** m. (b. h.; עדר; cmp. גדרות s. v. גדרות enclosure, pen, fold; herd, flock. Ohol. VIII, 1 ע' בהמה וב' clean or unclean beasts closely penned; Tosef. ib. IX, 1; [Ar. s. v. עדר, ed. Koh. s. v. אדרור, I, p. 39<sup>a</sup>, explains our w.: hide, v. עדר 1, a. LXX. Yoma 34<sup>b</sup>; 70<sup>b</sup>; Meg. 28<sup>a</sup> אדר אחד מיוחד שבעדרו 'one' (Num. XXVIII, 4) means one singled out (the best) of its fold. Bekh. 24<sup>a</sup> עדרו וב' הנכנס לתוך עדרו וב' רצה ותרצה בע' Naz. V, 3 עדרו וב' let it go and be fed in the fold (as a profane animal). Yoma 61<sup>b</sup>, sq. עדרו משלח... וכי עדרו שורה shall one send off his whole flock (of goats)?.. shall one burn &c.?. a. fr.—*Pl.* עדרים, עדרין. Ex. R. s. 1 וב' ע' באין ע' they came to their homes in flocks; ע' עדרים אלא עדר ע' read not (Ez. XVI, 7) 'ādi 'ādayim (choice attractions) but 'ēdrē 'ādarim (flocks after flocks). Cant. R. to II, 13 (ref. to Is. LIX, 5) ע' במדבר whither does banished Truth go (v. עדר)? She goes and sits down in groups (of eremites) in the desert; Snh. 97<sup>a</sup>; Yalk. Is. 357; a. fr.—Tosef. Eduy. III, 2 עדרות וב' עדרו they stabbed entire herds in the camp. (v., however, עדר).—*עדר* (b. h.) pr. n. pl. Migdal Eder (Fold Tower), between Bethlehem and Jerusalem. Shek. VII, 4; Kidd. 55<sup>a</sup>.

**עדרא** ע' ch. same, fold, pen; herd, flock. Targ. Gen. XXXII, 17; a. fr.—Targ. Ps. L, 9 עדרה (ed. Wil. עדרה; Ms. עדרה; h. text מכלאד)—Y. R. Hash. II, 58<sup>b</sup> top חור עדר (בעדריה) when in Adar the ox dies in his pen (from cold); Y. Snh. I, 18<sup>c</sup> bot. בעדרה (corr. acc.; v. Bab. ib. 18<sup>b</sup>).

**עדריות**, v. עדרה.

**עד"ש**, v. עד"ש.

**עדש** m., v. next w.

**עדרש** f. (b. h. pl. עדרשים) 1) lentil. Neg. VI, 6, v. מוכחא Kel. XVII, 8 כע' שאמר וב' wherever lentil is spoken of as a standard size, it means... the Egyptian lentil. Gen. R. s. 63 (ref. to Gen. XXV, 34); B. Bath. 16<sup>b</sup> עדרש Ms. M., v. גלגל h.; a. fr.—*Pl.* עדרשין, עדרשים. Neg. VI, 1 ע' רשע space of nine lentils. B. Kam. 60<sup>b</sup>. Maasr. V, 8 עדרשין Egyptian lentils; Tosef. ib. III, 14 ע' אלו הן ע' המצריים וב' —2) (cmp. φαρός) a flattish warming vessel. Tosef. Sabb. III (IV), 7; Gen. R. s. 80 Rashi' (ed. עריבה).—3) (v. עדרשין) a trough in the wine or oil press. Y. Ab. Zar. V, end, 45<sup>b</sup>. —*Pl.* as ab. Bab. ib. 75<sup>a</sup>; Tosef. ib. VIII (IX), 3; Tosef.

Toh. XI, 16.—4) dish of the steel-yard, scales. Tosef. Kel. B. Mets. III, 13 אחר המסמרי בע' אחר המסמרי (wooden) scales, the material of the nails (with which they are studded) decides; Sabb. 60<sup>a</sup> ששלוחיו בע' חלק אחר ששלוחיו Ms. M. a. O. (ed. בערשא; Rashi ed. Sonc. בערשא, v. Rabb. D. S. a. l. note) the material of the chains decides. Tosef. Erub. XI (VIII), 21; Y. ib. X, 26<sup>d</sup> top וב' ע' אין ממלין בע' וב' you must not draw water, on the Sabbath, by means of an 'ādasha (using it as a lever).

**עוב**, v. עוב.

**עוב** m. (עוב, cmp. עוב) 1) (b. h.) [junction,] beam. —*Pl.* עובים, עובין. B. Kam. 67<sup>a</sup> (ref. to Ez. XLI, 26) עובים אלו המרשיות 'ubbin means joists.—[Y. B. Bath. V, beg. 15<sup>a</sup> והעובין, prob. to be read: והעובין.—2) (cmp. Arab. 'aybah, עבא, and עוב II) bag. Kel. XXVI, 6 כסור ע' the bag for a garment, contrad. תכריך.—*Pl.* עובים, constr. ע' עובין. Tosef. ib. B. Bath. IV, 9. Ib. 10 עובין (not ע' ביה 49<sup>a</sup> Hull. woolen material for carpet bags. Hull. 49<sup>a</sup> ע' ביה the pockets (folds) of &c., v. פוס I.

**עובא** (not עובא) ch. (preced.; cmp. עובא I) 1) bosom, lap. Targ. Y. Deut. XIII, 7 בעובא (not בעודך). Targ. Prov. V, 20 (ed. Lag. עובא; Var. רח). Targ. Ps. XXXV, 13. Targ. Job XXXI, 33 Ms. (ed. עשפי; h. text רחבי; a. fr.—2) (v. עוב II) the full ramification of a tree. Ib. XV, 32 (ed. Wil. עוב; h. text פסח).

**עובדא, עובדא, עובדא** m. (עבד), corresp. to h. מעשה, deed, work; occurrence, event, fact, case, precedent. Targ. Gen. XLIV, 15. Targ. Ex. XXVIII, 32 עובדא constr.; a. v. fr.—Yoma 71<sup>b</sup> עובדא דאaron who act like Aaron. Kidd. 79<sup>b</sup> עבד ע' כותיה רב ע' decided a case in agreement with Rab's opinion. Y. Ber. I, 3<sup>a</sup> top, v. קטור. Y. Naz. V, 54<sup>a</sup> top ע' כ' ע' נפס the case went forth (was decided) in agreement with the opinion of &c. Keth. 60<sup>b</sup> עובדא ע' it was my case (that came up for decision). Y. Ab. Zar. II, 41<sup>a</sup> bot. ע' אהן ע' R. J. told the following story; it happened that a certain woman loved to do charity &c.; Y. Ter. VIII, 45<sup>c</sup> bot. Ib. (mid-page) ע' for practice. Ib. ע' מרד, v. מרד I. Y. M. Kat. III, 82<sup>d</sup> top ע' עובדא ליה had a case (euphem. for, mourning befell him). B. Mets. 70<sup>a</sup> ע' עובדא גופא... גופא ארמא tell me now, what was the real case (from which you derived your report of Samuel's opinion)?; a. v. fr.—*Pl.* עובדא, עובדא, עובדא, עובדא. Targ. Koh. IX, 10. Targ. Num. XVI, 28. Targ. Y. Lev. XXI, 4 (v. Sifra Emor, Par. 1); a. fr.—Y. M. Kat. l. c. ע' עובדא two cases of mourning. Y. Taan. IV, 68<sup>d</sup> עובדא ע' cited in his lectures twenty-four cases to which he applied the text bill' a &c. (Lam. II, 2); (Lam. R. to l. c. עובדא). Lam. R. to III, 58 עובדא ע' what deeds are those that thou doest?; a. fr.

**עוברתא** f. 1) same, work. Y. Ter. XI, end, 48<sup>b</sup> עובדא ע' עבד ע' did work for &c.; Y. Sabb. II, 4<sup>d</sup> top עובדא ed. Krot. (read: עובדא ע' עובדא) his work, v. עובדא.—2) service, animals and their attendants, live stock. Targ. O. Gen. XXXIII, 14 (Y. עובדא; h. text עובדא).—[Targ. Y. Gen. XI, IX, 22 עובדא ed. Amst., v. עובדא]

**עובטין**, Tosef. Ter. VII, 13, v. עֹבֵטִין.

**עבי, עובי** m. (b. h.; עֵבָה) *thickness, diameter*. Y. Ber. I, 2<sup>a</sup> bot. עֹבֵי שֶׁל רִקְעֵי וָכ' the thickness (diameter) of the heavens is equal to a journey of 500 years; עֹבֵי שֶׁל אָרֶץ the diameter of the earth; Gen. R. s. 4; Pes. 94<sup>a</sup>. Gen. R. s. 42 בעֵינֵי עֹבֵי הַבֵּם the owner of the beam must put his shoulder to the thickest part of it; Ber. 64<sup>a</sup> נִרְחַן עֵבִיָּה שֶׁל חֶקֶרָה 3 Tanh. Sh'moth עֵבִיָּה וָכ' בעֵינֵי וָכ' he places the thick side (trunk) of one beam by the side of the top (the thinner part) of the other beam; Ex. R. s. 1. Ohol. XVI, 1 המֵרְדֵּעַ בֵּי עֵבִיָּה measured by the diameter of the handle of a plough; Sabb. 17<sup>a</sup> עֵבִיָּה מֵרְדֵּעַ שֶׁאֵמְרוּ אֵין בֵּעֵבִיָּה וָכ' the handle of which they speak is less than a handbreadth in diameter, but is a handbreadth in circumference; a. e.

**עובי, עובי, עובי** ch. same, *thick mass; thick part*. Targ. I Kings VII, 46 עֹבֵי constr. (ed. Wil. עֹבֵי; h. text עֵבִיָּה); Targ. II Chr. IV, 17 (h. text עֵבִיָּה).—Y. Sot. VII, 21<sup>d</sup> עֹבֵי גִבִּי קִשְׁטָה וָכ' you place the thick part of one beam by the side of the thin part &c., v. preced. Y. Shebi. I, end, 33<sup>c</sup> עֹבֵי לֵב increasing the size (of the fruits; v. however, R. S. to Shebi. I, 8); [Y. Orl. I, 61<sup>a</sup> bot., v. מִרְבֵּיָּה].

**עובי, עובי, עובי** v. עֹבֵיָּה, עֹבֵיָּה.

**עובר** m. (עֹבֵר) *passer-by, transient*. v. מֵוֵם ע'. Snh. 70<sup>a</sup> גִּלְיָלָא דִּרְשׁ ע' a Galilean travelling lecturer preached; Hull. 27<sup>b</sup>; (Sabb. 88<sup>a</sup> גִּלְיָלָא דִּרְשׁ).—Mostly עֹבֵר *traveller*.—Pl. עֹבֵרִין, עֹבֵרִין. Y. Shebi. III, beg. 34<sup>c</sup> עֹבֵרִין לֹא חָשׂוּ לֵב עֹבֵרִין וָכ' they cared not for eventual travellers (who might misconstrue the act); a. fr.—Snh. 103<sup>b</sup> עֹבֵרִין מִפְּנֵי שְׂפִירוֹ מִצְוִיָּה לְעֹבֵרִין דְּרִיכִים because his bread was ready for travellers, i. e. he was hospitable. Ib. 109<sup>a</sup> עֹבֵרִין לֵמָּה לֹא עֹבֵרִין דְּרִיכִים why should we admit those travelling merchants who come only to take away our money?; Tanh. B'shall, 12; a. fr.

**עובר** m. (עֹבֵר) *embryo*. Hull. IV, 1 עֹבֵר הֵע' if the embryo put forth its forefoot. Ib. 58<sup>a</sup>, a. e. עֹבֵר הֵע' the embryo is a thigh (part) of its mother, i. e. comes under the same law. Yeb. 37<sup>a</sup> עֹבֵרִין נִרְחַן עֵבִיָּה her embryo (pregnancy) is felt when she has arrived at the third portion of her days of pregnancy (three months). Sif. Deut. 29, v. עֹבֵר *Hithpa*; a. fr.—Ab. Zar. 40<sup>a</sup> עֹבֵרִין דְּגִיִּם וְעֹבֵרִין דְּגִיִּם, v. infra.—Pl. עֹבֵרִין, עֹבֵרִין. Snh. 57<sup>b</sup> עֹבֵרִין אֵין עַל הֵע' the law (Gen. IX, 6) applies also to killing embryos; Gen. R. s. 34 עֹבֵרִין (read: עֹבֵרִין). Tem. I, 3. Sot. 30<sup>b</sup>; a. fr.—Hull. 64<sup>a</sup> עֹבֵרִין דְּגִיִּם fish-roe. Ib. עֹבֵרִין דְּגִיִּם וְעֹבֵרִין דְּגִיִּם the entrails of fish and their roe.

**עובר** ch. 1) same. Targ. Cant. VII, 3.—Pl. עֹבֵרִין, עֹבֵרִין. Targ. Ps. LXVIII, 27. Targ. Y. Gen. XXX, 21.—2) v. עֹבֵרִין.

**עובר** f., v. עֹבֵרִין.

**עובר, עובר** f. (= עֹבֵר) *Pi.* pregnant

*woman*. Erub. 53<sup>a</sup>, a. e., v. עֹבֵר *Pi.* Ber. 29<sup>b</sup>, v. עֹבֵרִין. Gitt. 23<sup>b</sup>; Tem. 25<sup>a</sup> עֹבֵרִין לֹא עֹבֵרִין if she (the slave) was with child (at the time of the emancipation of herself and her eventual issue), she can accept the privilege for it. Yoma 82<sup>b</sup> (in Chald. dict.) עֹבֵרִין עֹבֵרִין, v. עֹבֵרִין. Tosef. Yoma V (IV), 4 עֹבֵרִין ed. Zuck., v. עֹבֵרִין. h.; a. fr.—Pl. עֹבֵרִין. Y. Keth. XII, 35<sup>a</sup> bot.; Y. Kil. IX, 32<sup>b</sup> bot. Nidd. 60<sup>b</sup>; a. e.

**עובר, עובר** f. (עֹבֵר) *shoot, sprout, branch*. Targ. Num. XIII, 23 (24); Y. II עֹבֵרִין. Targ. Ps. LXXX, 16 (h. text עֹבֵרִין). Targ. Ez. XVII, 3. Ib. 22 Ar.; a. e.—[Targ. Y. Gen. XXXIII, 14 some ed., read: עֹבֵרִין].—Pl. עֹבֵרִין, עֹבֵרִין. Targ. Ez. XVII, 6 (Bxt. עֹבֵרִין m.). Targ. Y. I Gen. XLIX, 22 (ed. Amst. 'עֹבֵרִין, corr. acc.).

**עובר** f. = h. עֹבֵרִין, *wrath*. Gen. R. s. 67 עֹבֵרִין; Yalk. ib. 116, v. עֹבֵרִין.

**עובש** m. = הֹבֵשׁ (v. הֹבֵשׁ), *quince*. Tosef. Kil. II, 15 (ed. Zuck. עֹבֵשׁ).—Pl. עֹבֵשׁ. Tosef. Ter. VII, 13 עֹבֵשׁ. Var. (corr. acc., v. עֹבֵשׁ). [Tosef. Uks. I, 5 שֹׁרֶשׁ הֵע' ed. Zuck., read with ed. עֹבֵשׁ].

**עוג** (b. h.) pr. n. m. *Og*, king of Bashan. Gen. R. s. 42 (ref. to Gen. XIV, 13) עֹג הוּא ע' הוּא ע' Og is the one that escaped; Tanh. Huck. 25. Ber. 54<sup>a</sup> עֹג וָכ' the stone which Og king of Bashan wanted to cast upon Israel. Ib. <sup>b</sup>, a. fr.

**עוג**, v. עֹגֵן.

**עוג** m. (v. next w.) 1) cake.—Pl. עֹגֵן. Targ. Y. II Num. XI, 8 (some ed. עֹגֵן; Y. I עֹגֵן, v. next w.).—2) *cavity*, v. next w.

**עוגה** (עֹגֵה) f. (b. h. עֹגֵה, עֹגֵה) 1) *circle*. Taan. II, 8; 23<sup>a</sup>, v. עֹגֵה; a. e.—2) *cake* baked on coals. Tanh. Bo 9 עֹגֵה וְאֵין ע' אֵלָּא לְשׁוֹן חֶרֶד *uggah* has the meaning of *hārarah* (v. חֶרֶד).—Pl. עֹגֵה. Ib. עֹגֵה לֹא הִסְפִּיקוּ לְאֹפֶה ע' they had no time to bake cakes. Yalk. Ex. 209. Gen. R. s. 48 עֹגֵה (עֹגֵה) three S'ah of flour were used for cakes. Ib. s. 42 (עֹגֵה) עֹגֵה בְּמִצְוֵה ע' (Abraham) he was engaged in the ceremony of preparing unleavened cakes; Yalk. ib. 72; Deut. R. s. 1, end עֹגֵה בְּמִצְוֵה. בְּע' הַפֶּסַח (read: עֹגֵה); Yalk. Ps. 883 הַפֶּסַח. Yoma 75<sup>a</sup>; a. fr.—3) *cavity*; עֹגֵה ע' שֶׁל מֵיִם *pool*. Hull. II, 9 (41<sup>a</sup>; Mish. ed. עֹגֵה; Ar. ed. Koh. עֹגֵה; oth. ed. עֹגֵה; Ar. s. v. עֹגֵה). Tosef. M. Kat. I, 2 עֹגֵה ע' מֵיִם (ed. Zuck. עֹגֵה, corr. acc.).

**עוגה** f. (עֹגֵה, v. עֹגֵה) *cavity dug around a tree*.—Pl. עֹגֵה, עֹגֵה. M. Kat. I, 1. Ib. 3<sup>a</sup>; ib. 4<sup>b</sup> expl. עֹגֵה or עֹגֵה; Y. ib. I, 80<sup>b</sup> top; Tosef. ib. I, 2; Tosef. Shebi. I, 7. Ib. III, 7 עֹגֵה ע' מֵה לֹזֶה וְעֹגֵה and you may make ruts from one tree to another (Var. עֹגֵה ע' מֵה לֹזֶה וְעֹגֵה); Sifra B'har, Par. 1 עֹגֵה לְאֵילָן חֲבִירוֹ Y. Sabb. VII, 10<sup>a</sup> top; a. e.

**עוגין** m. (עֹגֵן) *anchor, ballast*. B. Bath. V, 1 (Y. ed. עֹגֵן); Yalk. Ez. 387. Tosef. Sabb. XIV (XV), 1, v. עֹגֵן. [Pl. עֹגֵן, v. עֹגֵן.]

**עֲנִיָּה** ch. = h. עֲנִיָּה, *rut, bed*.—Pl. עֲנִיָּה, constr. עֲנִיָּה, עֲנִיָּה. Targ. Ez. XVII, 7; 10 (ed. Ven. עֲנִיָּה, sing.; h. text עֲנִיָּה).

**עֲנִיָּה** m. (עֲנִיָּה, cmp. עֲנִיָּה, *pond, reservoir*. Tosef. Mikv. IV, 10 אֲרַבְעִים ע' a reservoir containing forty S'ah. Hull. II, 8, v. עֲנִיָּה.—Cmp. אֲנִיָּה.

**עֲנִיָּה** v. אָנָּה.

**עֲנִיָּה** (b. h.; cmp. עָנָה) *to turn, return, occur; to continue, endure, exist* (v. Ges. Thes. s. v.).—Denom. עָנָה, עָנָה &c.

*Polel* עֲנִיָּה *to straighten, erect, help up*. Midr. Till. to Ps. CXLVI, 9 מְעֻזָּה ... כל וכו' does the Lord uphold all widows and orphans?—\*Part. pass. מְעֻזָּה; pl. מְעֻזָּהּ. Tosef. Makhsh. I, 3 שֶׁן אֶחָד מֵע' (ed. Zuck. מעֻזָּה; R. S. to Makhsh. I, 4 מעֻזָּה; Makhsh. l. c. מֵלָא one bag standing upright (closely packed); ib. שְׁנֵי (מעֻזָּהּ) (ed. Zuck. מעֻזָּה; R. S. מעֻזָּה; Makhsh. l. c. שְׁנֵי מֵלָא one bag standing upright (closely packed); ib. שְׁנֵי מֵלָא (ed. Zuck. מעֻזָּה; R. S. מעֻזָּה; Makhsh. l. c. שְׁנֵי מֵלָא).

*Hif.* עֲנִיָּה (denom. of עָנָה) 1) *to declare one's presence at a certain occurrence, esp. to establish a law from a witnessed precedent or traditional knowledge*. Eduy. II, 1 וכו' R. H. ... related four things which he knew by tradition. Ib. 3 על וכו' he also reported as a precedent the case of a small village &c.; a. fr.—2) *to testify before court*. Ib. IV, 11 מְעֻזָּה אֶחָד מֵע' he concerning whom there were two sets of witnesses testifying; וכו' the ones testifying that &c. Macc. I, 1 מְעֻזָּה אֶחָד מֵע' (Bab. ed. 3<sup>a</sup> מְעֻזָּה אֶחָד מֵע' we testify about this man that he divorced &c. Ib. 2, sq.; a. v. fr.—Hag. 5<sup>a</sup> וּמִמָּחָר לְהִעֲדוֹ and is quick to testify against him; Yalk. Mal. 589 (3) *to call upon as witness*. Lev. R. s. 2 מְעֻזָּה עָלַי וכו' I call upon heaven and earth as my witnesses &c.; Arakh. 16<sup>b</sup> מְעֻזָּה אֶחָד מֵע' a. fr.—4) *to forewarn, exhort*. Lev. R. l. c. שְׁבַע נְבִיאִים (7) seven prophets stood up for the nations exhorting them; וכו' לֹא הִעֲדוּ בָנוּ they have not warned us; גֵּרֵי הָיָה מְעֻזָּה כָּל הַיּוֹם the proselytes of every generation are an exhortation to their respective generation; a. e.—Esp. *to forewarn the owner of a noxious animal; to declare an animal noxious* (v. מְעֻזָּה). B. Kam. II, 4 כל עַד שֶׁיִּעֲדוּ בּוֹ וכו' unless he be declared noxious (testimony be deposited stating the facts on which the declaration is based) in the presence of the owner and in court. Ib. הִעֲדוּהוּ שְׁנֵים וכו' if the first case has been ascertained by two witnesses &c.; a. fr.—Part. pass. מְעֻזָּה q. v.

**עֲנִיָּה** m. (b. h.; preced.) *existence, strength; (adv.) still, yet, more*. Pirké d'R. El. ch. XXXII אֲבָרַךְ עֲנִיָּה עֲנִיָּה עֲנִיָּה I am yet in my strength (of mind, able to dispose), I will bless thee. Ib. שְׁוֵאָה בְּעֻזּוֹ—Y. Kil. IX, 32<sup>c</sup> top וְאֵין עֲנִיָּה and none more (shall be buried here). Y. Erub. VI, 23<sup>c</sup> שְׁוֵאָה בְּעֻזּוֹ this is still in agreement with the opinion of Beth Sh. Y. Peah III, 17<sup>d</sup> bot. בְּרִיא עֲנִיָּה when he is no longer well; וכו' עֲנִיָּה עֲנִיָּה when he is no longer ill. Tosef. Mikv. V, 12 עֲנִיָּה הָיָה עֲנִיָּה (not עֲנִיָּה) while the first bather is yet in the water; עֲנִיָּה (בְּמֵי) while the first is still with one foot in the water;

Hag. 19<sup>a</sup>. Tosef. Kel. B. Mets. V, 5 וכו' מפני שעווריהו בלי וכו' (not עווריהו) because it is still a utensil, the girls sitting therein &c. Sabb. 151<sup>b</sup> וְעוֹרֵךְ בִּידֵךְ (Ms. M. מְעֻזָּה) and while thou art yet in thy own power (while thou canst still dispose of thyself, s. supra). Ib. 43<sup>a</sup> עוֹרֵךְ עָלַי when they are yet on it; וכו' עוֹרֵךְ עָלַי when they are no longer on it; a. fr.—וְאֵין עֲנִיָּה and no more? But (also this), and not only this, but even more. Ber. 4<sup>a</sup>. Ib. 7<sup>b</sup>; Meg. 6<sup>b</sup>; a. fr.—מְעֻזָּה while there is yet, during. Sabb. I, 5 יוֹם בְּיוֹם in time to be soaked through during day-time (before sunset). Ib. 6. Yoma 81<sup>b</sup> וּמִתְעַנֶּה עָלַי he must begin the fast in day-time; a. fr.—[Targ. Y. Deut. XIII, 7 בְּעוֹרֵךְ, read: בְּעוֹרֵךְ, v. עוֹרֵךְ.]

**עוֹרֵךְ** m. (עוֹרֵךְ, עוֹרֵךְ) = אֲנִיָּה, *tow-cotton, wool*. Y. Sabb. VI, 8<sup>b</sup> sq. עוֹרֵךְ דְּאִוְנִיהָ the cotton in his ear fell out.

\***עוֹרֵךְ** f. (עוֹרֵךְ, cmp. עוֹרֵךְ Ps. CXIX, 61) [*convolution, coil*], bundle. Sot. 46<sup>a</sup>; Ab. Zar. 23<sup>a</sup> עוֹרֵךְ עוֹרֵךְ a bundle of (empty) bags; [oth. opin. in Rashi Ab. Zar. l. c.: the pin used for knitting sack-cloth.]

**עוֹרֵךְ**, Y. Yeb. II, beg. 3<sup>c</sup>, read: עוֹרֵךְ, v. עוֹרֵךְ II.

**עוֹרֵךְ** m. (עוֹרֵךְ) *surplus*. Y. Dem. V, 24<sup>c</sup> מֵעֵשֶׂר שְׁנֵי שְׁבַע עוֹרֵךְ that portion of the surplus (over the exact tithe) which lawfully belongs to the second tithe. [Sifré Num. 126 פְּתִיל, read עוֹרֵךְ, v. פְּתִיל.]

**עוֹרֵךְ** ch. 1) same. Erub. 83<sup>a</sup> וְהָלַךְ שְׁוֵאָה עוֹרֵךְ whereas the surplus (of the one measure as against the other) is sixty three egg-shells; [Ms. M. a. Rashi עוֹרֵךְ f. h.].—2) *greater importance, gravity*.—Pl. עוֹרֵךְ. B. Bath. 88<sup>b</sup> עוֹרֵךְ מֵאֵי עוֹרֵךְ where in do their greater gravity consist?

**עוֹרֵךְ**, v. עוֹרֵךְ.

**עוֹרֵךְ**, v. עוֹרֵךְ.

**עוֹרֵךְ** pr. n. m., v. עוֹרֵךְ II.

**עוֹרֵךְ**, v. עוֹרֵךְ I.

**עוֹלָה, עוֹלָה, עוֹלָה**, v. sub עוֹלָה (with one ו).

**עוֹלָה**, v. עוֹלָה.

**עוֹלָה**, pr. n. pl., v. עוֹלָה.

**עוֹלָה**, Y. Yeb. I, 3<sup>b</sup> top, v. שְׁוֵאָה.

**עוֹלָה**, v. עוֹלָה, עוֹלָה, עוֹלָה.

**עוֹלָה**, v. עוֹלָה.

**עוֹלָה**, Hif. הִעֲדוּ, v. הִעֲדוּ.

**עוֹלָה** I, עוֹלָה m. (b. h.; עוֹלָה) *fortitude, strength, majesty*. Ber. 6<sup>a</sup> הֵם לְיִשְׂרָאֵל T'allin are a sign of strength to Israel. Ex. R. s. 8 ע' הַקָּבִי לְבֹשֶׁת הַיִּשְׂרָאֵל the garment of

the Lord is strength (with ref. to Ps. XCIII, 1). Midr. Till. to Ps. VIII, 3. אֵין ע' אלא חזקה וכו' 'strength' means the Law, as we read (Ps. XXIX, 11) &c.; Mekh. B'shall., Shir., s. 3. אֵין ע' וכו' 'my strength' (Ex. XV, 2) means &c. Ber. 16<sup>b</sup> בְּעֵז חֲכָמָה clothe thyself in thy majesty; a. fr.

**עז** II m. name of a bird, prob. black eagle (b. h. עזר). Kel. XVII, 14; Tosef. ib. B. Mets. VII, 5.—V. עזר.

**עזא** I, **עזא** m. (cmp. preced.) name of a bird of prey, prob. sea-eagle. Targ. Y. Lev. XI, 13; Targ. Y. I Deut. XIV, 12 (h. text פֶּרֶס).—V. עזרא, a. ער.

**עזא** II, **עזא**, **עז** (b. h.) pr. n. m. Uzza, 1) one of the brothers that accompanied the Ark to Gibeah. Sot. 35<sup>a</sup>; Num. R. s. 4. Ib. s. 21; a. e.—2) name of a fallen angel. Yoma 67<sup>b</sup> וְעֹזַאֵל the deed of U. and Azazel (who came down and had connection with the daughters of man, v. Targ. Y. Gen. VI, 4). Pesik. R. s. 34 וְעֹזַאֵל when U. a. Azazel... sinned on coming down &c. Deut. R. s. 11, end וְעֹזַאֵל.—[Yalk. Gen. 44 שְׂמוֹהֵי שְׂמוֹהֵי וְעֹזַאֵל 4. שְׂמוֹהֵי וְעֹזַאֵל; Targ. Y. Gen. VI, 4 וְעֹזַאֵל.]

**עזא** m. (v. עז II) name of a bird of prey, prob. black eagle. Targ. O. Lev. XI, 13 (ed. Vien. עזא); Deut. XIV, 12 (ed. Amst. עזא; ed. Vien. עז; h. text עזר); v. אֵין.

**עזא** (b. h.) pr. n. m. Uzziel, 1) the father of Jonathan the translator. B. Bath. 133<sup>b</sup>, a. fr., v. יִרְמְיָהוּ.—2) name of two Amoraim. M. Kat. 5<sup>a</sup> ע' בְּרִיהֵי דְר' ע' R. U. grandson of R. U. the elder; Y. ib. I, 80<sup>b</sup> bot. ר' ע' בְּרִיהֵי דְר' הוֹנִיָהוּ. Y. Bets. III, 62<sup>a</sup> top; a. e.—V. Fr. M'bo, p. 119<sup>b</sup>.—3) name of a fallen angel, v. עֲזַאֵל, a. עֲזַאֵל II.

**עזא** (b. h.) pr. n. m. Uziah, king of Judah. M. Kat. 7<sup>b</sup> וְעֹזִיָּהוּ לֹא יָדָה לִי לֵעֵזֶר Jotham was begotten by U. after the latter was declared a leper; Tosef. Neg. VIII, 6. Gen. R. s. 20; Yalk. ib. 35. Num. R. s. 4 ע' שָׁעַל יָדוֹ נִצְטַרַע on account of it (the offering of frankincense) U. became a leper. Ib. s. 7 ע' שִׁבְקֵשׁ זֶה ע' שִׁבְקֵשׁ that is U. who attempted to encroach on the domain of priesthood; a. e.

**עזא** I m. (v. עזר a. חזר; popularly conceived as a transposed reduplic. of עזר) [small and shrunk,] medlar, crab-apple; sorb-apple. [Tosef. Kil. I, 3 עזר, v. חזר. Pl. עזרין, עזרין, עזרין. Kil. I, 4 (Y. ed. עזרין) sorb-apples (Maim.). Maasr. I, 3 (Ms. M. חזרין, Y. ed. חזרין). Dem. I, 1 (Y. ed. עז); Ber. 40<sup>b</sup>, expl. עזר; a. e.]

**עזא** II m. (preced.) shrunk, hardened (reed).—Pl. עזרין, (עזרין). Erub. 34<sup>b</sup> עזרין Ms. M. (or עזרין; ed. עזרין). [Ib. עזרין וְעֹזִיָּהוּ Rashi, v. חזר II.]

**עזא** (b. h.) [to be curved, bent, crooked; to curve &c.] to pervert, do wrong. Yoma III, 8 עֲזַאֵל פְּשָׁעִי וְכ' I have done wrong, I have transgressed &c. Ib. VI, 2 עֲזַאֵל פְּשָׁעִי וְכ' thy people Israel has done wrong &c.; a. fr.

Pl. עזר 1) to subvert, lay waste' (cmp. עזר). Hull. 60<sup>b</sup> (play on עזר, Deut. II, 23) עֲזַאֵל אֶת מִקְוָמוֹ Ar. a. Rashi

(עזר) they laid waste their home (deserted it); Yalk. Deut. 809; Yalk. Josh. 22 עֲזַאֵל 2) to curve one's self (like a serpent, v. עזר), wriggle. Ib. עֲזַאֵל לֹא לִיָּדוּתוֹ הִרְבָּה. Ar. they wriggled before many deities (ed. עֲזַאֵל, v. עֲזַאֵל I).

**עזא** I ch. same, to curve. \*Targ. Ps. LIX, 5 עֲזַאֵל עֲזַאֵל ed. Lag. (oth. ed. עֲזַאֵל) without making a curve (deviation) (Ms. עֲזַאֵל).

Af. עזא to be wrong. Ib. CVI, 6 (ed. Lag. עזא, v. עזא). Ithpe. עזא to be wronged. Targ. Prov. XVIII, 19 (v., however, עזר II).

**עזא** II, **עזא**, **עזא** (cmp. עזר) to cry; Yoma 77<sup>a</sup> ע' בִּיהֵי (missing in later eds.; v. Rabb. D. S. a. l.) he cried and cried, and none minded him. Yeb. 71<sup>b</sup> if the infant (on putting its head forth the first time) did not cry. Sabb. 134<sup>a</sup> דֹּלָא דֹּלָא דֹּלָא if an infant does not cry (breathe). Sot. 12<sup>a</sup> כִּי אִם יִנְוָא דֹּלָא in order that it should hear them and cry with them; a. e.—Hull. 53<sup>a</sup> קָא מְעִיָּא when he (the lion) roars.

**עזא**, **עזא**, **עזא** f. (עז I) = h. curve; wrong, iniquity. Targ. Ps. LIX, 5 Ms. (v. עז I). Targ. Ex. XXVIII 38 (עזר) constr. (ed. Berl. עזר pl.). Targ. Ps. LI, 7 (ed. Wil. עזר); a. fr.—Pl. עזר, עזר, עזר. Ib. CXXX, 3 (ed. Wil. עזר). Targ. Lev. XVI, 21; a. fr.

**עזא** I m. (v. עזר) = עזר, serpent. Gen. R. s. 26 (play on עזר, v. עזר). ע' בגלילא Ar. (ed. עזר) in Galilee they call a serpent 'ivy' (for hivy).

**עזא** II pr. n. m. 'Ivy', an Amora. B. Bath. 129<sup>b</sup>; 133<sup>a</sup>, sq. (Ms. M. עזא; Ms. R. עזר, v. Rabb. D. S. a. l. notes).

**עזא** m. 1) = b. h. boy. Gen. R. s. 36 (ref. to Job XXI, 11) ע' בְּעִרְבִיא in Arabia they call a child 'avila'; Lev. R. s. 5, beg.; Yalk. Job 908.—2) wrong-doer, v. עזא.

**עזא**, v. עז ch.

**עזא** I c., **עזא**, **עזא** = h. blind. Targ. O. Lev. XXI, 18. Targ. O. Ex. IV, 11; a. fr.—Lam. R. to I, 1 וְעֹזִיָּהוּ לֵיה ע' וְכ' גִּטָּה 69<sup>a</sup> נִאֲקָהָה. and let the blind man say to him &c. B. Kam. 85<sup>a</sup> עֵינָא תִּרְוָה ע' וְכ' גִּטָּה. Gen. R. s. 30, v. עֵינָא; a. fr.—Sabb. 151<sup>b</sup> shall I be both, childless and blind? (v. next w.).—Pl. עזרין. Targ. Lam. IV, 14.

**עזא** II f. (preced.) blindness. Ned. 81<sup>a</sup>, v. עֲזַאֵל. —Sabb. 151<sup>b</sup> תִּרְוָה חִכְלָא וְעִיָּוָה (Rashi) shall I suffer both, bereavement and blindness?

**עזא** III pr. n. m. 'Avira, an Amora. Hull. 42<sup>b</sup>; 55<sup>b</sup>; a. fr.—V. עזא II.

**עזא**, Pa. of עז.

**עזא** f. (עז) convulsion. Hull. 60<sup>b</sup> (play on עזר, v. עזר) whoever saw them was

seized with convulsions (from fright); Yalk. Deut. 809; Yalk. Josh. 22. Gitt. 70<sup>a</sup>. Tosef. Sabb. VII (VIII), 21, v. פִּיקוּחַ II. Koh. R. to I, 18 וְעָלִיו וְכִי hast thou ever seen an ass in spasms, a camel in spasms?; v. אֲבָבְרִין.

\***עֵיבָבְרִין** m. (עֵבְרִית. *a dish of thistles* (Cynara Syriaca), the eating of which generates an evil smell of the body (v. Löw Pfl. p. 292, quot. fr. Dioscorides). Lam. R. to IV, 9 דָּוִי מֵחִים מֵרִיחַ עֵי they died from the smell of the thistles (which they ate during the siege).

**עֵיבָלָא** m. (עֵבָל, cmp. אֵיבָלָא II a. פִּלָּה) 'Ukhla, a small measure of capacity (also a weight). B. Bath. 89<sup>b</sup>. Ib. 90<sup>a</sup> (ed. מחמשה בדביר. v. Rabb. D. S. a. l. to 89<sup>b</sup> note 400) and how much is an 'Ukhla? One-eighth (fifth) of a fourth of a Kab. Sot. 8<sup>b</sup>; Tosef. ib. III, 1 (missing in ed. Zuck.; Y. ib. I, 17<sup>a</sup> אֹכֶלָא); Num. R. s. 9. Erub. 29<sup>a</sup> עֵי חֲבִלִין 'U. of spices (v. פִּלָּה).—*Pl.*—B. Bath. 85<sup>b</sup> מָדוּ לָהּ מָאָה עֵי שִׁכְלָה they struck (defeated) with a hundred measures against one (a hundred arguments against for one in favor of it; Rashi: with a hundred strokes with a lash to which the weight of an 'Ukhla was attached); Keth. 53<sup>a</sup> דֹּאמִינָא וְכִי for I may adopt the opinion of him who said, they struck &c.

**עֵיל** imperat. of עֵיל.

**עֵיל** (interch. with עֵיל) 1) *to come, come in*. Perf. עָל, part. עָל, עָל, עָל. Targ. O. Ex. VII, 23 עָל; Targ. Y. ib. XXXIII, 9 עָל (ed. Amst. עָל). Targ. O. Gen. XXIII, 10 עָלִי (ed. Berl. a. oth. עָלִי; Y. עָלִי). Targ. Prov. XVII, 10 עָלִי ed. Lag. (oth. ed. עָלִי); a. fr.—Y. Kidd. II, 63<sup>a</sup> top דָּחַק סוֹמְכִים S. pressed on and went in. Yoma 51<sup>b</sup> וְכִי (Ms. M. נִעְבֵּיר) let him make his entrance in the way prescribed by R. J. Ib. 52<sup>a</sup> וְכִי נִעְבֵּיר let him make his entrance between the candlestick and the wall. Pes. 112<sup>a</sup>; B. Bath. 21<sup>a</sup> עָל דַּעַל a mistake once entered (into the mind) remains therein. Sabb. 98<sup>b</sup> עָלִי דָּחַק one will go in (recede), the other go out (protrude, i. e. form an uneven surface); a. v. fr.—\*2) *to bring in*. Targ. Y. Gen. VI, 19 עָלִי ed. Vien. (v. עָלִי).—Gen. R. s. 67 (ref. to עָל חֲרִיבָךְ Gen. XXVII, 40) וְכִי bring thy sword home (into its sheath), and thou shalt live; (Yalk. ib. 115 חֲרִיבָךְ, read: עָלִי).

*Pa.* עָלִי 1) *to come in habitually*. Inf. מֵעָלִי v. עָלִי. 2) *to bring in, insert*. Hull. 42<sup>b</sup> וְעָלִי. Erub. 44<sup>b</sup> מָדוּ בָּעֵי עָלִינָהוּ wanted to bring them in. Sabb. 96<sup>b</sup> מָדוּ בָּעֵי עָלִינָהוּ what is the difference between carrying out and bringing in? Erub. 88<sup>b</sup> עָלִי רַב חֲסָדָא וְכִי H. brought (the subject) in, in order to show a contradiction &c. Keth. 61<sup>a</sup> עָלִינָהוּ v. חֲרִיבָךְ. Ib. 101<sup>a</sup> עָלִינָהוּ if she brought him a cloak (as dowry). Yoma 47<sup>a</sup> עָלִינָהוּ shall he bring in (one portion) and again bring in (another portion)?; a. fr.—3) *to produce, develop, ripen*. R. Hash. 13<sup>a</sup> עָלִי כָּלִל perhaps it means when it (the growing vegetation) had not yet begun to ripen at all? Ib. בֵּיר נָכְרִי the barley of

which the 'Omer was brought had ripened while in the possession of a gentile (a Canaanite). Ib. עָלִי רִיבְעָא if it has developed one fourth of the full size; a. e.

*Itpha.* אֵתְפָא *to insert one's self; to get in*. Yoma 51<sup>b</sup> לִיחַ מֵחֲצֵרֵי לִיחַ he could not get himself in (between the table and the wall).

*Af.* אֵתְפָא, *Ittaf.* אֵתְפָא, *Itpha.* אֵתְפָא, v. עָלִי.

**עֵיל** m. (b. h. עֵיל; עֵיל) *yoke; also pole of a wagon*. Kil. II, 6 מֵלָא הֵי הַשְּׂרִינִי the width of the yoke (the team) used in the plain of Sharon. Kel. XIV, 4 מֵלָא הֵי הַשְּׂרִינִי a metal pole (v. Maim. a. l.); ib. 5 מֵלָא הֵי הַשְּׂרִינִי the metal-tipped pole. Sifrē Num. 123 וְכִי לַעֲבֹדָה וְכִי the text speaks of a yoke not put on for working. Sot. 46<sup>a</sup> עֵי פִּסְלָא וְכִי the bearing of a yoke disqualifies the animal for the ceremony, whether it was put on at working time &c.; a. fr.—*Transf. obligation, dependence*. Ab. III, 5 כָּל אֶרֶץ הַמִּקְבֵּל עָלָיו עֵי חֲרִיבָא... עֵי מַלְכוּתָא וְכִי whoever takes upon himself the yoke (obligations) of the Law, from him shall be removed the yoke of government (oppression) and the yoke of worldly affairs; וְכִי חֲרִיבָא but he who throws off the yoke of the Law, will be made to feel the yoke of &c. Ber. II, 2 כָּל אֶרֶץ הַמִּקְבֵּל עָלָיו עֵי מַלְכוּתָא וְכִי in order that he may acknowledge his dependence on divine government first (by reciting Deut. VI, 4 sq., v. שְׁמַע) and then his subjection to religious duties (by reciting Deut. XI, 13 sq.); a. fr.—*Pl.*—Tanh. V'zoth 5 וְכִי שְׁנֵי עֵילִי thou puttest two yokes upon thy children; Yalk. Deut. 952.

**עֵיל** (b. h.), *Pi.* עֵילִי (denom. of עֵיל) *to act perversely; to do wrong, cheat*. Tosef. B. Kam. VII, 8 חֲמִשָּׁנָה וְכִי he who cheats in measuring, and is false in weighing; Mekh. Mishp. s. 13. Yalk. Num. 765 וְכִי מָדוּ אֶתְפָא מֵעֵיל וְכִי (read: מֵעֵיל) why dost thou cheat and give false weights?; Tanh. Balak 12 מֵעֵיל וְכִי (corr. acc.); ib. ed. Bab. 16; a. e.

**עֵיל** m. (b. h.; עֵיל; cmp. עֵילָא) *perversion, fault*. Yalk. Lam. 999 עֵיל מֵעֵיל בִּי found no fault with me. Ib. עֵיל מֵעֵיל מֵעֵיל you found fault with me; a. e.

**עֵילָא** ch. same. Targ. Y. I Deut. XXXII, 4 (O. עֵילָא). Targ. Prov. XIII, 11.—*Pl.* עֵילָא. Ib. XXXI, 8, v. next w.—*V.* עֵילָא.

**עֵילָא** m. (preced.) *pervert; wrong-doer*. Targ. Prov. XXIX, 27 (ed. Wil. עֵיל; some ed. שִׁילָא). Targ. Job XVIII, 21 (ed. Lag. עֵילָא).—*Pl.* עֵילָא. Targ. Zeph. III, 5 (not עֵילָא). Targ. Prov. XXXI, 8 (ed. Wil. עֵילָא; h. text חֲלֹקֶת). Ib. XXIX, 18 עֵילָא דִּילָא (h. text חֲלֹקֶת חֲזֹן עֵילָא). [Ib. XIV, 22 ed. Lag. (ed. Wil. עֵילָא; h. text חֲלֹקֶת)].

**עֵילָא** I m. (b. h. עֵיל; עֵיל) [*that which is carried,*] *infant, nursing, child* (v. עֵילָא). B. Bath. 9<sup>a</sup> sq. עֵילָא וְכִי מֵשֻׁגָּה (Ms. H. אֶחָדָה דֹּאמִינָה; Ms. F. שִׁילָא; ed. Ven. v. Rabb. D. S. a. l. note 4) the suckling that confounded its mother's way (a surname of R. Āhadboy, or of R. Shesheth, v. Rashi a. Tosaf. a. l.).—[*Pl.* עֵילָא *foals*, v. עֵילָא I.]

**עֵילָא** II pr. n. m. 'Ula (or 'Ulla), name of several

**עוֹלֵלֶת, עוֹלֵלָה** f. (b. h. עוֹלֵלָה *pl.*, = מְעַר; עֵל, [that which is searched after.] *gleaning reserved for the poor*, in *gen. small single bunch* (on a single branch, or hanging down directly from the trunk), opp. to אֲשׁוּכּוֹל. Peah VII, 4 ע' אִיזוֹר, v. פָּתַח. Ib. בְּאִרְכּוּבָה ע' a bunch on the knee of a vine. Ib. גִּרְדַּר יִרְדִּיר ע' (Mish. ed. עוֹלֵלָה *pl.*) single berries...are considered gleanings (belong to the poor); Sifra K'dosh., Par. 1, ch. III; a. fr.—Gen. R. s. 29 רִאָּה ע' saw a single bunch (that was ripe), and said a blessing over it; וְע' בְּרִאָּה ע' this single bunch is worth



saying a blessing over it. Lam. R. to I, 12 (ref. to עולל ib.) קטף עוללתא he cut my last bunch (destroyed me entirely), v. עוללתא. — Pl. עוללתא. Sifra 1. c.; Peah VII, 7 a vineyard in which all grapes grow in small separate bunches. Ib. 8. ב' ח' ו' one consecrates his vineyards before the bunches (which would have been the poor man's share) were distinguishable on it, they do not belong to the poor. Midr. Till. to Ps. CXXXI עוללתא של גפן אלקוט (not (עלילתא) I will pluck the very gleanings of the vines; and לקוטה עד ח' (read לקטת) but thou hast plucked the last grapes. Esth. R. to I, 9 (ref. to Is. III, 12, and Lev. IX, 10) מקטפין עוללתאן they (the officers) cut their gleanings (rob the people of their last belongings); a. fr.

עוללתא, v. עוללתא.

עולם m. (b. h.) I. [strength, endurance,] nature, existence, world; (b. h.) life-time, eternity. Y. Ber. IV, 7<sup>b</sup> bot. (ref. to עולם, I Sam. I, 22) וזאת אין עולמו של לוי but the life-time (active service) of the Levite is only up to fifty years. Kidd. 15<sup>a</sup> (ref. to Ex. XXI, 6 לעולם) וזהו אמינא לעולם (I might have thought, that it meant really for ever (for life); קמשמע לן לעולם של ירבב, (שמעתי) (by 'ושבחת' Lev. XXV, 10) that l'olam means up to the period of the jubilee. Ber. 17<sup>a</sup> עולמך תראה בחיך וכן mayest thou see (enjoy) thy existence during thy life-time, and thy future (reward be reserved) for the life of the world to come. Arakh. 16<sup>b</sup> bot. קיבל עולמו has received his reward in this world. Ber. IX, 5 כל תוחמי... note 20) in all conclusions of benedictions in the Temple they used to say, (Blessed is the Lord....) from everlasting; משקלקלו (when the heretics (or Sadducees) degenerated and said, there is only one world, they ordained the formula, From everlasting to everlasting. Pes. 56<sup>a</sup>; Tosef. ib. II (III), 19 they did not say כבוד שם כבוד שם ברוך שם כבוד שם the name of His glorious kingdom for ever and ever. Gen. R. s. 30, a. fr. חדש ע' ראה has seen a new world (a great change). Cant. R. to I, 3, a. e. שאין בו מוח, v. אַנְשִׁיָּא; a. fr. — Y. Ned. XI, 42<sup>c</sup> bot. פירות הע' the fruits of the world, i. e. coming from some other place, opp. צבורים בסידקי (ע' (abbrev. 'ע' this world, mundane existence; ע' חבא (abbrev. 'ע' the world to come, the hereafter, also the Messianic days; the days of resurrection. Pes. 50<sup>a</sup> ע' ע' not as in this world (the present), will it be in the Messianic days. Ber. 51<sup>a</sup> ע' ע' will be permitted to inherit two worlds, this world and the hereafter. Ab. IV, 16, v. פְּרוּדָהּ. Snh. X, 1, a. fr. חלק לעד' a share in the world to come (resurrection); a. y. fr. — אומות הע' (abbrev. 'ע' cemetery. cemeteries. Lev. R. s. 12, beg. (interch. with עולם q. v.). — Pl. עולמים. עולמות. Ber. l. c., v. supra. Snh. 100<sup>a</sup> שלש מאות עולמות three hundred and ten worlds (existences of beatitude). Gen. R. s. 3, a. e. וימריבן ע' he created worlds and destroyed them again; a. fr. — ע' the permanent house, the Jerusalem Temple, opp. משכן the Tabernacle. Succ. 5<sup>b</sup>; a. fr. — לעולם a. forever, always, under all circumstances. Y. Ber. V, 9<sup>a</sup> bot. לעולם a life for

ever (not ceasing). Keth. IV, 5 'ע' היא ברשותי וכ' she (the betrothed) continues to be under the father's jurisdiction (sharing his legal status), until she is wedded. B. Mets. 59<sup>a</sup> לע' under all conditions a man must guard the honor of his wife. Yeb. 46<sup>a</sup>, a. e. עד ע' a person is not considered a proselyte, until he has been circumcised and immersed; a. v. fr. — b) (dialectic term) at all events, in spite of your argument, still. Hull. 101<sup>a</sup> לע' Rab may still be of the opinion that &c.; Ber. 3<sup>a</sup>. Ib. ב' ב' ו' I may still say, it refers to one person and to recent debris; a. fr. — לע' never. Yoma 49<sup>a</sup> לע' לא שאלני וכ' never (in my life) did a person consult me about &c.; (Hull. 7<sup>b</sup> מימי). Sabb. 108<sup>b</sup> לע' לא נכנס עד ע' never yet has a person been drowned in the Dead Sea; a. fr.

עולם, עולם, עולם, עולם, v. sub עולם.

עולם adv. (v. עולם) for ever, absolutely. Tosef. Dem. II, 9 ע' אין מקבלין אותן ע' they must never (under no conditions) be received (as haberim, v. רב). Y. Sabb. IX, end, 12<sup>b</sup> ע' אין לו חקנה ע' can never be remedied; a. fr.

עולם, עולם, עולם, v. עולם.

עולם m. pl. endives (v. Löw Pf., p. 255). Kil. I, 2 ע' ו' (garden) endives and field endives; Y. ib. 27<sup>a</sup> ע' טרוסקימין ע' 'ulshin are endives that are eaten raw, ע' field 'ulshin are known as 'ulthin (Chald.). Pes. II, 6; a. e.

עולם ch. same. Targ. Y. Ex. XII, 8 (h. text מררים); Targ. Cant. II, 9.

עולם pr. n. pl. 'Ulshatha. Tosef. Shebi. IV, 11 (missing in ed. Zuck., Var. עולם שוא, v. Hildesh. Beitr., p. 34, a. p. 80 note).

עולם, עולם f. (v. עולם) perversion, wrong. Targ. Ps. XCII, 16. Targ. Job XV, 16 Ms. (ed. עולם, עולם).

עולם m. pl. ch. = h. עולם. Y. Kil. I, 27<sup>a</sup> top, v. עולם. — Lam. R. to III, 42 עולם Ar. (ed. כרנבי), v. עולם.

עולם, Tosef. Kel. B. Bath. I, 6, = עולם.

עולם m. = אומדן, estimate, guess, medical prognosis. Tam. II, 5 ע' כ' חמש ע' as much wood as would by estimate yield five S'ah of coal. Y. Snh. IX, 27<sup>a</sup> bot. ע' של טענה an erroneous prognosis. Y. Naz. IX, end, 58<sup>a</sup> ע' ע' two subsequent medical opinions. Ib. ע' ע'.

עולם, v. עולם.

\* עומדה, Y. Ab. Zar. III, 43<sup>a</sup> bot., v. עומדה I.

עומדות f. pl. (עמד) standing at meetings, attendance while standing, opp. ישיבות. Y. Sabb. X, 12<sup>c</sup> bot., a. e., v. ישיבה.

עומדון, עומדון m. pl. (preced.) 1) upright loom. Neg. II, 4 בע' כ' in the position of one weaving at an

uprightloom; Sifra Thazr., Neg., Par. 3, ch. IV (not בעומר'; Lev. R. s. 15 בעמרים (corr. acc.); Yalk. ib. 551 (corr. acc.). —2) *side-pieces of a ladder*. Tosef. Kel. B. Mets. III, 13 'ע' the material of the side-pieces decides (v. ע'ש'ח. 4).

**עומה** f. (b. h. עמה; עמם, cmp. (עם) *junction*; לעומתה *corresponding, against*. Keth. V, 8 'ע' ל'עומתה' ו' must give her other products of the same nutritious quality.

**עומס** m. (עמס) *pack*; מלא עומסו *as much as one can pack into one's hand*. Snh. 100<sup>a</sup>; Yalk. Ps. 797.

**עומק, עומק** m. (b. h.; עמק) *depth, profoundness*. Pes. 54<sup>b</sup> (among the things hidden to man) 'ע' ה'ע' the profundity of divine judgment; [oth. opin.: the intricacy of human law]; Mekh. B'shall., Vayass'a, s. 5. Meg. 3<sup>b</sup> top (ref. to Josh. VIII, 9, a. 13, v. Rabb. D. S. a. l. note 4) Tosaf. (ed. ש'ן only) he went and spent the night in the depth (of study) of the Law; Erub. 63<sup>b</sup> 'ע' ש'ח'לך בעומקה ו' he entered into the depth &c.; a. fr. —Meg. 6<sup>a</sup> 'ע' ה'רוגי ע' those who died in the valley (Babylonia), v. ר'פ'ת. —Pl. עומקין. Gen. R. s. 41 beg. Ar.; Yalk. Ps. 845, v. ס'קוקס' II.

**עומקה** I ch. same, 1) *depth, foundation; the soil under a building*. B. Bath. IV, 2 'ע'פ' שכר' B. Bath. IV, 2 'ע'פ' שכר' (in selling a building, one has not implicitly sold) the well or the subterranean store-room, although he wrote in the contract 'depth and height' (ground under the building and space above the roof); ib. 61<sup>a</sup> עומקה ו' (corr. acc.). Ib. 63<sup>b</sup> ע' ו' depth and height, unless explicitly stated, are not sold with the house (and the seller has a right to dig under and to build on top of the house); ע' ו' ו' the specification of 'depth and height' in the contract, has the effect to give possession of the ground beneath and the space above. Ib. 'ע' ו' ו' ו' the specification of 'depth and height' have the effect to give possession of the well &c. Ib. 64<sup>a</sup>; a. fr.—Gen. R. s. 50 'ע' ו' ו' now, Sodom was situated in a depression, therefore he said, and I cannot escape to the mountain; 'ע' ו' he dwelt in a valley, and they say to him, go out to the mountain (which has a healthier climate), and yet he speaks in that manner? B. Mets. 117<sup>b</sup> 'ע' ו' ו' Kam. 53<sup>a</sup>; ib. 39<sup>a</sup> 'ע' ו' v. לעומקה ו' a. e.—Pl. עומקא, עומקין. Targ. Ps. CXXX, 1. Targ. Ez. XXVII, 34; a. e.—V. עומקא. —2) (transf., cmp. III חלל) *intricacy, cunning, reservation*. Targ. Y. I Gen. XXII, 14 (Y. II פלג' II).

**ע' II עומקא** f., constr. עומק, עומק; pl. עומקין, ע'ע'קין, v. ע'ע'קין.

**עומקן** m. (v. ע'ע'קא I, 2) *reserved person, trickster*. Der. Er. Zuta ch. VI.

**ע'ע'קא** ch. same, *tricky*. Targ. Ps. CI, 4 ed. Ven. (oth. ed. ע'ע'קא).

**ע'ע'קא** m. (b. h.; ע'ע'קא) 1) *sheaf*. Peah IV, 3 'ע' the forgotten sheaf (Deut. XXIV, 19); a. fr.—Pl.

ע'ע'קא, ע'ע'קא. Ib. VI, 5 ש'ח'ח' two sheaves left in the field are considered as forgotten (belong to the poor). Ib. 6 ו' ו' two sheaves containing two S'ah between them (the ordinary size of a sheaf being one S'ah). Ib. ו' ו' is the privilege of the owner strengthened or infringed by the quantity of the sheaves (irrespective of their sizes)? Ib. V, 1; a. fr. [Lev. R. s. 15; Yalk. ib. 551, v. ע'ע'קא]. —2) [the quantity of grain in a sheaf.] Omer, a dry measure, esp. the Omer of barley offered on the sixteenth day of Nisan (Lev. XXIII, 10—14). Men. X, 1 'ע' ה'ח' ב' בשב' ו' the Omer, when offered on the Sabbath, was prepared by cutting three S'ah-fuls of barley (sifted down to one Omer). Tosef. Dem. I, 28 מ'ר'ר' that which is left over when preparing the Omer. Men. X, 6 'ע' ה'ח' מ'ר'ר' ו' the offering of the Omer had the effect of allowing the use of the new crop in the country. Ib. 7 'ע' ק'ר' before the Omer was to be offered (before the sixteenth of Nisan); a. fr.

**ע'ע'קא, ע'ע'קא** ch. same, 1) *sheaf*. Targ. Deut. XXIV, 19. (O. ed. Vien. ע'ע'קא) —2) Omer. Targ. Ex. XVI, 36 (Y. ed. Vien. ע'ע'קא; O. ed. Vien. ע'ע'קא). Ib. 33. Targ. Lev. XXIII, 10; a. fr.—Targ. Hos. III, 2 'ע'ע'קא א'מ'ר' the Omer of the wave-offering (h. text ח'מ'ר). —Pl. ע'ע'קין, ע'ע'קין. Targ. Ex. XVI, 22.

**ע'ע'קא** m. (b. h.; ע'ע'קא) 1) *perversion, wrong*. Deut. R. s. 3 'ע' no sin or wrong. Sabb. 30<sup>a</sup> 'ע' א'ר' that sin (of David's, against Uriah and Bathsheba); Snh. 107<sup>a</sup> ל' א'ר' pardon me for that sin entirely. Sabb. 88<sup>b</sup> 'ע' א'ר' if I am guilty of that crime (for which I am to be put to death); a. fr.—ג'ל'י'—Pl. ע'ע'קא, ע'ע'קא. Ib. ע'ע'קא may my death be an atonement for all my wrong-doings. Ber. 5<sup>b</sup> ל' כ'ל ע'ע'קא is forgiven all his sins. Yoma III, 8. Ib. 39<sup>b</sup> ע'ע'קא the sins of Israel; a. v. fr.—2) (sub. penalty). Yeb. 47<sup>a</sup> 'ע' ו' א'ר' ע'ע'קא we acquaint him (the proselyte) with the consequences of a neglect of the laws concerning the share of the poor &c., v. ע'ע'קא. —ע'ע'קא as a punishment for, in consequence of. Sabb. 32<sup>b</sup> 'ע' נ'ר' (sub. בר'טל) as a punishment for the neglect of vows; מ'ז'ח' for neglecting the law concerning the door-post inscription; בר'ט'ל ח'ר' for neglecting the study of the Law; ג'ל'י ע'ר' for unchastity; a. fr.

**ע'ע'קא** to be round, curved; denom. ע'ע'קא.

**ע'ע'קא** (denom. of ע'ע'קא) 1) to look in, read. Tanh. Ki Thissa 34 'ע'ע'קא א'ר' the interpreter must not look into the Torah (Hebrew text) and translate; (Pesik. R. s. 5 ע'ע'קא). —2) to look carefully; to search, investigate (cmp. ע'ע'קא a. ד'ק). B. Bath. 115<sup>a</sup> (ref. לו' Num. XXVII, 8) ע'ע'קא (Ar. ע'ע'קא) investigate his case (whether he has really no male issue); Yeb. 22<sup>b</sup>. Kidd. 4<sup>a</sup> (ref. to Lev. XXII, 13 לו' ו'ר' ע'ע'קא); Yeb. 70<sup>a</sup> ע'ע'קא (Chald.). —3) to speculate, contemplate. Ber. 55<sup>a</sup> ע'ע'קא he who stays long in prayer and speculates on it (expecting its fulfillment as a reward for his lengthy prayer); Yalk. Prov. 950; Ber. 32<sup>b</sup>; a. e.—4) [to measure with the eye] to balance exactly, opp. ח'כ'ר' (v.

פרס). B. Bath. 89<sup>a</sup> במקום שמעינין... where it is customary to give overweight, you dare not sell by exact weight, and *vice versa*; a. e.—*Part. pass.* מעינין *a*) (adv.) weighed exactly, even-balanced. Num. R. s. 16, end (ref. to בעין בעין, Num. XIV, 14) אחה מה מאזנים מע' behold the scales are evenly balanced, thou sayest ..., and I say &c.; Deut. R. s. 5 בכך מאזנים מע' judgment lies on evenly balanced scales. Tanh. Ki Thissa 34; Pesik. R. s. 5, beg. המאזנים מע' the claims on both sides are equal. Y. Snh. X, beg. 27<sup>c</sup> ויהי אם ית' (his sins and his merits) be even; Y. Peah I, 16<sup>b</sup> bot.; Y. Kidd. I, end, 61<sup>d</sup> מחצית (corr. acc.); Yalk. Ps. 784 מע' [היה] כה מאזנים מע' [היה] כה מאזנים מע' having eyes (rings) or colors. Y. Kil. I, 27<sup>a</sup>, v. עינים.

*Polel* עינן (b. h.) [to contemplate; to augur;] to produce apparitions, to conjure. Snh. 65<sup>b</sup>, a. e. (interpret. מעינן, Deut. XVIII, 10) על העין... על העין. Ib. (oth. interpret.) האותו את העינים v. אתו. Ib. (oth. interpret.; cmp. *Pi*.) המחשב עתים ועות וכו' who calculates what times and hours are auspicious &c.; [Comment. on המחשב עתים explain עינן as denomin. of עונה I]; Tosef. Sabb. VII (VIII), 14 נוחני עתים וכו'.

עין ch., Pa. עינן עינן same, 1) to watch, guard. Targ. Y. II Deut. XXXII, 10 עיני (Paeli).—B. Kam. 32<sup>b</sup> ארבעי עיני ליה he ought to have been on his guard; Macc. 8<sup>a</sup> לעינייה (2) to look out for, select. Targ. Job VIII, 17 עיני ed. Lag. (oth. ed. עיני) (3) to look into, meditate, study, speculate. M. Kat. 14<sup>b</sup> לעיני בדיניה to study his case (not to decide it). Ib. אתו מצפרא ומעיני בדיניה וכו' they meet in the morning and consider his case...., and then they come again at sunset &c. Ber. 25<sup>a</sup> וכו' examine and see whether &c. Ib. 58<sup>a</sup> עד דמעיני ביה בדינא while they were arguing about him in court. Snh. 18<sup>b</sup> ומעינינא and we argue on his case. Meg. 30<sup>b</sup> במילי דמחא וכו' we look into the affairs (the moral condition) of the town. Gitt. 60<sup>a</sup>; Tem. 14<sup>b</sup> מעיני בספרא וכו' used to study the book of &c. R. Hash. 16<sup>a</sup> רחא בעלמא רחא 'to probe' (to probe) means merely to investigate (without decreeing). Ber. 55<sup>a</sup> מה עיני when he thinks of his prayer (expecting its fulfilment), v. preced.; a. fr.—[*Pol.* עינן, v. עינן.]

עונג m. (b. h. ענג; ענג) pleasure, enjoyment. Sabb. 118<sup>b</sup> (ref. to ורחענג Ps. XXXVII, 4) ע' זה איני יודע... I should not have known what this 'delight' means, but when it is said (Is. LVIII, 13), thou callest the Sabbath a delight, I learn that this 'oneg' means the enjoyment of the Sabbath; a. e.

עונה I f. (ענה I) [turn, circle, period,] 1) moment, esp. 'Onah, the twenty-fourth part of an hour. Yalk. Deut. 942 של כלום ע' ואין לרהר... אפ' ע' של כלום not criticise God's dealings with man even for a moment of the least duration; Sifré Deut. 307 (some ed. שנה, emended in ed. Fr. עולה; corr. acc.). Tosef. Ber. I, 3 בשעה... רח' an 'Onah is the twenty-fourth part of an hour, and an 'Eth the twenty-fourth part of an 'Onah, and a Reg'a the twenty-fourth part of an 'Eth; Y. ib. I, 2<sup>d</sup> top; Lam. R. to II, 18 (corr. acc.).—2) 'Onah, a period of twelve astronomical hours, one half of the natural day and of

the natural night, or (at solstice) natural day, or natural night. Y. Ab. Zar. V, end, 45<sup>b</sup>; Bab. ib. 75<sup>a</sup>; Nidd. 65<sup>b</sup>. Y. Ab. Zar. I. c. ע' כד ע'; Tosef. Toh. XI, 16 מלא ע' for the term of an 'Onah; Ab. Zar. I. c. ע' וכמה how long? An 'Onah. Yeb. 62<sup>b</sup>; Nidd. 63<sup>b</sup> ע' ... and how long before? ... An 'Onah. Ib. אורחיה ע' an additional 'O. (day or eventually night). Ib. 65<sup>a</sup> ע' שלמה a complete 'O., expl. ib. יום וחדש, expl. ib. ע' לילה וכו' either the space of one night at solstice, or half a day and half a night &c., in midsummer or midwinter; a. fr.—*Pl.* עולה. Mikv. VIII, 3; Tosef. ib. VI, 6; Sabb. 86<sup>a</sup>. Ib. b; Y. ib. IX, 12<sup>a</sup> top שלמה ע' full 'Onahs (not counting fractions); a. fr.—4) due season, period, stage. Peah IV, 8 before the harvested products have arrived at the stage when they are subject to tithes; Maasr. V, 5. Y. M. Kat. III, 83<sup>a</sup> top ענה קרית שמע ענה the time of the day for reading the Sh'm'a. Y. Shek. I, beg. 45<sup>d</sup> בעונה... כד שירבאו so that the Israelites might deliver their Shekels in due time. Y. Erub. VIII, end, 25<sup>b</sup> אם ענה הגשמים if it is during the rainy season; Y. Kil. IX, 32<sup>a</sup>. Y. Ber. II, 5<sup>c</sup> top עונה וכו' בעל העץ יודע when it is time for the figs to be picked; E. עונה של וכו'... עונה של וכו' so does the Lord know when it is time for the righteous to be called away; Cant. R. to VI, 2. Y'lamd. to Num. XXIII, 10, quot. in Ar. ענה marriageable age, v. עופר; a. v. fr.—Esp. (b. h. ענה) the duty of marital visits at certain intervals, marital duty. Keth. V, 6 רח' האמורה בחורה וכו' the time for marital duties intimated in the Law (Ex. XXI, 10) is: for men of leisure &c.; Gen. R. s. 76; Yalk. ib. 131. Sabb. 118<sup>b</sup> ענה ענה... ענה ענה does this mean that R. J. neglected the regulations concerning the marital duty? Keth. 62<sup>b</sup>; a. fr.—Mekh. Mishp., s. 3 (ref. to Ex. I. c.) ענה ענה וכו' רח' her 'onah refers to marital visits; [oth. opin.: ענה ענה וכו' her 'onah means, he must not give her summer apparel in winter &c., but ענה ענה וכו' each in its due season; anoth. opin.: ענה ענה וכו' her 'onah means her sustenance (with ref. to ויעקב Deut. VIII, 3; v. next w.); Keth. 47<sup>b</sup>; Y. ib. V, 30<sup>b</sup> top.]

עונה II f. (ענה II; cmp. עניו) trouble, suffering. Sifra B'huck., Par. 2, ch. VIII (ענה וריבין, Lev. XXVI, 43) ע' של מדבר (Yalk. Lev. 675 עולה) the privations in the desert; ע' של בעל פסור (Yalk. I. c. ע' של פסור) the suffering attendant upon the worship of Baal (Num. XXV, 3, Ps. CVI, 28, sq.); ע' של מלכי האמורי (Yalk. Lev. 675 עולה) the suffering from the Amorite kings (Jud. II, sq.).—*Pl.* עולה. Lev. R. s. 17 (ענה ענה, Ps. LXXIII, 4, v. ענה) ענה ענה I did not make them swell from sufferings; ib. להם ענה they (the wicked) have no swellings (accumulations) of sufferings with which they die (so as to atone for their sins) &c.; Yalk. Ps. 808.

עונה III f. (denom. of עין) 1) sight or affliction of the eye. Men. 64<sup>b</sup>, v. next w.—2) shade of color, pattern (in weaving, v. Sm. Ant. s. v. Tela).—*Pl.* עולה. Lev. R. s. 17 [read: ע' אלו לצירים ולע' (v. Ar. s. v. ע' אלו לצירים ולע' where our w. reads: ולע' these (the coarse threads) are used for tassels and for producing (raised) patterns; Yalk. Ps. 808 לצירים ולע'.

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preced., a. אָפֿיר *young animal*; trnsf. *youth, strong man*. Gen. R. s. 14 (play on עֶפֶר, Gen. II, 7) עֵי עוֹלָם על מליאדו the conqueror of the world was created in his fullness (completely developed).—Pl. עֶפְרִים Y'lamd. to Num. XXIII, 10, quot. in Ar. (play on עֶפֶר, Num. I. c.) וְיֹכֵחַ מִן מִנְהָ ע' וְיֹכֵחַ who will count the youths among them that have reached the age of marriage &c.?. Yalk. Num. 766 'חַמָּה ע' יִשְׂרָאֵל how many are the youths in Israel that study the Law &c.! (Tanna d'bé El. ch. XXI עֶפֶר, corr. acc.).

**עופרת** f. (b. h. עֶפֶר; v. preced.; cmp. אָפֶר *lead*. Mekh. B'shall., Shir., s. 5; Yalk. Ex. 246.

**עוץ** (cmp. אָוֶץ [to press, urge,] to encourage, advise. —Part. עֹוֶץ. Targ. Y. II Num. XXIV, 14. Targ. II Esth. I, 15; a. e.—Kidd. 80<sup>b</sup> וְיִצְחָק לוֹ עֹוֶץ and is likely to give him bad advice. Yeb. 107<sup>a</sup> וְיִצְחָק לָהּ עֹוֶץ her relatives may advise her (put her up to it) and take the property away from me.

**עוצבא** I m. (עֻצַּב) *grief*. Ber. 56<sup>a</sup> מַעַל מַעַל אֲנִי... מַעַל thou wilt find no pleasure in eating on account of the grief of thy heart.

**עוצבא II, עוצבה** f. (עֻצַּב, v. אֶבְרִיָּן *fur trimmed* (or to be trimmed) of its ends, robe, cover. Kel. XXVI, 7; B. Kam. 66<sup>b</sup> Ms. M. (ed. עֻצַּב). Ib. אֵינָהּ צְרִיכָה קִיצוֹעַ an *utsba* requires no trimming (in order to be considered a finished object of use). Zeb. 94<sup>a</sup> שְׂחָשֵׁב עֲלֶיהָ לְקַצְעָהּ a fur which the owner had intended to trim; Tosef. Kel. B. Bath. IV, 10 עֻצְבָּה R. S. to Kel. I. c. (ed. אֻצְבָּה, corr. acc.); Zeb. I. c. חֲשִׁיבָה ע' וְעֹלָה ע'.

**עוצר, עוצר** v. אֻצֵּר a. אֻצֵּר.

**עיק** (b. h.; cmp. חֻקָּה) 1) to circle, round.—Denom. עִקָּה. —2) (cmp. עִיגָה) to hollow out.—Denom. עִיקָה. —3) to press.—Denom. עִקָּה. [Hif. הִעִיקָה (b. h.) to press, make a rut (in the ground).]

**עיק** ch. (= h. צִיָּק) to be narrow, pressed.—Perf. עִקָּה; part. עִקָּה, עִיקָה, עִיקָה (עִיקָה). Targ. Is. XLIX, 20.—Trnsf. to feel pain, disgust; to be sick of. Targ. Jud. XVI, 16 (h. text עִיקָה). Targ. O. Gen. XXVII, 46 (Y. *Ithpe*; h. text עִיקָה); a. fr.—V. עִיקָה. —(h. לִי) to be in distress, fear, anxiety. Targ. Ps. XXXI, 10, a. e. עִיקָה Ms. (ed. עִיקָה noun); v. עִיקָה. Targ. II Sam. XXII, 7 עִיקָה ed. Lag. (ed. Wil. עִיקָה); Targ. Ps. XVIII, 7 עִיקָה Ms. (ed. עִיקָה). Targ. O. Deut. IV, 30 הָעִיקָה (ed. Berl. a. Y. חִיעִיקָה). Targ. O. Num. XXII, 3 (Y. חִיעִיקָה, v. חִיעִיקָה); a. fr.—[Gitt. 78<sup>a</sup> עִיקָה, v. עִיקָה Ar.].

**עיק** Af. עִיקָה to press, trouble, annoy, distress. Targ. Ex. XXIII, 9 (h. text לחץ). Ib. 22 (h. text צרר). Targ. Jud. XVI, 16; a. fr.—Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup> bot. לי one tooth annoys me. Gen. R. s. 14 [read:] ... עִיקָה אֵלָּה דִּלְיָהּ לֹא עִיקָה לִּי (I) not enough trouble that thou camest to trouble him; Midr. Till. to Ps. II לא עִיקָה לִּי אֵלָּה דִּלְיָהּ (read: אֵלָּה דִּלְיָהּ); Yalk. ib. 621 לא עִיקָה לִּי (read: אֵלָּה דִּלְיָהּ); Y. Ber. II, 4<sup>d</sup> top לא עִיקָה לִּי לְמָחָר to-morrow

they will be with us, and they trouble us (by treading upon our graves); a. e.—Part. pass. מְעִיקָה troubled, feeling dread. Targ. Is. VII, 16 (h. text פָּחַד). Targ. I Sam. XXII, 2 (not מְעִיקָה).

**Ithpe** אֵיחֶפֶק to be distressed, sick. Targ. Y. Gen. XXVII, 46 (v. supra).—Targ. Job XXXVI, 16 רָחֵץ, v. רָחֵץ.

**Ithpa** אֵיחֶפֶק to be narrowed in. Targ. Job XVIII, 7, v. רָחֵץ.

**עווק, עווק** m. (עִיקָה h.) *rundle of a ladder*.—Pl. עִיקָה, עִיקָה. Tanh. Vayetsé 2; Pesik. Bahod., p. 151<sup>a</sup>; Lev. R. s. 29, a. e., v. חִיקָה. Y. B. Bath. III, end, 14<sup>b</sup> ע' ג' כִּסֵּא (not בכִּסֵּא) a ladder of three or less rundles is considered a stool; Y. Sabb. III, end, 6<sup>a</sup> כִּסֵּא ע' ג' (corr. acc.).

**עוקבא** I, Snh. 96<sup>a</sup> Ar., v. עֻקְבָּה.

**עוקבן, עוקבא II** pr.n.m. 'Ukba, 'Ukban, (Mar 'U.), name of several Amoraim and of one Resh Galutha (or two), commonly named Mar 'U. Snh. 31<sup>b</sup>. Pes. 115<sup>b</sup> מֵר ע'. R. B. Bath. III, end, 14<sup>b</sup> ע'.—Sabb. 56<sup>b</sup> ע' son of N., the Resh Galutha; a. e.—Erub. 34<sup>b</sup> מֵר ע' בר חמא R. B. Bath. III, end, 14<sup>b</sup> ע'. B. Mets. 65<sup>a</sup>. Ber. 44<sup>a</sup> מֵר ע' בר ח' (Ms. F. ע' R. B. Mets. 65<sup>a</sup>). Zeb. 55<sup>b</sup> מֵר ע' (Ms. M. (ed. R. B. Mets. 65<sup>a</sup>); a. fr.—Y. Erub. I, 18<sup>d</sup> bot. רבי. Y. Hag. II, 78<sup>b</sup> top עֻקְבָּה ר'. Y. Meg. I, 71<sup>a</sup> top ע'. a. fr.—Lev. R. s. 28; Pesik. Ha'omer, p. 70<sup>b</sup> ע' רב חמא בר ע'. —V. Fr. M'bo p. 120<sup>b</sup>, a. Koh. Ar. Compl. s. v.

**עוקה** f. (עִיקָה; cmp. עִיגָה) 1) *cavity, trough, pit*. Y. Maasr. II, 50<sup>a</sup> top ע' וְחֻשְׁמֵן מְשִׁירָה לֵע' oil (is subject to tithes), when it drips down into the trough; Y. B. Mets. VII, beg. 11<sup>b</sup> (insert וְחֻשְׁמֵן). Erub. VIII, 9 ע' מְחֻזָּק וְכ' a pit (in the court for receiving waste water) containing two S'ah. Ib. 88<sup>b</sup> ע' מְחֻזָּק וְכ' (masc.). Tosef. ib. IX (VI), 18. Mikv. VI, 1 עֻקָּה חֲמִשָּׁה a pit adjoining a grotto (filled with water); a. v.—2) *distress*, v. עֻקָּה a. עֻקָּה. חֲלִיקָה.

**עוקל**, v. עֻקָּל.

**עוקמא** m. (עֻקָּמָה) *insidious, tricky*. Targ. Y. II Deut. XXXII, 5 (h. text עֻקָּמָה).

**עוקמין**, Yalk. Jer. 332, v. עֻקְמִין.

**עק, עוקמין** m. (עֻקָּמָה) *trickster*. Gen. R. s. 33, v. עֻקְמִין. —Pl. עֻקְמִין, עֻקְמִין, עֻקְמִין. Sifré Deut. 308; Yalk. ib. 942. Y. Yoma VII, 44<sup>b</sup> bot. (not עֻקָּה); Lev. R. s. 10 שְׂבֹלֶב ע'; Cant. R. to IV, 4.

**עיקמנא** ch. same, *tricky, trickster*. Targ. Y. I Deut. XXXII, 5 (h. text עֻקָּמָה, v. עֻקְמִין). Targ. Ps. CI, 4 (Levita עֻקְמִנָּה, incorr.).—Pl. עֻקְמִנָּה. Targ. Job V, 13.

**עק, עוקמנא** f. (preced.) *trickery, insincerity*. Targ. Y. I Deut. VI, 4. Targ. Ps. CXXV, 5 (Ms. עֻקְמִנָּה). —V. עֻקְמִנָּה.

**עוקמנא** same; v. preced.—[Targ. Ps. CI, 4 Levita, v. עֻקְמִנָּה.]

עיקצא, v. עיקסא.

עִקָּץ m. (עָץ) [*tail, end.*] 1) (= תֹּרֶן *thorn, point, prick, sting*. Y. Sabb. XIV, 14<sup>d</sup> top עִקָּץ עֲקָרָב Scorpion's Tail (name of a plant); Y. Ab. Zar. II, 40<sup>d</sup> top. Gen. R. s. 12 שָׁלוּ לְמַעַל רֹהֵ' the pointed stroke of the letter *He* is directed upwards. Kel. XII, 5; Sabb. 52<sup>b</sup> עִיקָּצָה a needle whose point is broken off (v. חֹרֶר I); a. e.—Esp. *the peduncle of fruits*. Succ. III, 6 נָשַׁל עִיקָּצוֹ if its (the Ethrog's) peduncle is off. 'Ukts. I, 6; a. fr.—*Pl. עִיקָּצִים*, עִיקָּצִים. Lev. R. s. 30 בָּהּ יֵשׁ אֵיכָל יֵשׁ בָּהּ ע' the palm there is eatable fruit and there are prickles. Ukts. I, c. עִיקָּצֵי תְּאֵנִים the peduncles of figs; a. fr.—'Uktsim, 'Uktsin, name of a treatise of the Mishnah and Tosefta, of the Order of Toharoth. Hor. 13<sup>b</sup> יָרִי מֵר וְיָתֵנִי בֵּ' come, sir, lecture on 'Uktsin. Ib. גְּלִי עִקָּצִים explain 'U. —2) (= b. h. עֲצָה) [*spine, haunch (with tail)*]. Tam. III, 1. Ib. IV, 3. Hull. 93<sup>a</sup>; a. e.—3) (= קֶצֶה) *corner, recess*. Y. Dem. V, 24<sup>c</sup> bot. וְע' רֵעִ בְּחֹלְהָ (not בְּחֹלְהָ) at the beginning of each corner (in which fruits are piled up).

**עִקְצָא** ch. same, 1) *sting, tail, spine*. Num. R. s. 20  
 I want neither thy honey nor thy sting; Midr. Till. to Ps. I, 5 **מִעִקְצָא**... Y. Náz. IX, 57<sup>d</sup>  
 like fish that are fried, **עִקְצָא דִּרְחָן** the head of one by the side of the other's tail. Ber. 58<sup>b</sup> **עִקְצָא**  
 (Ar. **עִקְצָא**) the prick (tail) of the Scorpio. Erub. 100<sup>b</sup>  
 (Ar. **עִקְצָא**) **עִקְצָא לִיה** **עִקְצָא** (Ar. a. Ms. O. **עִקְצָא**)  
 when they (the shoes) have spurs (pegs in the sole); a. e.  
 —**עִקְצָא**, v. supra. — 2) *corner, recess*. — **עִקְצָא** as ab. Sabb.  
 106<sup>b</sup> **עִקְצָא** **עִקְצָא** **עִקְצָא** **עִקְצָא** (Ms. O. **עִקְצָא**) a vivarium  
 which is not divided off in recesses is called a small  
 vivarium; Bets. 24<sup>a</sup> (Ar. **עִקְצָא** **עִקְצָא**; v. Rabb. D. S. a. l.  
 note 20).

ער I (b. h.) [*to be stirred up*, v. עָרַר,] *to wake* (act. a. neut.). [Y. B. Bath. III, 14<sup>a</sup> וְצִרְיָן לְעוֹרֵי, read וְצִוֵּרֵי, v. infra.]-Part. עָר, עָרָה; f. עָרָה; pl. עָרִים. B. Kam. II, 5 שָׁלָא יְדִידָה לִּי עַר.. וְיוֹנָה (ref. to Mal. II, 12) יוֹנָה עַר he shall have none awakening (teaching) among the teachers and none responding among the scholars. Cant. R. to V, 2 אֲנִי יִשְׁנָה מִן הַמִּצְוֹת וּלְבִי עַר לגְמִילַת חֲסִדִּים I am asleep (negligent) in ceremonies, but my heart is awake for charity; אֲנִי יִשְׁנָה מִן הַצְדָּקוֹת וּלְבִי עַר לעֲשׂוֹת (careless) about righteous deeds, but my heart awakens me (stirs me up) to do them; ib. לְגִאֲלָנִי עַר הַקֶּבֶ"ה של הקב"ה, is awake (anxious) to redeem me; Pesik. Hahod. p. 46<sup>b</sup>; Pesik. R. s. 15 לְקַבֵּ"ה עַר לְגִאֲלָנִי but my heart is awake (waiting) for the Lord to redeem me; Yalk. Cant. 988; Tanḥ. ed. Bub., Tol'doth 18. Der. Er. Zuta ch. V בֵּין הָעַר.. בֵּין הָעַר one must not be awake among those sleeping, nor asleep among those awake. Nidd. I. c. עַר בֵּין יִשְׁנֹת בֵּין עַר whether they are asleep or awake; a. fr.

*Nif.* נָעוּר, נִיר, to be awake, wake up; to be stirred up, become active. B. Bath. 74<sup>b</sup> וְהָיָה ר"א יִשְׁן וְר"ה נִעוּר (not נִינֵר) R. E. was asleep, and R. J. awake. Gitt. VIII, 2 (78<sup>a</sup>) וְכִּי נִעוּרָה קוֹרְאָה וְכִי (נִר) when she woke up, she read and

found it was her letter of divorce. Ab. III, 4 בליילה רח' he who is awake by night. Sifrē Deut. 314 שיעורו בנר (not שיעורו) that his young brood may wake up; Yalk. ib. 944. Cant. R. to IV, 8 (read:] בחזקה הוא נעור וכו' (or בנער, v. נער II) first he bestirs himself (and proceeds) from the Temple &c.; a. fr.—Ab. Zar. 73<sup>a</sup>, a. fr. מנא מין מניו ומיניו found its kind and was stirred up, i. e. the two equal elements in the mixture join to become working agents.—V. נער II.

*Hif.* הִצִּיר to wake up; to stir up, instigate. Gen. R. s. 43 וְכִּי הָיָה לֵב הָעַמִּים מִזְרוּזִים וְכִי הָיָה לֵב הָעַמִּים מִזְרוּזִים who was he that stirred up the heart of the eastern nations that they should come and fall &c. Yalk. Is. 311 בְּלִבָּם שֶׁל יְשׁוּעִים וְכִי הָיָה לֵב הָעַמִּים מִזְרוּזִים (corr. acc.). Ib. וְכִי הָיָה לֵב הָעַמִּים מִזְרוּזִים the nations were too indifferent to come under the wings of the Lord, and who waked them up to come under his wings? Snh. 25<sup>b</sup> (expl. מִפְּרִיזֵי יְדֵי, ib. III, 3) אֵלּוּ הֵם הַיְּשׁוּעִים וְכִי הָיָה לֵב הָעַמִּים מִזְרוּזִים Ms. M. (ed. שְׂמֵרִיר) those who stir up the pigeons (on which they bet), v. מִרָּה II.

*Hof.* הוֹיַר to be stirred up, be removed. Gen. R. s. 85  
 שֶׁה' מֵן הַעוֹלָם, v. II ער; Yalk. ib. 145.

*Polel* עוֹרֵר 1) *to wake up*. Y. Ber. I, 2<sup>d</sup> (ref. to Ps. LVII, 9) לְדוּחַת הַשָּׁמַיִם מְעוֹרֵר ... לְדוּחַת הָאָדָם it is usual with kings that the dawn wakes them up; Tanh. B'ha'el. 10 מְעוֹרֵר הַדָּג הַשָּׁמַיִם מֵעוֹרֵר הָאָדָם usually the dawn wakes the sons of man, but I wake the dawn up. Y. Ber. IX, 13<sup>d</sup> bot. וְהָאֵל מְעוֹרֵר הַדָּג הַשָּׁמַיִם he that knows your numbers wake you (from death); a. fr.—Y. Ter. V, end, 43<sup>d</sup> מְעוֹרֵר אֶת מִינוֹ לִיאָרֹר לִיאָרֹר (the agent) to become forbidden, v. supra.—Maas. Sh. V, 15 מְעוֹרֵרִים בָּטֵל אֶת הַמְעוֹרֵרִים abolished the wakers; Sot. IX, 10, expl. ib. 48<sup>a</sup>; Tosef. ib. XIII, 9 מְעוֹרֵרִים בָּטֵל אֶת הַמְעוֹרֵרִים the wakers are the Levites, who ... sang, Awake &c. (Ps. XLIV, 24). Lev. R. s. 7, beg. מְעוֹרֵרִים בָּטֵל אֶת הַמְעוֹרֵרִים שִׁנְאוֹתָם ... הָאֵל מְעוֹרֵר הַדָּג הַשָּׁמַיִם hatred ... stirred up against them judgment upon judgment; a. fr.—2) *to excite to lamentation, arrange a memorial service, engage a travelling wailer*. M. Kat. I, 5 לֹא יְעוֹרֵר וּכ' one must not arrange a memorial service &c., v. סִפְקָא; ib. 8<sup>a</sup> לֹא יְעוֹרֵר וּכ' one must not engage a travelling wailer. v. עֲרֵב.—3) *to raise an objection; to contest the legality of*. Y. B. Bath. III, 14<sup>a</sup> (interch. with עָרַב) עָרַב צָרִיךְ מִכּוּן שָׂעָר ... צָרִיךְ מִכּוּן שָׂעָר since he contested the right of possession in three successive years, he need no longer contest. Ib. עָרַב צָרִיךְ מִכּוּן שָׂעָר (corr. acc.); v. עָרַב א. עָרַב.

*Hithpol.* הִתְעוֹרֵר, *Nithpol.* נִתְעוֹרֵר 1) *to be waked up; to bestir one's self.* Lev. R. l. c. ער שנה שנת־עוֹרֵרָה עֲלֵיהֶן 'וכ' up to the year when it (hatred) was stirred up against them &c. Ib. s. 9 (ref. to Cant. IV, 16) לַכְּתָנִיּוֹת הַגָּלוּיִים 'וכ' when the exiled colonies in the north are waked up (to be redeemed), they will come &c.; ib. לַכְּתָנִיּוֹת הַגָּלוּיִים 'וכ' when Gog bestirs himself (to war) &c. Ib. דְּבַר 'וכ' a thing (the daily offering) which was asleep (during the captivity) and has been reawakened (reinstated); a. e.—2) *to be lively; to enjoy one's self.* Midr. Till. to Ps. CXLIX עֲלֵי וְכִי 'וכ' enjoy yourselves with me at your pleasure.

**עיר** ch. same, *to stir up, awaken; to awake*. Targ. Job XLI, 2 **יְעִיר** (ed. Lag. a. oth. **יְעִר** *Af.*).—Taan. 4<sup>a</sup> **עִיר**, v. **עִירָא**.—Part. **עִיר**, **עִירָא**; f. **עִירָא**. Targ. Cant. V, 2.—

*Part. pass.* עור, *pl.* עורין, *awake*. Y. Ber. I, 2<sup>d</sup> עד כדון ברייתא until then (the end of the first night-watch) men are awake. Snh. 29<sup>b</sup> ע' ושכבי ליהדי וכ' shall those awake and those asleep be witnesses against thee (i. e. wouldst thou say so within the hearing of &c.)?

*Af.* עור, 1) to stir up, awaken. Targ. Is. XIV, 9 אעיר (ed. Lag. אעור, read אעיר). Targ. Zech. IV, 1.—2) to wake, watch; to wake up. Targ. Y. II Deut. XXXII, 11 (not מעיר); a. e.—Midr. Till. to Ps. XXII (ref. to ib. LVII, 9) ע' wake up, my dignity (soul), before the dignity of my Maker (v. infra).

*Polel* עור to stir up, awaken. Targ. Ps. LXXX, 3. Targ. Y. I Deut. I. c.—Y. Ber. I, 2<sup>d</sup> (ref. to Ps. LVII, 9) אנא הוינא I am wont to wake up the dawn, the dawn never wakes me up; Pesik. Vayhi, p. 63<sup>a</sup>; Pesik. R. s. 17 ועורתי לא עורתי; Midr. Till. I. c.; Lam. R. to II, 18; a. e.

*Ithpe.* אעיר, *Ittaf.* אעיר to be stirred up; to awake; to bestir one's self. Targ. Job XIV, 12. Targ. Gen. XLI, 4. Targ. Hab. II, 19; a. e.—Y. Ber. I. c. אעיר יקרי wake up, my dignity (v. supra); Pesik. I. c. אעיר; Pesik. R. I. c.; Lam. R. I. c.; Yalk. Ps. 77<sup>b</sup> יקרי יקרי let my dignity wake up. Ber. 4<sup>a</sup> לאעירי משנרד (Ms. M. לאעירי) for the purpose of (his) being waked up from his sleep; Yalk. Ex. 186. Lev. R. s. 12, beg. א' משנרד וכ' when he woke up from his sleep, he saw &c.; a. fr.—Koh. R. to I, 8 כיון כ' since that wicked man's ass has been stirred up against thee (as it will be a constant reproach to thee that that man has caused thee to ride on the Sabbath), thou canst no longer stay &c.; [Matt. K.: since that wicked man's ass has brayed at thee, as if from נער, v. נער I.]

עור II m. ch. (v. next w.) *hush, chaff*. Y. Sabb. XIV, 14<sup>d</sup>, v. אור II.

עור m. (b. h.; עור; cmp. ערה I) *skin, hide*. Bets. I, 5, v. הורפא. Kel. XXVI, 5 (6), v. תמר II. Ib. הורפא ע' the surgeon's leather apron; ע' הערסה ע' the leather sheet in the cradle; a. v. fr.—Pl. עורוה. Ib. 8 הבית ע' the skins in the possession of a private man, opp. עבדן, v. עבדן. Ab. Zar. II, 3, v. לבב; a. v. fr.

עור I m. (b. h.; עור; cmp. תור, תורר, [white, blank,] *blind*. Bekh. 44<sup>a</sup> (ref. to Lev. XXI, 18) ע' בין סומא וכ' 'iver means both blind of one eye as well as of both; a. e.—B. Mets. V, 11, a. v. fr. ע' וכ' ע' משים ולפני ע' it comes under the category of the law (Lev. XIX, 14), 'place no stumbling block before the blind' (cause no man to sin).—Pl. עורים. Midr. Till. to Ps. CXLVI, 8 כע' ומי הן הע' הדוריות ... כע' who are the blind? These latter generations that walk in the Law like blind men; a. e.—[Usually סומא.—Denom.]

עור II (b. h.) to blind; to cause perversion of judgment. Sifr. Deut. 144 (ref. to Deut. XVI, 19) שאימר כי השורר יעיר ע' bribe blindeth, that means, that (in old age) he will declare unclean what is clean &c.; Yalk. ib. 907; Keth. 105<sup>a</sup> (v. Peah VIII, 9); Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) יעיר ע' blinds the judgment of scholars of the Law.

*Nithpa.* עור to be blinded. Tanh. Ahäre 1 ע' ע' his eyes were put out.

עור ch. same. Targ. II Kings XXV, 7. Targ. O. Ex. XXIII, 8 מעיר (ed. Berl. מעיר); a. e.

*Ithpa.* עור to get blind. Sabb. 77<sup>b</sup> ע' would get blind.

עורב m. (b. h. ערב) *raven, crow*. Hull. 65<sup>a</sup>, a. e. אצל ע', v. עור. Ib. 63<sup>a</sup> א' א' the black 'oreb (raven); ע' ע' the white 'oreb of the valley, the white spotted 'oreb; ע' ע' the 'oreb (crow) that moves in advance of the doves. Snh. 108<sup>b</sup> ע' לנת the raven brought a convincing argument against Noah; Yalk. Gen. 58; ib. ר' ע' the raven was punished inasmuch as he spits (semen from his mouth, Rashi). Pirké d'R. El. ch. XXIII. Tosef. Sabb. VI (VII), 6; Sabb. 67<sup>b</sup> (v. עורבא); a. fr.—Pl. עורבים. Hull. 5<sup>a</sup> (ref. to I Kings XVII, 6) ע' ravens in the true sense; ע' ע' might it not mean two men by the family name of 'Oreb (as Jud. VII, 25); Gen. R. s. 33; a. fr.

עורבא ch. same. Targ. Gen. VIII, 7 (ed. Vien. O. ערבא); a. e.—Bets. 21<sup>a</sup>; Hull. 124<sup>b</sup> ע' א' said he to him, a raven flew by (an evasive answer). Gen. R. s. 65 (ref. to Gen. XXVII, 20) (Jacob through his pious speech came near frustrating his device) ע' ע' like a raven that carries fire to his nest (to warm his brood). Keth. 49<sup>b</sup> ע' ע' בני בני ע' the raven wants (and cares for his) children, and this man wants none; a. e.—Pl. עורבי, עורבא, עורבין. Targ. Is. XXXIV, 11. Targ. I Kings XVII, 4; 6.—Ber. 56<sup>b</sup> ע' ע' I saw in my dream ravens which flew around my bed.

עורבי m. an inhabitant of a place called 'Oreb (v. עורב).—Pl. עורבים, עורבין. Hull. 5<sup>a</sup> (ref. to I Kings XVII, 6) ע' ע' might it not have been named 'Or'bim after their place? אם כן עורבים מיבעי if it were so, it ought to read 'Or'biyim.

עורבא f. (v. עורבא) *she-raven*. Sabb. 67<sup>b</sup> (in Hebr. dict.) ע' ע' if one says to a raven, croak, and to a she-raven, shriek and turn thy tail towards me (a superstitious practice); differ. in Tosef. ib. VI (VII), 6.

עורבא pr. n. Be-Orabti, name of a family. Kidd. 70<sup>b</sup>.

עורבא m. (h. equivalent עורבא) 1) *frog*. Gen. R. s. 10 ע' ע' saw a frog carry a scorpion &c.; Yalk. Koh. 972; (Koh. R. to V, 8; Lev. R. s. 22, v. עורבא).—Pl. עורבא. Targ. Ex. VII, 27, sq. (ed. Vien. O. עור). a. e.—2) f. a disease of the tongue (rana). Y. Ab. Zar. II, 40<sup>d</sup> top, v. עורבא.

עורב m. (b. h.; עור) *blindness*. Midr. Till. to Ps. CXLVI ע' ע' there is no trouble so great ... as blindness.

עורבא, v. עורבא.

עורבא, עורבא, עורבא f. = עורבא, *prepuce*. Targ. Gen. XXXIV, 14 (O. ed. Berl. עורבא). Ib. XVII, 11; a. fr.—Ab. Zar. 10<sup>b</sup> עורבא (v. vers. of Ms. M., Rabb. D. S. a. l. note). Erub. 19<sup>a</sup> עורבא Ms. M. (ed. פלדו, h. form); a. e.

—*Pl.* עורלחא. ער, Targ. Josh. V, 3 עיר ed. Lag. (oth. ed. עיר). Targ. I Sam. XVIII, 25 עירא constr. (ed. Lag. עיר, עיר). עורלח, corr. acc.).

עורלה, v. עירלה. —*Pl.* עירלה, v. preced.

עירמא f. (ערם) *heap, pile*. —*Pl.* עירמן. Targ. Y. Ex. XV, 8, v. עירמה.

עורף m. (b. h. ערה; ערה) 1) *hind part of the head with the neck, neck*. Hull. I, 4 חשוח מן הע' if one cuts the animal from the neck (frontward); ib. 19<sup>b</sup> ע' מאי what is meant by עורף? ע' ממש shall I say, the real 'oref' (occiput)? Ib. מול הרואה את הע' v. מול I. Ib. (ref. to Jer. II, 27) פנים ר' להרי פנים from this we conclude that 'oref' is the part opposite the face. Ab. Zar. 25<sup>a</sup> (ref. to Gen. XLIX, 8) 'וכ' וזו מלחמה שצריכה יד כנגד ע' וכ' what kind of warfare requires the hand against (opposite) the neck? The bow; a. fr. —B. Bath. 25<sup>a</sup> (ref. to Deut. XXXII, 2 ע' שבתא מוקדפו של עולם... ז' that is (the rain coming with) the western wind which comes from the hinder part (cmp. *separation, division*. Hag. 15<sup>a</sup> in the heavens above there is *no sitting down* (for deliberation), no conflict, no division and no junction (Maim. to Snh. ch. X; Rashi: no *back*, i. e. everything is in sight, nor *weariness*).

עורפילא m. (dimin. of ערה, v. Deut. XXXII, 2; XXXIII, 28; v. ערה) *fine rain, drizzle*. Taan. 4<sup>a</sup> top ע' ע' (Ms. M. ע') the drizzling rain is good even for the seeds under a hard clod. Ib. (phonetic etym.) עורו פילי wake up, ye cracks (of the soil).

עורקומא, v. next w.

עורקומא (ערקומא) m. (ערקם, *Parel of עקם*) 1) *knee* (cmp. ערקה. Yoma 78<sup>a</sup> עור' ע' רמא a pool. Ms. M. 2 ערקו; ed. once עורקומא. Meg. 28<sup>b</sup> (Ms. O. ערקו); Kidd. 71<sup>b</sup>. —2) *hough of an animal's hindleg*. Hull. 76<sup>a</sup> ערקוב. —Cmp. ערקוב.

עוררה, v. עיררה.

עוש (cmp. עוש to take care, come to help. B. Bath. 9<sup>a</sup> Ms. M. (ed. בורר הדד) take care of one another.

עושינא, Targ. Ps. XXX, 8 ed. Lag., v. עשין.

עושנא, v. עשנא.

עושף, עושף m. (cmp. עושף, a. b. h. עושף) *the curved blade of a double-edged axe, that part which is used for paring or chipping, adze*, contrad. ביר בקיב that part which is used for splitting, v. בקיב. Kel. XIII, 3 עושפו (Ar. אשפו; R. S. a. l. reads: אשפו). Tosef. ib. B. Mets. I, 3 קרדוס (ed. Zuck. ורשדו, R. S. to Kel. XI, 4 ורשדו, corr. acc.) the axe which one made of unclean material, but the adze-shaped part of it is of clean material.

עושפא ch. same, *adze*. Targ. I Sam. XIII, 20 (h. text עושפא). —*Pl.* עושפא. Ib. 21.

עושק, עושק m. (b. h.; עושק) *withholding what is due to one's neighbor, oppression*. Sifra K'dosh., ch. III, Par. 2 (ref. to Lev. XIX, 13) ע' דבר של ממון 'osheq likewise (like גול) refers to money matters (not to personal injury). B. Mets. 111<sup>a</sup> (interch. with עושק... ודו' saying, go and come again (for thy wages &c.), that is 'osheq; I have what is due to thee, but I will not give it thee, that is *gazel* (robbery). Ib. ע' שרייבה 'osheq and *gazel* are the same; Yalk. Lev. 605. B. Mets. 48<sup>a</sup> ע' ודו' גול he assigned to him an object (as security) for the wages withheld from him; Yalk. Lev. 479 לעשקו; a. fr.

עושקא, ע' ch. same. Targ. O. Lev. V, 23. Targ. Is. LIV, 14; a. fr. —Targ. II Esth. III, 8 ע' ע' they sell with oppression, i. e. overreach (cmp. עושקא, opp. בשו' at value. —*Pl.* עושקא. Targ. Prov. XXVIII, 16 עושקו (ed. Wil. ע').

עושר, עושר m. (b. h.; עושר) *plenty, wealth, riches*. Ab. IV, 9, v. עושי. B. Bath. 9<sup>b</sup> ע' ע' wealthy men; a. e. —Gen. R. s. 63 (play on עושר, Gen. XXV, 21; cmp. עושר) ע' ע' he poured out prayers plentifully; Yalk. ib. 110 כעור (corr. acc., or בעור, a Hebr. adapt. of עור).

עוה (v. אוה I), *Nif. עוה to be gratified, enjoy*. Y. Ab. Zar. I, 39<sup>c</sup> top, a. e. Samuel reads עוה (with ref. to עוה, Is. I, 4).

\*עוה ch., *Pa. עוה (preced.) to make suitable, adjust*. Lam. R. to III, 9 Ar., v. עמד.

עוה, pr. n. m., v. עוה.

עוה (b. h.; v. עוה) *to be curved, crooked*.

*Pl.* עוה, עוה 1) *to pervert, wrest; to corrupt*. Num. R. s. 10 עוה... ה' עוה... in consequence (of drinking) they cause the Law to be forgotten, and they pervert judgment. Nidd. 10<sup>b</sup> עוה... מפני שמעוה... they (the women) must not examine them (the young girls) with the fingers, because they may corrupt them (teach them unnatural gratification; Rashi: they may wound them). —Koh. R. to I, 15 (ref. to עוה ib.) as long as a person (though doing wrong) does not pervert himself through wilful misinterpretation of the Law, there is a remedy for him; but as soon as a person perverts himself &c.; a. fr. —Nidd. 12<sup>b</sup> (adapting Koh. I. c.) עוה... ה' עוה... they make her crooked (the evidence on the cloths will make her unfit for marital intercourse), and they make her straight (if the evidence is favorable). —2) *to offend, excite displeasure; wound the feelings of*. Snh. 97<sup>a</sup> עוה... ר' עוה... shall be offensive, v. עוה II. Midr. Till. to Ps. CXIX, 78 אעפ' עוה... although the wicked insult me, I do not abandon the Law. —3) *to render offensive, loathsome*. Sifré Deut. I; Yalk. ib. 792 עוה... עלינו ו' why dost thou make the Scriptures loathsome to us (by absurd



interpretations)?—*Part. pass.* מְעִוָּת, מְעִוָּת; f. מְעִוָּתָא; pl. מְעִוָּתִים. מְעִוָּתָא, מְעִוָּתָא; crooked, perverted, perverse. Koh. R. 1. c. וְכִי בְעוֹלָם הוּא מִי שְׂדוּאָא מִי in this world, he who is crooked may be straightened again (a sinner may amend his ways) &c. Ex. R. s. 2, beg. (ref. to עֲלִילוֹת, Ps. CIII, 7, in contrast to Deut. XXII, 14) [read:] בְּשֵׁר וְדָם the 'aliloth (machinations) of man are perverse ..., but the 'aliloth (dispositions) of the Lord are merciful; a. e.

*Nithpa.* נִתְּפָא to be curved, wrested; to be perverted; to deteriorate. Koh. R. 1. c. וְכִי אֵין קוֹרֵין מְעוּתָא we do not call a thing perverted, unless it was at a time straight (right), and it became curved. Ib. מְשִׁתְּפָא הָמִים when the waters dating from creation became deteriorated. Sot. 41<sup>b</sup> נִתְּפָא הָרִיבִין (or הִרְבִּין, v. Rashi a. l.) the courts became depraved. Ib. 47<sup>b</sup> נִתְּפָא הָרִיבִין justice became corrupt; (Tosef. ib. XIV, 3 נִתְּפָא הָרִיבִין).

### עוֹת, עוֹת ch. same.

*Pa.* עוֹת, עוֹת 1) to offend, oppress. Targ. Ps. CXIX, 78. Targ. II Esth. I, 1 מְלָכָא מְעוּתָא a tyrannous king.—2) to do a thing wrong. Ber. 14<sup>b</sup> הוּא שְׂדוּאָא הוּא רַב the servant did the wrong thing. Keth. 85<sup>a</sup>, a. fr. וְלֹא לְרַחֵם שְׂדוּתִי I deputed thee to do the right thing (to benefit me), but not to do it wrong (impair my cause); Ned. 36<sup>a</sup>.

*E.* עוֹת, עוֹת I f. עוֹת, v. עוֹתָא 1) crookedness, perverseness, wrong. Targ. Prov. IV, 24 Ms. (ed. Lag. שְׂדָא; ed. Wil. שְׂדָא). Ib. X, 29; a. e.—2) pr. n. pl. *Avtha* (Wrong). Targ. Y. II Gen. XIV, 15 (h. text וְהָרָה).

*E.* עוֹת, עוֹת II m. (עוֹתָא) perverse person. Targ. Prov. III, 32 (h. text בְּלוֹי).

*E.* עוֹתָא, עוֹתָא m. (v. עוֹתָא) old (wine); שְׂדָא drank old wine, i. e. has clear eye-sight. Y. Nidd. II, end, 50<sup>b</sup> רַבִּי הוּא R. H. is an expert in examining colors; שְׂדָא רַבִּי R. J. no expert? רַבִּי הוּא שְׂדָא רַבִּי R. H. is a great expert.

*E.* עוֹתָא, עוֹתָא pr. n. pl. *K'far Athanai*, in Galilee. Gitt. I, 5; Tosef. ib. I, 4. Ib. VII (V), 9; Y. B. Mets. VII, end, 11<sup>c</sup>.

*E.* עוֹתָא, v. עוֹתָא.

*E.* עוֹתָא m. (preced.) old age. B. Bath. 91<sup>b</sup> לְכָל מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד כל מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד כל מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד (Ms. H. (Ms. M. מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד ed. ed. מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד מִיּוֹלָד) for all things age is an advantage, except &c.

*E.* עוֹתָא, עוֹתָא m. (עוֹתָא)=h. עוֹשֶׁר, wealth, plenty. Targ. I Sam. XVII, 25. Targ. Prov. XXII, 1; a. fr.—M. Kat. 28<sup>a</sup> וְכִי עוֹתָא R. Hisda's fortune; a. e.

*E.* m. (b. h.; עוֹתָא) strong, firm; vehement, rough; (of colors) bright, intense; (of smell and taste) pungent, acrid. Yoma 67<sup>b</sup> (expl. עוֹתָא) הַר שְׂדָא וְקָשָׁה the mountain must be rough and hard (rocky). Yalk. Ps. 852 (ref. to Ps. XCIX, 4) you will find, מִי שְׂדוּאָא הוּא he who is powerful does not care to abide by the law; Midr. Till. to Ps. l. c. ed. Bub.

(corr. acc.). Ab. V, 20 הוּא עוֹתָא כְּפִי שְׂדָא be strong (energetic) like a tiger ... to do the will of thy Father in heaven; a. fr.—עוֹתָא עוֹתָא insolent, impudent. Ab. l. c.; a. e.—*Fem.* עוֹתָא. Neg. I, 1, a. fr., v. עוֹתָא. Ker. 6<sup>a</sup> עוֹתָא שְׂדוּאָא that it may have a pungent flavor.—*Pl.* עוֹתָא, עוֹתָא. Bets. 25<sup>b</sup> עוֹתָא מִפְּנֵי שְׂדָא why was the Law given to Israel? Because they are impetuous (and the Law was to discipline them). Ib. עוֹתָא שְׂדָא עוֹתָא three (creatures) are of a vehement temper, Israel among the nations, the dog among the beasts &c.; a. fr.—Sabb. 30<sup>b</sup>; Ber. 16<sup>b</sup> עוֹתָא עוֹתָא insolent people, v. עוֹתָא. Taan. 7<sup>b</sup>; a. e.

*E.*, v. עוֹתָא.

*E.* c. (b. h.; עוֹתָא) goat. Bets. 25<sup>b</sup> עוֹתָא עוֹתָא (among the aggressive creatures, v. עוֹתָא) also the goat among the small cattle. Bekh. III, 1 עוֹתָא עוֹתָא that born of a goat in her first year belongs surely to the priest (as first-born); a. fr.—*Pl.* עוֹתָא. Hull. 113<sup>b</sup>; a. fr.—V. עוֹתָא.

*E.*, v. עוֹתָא.

*E.*, v. עוֹתָא.

*E.* pr. n. m. *Azzai*; or עוֹתָא (Simon) Ben Azzai, a Tannai, disciple and colleague of R. Akiba. Y. Shek. III, beg. 47<sup>b</sup>; Y. B. Bath. IX, end, 17<sup>b</sup>; Bab. ib. 158<sup>b</sup>, a. e., v. עוֹתָא. Ab. IV, 2. Tosef. Maas. Sh. II, 5. Sot. IX, 15. Yeb. 63<sup>b</sup>; a. fr.—V. Fr. Darkhé, p. 135 sq.

*E.* pr. n. *Azael*, name of a fallen angel. Targ. Y. Gen. VI, 4 עוֹתָא.—Yoma 67<sup>b</sup>, a. e., v. עוֹתָא II.

*E.* m. (b. h.) Azazel, (Fort), a rough and rocky mountain. Yoma 67<sup>b</sup> עוֹתָא עוֹתָא Az. means the hardest of the mountains. Ib. עוֹתָא עוֹתָא, v. עוֹתָא; a. e.

*E.* (b. h.) [to cut off,] 1) to relieve an animal broken down under its load (v. עוֹתָא), help to unload. Mekh. Mishp. s. 20 (ref. to Ex. XXIII, 5) עוֹתָא עוֹתָא at times you may abstain, at times you must help. Ib. עוֹתָא עוֹתָא whence do we derive the duty of unloading? It says (Ex. l. c.), thou must release with him; B. Mets. 32<sup>a</sup>. Tanh. Mishp. 1 עוֹתָא עוֹתָא loosen (the load) here a little, raise there &c.—2) to leave, abandon. Sot. 12<sup>a</sup>; Ex. R. s. 1 (ref. to עוֹתָא, I Chr. II, 18) עוֹתָא עוֹתָא Azubah is Miriam ... for all (young men) left her alone (ignored her on account of her sickness). Midr. Till. to Ps. X עוֹתָא עוֹתָא and Zion said, he has forsaken and forgotten me. Ib. to Ps. XCII עוֹתָא עוֹתָא he who confesses his sins and forsakes (them, Prov. XXVIII, 13); a. fr.

*Hif.* עוֹתָא to untie, release; to effect a divorce. Gitt. 32<sup>b</sup> עוֹתָא עוֹתָא this letter shall have no effect, shall not untie, shall not release, contrad. to עוֹתָא עוֹתָא does not release, v. עוֹתָא.

*Pi.* עוֹתָא to make worth abandoning, make abominable. Yalk. Hos. 527 (ref. to Is. I, 4) עוֹתָא עוֹתָא read not, 'they have forsaken', but, 'they have made (me) worth abandoning (caused me to be cruel); Tanh. B'huck. 2

עזבו (read עזבו אורי) Pesik. R. s. 31 (ref. to עזב, Is. XLIX, 14) עזבני he has made me contemptible.

*Nif.* עזב *to be forsaken.* Lev. R. s. 35 (ref. to Ps. XXXVII, 25) עזבני מיראיו וכ' forsaken of his fear of the Lord.

*Hithpa.* עזב *to be abandoned, neglected, hated.* Gen. R. s. 45 ומהעזבתי, v. עזב; Cant. R. to II, 14 ומהעזבתי, ed. Wil. מתעזבתי (corr. acc., or read: מהעזבתי, v. עזב). Pesik. R. l. c. ומהעזבתי בפניהם ... ומתעזבתי בפניהם and they became abominable and hateful in their sight.

עזב *ch. same, to forsake.*—Part. pass. עזיב. Y. Kidd. I, 61<sup>a</sup> מצורע ע' 'leper' (II Sam. III, 29) means abandoned (lonely).—V. עזיב.

עזב *m. = עזיב.* Targ. Y. Gen. XXXI, 4 (some ed. א). Ib. XLIX, 21. Targ. Y. Num. XIII, 4, sq., a. e.—*Pl.* עזבתי. Tosef. Neg. VI, 1; Snh. 71<sup>a</sup> עזבתי תחום ע' Ib. XXI, 21. Targ. Y. Gen. XXXII, 7 (ed. Vien. א); a. e.

עזב I f. v. עז.

עזב II (b. h.) pr. n. pl. *Gaza*, one of the chief cities of the Philistines. Y. Ab. Zar. I, 39<sup>d</sup> top ע' רירי; Bab. ib. 11<sup>b</sup>, v. עזליז. Tosef. Neg. VI, 1; Snh. 71<sup>a</sup> תחום ע' the district of Gaza. Num. R. s. 9, a. e., v. קילקיל; Tosef. Sot. III, 15 עזבה.

עזב, v. עזב.

עזב, v. עזב.

עזבה (b. h.) pr. n. f. *Azubah*. Sot. 12<sup>a</sup>, a. e., v. עזב.—[Ned. 22<sup>a</sup> Ar., v. עזיבה].

עזב *m. (b. h.; עז) majestic.* Ber. 33<sup>b</sup>; Midr. Till. to Ps. XIX.

עזב f. (v. עז) 1) with פנים or מצח, *insolence, effrontery.* Kidd. 70<sup>b</sup> כל כהן שיש לו ע' פ' וכ' (not בו) any priest that is insolent is surely one of them (the slaves of Pashhur). Ib. אם ראית כהן בע' מ' וכ' if thou seest an insolent priest, do not criticise him, for it is said (Hos. IV, 4) &c. Sabb. 30<sup>b</sup>; Ber. 16<sup>b</sup> פ' שמצילנו מעור פנים ומע' פ' save us from contact with insolent men and from being insolent; (Rashi: from giving reason for the imputation of spurious descent, a sign of which is insolence). Taan. 7<sup>b</sup> פ' כל אדם שיש לו ע' פ' (Ms. M. עזב only), v. supra. Kidd. 49<sup>b</sup> ע' וכ' ten measures of insolence have come down into the world, nine of them Meshan took &c.; a. e.—2) *harshness.* Deut. R. s. 2 ענה אורו ע' gave him a harsh answer.

עזב (b. h.; cmp. עזב, s. v. תעזיב) [to sting, be pointed, flinty;] *to be hard, strong,* v. עז.

*Hif.* עזב 1) (of color) *to be bright, intense.* Sifra Thazr., Neg., Par. 2, ch. II, v. עזב.—2) *to set one's face against; to dare, be insolent.* B. Bath. 131<sup>a</sup> ומהעזיבתי, v. עזבתי. Ber. 62<sup>a</sup> עזבתי פניך ברכך hast thou dared so much against thy teacher (as to enter into his private rooms)? Zeb. 102<sup>a</sup> עזבתי פניך בי עזבתי.—3) *to strengthen, encourage.* Midr. Till. to Ps. CXVIII, 7 תעזיבו לבבכם (or תעזיבו, fr. עזב) strengthen your hearts, take courage.

*Hithpa.* עזב *to become strong; to be daring, defiant.* Midr. Till. to IX, 20 (ref. to עזב, ib.) אל תעזבו במלכותן let them not be defiant on account of their royal power, or on account of their prosperity; (ed. Bub., Chald. במלכותיהן ובלישניהן) let them not be daring with their power or their tongues; Yalk. Ps. 645.

עזב *ch., Ithpa. עזבתי same, v. preced.*

עזב *m. ch. = עזבתי.* Targ. O. Lev. XVI, 8; 10 ed. Berl. (oth. ed. a. Y. עזבתי).

עזב, עזב, עזב, v. עזב.

עזב, עזב, עזב, v. עזב.

עזב f. (עזב) 1) *abandoning, giving up, renouncing* (in favor of the poor, Lev. XIX, 10). Hull. 131<sup>b</sup> ... ויבן מ"ש ע' כחייב כהו and from all of them the owner must not derive the benefit of putting a person under obligation (v. עזב), because 'abandoning' (עזב) is written about them (Lev. l. c.). Y. Peah IV, end, 19<sup>a</sup> שכן בע' they must be abandoned. Ib. V, beg. 19<sup>b</sup> (ref. to עזב אדם, Lev. l. c.) יש לך ע' אחרת כיו (it intimates that) there is another abandonment like this (renouncing one's property in favor of the poor, v. תפסן). Y. Ned. XI, 42<sup>c</sup> bot. עזב עני נתיח the tithe of the poor is given to the poor by way of a transfer (to a certain person), but these (gifts) are abandoned (the owner having no right of disposal).—2) *forsaking.* Lam. R. to V, 20 ... ארבעה דברים Jeremiah used four expressions: rejection, loathing, forsaking, and forgetting. Gen. R. s. 69 (ref. to Gen. XXVIII, 15) עזב פרנסה אין ע' אלא פרנסה forsaking refers to sustenance (with ref. to Ps. XXXVII, 25); Lev. R. s. 35; a. e.—3) *shunning, unworthiness.* Ned. 22<sup>a</sup> (in Chald. dict.) מלין מלין דע' things which must be shunned (indecenties); (Ar. מלין דעזבה things worthy of an abandoned woman).

עזב *m., עזב I f. (עזב) strong, intense.* Snh. 7<sup>a</sup>, v. עזבתי.—*Pl.* עזבתי; constr. עזבתי. Targ. Is. VII, 18.

עזב II f. (preced.) *sting, insult.* Targ. Prov. XV, 1 (h. text עזב).

עזבה f. (preced.) *hardihood; obduracy.* Lam. R. to III, 65 (expl. לב. ib.).

עזל, v. עזל.

עזל *m. (עזל) yarn, web.* Y. Ab. Zar. I, 39<sup>c</sup> ליה עזל that he should buy him some small web at the fair of the Saturnalia of Beshan. Y. B. Mets. II, beg. 8<sup>b</sup>, v. מקטורא.

עזקה, v. עזקה.

עזל *v. עזל II, a. e. II) to wind the yarn; to spin.* Targ. Ex. XXXV, 25 (O. ed. Vien. מעזל Pa.). Targ. II Chr. IX, 15; a. e.—Part. pass. עזל. Targ. Ex. l. c. (Ms. מעזל, read: מעזל, part. pass. Pa.). Targ. Y. Deut. XXII, 11.—Koh. R. to VII, 9, v. מעזל.

**עֲזָלָא** m. (preced.) *web*. Targ. Ps. LVII, 3.—V. אֵזְלָא.

**עֲזָם**, v. חָזַם.

**עֲזָק** (b. h. *Pi*; cmp. חָזַק) [to press,] 1) to break clods and level the ground; to break ground; to till. Men. 85<sup>b</sup> דִּיהָ עֲזָק חֲתָה וְחֲתִי (cmp. חָזַק; Yalk. Deut. 962 מִסֵּק; Yalk. Prov. 950 מִסֵּק) was hacking and levelling the ground under his olive trees. Ohol. XVIII, 5 חֲזִיק בֵּית חֲפָרִים he who breaks a field suspected of containing human bones (v. פָּרַס). Tosef. ib. XVII, 9 וְכִּי בִדְקָהּ וְכִּי if he broke the ground, there is no better way of examining than this. Y. R. Hash. II, 58<sup>a</sup> top (ref. to בֵּית עֲזָק, v. חָזַק) שָׁמָּה הָיוּ עֲזָקִין אֶת הַחֲלָכָה (חָזַק) (levelled) the law; a. e.—2) to hold fast. Hull. 94<sup>a</sup> עֲזָק אֶת בִּפְיוֹ holding one piece in his mouth and two in his hands.

**עֲזָק** m. (preced.) 1) *compress*, v. עֲזָק II.—2) v. עֲזָקָה.

**עֲזָקָה** I m. (preced. wds.) *fetter, handcuff*.—Pl. עֲזָקָה, v. עֲזָקָה. Targ. Jer XL, 1 (h. text אֲזָקָה).

**עֲזָקָה** II m., **עֲזָקָה** f. (preced.; cmp. חֲזָקָה) *clasp, ring, signet-ring*. Targ. Ex. XXVIII, 11 (O. ed. Vien. עֲזָקָה pl.). Targ. O. Gen. XXXVIII, 18; a. fr.—Gitt. 68<sup>a</sup> עֲזָקָה a ring on which the divine name was engraven; Midr. Till. to Ps. LXXXVIII, 45. Y. Ab. Zar. IV, 44<sup>a</sup> top צֶרֶךְ עֲזָקָה a ring on which was a figure (Bub. ib. 43<sup>a</sup> שֶׁבֶט וְעֲזָקָה צִוְּרָה דִּרְקוֹן; a. fr.—[Lev. R. s. 13 כְּעֲזָקָה, read: כְּעֲזָקָה]—Trnsf. (v. עֲזָקָה) *anus, end of the rectum*. Koh. R., to VII, 19; Yalk. ib. 976.—Pl. עֲזָקָה, v. עֲזָקָה. Targ. Ex. XXV, 12; 14; a. fr.—Y. Sabb. VI, 8<sup>b</sup> bot. (expl. וְשֶׁבֶט Num. XXXI, 50).

**עֲזָקָה** f. (עֲזָק 1) *a newly broken field*. Tosef. Dem. V, 2 (a gentile vender praising his goods) הֵם פִּירוֹת עֲזָקָה (oth. ed. עֲזָק) they are fruits of a new land (in which case they would be forbidden as *Oriah*); Yeb. 122<sup>a</sup>.

**עֲזָקָה**, v. עֲזָקָה II.

**עֲזָרָא** (b. h.; cmp. גָּדַר a. אָזַר) [to surround,] to help, protect. Yalk. Num. 759 (play on אֵלֶּיךָ, Num. XIX, 3) עֲזָרָא (give her, i. e. Rome, over) to the helping God (omitted in Pesik. Par., p. 41<sup>a</sup>; Pesik. R. s. 14). Yeb. 63<sup>a</sup> (ref. to Gen. II, 20) וְכִי עֲזָרָאּוּ וְכִי if he deserves well, she is a help to him &c., v. next w.—Midr. Till. to Ps. CXXI עֲזָרָאּוּ אֵת יְיָ וְיָדַעְתָּ מִי עֲזָרָאּוּ אֵת אֲתָנָם יִשְׁעָהּ וְכִי do you know who is your helper? The maker of heaven and earth. Gen. R. s. 44 (ref. to Gen. XV, 2 רָמַשְׁק אֵלֶּיךָ) רָמַשְׁק מִלְכִּים (רָמַשְׁק אֵלֶּיךָ) שֶׁבֶט בִּלְדִּי דִּרְפָּחִי for his (Lot's) sake I pursued the kings as far as Damascus, and God helped me; a. e.

**עֲזָרָא** m. (b. h.; preced.) *help*; trnsf. (after Gen. II, 20) *helpmate*. Pirké d'R. El. ch. XII וְכִי יִשְׁעָהּ עֲזָרָא (not עֲזָרָא) and he made her a help and placed her opposite him. Ib. חֲזָקָה לֹא עֲזָרָא when he had built for him a helpmate named *ishshah*. Ib. וְכִי חֲזָקָה לֹא עֲזָרָא if he deserves

well, she will be to him a help, if not, an opposition; Gen. R. s. 17, a. e., v. עֲזָרָא. Yalk. Gen. 62 לְאָדָם וּלְעֵזְרָא for Adam and his wife; Pirké d'R. El. ch. XX. Ib. ch. XXI אָדָם וְעֵזְרָא (corr. acc.); a. e.

**עֲזָרָא** (b. h.) pr. n. m. *Ezra*, 1) the priest and scribe. Succ. 20<sup>a</sup> עֲזָרָא כְּשֶׁנִּשְׁכַּחְהוּ... עֲזָרָא when the Law was forgotten in Israel, Ezra came from Babylonia and re-established it. Ber. 27<sup>b</sup>; Men. 53<sup>a</sup> עֲזָרָא לֵבִי a descendant of Ezra in the tenth generation. Meg. 15<sup>a</sup> עֲזָרָא Malachi is Ezra; a. v. fr.—עֲזָרָא (סֵפֶר) the Book of Ezra (and Nehemiah). B. Bath. 14<sup>b</sup>.—[M. Kat. III, 4 (18<sup>b</sup>) עֲזָרָא, v. סֵפֶר עֲזָרָא]—2) name of several Amoraim. Men. l. c.—Y. Erub. II, beg. 19<sup>d</sup>. Y. Taan. IV, 68<sup>c</sup> top עֲזָרָא; a. fr.

**עֲזָרָא**, v. עֲזָרָא.

**עֲזָרָא** I pr. n. m., v. עֲזָרָא.

**עֲזָרָא** II f. (b. h.; עֲזָרָא) *help*. Taan. III, 7 (19<sup>a</sup>) לֵבִי עֲזָרָא (you may blow the alarm on the Sabbath to summon people) for help, but not for prayer. Kidd. 6<sup>a</sup> עֲזָרָא (if one says to a woman) 'be my help', how is it (is she betrothed)?, v. עֲזָרָא.

**עֲזָרָא** f. (b. h.; עֲזָרָא; cmp. עֲזָרָה) *enclosure, esp. Temple court*. Midd. I, 4 שְׁבַע שַׁעֲרִים הָיוּ בָּעֲזָרָא the Temple court had seven gates. Ib. II, 5 עֲזָרָת הַנָּשִׁים the women's compartment in the Temple court; עֲזָרַת הָרָשָׁיִם the men's compartment (for non-priests). Ib. 6 כָּל חֲזֵי' הָעֲזָרָא the whole *Āzarah* was one hundred and seventy five cubits long &c.; a. v. fr.—עֲזָרָא the copy of the Torah used in the Temple court. M. Kat. III, 4 (18<sup>b</sup>) סֵפֶר הַעֲזָרָא (Var. עֲזָרָא the copy deposited by Ezra). B. Bath. 14<sup>b</sup> top. Kel. XV, 6; a. fr.

**עֲזָרָא** (b. h.) pr. n. m. *Azariah*, 1) A. ben Oded, the prophet. Lev. R. s. 19.—2) one of the Jewish exiles at the Babylonian court, v. חֲזָקָה. Sabb. 67<sup>a</sup>; a. v. fr.—3) brother of Simon. Zeb. I, 2 עֲזָרָא שְׁמֵעוֹן אָדָם; Toh. VIII, 7.—Lev. R. s. 25 עֲזָרָא עִסַּק בְּפִרְקָמִיָּא וְיִתְרִין A. was engaged in trade, and supported his brother Simon. Sot. 21<sup>a</sup>.—4) father of R. Elazar, v. אֶלְעָזָר.—5) name of several Amoraim. Y. Ber. I, 2<sup>d</sup> top. Y. Sabb. VII, 9<sup>b</sup> (prob. identical with R. Ezra). Lev. R. s. 10, beg. Pesik. R. s. 14; Pesik. Par., p. 39<sup>a</sup>.—Pesik. R. s. 16 דְּכַפֵּר עֲזָרָא; Pesik. Eth. Korb., p. 61<sup>a</sup>; Lev. R. s. 7; a. fr.

**עֲזָרָא** f. = h. עֲזָרָה, *court*. Targ. Is. X, 32 (ed. Wil. עֲזָרָה, pl.). Targ. I Sam. III, 3 עֲזָרָה constr.; a. e.—Pl. עֲזָרָה. Targ. Is. I, 12 עֲזָרָה (not עֲזָרָה...).

**עֲזָתָא** pr. n. m. (?) *Azzath*. Shn. 19<sup>a</sup> Yohāsīn (ed. Eir.; Ms. M. אֵילָת; Ms. F. עֲזָתָא; Ms. K. עֲזָתָא; v. Rabb. D. S. a. l. note).

**עֲזָתָא**, v. עֲזָתָא II.

**עֲזָתָא** m. ch. (= b. h. עֲזָתָא; עֲזָתָא, cmp. חֲזָתָא) *style, pencil*. Targ. Jer. XVII, 1.

**עֲזָתָא**, v. עֲזָתָא.

עָמָה, עָמָה, v. עָמָה.

עָמָה, pl. עָמָה, v. עָמָה.

עָמָה, עָמָה, v. sub. עָמָה.

עָמָה, עָמָה m. of *Attush*, surname of one R. Yitshak. Y. Sot. III, beg. 18<sup>c</sup>. Y. Peah VIII, 20<sup>d</sup> bot. (ed. Krot. עָמָה). Y. M. Kat. III, 82<sup>b</sup> top; a. e.—V. Fr. M'bo, p. 106<sup>b</sup>.

עָמָה, עָמָה (b. h.) to wrap up; to cover one's self. Cant. R. to I, 7 וְעָ אֶת בְּגָדוֹ וְעָ and rolled up his cloak and went off. Ib. כְּאֵלֶּה הוּא שְׂמָה עָמָה על שְׂמָה וְעָ like the mourner that wraps himself up to his lip and weeps. Ned. 49<sup>b</sup> שְׂמָה בְּרוּךְ הוּא שְׂמָה בְּרוּךְ he who wrapped me in a cloak; a. e.

עָמָה, עָמָה ch. same. Targ. Ps. CIX, 29 Ms. (ed. וְעָמָה).

עָמָה m. (b. h. to press on; emp. יָעַם, יָעַם; v. I Sam. XV, 19) urging, instigation. Sabb. 55<sup>b</sup> בְּעָמָה הוּא שְׂמָה נָחַשׁ the daughter of him who died (for the sin committed) through the instigation of the serpent, i. e. for no sin of his own; B. Bath. 17<sup>a</sup> (emp. Targ. Ruth IV, 22). Ib. אַרְבַּעָה מֵהוּ בְּעָמָה שְׂמָה four persons died through no sin of their own.—V. עָמָה.

עָמָה, v. עָמָה.

עָמָה, עָמָה m. pl. (עָמָה) packed olives, beginning to drip. Y. M. Kat. II, beg. 81<sup>a</sup> מִזְּמִינָה הַמִּשְׁנָה the Mishnah (II, 1) speaks of packed olives, opp. נְרִינָה loose berries.

עָמָה, עָמָה m. pl. (transpos. of נָעַם), v. עָמָה.

עָמָה m. (עָמָה II) wrap, cloak.—Pl. עָמָה. Y. Peah VII, 21<sup>b</sup> top (ed. Krot. עָמָה); Ruth R. to III, 3 עָמָה (some ed. עָמָה).

עָמָה, עָמָה bosom, lap, v. עָמָה.

עָמָה I f. (עָמָה I) fainting, exhaustion. Midr. Till. to Ps. CII, 1 ed. Bub. (ref. to עָמָה, Gen. XXX, 42) אֵרוֹם שָׂקָה בְּעָמָה הַפֶּלֶא those he obtained by exhaustion in prayer. Ib. אֵלֶּה הַפֶּלֶא אין ע' אֵלֶּה הַפֶּלֶא I.

עָמָה II f. (עָמָה I) wrapping one's self up in mourning. M. Kat. 24<sup>a</sup> כָּל ע' שְׂמָה כְּעָמָה וְעָ a covering which is not like the covering of the Ishmaelites (up to the lip) is not a mourner's covering.—2) putting on a cloak, upper garment. Y. Peah VIII, 21<sup>b</sup> top כְּעָמָה בְּהוּל וְעָ as we dress on week days, so do we on the Sabbath (we have no change of cloaks); Ruth R. to III, 3. Gen. R. s. 11, beg. בְּרָכָה הוּא שְׂמָה (the Sabbath) with the distinction of a special cloak; Yalk. ib. 16. Gen. R. s. 82 עָמָה שְׂמָה שינו עָמָה שינו changed their (Jewish) cloaks in days of persecution; Yalk. ib. 136; Yalk. Is. 263. Cant. R. to V, 9 מֶלֶךְ בָּשָׂר וְרוּחַ a human king is distinguished by his cloak. Treat. Der. Er. Zuta ch. V וְעָמָה ... בְּאַרְבַּע by four things are scholars recognized ... by their cloaks; a. e.

עָמָה m. (עָמָה III) smoking. Targ. Y. II Ex. XX, 15.

עָמָה, v. עָמָה.

עָמָה, v. עָמָה.

עָמָה f. (b. h. pl.; עָמָה) sneezing. Pirké d'R. El. ch. LII הָיָה אִישׁ לֹמֵר בְּעָמָה הָיָה on sneezing man must say, Life! (ref. to Job XLI, 10), v. עָמָה.

עָמָה, v. עָמָה.

עָמָה, v. עָמָה.

עָמָה pr. n. m. Afal. Esth. R. to I, 5 הָיָה בְּר' ע' (Y. Yeb. VI, 7<sup>c</sup> bot. עָמָה).

עָמָה m. = h. עָמָה, lazy, laggard. Targ. Prov. X, 26. Ib. XXII, 13 (Ms. עָמָה); a. fr.—Pl. עָמָה. Ib. XV, 19.

עָמָה, v. עָמָה.

עָמָה f. (preced. art.) idleness, laziness. Targ. Prov. XIX, 15.

עָמָה m. = h. עָמָה, bazaar, fair. Ab. Zar. 11<sup>b</sup> עָמָה אֶרֶץ עָמָה (ed. עָמָה, עָמָה; v. Rabb. D. S. a. l. note 20) the bazaar of Gaza (outside of the town).

עָמָה, v. עָמָה.

עָמָה m. (b. h.; supposed to be comp. of עָמָה a. עָמָה, v. Ges. Thes., a. Ges. H. Dict.<sup>10</sup> s. v.) bat. Snh. 98<sup>b</sup> לֹמֵר הַבָּת הוּא לֹמֵר הַבָּת, because the light is mine (I see it), but &c. Bekh. 7<sup>b</sup>, v. עָמָה. B. Kam. 16<sup>a</sup>, v. עָמָה.

עָמָה, עָמָה ch. same. Targ. O. Lev. XI, 19; Deut. XIV, 18.

עָמָה, עָמָה m. = h. עָמָה, flank. Targ. II Esth. I, 2 עָמָה ed. Lag. (oth. ed. אֶרֶם).—Y. Meg. I, 70<sup>d</sup> ע' (not אֶרֶם) one flank; (Bab. ib. 7<sup>a</sup> bot. אֶרֶם).

עָמָה (emp. עָמָה; v. Targ. Job XXI, 24 for עָמָה, a. meanings of Arab. *atana*) [to moisten, cause dripping,] to pack olives in a vat preparatory to crushing. Men. VIII, 4 (86<sup>a</sup>) הָיָה הַשְּׂמָה עָמָה בְּהוּל הַבֵּית (Ms. M. בבית, Bab. ed. בבית) the third crop of olives (which are hard) he packs in the house, until they begin to rot &c. Tosef. Toh. X, 4 הָיָה הַשְּׂמָה וְהָיָה בֵּין שְׁנֵי בְּרִיחַ (R. S. to Toh. IX, 3 ... הָיָה בְּרִיחַ) if a man divides his olives and packs them in two separate pits (houses); a. fr.—Part. pass. עָמָה; pl. עָמָה. Y. Dem. VI, 25<sup>c</sup> bot. לֹאכֹל וְהָיָה ע' ע' (strike out ע' ע') it is customary for people for some cause to use their packed olives for eating.—V. עָמָה.

עָמָה, v. עָמָה.

עָמָה, v. עָמָה.

עָמָה I (b. h.; emp. עָמָה, a. meanings of Arab. *atafa*, a. *ataba*) to be lax, hang down; trans. to droop, faint;

to lag behind, be slow. Midr. Till. to Ps. LXI, 3 עד היכן ... עד שיצטוק (ed. Bub. לכו) how long must a man remain in prayer? Until he (his heart) is faint. Ib. to Ps. LXXXIII, 6 עד שיצטוק אלא לשון לידה ed. Bub. (oth. ed. ילוד) *ya'atof* (ib.) has the meaning of (drooping) giving birth (by homiletical ref. to Gen. XXX, 42). Ib. to Ps. CII, 1 עד שיצטוק אלא חפלה (exhaustion from) prayer (differ. in ed. Bub., v. נִשְׁפָּחָה I. Gen. R. s. 24 (ref. to Is. LVII, 16) מדוע יצטוק משלוי ליה what does *ya'atof* mean? It (the wind) becomes wearied; Yalk. Kings 219; Y. Ber. IX, 13<sup>d</sup> top; a. e.

*Hithpa.* הִתְעַשָּׂה, *Nithpa.* נִתְעַשָּׂה to faint. Tanh. Hāaz. 8 אבא רוח נרע his father's spirit fainted.

**עֲמָר** II (b. h.; v. preced.) [to let hang over,] to wrap one's self up, to put on an upper garment. Y. Ned. III, 38<sup>a</sup> bot. לְעִטָּהוּ עֲמָר ... לְעִטָּהוּ עֲמָר wicked Esau (Rome) shall put on his cloak (for prayer, v. נִשְׁפָּחָה) and sit down among the righteous &c.—Part. pass. עֲמָר; *pl.* מְעִטָּרִים. Num. R. s. 20 לשלום ע' נִאֲרִי they appeared cloaked for peace, opp. מוֹדִיעִין לַמִּלְחָמָה in armor for war. Y. Ab. Zar. I, 40<sup>a</sup> bot. ע' וְיִשְׁבֹּחַ wrapped (in the judge's cloak) and seated.

*Hithpa.* הִתְעַשָּׂה, *Nithpa.* נִתְעַשָּׂה same. Sabb. 10<sup>a</sup> מִשְׁתַּעֲבָדִים when the judges put their cloaks on. Ib. 31<sup>a</sup> נ' וְיִצְחָק he (Hillel) wrapped himself up and came out to meet him. Keth 66<sup>b</sup> נִתְעַשָּׂה בְּעֵצָה she covered herself with her hair. Ber. 16<sup>b</sup> וְתַעֲבֹדָה בְּחִסְדֵּיהֶן clothe thyself in thy kindness; a. fr.

**עֲמָר** I ch. same. Targ. Jer. XLIII, 12 עֲמָר Bxt. (ed. וירדוק). Targ. Ps. LXXXIV, 7 (Ms. Pa.). Ib. CIX, 29, v. עֲמָר.—Part. pass. עֲמָר; *pl.* מְעִטָּרִים. Targ. I Sam. XXVIII, 14. Targ. II Esth. I, 3.—M. Kat. 28<sup>b</sup> (in a funeral dirge) עֲמָר וְכִסּוּ טוֹרֵי וְכ' wrap and cover yourselves (in festive garments), ye mountains, for he (the deceased) is &c.

*Pa.* עֲמָר to put on, cover. Targ. Is. LXI, 10. Targ. Ps. LXXXIX, 46 עֲמָרָה (ed. Wil. עֲמָרָה Pe.). Ib. LXXXIV, 7 (v. supra); a. e.—Part. pass. מְעִטָּה. Targ. Y. Lev. XIII, 45 (ed. Vien. מְעִטָּה).

*Itpha.* אִתְעַמָּר, אִתְעַמָּר to cover one's self. Targ. O. Lev. I. c. Targ. Y. I Gen. XXIV, 65. Ib. XXXVIII, 14 (ed. Vien. אִתְעַמָּר Af., incorr.). Targ. Ps. CIV, 2; a. fr.—Sabb. 10<sup>a</sup> עֲמָר וּמִכְסֵי וְיִתְעַמָּר dressed and put an upper garment on and covered his head with it and prayed. Ib. 119<sup>a</sup> וְכ' מִיִּצְחָק וְכ' (Rashi מרע) was wrapped (in his festive cloak) and stood (ready to receive the Sabbath); B. Kam. 32<sup>b</sup> top; a. fr.

\* **עֲמָר** II (cmp. נִטָּה) to float. Succ. 53<sup>a</sup>, v. infra.

*Pa.* עֲמָר to cause to float; to drown. Ib. וְעִמָּרָה (ed. Ms. M. (ed. ראשיה אטפוך וְכ' v. טָהַר).

**עֲמָר**; *pl.* מְעִטָּרִים, v. עֲמָרָה.

**עֲמָרָה**, v. עֲמָרָה.

**עֲמָר** (b. h.; cmp. חָסַר) [to cut off, surround,] to wreath,

adorn.—Part. pass. עֲמָר. Pesik. R. s. 9, beg. שִׁירָה ... כֹּס the goblet of benediction must be cleansed (shining), wreathed and full; Y. Ber. VII, end, 11<sup>d</sup> מלא ע' ומורה (not עֲמָר, v. infra).

*Pl.* עֲמָר 1) same. Ber. 51<sup>a</sup> בְּחִלְמֵיהֶם בְּחִלְמֵיהֶם R. J. wreathed it (the goblet of benediction) by placing scholars around it (v. supra). Bicc. III, 9 עֲמָרִין אֵת וְכ' the first fruits must be decorated with plants not belonging to the seven kinds of fruits. Y. ib. 65<sup>c</sup> וְכ' עֲמָרִין אֵת וְכ' decorated them with figs. Y. Taan. IV, 68<sup>b</sup> bot. Bets. 5<sup>a</sup> עֲמָרִין אֵת וְכ' in order to have the markets of Jerusalem decorated with fruits; a. fr.—Part. pass. מְעִטָּר; *f.* מְעִטָּרָה. Ab. Zar. I, 4 (12<sup>b</sup>) עֲמָרִין מֵעֲמָרִין מְעִטָּרִין Ab. Zar. I, 4 (12<sup>b</sup>) wreathed shops (in honor of the deity of the bazaar). Y. ib. I, 39<sup>d</sup> מֵעֲמָרִין מֵעֲמָרִין where with are they wreathed (in order to be recognized as dedicated to a deity)?; a. e.—2) to crown, offer a crown. Tanh. Vaera 5 וְכ' עֲמָרִין אֵת וְכ' and all the chiefs came and crowned him (Pharaoh); Ex. R. s. 5 מְעִטָּרִין (Hif.). Ib. מִשְׁעָרָה אֵת וְכ' after they had crowned him. Ib. s. 42 לְעִטָּר מְלִיכָה a country that sent a delegate to offer the king a crown (of fealty); a. fr.

*Hithpa.* הִתְעַמָּר, *Nithpa.* נִתְעַמָּר 1) to be surrounded, protected, saved. Tanh. Tol'doth 4 (ref. to Prov. XVII, 6) הַצְּדִיקִים מְעִטָּרִין בְּבָנֵי בְנֵיהֶם וּבְנֵיהֶם מְעִטָּרִין בְּאֲבוֹתָם the righteous are saved for the sake of their grandchildren, and their children for the sake of their fathers; אַבְרָהָם Abraham was saved (from the furnace) for the sake of Jacob &c. Ib. יִצְחָק נִצָּח Isaac was protected through Abraham, and Abraham through Isaac. Gen. R. s. 47, beg. (ref. to Prov. XII, 4, as applied to Sarah) נִצָּח וְכ' her husband was protected through her, but she was not protected through him; a. e.—2) to be crowned, adorned, distinguished. Y. Snh. II, 20<sup>b</sup> top (ref. to I Chr. II, 24; 26) וְכ' יִרְמְיָהּ קִדְּמִי וְכ' it is the Jerahmeel mentioned before, only that he married a gentile woman (named עֲמָרָה) to be ennobled through her; Ruth R. end. Y. Dem. II, 22<sup>c</sup> bot. לְעִטָּרָה ... לְעִטָּרָה the Lord has left to him this crown to be crowned with it (this distinction to become renowned by it), v. עֲמָר; a. e.

**עֲמָר** I same. Targ. Ps. LXXXIII, 6 עֲמָרִין וְכ' עֲמָרִין וְכ' (עֲמָרִין, v. עֲמָרִין). — *Part. pass.* *a)* surrounded, guarded. Gitt. 86<sup>a</sup>, v. עֲמָרִין (v. however, next w.). — *b)* distinguished. Y. Nidd. II, end, 50<sup>b</sup> [read:] וְכ' עֲמָרִין dost thou see him (Rab)?—He is more distinguished than I am, i. e. let him decide.

*Pa.* עֲמָר same, to wreath, decorate. Targ. Y. I Deut. XXVI, 3. Targ. I Chr. II, 54. Targ. Y. I Gen. L, 26 עֲמָרִין they decorated his body. Targ. Y. Ex. III, 22 וְכ' עֲמָרִין and put them as ornaments on your children.—Ber. 51<sup>a</sup> מְעִטָּר, v. נִטָּה. Sot. 5<sup>a</sup> וְכ' עֲמָרִין and it (a little pride) adorns (or protects) man as the awn protects the ear.

*Itpha.* אִתְעַמָּר to be wreathed (with flowers). Targ. Joel II, 22 (h. text רשאו).

**עֲמָר** II (v. preced.; cmp. פָּלָה a. פָּלָה) to be gone; to

cease entirely. Targ. I Sam. IX, 7 עָמַר מִמֶּנָּה (h. text אול (מכלילי); (ed. Wil. עָמַר מִמֶּנָּה, corr. acc.; v. יָעַר I). Targ. I Kings XV, 14 (h. text סיר); a. fr.—Part. pass. עָמַר removed. Gitt. 86<sup>a</sup> Rashi (v. preced.).

Pa. עָמַר to abolish entirely. Targ. II Chr. XXX, 14 (h. text חסיר). Targ. Y. Gen. XXXV, 2; a. fr.

עָמַר III (preced. wds., cmp. קטר) [to whirl around,] to smoke. Targ. Y. II Ex. XIX, 18.—V. עָמַר.

עָמַר, v. עָמַר.

עָמַר f. (b. h.; עָמַר) 1) protection. Gen. R. s. 63, beg. (ref. to Prov. XVII, 6) וְכִי לְבָנִים וְחִבְּנִים עָלָיו the fathers are a protection to their children (who are saved for their parents' sake), and the children are a protection to their fathers; v. עָמַר Hithpa.—2) wreath, crown, decoration. Ex. R. s. 5 לֹא הָיָה לְשַׁלֵּחַ לִי עָמַר did (your God) not have sense enough to send me a crown? Y. Sot. IX, 24<sup>b</sup> bot. עָמַר עָלָיו עֵלֶי שֶׁל זֵית a wreath of olive leaves; Lam. R. to V, 16 עָמַר חֲכָמִים שְׂעִירָה Tosef. Sot. XV, 3 עָמַר חֲכָמִים the crown (or protection) of the scholars ceased, for the crown of the scholars is their wealth (independence, Prov. XIV, 24); Sot. 49<sup>b</sup> וְכִי בָטְלוּ עָמָרָם Y. Dem. II, 22<sup>c</sup> bot., v. עָמַר Hithpa.—Yoma 69<sup>b</sup> לְיוֹשֵׁנָה עָמָר they restored the crown (the praise of the Lord) to its original condition (by re-introducing the phrase חֲכָמִים וְהַגְדִּירָהּ Hithpa. Ned. 62<sup>a</sup>; Ab. IV, 5 עָמַר חֲכָמִים הָיָה לְיוֹשֵׁנָה Meg. 15<sup>b</sup>; Snh. 111<sup>b</sup> עָמַר חֲכָמִים the Lord, in the time to come, shall be a crown on the head of every righteous man (ref. to Is. XXVIII, 5); a. fr.—Pl. עָמָרָם Ab. Zar. IV, 2 עָמָרָם עָלָיו wreaths of ears (used for idolatrous purposes); Y. ib. IV, 43<sup>d</sup> עָמָרָם עָלָיו rose garlands. Sot. IX, 14 לֹא עָמָרָם עָלָיו they forbade bridegrooms' garlands; v. חֲכָמִים E. 49<sup>b</sup> עָמָרָם עָלָיו what brides' crowns were forbidden? A golden representation of the city (of Jerusalem); a. fr.—Sabb. 87<sup>b</sup> עָמָרָם עָלָיו that day carried off ten distinctions.—3) a) brickwork of an oven. Kel. V, 3 עָמָרָם עָלָיו, v. עָמָרָם. b) moulding, sill, cornice.—Pl. as ab. Ohol. XIV, 1. Midd. III, 8.—c) corona of the membrum virile. Yeb. 55<sup>b</sup>, a. e., v. עָמָרָם. d) the ring around the teat of a woman, as a symptom of puberty. Nidd. 47<sup>a</sup>; 52<sup>b</sup> עָמָרָם עָלָיו until a ring is formed around &c.; Tosef. ib. VI, 4 עָמָרָם עָלָיו (not מְשִׁיקָה); ib. 5; a. e.

עָמָרָם pr. n. pl. עָמָרָם Ḍātoroth Deborah. Targ. Jud. IV, 5 (h. text דבורה עמר; cmp. עָמַר a. עָמַר).

עָמָר m. (cmp. עָמַר II, a. Samaritan Gen. XXXVII, 25 for h. עָמָר) ḏīran, a sort of resin used for lighting in place of oil. Sabb. II, 2 (24<sup>b</sup>). Ib. 26<sup>a</sup>; Tosef. ib. II, 4. Y. ib. II, 4<sup>d</sup> עָמָר עָלָיו whether extinguished or burning.

עָמָרָם ch. same. Sabb. 20<sup>b</sup> עָמָרָם עָלָיו the oily residue of pitch.

עָמָרָם f.=h. עָמָרָם. Targ. Ps. LXXIII, 6, v. עָמָרָם.

עָמַר 1) to sneeze; 2) (euphem.) to break wind. Pirké d'R. El. ch. LII; Yalk. Job 927 עָמַר עָלָיו וְחָיָה וְכִי (up to Jacob's days) it had never occurred that a man sneezed and recovered from his sickness. Y'lamd. to Gen. XXVII, quot. in Ar. עָמַר עָלָיו אָמַר לוֹ וְכִי when a person sneezes, one says to him, Good life!—Y. Ber. III, 6<sup>d</sup> bot.; a. fr.

Pi. עָמַר same. Ib. מְפָחָה וְעָמַרְתָּ I saw him yawn and sneeze. Nidd. IX, 8 מְפָחָה וְעָמַרְתָּ she yawns and sneezes (or feels inflated; symptoms of approaching menstruation); a. fr.

Hithpa. עָמַרְתָּ, Nithpa. עָמַרְתָּ same. Yalk. Job l. c. כְּשֶׁמְפָחָה... לְפִיכָּךְ therefore one must offer thanks when one sneezes. Ber. 24<sup>a</sup> bot. Num. R. s. 9 עָמַרְתָּ וְכִי she will feel inflated and languid. Y. Succ. V, 55<sup>b</sup> bot. עָמַרְתָּ עָלָיו used to sneeze on account of the smell of the frankincense (offered at the Temple); a. fr.

עָמַר עָמַר ch. same. Y. Ber. VI, 10<sup>d</sup> top עָמַר עָלָיו אָמַר דֵּי he who sneezes at a meal must not say &c., v. ט. Y. Yoma III, 40<sup>d</sup> bot.; Koh. R. to III, 11.

עָבִי (cmp. עָבִי) to be thick, heavy.

Pa. עָבִי to press, seize; trnsf. to declare guilty, convict. Lam. R. to II, 1 (expl. עָבִי, ib.) עָבִי אֵין עָלָיו Ar. (ed. חריב), v. עָבִי ch.—V. עָבִי, עָבִי.

עָבִי (עָבִי) m. (preced.)=h. עָבִי, thickness, darkness, cloud. Targ. Ex. XIX, 9 (Y. some ed. עָבִי). Targ. Job XXX, 15 (ed. Lag. a. oth. עָבִי). Targ. Is. XLIV, 22; a. fr.—Ber. 59<sup>a</sup> עָבִי עָלָיו Ms. M. (ed. רַקְסָר, v. Rabb. D. S. a. l. note) when it (the morning) comes with a heavy cloud, opp. עָבִי. Taan. 3<sup>b</sup> עָבִי עָלָיו a covered sky after the rain is as beneficial as the rain itself. Ib. 20<sup>b</sup> עָבִי עָלָיו on every cloudy day (when heavy rains were threatening). Yoma 28<sup>b</sup> עָבִי עָלָיו on a cloudy day the sun is felt all over; a. fr.

עָבִי, v. עָבִי.

עָבִי m. (עָבִי) dressing hides, working in leather. Y. Sabb. VII, 10<sup>c</sup> bot., v. עָבִי. Bab. ib. 75<sup>b</sup> עָבִי עָלָיו the prohibition of dressing (by means of salting) does not apply to eatables (meat &c.); a. e.

עָבִי עָבִי m. (עָבִי) 1) passing, crossing.—פָּרָשָׁה עָבִי cross-road; trnsf. crisis. Ber. IV, 4 (in a short prayer prescribed for one passing an unsafe road) ... בְּכָל פֶּ' עָבִי let their needs be before thee at every critical period, expl. ib. 29<sup>b</sup> עָבִי עָלָיו even at a moment when thou art full of swelling anger at them, like a woman big with child &c.; (anoth. explan.) ... עָבִי עָלָיו even at a moment when they trespass the words of the Law; Y. ib. IV, 8<sup>b</sup> top עָבִי עָלָיו whatever the messenger of the congregation passing before the ark may ask of thee &c.—2) עָבִי עָלָיו passing beyond justice or law, rigor, tyranny. Ex. R. s. 30 עָבִי עָלָיו the rigorous judgment which he passed on others.—3) (b. h. עָבִי) growth, esp. grain, breadstuff. Gen.

R. s. 94 (ref. to Gen. XLV, 23) *bâr* means breadstuff. Keth. 112<sup>a</sup> 'וכ' ממהל' from this field I have my breadstuff, from it my peas &c.—4) *pregnancy, conception*. Gen. R. s. 20 (ref. to Gen. III, 16) 'תצבין זה צער הע' *thy pain* refers to the suffering attending upon conception, v. יצירה; Erub. 100<sup>b</sup> 'ה' and *thy pregnancy* refers to &c.; Ab. d'R. N. ch. I. Gen. R. s. 51, end (play on עברו, Jer. XLVIII, 30) מתחילת עיבורו from the time when Moab was first conceived. Ib. s. 38, end 'וכ' לעיבורא של ו' deduct one year for the pregnancy with Milkah &c. Ib. s. 45, beg. (expl. עברה; Prov. XXXI, 10) עיבורה her going with child (with allusion to מרחץ, Ez. XVI, 3); a. fr.—5) *extension of city limits* for Sabbath movements, *outskirts*. Erub. V, 7 ... ה' he who places his 'Erub within the outskirts of a city. Y. ib. 22<sup>b</sup> bot. 'ל' may an outskirt be added to an outskirt (to be considered part of the township)?; a. fr.—6) *intercalation*; ה' *proclaiming the month just past one of thirty days*; ה' *proclaiming a leap-year, inserting a second Adar*. Snh. I, 1 ה' the proclamation of a full month (i. e. the postponement of the New Moon Day) must take place in a court of three. Ib. 11<sup>a</sup> השנה שלשים יום the intercalated month consists of thirty days. Ib. 12<sup>a</sup> כנגד חדש הע' corresponding to the thirteenth month. B. Mets. VIII, 8 יחולק' let them (the landlord and the tenant) divide the rent for the additional month; a. fr.—Pl. עיבורים, עיבורים. R. Hash. 7<sup>a</sup> ול' the first of Nisan is the New Year's Day for the months and for intercalations; expl. ib. להפסקה for interrupting the intercalation, i. e. after the month of Nisan has been proclaimed, no intercalation can take place for that year. Gen. R. s. 72 (expl. לערים, I Chr. XII, 33) 'ל' for seasons' means for intercalations; a. fr.—Transf. *calculations of the time of redemption* (v. קץ); *epochs*. Cant. R. to II, 8 החשבונות מדלג על החשבונות the Lord skips over (human) calculations and (speculations on) ends and epochs; Pesik. R. s. 15; Yalk. Cant. 986. Lev. R. s. 19 כמה קצרים וכמה ע' we who have been separated from the house of our life and from the house of our holiness and glory these many days and years, these many terms and epochs; Yalk. ib. 571 ע' צורה (v. צורה) כמה ידבילה וכמה ע' *disfiguration, decay*. Pes. 34<sup>a</sup>, a. fr.

עִבְרָא, עִבְרָא ch. same, 1) (Targ. O. ed. Berl. a. oth. 'עִבְרָא, without Dagesh) *grain, breadstuff*. Targ. Gen. XXVII, 28; 37 (h. text רִגְן). Targ. Is. LXII, 8. Targ. Gen. XLI, 35, sq. (h. text אכל); a. fr.—Y. Dem. I, 22<sup>a</sup> top עיבורין our grain. Y. Ned. VII, 40<sup>c</sup> top רגנה מעברה (perh. to be read מעברה by *d'ganah* we understand, of its (Palestine's) breadstuff (and not Egyptian beans), v. רגנא.—Pl. עיבוריא [Targ. Y. Gen. XVIII, 3 ed. Amst., v. עיבורא.—Y. Dem. I, c. עיבורין how are the crops?; Y. Taan. III, 66<sup>c</sup> top.—2) *pregnancy, conception*. Targ. Job III, 2 ליליא על ע' ליליא (not ליליא). Targ. Y. Gen. XXV, 24.—Nidd. 40<sup>a</sup> כגון ו' two confinements of one pregnancy, as was the case with Judah and Hizkiah (who were born three months apart from one another).—Pl. עיבורי, עיבורי. Ib. כגון ו' two confinements of two conceptions (one being a miscarriage).—3) *inter-*

*calation, proclamation of a full month; proclamation of a leap-year*. Targ. I. Sam. XX, 27; 34 ירחא רגנא the second New Moon Day which is observed in consequence of the proclamation of a full month. Targ. Esth. IX, 31; Targ. II Esth. IX, 29; a. e.—Y. Snh. I, 18<sup>c</sup> bot. קמיה ... ונאל (מדין) R. Jacob bar A. was before him admitted to the meeting for the proclamation of a leap-year; Y. R. Hash. II, 58<sup>b</sup> top; a. fr.

עִבְרָא, עִבְרָא, עִבְרָא f. (עבד) 1) *labor, work, trade, occupation*. Targ. Lev. XVI, 29. Targ. Ex. XXXI, 5; a. fr.—B. Mets. 91<sup>a</sup> בעיבוריה טריד his attention is absorbed by his business. Y. Taan. IV, 69<sup>b</sup> bot. מיעבד to follow his pursuit (as a washer). Y. Sabb. II, 4<sup>d</sup> top, v. עיבורא; a. fr.—2) *beasts of labor*, v. עיבורא.

עִבְל (b. h.) pr. n., ע' Mount Ebal, near Shechem. Sot. VII, 5; Tosef. ib. VIII, 9; 11; a. e.

עִבְרָא I m. (עבד) אורחא, עִבְרָא. Targ. Job XXXI, 32 Ms. Var. (ed. אכסני).—V. עבֹרָא.

עִבְרָא, עִבְרָא m.=h. עִבְרָא, border, bank, side. Targ. Ez. XLVI, 19 (ed. Wil. עִבְרָא; h. text פתח). Ib. XL, 18 (ed. Wil. עִבְרָא). Targ. II Chr. XXIII, 10. Targ. O. Gen. I, 10; (Y. ed. Amst. עִבְרָא; a. fr.—B. Bath. 40<sup>b</sup> בעיבור ימינה on the right bank. Ib. 91<sup>a</sup> ועירא רכחיה ויהי ע' the small side of Kuthi is Ur Kasdim; [comment.: 'Ibra Z'era, pr. n. pl.]; a. e.—Pl. עִבְרָא, עִבְרָא. Targ. O. Ex. XXXII, 15, Targ. Jer. XLIX, 32; a. e.

עִבְרָא, עִבְרָא m. (עִבְרָא) 1) *circle*. Succ. 8<sup>a</sup> כמה מרובע יותר ע' by how much is a square larger than a tangent circle within it? One fourth; Ohol. XII, 6. Naz. 8<sup>b</sup> בית ע' Ar. (ed. Wil. עגול) a circular building; Tosef. Neg. VI, 3 בית ע' ed. Zuck. (Var. רעגול).—2) *a round mould in which figs or grapes are pressed, cake of pressed figs; cake, loaf*. B. Mets. II, 1 (21<sup>a</sup>) וברוחו ע' if one finds a cake of figs within which was a piece of earthen ware (as a mark). Maasr. I, 8, v. חלק. Sabb. 93<sup>a</sup> top (expl. בכר, ib. X, 5) בע' a cake of figs (too large for one to carry); a. fr.—Pl. עִבְרָא, עִבְרָא. Ter. IV, 8, v. מִלְבָּן. Y. Hall. I, 57<sup>d</sup> bot. Toh. X, 8 לוֹחֵין בין הע' the space between the moulds and the deposit of grape shells (Maim.; v. infra).—Ab. d'R. N. ch. VI, end ו' מביאין את הע' (not ו' מביאין את הע' Schechter note) they took the loaves of bread and saved them apart and soiled them with mud.—3) *weights (clay cylinders) put on the wine press*. Sabb. I, 9 you may put on (the press) the beams of the oil press or the cylinders of the wine press; Tosef. ib. I, 29 ו' וחולין בע' הגה (Var. הגה) and suspend the weights &c. Toh. I, c. לוֹחֵין בין ע' between the cylinders &c. (R. S.; v. supra).—4) in gen. *ball, lump*.—Pl. as ab. Sot. 11<sup>b</sup>, a. e., נקט. Tosef. Mikv. V, 8 עגולי שלג lumps of snow; a. fr.

עִבְרָא, עִבְרָא ch. same, 1) *circle*. Succ. 8<sup>a</sup> ע' ריבועא a tangent circle within a square; ריבועא a tangent square within a circle; a. e.—2) (v. עִבְרָא) *cake, loaf*. Y. Shebu. VI, 37<sup>a</sup> bot. ע' ואיערכו ג' v. עִבְרָא.



**עֵינֵיךָ** m. (עֵינֵי) *speculation, meditation, deliberation*; ע' *a) calculation of the effects of prayer, expectation of the granting of one's prayer as a due claim* (v. עֵין Pi.). Ber. 55<sup>a</sup> וְז' ה' וז' ... שלשה דברים three things cause a



**עֵיִבָּא** m. (עֵיִב) *heaviness, pain*. Lam. R. to II, 1, v.

\***עייט** m. (עט *to twist*, cmp. עט *tassel, fringe*. Tosef. Kil. V, 20 מותר ... של צמר (Var. עיט; עיט) a woolen tassel attached to a linen garment is permitted (Kil. IX, 9 פיה ... אסור).

\***עייט**, Y. Yeb. IV, end, 6<sup>c</sup> רון דעיימד רגלך read as Y. Kidd. III, 64<sup>d</sup> top: רון דעיימד מגליך ו' he who is with thee (I, thy friend) exiles thee (advises thee to emigrate), before Samuel comes and disfranchises thee.

\***עיימא**, Y. Ab. Zar. II, 40<sup>d</sup> דעיא אהן read: אהן דעיא (being a corrupt Var. lect. for עיימא) v. Y. Sabb. XIV, 14<sup>d</sup> דעיינה (יהון דעיינה) that decision about the sore eye.

**עין** the letter 'Ayin. Cant. R. to III, 4 תלוייה ע' a suspended 'Ayin, v. יאור. Y. Meg. I, 71<sup>c</sup> top משה נסים ע' the 'Ayin on the tablets was a miracle, v. רעץ. a. e.—Pl. עינין. Y. Ber. II, 4<sup>d</sup> bot., v. אל"ף. Sabb. 103<sup>b</sup> one must not write ע' ו' the Alephs so as to look like 'Ayins &c.

**עין**, v. עין.

**עיינה**, v. עין.

**עיינוש** pr. n. pl. *Aynosh*, a northern border town of Palestine. Y. Dem. II, 22<sup>d</sup> top; (Tosef. Shebi. IV, 10 עיניש, Var. עיניש).

**עיינושא**, v. עיניש; a. עיניש.

**ע' מ'ב** pr. n. pl., v. ע'ב III.

**עין**, v. עין, a. עין II.

**עין**, v. עין.

**עין**, v. עין.

**עין**, pl. of עין.

**עין**, v. עין.

**עייחל** pr. n. pl. *Āyathlu*. Y. Nidd. I, beg. 48<sup>d</sup>; ib. 49<sup>b</sup> bot. (Bab. Ib. 9<sup>b</sup> עייחל).

**ע'ב** m. (עב) *keeping back, hinderance, prevention*. Tem. 32<sup>a</sup> sq. גזברין בלבי ע' there is nothing to prevent the offering of the sacrifice, except that we must await the appearance of the Temple treasurers (as representatives of the owners).—Esp. *hinderance, a circumstance which makes a religious act invalid, indispensable condition, absolute necessity*. Y. Pes. VII, 34<sup>b</sup> top (ref. to ע' צלי אש, Ex. XII, 9) ע' the text has an extraordinary (emphatic) expression about it to intimate that the roasting of the Passover sacrifice over fire is indispensable. Ib. II, 29<sup>b</sup> bot. ע' the rule that the unleavened bread to be eaten on the Passover night must not contain any fruit juice has been laid down as an indispensable condition, opp. למצוה, v. מצוה; a. e.

**ע'ב** ch. same, 1) *delay*. Targ. Y. Deut. XXIII, 22.—2) *indispensable condition*. Yoma 5<sup>a</sup> bot. ע' ככה the emphatic expression 'thus' (Ex. XXIX, 35) intimates the indispensableness of any of the prescribed forms. Ib. 5<sup>b</sup> ע' and ye shall guard' (Lev. VIII, 35) intimates &c.

**ע'ב** m. (עב) *things attacked by fire, half-burned pieces* which bounded off the altar. Zeb. 83<sup>b</sup> ע'ב pieces of a burnt-offering; ע'ב קטורה of frankincense; Yoma 45<sup>b</sup> Hull. 90<sup>a</sup> ע'ב pieces of flesh; ע'ב גידים ועצמות of sinews and bones.

**ע'ב** pr. n. pl., v. אבאם.

**ע'ב**, Y. Ab. Zar. I, 39<sup>c</sup> bot.; Y. Dem. IV, 24<sup>a</sup> bot. פ'ב, read with Matt. K. to Lam. IV, 2: פ'ב, פ'ב.

**ע'ב** m. (ע'ב) = *ע'ב*, height, heaven. Targ. Job XXXVII, 9 ע'ב—ע'ב. [Dan. VI, 3 ע'ב] Targ. Y. Gen. I, 7. Targ. Gen. XXII, 9. Targ. Num. I, 3 (O. ed. Vien. ע'ב); a. v. fr.—*from on high, above*. Targ. Ps. L, 4. Targ. I Chr. XI, 11; a. fr.—B. Bath. 45<sup>a</sup> and those who come down (to Babylonia). Y. ib. VI, end, 15<sup>c</sup> ע'ב one (grave) above and one below. Sabb. 30<sup>a</sup> ע'ב they asked this question over (the head of) R. Tanhum, i. e. those standing by him when he was teaching (v. אמורא). Hull. 51<sup>a</sup> ע'ב with the great Rabbi when he was teaching; a. fr.—*upon him*. Targ. Y. Gen. XXVIII, 13; a. e.—Y. Ber. II, 4<sup>c</sup> bot. ע'ב when he had his T'fillin on. Ib. ע'ב but we do not rely upon him, a. e.—[Usu. ע'ב, v. ע'ב, or ע'ב, v. ע'ב ch.]

**ע'ב** I m. (cmp. ע'ב I a. e.) *foal*. Targ. Zech. IX, 9 ed. Lag. (oth. ע'ב). Targ. Job XI, 12 (ed. Wil. ע'ב).—Pl. ע'ב. Targ. Jud. X, 4 (ed. Wil. ע'ב; some ed. ע'ב). Targ. Is. XXX, 6. Targ. O. Gen. XXXII, 16; a. e.—Sabb. 155<sup>a</sup> ע'ב when feeding very young foals.—[B. Bath. 9<sup>a</sup> ע'ב Ms. F., v. ע'ב I.]

**ע'ב** II c. ch. (v. ע'ב) [*going around*, 1) *circumvention, intrigue, falsehood*. Targ. Ruth IV, 22; [Dan. VI, 5, sq. ע'ב]. Targ. Ps. XLI, 7 ed. Lag. (oth. ed. ע'ב; h. text ע'ב). Ib. LVIII, 3 (some ed. ע'ב, corr. acc.; h. text ע'ב). Ib. LXXI, 4. Targ. Job XIII, 7 Ms. (ed. שקר).—2) *pretext* Y. Keth. XII, 35<sup>a</sup> bot. ע'ב you want a pretext; Y. Kil. IX, 32<sup>c</sup> top ע'ב (fem.).—Pl. ע'ב. Targ. Ps. LXIV, 7 (h. text ע'ב).—[ע'ב f. h., v. ע'ב.]

**ע'ב** III, pr. n. m., v. ע'ב II.

**ע'ב** m. (v. ע'ב) *high, uppermost*; *Most High*. Targ. Ps. LVII, 3. Targ. Is. XIV, 14 (ed. Wil. ע'ב, corr. acc.; ed. Lag. ע'ב); a. fr.—Y. Maas. Sh. V, 56<sup>c</sup> top Upper Galilee; Snh. 11<sup>b</sup> (not גלילא). Sot. 40<sup>a</sup> ע'ב the Most High will be praised. Pes. 76<sup>a</sup>, a. e. ג'ב, v. ג'ב I; a. fr.—[Targ. Ps. LVIII, 3 some ed., v. ע'ב II.—Targ. Y. Gen. II, 22 ע'ב, ed. Amst., v. ע'ב.—Pl. ע'ב. Targ. Y. Gen. I, 6 (I ed. Vien. ע'ב).]

Targ. Ps. CIV, 13 (ed. Wil. עֲלָא sing., ref. to בִּירָה); a. e.—B. Mets. 107<sup>b</sup> עֲלָא cut down the trees on the upper and on the lower river banks, then I shall cut mine. Ib. 108<sup>a</sup> עֲלָא those below must assist those above (in felling the trees). Lam. R. to I, 16; IV, 19; Y. Succ. V, 55<sup>b</sup>, v. אֶרְצָא. Y. Kil. IX, 32<sup>d</sup> top שְׁלֹחַ עֲלָא שְׁלֹחַ if he does not take off the upper socks, he cannot take off the lower ones (hence they are considered as if sewed together); a. fr.—*Fem.* עֲלִיחָא; *pl.* עֲלִיחָא, corr. acc.) B. Mets. 116<sup>b</sup> עֲלִיחָא אֶרְצָא (Ms. M. עֲלִיחָא אֶרְצָא, corr. acc.) the uppermost bricks were broken, v. אֶרְצָא.

**עילבו**, Yalk. Deut. 940 עֲלָא לִיה עֲלָא, v. אֶרְצָא.

**עילבא**, *f.* (עֲלָא); *cmp.* בִּירָה *fr.* [going about, bringing about; *cmp.* סִבְיָה end.] 1) *circumstance, cause; pretext.* Keth. 20<sup>b</sup> עֲלָא וְהִדְרוּ וְכִי they found some (paltry) reason to declare clean a spot in the land of Israel; Naz. 65<sup>b</sup> עֲלָא [Rashi: עֲלָא = *rib* of a human body]. Y. Keth. III, end, 28<sup>a</sup> לְשִׁחְרוּרִי I have found an opportunity to set him free. Y. Ter. X, 47<sup>b</sup>; Y. Ab. Zar. II, 42<sup>a</sup> (in Chald. dict.) עֲלָא, v. אֶרְצָא. Gen. R. s. 20; s. 45; s. 63 עֲלָא וְאֵת דִּירָא עֲלָא and even this in a round-about way (indirectly); a. e.—2) *crookedness, insidiousness, falsehood.* Eduy. V, 7 עֲלָא עֲלָא שְׂמָא (Mish. ed. עֲלָא; Ms. M. עֲלָא) hast thou found any falsehood in me? Pesik. R. s. 28 עֲלָא עֲלָא נִפְלוּ עֲלֵיהֶם בֵּי they turned against them with insidiousness.—V. עֲלָא.

**עילבא**, *pl. constr.* (עֲלָא) *above, upon, around.* Targ. Ps. LV, 11. Targ. O. Gen. XXVIII, 13 עֲלָא (ed. Vien. עֲלָא; ed. Berl. עֲלָא; Y. עֲלָא). Targ. Y. II Num. XXIV, 16 עֲלָא (not יָרִי ...); a. fr.—Hull. 8<sup>b</sup>; 111<sup>a</sup> עֲלָא בִּישָׁא on top of meat. Keth. 99<sup>a</sup> עֲלָא דִּלְפָּשׁוּ שְׂמֵרִי that many notes should circulate against me; a. fr.

**עילבא**, *m.* (עֲלָא) 1) *going up; elevation.* Cant. R. to III, 6; VIII, 5 עֲלָא מִדְּבַר her (Israel's) rise dates from the desert; (Tanh. Sh'moth 14 עֲלָא). Tanh. B'huck. 3 (ref. to Gen. II, 15) אֵין יִקַּח אֵלָא לִשְׁוִן 'he took' has the meaning of elevation (with ref. to Gen. XII, 15), v. עֲלָא *Pi.*; a. e.—2) *valuation, value.* Y. Naz. II, 51<sup>d</sup> bot. עֲלָא (not עֲלָא) if one says pointing at a man, I vow his value (instead of עֲלָא, v. עֲלָא I). Arakh. VIII, 7; Tem. VII, 3 עֲלָא, v. עֲלָא. Ib. 32<sup>a</sup> עֲלָא חֲקֵרֵשׁ consecration of value to be applied to the repair of the Temple. Sifra B'huck., Par. 4, ch. X אֵין מוֹסִיפִין ... עֲלָא we do not demand an addition of one-fifth over this man's valuation (offer); Yalk. Lev. 677 עֲלָא (corr. acc.).

**עילבא**, *ch. same*, 1) *rise, improved stage.* Ber. 36<sup>a</sup> עֲלָא לִיה עֲלָא (flour) is capable of a still higher stage by being made into bread; עֲלָא לִיה (oil) has no higher stage. Ib. 35<sup>b</sup> עֲלָא (wine) which has changed (from grapes) to a higher stage. Y. Ab. Zar. V, 44<sup>d</sup>, v. עֲלָא. (2) *valuation.* Targ. Job XXVIII, 13. Targ. Y. Lev. XXVII, 2 (ed. Vien. עֲלָא); ib. 3 (ed. Vien. עֲלָא); ib. 4, sq. עֲלָא, corr. acc.).—B. Bath. 12<sup>b</sup> עֲלָא (מעֲלִין עֲלָא) we value it as high as &c.

Kidd. 42<sup>b</sup> עֲלָא they divided the estate according to value, opp. במְשֻׁרָא by measure (irrespective of value).—3) *the best thing.* Keth. 50<sup>b</sup> עֲלָא, v. עֲלָא.

**עילבא**, *v. preced.*

**עילבא**, *v. עֲלָא.*

**עילבא**, Yalk. Lev. 677, v. עֲלָא.

**עילבא**, *pl. of עֲלָא.*

**עילבא**, *pl. of עֲלָא.*

**עילבא**, *pr. n. m. 'Ilish.* B. Bath. 133<sup>b</sup>. Gitt. 45<sup>a</sup>.

**עילבא** I *f.* (v. עֲלָא II) *falsehood, wrong.* Targ. Job XXIV, 20 ed. Lag. (ed. Wil. עֲלָא; h. text עֲלָא). Ib. XV, 16, v. עֲלָא.

**עילבא** II, *עֲלָא*, *f.* (עֲלָא) 1) = *h. עֲלָא, upper chamber, loft; upper story.* Targ. Jud. III, 23, sq.; a. fr.—Constr. עֲלָא, עֲלָא, עֲלָא. Ib. 20. Targ. II Kings XXIII, 12. Targ. II Sam. XIX, 1; a. e.—B. Mets. 14<sup>a</sup> עֲלָא Ms. M. (ed. עֲלָא) bought an upper story of his sister. Gen. R. s. 99 עֲלָא the summer chamber (Jud. III, 20). Pes. 114<sup>a</sup>, v. עֲלָא; a. fr.—*a roomful of Denars, a certain amount of money.* B. Bath. 133<sup>b</sup>.—*Pl.* עֲלָא, עֲלָא. Targ. Jer. XXII, 14. Targ. II Chr. III, 9; a. e.—B. Bath. I. c. עֲלָא thirteen roomfuls of Denars; Sabb. 119<sup>a</sup> עֲלָא.—2) *v. עֲלָא.*

**עילבא**, *m. strong, v. עֲלָא.*

**עילבא** (b. h.) *pr. n. Elam* (Susiana), south of Assyria (v. Schr. KAT<sup>2</sup>, p. 111). Gen. R. s. 42 עֲלָא (Gen. XIV, 1) is Media. Snh. 89<sup>a</sup>; a. e.—Denom. עֲלָא, *Elamite, Elamitic.* Meg. 18<sup>a</sup> עֲלָא if he read the Book of Esther in Elamitic.—*Pl. m.* עֲלָא. Ib. עֲלָא (if he read the Book of Esther) in Elamitic to Elamites.

**עילבא**, *v. sub עֲלָא.*

**עילבא**, *v. עֲלָא.*

**עילבא**, *f. pretext, v. עֲלָא II.*

**עילבא**, *v. עֲלָא II.*

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**עילבא** I *m.* (denom. of עֲלָא, Deut. XXIV, 7, v. עֲלָא) *using as a slave, deriving benefit from a stolen person, service.* Snh. 85<sup>b</sup> (ref. to Mish. ib. XI, 1) עֲלָא does the first named authority not require that, in order to be guilty, the kidnapper must have imposed a slave's service upon the stolen person? Ib. עֲלָא בכך וְכִי is this a sort of service or not? Ib. עֲלָא but this would be no service at all.

**עילבא** II *m.* (עֲלָא) *heaping up, carrying sheaves*

*home*. Peah IV, 6 *ה' השכחה אלא בשעת ח' the law concerning the forgotten sheaf begins to be binding only at the time of carrying sheaves home*; Sifré Deut. 282. Sabb. 73<sup>b</sup> אלא בגידולי קרקע *immur* (as Sabbath labor) applies only to plants. Y. ib. VII, 10<sup>a</sup> *bot.* *ה' תולדות ה' the secondary labors coming under the category of 'immur*; a. e.

### עֵימָסוּרִי, v. עֵימָסוּרִי.

*עֵמָעוּס* I m. (עֵמָעוּס) *obscuring or suppressing the law, irregular measure passed in an emergency*. Y. Shebi. VIII, 38<sup>a</sup> *bot.*; Y. Ab. Zar. II, 41<sup>d</sup>, a. e. *ע' one of the regulations passed in an emergency contrary to the real law*. Ib. *ד' ויש ע' לאסור dare you pass a prohibitory measure contrary to law?*; Y. Sabb. I, 3<sup>c</sup> *bot.* (also עֵימָעוּס).

*עֵימָעוּס* II pr. n. pl. *Im'um* (Emmaus, v. אֵמָאָס). Ker. III, 7 (15<sup>a</sup>) *א' אֵימָלִים של ע' Bab. ed. (Mish. אמאום) the bazaar of I.; Macc. 14<sup>a</sup>. אֵימָלִי של עֵימָאָם (early eds. עֵימָעוּס, v. Rabb. D. S. a. l. note 4).*

### עֵימָעִם, v. עֵימָעִם.

### עֵימָקוּן, v. עֵימָקָא.

### עֵימָקוּתָא, v. עֵימָקוּתָא.

### עֵינִי, v. עֵינִי.

*עֵינִי* f. (b. h.; עֵינִי; 1) *eye, sight, look*. Kidd. 24<sup>a</sup> *ב' בשן ו' eye, sight, look*. Ib. *ב' רצא* *if the master struck him on his eye and made it blind*. B. Kam. 83<sup>b</sup> (ref. to Ex. XXI, 24) *מ' אֵימָא may not the text mean that he who injures a person's eye must really suffer the same injury?* Sabb. 108<sup>b</sup> *bot.* *ב' יד ל' ו' an unwashed hand (in the morning) touching the eye deserves to be cut off*. Taan. 8<sup>b</sup> *סמ' דבר שאין ה' שולטת בו*. Ib. *ב' מן ה' something which the eye cannot look at (being stored away)*, v. infra; a. v. fr.—[Y. Ned. IX, end, 41<sup>c</sup> *ד' של זרב ע' a corrupt dittography of זרב של זרב (ע' טובה) (also יפה) a benevolent eye, good will, liberality, opp. רעה or ע' רעה* *selfish, opp. liberal, selfless*. Ab. II, 9, Sabb. 74<sup>a</sup> *ב' יפה ו' he intended to show his good will*. Tosef. Hall. I, 7 *ב' עֵינִי יפה ב' עֵינִי he is liberal with his dough (is glad to give the priest's portion)*, opp. *ר' עֵינִי* *he was jealous of his wealth (unwilling to leave it to his heirs to be enjoyed by them)*. Ab. V, 13 *ב' אחרים ע' עֵינִי he is illiberal with regard to other people's money ( begrudges them the privilege of giving charity)*, v. infra; a. fr.—[Y. Ned. IX, end, 41<sup>c</sup> *ב' ע' (= ע') selfish, opp. liberal, selfless*. Sabb. 108<sup>b</sup> *א' אֵימָא I send you (the slave), lest you say that I am selfish*. Sot. 38<sup>b</sup> *ב' עֵינִי even birds recognize selfish men*. Ib. *ב' עֵינִי he who accepts benefits from self-seeking men, transgresses a law (ref. to Prov. XXIII, 6)*. Ib. *ב' לטוב* *אין*

*'the cup of benediction must be handed to none but an unselfish person (with ref. to Prov. XXII, 9); a. e.—Esp. עֵינִי רעה (abbrev. עֵינִי רעה), or only עֵינִי, the evil eye, an envious glance that brings harm to the person looked at, bewitchment*. B. Mets. 107<sup>b</sup> (ref. to Deut. VII, 15) *ע' that means the effect of an evil eye*. Ib. *ב' ע' ninety-nine persons die of an evil eye against one in the natural course*. Gen. R. s. 91 *עֵינִי עֵינִי בכך עֵינִי that the evil eye may have no power over you*. Ib. *ב' ע' were you not afraid of the evil eye?* Ber. 20<sup>a</sup> *ע' עֵינִי שולטת בו no evil eye can affect him whose eye refused to feed on what was not his (to look at the charms of a married woman)*; a. fr.—*ב' ע' to balance the scales exactly, to allow no overweight* (v. עֵינִי, a. e.). B. Bath. V, 11; a. fr.—*ב' ע' visible to the eye, discernible; in natural form*. Y. Ber. VI, 10<sup>a</sup> *ע' אֵימָא although they are ground, they are still discernible*. Ib. *ב' עֵינִי אֵימָא if they are in their natural form (not mashed)*; a. fr.—*ב' עֵינִי like the appearance of, similar to, a sort of* (cmp. עֵינִי). Ib. *ב' ע' whatever resembles a pudding or dumpling*. Ber. 58<sup>a</sup> (in Chald. dict.) *ע' מלכותא דארעא כ' ע' the government on earth is like the government in heaven (inspires reverence)*; a. fr.—*ב' ע' a reflection of, of the nature of; an abstract of*. Snh. 105<sup>b</sup> (ref. to the preposition ב' in I Kings I, 47) *ע' קאמר מ' he means, 'as a reflection' (of thy name, thy throne)*. Ib. (ref. to Jud. V, 24) *ע' קאמר מ' it means 'similar to' (the blessings of Sarah &c.)*. Ber. IV, 3 *ע' אֵימָא an abstract of the eighteen benedictions*. Y. ib. 8<sup>a</sup> *bot.* *ע' עֵינִי seven benedictions embodying the eighteen*. Ib. VI, 10<sup>b</sup> *ע' עֵינִי one benediction embodying the three*. Gen. R. s. 11, a. e., v. *עֵינִי עֵינִי*. Bekh. VII, 4 *ע' עֵינִי if his (the priest's) eyes are as large as those of a calf*. Ib. 3. Ber. 58<sup>a</sup>, a. e. *ע' ע' he put his eyes on him, and he was turned into a heap of bones*. Y. Hor. III, end, 48<sup>c</sup> *ע' עֵינִי בשמואל ו' they directed their attention to Samuel &c.*; a. fr.—*ע' עֵינִי anything resembling the eye, hole, ring &c.* Kel. VIII, 7 *ע' של ה' ע' the 'eye' of an oven (the fire-place under the oven, Maim.; the opening for the escape of the smoke, which may be closed to retain the heat, R. S.)*. Ib. IX, 8 *ע' עֵינִי an oven in the eye of which is a defect*. Ib. XXI, 2 *ע' ע' the ring-shaped pad around an animal's neck (a halter of soft material)*. Ib. *ע' של מ' ע' a metal hame (cmp. עֵינִי)*. Tosef. ib. B. Bath. I, 7 *ע' עֵינִי the ring attached to an adze*; a. fr.—*ע' ע' spring, well*. Keth. I, 10; a. fr.—[Frequ. עֵינִי in pr. n. pl., as *ע' ע' ע' v. respective determinants*].

*עֵינִי עֵינִי* ch. same, 1) *eye, sight &c.* Targ. Lev. XXIV, 20. Targ. O. Ex. XXII, 2. Ib. X, 5; a. fr.—*ב' ע' עֵינִי עֵינִי, טבִּיעוּתָא, v. טבִּיעוּתָא*. (v. preced.) *discernible, in natural form*. Pes. 75<sup>a</sup> *ע' עֵינִי עֵינִי, v. טבִּיעוּתָא*. Targ. Deut. XXXIII, 28. Targ. Josh. XXIV, 27; a. e.—*ע' ע' (or only ע') evil eye*. Targ. Y. Gen. XLII, 5.—Ber. 20<sup>a</sup>. Pes. 50<sup>b</sup> *ע' ע' שולטת ב' ע' the eye controls them (they cannot be hidden from sight)*; v. Taan. 8<sup>b</sup>, quot. in preced.). B. Mets. 30<sup>a</sup> *ע' ע' משום ע' (Ms. M. ב' ע' because it attracts the (evil) eye*; a. v. fr.—Ned. 50<sup>a</sup> *the*

ram (figure-head, v. אֵילָא מִן ע' which all ships have attached (as a protection) from the evil eye (and which the losers paid a high price for redeeming; cmp. Sm. Ant. s. v. Insigne) [comment. explain differently].—Pl. עִנְיָן, עִנְיָן. Targ. Gen. III, 6; a. fr.—2) *ring, collar; hole*. M. Kat. 10<sup>a</sup> בור עִנָּא (he cuts out) the hole for the hopper, v. קֶבֶשׁ.—Pl. as ab. Targ. Hos. X, 10, v. עִנְיָנָא.—3) [*guide*], *guide-post on cross-roads* (only in pl.). Targ. O. Gen. XXXVIII, 14 פֶּרְשִׁירָה ע' ib. 21 (ed. Berl. עִנְיָנָא, as pr. n. pl.; Y. (סְכוּרָה ע').—4) *spring, well*. Targ. Gen. XVI, 7; a. fr.—Targ. Y. I Ex. XV, 27 עֲנוּרָא (some ed. עִנְיָנָא, read: עִנְיָנָא or עִנְיָנָא).—Pl. עִנְיָנָא, עִנְיָנָא, עִנְיָנָא, עִנְיָנָא. Targ. Y. I, II ib. Targ. II Chr. XXXII, 3. Ib. 4 עִנְיָנָא. Targ. Y. I Num. XXXIV, 9, sq. עִנְיָנָא (שִׁירָה) pr. n. pl. *Tirath* 'Envatha' (h. text עִנְיָן עִנְיָן); Targ. Y. II ib. עִנְיָנָא עִנְיָנָא, v. עִנְיָנָא.—Bekh. 55<sup>a</sup> sq. עִנְיָנָא (רִירָה), v. עִנְיָנָא but are there not springs higher than the Euphrates?

**עִנְיָנָא, עִנְיָנָא, v. עִנְיָנָא.**

**עִנְיָנָא, עִנְיָנָא** pr. n. pl. 'En-Bul. Hull. 57<sup>b</sup> מעשה בענב/עִנְיָנָא; Tosef. Ohol. II, 6 בעין בול. Bekh. 39<sup>b</sup> מעשה בעינבול באחד (בעינבול אחד) it happened at 'En Bul with one &c.; (Tosef. ib. IV, 6 מעשה באחד). Tosef. Nidd. V, 14.

**עִנְיָנָא, עִנְיָנָא** m. (dimin. of עִנְיָנָא; v. אֶנְבֹּל) *clapper of a bell*. Kel. XIV, 4 ענבול ed. Dehr. (ed. ענבל). Sabb. 58<sup>b</sup> עִנְיָנָא; a. fr.—Pl. עִנְיָנָא, עִנְיָנָא. Ib. נישלו עִנְיָנָא if their clappers are gone; (Tosef. Kel. B. Mets. I, 13 אנביליון, אנביליון, v. אֶנְבֹּל).—[Bekh. 39<sup>b</sup>, v. preced.]

**עִנְיָנָא, v. עִנְיָנָא.**

**עִנְיָנָא** f. (v. עִנְיָנָא) 1) *affection of the eye*; 2) *well, flux*, v. עִנְיָנָא III, IV.

**עִנְיָנָא, עִנְיָנָא** m. (עִנְיָנָא) *pleasure, sweetness*. Cant. R. to IV, 11 הקורא מקרא בעינבול ובינבול he who reads a Bible verse so as to bring out its sweetness and its melodious sound. Koh. R. to II, 8 מקרא של ענבול ענבול (some ed. ענבול, read. עִנְיָנָא pl.) that means the *agadoth* (v. אֶגְדָּה) which are the delightful part of Biblical interpretation. Ib. עִנְיָנָא של ישראל the enjoyment of Israel (in the Holy Land; Yalk. ib. 968 ארץ ישראל (הענבול של ארץ ישראל).—Pl. עִנְיָנָא, v. supra.

**עִנְיָנָא, pl. of עִנְיָנָא.**

**עִנְיָנָא, עִנְיָנָא, עִנְיָנָא, v. sub עִנְיָנָא.**

**עִנְיָנָא, עִנְיָנָא** I m. (עִנְיָנָא I) *chorus of lamentation, dirge*. M. Kat. III, 9 (ref. to עִנְיָנָא ib.) 'וכ' אזוהו ע' when is a lamentation called 'innuy? When all begin at once, contrad. to קִירָה, when one speaks and the chorus responds.

**עִנְיָנָא, עִנְיָנָא** II m. (עִנְיָנָא II) 1) *delay, postponement*. Ab. V, 8 delay in executing judgment, contrad. to עוּרָה; Ab. d'R. N. ch. XXXVIII; Sabb. 33<sup>a</sup>.—2) *affliction, oppression; suffering*. Mekh. Mishp. s. 18 (ref. to עִנְיָנָא Ex. XXII, 22) 'וכ' מרובה אחר ע' whether a great oppression

(effecting a great loss), or a small oppression; Yalk. Ex. 349. Yoma 74<sup>b</sup> ע' בירי שמים a divine affliction; ע' בירי אדם an affliction at the hands of men. Sifré Deut. 130 (ref. to Deut. XVI, 3) it is called 'bread of misery' with reference to the affliction which they suffered in Egypt; a. fr.—Esp. (with or without נפש) *self-affliction, mortification of the flesh*. Yoma I. c. (ref. to Lev. XVI, 31) ע' vitality is connected (v. אֶבִירָה). Ib. (ref. to Deut. VIII, 3) ע' as there affliction means suffering through lack of food, so here &c. Ib. 77<sup>a</sup> רחיצה דאקרי ע' that abstinence from bathing is called a privation. Ned. XI, 1 נדר ע' נדר, v. נדר. a. fr.—Pl. עִנְיָנָא, עִנְיָנָא, עִנְיָנָא, עִנְיָנָא. Yoma 76<sup>a</sup> ע' וכ' חמשה ע' those five deprivations (on the Day of Atonement)—what do they correspond to? כנגד ע' שבתורה to the five afflictions (fivefold use of עִנְיָנָא) in the Biblical text; Y. ib. VIII, 44<sup>d</sup> ע' כנגד ע' corresponding to the six afflictions &c.; a. e.

**עִנְיָנָא, עִנְיָנָא** I ch. = עִנְיָנָא I. Targ. Jer. IX, 19 (h. text עִנְיָנָא). Targ. Mic. II, 4 עִנְיָנָא (not עִנְיָנָא, ed. Lag.; oth. ed. עִנְיָנָא).

**עִנְיָנָא, עִנְיָנָא** II ch. = עִנְיָנָא II. Targ. Lam. III, 19.

**עִנְיָנָא** m. (denom. of עִנְיָנָא, v. עִנְיָנָא) *conjuring*. Y. Sabb. VII, 9<sup>c</sup> bot.; Y. Snh. VII, 24<sup>c</sup> עִנְיָנָא (corr. acc.).

**עִנְיָנָא, v. עִנְיָנָא.**

**עִנְיָנָא, v. עִנְיָנָא.**

**עִנְיָנָא, עִנְיָנָא** f. (v. עִנְיָנָא) *well, spring*. Targ. Y. II Num. XXXIV, 11 (Y. I עִנְיָנָא). Targ. Y. ib. 15; a. e.—Pl. עִנְיָנָא, עִנְיָנָא, עִנְיָנָא, עִנְיָנָא, v. עִנְיָנָא.

**עִנְיָנָא\*** f. (v. עִנְיָנָא 3) *street-corner*. Targ. Prov. VII, 8 Var. ed. Lag. a. oth. ed. (ed. Lag. עִנְיָנָא; ed. Wil. עִנְיָנָא; h. text עִנְיָנָא).

**עִנְיָנָא, עִנְיָנָא, v. sub עִנְיָנָא.**

**עִנְיָנָא, v. sub עִנְיָנָא.**

**עִנְיָנָא, v. sub עִנְיָנָא.**

**עִנְיָנָא, עִנְיָנָא, v. sub עִנְיָנָא.**

**עִנְיָנָא, עִנְיָנָא** I.—[Lam. R. to IV, 18 עִנְיָנָא some ed., v. עִנְיָנָא.]

**עִנְיָנָא** pr. n. pl. *Enan* (Spirits). Targ. Y. I Num. XXXIV, 11 (Y. II עִנְיָנָא; h. text עִנְיָנָא).

**עִנְיָנָא, v. עִנְיָנָא.**

**עִנְיָנָא, v. עִנְיָנָא.**

**עִסָּה, v. עִסָּה.**

**עִסָּה** f. (עִסָּה) *started dough* (contrad. to עִסָּה risen dough), *quantity of flour used for one person's meal*.

Erub. 83<sup>b</sup> כמה עִיסַת הַמִּדְבָּר how much is the 'isah of the desert? Makhsh. II, 8 ע' bread made of started dough (of pure flour), opp. פַּת קִיבֵר. Tosef. Hall. I, 4 ע' העִישָׁה if one starts dough with the intention to eat it as dough when it is risen. Y. ib. II, end, 58<sup>d</sup> ע' רָדַךְ the way dough is made (of pure flour). Ib. מְרֻבָּה his (the baker's) dough is a large quantity. Ib. יָפָה עִינָה יָפָה (ref. to Num. XV, 20) כָּרִי עִיסוֹתֵיכֶם a quantity large enough for your dough (for immediate use); וכמה עִיסוֹתֵיכֶם וכ' and how large is that quantity? As much as the 'isa of the desert. Ab. Zar. 68<sup>a</sup>. Sot. 30<sup>a</sup>; a. fr.—Trnsf. a) *the human body, sensuality*. Lev. R. s. 13, v. נֶשֶׁךְ. Ber. 17<sup>a</sup> ומי ... גְּלוּי it is revealed and known to thee, that it is our will to do thy will, and what prevents it? The leaven in the dough (the fermenting passion). Gen. R. s. 34 (ref. to Gen. VIII, 21) ע' שְׁנֵהוֹמוֹהָ ע' it is poor dough which the baker (that sells it) declares to be bad; a. e.—b) *a mixed family, a family suspected of containing an alien admixture, 'isah*, (opp. נָקִידָה, סוֹלַת נָקִידָה, v. כֶּלֶךְ). Y. Keth. I, 25<sup>d</sup> top; Tosef. Kidd. V, 2 ע' אִיזוּרָה ע' what 'isah is it the issue of which is admitted to priesthood? In which there is no suspicion of an admixture of *n'thinim* &c.; Keth. 14<sup>a</sup> אִלְמָנָה &c.; Keth. 14<sup>a</sup> אִלְמָנָה ע' (strike out אלמנה, v. Tosaf. a. l.). Tosef. l. c. מִפְּנֵי מָה אָמְרוּ ... אִלְמָנָה ע' (why, then, has it been declared that a woman of an 'isah family is prohibited from marrying into priesthood? Because suspected *h'alalim* (v. חָלַל II) are mixed up with it. Eduy. VIII, 3, a. fr. ע' אִלְמָנָה the widow of one belonging to an 'isah family. Ib. ע' כְּשִׁירָה לְשָׂמָה ע' a member of an 'isah family may serve (through inter-marriage) to make clean as well as to make unclean, v. מְקַלָּה, a. fr.—Yalk. Deut. 808 ע' וַיֵּרְבוּ אֶת הָעֵץ (not יֵרָבוּ) the daughters of Lot arose and mixed the dough (had incestuous intercourse).

עִסוֹק, עִסָּה m. (עָסַק) *doing, management*. Lev. R. s. 13 ע' אֲבִרָה אֲבִרָה רָאָה ... בְּעִסְקָן Abraham (in his vision, Gen. XV, 9 sq.) beheld the empires typically represented by their doings (policy). Y. Ber. IV, 7<sup>b</sup> bot. שָׂעָה אַחַת דִּדְּמָה לְעִסְקָן deduct one hour for the work of preparing the sacrifice; Y. Pes. V, 31<sup>c</sup>, sq. Y. Sabb. V, end, 7<sup>c</sup> bot. שֹׂר עֹסֵק ע' an ox hard to manage. Y. Sot. IX, 23<sup>c</sup> bot. מִצוֹת ע' the law demanding the act of measuring (even if there be no doubt as to the nearest place, Deut. XXI, 2); (Bab. ib. 45<sup>a</sup>; Snh. 14<sup>b</sup> במִדְרָה ע').

עִסְוֹרָה, עִסָּר, עִסְוֹרָה f. pl. (עָסַר) 1) *divisions of ten*. Targ. O. Deut. I, 15; Ex. XVIII, 21 ed. Berl. (oth. ed. a. Y. עִשְׂוֹר).—2) *arrangement of tenth portions in succession*. Ned. 39<sup>b</sup> רִבִּי רִבִּי כְּעִשְׂוֹרָה like the arrangement in the house of Rabbi (that the first daughter gets one-tenth of the estate, the second one-tenth of the remainder and so on).—3) (of coins) *decades, groups of tens*. B. Mets. 64<sup>a</sup> top בְּעִסְוֹרָה (a reasonable mistake is) a mistake in decades or in fives (where you count by tens or fives).

עִסְוִיָּה, v. עִסְוִיָּה.

עִסְקָה, constr. עִסְקָה, v. עִסְקָה.

עִסְוֹרָה, v. עִסְוִיָּה.

עִיָּה, עִיָּה m. (b. h.; עִיָּה I) 1) *fainting, wearied; exhausted*. Pesik. Zakhor, p. 28<sup>a</sup> (ref. to Deut. XXV, 18) ע' faint from thirst; Tanh. Ki Thetse 10; a. e.—Pl. מִפְּנֵי שְׂדֵי ע' מִן הָרִיחַ ע' because they were fainting from the smell (of the Passover sacrifice).—2) (= עִיָּה) *hard-working, industrious*. Snh. 94<sup>b</sup> (ref. to Is. VIII, 23) ע' בְּחֹרָה בִּיד מִי הַמִּצֵּק לוֹ the people (of Judah) that studies the Law with painstaking shall not be delivered into the hands of him who distresses it.

עִיָּה I m. (v. preced.) *weariness*. Targ. Job VII, 11 Ms. (עָקָה).

עִיָּה II, עִיָּה to bend, double. Targ. Ex. XXVI, 9 עִיָּה Ms. I (Ms. II עִיָּה; O. ed. Berl. a. Y. עִיָּה; oth. ed. עִיָּה Af.).—Part. pass. עִיָּה (עִיָּה). Ib. XXVIII, 16; XXXIX, 9 (Y. ed. Vien. עִיָּה).—Ber. 56<sup>a</sup>, v. חָסָא I. Hull. 51<sup>b</sup> עִיָּה אֵר ע' (Alf. ed. E. ed. עִיָּה if the cloak is well folded).

עִיָּה עִיָּה to double, fold. Keth. 67<sup>b</sup> ע' he doubled them (his gifts) and sent them to him. Sabb. 134<sup>a</sup> ע' וְלִכְרִיפָה (not עִיָּה) לִיהָ לְעִיָּה ע' Rashi וְלִכְרִיפָה; Ms. Rashi עִיָּה ע' v. Rabb. D. S. a. l. note 10) let him bend the border upward. Erub. 96<sup>b</sup> עִיָּה ע' he doubled them with the intention of making borders to a cloak. Men. 42<sup>a</sup>; a. e.

Af. עִיָּה same, v. supra.

Pol. עִיָּה, v. עִיָּה.

עִיָּה I m. (preced.) *cover, veil*. Targ. O. Gen. XXIV, 65 (h. text עִיָּה); a. e.

עִיָּה II pr. n. m. 'Efa, v. עִיָּה III.

עִיָּה, עִיָּה m. (עִיָּה=עִיָּה) I) *junction, combination*; [oth. opin. *weariness*]. Hag. 15<sup>a</sup>, v. עִיָּה.

עִיָּה m. (עִיָּה) *mouldering*. Pes. 40<sup>a</sup> ע' he eats mouldy bread.

עִיָּה, v. עִיָּה.

עִיָּה, עִיָּה, v. עִיָּה.

עִיָּה II, v. עִיָּה II.

עִיָּה, עִיָּה m. (עִיָּה) 1) *strength*. Lam. R. to III, 4 (expl. עִיָּה, ib.) [read:] עִיָּה כְּבִי הַעֲצוּמִים (he broke) my strength, that is, my sons who were like the sons of the mighty.—2) *essence, self*. Sabb. 86<sup>b</sup>; Yalk. Ex. 278 (ref. to עִיָּה ע' זִכְרוֹן אֵת ע' Ex. XIII, 3, a. XX, 8) עִיָּה ע' as there the word was delivered on the self-same day (of the exodus), so it was here on the selfsame day (on a Sabbath day). Yoma 81<sup>a</sup> (ref. to עִיָּה, Lev. XXIII, 30) ע' עִיָּה ע' labor on the day itself is punished with extinction (contrad. to עִיָּה). Men. 68<sup>b</sup>, a. e.—3) pl. עִיָּה, עִיָּה (comp. אֶסְמְכָהּ) *surety, a promise made with the condition of a forfeit in case*

ה' דהשי 1) *root*. Kil. VII, 1 (עקר). m. עקר, עיקר. second root (that of the slip, v. ארביבה); a. fr.—*Pl.* עיקרם. עיקר. Ib. 2 וְעִקְרֵיהֶם נראו and the roots of the sets are visible. Sabb. XIV, 3 כוס ע' root-drink (a medicine for gonorrhœa). Tosef. Yeb. VIII, 4 כוס ע' שלא האיש... כוס ע' a man must not take a root-drink for the purpose of becoming impotent. Sabb. I. c. ג' שמן ע' oil in which roots have been soaked. Y. Shek. VI, beg. 49<sup>c</sup> וְהָיוּ שוֹלְקִין אֹתָהּ (oil) in which they boiled the roots (for frankincense); or. 11<sup>b</sup>; Kerith. 5<sup>a</sup> מְשַׁקֵּב בּוֹ הָעֵץ. Ib. וְהָיוּ לְסֹךְ הָעֵץ אֵינוֹ. משק ב' ה' אינו. Ib. but there was not even oil enough to oint the roots much less to soak them). Pesik. Par., p. 40<sup>b</sup>; Tanh. Huck. 8, e. מְבִיאִין עֵץ וּמַעֲשִׂין וְכ'. מביאין ע' ומעשין ו'. e. them), and let the smoke rise under him; a. e.—*Trnsf.* *origin*. Keth. 77<sup>a</sup> מֵעֵקְרוֹ from its origin (shaft), v. תָּחָת. — עיקר, v. מֵעֵקְרוֹ. — 2) *essence, reality, main object, chief*. Y. R. Hash. III, end, 59<sup>a</sup> הֲנֵשׁ הָיָה עֵיקְרוֹ (not עיקרה) not its (the *saraf's*) real name *naḥash*? Snh. 87<sup>a</sup> דבר ע' a thing (law) which in its main aspect is found in the Torah, but the details of which are based on Soferic tradition (v. סוֹפֵר). Y. Sot. VI, 21<sup>a</sup> ע' עדותו the main testimony in the case. Ber. 12<sup>b</sup> (ref. to Jer. XIII, 7, sq.) אֵלֶּה שְׁתַּעֲקֶר אֲלֵהֶם שְׁעִבְדוּ מִלְכּוּדוֹ ע' לא שתעקר... אלה שהוא שעבדו מלכודו ע' not that the memory of the exodus from Egypt will be entirely effaced, but the delivery from servitude to the empires will be the chief event commemorated, and the exodus from Egypt subordinate to it (v. נָפַל). Ib. 13<sup>a</sup> וְהָיָה שֵׁם יִשְׂרָאֵל הָעֵלְיוֹן Israel will be the chief name. Ruth R. to IV, 11, e., מְסַבֵּה. Ib. (עקרה Gen. XXIX, 31) וְהָיָה רַחֵל הָיָה רַחֵל עֵיקְרוֹ Rachel was his (Jacob's) main wife, for we read, 'and Rachel was *ākarah* which means *škarah* (the chief); Gen. R. s. 71 רַחֵל הָיְתָה עֵיקְרוֹ שֶׁל בֵּיתָא Rachel was the chief person of the household. Num. R. s. 14

(play on קָטַר Num. VII, 61) . . . חֲקָרָה אֵלָּא עִקְרָה read not *kā'ārath*, but *'ikkereth*, typical of Rachel who was the chief of the house: she was the chief person &c. Succ. 50<sup>b</sup> ע' שִׁירָה the chief element in the Temple music is instrumental music; ע' שִׁירָה בַּפֶּה the song is the essential element; a. v. fr.—טעם כע', טעם, v. טעם. כפר בע', כפר, v. כפר. לא—לא נשחנה כל ע' has not at all been changed. Ex. R. s. 16 ע' ליגע בה כל ע' must not touch her at all; a. fr.—[In later Hebr. literature: עִקְרִימ: *principles of faith.*]

עֵקֶל, עֵיקְרָא, עֵיקָר ch. 1) same. Targ. Job XXIX, 19. Ib. XXVIII, 9 עֵיקְרֵיהוֹן Ms. (ed. עֵיקְרֵיהוֹן, *pl.*). Ib. XIX, 28. Targ. Ps. XII, 5 כַּפְרִין בַּע' (v. כַּפֶּר); a. fr.—Gen. R. s. 53, end, a. e. עֵיקְרֵיהּ, v. לְרִבְקָה. B. Mets. 103<sup>b</sup> בְּלִמָּא בְּלִמָּא עֵיקָר, v. בְּלִמָּא; a. fr.—רַמֵּי מֵאֵן וְרַמֵּי מֵאֵן *originally, at first*. Ab. Zar. 3<sup>b</sup> וְרַמֵּי מֵאֵן וְרַמֵּי מֵאֵן *originally (ere this) who taught them?* Ib. 41<sup>a</sup> ... סְבוּר. עֵיקָר וְרַמֵּי מֵאֵן *at first they thought...*, but finally &c.; a. v. fr.—*PL* עֵיקְרֵיהוֹן, עֵיקְרָא, עֵיקָר. Targ. Mic. VI, 2 Targ. Job XX XVI, 30; a. e.—2) *a castrated animal*. Sabb. 159<sup>a</sup>, v. אֵיקָא.

עִיקָרָה, עִיקָרָה f., v. עִיקָר h.

עִיקוּשׁ, v. עִקּוּשׁ II.

**עֵקָה** I f. (v. עֵקָה) *distress, misfortune*. Targ. Y. Ex. XXI, 13. Targ. Ps. XVI, 3; a. e.—[Mostly עֵקָה.]

**עִיקָתָא** II m. (עִיקָה, sec. r. of עִיק, *pl.* עִיקָתִין *narrowness*.  
Targ. Ps. CXVI, 3 (h. text מצרִי).

\*עֵיר m. ch. (= h. עֵיר; v. עֵיר; cmp. נֵעֵר) *foal*. Targ. Zech. IX, 9.—Pl. עֵירִין. Targ. Jud. X, 4; v. עֵיל.

עיר I m. (עיר) *guardian, angel*. Midr. Till. to Ps. CXVIII, 8 ולא ירד עמו לא ע' ולא שרף וב' ed. Bub. (oth. ed. ed. קריש, לא ע' ולא קריש, borrowed from Dan. IV, 10) nor went down with him (Abraham) a guardian, or Seraph, or angel. Ib. to Ps. I (play on עיר, Gen. XI, 4) אלה אלהי זר means a deity (ref. to Dan. I. c.).—*עיריך*. Ps. 33<sup>a</sup> (quot. fr. Dan. IV, 14) בְּגִזְרֹת ע' וב' by the decree of the guardians (scholars) the word (is established) &c., i. e. they have so decided at college.—[עיר *awake*, v. עיר ch.]

עיר II f. (b. h.; עיר) [*watch-tower; fort,*] *town, city.*  
 B. Kam. 80<sup>b</sup> בארץ ו' הלוקח he who buys a township  
 in Palestine, is bound by law to buy also the accesses to  
 it on four sides. Snh. 17<sup>b</sup> כ' עשרה ו' in a  
 town in which there are not the following ten things  
 (institutions), a scholar is not permitted to live. Snh. I, 6  
 ו' וכמה יהא and how large must the population of  
 a town be, to be fit as a seat for a Sanhedrin? Yoma 20<sup>b</sup>  
 ה' (Ms. M. רומי) the City of Rome; Pes. 119<sup>a</sup> ב' (Ms. M.  
 ברומי) in Rome; a. v. fr.—*Pl.* עיריות, Tosef. Macc.  
 III (II), 1; Macc. 9<sup>b</sup> שלש ע' הברדיל ו' Moses set apart three  
 towns (of refuge). Ib. II, 4, a. fr. מקלט עיר, v. מקלט. Meg.  
 I, 1, sq.; a. fr.

עִירְפוּבִּיא, עִירְפוּב, עִירְפֵּב, עִירְבָא  
 עִירְבוּיָא, עִירְבוּן, עִירְבוּיָא, עִירְבוּיָא, v. sub 'ערב.

**עִירְרֻבִין, עִירְרֻבִין** m. pl. (redupl. of עִירְרָב I)  
*mixed multitudes*. Targ. O. Num. XI, 4 'עִירְרֻב' ed. Berl.  
 (oth. ed. עִיר, 'עִיר'). Targ. Cant. I, 12 'עִירְרֻב' ed. Lag. (oth.  
 ed. 'עִיר').

**עֵרֶת** f. (עֵרָה II) *thread on the shuttle used for the woof, bobbin*. Kel. XXI, 1 ע' שאִינוֹ עֵרֵיד וּכ' a bobbin which the weaver does not intend to shoot back again. Tosef. ib. B. Bath. I, 4 אֵרֶת — Pl. עֵרֵי. B. Kam. 119<sup>b</sup> Ar. (ed. אֵרֶת, v. Rashi a. l.). — V. אֵרָא.

עירי, v. עירר.

**עֵרֻב, עֵרֻב** m. (ערב) 1) *interweaving, mixture, conjunction*. Kinn. I, 4 ב' ... נשים שלקחו two women that bought their birds for sacrifices in common (not designating which of them belonged to the one and which to the other). Mikv. VI, 7 מְקוּוֹת in the case of two bathing reservoirs joined (a connection having formed between them); Hag. 21<sup>b</sup>; Yeb. 15<sup>a</sup>. Y. Pes. III, beg. 29<sup>d</sup> לֵב עֵרֻבָּהּ for eating leavened matter in a mixture, opp. בָּרוּר; Bab. ib. 43<sup>a</sup>; a. e.—*Pl.* עֵרֻבֵּינִי. Y. Or. II, 61<sup>d</sup> bot. Y. Bicc. II, 65<sup>a</sup> top עֵרֻבֵּי־תֵּן ... אֵין הַבִּיכּוּרִין אֵין first-fruits have no prohibitive effect on mixtures or on what has grown of them as to eating them in Jerusalem. Ib. עֵרֻבֵּי בְכוּרִים mixtures of first-fruits with common ones; מַעֲשֵׂר ע' mixtures of tithes with secular fruit.—*Interweaving of biblical sections, clauses of one section taken over, for interpretative purposes, to a succeeding section; misplacement*. B. Kam. 107<sup>a</sup> (ref. to the clause שְׁנִיחָם ... אֲשֶׁר יֹאמַר, Ex. XXII, 8) ע' פ' אֲשֶׁר יֹאמַר here is a misplacement, and the words *Ki hu zeh* (which intimate that an oath can be administered only when the defendant admits a part of the claim) refer to the subject of loans (Ex. i. c. 24 sq.). Snh. 2<sup>b</sup> אִם יִלְבַּע נָמִי מוֹמְדִין ... קִסְבָּר ע' פ' if he adopts the opinion that here is a misplaced clause (and *ki hu zeh* refers to loans), let him also require authorized, learned judges (אֲלֹהִים) 2) —*'Erub, a symbolical act by which the legal fiction of community or continuity is established, e. g. a)* with ref. to Sabbath limits (רְחוּבֵינִי): a person deposits, before the Sabbath (or the Holy Day), certain eatables to remain in their place over the next day, by which act he transfers his abode to that place, and his movements on the Sabbath are measured from it as the centre; *b)* with ref. to buildings with a common court (חֲצֵירוֹת): the inmates contribute their share towards a dish which is deposited in one of the dwellings, by which act all the dwellings are considered as common to all (one רֶשֶׁתִּי, and the carrying of objects on the Sabbath from one to the other and across the court is permitted; *c)* with ref. to preparing meals (רְבִישִׁין) for the Sabbath on a Holy Day occurring on a Friday: a person prepares a dish on Thursday and lets it lie over until the end of the Sabbath, by which fiction all the cooking for the Sabbath which he does on the Holy Day (Friday) is merely a conti-



nuation of the preparation begun on Thursday. Erub. III, 2: בירי מי שאינו מודה בע' if a person sends his 'Erub (the eatables to be deposited) through a deaf mute or through one who does not believe in the Erub (e. g. a Samaritan), ע' אינו it is not a legal 'Erub. Ib. 3: מרנה אדם על עירובי ע' his Erub is not legal. Ib. 5: עירובי ע' a person may make his Sabbath centre conditional (by laying two 'Erubs on two opposite points) and say, if gentile troops should invade from the east, my Sabbath centre shall be on the western side &c. Ib. VI, 10: נחנו עירובן במקום ע' if the inmates of a court placed their 'Erub (common dish) at a certain place, but one, of the inner or of the outer court, had forgotten to contribute his share. Ib. VII, 9: בתחלת ע' when the common dish is in its original state; בשירי ע' when there are merely remnants left over. Bets. 15<sup>b</sup>: עירובי ע' מי שיהיה לו להגיד עירובי ע' he who had the means to prepare and leave a dish on Thursday and does not do it; a. fr.—Pl. as ab. Erub. 21<sup>b</sup>: בשעה שהחזיקין שלמה ע' when Solomon introduced the 'Erub. Ib. VII, 11: עירובי תחומין ע' Erubs for the purpose of regulating Sabbath limits; ע' הצירות for the purpose of regulating the Sabbath movements of inmates of common courts. Yoma 28<sup>b</sup>: אפי' עירובי תבשילין Abraham observed even the regulations concerning preparations for the Sabbath on a Holy Day preceding it. Bets. l. c. מי שלא היה לו להגיד ע' תבשילין he who had not the means to prepare a dish on Thursday &c. (v. supra). Gen. R. s. 49: אפי' תבשילין עירובי תבשילין Abraham knew even the laws regulating Sabbath movements among inmates of a court by means of 'Erub; a. fr.—'Erubin, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**עירובא**, **ער** I ch. same, 1) *mixture of seeds, or copulation of heterogeneous animals* (בלאדים). Sabb. 139<sup>a</sup> עירובין. Ms. M. (ed. עירובא), v. עשיתא.—Pl. עירובין. Targ. Deut. XXII, 9. Targ. O. Lev. XIX, 19 (Y. עירובין). Targ. Y. ib. XVI, 3; 5: דלא ע' that are no hybrids; a. e.—[Targ. Y. Ex. XXIX, 2: דלחם ע', read: עירובין, v. עירי].—2) (v. preced.) 'Erub. Ber. 39<sup>b</sup>: ריפתא דע' bread which had been used as an 'Erub among the dwellers of a court. 'Erub. 60<sup>b</sup>: לא מצי לעירוביה ע' may not go to the place where he laid his 'Erub; a. e.

**עירובא**, **ער** II, pl. constr. עירובי, *darkening*. Targ. Ps. CIV, 23: שמשא ע' Ms. (ed. עשא).

**עירוי** m. (denom. of ערה II) *pouring from vessel to vessel, emptying*. Y. Maas. I, end, 49<sup>b</sup>: ככלי ראשון הוא ע' a boiling liquid poured from a vessel is considered like a boiling liquid in the original vessel; Y. Sabb. III, 6 top. Y. Ab. Zar. V, 45<sup>a</sup>: כל הצימחא הנוי ע' the emptying of the wine is done entirely by the effort of the gentile; a. e.

**עירני** m. (denom. of עיר II) *inhabitant of a country town, provincial*. Gen. R. s. 50, end: ואחד ע' אחד ע' one from a country town and another from a capital. Y. Ned. VII, end, 40<sup>c</sup>: בע' ... נאין R. Meir's opinion seems acceptable in the case of a provincial (who uses בית in the sense of the lower rooms, contrad. to

עליו). Lev. R. s. 4: שחיה נשוי וכ' like a provincial (commoner) that married a princess; Yalk. Prov. 963: עיר, עירובין. Y. Snh. V, 22<sup>d</sup> bot. הללו ע' those provincials (who do not know the exact date).—Fem. עירניתא. Lam. R. to IV, 2: ירושלמי שנשא ע' when a Jerusalemite married a provincial woman.—Pl. עירניתא. Sabb. 80<sup>a</sup>: בע' in the case of provincial women (who may paint both eyes without being indecent).—[Bets. 32<sup>a</sup>, v. עירנית I.]

**עירוע** m. (ערע I) *accident*. Targ. I Sam. VI, 9. Ib. XX, 26 (h. text מקרה).

**עירוקא** m. (ערק) *flight*. Yeb. 37<sup>a</sup>: עירוקא מסתירה Eirukha is enough for him (proving that he will not marry his betrothed before the due time after her first husband's death).

**עירור** m. (עיר) *exciting to lamentation, memorial service*. Y. M. Kat. I, 80<sup>d</sup> top (ref. to עירור, ib. I, 5): איזוהי עירור? She (the wailer) mentions him among the other dead (whom she was invited to lament).

**עירו**, **עיר**, Y. Yeb. VIII, 9<sup>d</sup> top, v. מושקן.

**עיריתא**, **עירייתא**, **עירי**, v. עיריתא.

**עירסיות**, v. עירסיות.

**עירית** f. (comp. אירא, a. עירית) *a plant with woolly leaves, mullein* (Lat. verbascum, v. Sm. Ant., a. Lydd. et Scott Gr. Dict. s. v. φλόμος). Tosef. Shebi. V, 17 (Var. עירית, comp. אירא, אירן).

**עיר**, **עירייתא**, **עירי**, **עיריתא**, **עיריתא**, **עיריתא** f. = h. עירית, *nakedness, shame*. Targ. Ex. XXVIII, 42. Targ. O. Gen. IX, 22, sq. עירי ed. Berl. (oth. ed. a. Y. עיר). Targ. O. Lev. XVIII, 7: עירית ed. Berl. (oth. ed. a. Y. עיר); a. v. fr.—Y. Meg. IV, 75<sup>c</sup> (expl. המכנה בעירית, Misb. ib. IV, 9): בעירי דאביי ובע' ראימיה he who modifies the text speaking of the nakedness of one's father or mother (Lev. XVIII, 7, by translating 'weakness' or 'disgrace'; v. Bab. ib. 25<sup>a</sup>), v. עירית.

**עירני**, v. עירני.

**עירנית**, v. next w.

**עירנית** I f. (v. אירא) 1) = אירנית, *vessel of white clay*. Y. B. Bath. IX, 16<sup>d</sup> bot. ע' אפי' (ed. Krot. עירנית, corr. acc.) even if the adult heirs added a clay vessel to the estate, the minors have a share in it.—Pl. עירניתא. Bets. 32<sup>a</sup> Ms. M. (ed. עירנית), v. עירניתא.—2) (in enigmatic speech) *light-complexioned, handsome*. Erub. 53<sup>b</sup> (play on words) עירניתא אחרניתא אחרניתא, v. אחרניתא, a. נער II; [Rashi, fr. עיר: wide awake, bright].

**עירנית** II, pl. עירניתא, v. עירניתא.

**עירניתא** f. (v. עירית) *leaves of mullein used for lamp*

wicks (φλόμος λυχνίου, v. Sm. Ant. s. v. Ellychnium). Y. Sabb. II, beg. 4<sup>c</sup> (expl. עִירְרָה); v. עִירְרָה.

**עִירְרָה** **עו'** m. (עִיר) [waker,] a sort of *clepsydra* used in sick rooms. Y. Erub. X, end, 26<sup>d</sup> (expl. עִירְרָה). V. קִיבְרָה.

**עִיש** f. ch. (= b. h.) *Ursa Major* (?). Targ. Job XXXVIII, 32 Ms. Var. for עִישָׁא, q. v.

**עִישוֹן** m. (עִיש) *raising smoke, burning spices*. Y. Ab. Zar. I, 39<sup>c</sup> bot. מִירָה שֶׁשׁ בָּהּ ע' וְשִׁירָה heathen obsequies with which spice-burning and cremation (of clothes &c.) are connected.

**עִישוּנָא** **עִש'** m. (עִיש) 1) *strength*. Targ. Ps. XXIX, 1 ed. Lag., v. עִישוּנָא. — 2) *fort, stronghold*. Targ. Prov. XXIV, 5 (ed. Lag. a. Wil. עִישוּנָא). Targ. Ps. LXI, 4 (קוּשָׁא עִישוּנָא; Ms. בקוּשָׁא ע'; קוּשָׁל דע' ed. Wil. (ed. Lag. ע' בקוּשָׁא ע'; Ms. בקוּשָׁא ע'; a. e.—3) (comp. עִישוּנָא *store-house*.—Pl. עִישוּנָא. Targ. Prov. VIII, 24 דִּמְיָא ע' store-houses of water (h. text נכבדו)).

**עִישוּר** **עִישוּר** m. (עִישוּר) *one tenth; (= מעִשָּׁר) tithe, giving tithes*. Keth. 68<sup>a</sup> ראשונה נוטלה ע' נכסים וכ' the first daughter gets one-tenth of the estate, the second one-tenth of what is left &c. Bicc. II, 6 לקִישְׁרו עִישוּרִי לְקִישְׁרוֹ the giving of tithes is regulated by the time it (the Ethrog) is plucked, expl. Y. ib. 65<sup>a</sup> bot. למעשרו עִישוּרִי עִישוּרִי this regulation refers to tithes as well as to the Sabbatical year (the time of plucking decides to which year the fruit belongs). Maas. Sh. V, 9; a. fr.—Transf. *dedication, sanctification*. Deut. R. s. 3 (ref. to Deut. VII, 13) מה פרי ארמון צריכים ע' . . . צריכים ע' וכ' as the fruit of thy soil requires sanctification by tithes, so the fruit of thy womb requires sanctification, which is circumcision.—Pl. עִישוּרִי, עִישוּרִי, עִישוּרִי. R. Hash. 14<sup>a</sup> נהג ע' he subjected it to two tithes (that of the second and that of the third year). Tosef. Dem. VIII, 18 תשעים ע' ninety-three parts less two-tenths. Ib. 15 שתי ראנים ושני ע' ועִישוּרִי של עִישוּר (as Trumah), and two tithes (first and second), and tithe of the tithes (= מעִשָּׁר מן המעִשָּׁר); Y. ib. I, end, 22<sup>b</sup> ועִישוּרִי של עִישוּר (corr. acc.).

**עִישוּרָא** ch. same. Keth. 50<sup>a</sup> ע' כְּתוּבָא ע' the second tithe (one-tenth of nine-tenths left) is not equal to the first tithe (both together do not amount to one fifth)!

**עִישוּרָא, עִישוּרָא** v. עִישוּרָא.

**עִישוּרָא, עִישוּרָא** v. עִישוּרָא.

**עִישוּרָא** v. עִישוּרָא.

**עִישוּרָא** v. עִישוּרָא.

**\*עִישוּרָא, עִישוּרָא** f. = h. עִישוּרָא, time. Gen. R. s. 47, end עִישוּרָא on that occasion; (Yalk. ib. 82 עִישוּרָא, read: עִישוּרָא).—V. עִישוּרָא.

**עִישוּרָא** v. עִישוּרָא.

**עִישוּר**, Y. Ab. Zar. I, 39<sup>d</sup>, read: עִישוּר.

**עִישוּרִים, עִישוּרִים**, v. עִישוּר.

**עֵבֶב** (comp. עֵבֶב) *to be curved; hooked*.

**Pi. עֵבֶב** 1) *to detain, prevent*. Mekh. B'shall. s. 1 וְאֵל תֵּעֲבֹב וְאֵל תִּדְּוֹר and delay not our redemption. Ber. 7<sup>a</sup> וְאֵל תֵּעֲבֹב, v. עֵבֶב; a. fr.—Esp. *to invalidate an act by an omission; to be indispensable* (v. עֵבֶב). Zeb. V, 1 מִרְחָה אַחַת הַמִּנְחָה the omission of one of these manipulations (v. מִרְחָה) makes the whole act illegal. Ib. לא נָתַן לָא ע' if he did not pour the blood into the y'sod (רָסוּד), it does not invalidate the act. Ib. 48<sup>a</sup> מִיָּעֵב מִיָּעֵב whence do we prove that it is indispensable? (opp. לְמַצוּה). Men. IV, 1 הַלְבָּן הַחֹלֶת אֵינָה מַעֲכָבָה אֶת הַלְבָּן the absence of the blue thread in the show fringes does not hinder the white thread, i. e. in the absence of the one, the other may do for the ceremony. Ib. וְהַשֶּׁמֶן אֵינָם מַעֲכָבִין . . . וְלֹא הָיִין מַעֲכָבִין the flour and oil (of the Minhah) are no hinderance to offering the wine, nor does the wine form a hinderance to them, i. e. the order in which they are offered is immaterial. Ib. וְאֵין מַעֲכָבִין אֶת הַזֶּרֶק הַמְּחֻלָּה the sprinklings upon the outer altar are no hinderance to one another, i. e. one of them is enough to make the ceremony legal. Ber. 2<sup>a</sup> בְּרִיאַת שֶׁמֶשׁוֹ מַעֲכָבִית מִלְּאֲכֹל וְכ' the sunset of his last day of levitical uncleanness is indispensable for allowing him to eat Trumah, but the offering of his sacrifice is not; a. v. fr.—Part. pass. מַעֲכָבִי; f. מַעֲכָבָה; p. מַעֲכָבִים. Y. Sot. II, beg. 17<sup>d</sup> מִלְּשִׁמּוֹחַ מַעֲכָבִי, מַעֲכָבִי, מַעֲכָבִי since he is prevented from rejoicing with her (at the sacrifice), it is as if he prevented her from partaking of the sacrifice (by failing to provide for her offering of sanctification). Ib. מִלְּשִׁמּוֹחַ מַעֲכָבִי (read מַעֲכָבִי). Mekh. l. c. מַעֲכָבִי אֵין מַעֲכָבִי for we are detained on thy account; a. e.—2) *to detain one's self; to tarry; to wait for*. Ex. R. s. 3 סָבֹר אַחַת שְׂדֵיחָ מִשָּׁה מַעֲכָבִי וכ' do you think that Moses hesitated (was unwilling) to go? Gen. R. s. 55 עֵבֶב וְלֹא תֵּעֲבֹב even if I tell thee to sacrifice thy son to me, thou wilt not hesitate. Ib. וְלֹא תֵּעֲבֹב O! that the Lord would appear to me and tell me that I should cut off one of my limbs! I would not hesitate. Tanh. Ekeb 6 הַשְּׂכִינָה הַזֵּאת הַדִּבְרִי הַזֶּה הַדִּבְרִי הַזֶּה הַדִּבְרִי הַזֶּה the Divine Presence is waiting, Israel and the clouds of glory are waiting for thee; ib. B'shall. 2; a. fr.

**Hithpa. עֵבֶב, Nithpa. עֵבֶב** *to be prevented; to be delayed*. Y. Pes. VI, 33<sup>b</sup> bot. מִן הַמַּצוֹת הַזֵּאת הַזֶּה he is precluded from religious acts. Koh. R. to II, 2 מִהָּיָה שֶׁבֶן מִהָּיָה שֶׁבֶן what is the cause of my son's tarrying? Num. R. s. 14 הַעֲנַן ל' לֹה הַעֲנַן the cloud of glory tarried for her (Miriam's) sake; Sot. I, 9 עֵבֶב לֹה יִשְׂרָאֵל וכ' Israel tarried for her sake seven days; a. fr.

**עֵבֶב**, Pa. עֵבֶב ch. same, *to detain, prevent, delay; to hesitate; to withhold*. Targ. Y. Gen. XXII, 12 (ed. Vien. Pe.). Ib. 10 מִיָּעֵב לֹא יִדְּוֹר he who is to slaughter carries not. Targ. I Kings V, 7 (h. text עֵבֶב). Targ. Y. Ex. IV, 25 עֵבֶב prevented him. Targ. Y. Lev. XIX, 13 עֵבֶב he detained it to retain; a. fr.—B. Bath. 12<sup>b</sup> עֵבֶב גְּבִיָּה he detained it

(the couple) with him. Zeb. 52<sup>a</sup> עֲבָבָה are indispensable. Ber. 2<sup>a</sup> עֲבָבָה לא כפרה the offering of the sacrifice is no hinderance (to being permitted to eat T'rumah); a. e.

*Ithpa.* אֶרְעֵב, אֶרְעֵב to be detained; to tarry. Targ. O. Gen. XIX, 16. Targ. O. Num. XI, 23. Targ. Is. XL, 26 (h. text וְנִשְׁלַח); a. fr.—B. Bath. 4<sup>a</sup> וְיִלְעָב שָׂחָא וּכ' send a messenger (to Rome), and he will be going one year, and be detained one year &c.

**עֲבָבָה** f. (preced.) *hinderance, prevention, delay*. Yeb. XIII, 3 שְׂחִיָּה מִן הָאִישׁ כל ע' שְׂחִיָּה מִן הָאִישׁ any delay (in remarrying) of which the husband is the cause (v. ib. 108<sup>a</sup>). Meg. 21<sup>a</sup> ע' יָשִׁיבָה אֵלַי לָשׁוֹן ע' *yashab* has the meaning of tarrying.—retention of wine, *drops of wine remaining on the rim*. Ab. Zar. V, 7 (72<sup>a</sup>) ע' (Ar., a. Y. ed. עֲבָבָה); Mishn. Nap. עֲבָבָה *sediment*; v. Rabb. D. S. a. l. note 10); ib. 71<sup>b</sup>; a. e.—Y. ib. V, 45<sup>a</sup> top מִדּוּ עֲבָבָה יֵין וּכ' מִדּוּ עֲבָבָה יֵין, v. לִבְלָה.

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה** f., pl. עֲבָבָה (עֲבָבָה) a species of edible *thistles*, *cardo* (v. Löw, Pfl. p. 292). Gen. R. s. 20 (ref. to Gen. III, 18) ע' קֹץ אֵלַי ע' *kots* is cardoon; (oth. opin.) ע' *dardur* is cardoon; Yalk. ib. 32 עֲבָבָה. Bets. 34<sup>a</sup>; Tosef. ib. III, 19. Ukt. III, 2.

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה** m. (b. h.) *mouse*. Hull. IX, 6 ע' שְׂחִיָּה בָּשָׂר וּכ' a mouse which is half flesh and half earth (it being believed that there is a species of mice developing from earth, v. Maim. a. l.). Ib. 126<sup>b</sup> ע' שִׁימָה ע' sea-mouse (name of a fish). Hor. 13<sup>a</sup> ע' אוֹכַל ע' he who eats what a mouse has been gnawing at, will lose his memory; a. fr.—Pl. עֲבָבָה. Ib. Sabb. 151<sup>b</sup>. Pes. 10<sup>b</sup>; a. e.

**עֲבָבָה** ch. same. Targ. Lev. XI, 29; a. e.—Ab. Zar. 68<sup>b</sup>. Y. Ter. X, 47<sup>b</sup> לֹאֵלַם ע' הוּרִי R. J. decided in the case of a mouse that a proportion of one to one thousand was required to neutralize it in an intermixture. Y. Sabb. I, 3<sup>b</sup> bot. ע' רִשְׁמָה ע' the mountain mouse. Bab. ib. 121<sup>b</sup> עֲבָבָה עֲבָבָה; Bets. 36<sup>b</sup> עֲבָבָה Ms. M. (ed. עֲבָבָה עֲבָבָה, corr. acc.; v. Rabb. D. S. a. l. note 50). Pes. 10<sup>b</sup>; a. e.—Snh. 29<sup>b</sup> ע' דִּשְׁכִּיב אֲדִירָנִי ע' a mouse lying on denars, a *miser*.—Pl. עֲבָבָה. Y. B. Mets. III, end, 9<sup>b</sup>.

**עֲבָבָה** pr. n. pl. *'Alkhrê, 'Akhbraya, 'Akhbr'in* in Upper Galilee (v. Neub. Géogr. p. 226). B. Mets. 84<sup>b</sup> עֲבָבָה בְּנֵי עֲבָבָה (Ms. M. עֲבָבָה; Ms. H. עֲבָבָה). Koh. R. to II, 8 עֲבָבָה מִן (pheasants) from 'A. Y. Erub. VIII, 25<sup>a</sup> bot. עֲבָבָה. Y. Ter. IX, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top ע' חֲנִיָּה ע' ר'.

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה**, Mekh. Yithro, Bahod., s. 4 ומִעֲבָה; read: מִקְבָּה, v. עֲבָה. a. e.

**עֲבָל** (b. h.) pr. n. pl. *Acco, Accho (Ptolemais)*, a town and harbor on the Phœnician shores. Ex. R. s. 9 כלום כל ע' מִבְּרִיאִין do people carry ... fish to Acco? Gen. R. s. 5 ע' מִן הַיָּם עֲבָלָה מִן א. Tosef. Shebi. V, 2; a. fr.—ע' *K'far Acco*, v. אֲבָסִים. Tosef. Kil. I, 12; Mekh. Yithro, Amal., s. 2 ע' ר' יְהוֹדָה אִישׁ כ' ע' ר' שְׁמֵעוֹן בן ע' ר' יְהוֹדָה אִישׁ כ' ע' Gen. R. s. 11; Tosef. B. Bath. VII, 10 ed. Zuck. (oth. ed. אִיכּוּם); Pesik. R. s. 23 ע' (corr. acc.); a. fr.

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה** I = h. עֲבָבָה. Targ. Jer. XVII, 6 (h. text עֲבָבָה).—Y. Sabb. VI, 8<sup>a</sup> bot. עֲבָבָה עֲבָבָה good for a thistle sting [or a spider's bite, v. next w.]; (Bab. ib. 67<sup>a</sup> עֲבָבָה לְיִרְפָּא).

**עֲבָבָה** II f. (= b. h. עֲבָבָה a. עֲבָבָה) *spider*. Targ. Is. LIX, 5, sq. Targ. Ps. LVII, 3 (ed. Lag. עֲבָבָה). Ib. OXI, 4 (h. text עֲבָבָה).—V. עֲבָבָה.

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה** *'akkum*, abbrev. for כּוֹכְבִּים וּמוֹלָחִים *idolatry*; for כּוֹכְבִּים וּמוֹלָחִים, or עֲבָבָה, or עֲבָבָה *idolater, idolatress, idolaters* (interchanging in editions respectively with ע' ע', &c.) Zeb. 40<sup>b</sup> ע' שְׂעִירֵי ע' goats offered to atone for idolatry. Snh. 59<sup>a</sup> ע' עוֹשֶׂה עֲבָבָה ע' even an idolater (gentile) studying the Law is the equal of the high priest; (Ab. Zar. 3<sup>a</sup> עֲבָבָה); B. Kam. 38<sup>a</sup>; a. fr.

**עֲבָבָה** m. (עֲבָבָה) *stirring up, making turbid*. Gen. R. s. 71 ע' לֹאֵם אֵלַם חֲפֹזָה לֹאֵם ... אֵין (some eds. עֲבָבָה) the names of the sons of Jacob are not meant to stir up (their shortcomings), but to cover them up; Yalk. ib. 126; [prob. to be read: עֲבָבָה, v. עֲבָבָה].

**עֲבָבָה** m. (denom. of עֲבָבָה) of *Acco*. Y. Sabb. XIV, 14<sup>d</sup> top ע' חֲפֹזָה; (Y. Ab. Zar. II, 40<sup>d</sup> חֲפֹזָה only).

**עֲבָבָה**, v. עֲבָבָה.

**עֲבָבָה** f. (עֲבָבָה) *stirring up*. Nidd. 20<sup>a</sup> ע' בְּמֵאָה ע' where-with shall the stirring be done (with the hand or with a tool)?—[Ex. R. s. 22 ע' חֲפֹזָה some ed., read: עֲבָבָה].

**עֲבָבָה** m. pl. (preced.) [*stirrers*], implement connected with the wine or oil press for stirring up the pulp, *loadstones* (?), *screws* (?). B. Bath. IV, 5 (67<sup>b</sup>) עֲבָבָה (Bab. ed. עֲבָבָה; Y. ed. עֲבָבָה; Ms. M. עֲבָבָה; Ms. O. עֲבָבָה). עֲבָבָה עֲבָבָה, v. Rabb. D. S. a. l. note 6, sq.; expl. ib. 67<sup>b</sup> עֲבָבָה. Tosef. Kel. B. Bath. VII, 12, quot. by Hai G. to Kel. XII, 8 (ed. Zuck. עֲבָבָה, oth. ed. עֲבָבָה). עֲבָבָה עֲבָבָה ... ע' (?).

**עֲבָבָה**, *Pi*, עֲבָבָה (v. עֲבָבָה) to consume.—Part. pass. עֲבָבָה; f. עֲבָבָה; pl. עֲבָבָה. Tam. I, 4, v. עֲבָבָה.

*Hithpa.* עֲבָבָה, *Nithpa.* עֲבָבָה. Ber. VIII, 7, v. עֲבָבָה. Snh. VI, 6, v. עֲבָבָה. Num. R. s. 14 (ref. to

Ps. CVIII, 10) שם הַבָּשָׂר בְּסִיר כִּדְּחֵלֶיךָ as flesh is consumed (boiled to a pulp) in the pot, so they (David's family) were consumed there (in Moab; v. Yalk. Sam. 147; Tanh., ed. Bub., Vayera 25).

עַל ch., Pa. עַל same. Targ. Job XX, 18 Ms.

*Ikhpa* to be consumed, burnt. Shebu. 17<sup>b</sup> **אִי דְלָא** **מִיַּעֲבֵל** **לֹא** **הִפִּיד** **בִּיה** **לֹא** **מִיַּעֲבֵל** (v. Ms. M. in D. S. a. l. note) if without turning it, the sacrifice had not been consumed. **אִי** **לֹא** **הִפִּיד** **בְּהוּ** **מִיַּעֲבֵל** ... **מֵיַּעֲבֵל** **בְּהוּ** **שְׁעוּתָא** if he had not turned them (the pieces), they would have been consumed in two hours, and now all of it was consumed in one hour.

עֲכֵמָי 1) pr. n. m. 'Akhmai. Y. Ter. XI, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top, v. יוֹחֵנָן.—2) מִשְׁפַּחַת בֵּית עֲבוּרֵי pr. n. pl. (?) Yeb. 15<sup>b</sup> מִשְׁפַּחַת בֵּית עֲבוּרֵי; Y. ib. 3<sup>a</sup> bot. מִשְׁפַּחַת בֵּית עֲבוּרֵי.

**עֵקַ** (comp. עֵכַב) *to be curved, curled.*

*Pi. עִיפָן* (emp. עִיפָה, עִיפָה end) to bring about, to cause. Snh. 44<sup>b</sup> (play on עִיפָן, Josh. VII, 24) שָׁעִי כִּינִיזְרִיחָם וְזִמְרִי ... זִמְרִי ... זִמְרִי his name was Zimri (I Chr. II, 6), but he was named 'Akhan (Circle), because he caused the punishment of Israel's sins.

**אֶחָד** (b. h.) pr. n. m. *Akhan*, who secreted a portion of the spoils of Jericho. Snh. 44<sup>b</sup>, v. preced. Num. R. s. 23. Lev. R. s. 9; a. fr.

**עֶכְנָה** (עֶכְנָה) m., **עֶכְנָה** f. (עֶכְנָה; cmp. חֲכִינָא *annulated snake*. [Lam. R. to I, 3 אמר עכן ברה, read, as Num. R. s. 12 מה [אמרו אעפ"כ מר.—Lev. R. s. 16 (play on חַעֲסִנָה Is. III, 16, v. עֶכְנָה) כארס של ע' וריחה אוהו הריח and the scent (of the balsam) permeated them like the venom of a snake; Sabb. 62<sup>b</sup> כארס של ע' (פָּעִיסָה, v. כארס בכַּעֲסָה, Ms. O. (ed. (כָּעִיסָה, v. כארס של ע' Yalk. Lam. 1031 וינצר עכנה בהם (a misplaced corrupt. of (כָּעִיסָה, v. כארס של ע'—Pl. עֶכְנָה, עֶכְנָה. Sifrē Deut. 321 (ref. to עששים, Var. עששים, Deut. XXXII, 24) means the snakes whose rulership is in the dust; Yalk. ib. 945 עֶכְנָה.

**עֲכִינָא**, **עֲכִינָא** c. ch. (also in H. dict.) same. Targ. Y. Ex. XXVI, 28 (ed. pr. עֲכִר).—B. Mets. 84<sup>b</sup> אֲשַׁכְּחוּהוּ לֵע' they found a snake encircling the cave; snake, snake, open thy mouth (drop the tail out of thy mouth), and let the son enter &c.; ib. 85<sup>a</sup> ע' פָּחוּ פָּחוּ דְּלָה Ms. M. (ed. פִּיך); B. Kam. 117<sup>b</sup> ע' פָּחוּ דְּלָה Ms. M. (v. Rabb. D. 'S. a. l. note; ע' פָּחוּ פָּחוּךְ. Deut. R. s. 6 עֲכִר m. עֲכִנָּא f. (contrad. דְּרִיכָן). Ber. 19<sup>a</sup>; B. Mets. 59<sup>b</sup>, v. next w.—*Pl.* עֲכִינִין, v. preced.

עֲכֵנַי (עֲכִינַי) pr. n. m. 'Akhnai ('Ākhnai). Kel. V, 10 חמור של ע' the oven of 'A. (consisting of tiles cemented with sand); Ber. 19<sup>a</sup>. Ib. שהקיפיהו ... מהו ע' (כעכנאי) why is it called the oven of A.? ... It intimates that they encircled it with discussions as the snake (winds itself around an object; v. Rabb. D. S. a. l. note 7); B. Mets. 59<sup>b</sup> חמור ע' כעכנאי.

עֵבֶן, v. עָבַן.

עֵסֶם m. (cmp. עֵכָן; b. h. *chain, clasp*) *adder, viper*  
(believed to kill a flying bird by looking at its shadow).  
Mekh. B'shall, Vayass'a, s. 1 (expl. אִפְסָה, Is. XXX, 6);  
Tanh. B'shall. 18; Yalk. Jer. 266.

עֲכָסָה (b. h.) pr. n. f. *Achsa*, daughter of Caleb. Tem.  
16<sup>a</sup>, v. בעס.

\*עכסילו, Gen. R. s. 98 במזל קשה ... וז' ע', a corrupt gloss, prob. to be read: 'זה חודש כסלו וכו'; v. Yalk. R'ubeni, B'resh., to Gen. I, 3 כסלו מזל קשה.

**עִכְרָה**. (b.h.) to stir up, disturb; to trouble, make turbid;  
to sadden. Sot. 5<sup>a</sup> עוֹכְרוּ אדם ... כל אם if a man has swelling  
of wind (haughtiness) in him, the slightest breeze will  
trouble him (the slightest adversity will upset him); מה ים  
וכ'... if the sea ... is stirred up by the slightest  
breeze &c. Y.Keth. I, 25<sup>b</sup> bot. לַעֲדֵיךָ אוֹת הַיָּם וכו' (not לעבור)  
like one troubling the eye, which becomes clear again.  
Ber. 25<sup>b</sup> עוֹכְרֶנּוּ ברגלו he must stir them up with his foot.  
Gen. R. s. 80, end (ref. to עֲכָרָם, Gen. XXXIV, 30) צלילה  
אוֹתָהּ הַחֲבִית וְעִכְרָהּ the wine in the cask was clear,  
and you have troubled it; Yalk. ib. 135 ועִכְרָהּ נידא. 20<sup>a</sup>  
צָלְלו חוזר ועוסק the mixture became clear (the earth  
settled), he must stir it again; a. fr.—Part. pass. עֻכְרָה;  
f. עֻכְרָה; pl. עֻכְרָיוֹן; עֻכְרָיוֹן; עֻכְרָיוֹן; E. כְּבוֹרָה;  
פֿ. עֻכְרָה; .. צלילין אלז ע'. Ib. עֻכְרָיוֹן; עֻכְרָיוֹן;  
you must not examine the mixture when it is clear, but  
when it is turbid; Tosef. ib. III, 11. Gen. R. l. c. דִּירָה ע'  
ע' דִּירָה זהו אתה ע' ואִי אתה ע' וכ' Josh. VII, 25) we cleared it  
(we redeemed our honor). Snh. 44<sup>b</sup>; Lev. R. s. 9 (ref. to  
Josh. VII, 25) thou art troubled (punished) this day, but thou shalt not be troubled  
in the hereafter. Sifré Deut. 48 מים של ברשא ... מים  
וכ' drink of the water of thy Creator's well, and drink  
not muddy water, nor be attracted by the words of the  
heretics; Yalk. Prov. 937; a. fr.—Ex. R. s. 22 (ref. to Job  
XVI, 17) יש תפלז ע' is there also a turbid prayer?  
Ib. שחפתורו ע' ... מנין where is it intimated that the  
prayer of him in whose hand is robbery, is turbid (re-  
jected)?

*Nif. יַעֲבֹר to be stirred up; to become turbid, dreggy, foul.* Nidd. 9<sup>a</sup> וְנִעְשָׂה חֵלֶב דָּם ה' the blood (of a pregnant animal) is disturbed (decomposed), and turns into milk Y. Sot. IV, 19<sup>c</sup> bot. אֵיךְ הַחֵלֶב ה' יוֹכ' the milk (of a nursing woman) becomes turbid only after three months (after conception). Y. Nidd. II, end, 50<sup>b</sup> וְלֹא יַעֲבֹר the water mixed with earth must settle and not be stirred up again; a. fr.—Men. IX, 5 (90<sup>a</sup>) הָלַךְ ה' הַיֵּיבֶשׁ אִינוֹ ה' (Bab. ed. נַעֲקָר; Ms. M. נַעֲבֹר, corr. acc.; v. Rabb. D. S. a. l. note) liquid emptied from a large measure into a smaller one is stirred up (and what remains in the large measure partakes of the sacred character of the liquid in the smaller, sacred vessels), whereas dry objects are not stirred up.

**עבר** ch. same. Targ. Gen. XXXIV, 30; a. fr.—Nidd. 20<sup>a</sup>  
 וְלִיכְבְּרֶיהָ אֶבֶל בְּמֵאָה כִּי עוֹיֹב that he must  
 not throw the earth in with his hands to make the water  
 turbid, but when the earth is in the vessel, and he stirs















































ע.פ.י. ז., עפ"י ז.

עפּיץ, Ab. Zar. 39<sup>a</sup>, read: עפּיין.

עָפַל (b. h.) *to swell, rise*.—V. עוֹפֵל.

*Hif.* **הִפְסִיל** to act rashly, be foolhardy. Sabb. 97<sup>a</sup> מִן הַמְפְסִילִים הָיָה **הַמְפְסִילִים** Ms. M. (v. Rabb. D. S. a. l. note; ed. **הַמְפְסִילִים**) he was one of the foolhardy (Num. XIV, 44); Yalk. Num. 749 **הַמְפְסִילִין**.

עִפֹּל, v. עִפֵּל.

**עֶפְלָא** pr. n. 'Of<sup>1</sup>la, name of a gate of Jerusalem. Targ. Zeph. I, 10 (v. עֶפְלָא); v. עֶפְלָא II.

**עַפְפִּיּוֹן** m. *Du.* (b. h.; עֶפְפָּה, Pilp. of עָפָה or עָפָה) [wings,] eye-lids. Sabb. מְרַבֵּה שִׁיעוֹר פֶּחַח . . . מְרַבֵּה עֵינַיִם eye-paint advances the growth of the eye-lashes; Pesik. 'Āniya, p. 135<sup>a</sup>. Ber. 60<sup>b</sup> עֶפְפִּיּוֹן, v. חֲנֻמָּה.

**עָפָף** (reduplic. of עָף II) *to fly around*. Midr. Till. to Ps. XVIII, 5 **כִּי עָפְפוּ בִּי הַצִּירִים כְּעוֹף הַיָּבֵשׁ** read not *āfāfūnī* (with א) but *‘āfāfūnī* (with ע), troubles come flying over me like birds; Yalk. Sam. 157.

עֲפָף (v. עָפָה I) *to double, bend, curve*. Targ. Is. II, 4; Mic. IV, 3 וְיִעֲפֹפֶנּוּ (Levita וְיִעֲפֹפֶנּוּ, *Pol.* of עָפָה; h. text כָּתַח).—Sabb. 134<sup>a</sup> לְעֲפֹפָה, Rashi, v. עָפָה II.

*Pa.* עָפַף to double, roll up. Part. pass. מֵעַפֵּף; f. מֵעַפְפָּא.  
Targ. I Kings XIX, 6 חֲרָא מֵרָא a rolled up cake (h. text  
עֲגַת רֶצֶפִים).—Hull. 51<sup>b</sup> עוֹף וּמַעֲפֵף (not וּמַעֲפֹף, v. עֵר II.

עפֿע, v. פֿאַפֿע.

עפץ m. (v. אַפּצא) *gall-nut*. Y. Gitt. II, 44<sup>b</sup> top דריש אין  
ע' untanned ink, v. מילא I.

עפצא, v. נפצא.

עֹפֶר, *pl.* עֲפָרִים, *v.* עוֹפֵר.

עָפַר, *Pi*. עִפָּר (b.h.; denom. of עָפַר) *to cast dust, cover with mud.*

*Hithpa.* הִתְעַפְּרוּ *to be soiled.* Lam. R. introd. (R. Abbahu)6  
וְהִתְעַפְּרוּ בָּעָפָר וְהָם יִשְׁנִים ... they sleep on the bare earth  
and become soiled with dust; ib. to III, 13.

עָפָר (b. h.; עפר *to be thick*, comp. אָפֶק; v. עֹפֶר) *dust, mud, sand, mortar*. Gen. R. s. 14 (ref. to Gen. II, 7) זכר 'afar represents the male element, *ādamah*, the female; the potter takes male dust (coarse sand) and female earth (soft clay), in order that the vessels be strong. Sot. II, 2 מתחתיה ע' מנוטל he (the priest) takes earth from under it (the marble slab). Ib. 16<sup>a</sup> מציינו ע' we find that ashes are likewise called 'afar; Hull. 88<sup>b</sup>, Gen. R. s. 49<sup>b</sup>. Ib. עפר סוטה the dust used in preparing the Water of Jealousy; ע' כיסוי the earth or ashes used for covering up the blood at slaughtering (Lev. XVII, 13); Num. R. s. 9. Ib. זכחה ואפר ע' ואפר לא זכחה תחזור . . . ואנכי ע' ואפר לא זכחה תחזור if she is worthy (innocent), let a son descend from her like Abraham, of whom it is written, 'And I am dust and ashes' (Gen. XVIII, 27); if she is unworthy, let her

return to her native dust. Ib. זהב העלף the gold dust of the calf. Y.B. Mets. VIII, end, 11<sup>d</sup> שחור ע' black potter's earth; a. fr.—Gen. R. s. 94 צפיו של יצחק (ed. Wil. אפיו), v. אפר.—Pl. עפרות, constr. עפרות. Num. R. l. c. (ref. to זהב העפר, Num. V, 17) [read:] שחן זהו זהב אשר שחן (Moses) made by grinding (Deut. IX, 21). Gen. R. s. 26 וי' בקיאים במ' they were experts on the qualities of soil like serpents; a. e.

**עָפָרָא** ch.same. Targ. Lev. XIV, 45. Targ. Prov. VIII, 26  
(h. text עפרות; a. fr.—B. Bath. 73<sup>b</sup> הוּא שָׁקֵל ע' וּמוֹרָא וּכ'  
he took up dust and smelt of it and said, this is the  
road &c. Ib. 16<sup>a</sup> ע' לְמוֹמִיָּה דְּרַבִּי earth into Job's mouth  
(stop him)! Ib. 171<sup>b</sup> וּכ' לֵן מִמֶּנִּיָּה דְּרַב O, that  
some one would give us some of the dust of Rab and  
Samuel, and we should put it into our eyes! (i.e. we  
surely revere the memory of Rab and Samuel, yet we  
differ with them); Ab. Zar. 53<sup>b</sup>; Hull. 68<sup>b</sup>. Snh. 108<sup>b</sup> וּדְרֹהּ  
ע'...וְהוּוּ חֲרִבִּי we threw dust and it turned into swords; a. fr.

**עפרותין** m. pl. (preced.) ע' דהבא *gold-dust*. Targ.  
Job XXVIII, 6 (ed. Lag. עפרותין, corr. acc.).

עֲפָרִיּוֹרִית f. (preced.) *sandy matter* in grain. B. Bath.  
93<sup>b</sup> וְיֵאָדָּם לֵבָד but sand (as an admixture) need he not accept?  
Ib. 94<sup>a</sup> רֹבֵעַ עֲלֵמָה ... עֲרִשִׁים the purchaser of lentils must  
accept one fourth of a Kab of sand for each S'ah; a. e.

עֲפָרֹתֶיךָ v. עֲפָרוֹתֶיךָ.

**עפֿריא** pr.n.pl. (v.next w.) '*Āfaraya*. Y. Bicc.III, 65<sup>d</sup>  
'שמועון דמל' וכו' Simeon, a native of 'A. (a Palestinian) has  
not been appointed!

חַ, עֲפָרַיִם (b. h. תְּפָרִים Josh. XIX, 19) pr. n. pl. *Āfarayim, Hāfarayim (Hafaraim)*. Men. VIII, 1 (83<sup>b</sup>) עֲפָרַיִם Bab. ed. (some ed. עֲפָרִי; Ms. M. הַפְּרָיִים; Mish. ed. חַ; v. Rabb. D. S. a. l. note). Ib. 85<sup>a</sup> תָּבֵן אֶחָד מִכִּיס לֵּי (Ms. M. לֵּחַ) wouldst thou carry straw to 'A.?'; Gen. R. s. 86, end לַעֲפָרִים; Ex. R. s. 9.

עפרן, Targ. Cant. V, 14 ברקן וע' read with ed. Lag.  
 (v. זעפרט) saffron-colored smaragd.

**עֲפְרַתַּיִם** pr. n. pl. '*Efrathayim*. Y. Sabb. XIV, 14<sup>c</sup> bot.  
ר' חוּנְיָה יַעֲקֹב מֵע' R. Hunia Jacob of 'E. (perh. עֲפְרַתַּיִם?).

**עָפֵשׁ**, *Pi. עִפֵּשׁ to grow mouldy, decay*. Pes. 15<sup>b</sup>; 45<sup>b</sup> **עָפֵשׁ** bread that is spoiled so as to be unfit for man to eat &c. Tosef. ib. II (III), 4 **עָפֵשׁ** which have become mouldy or dried up. Tosef. Ter. IX, 10 **עָפֵשׁ** (ed. Zuck.). Tanh. Mick. 7 **עָפֵשׁ** ... the bread in our vessels has become mouldy. Y. Yoma III, 41<sup>a</sup> bot. **עָפֵשׁ** it never grew mouldy; Bab. ib. 38<sup>a</sup> **עָפֵשׁ** Tosef. ib. II, 5; Y. Shek. V, 48<sup>d</sup> bot. **עָפֵשׁ**; a. e.

*Hithpa.* הִתְעַשָּׂה, *Nithpa.* נִתְעַשָּׂה same, v. supra. Gen. R. s. 31 וְלֹא יִתְעַשְׂוּ וְיִרְקְבוּ וְיִפְסְדוּ that they (the fruits in the ark) should not rot, or mould, or be disfigured.

**עֵפֶשׂ** *eb., Ithpa.* **אֵיֶפֶשׂ** same. *Men. 23<sup>b</sup>* לִכְרִי מֵרֵעָא *when the bread is spoilt.*

עֵץ m. (b. h.; v. עֵצִי 2) *tree, pole; wood*. Esth. R. to V, 12 **לְאֹרֶר שֶׁעָשָׂה הָעֵץ** after having made the gallows. Tam. II, 3, a. fr. **עֵץ שֶׁמֶן** pine-wood. Gen. R. s. 15 **אֵילֵן שִׁטָּה** a tree whose wood is as fit to eat as its fruit. Sifra Emor, Par. 12, ch. XVI, v. עֵנָה; a. v. fr.—Pes. 30<sup>b</sup> **פְּרוֹר עֵץ פְּרוֹר** wooden pot-ladle.—*Pl.* **עֵצִים**; constr. **עֵצֵי**. Tam. l. c. **כָּל הָעֵץ כְּשֶׁרָוֵן וְכֵן** all kinds of wood are fit for the altar pile. Ib. 5 **רֹאשֶׁהּ עֵץ** wood of a fig-tree. R. Hash. II, 3 **עֵצִי שֶׁמֶן**, v. supra; a. v. fr.

**עֲצָא, עֲצָא, עֲרִי** f. = h. **עצה** II. Targ. O. Deut. XXXII, 28 (some ed. **עצה**). Targ. Num. XXXI, 16. Targ. Y. II Num. XXIV, 14 **עצה**; a. e. — **Pl. עֲצָא, עֲצָא, עֲרִי**. Targ. Prov. XXII, 20 (ed. Wil. **עצה** sing.). Targ. Y. II Deut. I. c. (v. **עֲצָא**). — Esth. R. to I, 3 **בְּרִי עֲצָא רִלְיָה** (not **עֲצָרִיא**) his counsellors; a. e.

**עֵצָא**, v. **עֵצִיר**.

**עָצַב** (b. h.) 1) *to cut, form, shape*.—2) (cmp. **הָגַת** a. **הָגִיז**) *to cut, grieve, pain*.

*Pi. ציצב to shape, handle, esp. to straighten an infant's body by manipulation.* Sabb. XXII, 6 אין מעצבין את חסןן you must not manipulate a child (on the Sabbath), expl. ib. 147<sup>b</sup> שררה בחומרי straightening the vertebra (v. לפתח). Tosef. Kel. B. Mets. II, 9 שררה מעצב עליה וכ' because he (the surgeon) manipulates children thereon.

*Hif. להצער* to grieve. Gen. R. s. 44 (ref. to Ps. CXXXIX, 24) *אם עריר (ו) להצערך וב' if it be my destiny to rear children who are to grieve thee, it is better that thou shouldst lead me in the way of the world (death); (Yalk. Ps. 888 להכעיס).*

*Hithpa.* תִּתְעַב, *Nithpa.* נִתְעַב to be grieved, mourn.  
 Snh. 38<sup>b</sup> בְּמִיתוֹתָּו וְנִתְעַב he rejoiced over his (R.  
 'Akiba's) learning, and mourned over his death (predestin-  
 ed martyrdom).

**עָצַב** ch. same; (intr.) to be *grieved*. Targ. Ps. XXXIV, 6 (v. חָסַר II).—*Part. pass.* עָצִיב, עָצִיב; f. עֲצִיבָה; pl. עֲצִיבִי *grieved, sad*. Targ. Esth. IV, 1; Targ. Y. Ex. XII, 31 קל ע' the voice of a mourner.—Bets. 16<sup>b</sup> וְחִידָה דְּהוּוּ ע' he saw that he looked down-hearted—*עֲצִיבָתָא* why art thou grieved? Taan. 25<sup>a</sup>. Ib. 22<sup>a</sup> מְבַחֲחִין ע', מְבַחֲחִין; a. fr.

*Ithpe.* וַאֲנָצִיב *to be grieved.* Ber. 31<sup>a</sup> וַאֲנָצִיב and they grew sad; Yalk. Ps. 881 וַאֲנָצִיב.

**עֲצָב** m. (b. h.; עֲצָב 1) *form*, esp. *idol*.—*Pl.* עֲצָבִים. Sifra K'dosh., beg. שְׁנַעֲשׂוּ פְּרָקִים פְּרָקִים עַל שֵׁם שְׁנַעֲשׂוּ idols are called 'forms', because they are made limb by limb; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.—Snh. 63<sup>b</sup> וְשֹׁשֶׁן רְמוֹת וְעֲצָבֵיהֶם (not עֲצָבִים, v. Rabb. D. S. a. l. figure 1) they made an image of their (the rich men's) features; Yalk. Hos. 529.

**עֵצֶב** m. (b. h.; עֵצֶב 2) *trouble, toil; that which is acquired through toil.*—**Pl.** עֵצֶבִּים. Num. R. s. 9 (ref. to עֵצֶבֶת וְיָצֵב, Prov. V, 10) אֵין עֵצֶבֶת אֶלֶּא בָנִים (ed. Wil. וְיָצֵב וְיָצֵב) 'thy toils' means thy children (with ref. to Gen. III, 16); עֵצֶב הָאָרֶץ 'thy toils' means painful labor in the field (with ref. to ib. 17).

**עֶצֶב** m., **עֶצְבָּה** f. (b. h.; preced.) *sad, grief-stricken*.  
 Pes. 119<sup>a</sup> מֶלֶךְ בּוֹר' מִנְצְחֵי אֶרֶץ וְיִרְא' a human King grieves  
 when he is defeated, but the Lord &c.; (Midr. Till. to  
 Ps. IV כִּוִּינִים, v. נִצָּח. Ber. 5<sup>a</sup> מִיֹּדֵעַ וְלוֹקָח שָׂמָּה the seller  
 grieves (because he has to part with a dear possession),  
 and the buyer is glad; a. e.—*Pl.* מִצְבִּיר, מִצְבִּירָה, מִצְבִּירָה.  
 Yoma 21<sup>b</sup>. Ib. 67<sup>a</sup>; a. e.—*Trnsf.* (of the fingers of the hand)  
*pressed together, narrow*, opp. שְׂרוּחַ. Erub. 3<sup>b</sup>. a. e., v. אֶמָּה.

עֵצָב ch., v. עֵצָב.

**עֲצָבוֹן** m. (b. h.; preced. wds.) *grief, pain, toil*. Num. R. s. 9 (ref. to Prov. V, 10, v. עֲצָב) לומר שֶׁיֵּאָכְלוּ בֵּי' וְי' (עֲצָב) intimating that they shall eat with toil whatever they may eat (with ref. to Gen. III, 17). Pirké d'R. El. ch. XIV גִּדְּלוּ בְּעֲצָבוֹן, v. סָחָס; a. e.—*Pl. עֲצָבוֹנוֹת*. Midr. Till. to Ps. XVI, 4 אִם לִבִּי עָלֶיךָ הָרְבִית ed. Bub. (missing in oth. ed.) thou didst decree many pains unto man (ref. to Gen. III, 16, sq.); ib. לְאִבּוֹת הָעוֹלָם עָלֶיךָ הָרְבִית thou didst decree many troubles unto the patriarchs; לְדוֹרֵי שָׁל הָרְבִית עָלֶיךָ thou didst decree . . . upon the generation of (the Hadrianic) persecution; Yalk. ib. 667.—[V. next w.].

**עצבונת** f. (preced.) [*a stinging plant*,] prob. wild  
*rose-bush*. Gen. R.s. 63 וַיִּבְנוּ מִשָּׁל לְחֵרֶם וַיִּבְנוּ (Matt. K. עֵצְבוֹנוֹת;  
 some ed. עֵצְבוֹנוֹת, corr. acc.) this is like a myrtle and a  
 rose-bush growing side by side; Yalk. ib. 110; Tanḥ. Ki  
 Thetsé 4 עֵצְבוֹנִי

**עֲצִיבוּת** f. (preced. wds.) *grief, sorrow*. Ber. 31<sup>a</sup> וְלֹא מוֹחָד עִי וְכֹחַ אֵין you must not rise for prayer in a mood of grief or in languor ... but in religious joy. Pes. 117<sup>a</sup> מוֹחָד עִי וְכֹחַ אֵין הַשְׁכִּינָה the Divine Presence (holy inspiration) does not rest upon man in moments of languor or sadness &c. Hag. 5<sup>b</sup> אֵין עֲצִי לְפָנֵי וְכֹחַ there is no sadness before the Lord, for it is written (I Chr. XVI, 27) &c.; Yalk. Jer. 292.

עֲצֵת I f. (b.h.; v. עֵץ) 1) *trees, plantation*. Y. Sabb. III, 6<sup>a</sup>; Y. Succ. I, end, 52<sup>a</sup> עֵץ הָחַיִּים allowed the carrying of things on the Sabbath from trees in the water (on an island) to the water and vice versa (cmp. Erub. 67<sup>b</sup> שֵׁבִים); Y. Erub. VIII, end, 25<sup>b</sup>.—2) *pea-stalks*. Sabb. VII, 4, expl. ib. 76<sup>a</sup> מִיָּי קִיטְנִיּוֹת *Ohol. XVIII, 2, contrad.* קֶשֶׁ.

**עצה** II f. (b. h.; רָצָה) *counsel, advice, plan, consultation, council*. Gen. R. s. 74 ע' נישלין they hold council, v. ירוח. Sot. 11<sup>a</sup> (ref. to Ex. I, 10) הוּא הוֹחֵל בֵּי הַחֹלָה he was the first to propose (the destruction of Israel). Ib. שלשה ר' שלושה ר' three men took part in that consultation. Meg. 12<sup>b</sup> ממנו ע' נישלה counsel (legal wisdom) has been taken away from us. Sot. 11<sup>b</sup> שפנה מַעֲצָה מְרֻבִּים he turned away from the council of the spies. Gitt. 58<sup>a</sup>, a. e. אַחַר שְׂמוּעָה אם אחר שמועה if thou wouldst listen to my advice. Tanh. Ha'az. 8 וְכִי וּבַעֲצָתִי אֶל רַבִּי and if you follow my advice, do not risk your life for her. B. Bath. 118<sup>a</sup>, a. fr. ע' טוֹבָה קִמְשַׁמֵּעַ לָךְ good advice is meant by it (not a law); a. fr.—**עֲצוּה**. Kidd. 80<sup>b</sup> (in Chald. dict.), v. עֲצָה. Midr. Till. to Ps. I, 3 וְהוֹחֵל יִיעָץ ע' שהיה יועץ who suggested plans which were executed, and which turned out well; a. e.

חצו ch., v. נצו.

**עצב** m. (b. h.; v. **עצר**) *backbone, spine*. Sifra Vayikra, N'dab., Par. 14, ch. XIX (ref. to Lev. IV, 9) יכנס לעצב מן יכנס לעצב he must go inside of the backbone, i. e. cut off a portion of the spine; Yalk. Lev. 462.

עֵצָה, v. עֲצִי.

עֲוֹתָא = אֲוֹתָא. Targ. Y. Num. XV, 20, sq.; a. e.  
(interch. with 'א).

**עֲצִים** m. (b h.; עֲצָם) *strong, mighty*. Pl. עֲצָמִים. Lam.  
R. to III, 4, v. עֲרִצִים.

עצום, v. ערצום.

**עֲצוּמָה** f. (עֲצָם) *possession*.—*Pl.* עֲצוּמוֹת. Yalk. Gen. 111, v. עֲצָם.

עֲצָרָא, v. אֲצִיָּא.

**עֲצוּרָא**, **עֲצוּר** m. (**עֲצַר**) *wine- or oil-presser*. Targ. Y. I Gen. XLIX, 11 (not **עֲצוּר**, **עַ**).—Pl. **עֲצוּרִין**, **עֲצוּרִי**. Targ. Is. XVI, 10 (v. **עֲצוּרָא**).—B. Bath. 25<sup>b</sup> **הַנְּקִי עַ** those pressers (of poppy-oil).

עצור, עצורא, v. sub 'עיצ.

עצרי, עצורי.

עצרת, v. אצורת.

**צָצַץ, צָצַץ, צָצַץ** 1) *to press, squeeze; to oppress*, esp. (=h. **צָצַץ**) *to withhold what is due to a neighbor*. Targ. Y. Lev. V, 23. Targ. Y. II ib. 21 **צָצַץ** some ed. (not **צָצַץ**). Targ. Y. II Deut. XXIV, 14; a.e.—Part. pass. **צָצַץ**, pl. **צָצָרִים**. Targ. Y. ib. XXVIII, 2.—2) *to be hard, dry; sapless*. Part. pl. **צָצָרִים**. Targ. Y. II Num. XIII, 20 (21).

**עֲצִירָה** m. (preced.) *withholding, that which is withheld*  
(ח. עֲצִירָה). Targ. Y. Lev. V, 23 (not עֲצִירָה).

**עֲצִיבָה** f. (עֲצַב) *sadness, use of the root עֲצַב*. Gen. R. s. 27; s. 32 אֵין ע' אֶלָּא אֲבִלּוּת the root עֲצַב (Gen. VI, 6) means mourning. Num. R. s. 9, v. עֲצַב.

**עֲצִיבוּת**, v. **עֲצִבוּת**.

עֲצֵל v. עֲצִירָה-

**עֲצִיץ** m. (**אֶצִּיצָא**, v. **עֲצִיץ**) a common earthen vessel (used for refuse). Keth. III, 4 **הָאִינֶס שׁוֹרָה בְּעֲצִיץ** the ravisher must drink out of the offensive vessel he has chosen, expl. ib. 5 **אִפִּי הִיא דִּיגְרָה וְכ'** he must marry the woman, even if she be lame &c.—Esp. *flower-pot*. Dem. V, 10 **ע' נָקִיב וְכ'** that which grows in a perforated pot (placed in the ground) is legally like that which grows in the ground itself. Men. 70<sup>a</sup> **ע' שְׂאֵנִי נָקִיב** a pot without a hole. Kil. VII, 8; a. fr.—**פְּעִיצִים**. Y. ib. end, 31<sup>a</sup>.

**עֲצִיצָא, עֲצִיץ** ch. same. Y. Snh. X, 29<sup>a</sup> bot. אשכח חדר  
 ' he found a pot (Midr. Sam. ch. XXVI חדרש); v. אֲצִיצָא.

**עֲצִירָה** f. (עֲצַר) 1) *closing up, obstruction of orifices,*  
v. עֲצַר. Gen. R. s. 52 end (ref. to Gen. XX, 18) ע' נִאֲמַר

רִכַּץ the root **עצר** applies to closure of the mouth, of the throat &c.—**עֲצִירָה נִשְׁמָרִים** (v. Deut. XI, 17) closing up the heavens so as to withhold the rain, *drought*. Sifrē Deut. 43; Yalk. ib. 867.—2) *locking up, detention*. Sifrē Num. 151; Yalk. ib. 782 (ref. to **עֲצִירָה**, Num. XXIX, 35) **עֲצִירָה** has the meaning of detention (by ref. to Jer. XXXVI, 5).

עָצַל, *Hithpa.* הִתְעַצַּל, *Nithpa.* נִתְעַצַּל (b. h. *Nif.*; v. עָצַל; comp. b. h. אָבַל *to withdraw one's self, shirk the trouble of; to be careless, slothful; to consider one's self exempt.* Tam. II, 2 הָיָה הַכֹּהֵן מְלַחֵצָא וְאֵין הָיָה לֹא נִי never did a priest shirk the labor of carrying out the ashes. Lev. R. s. 19 (ref. to שָׂאֵרָם הָיוּ מִתְעַצְּלִים מִלְכַסְתָּו Koh. X, 18) עָצַל עָצַל עָצַל because that man considers himself exempt from covering his head as it is proper to do, he contracts rheumatism; וְאֵין שְׂאֵרָהּ הָיָה מִתְעַצְּלָהּ עָצַל because that woman is too careless (of chastity) to cover herself &c. Ib. שֶׁנִּתְעַצְּלוּ עָצַל because the Israelites shrank from encamping in discord. Y.B. Kam. IX, end, וְאֵין הִקְרִיבוּהוּ עָצַל they were slothful and failed to offer it up; a. fr.

דאזי לאַינצונײַ Pes. 85<sup>a</sup> same. *עצל*, ch., *Ithpa.* *אינצל* same. *עצל* (not *לעיצולי*) one might be slothful about it (and fail to use the sacrifice up in due time).

עצל m. (b. h.; cmp. אצל) [*standing aside*,] *slow*; *sluggard*; *lazy*. Deut. R. s. 5 ללמד לז' ו' מה ראה what reason had Solomon to make the sluggard learn from the ant (Prov. VI, 6)?; a. e.—Pl. עצלין, עצלי, עצלי. Pes. 85<sup>a</sup> כהונה עצלי the negligent among the priests (opp. ידיר); a. e.—Fem. עצלה; pl. עצלות. Y. ib. I, 27<sup>c</sup> bot. הנשים העצלות women are slow (opp. ידיר).

**עֲצִלוּת** f. (b. h.; preced.) *laziness, indolence*. Yalk. Num. 720; Pes. 66<sup>a</sup> וְיָשָׁרָה בָּכֶם וְכִי what is the cause that I had to come from Babylonia and be appointed your chief? Your indolence, which prevented you from waiting upon the two greatest men of the generation. Ib. 117<sup>a</sup>; Ber. 31<sup>a</sup>, v. עֲצִבוּת; a. fr.—Y. Kil. VIII, 31<sup>c</sup> (of an animal tied by the side of a harnessed animal) וְכִי this one carries the sluggishness of the other, i. e. when one is sluggish, the other has to carry the heavier load.

עֲצֵלָן m. (preced.) *laggard*.—*Pl.* עֲצֵלָנִין. Succ. 27<sup>b</sup> וְכ' מִשְׁבֵּחַ אֵינִי אֹרֵךְ (for once) I praise the laggards, because they do not leave their homes on a festive day. Tosef. Pes. III (IV), 11 כָּרַע' (Var. עֲצֵלָנִין) the group of laggards (coming late for the Passover sacrifice).—*Fem.* עֲצֵלָנִית. Pes. 65<sup>a</sup> כָּרַע' v. supra.—*Pl.* עֲצֵלָנִיּוֹת. Gen. R. s. 45; Deut. R. s. 6.

**עָצַם** (b. h.) 1) *to press; to close* (the eyes). Yalk. Is. 304 זה העוצם עיניו כשעומדות וכו' he who closes his eyes when (he sees) Israelitish girls stand washing. Sifra K'dosh., Par. 3, ch. VII יַעֲצִים, v. infra.—2) [*to be compressed, hard,*] *to be strong*, v. עָצִים a. עָצָם.—3) (denom. of עָצַם) *to acquire, possess*. Gen. R. s. 64 שֶׁעָצַמָהּ, v. עָצָם. *Hif.* הֶעָצַם *to close* (the eyes). Kidd. 32<sup>b</sup> יִכְרֹל יַעֲצִים perhaps a man might think, he will close his eyes וכו'.

and pretend not to see him (the old man); Yalk. Lev. 617; Sifra l. c. יעצום. Sabb. XXIII, 5 מעצום, v. עמין.

**Pi.** עצום to close (a dead body's eyes), v. עמין.

**Nithpa.** נִתְּחַצֵּם, **Nithpa.** נִתְּחַצֵּם 1) to be closed, v. עמין. — 2) to be headstrong towards one another. Snh. 31<sup>b</sup> שנים ו' שנתעצמו בדין ו' if both parties to a law-suit are stubborn, one saying, let us go to law here, and the other saying, let us go to the circuit court.—3) v. עיצום 3) to fortify each other, i. e. to enter an agreement with the condition of forfeiture. Tosef. B. Mets. I, 16 בזה שנים שנעצמו זה בזה if two made an agreement wherein one said, if I do not come &c.

**עצם** m. (b. h.; preced.) [strength,] 1) bone. Tosef. Sabb. VII (VIII), 21 בגרני ע' עצם if a bone sticks in one's throat; Sabb. 67<sup>a</sup>. Pes. VII, 11 ו' ו' he who breaks a bone of the Passover sacrifice. Ib. 12 שאתן בו שאין בו משום שבריה ה' because the prohibition to break a bone does not apply to it; a. v. fr.—**Pl.** עצמות. Ib. 10. Ib. VIII, 8 ו' ו' he who has the bones (of a parent) collected, v. לקט. a. v. fr.—2) substance, essence, self (v. עיצום). Ab. I, 14 ו' ו' וכשאני לעצמי and if I am (I care) for myself only, what am I? Ib. II, 13 עצמי בפני עצמי be not a wicked man in thine own sight (despair not of thyself). Ber. 43<sup>a</sup>; Tosef. ib. IV, 8 מברך לעצמו each says the blessing for himself. Zeb. VIII, 10 בעצמי when it (the addition to, or the diminution from the prescribed action) stands by itself (is clearly visible); R. Hash. 28<sup>b</sup>; Erub. 100<sup>a</sup>. Sifré Deut. 19 ו' ו' I did not say that of my own accord (as my idea), but at the command of God. Num. R. s. 20; Tanh. Bal. 13 ליתך בקש ליתך he wanted to go to himself (go home); a. v. fr.—**Pl.** constr. עצמי. Sifré Deut. 16 עצמיכם ו' ו' in the past you were your own masters, now you are servants and subjects of the community; a. fr.—3) substance, wealth, esp. live stock. Yalk. Gen. 111 (ref. לעצמה, Gen. XXVI, 14) ועברה it may be read 'and he shall serve it', unless a man become like a slave to his stock, he does not own it; Gen. R. s. 64 לעבדו (read לעצמו; cmp. Snh. 58<sup>b</sup>).—**Pl.** as ab. Gen. R. l. c. (ref. כל אורן ע' שעצמה ממנו דוח Gen. XXVI, 16) עצמה ממנו לך all these possessions (herds and flocks) which thou hast obtained, are they not from us?; Yalk. l. c. עצמות.

\***עצמוני** m. (עצם) [bony,] name of a thorny plant, v. ענבונית.

**עצור** (b. h.; cmp. אצר [to press,] to close up; to detain; to ward off; to gather, store away. Succ. 38<sup>a</sup> רוחו ו' עצור ו' wards off evil winds and dews (v. infra). Num. R. s. 19 ו' ו' how could the angel of death strike a man that had stood up against the angel of death and warded him off? (ref. to Num. XVII, 13). Sifré Num. 151; Yalk. ib. 782 (ref. to עצור, Num. XXIX, 35) ו' ו' the Scripture keeps him (the pilgrim) from leaving (Jerusalem, on the eighth day). Pesik. R. (ed. Fr.) addit. s. 4; Pesik. Bayom, p. 193<sup>b</sup> ו' ו' the Lord locks his Presence up with them, v. infra. Ab. Zar. 71<sup>a</sup> ו' ו' as עצורים, עצורים; f. עצורים; pl. עצורים; עצורים. Sifré l. c. ו' ו' as

on this (the eighth day) one is prohibited to leave, so is one on this (the first day). Sifré Deut. 135 (ref. to עצור, Deut. XVI, 8) ו' ו' from this you might infer that one must be confined the whole day in the schoolhouse (for religious exercises). Ib. שביעי ע' ו' as the seventh day is under restrictions (as to week-day labor), so is the sixth day (i. e. the days intervening between the first and the seventh day); אי מה ו' מלאכה ו' you might infer from this that as the seventh day is under restriction as regards all sorts of labor (even work of necessity), so is the sixth; Hag. 18<sup>a</sup> ו' ו' בכל מלאכה ... רמים ע' ו' the seventh day is under a general restriction, but the six days are not; Yalk. Deut. 904; ib. 907. Hull. 67<sup>a</sup> ו' ו' כללים ... בורות, pits and caves, the waters of which are restrained as in vessels; Yalk. Lev. 537 ו' ו' בכלים ... עצורים (corr. acc.); a. fr.

**Nif.** נִתְּחַצֵּם to be detained; to be gathered together. Pesik. R. l. c. ו' ו' as long as Israel holds festive gatherings in synagogues and schoolhouses, the Lord locks up &c. (v. supra); Pesik. l. c.<sup>a</sup> ו' ו' (Pi.). Yalk. Num. 782 (ref. to עצור, v. supra) ו' ו' אי מה ו' ו' why are they detained one more day? Taan. 7<sup>b</sup> ו' ו' the rains are withheld. Ib. 8<sup>a</sup> ו' ו' the heavens are locked up so as not to let down rain &c.; a. fr.

**Pi.** עצור 1) to hold festive gatherings. Pesik. l. c., v. supra.—2) to detain, keep off. Succ. 37<sup>b</sup> ו' ו' כדי לעצור רוחו ו' ו' in order to keep off evil winds &c. (v. supra).

**עצר** ch. 1) to press, squeeze. Targ. Jud. VI, 38. Targ. Gen. XL, 11 (O. ed. Vien. עצרה, Pa.); a. fr.—Y. Sabb. XVII, 16<sup>b</sup> top; Y. Bets. I, 60<sup>b</sup> bot., v. וְעִצְרָה.—2) to keep back, save. Y. Taan. III, 66<sup>d</sup> top ו' ו' עצור, v. גולקת.

**עצור** m. = עצור. Targ. Am. IX, 13 ו' ו' ענבין (not עצור, עצור).

**עצרה** m. (preced. wds.) wine-press, vat.—**Pl.** עצרה. B. Mets. 86<sup>b</sup> ו' ו' ברי ו' ו' a black hen ... that moves about among the vats. B. Kam. 27<sup>b</sup> ו' ו' קרנה ר' (not רעצרה) a corner near the wine-presses.

**עצרה** m. (preced. wds.) juice. Gitt. 69<sup>b</sup> Ar., v. ארצרה.

**עצרי** pr. n. m. 'Atsri. B. Bath. 174<sup>b</sup> (Ms. M. עצורי); Arakh. 23<sup>a</sup> ו' ו' בשה בר'.

**עצרת** f. (b. h.; עצר) detention, gathering, esp. a festive gathering for the conclusion of a festive season, concluding feast; ו' ו' של חג the concluding feast of the Succoth festival (Num. XXIX, 35); ו' ו' של פסח the concluding feast of the Passover festival i. e. the Feast of Weeks, Pentecost. Pesik. Bayom, p. 193<sup>a</sup> ו' ו' כשם ש' ו' ו' the concluding feast of the Succoth Festival was to have been fifty days after (the first day of Succoth) as the concluding feast of Passover is &c.; Cant. R. to VII, 2; a. e.—In gen. ו' f., (sub. ו' ו') m. Feast of Weeks, Pentecost. Pesik. l. c., p. 190<sup>b</sup> ו' ו' בסיון in the month of Sivan is the Feast of Weeks. Hag. II, 4 ו' ו' שול ו' ו' if the Feast of Weeks occurs on a Friday. Ib. ו' ו' שלא לקיים ... ו' ו' to oppose those who say that the Feast of Weeks must be observed on the day after the Sabbath (after seven complete weeks from

עָקַד (b. h.) [to bend; cmp. עָפַת. 1) to tie hand to foot, contrad. כפת (v. infra). Gen. R. s. 56 שְׁהִיָּה אֲבִרָהָם כל מה שהיה אברהם as Abraham was tying his son here below, so the Lord bound &c. Lev. R. s. 2; a. fr.—Part. pass. עָקֵד. Sabb. V, 3 ולא רגול, expl. ib. 54<sup>a</sup> עֲקִידָה יד ורגל כרצח וכ' *akud* refers to tying foreleg to hindleg like the tying of Isaac &c., *ragul* refers to bending the forefoot upward and tying it to the foreleg; Y. ib. V, 7<sup>b</sup> bot. בידו אחת ע' Tosef. ib. IV (V), 3 (v. Var. ed. Zuck.); a. e.—2) (denom. of עֲקִידָה) to sacrifice. R. Hash. 16<sup>a</sup> כאילו עֲקִידָתָם וכ' as if you offered yourselves, Lev. XXIII, 40) זה עֲקִידָה. Lev. R. s. 30 (play on כפת, Lev. XXIII, 40) זה עֲקִידָה כפת שהיה כפת ויִקְדָּה וכ' this typifies Isaac, who was tied and offered up on the altar; a. e.;—Gitt. 57<sup>b</sup> אחה עֲקִידָה

עקוּצָא, עקוּסָא, v. עיקצא.

**אֶקִילָס** pr.n.m. 'Akilas, Aquila, the alleged translator of the Bible into Greek, frequ. surnamed הַנָּזִי, the proselyte, and identified with אֲנִיקְלוֹס Y. Meg. I, 71<sup>c</sup> top חִירְבָּן ע' וְכִי א. the proselyte interpreted the Torah before R. El. and &c., v. יְפִיעָה (Bab. ib. 3<sup>a</sup> חִירְבָּן שֶׁל חֲרָבָה

חירגום ע' (אתקלים הגר אמרו מפי וכו'). Y. Kidd. I, 59<sup>a</sup> top (the proselyte interpreted (the verse Lev. XIX, 20) before R. 'Akiba. Targ. Cant. I, 3, v. אֶתְרֵאֲנִסְיָא; a. fr.

עָקִים, v. עָקָם.

עָקִים m., עָקִימָא, עָקִימָא f. (preced.) *crooked, perverse*. Targ. Prov. XVII, 20 (ed. Wil. עָקִים, Pa. of עָקָם). Ib. XXII, 5 (not עָקִימָא).—Y. Meg. IV, 75<sup>b</sup> bot. עָקִימָא, v. עָקָם.—Pl. עָקִימָן; f. עָקִימָא. Targ. Prov. XI, 20.

עָקִימָא I, v. preced.

עָקִימָא II f. (עָקָם) 1) *curvature, crookedness*. Y. Kil. IV, 29<sup>b</sup> top (in Chald. dict.) owing to the curvature (of the garden bed) two rows of vines disappear (become indiscernible).—2) עָקִימָא פִּה (the lips), *speaking sulkily, mumbling*, in gen. *talk*, opp. to מַעֲשֵׂה action. Meil. 17<sup>b</sup> from the argument thou didst utter in an undertone one can tell that thou art a scholar. Keth. 45<sup>b</sup> (גרמז) his talk (casting suspicion on his wife) brought it (the punishment) upon him. Snh. 65<sup>a</sup> שְׁפָתָיו דְּרִי מַעֲשֵׂה ע' talk (e.g. blasphemy, false testimony) is considered an action (can be punished). Ib.<sup>b</sup>; B. Mets. 90<sup>b</sup> (in reference to guiding an animal by means of a human voice).

עָקִימָא f. ch. (v. preced.) *crookedness, perverseness, insinuation*. Targ. Prov. VI, 12 (h. text עָקִימָא). Targ. Hos. VII, 16 Regia (Bxt. עָקִימָא, v. עָקִימָא).

עָקִימָא, v. עָקָם.

עָקִימָא, v. עָקִימָא.

עָקִיפִין, עָקִיפִין m. pl. (עָקָם)\*1) *circuit*. Sifrē Deut. 26 עָקִיפִין יְהִי מְחִירִים אִתּוֹ they shall lead him around in a circuit (expose him to public disgrace; Deut. R. s. 2; Yalk. ib. 810 בקִּיפּוֹן).—2) *circumvention, lawyer's trick*. B. Kam. 113<sup>a</sup> בְּאִין עָלֵי בֵּי we bewilder him by subtle arguments; you must not do it, because you must sanctify the name of the Lord (by your integrity in dealing with a gentile).

עָקִיצָא f. (עָקָץ) 1) *sting*. Ab. II, 10 עָקִיצָא עָקִיצָא (Ar. עָקִיצָא עָקִיצָא) their sting (the scholars' ban) is a scorpion's sting; Num. R. s. 3, beg.—2) *cutting fruit by the stalk*. Y. Maas. Sh. V, 56<sup>b</sup> top שכר ע' remuneration for cutting, contrad. to לְקִיטָא.

\*עָקִיק m. 'akik, name of a jewel in the high priest's breast-plate. Targ. Cant. V, 14 (Targ. Ex. XXVIII, 17 יִרְקָן, יִרְקָא).

עָקִירָא m. (part. pass. of עָקַר) *castrate*. Sabb. 152<sup>a</sup>, v. אָקָא.

עָקִירָא f. (עָקַר) 1) *tearing loose, plucking*. Snh. 68<sup>a</sup> עָקִירָא לְמַדְרֵי עָקִירָא teach me, how to tear them out.—Pl. עָקִירָא.

Sifrē Deut. 171, v. עָקִירָא.—2) *removal from place, lifting up*. Sabb. 2<sup>b</sup> כָּל עָקִירָא וְכ', v. הוֹצֵאָא. Ib. 3<sup>a</sup> עָקִירָא חֲפִץ וְכ' like lifting an object from its place?; a. fr.—3) *uprooting, undoing*. Y. Hor. I, 46<sup>a</sup> עָקִירָא חֲגוּם a decision which abrogates a Biblical law entirely; Y. Yeb. X, 10<sup>d</sup> bot.—4) *making childless, extinction*. Pesik. R. s. 47 (ref. to להשמיד, Deut. IX, 20) עָקִירָא בְּנִים וּבָנוֹת extinction of sons and daughters (v. יָבִילִי).

עָקִישׁ, v. עָקִישׁ I.

עָקִל (b. h.; cmp. עָקַל a. עָקַל) *to be curved, round, twisted*.

Pi. עָקִל *to curve*. Part. pass. עָקִיל. Sifrē Deut. 308; Yalk. ib. 942 מִקַּל מַע' a crooked staff.

עָקִל ch., Pa. עָקִל same, *to curve*, v. עָקָם.

עָקִל (or עָקִל) m. (preced.) 1) *a bale of loose texture containing the olive pulp to be pressed*. Maasr. I, 7; Tosef. ib. I, 7 (Var. עִיקִל). Toh. X, 8; Y. Ab. Zar. V, end, 45<sup>b</sup> דִּע' מִחוּל הוֹצֵאָא מִע' בֵּית הַדֵּבַר שֶׁל נִצְרִים, v. infra. Sabb. 144<sup>b</sup> הַדֵּבַר הַזֶּה (מַעֲרִיקוֹל) the watery fluid which oozes out of the bale made up for the press; (Tosef. Toh. X, 3 מַעֲרִיקוֹל; R. S. to Toh. IX, 1 שוֹקֵק, corr. acc.). Tosef. l. c. וְעֵשָׂא (R. S. l. c. שוֹקֵק) if he collected the fluid and put it back into the bale. Snh. 26<sup>a</sup> בֵּית הַדֵּבַר וְכ' he (who trims vines in the Sabbatical year) may say, I need the twigs to make a bale for the press. Ib. (proverbial expression) הַלֵּב יוֹדֵעַ אֵם לֵב' אֵם לְעַקְלָלוֹת the heart knows whether it is done for 'ekel (a legitimate purpose) or out of 'akalkaloth (perverseness); Y. Shebi. IV, 35<sup>a</sup>; Lam. R. to I, 5; a. e.—Pl. עָקִלִין, עָקִלִין (or 'עָקִין). Y. Shebi. l. c. (in Chald. dict.) I need the twigs for &c., v. supra. Ab. Zar. 75<sup>a</sup>; Tosef. ib. VIII (IX), 3 שֶׁל נִצְרִין וְכ' bales made of wicker or hemp &c.; Tosef. Toh. XI, 16 שֶׁל דִּע' olive pulp.—2) (from its shape) *a mass of iron used for ballast*. Tosef. Kel. B. Mets. I, 1. Makhs. V, 7 וְכ' וְכ' (ed. Dehr. דְּמִים הַעֲלִים ... וְכ' water that comes up (and settles) in the hull, on the ballast or on the rudders; [Maim.: in the cavity in the hull made for the reception of drippings from the deck; cmp. עִיקָא].

עָקִלָא, ע' m. ch. (preced.; cmp. Lat. torques) *band, clasp*.—Pl. עָקִלָא, ע' m. ch. Targ. Y. II Num. XXXI, 50 (h. text עָקִלָא).

עָקִלָא, v. עָקָם.

עָקִלָא, v. עָקָם.

עָקִלָא f. pl. (b. h.; עָקַל) *tortuous ways, perverseness*. Snh. 26<sup>a</sup>; Y. Shebi. IV, 35<sup>a</sup>, a. e., v. עָקָם.

עָקִלָא m. (b. h.; preced. wds.) *tortuousness*; 'דרך ע' in a round about way, indirectly. Y. Dem. IV, 24<sup>a</sup> top מִדּוֹ מִדּוֹ may one ask him indirectly (so as to give him an opportunity to confess his omission without compromising himself)?

**עָקַץ** (cmp. עָקַב, a. Arab. 'akās) [*to bend, twist*; denom. **עִקָּץ** *tail, point, peduncle* &c.] 1) *to cut fruit by the stalks*. Peah VII, 3 **אִם כָּל הָאֶשְׁכּוֹל ע' אֶחָד** Ms. M. if he cut an entire cluster. Snh. 41<sup>a</sup> **הָאֵדָה ע' הֵעִי** he cut figs. B. Kam. 70<sup>b</sup> **עִקּוּץ** **כִּי לֵךְ הָאֵדָה מֵאֵיזִירָהּ** **וְכ'** cut figs (to the value of the stolen object) in my fig plantation, and take possession for me of the stolen object which thou holdest; a. e.—2) *to sting, prick*. Y. Ber. VIII, 12<sup>b</sup> **וַיִּשְׁקָצֵהוּ הַחֲרָדִי** that a lizard stung him, and he recovered. Cant. R. to I, 12 **אֶפְרָיִם פֹּרְטָעָא**



עֲקָרָהּ f. same. Targ. m., עֲקָרָא II עֲקָרָא  
 O. Deut. VII, 14. Targ. Ps. CXIII, 9; a. fr.—Sabb. 152<sup>a</sup> עֲקָרָהּ  
 Ag. Hatt. (ed. עֲקָרָהּ), v. אֲרָאָה Gen. R. s. 47, beg. וְנִזְוִינָהּ  
 דָּא עֲבָרָהּ ib. s. 53; v. יִנְיָ I. Yeb 65<sup>b</sup> אֲרָאָה a drug which

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your grain any more? Ib. אֶתְּךָ וְהַלֵּכוּ he did guarantee to them, and the mice went &c. Tanh. Vayigg. 5 מפני מה לא עָרַבְתָּ אֶת רֹב־  
thy brother &c?; a. fr.

*Pi. עִרְבַּב 1) to mix.* Gitt. 52<sup>b</sup> אמר מִצְרֵב Samuel explains (חמנִסךְ ib. V, 4, v. נִסְךְ), he who mixes forbidden wine with his neighbor's permitted wine. Koh. R. to IX, 13, a. e. עִרְבַּב מִים בִּינֵי וְכ' who puts water into wine &c., v. גִּלְבָּקָא. M. Kat. 8<sup>b</sup> שְׂמַחָה בְּשִׂמְחָה אין מִצְרֵבִין you must not mix one rejoicing with another (e. g. celebrate a wedding during the Festive Week); Gen. R. s. 70. Y. Ber. II, 4<sup>d</sup> top; Y. Meg. I, 71<sup>e</sup> אֵת הָאוֹתוּתִים עַל if one made the letters of a word of uneven sizes (so that they are not in a line). Gen. R. s. 15 הָאוֹתוּתִים אֵת לִעְרַב he said הַמִּצְוָה in order not to confound the letters (by saying אוֹתוּתִים); Y. Ber. VI, 10<sup>a</sup> bot. מִצְרֵבִין, מִעֲרָבָה; pl. מִעֲרָבִים. —Part. pass. מְעֵרֵב; f. מִעֲרָבָה. —Part. pass. מְעֵרֵבִין. Yalk. Deut. 808 קִיבַר מֵל' קִיבַר and saw that the bread was mixed with coarse flour. Erub. 27<sup>a</sup> כְּשִׁקְרֵב בָּהֶן when entrails of fish are mixed up with the brine; a. e.—Lev. R. s. 20 (in Chald. dict.) מְעֵרֵב, v. עִרְבַּב. —2) (denom. of עִרְוֵב 2) to lay an 'Erub, to create a sym-bolical community of residence or continuity of action. Erub. III, 1 מְעֵרֵבִין לְנוֹזֵר you may use wine for an 'Erub for the benefit of a Nazarite. Ib. 84<sup>b</sup>; 87<sup>b</sup> שִׁוְעָרְבָה עַד until they connect them symbolically by an 'Erub; a. v. fr.—Part. pass. as ab. Sabb. XVI, 3 חֲצֵר חֲמֵי' a court which has been made available for Sabbath movements by means of an 'Erub; a. e.—3) to pledge. Part. pass. as ab. Esth. R. to I, 1 (ref. הִתְעַרְבוּת II Chr. XXV, 24) מְעֵרְבוֹתֵיהֶן שֶׁל אֲבוֹתֵיהֶן they were the hostages for their fathers.

*Hithpa.* הִתְחַבַּב, *Nithpa.* נִתְחַבַּב to be mixed. Hull. VI, 5 במים if blood (which requires covering up, v. פִּסְוִי) has been mixed with water. Tosef. Ter. V, 15 ... פְּרוֹסוֹת וְכ' שֶׁנִּתְחַבְּבוּ if pieces of show-bread have become mixed up with a hundred times as many pieces of secular bread; Yeb. 81<sup>b</sup> פְּרוֹסוֹת ... שֶׁנִּתְחַבְּבוּ וְכ'; Y. Or. II, 61<sup>d</sup> bot. Cant. R. to I, 3 מִמָּה הַשֶּׁמֶן הַזֶּה אֵין מִתְחַבֵּב ... אֵין מִתְחַבְּבִים וְכ' as oil cannot be mixed with other liquids, so Israel should not be mixed with the nations of the world; a. fr.

**עָרִיב**, ch. same, 1) *to vouch for, be surety for.* Targ. Prov. VI, 1. Targ. Job XVII, 3; a. e.—Y. Dem. I, 22<sup>a</sup> top וּכְ אַמְרוּ לֵיהּ עוֹרְבִין וְצֻרְבִין they said to him, pledge thyself to us (that the mice will not attack our produces, if we separate the tithes properly, v. preced.), and he did pledge himself to them, and they suffered no longer (v. נָפַי). Y. Kil. IX, 32<sup>c</sup> bot עֲרֻבְיָהּ לְמִקְמַחֶיהָ וּכְ רִיגוּלִי ... עֲרֻבְיָהּ לְמִקְמַחֶיהָ man's feet are pledged to place him where he is wanted (to die); Succ. 53<sup>a</sup> אֵינוֹן עֲרֻבִין בִּידָא וּכְ רַגְלוֹהִי Bekh. 48<sup>b</sup> עֲרֻבִין בִּידָא מְכָרִי נִסְתָּרָהּ ... עֲרֻבִין בִּידָא a man's property pledged for his personal debts (that you can seize it, even if it is sold)?; B. Bath. 174<sup>a</sup> עֲרֻבִין בִּידָא נִיכְסִי Ms. M. (ed. מערבין יחדו) a man's property is pledged for him (you can attach it without previous summons); a. e.—2) *to mix, v. infra, a. e.*—עָרִיב, —3) *to combine.* B. Kam. 65<sup>b</sup> עָרִיבָהּ Af. .

*Pa.* עריב 1) *to mix; to mix up, confound.* Targ. O. Gen.

XXX, 40 (Bxt. *פֶּי* *Pe.*; Y. *עֲרֻבִי*). Targ. Y. I Dent. VII, 23 (ed. Vien. *וְיִעְרֵב* *Pe.*; Y. II *וְיִעְרֵב*); a. e.—Hull. 6<sup>a</sup> כִּמְאָן בְּיָדָיו רָמִי it is as if he had mixed it (added leaven and spices) with his own hands. Ab. Zar. 39<sup>b</sup> דִּלְמָא מִיּוּתִי לֵשֶׁת הֵי בִיהּ וּמִעֲרֵב lest he bring (unclean milk) and mix it with the clean milk; a. e.—Part. pass. *מְעָרֵב*, *מְעָרֵב*; pl. *מְעָרְבֵי*. Targ. Y. Lev. XVI, 18 (not *מְעָרֵב*, *מֵי*). Targ. Ex. XXX, 35 (ed. Vien. *מְעָרֵב* *Af.*) *well-mixed, seasoned* (h. text *מִמְלָח*). Targ. Is. I, 22 (ed. Wil. *מְעָרֵב* *Af.*); a. e.—Sabb. 85<sup>b</sup> מִתְעָרְבִי בְּהוֹרֵי וְהָא קָא מַעֲרְבִי לְהוֹרֵי הוֹרֵי but will not the leaves of the seeds grow into each other?—2) to *lay an 'Erub* (v. preced. Pi. 2). Targ. Y. Ex. XVI, 5 וַיִּעַן (ed. Vien. וַיַּעַן, corr. acc.).—Y. Bets. I, 61<sup>b</sup> תִּשְׁכַּח אֶתְּרֵבָא we forgot to make 'Erub Tabshilin (v. *עֲרֻבָא*); a. e.—3) to *vouch, be surety*. Part. pass. as ab. Targ. O. Gen. XLIV, 32 מְעָרֵב (not *מְעָרֵב*).

*Ithpa.* אִיתְּפָא, *Ithpe.* אִיתְּפֵי 1) *to be mixed*. Targ. Josh. XXIII, 7. Targ. Y. II Deut. VII, 3 (חָרָחֵץ); a. e.—Sabb. l. c., v. supra.—Ab. Zar. l. c. מִשּׁוֹם אִיתְּרַבִּי אִי shall we apprehend an admixture (of wine in the honey)? Zeb. 76<sup>a</sup> סוֹתָה סוֹתָה אִיתְּרַבִּי סוֹתָה at the end it is mixed up. Ib. דָּאִיעָב when it became mixed; ib. 75<sup>b</sup> דָּאִיעָרַב Ms. M. (דָּאִיעָב when things have become mixed; a. e.—[Ab. Zar. l. c. וְלֹא מִיעָרַב, read מִיעָרַב].

עֲרַב II (b, h.; v. preced.; cmp. Assy. 'erēbu *to go in*, Del. Assy. Handw., p. 126) *to go in*, (cmp. בִּיאָ *to set*.—Denom. עֲרַב.

*Hif.* הִצְרִיב. 1) same. Neg. XIV, 3 שָׁמַשׁ ה' when his (the leper's seventh day's) sun has set; Yeb. 74<sup>b</sup>; Pes. 35<sup>a</sup>; a. e.—V. הִצְרִיב.—2) (denom. of צָרַב) *to be late, to do late in the day.* Lev. R. s. 19, beg. (play on שְׁחִיבָה כְּעֹרֵב, Cant. V, 11) בֹּחַן מִי שֶׁמְשַׁחֲרֵי הַיּוֹם who works at them (studies the words of the Law) early and late; בְּחֹרֵב שְׁחִיבָה 'because he was engaged in the Law early and late; Cant. R. to l. c.; Midr. Sam. ch. V; a. e.—V. הִצְרִיבָה.—3) *to cause the evening to come.* Ber. 12<sup>a</sup>, a. e. מְצַרֵּב עֶרְבִים ('blessed be thou, O Lord,) who causeth the evenings to advance', name of one of the benedictions preceding the recitation of the evening Sh'm'a.

**ערב** ch., *Ithpe*. אָרְבֵּי to set. Ber.<sup>2b</sup> וְכֵן שֶׁמֶשׁ וְכֵן when the sun is set, the day is gone (ו. רָבִי). Ib. וְכֵן חֲמֵשׁ מֵרֵאשִׁית (עֲרֵבָה שֶׁמֶשׁ וְכֵן Ms. M. (ed. עֲרֵבָה שֶׁמֶשׁ) and if you say, when the sun sets, we call it night &c.; Meg.<sup>20b</sup> מֵרֵאשִׁית עֲרֵבָה וְכֵן (missing in Ms. M.).

**ערב** I (b. h.; cmp. **ערב** I) [*to be well-mixed, seasoned*, cmp. esp. Targ. Ex. XXX, 35,] *to be sweet, pleasant*. Lam. R. to I, 9 **לֵךְ יַעֲרֵב**, v. **פָּסַם**. Deut. R. s. 8 **יַעֲרֵב עֲלֵיכֶם** much good may it do you; a. fr.

*Pi.* צִירָב to sweeten; to gladden, humor. Sifré Deut. 306  
וְצִירָבִים כו' v. צִירָב. —Part. pass. מְצִירָב; f. מְצִירָבָה. Keth. 17<sup>a</sup>  
לְעוֹלָם תִּהְיֶה דַעְתּוֹ שֶׁל אָדָם מֵצִירָב עִם הַבְּרִיּוֹת at all times man's  
disposition should be sweet in associating with men, i. e.  
sympathize with their feelings; Treat. Der. Er. ch. VI.

*Hif. הִפְרִיב to cause to be sweet, pleasing. Ber. 11<sup>b</sup> הִפְרִיב נָא וְכִּי let, I pray thee, the words of thy Law be sweet in our mouths &c.*

**עֵרֵב** II m. (b. h.; preced.) *spiced, sweet; pleasing*. Dem.

I, 3, 8 spiced (perfumed) oil; Tosef. Shebi. VI, 8. Cant. R. to IV, 4, 4 שְׁקִילוֹ because his voice is sweet; a. fr.—*Pl.* בשעה ... ע' לָחֵם היו Gen. R. s. 50 when he spoke to them words that pleased them, they said, come near &c. Ab. Zar. 35<sup>a</sup> (ref. to Cant. I, 2) ע' the words of thy friends (the scholars) are sweeter to me than the wine of the Law; a. fr.—*Fem.* עֲרִבָה. Cant. R. to I, 2 [read:] מִדָּה ... אינן עֲרִבִין בְּגוֹפֵי כֶּךְ חוֹרֶה ... אינָה ע' בְּגוֹפֵי water does not taste well, if one is not thirsty, so it is with the Law, unless a man wearies himself in studying it, he does not get the taste of it; a. fr.—*Pl.* עֲרִבִיו. Ib. to V, 11 (play on עֲרִב, ib.) ע' הֵן עֲלֵי they are pleasing to me.

עֲרִב ch., v. עֲרִיב.

עֲרִיב III m. (I, 2) *bondsman, surety*. Cant. R. to I, 4, 4 bring me one to go security, and I shall lend thee. Ib. ... הֲלֵא רֵעִי if he has nothing to pay with, who is seized but the surety? Midr. Till. to Ps. VIII (ref. to Prov. VI, 1) ע' שְׂלֵא נִתְמַנֵּית לֹא when a man is appointed an elder, the Lord says to him, before thou wast appointed, thou wast not responsible for the community, now that thou hast been appointed &c. B. Bath. X, 7 לא יִפְרֵעַ ע' he who loans money to his neighbor through a surety, cannot collect from the surety (before having sued the debtor). Ib. 8 ע' שְׂוֵאוֹ חֲרִיב וְכ' what guarantor is responsible? He who says, 'lend him, and I shall pay thee' (i. e. who guaranteed before the loan was consummated); a. fr.—*Pl.* עֲרִיבִין, עֲרִיבִים. Cant. R. l. c. בשעה ... הִבִּיאוּ לִי ע' טוֹבִים וְכ' when the Israelites were standing before mount Sinai to receive the Law, the Lord said ... bring me good sureties (to vouch for you) that you will guard it; ib. ע' אֲבוֹתֵיכֶם צְרִיכִין your ancestors need sureties themselves; ib. הֵא וְרֵא ע' (your children) are certainly good sureties, and on their account I will give you the Law; Midr. Till. l. c. Ib. ע' אֲבוֹתֵיכֶם ע' אֲחֵם על אֲבוֹתֵיכֶם will you vouch for your fathers, so that you be seized, if they do not observe the Law? Ib. ע' זֶה they made themselves responsible for one another. Snh. 27<sup>b</sup> bot. (ref. to Lev. XXVI, 37) ע' מְלֻמֵּד שֶׁכֶּל יִשְׂרָאֵל ע' Ms. M. (ed. שְׁכוּל) this intimates that all Israelites are responsible for one another (bound to prevent wrongdoing); Shebu. 39<sup>a</sup> bot.; a. fr.

עֲרִיב, v. עֲרִיב.

עֲרִיב m. (b. h.; II) 1) *sunset, evening*. Ber. I, 3, sq. ע' in the evening (at prayer); a. v. fr.—*Transf.* decline. Gen. R. s. 50 עֲרִיבָה בָּא עֲרִיבָה שֶׁל סוֹדֵם ba'ereb (Gen. XIX, 1), the evening of Sodom has come. Esth. R. introd. ע' מִי יָתֵן עֲרִיבָה entrance, the day preceding a certain day, the year preceding a certain period, eve. Sabb. II, 7 ע' (abbrev. ע"ש) on Friday. Pes. 99<sup>b</sup> ע' הַפֶּסַח the eve of the Passover. Taan. IV, 7 ע' חֲשֵׁעִה באב the day preceding the ninth of Ab. Shebi. I, 1 ע' שְׁבִיעִירָא the year preceding the Sabbatical year; a. v. fr.—*Du.* עֲרִיבִים. Ber. 26<sup>b</sup>, a. fr. בין ע' the time between the beginning of the decline of the sun and sunset (v. מְנַחֵה, afternoon.—*Pl.* עֲרִיבִים, constr. עֲרִיבִי עֲרִיבִי פִּסְחִים Pes. X, 1 [עֲרִיבִי, v. עֲרִיבִי]. Ber. 12<sup>a</sup>, v. עֲרִיב II.

ע' שְׁבֻחוֹת יְרֵמִיָּה Ms. M. (ערבי). Ib. 99<sup>b</sup> ע' שְׁבֻחוֹת the eves of Sabbaths and Festivals; a. v. fr.

עֲרָב I ch. (b. h.) 1) pr. n. m. 'Arab, son of Ishmael. Targ. Y. Gen. XXV, 13 (h. text קדר).—2) *Arabia*. Targ. Jer. XXV, 24.

עֲרָב II pr. n. pl. 'Arab, near Sepphoris in Upper Galilee (v. Neub. Géogr. p. 204). Sabb. XVI, 7. Y. ib. XVI, end, 15<sup>d</sup> יְרִיב בִּרְחָא ע' וְכ' eighteen years he (R. Joh. ben Zaccai) dwelled in that place 'Arab, and only those two cases came before him. Y. Taan. IV, 67<sup>c</sup> bot. Tosef. B. Kam. VI, 22; Y. ib. VI, 5<sup>c</sup>.

עֲרָב m. (b. h.; I) 1) *woof*, opp. שָׂרִי warp. Kel. I, 5, 5 חוּט a thread of the woof (thicker than that of the warp). Nidd. 25<sup>b</sup> ע' כְּשֵׁל as thick as a thread of the woof; a. fr.—*Transf.* the latitudinal direction, opp. to שָׂרִי longitudinal direction. Sabb. 85<sup>b</sup> ע' וְרֵעִין שָׂרִי וְזֵעִין if the beds (in a square) were planted lengthwise, he must plant (on the interspaces) crosswise. Hull. 109<sup>b</sup> קִרְעֵנִי שָׂרִי he tears it (the udder) lengthwise and crosswise. Y. Ter. III, 42<sup>a</sup> bot. ע' מִשְׁחִילְכֵּן בֹּהֶן שָׂרִי וְכ' as soon as they trod on them (the grapes) once lengthwise and crosswise; a. fr.—[In later Hebrew שָׂרִי וְכ' cross, emblem of Christianity].—2) *mixed multitude* (ערבב = ע' רב, mixed multitude. Tanh. Ki Thissa 30. Bets. 32<sup>b</sup> ע' רַב וְכ' they are descendants of the mixed multitude (that came from Egypt); a. e., v. עֲרִיבִיבִין.

עֲרָב I, עֲרָב, עֲרָב, עֲרָב ch. same, *woof*. Targ. Lev. XIII, 48, sq. (O. ed. Berl. עֲרָב).—Ab. Zar. 17<sup>b</sup> ע' וְרֵעִין שָׂרִי וְזֵעִין which coil is for the warp, and which for the woof?; a. e.

עֲרָב II m. = h. עֲרִיב III, *bondsman, surety*. B. Bath. 173<sup>b</sup> ע' הֵן בָּרַר ע' אֲזִיל they (the Persian courts) go for the surety (without suing the debtor at all). Ib. 174<sup>a</sup> ע' רִיחְמֵי a bondsman for heirs, i. e. one who had gone security for the decedent. Sot. 37<sup>b</sup> ע' אִיכָּא בִּירְיָהּ the difference between the two opinions lies in the question whether each bondsman (for the entire people at the covenant of Sinai) was also a bondsman for the bondsman, i. e. responsible for those failing to prevent wrongdoing. Gitt. 28<sup>b</sup> (proverbial expression) עֲרִיבָה ע' צִירִךְ thy bondsman requires a bondsman, i. e. he on whom you rely for vigilance might be neglectful himself; Succ. 26<sup>a</sup> ע' צִירִךְ thy watchman might likewise fall asleep. Sabb. 140<sup>b</sup> ע' וְכ' and I vouch for it; a. fr.

עֲרָבָה (עֲרָבָה) f. = h. עֲרִיבָה, *willow*.—*Pl.* עֲרִיבִין, עֲרִיבָה. Targ. Lev. XXIII, 40. Targ. Job XL, 22.—V. עֲרִיבָה.

עֲרָבָה raven, v. עֲרִיבָה.

עֲרָבָה, עֲרָבָה, v. עֲרִיבִין.

עֲרָבָה (reduplic. of עֲרִיב I) to mix up, confound, disturb. Y. R. Hash. III, end 59<sup>a</sup> ע' אֵת הַמְּזֻלוֹת he (Moses) confounded the order of the planets. Cant. R. to I, 9 ע' הֵן מְעַרְבֵּבֵין אוֹרֵם (the lightningnings) confused their ranks; ib.; Mekh. B'shall. s. 5 הֵמָּן עֲרָבֵבֵין v. חָמָם. Tanh. Va'era 5 (ref. to יוֹחֵלֵל, Koh. VII, 7) מִשְׁבַּבֵּבֵין אוֹרֵם v. עֲסַק. Lev. R.



earnest to thee; Tosef. ib. I, 17, sq. Esth. R. to III, 10 'ערבנות' ordinarily it is the purchaser that gives an earnest to the seller, but here the seller (Ahasuerus) gives a pledge (his ring); Ruth R. to IV, 8. Pes. 118<sup>b</sup> (ref. to Jud. V, 21) צא ... אמר הקב"ה the Lord said to the brook Kishon, go and surrender thy pledge (Sisera's men bathing in the brook). Ab. III, 16 הכל נכון בע' every thing is given against a pledge, i. e. life and possession are a loan for which you are pledged to the Lord; a. fr.—2) *going security*.—Pl. (ערבון) ויחרחק ... ומן הע' (Rashi) and should keep aloof from cases of protest (v. מראין), from trusts, and from going security (Gen. R. s. 93, beg. מלעשות ערבון). (ערבון וכו').

**ערבונא** ch. same. Sabb. 105<sup>b</sup> שכלי מיניה do they (in heaven) take a pledge of him (take his children in order that he may at some future time mourn over the death of worthies)?; M. Kat. 25<sup>a</sup>.

**ערבות** f. (preced. wds.) *security, pledge*. B. Bath. 174<sup>a</sup> הן כולן לשון ע' all these expressions mean only guaranty, opp. to קבלות an unconditional agreement to pay a neighbor's debt. Gen. R. s. 93, beg. ארם לחבירו from going security in transactions between a man and his neighbor (v. ערבון II); Yalk. ib. 150. Midr. Till. to Ps. OXIX, 121 עשינו ערבותינו עשה וכו' we have done what we were pledged to do, do thou now thy duty. Ex. R. s. 27 thou hast made thyself enter this pledge, that thou mayest become the head (victor in the contest). Ib. ומה חרחה ערבותן and what was their pledge? (Answ. ref. to Ex. XXIV, 7). Ib. לאו ע' ואם לאו but if you will not guard the Law, you will be fined by that pledge (forfeit your children's life). Tanh. Vayigg. 5; a. e.

**ערבות** I f. pl. (b. h., Ps. LXVIII, 5) a poetical name for *heaven*, (in Talm.) ע' m. 'Araboth, name of the seventh heaven. Hag. 12<sup>b</sup> ע' שבו צדק וכו' in which dwell Righteousness, Justice &c. [Ib. שוכן עליהם בע', omit בע'; v. Rabb. D. S. a. l. note 7].—Targ. Ps. LXVIII, 5.

**ערבות** II pr. n. pl. 'Araboth (Steppes), in Babylonia. Naz. 43<sup>b</sup> פקחא דע' the valley of 'A. (dangerous on account of robbers); Ber. 54<sup>a</sup>. Ib. כי משא לע' when he came again to 'A.

**ערביתא** f. = h. ערבית. Targ. Prov. XVII, 18 (Ms. ערביתא; h. text ערבית).

**ערבי** pr. n. pl., v. ערבי.

**ערבי** or **ערבי** m. (b. h.) *Arab; Arabian*. Yeb. 71<sup>a</sup> מזהב to include a circumcised Arab (as forbidden to partake of the Passover meal); a. fr.—Pl. ערביות. Ohol. XVIII, 10 אהלי הע' the tents of the (nomadic) Arabs. Kel. XXIV, 1, v. היצאה; a. fr.—Fem. ערביות or ערביות; pl. ערביות. Sabb. VI, 6 ע' יוצאות וכו' (Jewish) Arabian women may go out (on the Sabbath) veiled.

**ערבאח, ערבי, ערבי** ch. same. Targ. Is. XIII, 20 (ed.

Lag. ערבאח. Targ. I Chr. XXVII, 30 (h. text ערבאח).—B. Bath. 56<sup>a</sup>, v. next w.—Pl. ערבאח, ערבאח. Targ. Gen. XXXVII, 25. Targ. Jer. III, 2. Ib. XXV, 24 (h. text ערבאח); a. fr.—B. Bath. 168<sup>b</sup> וכו' דאחור Arabs came to Pumb'ditha and seized land by force.

**ערבויא, ערבויא** pr. n. *Arabia*. Y. Taan. IV, 69<sup>b</sup> top, v. משה III. Y. Shebi. VI, beg. 36<sup>b</sup> (transl. חקירי, Gen. XV, 19) ע'; Gen. R. s. 44, end ערבויא (some ed.); B. Bath. 56<sup>a</sup> ערבויא (transl. of חקירי). R. Hash. 26<sup>a</sup>; a. fr.

**ערבית** or **ערבית** f. *Arabian woman*, v. ערבי h.

**ערבית** f. (ערב) *evening time*; (sub. חפלות) *evening prayer*. Ber. I, 1 (Y. a. Bab. ed. בערבין). Ib. 9<sup>b</sup> the section on redemption in the evening prayer; the *Prayer of Benedictions in the evening prayer*; a. v. fr.—(Adv.) *at evening*. Sabb. 118<sup>a</sup> בוקן ע' dishes which have been used at the (Sabbath) evening meal; a. fr.—Pl. ערביות (ערב) *the eves of Sabbaths, Holy Days &c.* Erub. 41<sup>a</sup> we fast the entire day preceding.

**ערבל** (Pael of ערבב, v. ערבב) *to confound, disturb*. Targ. Esth. I, 10.—Part. pass. מערביל, pl. מערבילין. Targ. O. Ex. XIV, 3 (h. text נכבים).

**ערבילא**, v. ארבילא.

**ערבילאין** m. pl. (ערבל) *mixed multitude, rabble*. Targ. Cant. I, 9; v. ערבילין.

**ערבנותא** f. = h. ערבית, *security, guaranty*. Targ. Y. Gen. XXXIX, 1. Targ. Y. I Ex. XXII, 24.

**ערבובין, ערבובין**, v. ערבובין.

**ערבאח** f. = h. ערבאח I, *willow, esp. the willow branches carried in procession on the seventh day of Succoth* (v. חושענא (יום) ע' or יומא דע' (sub. היום) *the seventh day of Succoth*. Succ. 34<sup>a</sup>, v. חלפתא. Erub. 29<sup>b</sup>, v. סוגריןא.—Y. Succ. IV, beg. 54<sup>b</sup> בשבתא ... ולא ע' that you do not appoint the blowing of the Shofar (the first day of Tishri) on a Sabbath, nor the day of the 'Arabta on a Sabbath. Ib. ולא ע' omit the procession with the willow-branches. Ib. ערבאח דיומא שביעיא, v. ממשטריא; Y. Ab. Zar. IV, 43<sup>d</sup> top ערוב; Y. Shebi. I, 33<sup>b</sup> bot. ערב.—Pl. ערבאח. Sabb. 20<sup>b</sup> Ms. M. (ed. ארבאח), v. ארבאח.

**ערג** (b. h.; onomatop.) *to groan* (of the deer), *pant*. Midr. Till. to Ps. XLII וישרק להקב"ה וכו' מה האילה ... וישרק להקב"ה וכו' as the hind when travailing feels pain and cries to the Lord, and he answers her &c.; ib. שהאילה עורגת וכו' (Yalk. ib. 741 צווחת).

**ערגות**, v. ערגות.

**ערגל** (Pael of ערגל) *to roll*. Targ. Prov. XXVI, 27 מערגל (ed. Lag. מערגיל; h. text גלל).

**ערד** (cmp. ערר) *to stir up; to drive*. Gen. R. s. 23, beg. (play on עירד, Gen. IV, 18) עירדן אני העולם I shall drive them out of the world (by the flood); ib. s. 24, end; Yalk. ib. 38 טורדן (corr. acc.).

עֲרֻבָּתָא II f. *pledge*, v. עֲרֻבָּתָא.

**Erebofa III, Erebofa**. f. (v. ערב) eve, ו' עד שבתא, e' or v. ארע  
of the Sabbath, Friday. Pesik. R. s. 23 ואית ר' זורא ב' יומי דערבא  
one (ע' רצומא or ערובת צומא read דאמר ערובא צומא ו'  
Sabbath eve, and some say, it was the eve of the Great  
(Day of Atonement), he went to market &c.; Gen.  
s. 11 ערבא הוי בעירובא צומא ו' (בעריבות). Y. Taan.  
66<sup>a</sup> bot. חטא כל ערובת צייס fasted on the eve of every  
New Year; שוּבָה כל ע' every Friday. Y. Ter. VIII, 45<sup>c</sup> bot  
שוֹבָה, v. supra. Ruth R. to I, 17 (sect. 3) ערובת  
the eve of Passover; a. fr.

עֲרֵיג = אַרְיָג *web*. Tosef. Kel. B. Mets. V, 13 ed. Zuck.  
(interch. with אַרְיָג).

**פְּרוּגָה** f. (b. h.; ערג, emp. ארג, *incision, groove*. Hull. 50<sup>a</sup> לֵּי מֵל' between one groove (of a lobe of the lungs) and another.—Esp. (עֲנִיָּהָתָא) *garden bed*. Kil. III, 1, sq. Sabb. IX, 2. Ib. 85<sup>a</sup> בְּחֹרֶבָה שֵׁנִיָּה the Mishnah speaks of a garden bed in a fallow field (isolated bed); a. fr.—*Pl.* פְּרוּגוֹת. Ib.<sup>b</sup> שֵׁנִיָּה עֲרוּגָה the Mishnah speaks of a bed among other beds. Tosef. Kil. II, 5 ע' בְּחֹרֶבָה (some ed. עֲרוּגוֹת, *עֲרוּגוֹת*, corr. acc., or עֲנִיָּהוֹת); a. fr.

עָרֹד I pr. n. m. *Arod*. Sifré Deut. 41 'בית ע', v. אָרִים.

עָרוֹד II m. (b. h.; עָרַר; cmp. רָוַדָא 1) *wild ass*. Kil. VIII, 6 מִן הַיָּדָה הָעָרוֹד belongs to the class of beasts of chase (v. הַיָּדָה I). R. Hash. 3<sup>a</sup> (play on עָרַר, Num. XXI, 1) שְׂדוּמָה לֵּעִי בַּמִּדְבָּר for he (Sihon) was like a wild ass in the desert; a. e.—*Pl. עֲרוֹדוֹת*. Y. Shek. VIII, beg. 51<sup>a</sup> עֵי (v. Rabb. D. S. a. l., p. 67<sup>a</sup>, note 70) in the royal arena in Jerusalem they stabbed wild asses (for the lions), and the pilgrims waded in blood; Men. 103<sup>b</sup> עֲרוֹדֵיאוֹת (Ms. M. עֲרוֹדָאוֹ; Ms. C. עֲרוֹדָאוֹ; Tosaf. Eduy. III, 2 עֲרוֹדוֹת, v. עֲרָר).—2) a species of *lizard*. Hull. 127<sup>a</sup>; Ber. 33<sup>a</sup>, v. חֲבֵרָבֵר.

**עָרָה**, **עֲרֹחָה**, **עֲרֹד** ch. same, *wild ass*. Targ. Y. Gen. XVI, 12. Targ. Hos. VIII, 9; a. e.—**עֲרֹדֵי**, **עֲרֹדִין**, **עֲרֹדָא** Targ. Ps. CIV, 11.—**אֲב. זָרָה** 16<sup>b</sup> **בְּעֵי רֵיחֵיהֶם** *they employed wild asses to turn the millstones.*—*Fem.* **עֲרֹדָה**. Targ. Jer. II, 24 (ed. Lag. **עֲרָה**).

עֲרֹה f. (b. h.; עָרָה I) *nakedness, shame; unchastity, lewdness, obscenity*. Cant. R. to I, 2 מִכְסִּים עֲרֹהוּ מה מים מכסים עֲרֹהוּ ... as water covers the nakedness of the sea, ... so (study of) the Law covers up the nakedness (atones for the sins) of Israel. Ber. 24<sup>b</sup> לִבּוֹ רָאָה אֶת הָעֲרֹה his heart sees the nakedness, i. e. there is no garment (girdle &c.) separating the upper part of the body from the lower. Ib. 24<sup>a</sup> שָׁמַעְתָּ, v. עֲנָהּ. Ib. שָׁמַעְתָּ קוֹל בְּאִשָּׁה ע' hearing a woman's voice is indecency (you must not read the Sh'm'a while a woman is singing within your hearing); שָׁמַעְתָּ בְּאִשָּׁה ע' the sight of woman's hair is an impropriety (with regard to reading the Sh'm'a). Gitt. IX, 10 אִם יִרְשֶׁה רַב ע' a man must not divorce his wife, unless he have found in her something improper (v. Deut. XXIV, 1). Ib. 90<sup>a</sup> (interpret. אם נאמר ערוה ... היתה אומר משום ערוה רב Deut. I. c.)

ערדבלין, corrupt. of אֶרְבֵּלִין (v. אֶרְבֵּלָא). Gen. R.  
s. 23; s. 50 Ar. s. v. הַרְוִלִים.

**עֲדִילוֹ**, Y. Pes. X, end, 37<sup>d</sup>, read: עֲדִילִי, or עֲדִילִי  
v. אֲרֵא I.

**עָרְדִּילִין, עָרְדִּילִין** m. pl. (prob. from their shape and softness, v. **אַרְדִּילָא**) *felt-soles with heels*. Bets. 15<sup>a</sup> **עָרְדִּי** Ms. M. (ed. **עָרְדִּי**; Ar. **עָרְדִּילִין**; v. Rabb. D. S. a. l. note).

עֲרֵי־סִקִּים, עֲרֵי־סִקּוֹם, עֲרֵי־סִקָּא.

צֶרֶה־יֵלֶיךָ v. צֶרֶה־לְךָ.

**ערדיסקא, ערדסיא**, v. next w.

אֲרִדְסֻס, אֲרִדְסֻס, אֲרִדְסֻס pr. n. pl. *‘Ardascus*, *‘Ardiscus* (*‘Ardiscis*), prob. a Persian name for *Damascus* (v. אֲרִדְסֻס, a. corr. acc.). B. Bath. 56<sup>a</sup> עֲרִדְסֻסִּים (Ar. *‘Ardisa*: Ms. R. אֲרִדְסֻס; Ms. H. אֲרִסֻס; Ms. O. אֲרִסֻס, v. Rabb. D. S. a. l. note 6), v. הֲרִמְסֻסִּים. Erub. 29<sup>a</sup> בְּעִרְסֻסִּים שָׁבַת ר"מ (v. בְּעִרְסֻסִּים. Erub. 29<sup>a</sup> Ms. M. (ed. בְּעִרְסֻסִּים; ed. Sonc. בְּעִרְסֻסִּים, v. Rabb. D. S. a. l. note) R. M. rested over the Sabbath in ‘A.; Tosef. ib. IX (VI), 4 בְּעִרְסֻסִּים (Var. בְּעִרְסֻסִּין, בְּעִרְסֻסִּים; Y. ib. III, beg. 20<sup>c</sup> בְּאִרְסֻסִּים (read: אֲרִדְסֻסִּים).—[Erub. I. c. לְטִיבֵינָן, missing in Tosef. a. Y. I. c.,—if correct, refers to a place near *Ardascus*, not to *Tib’in* near *Tiberias*.]—Denom. עֲרִדְסֻסִּין f. pl. (v. הֲרִמְסֻסִּין) *Damascene plums*; ע' של מְבִיאִין plum-shaped, perforated iron balls. Bets. 22<sup>b</sup> מְבִיאִין ע' של ברזל רב (Ms. M. עֲרִדְסֻסִּין) they used to bring in iron balls and fill them with the smoke of spices ... and stop their holes up; (Tosef. ib. II, 14 פִּרְסֻסֻּקָא (Var. פִּרְסֻסִּין, פִּרְסֻסִּין; Y. ib. II, 61<sup>c</sup> bot. עֲרִדְסֻסִּים, v. רִמְסֻסִּין).—[Tosef. Ter. III, 4 בְּעִרְסֻסִּים ed. Zuck. concerning *Damascene plums* (?); Var. בְּעִרְסֻסִּים, בְּעִרְסֻסִּין in ‘Ard.]

עוֹרֵדֶען, v. עֲרֵדֶען.

עֲרֵי, v. עָרָה.

עירוב v. ערוֹב.

**עָרֹב** m. (b. h. עָרַב; עָרַב I) *various kinds of wild beasts*.  
 Ex. R. s. 11 (interch. with מעורבנות); Tanh. Vaëra 14;  
 a. e. — [LXX עַרֵב *gadfly*.] — V. עֲרֹבָב ch.

**עֲרוּבָה** ch. same. Targ. O. Ex. VIII, 17 ed. Berl. (oth. ed. 'ע); a. e.

III. עֲרִיבָהּ v. עֲרִיבָהּ

עִירֹבָא v. עֲרִיבָא.

ערוכות, Gen. R. s. 11, v. III.

אין, v. ערוזין, Yalk. Is. 314, read: ערוזין, ערוזין.

**עֲרֵבְתָּא** I f. *willow, willow-day*, v. **עֲרֵבְתָּא**.

if the text had *ervath* (meaning *ervah*) without *dabar*, I might have thought, for scandalous conduct she is to be dismissed, for 'something' (any other cause) she must not be dismissed. Ib. מצא בה לא מצא בה if he found in her neither indecency nor any other fault. Ib. 64<sup>a</sup> a. fr. פחות משנים any act in which purity of sexual life is concerned (marriage, divorce &c.) requires no less than two witnesses. Ab. III, 13 לע' (את האדם) מרגילין ... מרגילין merriment and light-mindedness make man familiar with licentiousness; a. v. fr.—Esp. *incest*, trnsf. *ervah*, a woman forbidden to a man (and vice versa) on account of consanguinity. Yeb. 3<sup>b</sup> as the sister of a man's (living) wife who is singled out (Lev. XVIII, 18) as an *ervah*, with the punishment of extinction in case of wilfulness, and of a sin-offering in case of mistake, may not be taken in a levirate marriage, so no woman that is a forbidden relation ... may be taken &c. Ib. 13<sup>a</sup> צרות the rivals of a woman forbidden on account of consanguinity; a. v. fr.—Pl. *ערוה*. (fr. *ערה*). Keth. 13<sup>b</sup>, v. *אפטרופוס*.—גילוי, v. גילוי. Yeb. I, 2 if a man's daughter or any other of those (above mentioned) relations was married to his brother. Ib. 3<sup>b</sup> האמירות בחורה relations were married to his brother. Ib. I, 3 שש ע' all forbidden relations named in the Torah. Ib. I, 3 שש ע' six relations more rigorously forbidden than these. Meg. IV, 9, v. *בנה*; a. fr.

*ערוי*, v. *ערוי*.

*ערוי*, v. *ערוי*, pl. *ערוי*.

*ערוי* f. *ערוי* (ערוי) prepared; trnsf. (by ref. to Is. XXX, 33) אני מציל אתכם מן הע' ואערוי וכו' Ex. R. s. 50, end I will save you from hell, and prepare for you a table &c.

*ערוי* m. (b. h.; II ערוי) [rubbed, bright, comp. Lat. tritus,] prudent, deliberate, wise; (in an evil sense) subtle, cunning. Ber. 17<sup>a</sup> בריאה אדם ע' בריאה אדם man should always be deliberate in the fear of the Lord (consider in what manner he can best serve the Lord). Sot. III, 4 רשע ע' a wicked man that is subtle, expl. ib. 21<sup>b</sup> זה המטעים וכו' Var. במי שמששים עצמו ע' Tanh. Mishp. 6. Sot. I. c. ע' in Rashi, v. next w.; a. fr.—Pesik. Shim'u, p. 118<sup>b</sup>, sq. (in Chald. dict.) לית עיסקא רע' מהלך עם שטיא the sane has no business to walk with the fool; (Yalk. Jer. 265 ערוי).—Pl. *ערוי*. Hull. 5<sup>b</sup> (ref. to Ps. XXXVI, 7) אלו בני אדם שחן ע' ברעת וכו' that means those men who are clever in knowledge and yet conduct themselves humbly like a domestic animal; a. e.

*ערוי* m. (b. h.; v. preced.; comp. ערוי) stripped, naked, bare. Dem. I, 4 ובינן ע' ובינן ע' Y. ed. a. Ms. M. (ed. incorr.) you may separate the priest's gift there from without being dressed (because it requires no benediction), and at twilight (on the eve of the Sabbath); Sabb. 23<sup>a</sup>. Ib. 14<sup>a</sup> נקבר ע' נקבר ע' he who handles a naked scroll of the Law (touches it directly with his bare hand), will be buried naked, expl. בלא אורח מצוה E. ed. a. Ms. M. (ed. incorr.) of that act (of studying or of rolling and dressing it).

Tosef. Keth. VI, 7 שיעמר ע' וילבשנה (not שיעמר if he agreed with his son-in-law that he will go naked (deprive himself, if necessary) and dress her, ע' אומ' יעמר, we do not say, let him become destitute, and he must dress her (make the outfit for her), but he (her father) must cover her as is proper for her; Y. ib. VI, 30<sup>d</sup>. Sot. 21<sup>b</sup> (play on ערמה, Prov. VIII, 12) the words of the Law remain only with him who makes himself destitute for their sake (who sacrifices comforts for them); (Var. quot. in Rashi: ערמה ע' ערמה ע' who makes himself cunning about it, i. e. goes to work deliberately, studies systematically); a. fr.—Pl. *ערוי*. Snh. 90<sup>b</sup> כשחן ע' שמהלכין ע' בשחן ע' when they (the dead) rise, will they rise naked or dressed? Yeb. 63<sup>b</sup> שמהלכין ע' בשחן ע' those who walk naked in the street; Sifré Deut. 320; a. fr.—Fem. *ערוי*. Keth. 111<sup>b</sup>; Snh. I. c. ומה ויטעה if the wheat-grain, which is buried naked, comes forth wrapped in many dresses, how much more will the righteous dead rise &c. Ib. VI, 3 האשה נטקלה ע' a woman convict must not be stoned (executed) undressed. Meg. 12<sup>b</sup> ובלבד שחזתה ע' (Vashti) will appear undressed. Snh. 75<sup>a</sup> ימור ולא תעמוד לפניו ע' let him (the love-sick man) die, but she must not stand undressed before him. Keth. VI, 5 פסק לחתונה ע' if the father made an agreement that he (the bridegroom) will take her to his house without the customary outfit; a. fr.—Pl. *ערוי*. Meg. I. c. מפשטתן (not מפשטתן) she forced them to appear undressed; a. e.

*ערוי*, v. *ערוי*.

*ערוי*, v. *ערוי*.

*ערוי*, v. *ערוי*.

*ערוי*, v. *ערוי*.

*ערוי*, v. sub *ערוי*.

*ערוי* or *ערוי* m. (ערוי) runaway, fugitive.—Pl. *ערוי*. Hull. 46<sup>a</sup>.—V. *ערוי*.

*ערוי*, v. *ערוי*.

*ערוי* m. pl. (ערוי) protests, claims. Gitt. 86<sup>a</sup> (in a formula of sale of a slave) מלכא ע' Rashi (Tosaf. against any claims of king or queen (government), v. *ערוי*).

*ערוי*, v. next wds.

*ערוי*, *ערוי*, *ערוי*, *ערוי*, *ערוי* 1) *ערוי* m. (ערוי) stripped, naked, poorly dressed. Targ. Gen. III, 10 (Y. ed. Vien. ערוי, not ערוי ...); 11. Targ. Job I, 21; a. fr.—B. Mets. 46<sup>a</sup>, v. קפל. Sot. 8<sup>b</sup> (prov.) stripped to nakedness, but shoes he has on (there is more disgrace in a disharmonious toilet than in a uniformly poor one); Keth. 65<sup>b</sup> top (ref. to the disproportion between the obligatory outfit of garments and that of shoes, ib. V, 8) וכו' would that



ער. v. עריא

עָרָא = עָרִיָא, עָרָה = h. עָרָה, v. עִירְרָא.

עָרִב, v. עָרַב.

עָרִיב m. 1) = h. עָרַב II, *sweet, pleasing*. Targ. Prov. XX, 17 (ed. Wil. 'ע'). Targ. Cant. II, 14 (ed. Vien. עָרַב).—2) (part. pass. of עָרַב I) *mixed*.—Pl. עִירְרִי. Erub. 86<sup>a</sup>.

עָרִיב, v. עָרַב.

עָרִיבָה f. (עָרַב I; emp. אָרַבָא) [*joined or plaited*], 1) *trough, tub, kneading trough*. Pes. III, 2, v. סָפֶק. Kel. XV, 1 עָרִיבָה הַעֲבֹדֵת the tanners' trough; 'ע' בַּעֲה"ב the domestic trough (for kneading). Ib. XX, 2 עָרִיבָה הַמִּיּוֹנָה the trough for mixing mortar. Yad. IV, 1 עָרִיבָה הַדְּגָלִים the tub for foot-baths; a. fr.—2) *boat, skiff*. Y. Sabb. IV, end, 7<sup>a</sup> עָרִיבָה הַיָּרֵד, v. יָרֵד; Koh. R. to I, 15. Ab. Zar. 40<sup>a</sup> עָרִיבָה מְלִיאָה a boat-load of vessels (containing fish-brine). Erub. 88<sup>b</sup>; Tosef. ib. IX (VI), 18; a. e.—Pl. עָרִיבָה, עָרִיבָה. Kel. XXIV, 3. Ib. IV, 1; a. e.

עָרִיבָתָא, Yalk. Kings 247 הוּהָ ע' יַשְׁעִיהָ read with Y. Snh. X, 28<sup>c</sup> הוּהָ פְרִי חוּרִי יַשְׁעִיהָ.

עָרִיָה f. (b. h.; v. עָרָה) *genitals*. Bekh. VI, 5 של ע' עָרִיָה the genitals of a female animal.—Pl. עָרִיָה, v. עָרָה.

עָרִי, v. עָרַי.

עָרִיָא, v. עָרָא.

עָרִיָה = עָרִיָה. Y. Keth. I, 25<sup>b</sup> bot. Y. Snh. VII, 24<sup>c</sup> (interch. with עָרִיָה).

עָרִיָן, ע' עָרִיָן m. pl. (עָרָה II) [*stirrers*], *iron-tipped ploughshare*. Kel. XXI, 2; [Maim. ed. Dehr. = Arab. *alākath lorum, goad?*]. Tosef. ib. B. Mets. IV, 6 עָרִיָן (R. S. to Kel. l. c. עָרִיָן).

עָרִיָן, ע' עָרִיָן m. (*עָרָה*) *thin sacrificial cake* (h. דָּקִיק). Targ. Y. Ex. XXIX, 23 (ed. Vien. 'ע'). Targ. Y. Num. VI, 19 (ed. Vien. עָרִיָן); a. e.—Pl. עָרִיָן, עָרִיָן. Targ. Y. Lev. VII, 12. Targ. Y. II ib. II, 4. Targ. Y. Ex. XXIX, 2 עָרִיָן (corr. acc.).

עָרִיָה (f. (עָרָה) *arranging, ranging; rolling (bread); use of the stem*. Y. Yoma II, end, 40<sup>a</sup> ע' וְכ' the verb *arakh* is used here (Lev. I, 7) &c. Y. Snh. X, 29<sup>a</sup> עָרִיָה הַמִּיּוֹנָה the forming of the show-bread. Y. Sabb. VII, 10<sup>b</sup> bot. עָרִיָה וְעַל לִישָׁתָהּ וְעַל עָרִיָהּ וְכ' for kneading it, for forming it and for baking it; a. fr.—Tanh. Bhuck. 6 עָרִיָה גִּיהֶנָּה (prob. to be read: עָרִיָה, v. עָרִיָה) the pile of the fire of Gehenna (ref. to עָרִיָה, Is. XXX, 33).—Yalk. Ps. 662 עָרִיָה, v. עָרָה.

עָרִיָה f. (preced.) *arrangement*; ע' שְׁפָתִים (emp. סָפֶר) arrangement (of the words) of the lips, *prayer*. Gen. R. s. 49 (ref. to Job XLII, 4 הָיָה עָרִיָה וְכ' (הָיָה עָרִיָה וְכ' (not שְׁפָתִים) grace was granted for the prayer of his (Abraham's) lips, when he prayed for mercy &c.; Yalk. ib. 83.

עָרִיל, v. sub עָרִיל.

עָרִים, v. עָרַם.

עָרִימָא, עָרִים m. = h. עָרִים. Targ. O. Gen. III, 1 (some ed. 'ע'; ed. Vien. תְּכִים). Targ. Prov. XII, 23. Ib. XIV, 15 (ed. Lag. עָרִימָא, corr. acc.); a. fr.—Yalk. Jer. 265, v. עָרִים.—Pl. עָרִימָא. Targ. Prov. XIV, 18 (some ed. עָרִימָא).

עָרִימָה, עָרִימָה f. (b. h.; v. עָרַם I) *pile, heap, stack*. Maasr. I, 5, sq. ע' מִשְׁעִמִּיר (are subject to tithes) from the time he piles up the fruit. Tosef. Ter. III, 17 ע' מִן הַכֹּרֶם (ed. Zuck. מִן הַכֹּרֶם) you may separate T'rumah from a stack for the pile (of threshed grain), but not from a pile for the stack. Ib. IV, 16 ע' מִדִּמְיוֹ a finished pile. Ex. R. s. 31 הוּא ע' כֶּסֶם שֶׁהוּא עוֹמֵד as the stack stands ready, and the priest goes in and takes T'rumah of it, so the Lord has made the world a stack and taken Israel as his T'rumah (with ref. to Jer. II, 3); a. fr.—Pl. עָרִימָה, עָרִימָה. Mekh. B'shall, Shir., s. 6 (expl. עָרִימָה, Ex. XV, 8) ע' עָרִימָה he made the waves stand like stacks; Yalk. Ex. 248. Ter. II, 1; a. fr.

עָרִימָתָא f. = h. עָרִימָה, *experience, wisdom; subtlety*. Targ. Prov. I, 4; a. e.—V. עָרִימָתָא.

עָרִימָתָא f. = h. עָרִימָה. Targ. Ruth III, 7. Targ. Hag. II, 16.—Pl. עָרִימָתָא, constr. עָרִימָתָא. Targ. Jer. L, 26 (some ed. עָרִימָתָא).

עָרִים I m. (עָרַם) *arbor, espalier* (of grape vines). Kil. VI, 1 ע' אִיזוֹר ע' הַנּוֹטֵעַ וְכ' what is an *'aris* (in a legal sense)? A row of (at least) five vines along a fence. Ib. 2 ע' אִיזוֹר מִן הַמְּדִרְגָּה an espalier that hangs over an embankment. Ib. 6 (expl. ע' שְׁחָרְבוּ ע' ע' ע' ע' ע' ע' an espalier which was destroyed in the middle, while five vines remained on each side; Tosef. ib. IV, 8 עָרִים ed. Zuck. (oth. ed. עָרִים; corr. acc.); Y. ib. VI, end, 30<sup>c</sup> (also עָרִים). Kil. VI, 8 ע' עָרִים הַקְּטָנִים הַנּוֹטֵעִים מִן הַע' poles which stand out from an espalier; a. fr.—Pl. עָרִיסִין. Tosef. Peah III, 16.

עָרִים ch., v. עָרַם ch.

עָרִים II m. = h. עָרִים II, *tenant*. B. Bath. 46<sup>b</sup>, sq. Ms. M. (ed. 'א).—Pl. עָרִיסִים. Ib. Ms. M. (ed. 'א). Sifrē Deut. 312 (ed. Fr. 'א).

עָרִיסָה, v. next w.

עָרִיסָה f. (עָרַם) 1) (b. h.; emp. עָרִיבָה) *kneading-trough, dough of one trough, batch*. Men. 67<sup>a</sup> גִּי עָרִיסָה ע' הַקֹּדֶשׁ. Ms. M. (ed. עָרִיסָה).—Pl. עָרִיסָה. Hull. 135<sup>b</sup> (ref. to Num. XV, 20) עָרִיסָה הַכֹּרֶם of the size of your batches (in the desert); Men. l. c. Ms. M. (ed. עָרִיסָה; Erub. 83<sup>b</sup> עָרִיסָה).—2) (emp. עָרַם) *cradle*. Kel. XVI, 1 ע' הַמִּשָּׁה וְהָע' a couch or a cradle; Y. Ber. III, 5<sup>d</sup> bot. הַמִּשָּׁה הַעֲרֹסָה (corr. acc.). Kel. XXVI, 5 עָרִיסָה; Tosef. ib. B. Bath. IV, 8 עָרִיסָה ed. Zuck. (omitted in oth. ed.), עָרִיסָה. Ib. VII, 12 עָרִיסָה של זכוכית ed. Zuck. (oth. ed. עָרִיסָה) a glass cradle(?). Nidd. IV, 1

מִעֲרִיסָתָן from their cradle (earliest childhood). Gen. R. s. 53, v. ג' י"ג. Y. Macc. II, beg. 31<sup>a</sup> ביום ודרך ישב לו ע"ג ע"י ביום ודרך if he sat down on a cradle in day time (and caused a child's death): where it is customary to place a child in the cradle in day time, he does not go into exile (to the city of refuge, because his act is one of criminal neglect); a. fr.

**עֲרִיסוֹת** f. = אֲרִיסוֹת. Tosef. Hall. II, 5 בסוריא. פוטר את ע"י בסוריא. ed. (ed. Zuck. הארריסין, Var. עריסין, read הארריסין) declared tenancy (tenants) in Syria exempt from priestly gifts.—Pl. עריסיו. Tosef. Ab. Zar. II, 8 עיריס ed. Zuck. (corr. acc.; Var. אריס').

**עֲרִיפָה** f. (עָרָה) *breaking the neck* (of the heifer, Deut. XXI, 4), *use of the stem* עָרָה. Meg. II, 5 לעֲרִיפָה העגלה for the ceremony of &c. Y. Sot. IX, 23<sup>c</sup> בע' as regards the ceremony of &c. Ib. <sup>d</sup> bot. מקום עֲרִיפָתָהּ the place where a heifer has been killed; a. fr.—Sifre Deut. 306 (ref. to עָרָה, Deut. XXXII, 2) אֵין אֵלָּה הַרְיָנָה אֵין the verb 'araf means to kill; Yalk. ib. 942.

**עָרִץ** m. (b. h.; עָרַץ to frighten) *powerful, violent man*.—Pl. עָרִיצִים. Y. Ber. IV, 8<sup>a</sup>, v. רָבִס. Y. Meg. IV, 74<sup>d</sup> bot. הגואלך והמושיעך מכך עָרִיצָה who redeems thee and saves thee from the hand of thy oppressors; Treat. Sof'rim XIV, 5.

**עָרִץ** m. (עָרַץ) *fugitive, hunted*. Targ. Is. X, 18 (h. text לָסַס).

**עָרִירִי** m. (b. h.; עָרַר, cmp. עָרָה I) [*stripped*,] *lonely, childless*. Gen. R. s. 44. Yeb. 55<sup>a</sup> (ref. to Lev. XX, 20 a. 21) עָרִירִי יֵשׁ לוֹ בָּנִים קוֹבְדִין ... הוֹלֵךְ עִי if he had children (at the time he committed the sin), he will bury them; if he had none, he will remain childless. Y. Snh. VII, 24<sup>c</sup> לְצוּר בע' it is specified (in Lev. XX, 20) for a purpose, namely for the punishment of 'ariri (death without leaving issue).—Pl. עָרִירִים. Ib. עִי יִהְיֶה ... עָרִירִי כל אחר דחמר עִי יִהְיֶה עָרִירִי wherever the text says, 'they shall be lonely', it means, they shall be without children, where it says, 'they shall die lonely', it means they shall bury their children (v. supra); a. e.—[עָרִירִי, Y. Keth. VI, 30<sup>d</sup> אשכחינון עָרִירִי, v. עָרַר I.]

**עָרָךְ** (b. h.) [*to connect, join*,] 1) (b. h.) *to range, arrange, place in order*. Y. Yoma II, end, 40<sup>a</sup> (ref. to Lev. I, 8, a. 12) כֹּהֵן אֶחָד עוֹרָךְ וְכ' one priest places two limbs on the altar &c.; Sifra Vayikra, N'dab., Par. 4, ch. VI. Gen. R. s. 78 לעֲרֹךְ תַּפְלָה I have strength to offer prayer; Yalk. ib. 133 לעֲרֹךְ תַּפְלָה I have strength to give battle. Yalk. l. c. מלחמה כנגדו gave him battle. Tanh. B'huck. 6 לעֲרֹךְ לַפְנֵיכֶם שִׁלְחָן I will set a table before you (in the hereafter), v. infra. Ned. 20<sup>b</sup> עָרַכְתִּי לוֹ שִׁלְחָן וְהִפְכִי I prepared a table for him, but he upset it (euphem. for unnatural gratification); a. e. [In Talm. mostly עָרַךְ].—עוֹרָךְ הַדִּיּוּנִין (= עוֹרָךְ הַדִּיּוּנִין) those who arrange arguments before the judges, *pleaders, advocates*, who advise their clients what to say or not to say before court. Ab. I, 8 עָרַךְ אֶל דַּעַשׁ עֲצָמָךְ Ab. I, 8 עָרַךְ אֶל דַּעַשׁ עֲצָמָךְ do not make thyself to be like legal advisers,

i. e. be careful as judge not to suggest an advice to one of the litigants; Y. B. Bath. IX, 17<sup>a</sup> top עָרַכְתִּי; Y. Keth. IV, 29<sup>a</sup> bot. אֶל דַּעַשׁ עֲצָמָךְ כִּי דָוִד שָׁלָא לְגִלְיוֹת וְכ' do not make thyself to be like &c., that is, you must not reveal to an individual his case (how to argue). Bab. ib. 52<sup>b</sup>; 86<sup>a</sup> עָשִׂינוּ כִּי דִּי עָרַכְמִינוּ we have made ourselves to be like &c. (I ought not to have suggested an advice).—Part. pass. וְכִשְׁבָּא לְבֵיתוֹ וּמִצָּא נֵר דְּלוּק וּמִצָּא אַחַר וְאִחָה עוֹרָכָהּ וְכ' when he comes home and finds the lamp lighted, the table set and the couch spread, the good angel says &c.; a. e.—2) (cmp. Syr. עָרַךְ, P. Sm. 2990) *to work dough* (contrad. to לָשַׁת; *to roll, shape* &c. Pes. III, 4 אֶחָד לָשָׁה וְאֶחָד עוֹרָכָהּ one woman kneads, another works and shapes the dough, and a third one bakes. Ab. Zar. IV, 9 לֹא לָשַׁת וְלֹא עוֹרָכִין עִמּוֹ you must not knead nor work and shape dough with him. Neg. II, 4 כְּעוֹרָכָהּ in the position of a woman working dough; a. fr.—Part. pass. as ab. Erub. 54<sup>a</sup> (ref. to עוֹרָכָהּ וְכ' II Sam. XXIII, 5) אִם הַחֹמֶשׁ מְשֻׁמֵּר ... מְשֻׁמֵּר if the Law is worked into thy two hundred and forty-eight limbs, it will be preserved &c. Midr. Till. to Ps. XIV [read:] עָרַךְ פֶּתַח לְיוֹשֵׁה וְחַר עָרַךְ kneaded (common) bread and well-worked bread; Yalk. ib. 662 עָרִיכָה (corr. acc.).

**Hif.** עָרַכְתִּי [*to place side by side*; cmp. נָקַשׁ Hif.] *to compare; to value*; esp. (v. Lev. XXVII, 2-13) *to dedicate the value of a person or of an animal unfit for the altar*. Arakh. I, 1 הַכֹּל מְעִרְכִין וְנִסְכִּין all persons are fit to dedicate or to be the subjects of dedication. Ib. מְעִרְכָּה אֵבֶל לֹא מְעִרְכָּה may be the subject of dedication, but cannot dedicate (his vow is invalid). Ib. VI, 5 אִם עָצָמוֹ אֶת עָצָמוֹ הוּא who dedicates his own value. Tanh. l. c. [read:] עָרַכְתִּי אֶת עָצָמוֹ מִפְּנֵי הַחַיִּים I shall save you value before me your lives, and I shall save you from the range of Gehenna (v. עָרִיכָה, and set &c. (v. supra); a. fr.

**Nif.** עָרַכְתִּי *to be the subject of valuation, to be valued*. Arakh. I, 1, a. fr., v. supra. Ib. II, 1 עָרַכְתִּי Var., v. עָרַךְ.

**עָרָךְ** ch. same, *to work, knead*. Targ. Is. XLI, 25 עָרַכְתִּי (h. text עָרַכְתִּי) Men. 58<sup>a</sup> הוּא וְאִתּוֹ הוּא when he himself kneaded and baked; עָרַכְתִּי חֲבֵרִי when his neighbor kneaded and gave it to him, and he baked. Y. Shebu. VI, 37<sup>a</sup> bot. גְּבִי חֲבֵרִיחָהּ she went to knead her bread at her neighbor's.—Part. pass. עָרָךְ, pl. עָרַכְתִּי Ib. <sup>b</sup> top עָרַכְתִּי אֶת עֲרֵבָהּ they found the two denars (that were missed) worked into the cake.

**Itpe.** עָרַכְתִּי *to be worked in*. Ib. <sup>a</sup> bot. עָרַכְתִּי, v. supra.

**עָרָךְ** m. (b. h.; preced.) 1) *order, arrangement*. Ned. 22<sup>b</sup> עָרָךְ שְׁעָרָהּ של ארץ ישראל because it (the Book of Joshua) contains the arrangement of the Land of Israel.—Pl. עָרַכְתִּי, constr. עָרַכְתִּי. Cant. R. to VI, 4; Pesik. Vayhi, p. 7<sup>a</sup> sq. הַמְשֻׁמֵּר, שֶׁשׁ עִי הַמְשֻׁמֵּר order of battle, arrangements proclaimed before the battle (v. מְעִרְכִים). Y. Sot. VIII, beg. 22<sup>b</sup> (ref. to Mish. ib. 6) אֲבָל בִּתְּחִלָּה בְּעִי הָיָה but in connection with the proclamation of the regulations of battle (the Mishnah says only), 'they have to supply water &c.' Ib. כִּי הָיָה אִם הָיָה the same is the case with ordinances of battle (they must

be proclaimed in Hebrew). Bab. ib. 43<sup>b</sup> מע' חוררין עליו מע' אמ' they are not entitled to leave the army on that account. Ib. 44<sup>b</sup>; Men. 36<sup>a</sup>; a. e.—2) *valuation, assessment, value of a person or animal dedicated to the sanctuary; vow of value*. Arakh. 7<sup>b</sup> ואמר עֲרָכִי עלי if he says, I vow my own value. Ib. IV, 1 חע' בומן חע' the valuation is regulated by the time of the vow (irrespective of the value at the time of paying the vow); ib. 4 חע' כומן חע' he pays according to the value at the time of the vow. Ib. חע' נותן חע' he pays the value of an old man (Lev. XXVII, 7); חע' ילד the value of a child (ib. 6); a. fr.—Pl. עֲרָכִים. Ib. II, 1 אין בע' וכ' (Var. נִעְרָכִין. v. עֲרָה) in vows of value nothing is valued at less than a Sela &c.; ib. 7<sup>b</sup> כל ע' שאתה מעריך וכ' all values which you assess shall be no less than &c. Ib. IV, 1 וחע' בנערך the vows of value are regulated by the condition of the person whose value is vowed. Ib. III, 1 יש בע' להקל וכ' in the laws regulating the dedication of values there is a lenient and a rigorous side. Ib. 2<sup>a</sup>, a. e. בע' ישנו ברמים ישנו בע' כל ע' אינו בע' he whose person has a value, can vow the value of a person or an animal, but he whose person has no value cannot. Kerith. 13<sup>b</sup> וע' דמין וע' Tanh. B'huck. 6 פירשו ע' פרשת ע' as a reward for your offerings of values, I will save you &c.; a. fr.—*Arakhin*, name of a treatise of Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim.—עֲרָכִי, Gitt. 44<sup>a</sup> Ar., v. עֲרָה.]

\* **עֲרָכָה** f. (v. עֲרָה) *registration of legitimacy; citizens' list*. Targ. I Chr. II, 17 למסדיעא ית דוד בע' to assist David in establishing his legitimacy of citizenship (in spite of his descent from a Moabitish woman; v. Y. Yeb. VII, 9<sup>c</sup>; Midr. Till. to Ps. IX, 9).

**עֲרָכָה**, v. next art.

**עֲרָכָה**, v. עֲרָה.

**עֲרָכִי** f. (עֲרָה); an adapt. of ἀρχή, ἀρχεῖον *recorder's office for pedigree, deeds of sale &c.* Kidd. IV, 5 בע' כותב ומעלה בע' וכ'—Pl. עֲרָכָה. Gitt. 44<sup>a</sup> וארבי (בערכין) he writes (a deed of sale) and has it recorded in the office of gentiles (Romans); Ab. Zar. 13<sup>a</sup> בע' שיהן (בערכין); Tosef. M. Kat. II, (I), 1 בערכין. Gitt. I, 5; Tosef. ib. I, 4 וכ' שטרות העולים בע' (Var. בערכין) deeds entered in gentile offices. Tosef. B. Bath. VIII, 2 כחב והעלה if he wrote (a deed of donation for ten persons) and had it recorded for them in the office, the office took possession in their behalf; ib. 3 עֲרָכִין ... a. e.

\* **עֲרָכִל** (cmp. עֲרָק) *to curve, twist*.

*Hithpa.* חִתְּפָה *to be entangled, caught*. Gen. R. s. 31 דיהא when one (of the giants) attempted to enter the ark, his feet became entangled (in the mud of the deep); [Matt. K. following 'Rashi': were scalded in the hot water of the flood, v. חִתְּפָה, taking עֲרָכִל as *Parol* of עֲרָכִל] (Yalk. Gen. 55 מתעסלות, Ar. s. v. עֲרָכִל; Yalk. Job 913 מתעסלות, v. עֲרָכִל).

**עֲרָל** (denom. of עֲרָלָה) *to sheathe, cover*. Y. Orl. III, beg. 62<sup>d</sup> (ref. to Lev. XIX, 23) פריי את פריי one Tannai explains that it refers to that which covers the fruit (peel, shell &c.); ופריי את פריי ופריי that which covers the fruit (peel), and that which the fruit covers (kernel); Y. Maasr. IV, end, 51<sup>e</sup> דבר שעורל [In b. h. עֲרָל *to treat as 'Orlah, to remove*].

**עֲרָל** m. (b. h.; v. עֲרָלָה) [*covered*], *uncircumcised; gentile*. Mekh. Bo s. 15 (ref. to Ex. XII, 43) שומע וכ' I might deduce from this that an uncircumcised Israelite may partake of the Passover lamb; Pes. 96<sup>a</sup> אבל ע' דלבו לשמים but an uncircumcised Israelite whose heart is directed towards heaven (and who remained uncircumcised, because his older brothers had died from circumcision). Yeb. VIII, 1 חע' וכל וכ' an uncircumcised priest, and all unclean persons must not eat T'rumah. Tosef. Hull. I, 1 אפי' even an uncircumcised Israelite; Hull. 5<sup>a</sup> חע' חע' what is meant by this 'arel? Do you mean an Israelite whose brothers died from circumcision? Pes. 92<sup>a</sup> נכרי ע' an uncircumcised gentile (a proselyte that was circumcised on the eve of Passover); ע' ישראל an Israelite that was circumcised on the eve of Passover; a. fr.—[Y. Shebi. VII, end, 37<sup>e</sup> חע' מן הערל, read: חע' חע'].—*עֲרָלִים*. Mekh. l. c. ע' עבדים (not ע' עבדים) uncircumcised slaves. Ned. III, 11 מורר בערלי ישראל ע' קיום he who vows that he will not receive any benefits from uncircumcised persons, is permitted benefits from uncircumcised Israelites, and forbidden benefits from circumcised gentiles (the word 'arelim being meant only for non-Jews; v. עֲרָלָה); a. fr.

**עֲרָלָה**, **עֲרָלָה**, **עֲרָלָה**, **עֲרָלָה** ch. same. Targ. Deut. XXVIII, 43 (h. text חע' חע'). Targ. Ex. XII, 48 (Y. עֲרָלָה, read: עֲרָלָה); a. fr.—Pl. עֲרָלִין. Targ. Josh. V, 7 (ed. Lag. עֲרָלִין). Targ. Jer. IX, 24, sq. Targ. Esth. I, 5; a. e.

**עֲרָלָה** f. v. עֲרָלָה.

**עֲרָלָה** f. (b. h.; עֲרָל *to hang over*, v. Ges. Thes. s. v. עֲרָל) [*sheath*], *prepuce; the uncircumcised membrum*. Gen. R. s. 46 עֲרָלָה הגוף the foreskin of the membrum. Sabb. 134<sup>b</sup>, sq. עֲרָלָה וראי דוחה את חשבת the cutting of his prepuce, where there is no doubt (about the condition of the infant), supersedes the Sabbath. Ib. כבושה, v. עֲרָלָה. Pes. 92<sup>a</sup> חע' חע' he who separates himself from the prepuce (a gentile converted and circumcised) is like one that separates himself from a grave (has to undergo the lustrations of one that has been in contact with a corpse). Ned. III, 11 לשמע קרייה אלא לשמע for 'orlah (the word 'arelim) is used only as a general name for gentiles, v. עֲרָל. Ib. שנהגנו וכ' uncircumcision is detestable, for it is applied to the wicked as a reproach (with ref. to Jer. IX, 25); a. fr.—Pl. עֲרָלוֹת. Yeb. 72<sup>a</sup>; Sabb. 135<sup>b</sup> חע' חע' if one has two prepuces; (oth. opin. two membra to be circumcised). Gen. G. s. 46, a. e. חן וכ' the term

'*orlah* (uncircumcision) is applied in four ways; a. fr.—*Transf.* (v. Lev. XIX, 23) [that which is to be rejected,] the fruit of trees of the first three years. *Orl.* I, 2 חייב ב'ע' is subject to the law of '*orlah*. *Ib.* 6 ע' א' young tree subject to the law of '*orlah*. *Ib.* 7 שרף ח'ע' resin of a young tree; a. fr.—*Tosef. Ter.* V, 9, a. fr. ע'ורלה.—'*Orlah*, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

**עֲרָלָה** f. (preced.) *uncircumcision, the condition of one not circumcised*. *Yeb.* 71<sup>a</sup> ע' שלא בזמנה הוי' ע' want of circumcision on account of untimeliness (the infant before its eighth day) creates the legal condition of the uncircumcised (with regard to the Passover meal, T'rumah &c.). *Ib.* 70<sup>b</sup> ר' דנפיה ע' one's own want of circumcision; ע' omission to circumcise others. *Hull.* 4<sup>b</sup>, sq. מומר, v. מוֹמֵר; a. e.

**עֲרָלָהָ** v. עֲרָלָהָ.

**עָרַם** I (b. h.; v. *Ex.* XV, 8; cmp. עָרַב I, a. עָרַב) to heap up, pile. *Gen. R.* s. 83, end (play on עָרַם, *Gen.* XXXVI, 43) עָרַם עָרַם עָרַם עָרַם he is destined to heap up treasures for the king Messiah; ('Rashi': עָרַם I, v. עָרַם).—*Denom.* עָרַם.

**עָרַם** II (b. h.; cmp. עָרַה I) to peel off, strip; to make white, bright; v. עָרַם, עָרַם.

*Hif.* עָרַם 1) to enlighten, inform. *Y. Snh.* V, beg. 22<sup>c</sup>, sq. (ref. to בערמה, *Ex.* XXI, 14) ש'ע'רמיהו באיו מיהו (the forewarning witnesses) must keep him informed as to what kind of death penalty is expecting him; (*Bab. ib.* 80<sup>b</sup> ש'ע'רמיהו).—2) to plan, act deliberately. להוציא ... שאין ... בערמה, v. supra) *Mekh. Mishp.* s. 4 (ref. to בערמה, v. supra) this is to exclude the deaf and dumb, the insane and the minor (who do not act with premeditation; for although they acted with wilfulness (criminal negligence), they did not plan; *Yalk. Ex.* 325.—3) to act with subtlety, to get around a law by an artifice. *Sabb.* 65<sup>b</sup> מערמין בדליקה in case of a conflagration on the Sabbath (when the rabbinical law allows the rescue of a certain number of clothes by putting them on) we may use an artifice (by laying off the clothes saved and going in again to save others); (oth. opin.) אין מערמין בדליקה you dare not &c. *Ib.* מה אזה מערם על Gen. R. s. 49 why wilt thou cunningly evade thy own oath? destruction by water thou wilt not bring, but destruction by fire thou wilt? *Yalk. ib.* 83; a. fr.

**עָרַם** ch. same.

*Ithpe.* עָרַם; אֲעָרֵם; (also *Af.* אֲעָרֵם) 1) to become prudent. *Targ. Prov.* XIX, 25.—2) to be subtle, to deceive, pretend. *Macc.* 23<sup>b</sup> אֲעָרֵם אֲעָרֵם אֲעָרֵם (not אֲעָרֵם) might she not have been subtle enough (to discover Solomon's motive)? *Snh.* 25<sup>a</sup> אֲעָרֵם קא מערם (to be repentant)? *B. Mets.* 90<sup>b</sup> אֲעָרֵם עליוהו וידובנו a trick has been employed

regarding them, use a trick against them (that did it), and let the oxen be sold (and not be used for ploughing).

*Af.* אֲעָרֵם to use an artifice, v. supra.

**עָרְמָה** f. (b. h.; preced.) *prudence, deliberation; subtlety*. *Mekh. B'shall.*, Shir., s. 6 (ref. to נָרַם, *Ex.* XV, 8, v. *Targ. O. a. l.*) נָרַם ע' לָמַם ... נָרַם נָרַם they had said, Come, let us deal wisely with them (*Ex.* I, 10), thou, too, didst place wisdom in the water; (*Yalk. Ex.* 248 עָרְמָה). *Midr. Sam. ch. VII* [read:] עָרְמָה ... נָרַם נָרַם in accordance with the serpent's subtlety was its punishment. *Midr. Prov. ch. I.* פָּרַי דִּידִיד I was simple, and the Lord placed wisdom in me. *Ib.* לִידִיד בִּי ע' ... לִידִיד בִּי ע' from what age and onward is man expected to be deliberate?; *Yalk. ib.* 929; a. e.

**עָרְמָה**, v. עָרְמָה.

**עָרְמוּת** f. (v. preced. art.) *shrewdness, subtlety*. *Yalk. Ex.* 248, v. עָרְמָה. *Sot.* 21<sup>b</sup> (ref. to *Prov.* VIII, 12) כִּיֹּן שֶׁנִּכְסָה חֲכָמָה ... נִכְסָה עִמָּה ע' enters into man, subtlety enters along with it; *Yalk. Prov.* 940 בִּי ע' נִכְסָה.

**עָרְמוֹן** m. (b. h.; v. עָרַם II) *platanus, the Oriental plane*.—*Pl.* עָרְמוֹן. *Y. Keth.* VII, end, 31<sup>d</sup>; a. e.; v. עָרְמוֹן III.

**\*עָרְמוֹנָא** m. (v. עָרַם; cmp. *Gen.* III, 1) *a venomous serpent*. *Targ. Y. II Gen.* XLIX, 17 *Ar.* (ed. חוֹרְמָנָא).

**עָרְמוּתָא** f. = h. עָרְמָה, *subtlety; premeditation*. *Targ. I Kings* II, 5.

**עָרְמִית** f. (preced.) = הָעָרְמָה. *Tosef. B. Mets.* IV, 3 עָרְמִית רַבִּיחַ (ed. *Zuck.* הָעָרְמָה, *Var.* עָרְמִית, v. הָעָרְמָה).

**עָרְמִיתָא**, v. עָרְמִיתָא.

**עָרַם** (cmp. אָרַם) to connect, intertwine, braid &c.—*Denom.* עָרַם, עָרַם, עָרַם &c.

*Pi.* עָרַם 1) (denom. of עָרַם) to form an arbor. *Kil.* IV, 7 עָרַם מְלַמְעָה if he connected them (the two rows of vines) above so as to form an arbor.—2) (denom. of עָרַם) to start dough, contrad. to לָשׁ. *Y. Pes.* III, 30<sup>a</sup>; *Y. Bets.* I, 60<sup>d</sup> top לָא אָמַר אֵלָא לָשׁ וְכ' the Boraitha does not say, 'if one started dough', but, 'if one kneaded'; but if one started (on the eve of a Holy Day), this prohibition does not apply.—In gen. to knead, work in (cmp. עָרַם). *Ber.* 37<sup>b</sup> בְּשֶׁעָרַם עָרַם when he worked the crumbs again into a compact mass; *Men.* 75<sup>b</sup> בְּשֶׁעָרַם עָרַם. *Y. Hall.* I, 57<sup>b</sup>, v. עָרַם.—Part. pass. מְעָרֵם. *Ib.* וְהָיוּ נֶשֶׁךְ לֹא כְּמֵ' הוּא (not כְּמֵעָרֵם) and that lump of dough made by pressing several pieces together (v. עָרַם),—is that not the same as if worked together?

*Nif.* עָרַם, *Hithpa.* הִתְעָרַם to become connected, compact. *Sifr. Num.* 110 (ref. to עִרְסָרְסָה, *Num.* XV, 20, sq.) מְשִׁתְּרָם (it is subject to Hallah) from the time it has become a compact mass; *Yalk. ib.* 748 מְשִׁתְּרָם.

עָרַם I *arbor*, v. עָרַם I.

עָרַם II c. (b. h. עָרַשׁ; preceded. art.) [*joined frame*; comp. פְּלִיבָה, *bed, bier*.—*Pl.* עָרְסוּת, constr. עָרְסוּת. Sabb. 62<sup>b</sup> (ref. to Am. VI, 6) מַסְרִיחֵן עָרְסוּתֵיהֶם וּכ' Ms. M. (ed. (עָרְסוּתָם), v. סָרַח III; Kidd. 71<sup>b</sup>.

עָרַם עָרְסָא ch. 1) same. Targ. O. Deut. III, 11. Targ. O. Ex. VII, 28. Targ. Y. II ib. XXI, 18; a. fr.—(ד') ע' (הַשְׁמִישׁ) *sexual connection*. Targ. Y. II ib. XIX, 15 (Y. I עָרַם I). Targ. Y. Num. V, 13 דַּעֲרִים; a. e.—Targ. II Sam. III, 31 *bier*.—Snh. 20<sup>a</sup>; Ned. 56<sup>b</sup> דַּגְמָא ע', v. גָּרָא. Ib. דַּצְלָא ע' a bed with a leather mattress. Lam. R. to I, 1 (רַבְחָר) ע' a broken bedstead. B. Bath. 22<sup>a</sup> לַעֲרִסְיָהּ וּכ' waiting for the bier of R. A. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> עָרְסוּתָהּ place my bier (coffin) at the sea-shore; a. fr.—*Pl.* עָרְסָא, עָרְסָא, עָרְסָא. Targ. Am. VI, 4 עָרְסוּתָהּ ed. Lag. (oth. ed. עָרְסוּתָהּ). Lam. R. l. c. עָרְסוּתָהּ ... אַחֲרָן he prepared for them four beds. Lev. R. s. 5 (transl. מַטָּה שֶׁן Am. l. c.) רַפִּיל ע' ivory bedsteads. Y. Ber. III, 6<sup>a</sup> top שֶׁן עָרְסוּתָהּ Cæsarean bedsteads which have holes for the girths; a. e.—(2) (cmp. עָרַם I) *arcade along a row of buildings, sidewalk*. Gitt. 6<sup>a</sup> לֵב' required identification of signatures on documents brought from one side of the street to the other. Y. Bets. I, 60<sup>c</sup> bot. לֵב' from one side of the street to the other (or from one couch to the other, v. עָרַם II).—*Pl.* עָרְסָא. Erub. 26<sup>a</sup> ע' Ar. (Ms. M. עָרְסָא; ed. עָרְסוּתָא, fr. (עָרְסוּתָא) provided the whole town of M. with 'Erubs (v. עָרְסוּתָא), one for each row of connected houses.—(3) *dish of the steel-yard, scales*. Sabb. 60<sup>a</sup>, v. עָרְסָא.

עָרַם, v. עָרַם.

עָרַם m., pl. עָרְסָא (preced. art.) *belonging to a bedstead*; *strapping, girthing*. Y. Sabb. VII, 10<sup>c</sup> top ע' (מִלִּין) ע' (Or Zar. Sabb. 64 עָרְסוּתָא, read עָרְסוּתָא) he who does girthing work (on the Sabbath), if lengthwise &c.

עָרְסוּתָא f., pl. עָרְסוּתָא, v. עָרְסָא 2.

\*עָרְסָא (v. next w.) *to swing* (like a hammock).

*Hithpa.* עָרְסָא *to be swung; to waddle, stagger*. Gen. R. s. 31 לִיכְנֵס וְהוּא רִגְלֵי מְחַפְּסָלוֹ quot. in Rashi to Ez. XIV, 14 (missing in ed.) when a bear wanted to force his entrance into the ark, his feet tottered; ib. (with ref. to giants) מְחַפְּסָלוֹ בְּמִים Ar.; Yalk. Gen. 55 מְחַפְּסָלוֹ; v. עָרְסָא.

עָרְסָא עָרְסָא m. (v. עָרְסָא) *hammock*, v. אָרְזָא.

עָרַר, v. עָרַר II.

עָרַר I (apocop. of עָרַר, transpos. of עָרַר; cmp. פָּסַח a. פָּסַח) *to come in contact with; to join, meet*. Targ. Jer. XLII, 6 (h. text פָּגַשׁ). Targ. O. Gen. XXXII, 2 (h. text פָּגַשׁ). Targ. O. Ex. I, 10; a. fr.; v. אָרַר I.

*Pa.* עָרַר *to join, be added to*. Koh. R. to VII, 27

וּכ' חָדָא מְעָרְרָא חָדָא (ed. (מְעָרְרָא) one (sin) is added to another &c., v. אָרַר I.

*Hithpa.* אֶחָדְרָא 1) *to be met; to happen; to come before*. Targ. II Sam. I, 6. Ib. XX, 1. Targ. Hos. XI, 7. Ib. 8. Targ. Jer. IV, 20; a. e.—[2] *to be added, increased*. Y. Hall. II, 58<sup>d</sup> top אֶחָדְרָא (ed. (אֶחָדְרָא), v. אָרַר I.]

עָרַר II (preced.; v. אָרַר II), *Pa.* עָרַר *to call, proclaim, summon*. Targ. Zeph. I, 7 (h. text דִּקְרִישׁ). Targ. O. Lev. XXIII, 2; a. fr.; v. אָרַר II.

עָרַר, v. עָרַר.

עָרַר, v. עָרַר.

עָרְעוּתָא I f. (עָרַר I) *accident*. Targ. Koh. IX, 11 (h. text פָּגַע).

עָרְעוּתָא II עָרְעוּתָא f. = h. עָרְעוּתָא, *wasp, hornet*. Targ. O. Ex. XXIII, 28 עָרְ (ed. Berl. (oth. ed. עָרְ). Targ. Josh. XXIV, 12; a. e.—Sabb. 80<sup>b</sup> מִן עָרְ a wasp came out of the wall and stung him &c., v. אָרְעוּתָא.—V. אָרְעוּתָא.

עָרַר I עָרַר (Pilp. of עָרַר) 1) *to stir up, excite to lamentation*. M. Kat. 8<sup>a</sup> לֹא יִרְעָר וּכ' v. עָרַר *Polel*.—2) [*to stir up strife, disturb*], *to contest the legality of an action, the legitimacy of a person, his fitness as judge, witness &c.* Y. Snh. III, 21<sup>d</sup> top עָרַר קִיָּם אִם בָּא וְע' if he comes and protests (against the judgment given in his absence), his protest is valid. Y. Ned. V, end, 39<sup>b</sup> כָּל מִי שֶׁיִּבְרֹא יִרְעָר וּכ' whosever may at some future time contest this donation (having a claim against the property); a. e.—[Meg. 25<sup>b</sup> those inclined to argue,—a censorial change from הַמִּיָּמִים or הַמִּיָּמִים; v. Rabb. D. S. a. l. note 8.].—3) *to stir on by chiding, to scold*. Sot. III, 3 עָרַר אוֹרָה וּכ' they (the court) chide her and make her drink by force; [Rashi seems to take our w. in the sense of *encouraging*]; Tosef. ib. II, 3 מְעָרְרָא ed. Zuck. (Var. מְעָרְרָא). Ib. בַּצֵּת (ומע' מְעָרְרָא, read (ומע' מְעָרְרָא) ed. Zuck. (Var. מְעָרְרָא) ... מְדִרִין וּכ' they opened her mouth ... and urged her on and forced her to drink; Sot. 19<sup>b</sup>. Y. ib. III, 18<sup>d</sup> bot. אוֹרָה we urge her on to drink by chiding her until her face becomes pale; Num. R. s. 9; Yalk. ib. 708 אוֹרָה מְכִין אוֹרָה ... they strike her with the broadside of a sword and urge her &c.; a. e.

*Hithpa.* עָרַר *to be stirred up*, v. עָרַר.

עָרַר II (b. h.; cmp. עָרַר I) *to lay bare, strip, denude; to make lonely*. Pesik. Āniya, p. 134<sup>b</sup> (expl. סַעֲרָה, Is. LIV, 11) מְעָרְרָא עָרְעוּתָא 'the stripped' (or lonely) one whom the nations have denuded (with ref. to עָרַר, Ps. CXXXVII, 7); Yalk. s. 339 עָרַר (read: עָרְעוּתָא). Yalk. Num. 708 (play on הַמִּיָּמִים לְמִיָּמִים, Num. V, 24) because they make the body bitter (sick), and lay the sin bare; Sifré Num. 11 וּמְעָרְרִים אֶת הַזֵּן (corr. acc.); Num. R. s. 9 (בָּרַר, v. also, וּמְעָרְרִים אֶת הַזֵּן וּמְעָרְרִים וּכ'.

*Nithpalp.* עָרַר *to be stripped, bare*. Midr. Till. to Ps. CII, 18 (ref. to עָרַר, ib.) מְעָרְרִים מְעָרְרִים (some ed. שְׁעָרִים, corr. acc.; ed. Bub. שְׁעָרִים, read עָרַר)

this refers to Manasseh who was bare of good deeds.—**ערער**.

**ערער** I ch. same, to strip, make lonely. Part. pass. **ערער**; f. **מְעִרְרָה**. Pesik. Āniya, p. 134<sup>b</sup>, a. e., v. preced.

**ערער** III (v. **ערע** I) [to bring into contact,] 1) to keep a liquid in the throat for the sake of lubrication. Tosef. Sabb. XII (XIII), 10 if one has a sore throat, לא יִעְרְרֶנּוּ he must not lubricate it with oil (on the Sabbath); Ber. 36<sup>a</sup> לא יִעְרְרֶנּוּ (Pi. of **ערער**; Ar. 'יערער'); Tosef. Ter. IX, 12 יעררנו (ed. Zuck. (ייררנו); Y. Shebi. VIII, 38<sup>a</sup>, top יערער.—2) to cause to meet. Koh. R. to IX, 11 (ref. to יקרה, ib.; cmp. **ערער** I) **ערער** האדם וְיִעְרְרֶנּוּ I ib. יקרה וְיִבְאֵר it is time that strikes man and causes all these things (vicissitudes) to meet him.

**ערער** II ch. same, to join, meet. Koh. R. to VII, 27 **ערער**, v. **ערע** I.

**ערער** III (transpos. of **ערע**, v. **רעע**) to make shaky, loosen.—Part. pass. **מְעִרְרָה**; f. **מְעִרְרָה**. Lam. R. introd. (R. Hānina 2) (ref. to **רעה**, Prov. XXV, 19) a shaky tooth, v. **מְעִרְרָה**.

**ערער** m. (b. h.; **ערער** II) stripped, lonely. Lev. R. s. 30; Yalk. Ps. 855 **ערער** מְעִרְרָה, v. **ערער**.—Pl. **ערער**. Ib.; Midr. Till. to Ps. CII, 18.

**ערער** (ערער) m. (**ערער** I) protest; evidence of illegitimacy or disqualification. Keth. 21<sup>b</sup> על אחד **ערער** וקרא ע' על אחד and the qualification of one of the judges was contested; ib. sq. **ערער** ע' רמאי of what nature was that alleged disqualification? **ערער** a disqualification based on the charge of robbery; **ערער** based on alleged family blemish (descent from slaves). B. Bath. 31<sup>b</sup>, sq. **ערער** they differ as to acting on the evidence of disqualification proffered by one witness; **ערער** אלעזר סבר R. El. is of the opinion that evidence of disqualification by one witness is sufficient; **ערער** it requires two witnesses; Keth. 26<sup>a</sup>. Ib., a. fr. פחות משנים in charges of disqualification no less than two witnesses are required. Y. Bicc. I, 64<sup>a</sup> **ערער** שדיו קורין עליה ... משפחה a family ... whose qualification for marriage with priests was disputed; Y. Yeb. VIII, 9<sup>b</sup> bot.; Bab. ib. 60<sup>b</sup>. Y. Keth. II, 26<sup>b</sup> bot. **ערער** שטר שנקרא עליו ע' a document against which an informality was charged; a. fr.

**ערערין**, v. **ערער**.

**ערר** (b. h.) 1) to divide, cut. Sifré Deut. 306 (ref. to אין יצרה ... פרוט ... אלא ערוך לי Deut. XXXII, 2) **ערר** ya'ārof is a Phoenician (mercantile) term, e. g. one does not say to one's neighbor, p'rof (break into small change) this Sel'a for me, but ārof for me &c.—Denom. **ערר** (cmp. **קטף** a. **קטף**) to drop, distill. Taan. 7<sup>a</sup> (ref. to Deut. I. c.) אם ח"ח ... יאם לאו ערריו כמטר if a scholar is worthy, he is like dew; if unworthy, drop him like rain; Yalk. Deut. 942 **ערר**—3) (denom. of **ערר**) to break the neck of; esp. to break the neck of a heifer to atone

for a murder the author of which is unknown (Deut. XXI, 1-9); to perform the ceremony of atonement. Sot. IX, 2 לא היו עורפין they did not perform the ceremony. Ib. 45<sup>b</sup>; a. fr.—Ib. IX, 5 ועורפין אותה בקורפין וכ' and (if the ground is not hard and rough) they cut her head from behind with a hatchet.—Part. pass. **ערר**; f. **ערר**, v. **ערר**.—4) (cmp. **אחר**) (of copulations of animals) to cover (from behind). Ib. 42<sup>b</sup> (play on **ערר**) וכ' עורפין all covered her from behind.

**ערר** Nif. **נחפה**, Nithpa. **נחפה** to have the neck broken. Ib. IX, 7 (47<sup>a</sup>) נמצא ... עד שלא נחפה וכ' (Y. ed. **נחפה**) if the murderer was discovered before the heifer was put to death; משנחפה העולה Mish. (Y. a. Bab. ed. **נחפה**) after the ceremony had taken place. Ib. 46<sup>a</sup> רבר **נחפה** let there be brought a thing which has not yet produced fruit (a heifer) and be broken in a place which produces no fruit, and atone for the murder of him who was prevented from producing fruit (good deeds on earth). Ex. R. s. 42, end (play on **נחפה**, Ex. XXXII, 9) להניחם הם ראויים they deserve to have their necks broken; a. e.

**ערר** ch. same, to break the neck of the heifer. Sot. 46<sup>a</sup> **ערר** נמי ולא עורפין is it really so that we do not perform the ceremony (in such a case)?

**ערר**, pl. **עררין**, substitute for **עררין**, v. **ערר**. Y. Ned. I, beg. 38<sup>a</sup> **עררין** ואלו חנין ... ע' עררין עררין but if we were to teach (substitutes for 'ārakhin), what would we teach? 'Arāfin, 'āratsin, 'ārakhin.

**ערר**, v. **ערר**.

**ערפא** m. = h. **ערפא**. Pl. **ערפין** (in singular sense). Yalk. Lev. 665 **ערפא** חמי ע' חמי קררין (read: קררין) look at the (fat) neck, look at the back; [obviously one a gloss to the other; differ. in Lev. R. s. 34, a. Koh. R. to V, 13].

**ערפד** m. 'arpad, a species of bats. B. Kam. 16<sup>a</sup> ערפד the bat after seven years changes into an 'arpad, the 'arpad &c., v. **קרימוש**.

**ערפידא** ch. same, bat (h. ערפד). Targ. Y. I Deut. XIV, 18 (Y. II **ערפידא**); Targ. Y. Lev. XI, 19 **ערפידא** (טרפידא) (corr. acc.).

**ערפה** (b. h.) pr. n. f. Orpah, wife of Chilion, son of Naomi, in legend identified with Harafah (II Sam. XXI, 22). Sot. 42<sup>b</sup> בכשר ארבע דמעות שהורידה ע' וכ' as a reward for four tears which O. shed, when parting with her mother-in-law she was privileged to rear four mighty men (II Sam. I. c.). Ib. **ערפה** ע' שמה וכ' her real name was O., and why was she called Harafah? v. **הרפיה**. Ib. ע' **ערפה** שמה ... **ערפה** he real name was Harafah, and why was she called O.?, v. **ערפה**. Shh. 95<sup>a</sup> **ערפה** לוי' וכ' חזירה (Abishai) saw O., his (Jishbi's) mother, spinning. Ruth R. to I, 14; a. e.

**ערפלא**, v. **ערפלא**.

**ערפל** (Parel of **ערפל**), Hithpa. **ערפל** to swell (?). Midr. Till. to Ps. XVIII, 37 **ערפל**, v. **ערפל**.

**ערפל** m. (b. h.; v. ערה 2) *cloud; spray; mist*; 'Ārafel, the lower sky. Hag. 12<sup>b</sup> וְכִי יֵרֵד עָנָן וְיִסְבֵּי עָרָפֶל darkness, cloud, and mist surround him. Tanh. Vayera 23 פתח הקב"ה את הרקיע ואת הא"ר the Lord opened the sky and the 'ārafel. Mekh. Yithro, Bahod., s. 2 (ref. to הענן בעב, Ex. XIX, 9) כענן עבה ואיזה זה ע' This is 'ārafel; a. e.

**ערפילא, ערפלא** ch. same. Targ. II Sam. XXII, 12; Targ. Ps. XVIII, 12. Targ. II Esth. III, 3.—Pl. constr. ערפילי. Gen. R. s. 99, v. טירא II.

**ערץ** (b. h.) to be strong; to frighten.

Hif. ערץ to proclaim the power of, praise. Pirké d'R. El. ch. IV וְהִתְפַּאֲרוּ מִפְּרִיזִים וּמִקְדוּשֵׁים וְכ' they praise and sanctify his great name; Yalk. Is. 271; a. e.

**ערץ** pl. ערצין, substitute for ערצין, v. ערה.

**ערצוביא** f. (cmp. ארצוביית) a species of locusts (cmp. ἐρυσσίνη, LXX Joel I, 4; II, 25 for חסיל; Deut. XXVIII, 42 for צלצל). Hull. 65<sup>a</sup>; Sifra Sh'mini, Par. 3, ch. V (differ. from ארצוביית).

**ערק** (b. h.; cmp. חרק) [to pass, squeeze through,] (denom. of ערקא) to strap. Tanh. Mishp. 1 ערוק מכאן ... ערוק מלואן loosen a little on this side, lift ..., strap on that side.

**ערק** ch. (preced.; cmp. ברח) to flee, run. Targ. Gen. XIV, 10; a. fr.—B. Mets. 84<sup>a</sup> וְהָיָה עָרִיק לְלוּדִיָּא ... וְהָיָה עָרִיק לְלוּדִיָּא (Ms. M. ברה) thy father fled (from persecution) to A., flee thou to Laodicea; Y. Maasr. III, 50<sup>d</sup> bot. עד דערקת (I shall call thee so,) until thou runnest away and goest &c. Gen. R. s. 31 וְהָיָה עָרִיק מִן קוֹמֵי ר' we were fugitives from a (Roman) troop, and living in &c., v. בשיטא; Y. Pes. I, beg. 27<sup>a</sup> כד הוויין ערקין וְכ' Ab. Zar. 16<sup>a</sup> מַעֲרִיק עֲרִיקָא ... מַעֲרִיק עֲרִיקָא (missiles) are spent, they run away (and do not attack with their shields). Y. Sabb. XVI, end, 15<sup>d</sup> וְהָיָה עָרִיק מִיָּדָא he spread his cloak ..., and the fire fled from it (v. גירשא; a. fr.—[Gitt. 78<sup>a</sup>, v. עידן].

**Pa. ערק**, 1) to put to flight, chase. Targ. Deut. XXXII, 30 וְהָיָה עָרִיק (not עיר, יצר). Targ. Prov. XIX, 26 מַעֲרִיק (ed. Wil. מעיר; some ed. מעירק Af.); a. e.—2) to save. Targ. Jud. VI, 11 לְעָרִיקָא (ed. Wil. לער Af.).

**Af. ערק** same. Targ. Job XLI, 20 וְהָיָה עָרִיק (ed. עירק Pa.). Targ. Prov. XVI, 28 וְהָיָה עָרִיק causes his friend to flee (him) (Var. מעירק, v. עידן); a. e., v. supra.

**ערק** pl. ערקין, substitute for ערקין, v. ערה.

**ערק (ערק)** m. (v. next w.) 1) a long and flat vessel made of rush, Maim.; [oth. opin. sieve; cmp. ארק a. ערק I]. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13.—2) bandage, compress. Sabb. 54<sup>b</sup> Ms. O., v. ערק II.

**ערקא** m. (ערק) 1) strap, band. Tanh. B'resh. 7 הדין וְכ' v. משך II.—Pl. ערקין. Targ. Ez. XXVII, 19 (some ed. ערקין, corr. acc.).—2) sedge, rush. Targ. Job VIII, 11

(h. text אחי). Ib. XL, 21 (h. text בצד).—3) leech, v. עלקא.—[ערקא f., v. ערקא].

**ערקבנין, ערקבלין** m. pl. (prob. fr. ערב; cmp. next w.) prickly creepers on palm-trees, palm-ivy (v. ערבנין). Erub. II, 6 (23<sup>a</sup>) ערבנין Mish. (Y. ed. ערבני; Bab. ed. ערבלי); ib. 26<sup>b</sup> ערבבלין, expl. חרודיתא, אצותא חרודיתא, ערבבלי. Shebi. VII, 2 ערבבלי (Y. ed. ערבבלי).

**ערקוב** m. (ערב, Par.) [curve,] hough, ham, the inner part of the knee; the inner angle of the joint which unites the thigh and the leg of an animal. Bekh. VI, 11 וְהָיָה עָרִיקָא ... if the tail of a (first-born) calf does not reach the 'arkub; וְהָיָה עָרִיקָא which 'arkub (curve) is meant? the 'arkub in the thigh, expl. ib. 41<sup>a</sup> וְהָיָה עָרִיקָא the upper joint (the inner part of the knee), not the lower joint (knuckle); Tosef. ib. IV, 14. Tam. IV, 2 (31<sup>a</sup>) ערבבלי ערבבלי ערבבלי Bab. ed. (Mish. ערבבלי) he makes a hole through its ham and suspends it.

**ערקומא** v. ערקא.

**ערק**, Y. Kil. VIII, 31<sup>c</sup> bot., v. ירסי.

**ערקין**, Targ. Y. Ex. XXVIII, 19, v. ערקא.

**ערקל** (Parel of עקל; v. P. Sm. 2964) to confuse, perplex. Part. pass. מערקל, pl. מערקלין. Targ. Prov. XXIX, 20 וְהָיָה עָרִיקָא (Lévita דמערקל, incorr.) he whose words are confused (blurred; h. text בדבריו ואן).

**ע' לבנה, ערקת** pr. n. pl. 'Arkath Libnah. Bekh. 57<sup>b</sup> (Rashi לבנה v. א' II).

**ערקא, ערקא** f. (v. ערקא) strap.—ערקא מַעֲרִיקָא shoe-strap. Targ. O. Gen. XIV, 23; a. e.—Lev. R. s. 35; Cant. R. to I, 4 כד כמקא וְכ' as a red strap &c., v. מַעֲרִיקָא; Pesik. Shim'u, p. 117<sup>a</sup> כד כמקא בקדליה וְכ' (not בקדליה); Yalk. Lev. 670; Yalk. Is. 256; Lev. R. s. 13 כמקא (corr. acc.). Shh. 74<sup>b</sup> top מַעֲרִיקָא ע' רמסאנא (in days of religious persecution you must resist) even to changing the shoe-strap. B. Bath. 21<sup>a</sup>, v. מַעֲרִיקָא II. Y. Yeb. XV, 15<sup>a</sup>, v. יקר; a. e.

**ערר**, Pi. עירר I [to stir up,] to protest, contest, object. Y. Gitt. I, 43<sup>c</sup> top עירר בטל אם if the husband comes and contests (the validity of his letter of divorce), his objection is null and void. Ib. עירר הוא it is all the same whether he objects after she has remarried or before it. Y. Keth. II, beg. 26<sup>a</sup> וְהָיָה עָרִיקָא if she is a widow, who objects (opposes the woman's claim)? Gitt. I, 3 עיררין (there are contestants against it (the letter of divorce); a. fr.

**Hithpa. עירר** to be stirred up. Tosef. Sot. II, 2 וְהָיָה עָרִיקָא ... וְהָיָה עָרִיקָא Var. (ed. Zuck. מַעֲרִיקָא even if she goes astray twenty years afterwards, the waters will be stirred up (work injury) in her body.

**ערר** I ch. same, to object. Y. Keth. VII, 31<sup>c</sup> top וְהָיָה עָרִיקָא the relatives objected (to the verdict)



עָשָׂה, עֲשֵׂה (b. h.; cmp. 1) to do, work, prepare (corresp. in variety of meanings to עָבַד). Shebi. VIII, 6 (in the Sabbatical year) you must not prepare (press, cmp. עָצַץ) olives in the press &c. Tosef. ib. VI, 29 אִתָּךְ גִּדְּוִיחָהּ אֵין עוֹשִׂין you must not prepare them as dried figs. Ib. 8 אֵין עוֹשִׂין אֶת הַיַּיִן וְכ' you must not make *dluntliih* wine (v. אֶלְלִנְיִתָּה II). Sabb. 118<sup>a</sup>, a. e שְׁבִיבֶשׁ לַעֲשׂוֹת make thy Sabbath a week-day (as to expense), and be independent of men. Ib. 56<sup>a</sup> לַעֲשׂוֹת וְכ' he wanted to do (evil), but did not do it. Ber. 17<sup>a</sup> (ref. to Ps. CXI, 10) לַעֲשׂוֹת לְשֵׁמָּה וְכ' to those who do good for its own sake, but not to those who do it from impure motives; וְכ' whoever does good from impure motives, had better not have been born; a. v. fr.—עָשָׂה (do), or מִצְוָה *positive law*; לֹא תַעֲשֶׂה (do not) *prohibitory law*, v. לֹא, a. מִצְוָה. Keth. 30<sup>a</sup>, a. e. מִצְרֵי וְאֶדְוִמִּי עֲלֵי מִצְרֵי וְאֶדְוִמִּי those guilty of transgressing the law implied in the positive law (limitation) concerning intermarriages with descendants of Egyptian or Edomite converts (Deut. XXIII, 8 sq.).—לֹא חָבָא מְכַלְלָא.—לֹא, v. fr.—רִמִּים (do), or עֵי (sub.) *to value, assess*. B. Mets. 69<sup>b</sup> וְכ' לֹא עֲשָׂה רִמִּים he did not estimate her (the cow's) value; וְכ' לֹא עֲשָׂה but did he not estimate her value (when he said, thy cow is worth to me thirty denars)? וְכ' לֹא עֲשָׂה ר' מִרְיָם he did not estimate her value as alive, but as dead (how much he would have to pay, if the cow died while in his use). Ib. 62<sup>b</sup> וְכ' עָלֵי כְשֶׁרֶךְ go and give me credit for it in accordance with the present market price, and I will furnish it &c. Ib. חִטֵּיךְ ברמי חִטֵּיךְ as an equivalent for thy wheat for which thou hast charged me with thirty denars, I hold wine for thee; a. fr.—Part. pass. עֲשׂוּי; f. עֲשׂוּיָהּ; pl. עֲשׂוּיִים. Ib. חִטֵּיךְ עֲלֵי עָלֵי ר' חִטֵּיךְ thy wheat is worth to me &c. Tosef. ib. VI, 6 חִטֵּיךְ קָמָה זֶה עֲלֵיךְ וְכ' this quantity of standing grain is charged to thee (I sell thee &c.) at one hundred &c.; ib. חִטֵּיךְ שֶׁל אֵלֵי זֶה I sell thee the wool on these sheep for &c.; a. fr.—

Tanh. Naso 10; Num. R. s. 11 שלא תהיה ע' that thou mayest not be forced (v. *Pi.*) to take an office, v. פְּנִיָּים.—2) to spend time, tarry. Midr. Till. to Ps. XVII, 14 ... שְׂמֵעוֹן ר' שְׂמֵעוֹן ר' ed. Bub. (oth. ed. טָמֵחַ) R. S. ben Y. who lived in a cave, ... thirteen years. Gen. R. s. 91 (ref. to יָרָו, Gen. XLII, 2) בִּישְׂרָם שְׁתַּן עֲדִירָיו לַעֲשׂוֹת שֵׁם ר' שנה מִנְּקִירָיו he announced to them that they were to live there two hundred and ten years, the numerical value of *r'du*; Num. R. s. 13. Gen. R. s. 22 קָרִים עַשֶׂה ... קָרִים ר' Abel lived from &c.; a. fr.—Tanh. Sh'mini 1 ולא ע' אלא אמר ר' and he did not tarry but said &c., i. e. at once he said; a. fr.

*Nif.* *נַעֲשֶׂה to be done, made; to become.* Ber. 35<sup>b</sup> מלאכתן ע"י אחרים their work is done through others. B. Mets. 46<sup>a</sup>, a. e. חליפין, משכר ו' חליפין. Pesik. R. s. 33 (ref. to Is. L, 5) לא ינַעֲשֶׂה אחר לנבואה I was not behind (any one) in prophecy; a. v. fr. *נִחְשָׁה to be valued, priced.* B. Mets. l. c.; Kidd. I, 6 באחר ו' כל הז' ד' an object upon which a valuation has been set for the purpose of exchange with another object; expl. ib. 28<sup>a</sup> כל הנישוש ו' the value of which is estimated &c.; a. e. — *נִעֲשֶׂה כ' it is to be considered as if, it is as if.* Hull. 19<sup>b</sup> כ' כמי ששחט ו' the case is the same as when a gentile begins the slaughtering and an Israelite finishes it. Y. B. Mets. V, 10<sup>c</sup> top כ' כמשכיר ו' it is to be considered as if he had rented the field to him at a high price; a. fr.

*Hif. הִפְעֵל to cause to do; to order.* B. Bath. 9<sup>a</sup>, a. e. *גדול המעשה יותר מן הנושה* greater is he who causes others to do good than he who does good. Ex. R. s. 35 *ליתן שכר* to reward him who causes a good deed like him who does it. Num. R. s. 7 (ref. to Num. V, 4) *מעצמן* 'so did they' of their own accord, it did not become necessary for Moses and Aaron to make them do it. Tosef. Pes. VIII, 5 *שחז את הצבור* (ed. Zuck. *שִׁעֲרֵשָׁה*, *Pi.*) he ordered the congregation to celebrate the Second Passover; Tosef. Snh. II, 11 *שחזקו את הצבור* (ed. Zuck. *שִׁחְזְקוּ*) they ordered &c. Y. Yoma VI, 43<sup>d</sup> top *ראו הדין תִּפְעֵל את ישראל לעבודת זרה* see how he became the cause for Israelites to commit idolatry (to erect a Temple in Egypt); a. e.

*Pi. עָשָׂה* same, esp. *to force; to enforce*. *Pesik. R.* s. 33  
מִשְׁפֹּט אֶת הַדִּין ... מַעֲשֵׂה אֶת הַדִּין the judge decides the law,  
and the officer (*shoter*) enforces the law. *Y. Snh. I*, 18<sup>d</sup> bot.  
וְכִי הִזְקִיפוּ לְבִיבֹר לַעֲשׂוֹת וְכִי Hezekiah ordered the con-  
gregation to celebrate &c.; *Tosef. Pes. l. c.*, v. *supra*. *R.*  
*Hash. 6<sup>a</sup>* וְעָשִׂיתָ אֶזְכָּרָה לְבֵרֵת דִּין שֶׁנֶּעֱשֶׂה וְכִי 'and thou shalt do'  
(*Deut. XXIII*, 24), this is an instruction to the authorities  
to make thee do it; *Y. ib. I*, 56<sup>c</sup> bot. *Keth. 77<sup>a</sup>*; *Y. Gitt.*  
*IX*, end, 50<sup>d</sup> וְכִי אֵין מַעֲשֵׂין אֱלֹהִים we do not force (a man  
to divorce his wife) except &c. *Ib.* יִשְׂרָאֵל שֶׁעֲרֵפוֹ כְּמַעֲשֵׂה  
גֵּוִים if an Israelitish authority forced (divorce) in the  
way the gentiles do; גֵּוִים שֶׁעֲרֵפוֹ וְכִי if gentile authorities  
forced (divorce) in the way Israelites do; a. fr.—*Part.*  
*pass.* מַעֲשֵׂה. *Gitt. IX*, 8 וְכִי מִי' אֵין a letter of divorce  
given under force, if forced by an Israelitish authority,  
is valid. *Ib. 88<sup>b</sup>*; a. fr.

בני צעורי ch., Pa. צערי same, to force. Gitt. 88<sup>b</sup> בני צעורי lawfully qualified to force (a divorce). Keth. 50<sup>a</sup> צעיריהו I caused them (persuaded them, v. לזויר (read: לזוירה

Tosaf. a. l.) to support him. Ib. משום חזי ... אמר. **א**י אומר ... משום חזי if the law is that they are not bound to support him, then he had to persuade them; but if the law requires them to do it, what necessity was there to persuade them? Ib. 53<sup>a</sup> **ל**עשוריה נמי is it also permitted to influence him? Ib. **ע**ול ו**פ**שירה עול ולא ת**פ**שירה read: I said, go, and do not influence him. Ib. **ד**יינו עשירה (ע**פ**שירה: v, ע**פ**שיר; a. e.

עֲשִׂיָּהּ f. (preced.) *doing, action*. Y. Pes. IX, 36<sup>d</sup> top (ref. to וְהוּלַל לַעֲשׂוֹת, Num. IX, 13) וְהוּלַל בְּעֵשֶׂה צ' he who fails (to sacrifice, without being prevented) at the time when the Passover sacrifice is to be done. Ib. וְהוּלַל מִן הַזֶּמֶן עֲשִׂיָּהּ out of the time of doing it. Y. Ab. Zar. IV, 44<sup>a</sup> (ref. to Lev. XXVI, 1) וְצ' בְּחֻלְלָה קִרְמָה וּכ' 'ye shall not make' refers to the original making and putting up, 'ye shall not put up' means that you must not erect it when it has fallen down. Meg. 17<sup>a</sup>, a. e. צ' celebrating (Purim, Esth. IX, 27), contrad. וְכִרְיָהּ. Sifrē Deut. 212 (ref. to Deut. XXI, 12) וְכ' וְנִמְרָה צ' here is an action mentioned concerning the head, and a *doing* is named concerning the nails וְצ' הַאֲמִירָה וּכ' as the action concerning the head means removing (the hair), so &c.; Yeb. 48<sup>a</sup>; a. fr.—*Pl.* עֲשִׂיָּהּ. Yoma 55<sup>a</sup> (ref. to Lev. XVI, 15) שׁוֹחֵת כָּל עֲשִׂיָּתוֹ שׁוֹחֵת that all his actions (sprinklings) should be alike. Ib. 71<sup>b</sup>, sq.; a. e.—[עֲשִׂיָּהּ, Keth. 53<sup>a</sup>, v. עֲשִׂיָּהּ].

עֵשֶׂן, v. עֵשֶׂר.

עֲשִׂי (עֲשִׂי), עֲשִׂי, עֲשִׂי m. (עֲשִׂי) strong. Targ.  
Ps. XXIV, 8. Targ. Prov. XXIV, 5 (some ed. עֲשִׂי). Targ.  
Ps. LXXV, 9 (ed. Wil. עֲשִׂי); a. fr.—Pl. עֲשִׂי, עֲשִׂי.  
Ib. XVIII, 18. Ib. XXX, 8 (ed. Wil. עֲשִׂי; ed. Lag. עֲשִׂי,  
read: עֲשִׂי); a. e.—Fem. עֲשִׂי, עֲשִׂי. Targ. Prov. XVIII,  
19 (ed. Wil. עֲשִׂי); a. e.—Pl. עֲשִׂי, עֲשִׂי. Ib. IX, 3. Ib.  
XVIII, 23 hard words (h. text עֲשִׂי).

**עשונרת, v. עשיניות.**

\*עֲשִׂירִי I m. (עֵשֶׂת; v. P. Sm. 3006 s. v. עֵשֶׂת)  
*perverse, tricky*. Targ. Prov. XIV, 2 (Var. ed. Lag. עֲשִׂירִי;  
 h. text נָלֵחַ).

עֲשִׂיק II m. (עֲשִׂק; cmp. יקר) *very dear, expensive, rare*. B. Mets. 52<sup>a</sup> (prov.) ע' לגבדך ושורי וכו' for thy body (clothes) buy even what is dear, but for thy stomach, what is reasonable. Ib. 74<sup>a</sup> ע' צפרא Rashi (ed. עֲשִׂק; Ms. M. שריר) ע' earth (for pottery) was scarce. Ber. 56<sup>a</sup>, ריזמנא.

**עֲשִׂירִי** m. (b. h.; עֲשִׂרִי) *substantial, wealthy; rich man*.  
 Sabb. 25<sup>b</sup> נחת רוח בעשירי who is rich? He who finds satisfaction in his wealth; Ab. IV, 1; Tam. 32<sup>a</sup>. Deut. R. s. 2 (ref. to Prov. XVIII, 23) עֲשִׂירִי של עולם the rich One (Owner) of the world. Ib. אם יראו לו אדם אם יתנו לו if a man's relative is rich, he owns him, and if poor, he disowns him. Pes. 113<sup>a</sup> ר' חמנשור ר' a rich man who gives away the tenth portion of his income in secret. Ib.<sup>b</sup> (four are unbearable) מנחש דל גאון וכו'.

'a poor man that is proud, a rich man that flatters &c.; a. v. fr.—*Pl.* עשיריך, עשיריך. Erub. 86<sup>a</sup> רבי מכבד עשיריך, עשיריך. Rabbi paid honor to the rich (for the sake of their charitable mission, ref. to Ps. LXI, 8, v. קָשָׁב). Yoma 35<sup>b</sup> מהריב את רבי... the example of R. El. b. Harsum condemns the rich (who neglect the law on account of their business occupations). Men. 86<sup>a</sup>, a. e. ע' וסימנך ע' and thy mnemonic sign (v. סִימָן) be: the rich are economical (Rabbi favored the economical practice); a. fr.—*Fem.* עשירה. Y. Shek. III, end, 47<sup>c</sup>; Tosef. ib. II, 4; a. e.—*Pl.* עשירות. Tanh. Toldoth 9 ע' הן נאות וכן they are rich, they are handsome &c.

עשיר, Targ. Prov. XIV, 2 Var., v. עשירי I.

עס', עשיראה m. = h. עשירי, the tenth. Targ. O. Gen. VIII, 5 (Y. ed. Vien. עשירי). Targ. O. a. Y. II Lev. XXVII, 32 (Y. I עשירה); a. fr.—Ber. 5<sup>b</sup>, a. e., v. בר.—*Fem.* עשירה. עס'. Targ. Ez. XXIX, 1 (not עשירה); a. e.

עשירות f. (עשיר) wealth. Keth. 106<sup>b</sup>, a. e. ע' במקום ע' v. עשירות. Y. Peah IV, 18<sup>a</sup> sq. (ref. to I Chr. XXII, 13 בעניי) none can claim to be rich before Him who spoke and the world arose. Gitt. 30<sup>b</sup> לע' מאי שנתא... why is it that they made provision for the debtor's death, and none for the event of his becoming rich? מיתה death is an ordinary occurrence, becoming rich is not; a. fr.

עשירי m. (b. h.; עשור) the tenth. Ber. 8<sup>b</sup> ע' חשידי וע' the ninth and the tenth (of Tishri). Bekh. IX, 7 ע' ודיוצא and the lamb which comes out the tenth. Ib. 8; a. fr.—*Fem.* עשירה. Yalk. Ex. 261 האפה ע' וכמה הוא and how much is the tenth of an Ephah?; a. e.

עשירה, v. עשיראה.

עשירית, v. עשיריאה, עשירי.

עשן m. (b. h.; v. עשין) [thick, emp. עב, אָבָק &c.,] smoke, soot. Ker. 6<sup>a</sup> ע' מעלה ע' smoke-raiser (name of a plant). Yoma 21<sup>b</sup> עשן דמשכח עשן the smoke rising from the pyre in the Temple; B. Bath. 147<sup>a</sup>; a. fr.—*Pl.* עשנים. Sabb. 23<sup>a</sup> כל דע' יפין וכן all soots are good for making ink, but that produced by burning olive oil is the best.

עשן (b. h.; denom. of preced.) to smoke.

*Pl.* עשין to generate smoke; to fumigate; to burn incense. Sabb. 23<sup>a</sup> (ref. to the use of oil for ink) לגבל או עשין do you mean for kneading it with soot, or for making soot by burning it? Pesik. R. s. 12 מעשנות ועשנות they burnt incense before idols; Tanh. To'ldoth 8 עשנות ועשנות raised smoke and burnt perfumes &c. Yeb. 115<sup>a</sup> עשנינו עלינו ברת וכן (Ar. עשנינו) they (robbers) filled our house with smoke, filled a cave in which we dwelt with smoke &c. Y. Ber. VI, 12<sup>b</sup> bot. עשן לפני רב (not במעשין) when he burns spices in front of his shop; a. e.—Esp. to fumigate plants. Shebi. II, 2 עשן ע' you may fumigate until New Year (of the Sabbatical year). Y. Sabb. VII, 10<sup>a</sup> top עשן ע' he who fumigates plants (on the Sabbath); a. fr.—Part. pass. מעשין; f. מעשנה; pl. מעשנות; Men. VIII, 6 מע' אין מביאין... מעשנות; מעשנות; מעשנות; מעשנות

you must not use for libations sweet wine or smoked wine (of fumigated grapes). Y. Bicc. I, 63<sup>d</sup> bot. ענבים (not מאיר) powdered (v. אָבָק) or smoked grapes should not be offered as first-fruits. Hull. III, 5 ע' an animal that has inhaled smoke; a. e.

*Hithpa.* עשין to be affected by smoke, taste of smoke. Zeb. 64<sup>a</sup> עשין שמא lest the wine for libations may catch smoke (when carried past the altar pyre).

עשין, עשין (emp. עשין) to be substantial, strong (corresp. to h. עז, v. עז). Targ. Ps. LII, 9 עשין Ms. (ed. עשין). Ib. LXXXIX, 14 (ed. Wil. עשין Af.); a. e.

*Af.* עשין to strengthen, make substantial. Targ. Prov. VIII, 28 (ed. Wil. עשין, corr. acc.); a. e.

*Ithpa.* עשין, עשין 1) to become strong. Targ. Y. Num. XXV, 8.—2) to exhibit one's strength. Targ. Ps. LXVIII, 29 (h. text עוזה).—3) to boast of one's strength, be impudent. Ib. IX, 20.

עשנה, עשנה m. (preced.) = h. עֶז, strength. Targ. Ps. XXI, 2 בעשנה (Ms. בעשנה). Ib. VIII, 3. Ib. XXIX, 1 Ms. (ed. עשנה; ed. Wil. עשנה). Targ. Prov. X, 15; a. fr.

עשנה, v. עשין.

עשה, v. עשן.

עשן (b. h.) [to press, twist,] to wrong, esp. to withhold what is due to a fellowman; to deny a debt. B. Mets. 111<sup>a</sup> (ref. to Lev. V, 21) עשן אר עשן כחב עשן עשן we read, 'or if he have withheld', which means that he had wronged him ere this (when he denied his indebtedness). Koh. R. to IV, 6 גול דומם ועשן ועשן ועשן better is he who does a little good with what is his own, than he who robs and does violence and oppresses, and does much good with what belongs to others. Succ. 29<sup>b</sup> עשן שכר עשן those who withhold the hired man's wages, different from עשן (v. עשן) who defer paying &c.; a. e.

עשן ch. 1) same. Targ. O. Lev. V, 21 עשן ed. Berl. (oth. ed. אכס). Ib. 23. Targ. Am. IV, 1; a. fr.—Part. pass. עשין.—2) to pervert, v. עשין I.—3) (emp. יקר) to be outrageously dear, v. עשין II.

עשן, עשן, v. עשן.

עשן (emp. עשן) to be strong, substantial, wealthy.

*Hif.* עשין 1) (denom. of עשיר) to become wealthy. B. Bath. 25<sup>b</sup> עשין וישעשין and he who desires to become rich. Ber. 33<sup>a</sup> עשין קבעוהו עשין when they became wealthy, they made it a custom to recite the Haddalah over a cup. Meil. 17<sup>a</sup>, v. ענה II, *Hif.* Ned. 38<sup>a</sup> עשין משה עשין Moses became rich from the chips of the tablets; a. fr.—2) to make rich. Keth. 48<sup>a</sup> עשין עשין עשין he is not permitted to enrich his children and throw himself on the charities. Hull. 84<sup>b</sup> (expl. עשן, Deut. VII, 13) עשין עשין Ar. (ed. עשין, Pi.) for they make their owners rich; Yalk. Deut. 848 עשין עשין Cant. R. to VII, 11 (ref. to עשן, Ps. LXV, 10) לאו עשין עשין אם וזכרם עשין עשין ואם לאו (it reads:) 'thou makest her rich', if not, 'thou reducest her to one-tenth', that she yield you only one-tenth; a. e.

*Pi.* עֶשֶׂר same; v. *supra*. B. Bath. l. c., v. *infra*.

*Hithpa.* הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר 1) to become rich. Sabb. 119<sup>a</sup>; Taan. 9<sup>a</sup> (play on עֶשֶׂר העֶשֶׂר, Deut. XIV, 22) עֶשֶׂר give tithes in order that thou become rich. B. Bath. l. c. מִתְעַשֵּׂר שְׂמֵחָהּ for when he grows wise, he will also grow rich; (Ms. M. מִתְעַשֵּׂר his wisdom makes him rich). Pes. 50<sup>b</sup> וְהַעֲשִׂירֵי שָׁלֹא ... שֶׁרִים the men of the Great Assembly held twenty-four fasts to pray that the copyists of sacred books &c. might not become rich, for if they grew rich, they would not write; a. fr.—[2] (b. h.) to pretend to be rich, to pass for a rich man. Men. 85<sup>b</sup>. Midr. Till. to Ps. XXIV.]

עֶשֶׂר ch. same (mostly עָשָׂר).

*Ithpa.* אִתְעַשֵּׂר to become rich. Gitt. 80<sup>b</sup>, v. אָשָׁר.

עֶשֶׂר, v. עֶשְׂרִית.

עֶשֶׂר f., עֶשְׂרִית m. (b. h.) ten. Ab. V, 1, v. מֵאָסָר. Ex. R. s. 15, a. fr. עֶשֶׂר מִכּוֹר (עֶשְׂרֵה) the ten Egyptian plagues. Ib. אֲנָשִׁים ע' ten men; a. v. fr.—In compounds עֶשֶׂר as, עֶשְׂרֵה אָדָם ע' eleven, twelve &c. R. Hash. I, 1 ב' הַיּוֹם ע' on the fifteenth day of it (the month of Shebat). Pes. I, 1 אֲדָר לְאֲרֵבֶּעָה ע' v. אֲדָר II; a. v. fr.—Pl. עֶשְׂרִים twenty. B. Bath. 107<sup>a</sup> וְאֶחָד אֲדָר ב' one of the experts says, it is worth twenty (Selaim). Ab. V, 21 לְדוּקָה ב' at the age of twenty years it is time to hunt (for a living); a. v. fr.

עֶשֶׂר I f., עֶשְׂרִית m. (also עֶסֶר; עֶסְרָא) ch. same. Targ. Gen. XLV, 23 (Y. also עֶשְׂרִית; O. ed. Berl. עֶשׂ, oth. ed. עֶשׂ; a. fr.—עֶשֶׂר, חֲדָי עֶסֶר (contr. חֲדָסֶר) eleven; עֶשְׂרִית twelve &c.—Pl. עֶשְׂרִין, עֶשְׂרִין חֲדָי עֶסֶר XXXI, 38. Targ. Num. X, 11 ב' on the twentieth; a. fr.—B. Bath. 106<sup>b</sup> גִּרְוִיָּה ע' it contains twenty *g'rivas* (v. גִּרְוִיָּה); a. fr.

עֶשֶׂר, *Pi.* עֶשֶׂר (b. h.; denom. of עֶשְׂרִית) 1) to give one-tenth, separate tithes. Sabb. 119<sup>a</sup> וְעֶשֶׂר וְכ' Maasr. IV, 2 וְשָׂכַח לְעֶשְׂרֵן but had forgotten to pay the tithe of them. Sabb. II, 7 עֶשְׂרֵהם have you set aside tithes (of what you intend to use for the Sabbath)? Ib. אֵין ... סֶפֶק if it is doubtful whether or not night has set in, you must not separate the tithes of what is sure to be subject to tithes (v. רִמְיָא); a. v. fr.—Part. pass. מִתְעַשֵּׂר; f. מִתְעַשֶּׂר; pl. מִתְעַשְׂרִים. Bekh. IX, 7 לְחֹבֵב מִן הַמֵּ' (קֶפֶץ אֶחָד) if one of those (lambs) which have been set aside as tithe, leaped among the flock. Ib. הֵרִי אֶלֵי מֵ' they (the flock) are considered as tithed; a. fr.—2) to reduce to one-tenth. Cant. R. to VII, 11, v. עֶשֶׂר.

*Nif.* נִתְעַשֵּׂר, *Hithpa.* הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר to be tithed. Maasr. l. c. עַד שִׁתְעַשְּׂרוּ (Ms. M. שִׁתְעַשְּׂרוּ) until they are tithed. Ib. 5 מִתְעַשְּׂרֵת וְדָע וְכ' must be tithed as seed, as vegetables (if the leaves are used) &c. Bekh. IX, 1 וְאֵין ... מִתְעַשְׂרִים and they (large cattle and small cattle) cannot be tithed one for the other. Ib. 53<sup>b</sup> אֵין ... מִתְעַשְּׂרֵת וְדָע רִין שִׁתְעַשְּׂרוּ וְהָ מִזָּה may be tithed one for the other?; a. fr.

עֶשֶׂר II ch., *Pa.* עֶשֶׂר, עֶסֶר same, to tithe. Targ. Deut. XIV, 22. Ib. XXVI, 12 (Y. II לְמַעַשְׂרָא Af.).—Yeb. 93<sup>a</sup> ע' מִפְרִי דְבִיתָהּ he set aside as tithes from the produces in his house on behalf of those (that were to come in). Ib. לְעֶשְׂרֵי וּמִכָּל as regards tithing and eating; a. e.

עֶשְׂרִית, עֶשֶׂר, v. עֶשֶׂר I.

עֶשְׂרִית, עֶשֶׂר, v. עֶשֶׂר.

עֶשְׂרֹן m. (b. h.; preceded. wds.) one-tenth of an Ephah, 'issaron. Men. XIII, 1 וְדָר עָלֵי ע' if a person says, 'I vow an 'issaron, he must offer one *minhah*. Ib. 2 מִנְחָה ע' a meal offering of sixty 'issarons; a. fr.—Pl. עֶשְׂרֹנִים, עֶשְׂרֹנִים. Ib. 1 רִבְיָא וְכ' (Bab. ed. 104<sup>b</sup> (עֶשְׂרֹנִים) if a person says, 'I vow 'esronim, he must offer two *minhahs*. Ib. מִנְחָה ע' מֵאָדָם וְדָר עֶשְׂרֹנִים he must bring (sixty) offerings of 'esronim, beginning with one 'issaron and progressing up to sixty; a. e.

עֶשְׂרֹנָה, עֶסֶר, ע' ch. same. Targ. Num. XXVIII, 13; a. fr.—Pl. עֶשְׂרֹנִין, עֶסֶר, ע'. Ib. 12; a. fr.

עֶשְׂרִית, v. עֶשְׂרִיתָהּ.

עֶשְׂרִיתָהּ, עֶשְׂרִיתָהּ, v. עֶשְׂרִיתָהּ.

עֶשְׂרִית f. constr. (b. h.; עֶשֶׂר) group of ten. Sabb. 86<sup>b</sup> הַדְּבָרֹת ע' the ten words (commandments); a. fr.—Pl. עֶשְׂרִית, עֶשְׂרִית. Snh. 18<sup>a</sup> שֶׁשָׁת רִבּוּא ע' the number of the chiefs of ten (Ex. XVIII, 21) was sixty thousand; Mekh. Yithro, 'Amal., s. 2; Tanh. Mishp. 6. Tanh. Emor 24 (Chald. dict.) עֶשְׂרִיתָהּ וְיָלֵךְ go and gather thy divisions of ten.

עֶשְׂרִיתָהּ ch., constr. עֶשְׂרִית same. Targ. Esth. III, 9; a. e.—Pesik. R. s. 18 מִנְיֹן ע' מִנְיֹן לֵ' אֶלְפִין וְכ' (not מִנְיֹן) your ten *manahs*' worth (of a barley offering) will overcome my ten thousand (talents of silver); a. e.

עֶשְׂרִיתָהּ, עֶשְׂרִיתָהּ same. Targ. Esth. IX, 10; 12. Targ. Y. Gen. II, 2 (ed. Vien. עֶשְׂרִיתָהּ). Targ. Y. Deut. IV, 13 עֶשְׂרִיתָהּ; a. e.

\*עֶשֶׂשׁ (v. אֶשֶׁשׁ) to be strong.

*Ithpa.* אִתְעַשֵּׂשׁ to exercise one's strength. Midr. Till. to Ps. XIX, 1 וְכ' (בה) מִתְעַשֵּׂשׁ דְּרוּא מִתְעַשֵּׂשׁ by the stone with which he practices you can tell his strength; [ed. Bub., a. Yalk. Ps. 672 מִתְעַשֵּׂשׁ, h. form, v. אֶשֶׁשׁ].

עֶשְׂשִׁית f. (v. אֶשֶׁשׁ a. אֶשֶׁשׁ) 1) של ברזל wrought iron, bar, ball.—Pl. עֶשְׂשִׁיתָהּ. Yoma 34<sup>b</sup> וְכ' של ברזל ע' lumps of wrought iron were heated for the high priest on the eve of the Day of Atonement; Tosef. ib. I, 20 (Var. עֶשְׂשִׁיתָהּ); Y. ib. III, 40<sup>c</sup> עֶשְׂשִׁיתָהּ. Ab. Zar. 16<sup>a</sup> וְכ' אֵין מוֹכְרִין לָהֶם ע' (the Romans) iron bars, ... because they forge arms out of them (expl. הִינְדוּאָה, v. פְּרִזְלָא דִּינְדוּאָה). Snh. 108<sup>b</sup> וְכ' יֵשׁ לָנוּ ע' we have iron plates with which we can pave the ground (to prevent water coming up).—2) (v. אֶשֶׁשׁ) glass ball, crystal, reflector, lantern. Ber. 25<sup>b</sup> ב' covered with a translucent substance. Ib. 53<sup>a</sup> וְכ' שְׂהִיתָהּ דְּלִקְחָהּ ע' a lantern which has been burning the

whole day (of the Sabbath); Y. ib. VI, 12<sup>b</sup> bot. R. Hash. 24<sup>a</sup> we have seen the reflection of the moon in a crystal, v. אָשֵׁשׁ, a. e.—*Pl.* as ab. Sabb. 154<sup>b</sup> דירחא if his beast is laden with . . . glass lumps, expl. ib. בבולסא, v. בּוּלְסָא.

**עֲשִׂיתָ, עֲשִׂיתָ** ch. same, *crystal, glass ball*. Targ. Cant. V, 14.—Tanh. Vaëra 14 (ref. to מחלקתה, Ex. IX, 24) כהרין ע' דמיא (= קנרילא דע' ) like (the light in) the glass in which water and oil are mixed together, and the light burns within; Ex. R. s. 12; Cant. R. to III, 11 כהרין ע' דמיא; Num. R. s. 12 להרא ע' דמיא; Pesik. Vayhi, p. 3<sup>b</sup> שמשא (Ar. שִׁמְשָׁא). Y. Sabb. II, beg. 4<sup>c</sup>. ששירא.

**עֲשִׂת** (cmp. עֲשֵׂשׁ) to make strong, harden, forge.—[Dan. VI, 4 עֲשִׂתָּ firmly determined.]

*Ilhpa*, אֶלְהֵפָא, *Ilhpe*, אֶלְהֵפָא (denom. of עֲשֵׂשׁ=next w.) to forge; trnsf. (cmp. חָרַשׁ) to plan, devise. Targ. Is. XXXII, 6. Ib. XXXIII, 11. Targ. Jer. V, 26. Targ. II Sam. XX, 15.

**עֲשִׂת** f. (b. h.; עֲשֵׂשׁ, v. עֲשִׂשִׁיר *wrought metal, bar; polished block*. Kel. XI, 3, opp. to חֲרָרָה. Tosef. Hull. I, 18; Tosef. Men. IX, 18 אלא מן דע' . . . אלא מן דע' the candlestick in the Temple is not fit unless made out of a (gold) bar, opp. גְּרִיזָא; Men. 28<sup>a</sup> ומן דע' ומן דזהב out of a bar and out of gold; Yalk. Ex. 369 מן דע' מן דזהב. Ib.; Men. l. c. מן דע' מן דזהב the trumpets were made out of silver bars; Tosef. l. c. 19 [read:] מן דע' מן דזהב, contr. trad. מן דע' מן דזהב raw ore. Cant. R. to V, 14 עושין ממנה (not חד) כמה יתרוהו? you make ever so many pegs, spears &c. Yalk. Cant. 991 (ref. to Cant. l. c.) אלו ספרי חורר . . . לז' שן וכו' (some ed. לעשר, corr. acc.) this refers to the scrolls of the Law which resemble a *column* of marble which is adorned with sapphires.—*Pl.* עֲשִׂתָּ. Sifrē Num. 160 ע' שן וכו' if he threw at him metal balls or lumps, opp. to כלי; Yalk. ib. 787.

**עֲשִׂתָּ, עֲשִׂתָּ** m. (preced. wds.; b. h. עֲשִׂתָּ *pl.*) *forge; trnsf. plan, device*.—*Pl.* עֲשִׂתָּ. Targ. Is. XXXIII, 11 (ed. Lag. עֲשִׂתָּ). Ib. XLI, 29 (ed. Lag. עֲשִׂתָּ; h. text (נכס) Ib. LV, 7 (ed. Lag. עֲשִׂתָּ); a. fr.

**עֲשִׂתָּ, עֲשִׂתָּ** pr.n.m. *Bar 'Ashtor*, the progenitor of a family of converts. Y. Bicc. I, 64<sup>a</sup> top ע' וכו' אילין דבר ע' B.A. who are converts, sons of converts. Ib. ע' וכו' קיימה בנימין בר ע' Benjamin B.A. stood before us (was admitted as witness) in the case of &c.; ib. אשור. Y. Dem. VI, 25<sup>b</sup> top.

**עֲשִׂתָּ, עֲשִׂתָּ** (b.h.) pr.n. *Ashteroth Karnayim*, name of a glen whither the sun cannot penetrate. Succ. 2<sup>a</sup>.

**עֲשִׂתָּ** f. (b. h.; contr. of עֲשִׂתָּ, v. עֲשִׂתָּ; or of עֲשִׂתָּ, v. עֲשִׂתָּ) [duration, turn.] 1) *Elth*, the twenty-fourth part of an *onah*. Tosef. Ber. I, 1; a. e., v. עֲשִׂתָּ L—2) *time*. Pes. 109<sup>a</sup>, ע' וכו' אמר חגיג ע' לזמור (R. 'Akiba) say, it is time to rise from (leave) the house of study, except &c.; Succ. 28<sup>a</sup>. Ber. 8<sup>a</sup> (ref. to Ps. LXIX, 14)

when is the time of favor? When the congregation is at prayer. Taan. 24<sup>b</sup> ע' וכו' I learn from this (dream) that this is an auspicious time for prayer. Yeb. 72<sup>a</sup> ע' וכו' there is something in the idea of a time of favor for prayer; a. fr.—*Pl.* עֲשִׂתָּ (abbrev. מעל'ע) *the time of twenty-four astronomical hours*. Nidd. I, 1 מפקידה ע' לפרקיה the term of twenty-four hours (of retrospective uncleanness) reduces the term of the interval from one examination to the other &c., i. e. we go by the shorter term whichever it may be. Hull. 51<sup>b</sup>; Zeb. 74<sup>b</sup> צריכה ע' requires the intervening of twenty-four hours (before it may be slaughtered); a. fr.—*Pl.* עֲשִׂתָּ. (פסמים) v. R. Hash. 28<sup>a</sup> ע' וכו' (Tosef. Ter. I, 3 עֲשִׂתָּ), v. חֲלָם I. Tam. I, 2 ע' וכו' שוה the time (for the appearance of the superintendent) was not always the same. Y. Ber. IX, end, 14<sup>d</sup> (ref. to Ps. CXIX, 126) חגיגה חורר ע' he who makes the study of the Law a matter of time, destroys the covenant. Sabb. 31<sup>a</sup> בשעה ע' נשאה ונחה באמינה קבעה ע' לחרה up for judgment, he is asked, hast thou been dealing with integrity? hast thou had regular times for the study of the Law? Snh. 65<sup>b</sup> ע' וכו' ע' וכו' a. e.—עֲשִׂתָּ עֲרָב at the evening appointments (when labor is stopped, the work reviewed, wages paid &c.), in gen. *towards evening*. Tosef. Ab. Zar. VII (VIII), 10; Bab. ib. 65<sup>a</sup>. Y. Ber. II, 5<sup>c</sup> top. Y. Succ. IV, beg. 54<sup>b</sup>. Y. Yeb. XVI, 15<sup>d</sup> top לציצור ע' Var. לעצור ע' (read: לעצור ע'); a. e.

**עֲשִׂתָּ, עֲשִׂתָּ** v. עֲשִׂתָּ.

**עֲשִׂתָּ, עֲשִׂתָּ** v. עֲשִׂתָּ.

**עֲשִׂתָּ, עֲשִׂתָּ** (Levita 'Ashtor), Targ. Job III, 7, read: אֶלְהֵפָא, v. אֶלְהֵפָא.

**עֲשִׂתָּ** (b. h.) to endure, stand, be ready.

*Pi.* עֲשִׂתָּ to make ready, designate.—Part. pass. מְעִתָּ, מְעִתָּ. Num. R. s. 18 (ref. to Job XV, 28) עֲשִׂתָּ וְלִמָּה דָּן מְעִתָּ and for whom were they (the treasures) designated? For those who were to emigrate (from Egypt) &c. Yalk. Ex. 264; Mekh. B'shall, 'Amal, s. 1 (ref. to Ex. XVII, 9) מחר נהא מְעִתָּ וְעִמְרִים וכו' (not מעֲשִׂתָּ) to-morrow let us be ready (for battle), and stand on the top of the hill; מְעִתָּ וְנָתַתָּ מְעִתָּ (לע' מְעִתָּ אֲבוּר) let us appoint a fast and be ready (for prayer and meditation) on the merits of the fathers.

**עֲשִׂתָּ** ch. same.

*Pa.* עֲשִׂתָּ = h. הציב, to put up, place, fix. Targ. Lam. III, 12. Targ. Prov. IX, 1 (h. text הציב!). Ib. XV, 25. Targ. Job XVII, 6 (Var. ed. Lag. עֲשִׂתָּ, some ed. עֲשִׂתָּ; corr. acc.).—Part. pass. מְעִתָּ (= b. h. מְעִתָּ, cmp. מְעִתָּ fr. מְעִתָּ). Targ. O. Gen. XXVIII, 13 (Y. מְעִתָּ). Targ. Ps. XLV, 10; a. e.—2) to hold ready; to designate. Ib. L, 10. Targ. Prov. XXIV, 27 עֲשִׂתָּ (some ed. עֲשִׂתָּ, corr. acc.).—Part. pass. מְעִתָּ f. מְעִתָּ. Targ. Job XV, 23 (ed. Lag. מְעִתָּ *Ilhpa*). Targ. Y. I. Deut. XXXII, 35; a. e.—Y. B. Bath. II, beg. 13<sup>b</sup> ע' ליה חבירין held shrouds ready for him. Gen. R. s. 45 ע' וכו' Mus. (ed. עביר, v. עביר). Y. Keth. XII, 35<sup>a</sup> top.

that I be ready, when the Messiah comes; Y. Kil. IX, 32<sup>b</sup> top; (Gen. R. s. 100 אישׁמוס). Y. Sabb. V, 7<sup>b</sup> bot. (expl. שׁוֹרֵר prepared (for copulation, v. Bab. ib. 53<sup>b</sup> bot.); a. e.

*Ithpa.* אֲתָפֵד, אֲתָפֵד 1) to be ready, designated, v. supra.—2) to endure, v. עָתָר.

**עָתָה** (b. h.; v. עָתָה) *now, this time*. Ber. 46<sup>a</sup> מֵעַתָּה from now and forever. Tanh. Mishp. 18 בָּאֵר וְעַתָּה and now I have come again; a. fr. [In Talm. mostly עָתָה].—As a dialectic term: מֵעַתָּה from now, i. e. as a consequence; *if this were so, then*.—Y. Ab. Zar. I, 39<sup>a</sup> bot. אֵל מֵעַתָּה according to this he ought not to sell him wheat &c.; a. fr.—Mostly: מֵעַתָּה. Succ. 2<sup>a</sup> הַשְּׂעִיבָה אֶת מֵעַתָּה but according to this, if a man put up his Succah in Ashteroth Karnayim (v. עֲשֵׂהְיוֹת), would you also say that it is no legitimate Succah? B. Kam. 17<sup>b</sup>; a. fr.—אָמַר מֵעַתָּה say from now, i. e. *learn from this, therefore*. Tosef. Kel. B. Mets. V, 2. Sifré Deut. 334; a. fr.

**עֲתוּד** m. (b. h.; עֲתוּד) [*leader of the flock*], *ram*.—Pl. עֲתוּדִים. Num. R. s. 13 לִשְׁנֵי עֲתוּדֵי הַשָּׁמַיִם. E. Ab. Zar. II, 41<sup>d</sup> top (ref. to Prov. XXVII, 26) וְכֵן הָיָה כֵּן וְכֵן when the pupils have grown and become (strong) like rams, then reveal to them the secrets of the Law. Hull. 84<sup>a</sup> (ref. to Prov. I. c.) וְכֵן וְכֵן at all times a man may sell a field and buy rams (flocks), but he should not sell flocks to buy a field; a. e.

**עֲתוּדָה** m. (b. h.; עֲתוּדָה) [*standing* (emp. עֲתוּדָה); *ready, designated; in future*. Meg. 15<sup>b</sup>; Snh. 111<sup>b</sup> הַקֶּבֶץ עֲתוּדָה at a future time the Lord shall be a crown on the head of every righteous man. Sabb. 138<sup>b</sup> עֲתוּדָה a time will come when the Law will be forgotten in Israel; a. fr.—הָיָה עֲתוּדָה (or הָיָה) *the future*. Keth. 87<sup>a</sup> לִבָּא עֲתוּדָה על הָיָה we administer an oath to her in regard to her conduct in the future, opp. על הָיָה; a. fr.—Esp. עֲתוּדָה (abbrev. לע"ה) *in the Messianic future; in the hereafter* (v. עֲתוּדָה). Ab. Zar. 3<sup>b</sup> בָּאֵר עֲתוּדָה in the Messianic days the nations of the world will come and ask to be converted. Ib. גִּדְּמִים לְעֵל there is no Gehenna (hell) in the hereafter, but the Lord leads the sun forth &c. Ab. II, 16 לְעֵל but remember that the reward of the righteous is reserved for the hereafter; a. fr.—Pl. עֲתוּדָה, עֲתוּדִין. Ber. 43<sup>b</sup> עֲתוּדָה עֲתוּדִין עֲתוּדִין the time will come when the youths of Israel shall give forth a flavor &c. Sabb. 152<sup>b</sup> עֲתוּדָה עֲתוּדִין (even) the righteous are destined to turn to dust. Yeb. 63<sup>a</sup> ... שִׁיעֲמִדוּ וְכֵן עֲתוּדָה will be when all tradesmen will turn to agriculture; a. fr.—[Tosef. Kel. B. Mets. VII, 12 עֲתוּדִין, v. עֲתוּדִין.]

**עֲתוּדָה** m., **עֲתוּדָה** f. ch. same, *ready, destined; future*. Targ. O. Deut. XXXII, 35. Targ. Hab. II, 1 קָאִים עֲתוּדָה (h. text אִים עֲתוּדָה). Targ. Cant. VIII, 5; a. fr.—Taan. 10<sup>a</sup> עֲתוּדָה בָּבֶל וְעֲתוּדָה מִבָּבֶל when Babylonia &c., v. עֲתוּדָה I.—Pl. עֲתוּדִין, עֲתוּדִין. Targ. Cant. I. c.; a. e.—Taan. 25<sup>a</sup> עֲתוּדִין עֲתוּדִין I saw in a dream that the righteous

are destined to eat at a golden table. Sabb. 152<sup>b</sup> עֲתוּדִין עֲתוּדָה, v. preced.; a. e.

**עֲתִירָה** m. 1) (b. h.; עֲתִירָה II) *old, ancient*. Yalk. Chr. 1074 (ref. to I Chr. IV, 22) הַדְּבָרִים הָלְלוּ מִעֲתִירָה שֶׁל עוֹלָם these words come from the Ancient One of the world (v. next w.); v. עֲתִירָה I Hif.—[2) (עֲתִירָה) *remote*.—Pl. עֲתִירָה. Ib. (anoth. explan. of I Chr. I. c.) כֵּן (not אמורין) these words are obscure here, but explained elsewhere; Ruth R. to I, 1 (s. 2).]

**עֲתִירָה** f. ch. **עֲתִירָה** I m., **עֲתִירָה** f. ch. (preced.) *enduring, strong, old*. Targ. Num. VI, 3. Targ. O. Lev. XIII, 11 (Y. עֲתִירָה, read: עֲתִירָה; a. fr.—Pes. 119<sup>a</sup> (ref. to Is. XXIII, 18) וְלִמְסַכָּה עֲתִירָה the things which the Ancient of days (Dan. VII, 22) has hidden. B. Bath. 91<sup>b</sup> (ref. to I Chr. IV, 22, v. preced.) דְּבָרִים הָלְלוּ עֲתִירָה the Ancient of days has said these things; Yalk. Ruth 600. B. Kam. 98<sup>b</sup> עֲתִירָה an inveterate robber. Pes. 42<sup>b</sup> (expl. יִין עֲתִירָה) very old wine. Yoma 29<sup>a</sup> וְכֵן מִיָּמֵינוּ, v. עֲתִירָה II; a. e.—[B. Bath. 91<sup>b</sup> bot., v. עֲתִירָה].—Pl. עֲתִירָה, עֲתִירָה. Targ. I Kings VIII, 2 (h. text עֲתִירָה).—Y. Shek. II, beg. 46<sup>c</sup> עֲתִירָה old Shekels. Pes. I. c., v. supra; a. e.

**עֲתִירָה** II m. (b. h. אֲתִירָה) [*support?*] *a kind of peri-style*.—Pl. עֲתִירָה. Targ. Ez. XLII, 16.

**עֲתִירָה** v. עֲתִירָה ch.

**עֲתִירָה** m. (עֲתִירָה) = h. עֲתִירָה. Targ. II Sam. XII, 1, sq.; a. fr.—B. Bath. 145<sup>b</sup>, v. עֲתִירָה. Y. Shebu. VII, 37<sup>d</sup> אִישׁ אֶתְּרָה עֲתִירָה a man may appear rich in the street and be poor at home, be rich at home and appear poor in the street. Sabb. 113<sup>b</sup>; B. Bath. 85<sup>a</sup> עֲתִירָה עֲתִירָה richer than king Shabur; a. fr.—Pl. עֲתִירָה, עֲתִירָה. Targ. Zech. XI, 16. Targ. Ps. XLV, 13; a. fr.—Gitt. 56<sup>a</sup> עֲתִירָה עֲתִירָה עֲתִירָה there (in Jerusalem) were these three men. Bets. 32<sup>b</sup> עֲתִירָה עֲתִירָה עֲתִירָה the rich in Babylonia are bound to go down to Gehenna; a. fr.—Fem. עֲתִירָה, עֲתִירָה. Targ. II Esth. I, 16.—Gitt. I. c. מִרְיָה מִרְיָה ... הָיְתָה הָיְתָה the richest woman of Jerusalem. Taan. 10<sup>a</sup> עֲתִירָה בָּבֶל, v. עֲתִירָה I; a. e.

**עֲתִירָה** I f. (עֲתִירָה = עֲתִירָה, to dig) *opening made by digging, breach*. Ruth R. to II, 14, v. עֲתִירָה.

**עֲתִירָה** II f. (עֲתִירָה to dig, stir; transf. to entreat, beseech; emp. עֲתִירָה, עֲתִירָה) *entreaty, being entreated, use of the root עֲתִירָה*. Pesik. R. s. 11 (ref. to Gen. XXV, 21; a. II Sam. XXI, 14) מֵהָ עֲתִירָה שֶׁנֶּאֱמַר לְחָלֹן הָאֲמִים אֶת עֲתִירָה 'being entreated' there refers to the grant of twins, so it does here &c. (double fertility). Y. Ber. II, 4<sup>d</sup> bot. שִׁמְעוּ עֲתִירָהנוּ hear our prayer; a. e.

**עֲתִירָה** v. עֲתִירָה.

**עֲתִירָה** f. (עֲתִירָה) *being wealthy*. Sabb. 140<sup>b</sup> עֲתִירָה עֲתִירָה when I was rich, opp. עֲתִירָה.

**עֲתִירָה** f. = h. עֲתִירָה I. Gen. R. s. 63; Lev. R. s. 30, v. עֲתִירָה; Y. Snh. X, 28<sup>c</sup> bot. עֲתִירָה.

עֲתִירָה, v. עֲתִיר.

עֲתִק I (b. h.) *to move*. Gen. R. s. 52, beg. (expl. יִרְחַק, Job XIV, 18) מִמְּקוֹמוֹ he (Abraham) moved from where he was; Yalk. ib. 87; Yalk. Job 906.

Hif. הִעֲתִיק *to remove, transfer*. Y. Hag. II, 77<sup>c</sup> top (ref. to Ps. XXXI, 19 עֲתִיק ... הַדּוֹבְרוֹת) הַדּוֹבְרוֹת עַל צְדִיקוֹ שֶׁל עוֹלָם (הַדּוֹבְרוֹת) who speak concerning the Righteous One of the world whose he has withheld from his creatures (esoteric philosophy); Yalk. Ps. 715; Gen. R. s. 1 בְּרִיּוֹתָיו שֶׁל בְּרִיּוֹתָיו (corr. acc., v. 'Rashi' a. l.). Ruth R. to I, 1 (ref. to I Chr. IV, 22) הַדּוֹבְרוֹת עַל צְדִיקוֹ שֶׁל עוֹלָם (ref. to I Chr. IV, 22) these words were spoken by Him who moves the world (by ref. to יִרְחַק, Gen. XII, 8); (Yalk. Chr. 1074 עֲתִיק, דְּבָרִים הֵלְלוּ מִבְּרִיּוֹתָיו 'h'etiku' הַדּוֹבְרוֹת מִלְּמַד שֶׁנִּגְזְרוּ הֵיוּ הַדּוֹבְרוֹת) (they removed), this shows that they were suppressed (v. גִּזְזוּ). Ib. דְּבָר אַחֵר אֵין הַדּוֹבְרוֹת אֲלָא פִּירְשׁוּ וְכ' another interpretation is, *h'etiku* means 'they set aside' (ref. to Gen. XII, 8), i. e. translated, interpreted (v. פִּרְשׁ, a. comp. the later use of הַדּוֹבְרוֹת *to edit, to translate*); Ab. d'R. N. ch. I, 2<sup>nd</sup> Vers. (ed. Schechter, p. 3) הַדּוֹבְרוֹת אֲלָא שְׁפִירְשׁוּ; ib. 1<sup>st</sup> Vers. הַדּוֹבְרוֹת אֲלָא שְׁפִירְשׁוּ, v. next w.

Hof. הִיִּעֲתִיק *to be removed*. Koh. R. to I, 8 (in enigmatic speech) וְאֲנִי הִיִּעֲתִיקָהּ לִבָּאן לְהַחֲיֵשׁ מִחֵיהָ and I have come here to accelerate the growth (of hair).

Nif. נִתְּתִיק, Nithpa. נִתְּתִיקָהּ *to be removed, transferred*. Esth. R. to I, 1 הִנֵּינִי נִתְּתִיקָהּ, v. קִינִינִי. Yalk. Chr. 1076 (ref. to I Chr. I. c.) שֶׁנִּתְּתִיקָהּ מִדֶּם הַחַיִּים הַזֵּה ... even things which had been removed from them (esoteric thoughts) did he bring back; Ruth R. I. c. (not שְׁנִיעֶסְקוּ).

עֲתִק II *to be substantial, strong*; (cmp. יָשִׁישׁ) *to be old*.—Denom. עֲתִיק.

Hif. הִיִּעֲתִיק (denom. of עֲתִיק; cmp. יָקֵן Nithpa.) *to be long in deliberating, mature*. Ab. d'R. N. ch. I (expl. הַדּוֹבְרוֹת, Prov. XXV, 1) וְלֹא שֶׁהַדּוֹבְרוֹת אֲלָא שֶׁהַדּוֹבְרוֹת אֲבָא שְׁפִירְשׁוּ, 'which they considered maturely'; Ab. S. says, it does not mean 'which they considered maturely', but 'which they set aside', v. preced.

עֲתִק ch. same, *to be old, worn out*. Targ. Lam. III, 4 (h. text בָּלָה).

Ithpa. אִתְּתִיק, אִתְּתִיקָהּ 1) *to remain long, be settled permanently*. Targ. Deut. IV, 25 (h. text וְנִשְׁתַּבַּח). Targ. Ez. XXXIV, 25 (h. text וְיִשְׁתַּבַּח).—2) *to grow old*. Targ. Y. Lev. XXVI, 10 דְּמִיעֲתִיק (ed. Vien. דְּמִיעֲתִיק Part. pass. Pa.).—Targ. Y. Deut. XXVIII, 59 דְּמִיעֲתִיקָהּ (inveterate, chronic).

עֲתִר (עֲתִר, עֲתִר) = h. עָשָׂר 1) *to be rich, grow rich*. Targ. Deut. XXII, 15 עֲתִר ed. Berl. (oth. ed., a. Y. עֲתִר). Targ. Ez. XXVII, 25. Targ. Zech. XI, 5 ed. Lag. (ed. Wil. Af.). Targ. Prov. XXI, 17; a. e.—2) *to make rich, v. infra*.

Pa. עֲתִיר 1) *to make rich*. Targ. Gen. XIV, 23 (ed. Berl. עֲתִר, oth. ed. עֲתִר; Y. I אֶתְתִּירָה Af.). Targ. I Sam. II, 7; a. fr.—Yoma 25<sup>b</sup> מִעֲתִירָה it (offering frankincense) makes rich.—2) *to proclaim rich*. Targ. Prov. XIII, 7 (some ed. Af.).—[Gen. R. s. 45 עֲתִר לֵךְ Ar. (ed. עֲבִיר, read: עֲתִיר, v. עֲתִיר.)]

Af. אֶתְתִּיר 1) *to make rich, v. supra*.—2) *to become rich*. Targ. Ps. XLIX, 17 יִתְתִּיר Ms. (ed. Ithpa.). Targ. Zech. XI, 5 (v. supra); a. e.

Ithpa. אִתְּתִיר, אִתְּתִירָה 1) *to become rich*. Targ. Ps. I. c.—B. Mets. 59<sup>a</sup> דִּתְתִּירָה, v. יָקֵר Af.; Yalk. Gen. 68. Hor. 10<sup>b</sup> אִתְּתִירָה have you acquired a little wealth? Ned. 50<sup>a</sup>; a. e.—\*2) *to endure, prosper*. Targ. Job XV, 29 יִתְתִּיר ed. Lag. (oth. ed. יִתְתִּיר, v. עֲתִיר).

עֲתִר m. (עֲתִיר, v. עֲתִירָה) *shovel or pitchfork*. Tosef. Ukt. I, 5 מפני שהעֲתִיר בע' because he is used to turn it up with the shovel; Succ. 14<sup>a</sup> מפני שראוייה להופכן בע' why is the prayer of the righteous symbolized by a shovel (the root עֲתִיר being used for praying, v. עֲתִירָה II)? As the shovel turns the grain from place to place, so the prayer of the righteous turns the dispensations of the Lord from anger to mercy; Num. R. s. 10 (with ref. to יִתְתִּיר, Jud. XIII, 8).

עֲתִירָה I ch. same. Gen. R. s. 63, v. אֶתֶר.

עֲתִירָה II, עֲתִירָה, v. עֲתִירָה.

עֲתִירָה, v. עֲתִירָה.

## פ

פ Pe, the seventeenth letter of the Alphabet. It interchanges with ב, ו, and מ; v. letter ב.

פ, as numeral letter, eighty, v. א.

פ"ה the letter Pe, v. פ"ה.

פִּיאָבִי, פִּיאָבִי pr. n. f. (Φολβη) Pabi, Piabi, mother of a priest Ishmael. Tosef. Yoma I, 21 (ed. Zuck. פִּיאָבִי, Var. פִּיאָ, פִּיאָ); Y. ib. III, 40<sup>d</sup> top פִּיאָ; Bab. ib. 35<sup>b</sup> פִּיאָ (Ms. M. פִּיאָ); a. e.; v. יִשְׁמָעֵאל.

פִּאָג, v. פִּאָג.

פִּית פ' פִּית pr. n. pl. Beth Pagé (Βηθηπαγή),

a fortified suburb of Jerusalem. Pes. 91<sup>a</sup> (Ms. M. 2 פִּית, v. Rabb. D. S. a. l. note 5). Ib. 63<sup>b</sup> (Ms. M. 2 פִּית); Men. 78<sup>b</sup>. Sot. 45<sup>a</sup>; Snh. 14<sup>b</sup> בֵּית פִּאָגִי (Ms. M. פִּית).

פִּאָח, פִּאָח f. (b. h.; פִּאָח *to split, divide*; v. Ges. H. Dict.<sup>12</sup> s. v.) *section, segment, corner*.—Pl. פִּאָח. Erub. 51<sup>a</sup> (ref. to Num. XXXV, 5) כְּחִיבִי פ' the text speaks of corners (angular additions); ib. אֵין אֲחֵרָה פ' אין אֲחֵרָה for this purpose (the definition of suburbs) you allow corners to be included (i. e. square measurements), but you must not allow corners to those appointing a Sabbath center (שְׁבִיטָה), i. e. you must allow them to walk only within a circle the radius of which is two thousand cubits. Ib. 11<sup>a</sup> בֵּית פ' הַשָּׁדָה Ar. (ed. פִּינוּחַ).

in the four corners of the field; a. e.—Esp. 1) **פאת ראש** *the hair on the temples*; **פאת זקן** *the hair on the chin*. Macc. III, 5 זקני פ' ראשו והמשוחרת פ' זקני פ' (v. Lev. XIX, 27) he who cuts off (shaves) the hair of his temples and destroys the hair of his chins; expl. ib. 20<sup>b</sup> **פאת ראשו סוף ראשו** *the peak of his head means cutting the tail-end of the hair of his head* ... making his temples as smooth as the spot behind the ear and as the forehead; **פאת זקני סוף זקני** *the peak of his chin means the pointed ends of his chin &c.*, v. שריבולת; Sifra K'dosh., Par. 3, ch. VI; a. e.—In gen. *curls*; פ' strange (false) curls, *wig*. Sabb. VI, 5. Naz. 28<sup>b</sup>; a. e.—2) **פאת שדה** *the corner of the field, the portion of the harvest left for the poor, peak* (Lev. XIX, 9 sq.) Sifra K'dosh., Par. 1, ch. I **רופ' ... חלקט מן פטור** is exempt from the duty of leaving for the poor the gleanings, the forgotten sheaf, and the corner. Ib. **היירבים בפ'** are subject to *peak*. Ib. **אלא מחמת הכליוי** *וכ' the title of peak comes only through the finishing (of the cutting of the field, i. e. if one left a plot uncut in the middle of a field, the poor cannot take it, before the field is entirely cut), and only when it has a name (has been designated by the owner as the poor man's share), and the real peak is only that which is left at the end (i. e. he who has left a plot in the middle, must also leave a corner); ib. נרן פ' בחיילה הרר זז פ' if he left a portion on beginning to cut or in the middle, it is peak (belongs to the poor, and is exempt from tithes &c.); Peah I, 3; a. v. fr.—3) (transf.) *braid, vines plaited together so as to form a cover or a partition*. Tosef. Kil. IV, 5 **למעלה פ' מלמעלה אותן פ' עושה אותן פ' מלמעלה** if forked reeds were standing there, he forms a plait above, and it is permitted (it forms a partition with regard to mixed seeds); Erub. 11<sup>b</sup>. Y. Kil. IV, 29<sup>b</sup> **מציל פ' מלמעלה** it saves (makes the place marked off by reeds a partitioned field) the same as a garland of vines. Ib. **הריא פ' מה אתו** what do you mean by that *peak*? do you mean overhead, or on the side? Ib. bot. **הפ' אינה** *וכ' the 'plait' does not save (is not considered a partition), unless it is solidly joined on four sides. Ib. שרציל בסוכה* do intertwined vines form a partition with regard to Succah (to be considered a wall)?; Y. Succ. I, 52<sup>a</sup> bot. Erub. l. c. top **פ' מותר לנענן כלאים** *וכ' (Ms. M. קליעית being a gloss to 'פ'; v. Rabb. D. S. a. l. note) 'braids' form a partition with regard to mixed seeds, but not with regard to Sabbath laws; a. fr.—Peak, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.**

**פאזשור**, v. פאזשור.

**פאזרות**, v. פאזר pl.

**פאחא**, v. פאחא.

**פאחים**, v. פאחים.

**פאמי** (?) pr. n. m. *Pâti*, v. פאמי.

**פאמן**, Pesik. Zakhor, p. 26<sup>a</sup> read **פאמן**, v. פאמן I.

**פאנים**, v. פאנים.

**פאמא**, Midr. Till. to Ps. XXII, 9 ed. Bub., v. פאמא.

**פאנקין**, v. פאנקין.

**פאנס**, v. פאנס.

**פאנקין**, v. פאנקין.

**פאפא**, v. פאפא.

**פאפא**, v. פאפא.

**פאפי**, m. pl. (papae, v. P. Sm. 3203) *fathers*. Sot. 42<sup>b</sup>; a. e.; v. פאפי.

**פאפי** pr. n. m. *Pâfi*. B. Bath. 25<sup>b</sup> **פ' יונאה** (Ms. M. **פפי יונאה**; Ms. O. **פפי יונאה**; Ms. H. **פפי יונאה**; v. Rabb. D. S. a. l. note).—V. פפי.

**פאפילון**, v. פאפילון.

**פאזר** m. (b. h.; *to cut off; to distinguish*) *ornament, crown, bonnet of distinction*. Y. M. Kat. III, 82<sup>d</sup> top **איה רבני מימר אילו החפלין** (ref. to **פאזר**, Ez. XXIV, 17) some say, this refers to the T'fillin (which ordinarily a mourner must not put on); **איה רבני מימר זה הגירויק** some say, this refers to glossy linen (festive dress, v. **גירויק**); Ber. 11<sup>a</sup> **שחרי נאמר בהם פ'** a mourner is bound to observe all ceremonial laws ..., except that of T'fillin, which are called an ornament; ib. 16<sup>b</sup>; a. e.—\***Pl. פאזר** *head-ornaments, pearls, trinkets* (strung on chains or cords). Ab. Zar. 47<sup>a</sup> **לפ' בני מעיה מלו** may its small intestines be used for pearl-strings? [Ms. M. **לכנורות**, v. **פאזר**; ed. Pes. a. oth. **פאזרות**; cmp. b. h. **פאזר**, **פאזר**].

**פאזר** (b. h.), *Pi. פאזר* (denom. of preced.) 1) *to cut the crown off*. Hull. 131<sup>a</sup>, sq. (ref. to **הפאזר**, Deut. XXIV, 20) **thou must not cut the crown off it** (the last berries).—2) *to crown, glorify*. Lev. R. s. 2 **כל as much as thou canst praise Israel, praise, as much as thou canst raise and glorify them, glorify, for I am to be glorified through them**; Tanh. Ki Thissa 8; Pesik. Shek., p. 17<sup>b</sup> **לפאזר פאזר**; a. e.—Part. pass. **מפאזר**; f. **מפאזרה**. Taan. 7<sup>a</sup> (to R. Joshua) **אי חכמה מפ' בכלי מכוור** O for that glorious wisdom in an ugly vessel! Ab. Zar. 24<sup>b</sup>, v. פאזר II.

**Hithpa. פאזר** 1) *to lord it, rule*. Sifré Deut. 284 (ref. to **הפאזר**, v. supra) **לא תפאזר לעני** do not make thyself the master of the poor man (i. e. do not decide who shall and who shall not get the gleanings &c.); Yalk. ib. 937.—2) *to be adorned, glorified*. Lev. R. l. c., a. e., v. supra. Esth. R. to III, 6, v. **פאזר**; a. e.

**פאזר** m., pl. **פאזר** (v. **פאזר** pl.) *beads, trinkets strung on chains or cords*. Sabb. 59<sup>b</sup>, v. **מקטא**.

**פארדונסט**, v. פארדונסט.



\*פאריר pr. n. pl. *Parur*. Ab. Zar. 31<sup>a</sup> Ms. M. (ed. פרו). [Perh. פגראר?]

פארות, v. פאר.

פאריר I m. pl. (= פרי; פרי) *coarse bran*. Gitt. 56<sup>b</sup> פאריר they gave him bran water to drink. Ib. 69<sup>a</sup>, v. נפרא. B. Bath. 92<sup>b</sup> (prov.) איפריע פאריר bran in payment; B. Kam. 46<sup>b</sup>; B. Mets. 118<sup>a</sup>. Pes. 111<sup>b</sup> פאריר קשי לעניווא פאריר bran scattered in the house is bad for (brings) poverty. Bekh. 8<sup>b</sup> (in a facetious conversation, v. פרייר) פאריר אפשיילי twist me ropes of bran, and &c.

פאריר II, part. of פרי, q. v.

פארא I פארא f. = h. פארא. Targ. O. Lev. XIX, 9. Ib. 27. Ib. XXIII, 22 (ed. Berl. פארא). Ib. XXI, 5 (ed. Berl. פארא). Targ. Is. III, 16 בפאראן they cut their locks (v. infra). Ib. 24. Targ. Jer. IX, 25; XXV, 23.—Pl. פארא, פארא. Targ. Is. III, 16 בפאראן ed. Ven. I (v. supra).

פארא II m. (פארא = פארא) *door, entrance*.—Pl. constr. פארא. Targ. Job III, 9 (10) (ed. Lag. פארא), v. דלרא.

פארא m. (preced.) *wide*, v. פארי I.

פארא to persuade, v. פארי I.

פארא v. פארי.

פג m. (פג; cmp. Syr. פכא P. Sm. 3124) *jaw*.—Du. פג halter. B. Mets. 9<sup>a</sup> פגיר וברית פגיר (Ms. M. ובר, v. Rabb. D. S. a. l. note) the ass with the halter.

פגא I ch. same. Pes. 112<sup>a</sup> אפ' Ms. M., v. אפ'—Pl. פגא (= פ' = פ') *bit*. Sabb. 51<sup>b</sup> (expl. פרומבא) פגא iron bit.

פגא II f. (preced.; v. פגא) *kernel of grapes*.—Pl. פגא. Targ. Y. Num. VI, 4 Ar. s. v. פגא (ed. זוגין; h. text זוג).

פגאנים, v. פגא.

פגא to be hard; to break, v. preced. a following articles.—[*Ithpol*. אפ' פגא ch. v.]

פגא f. (preced.) *hard, undeveloped berry, fig, date &c.* Tosef. Sabb. XVI (XVII), 10 שטמנה בחבן פ' unripe fruit which one has put in straw; Y. Pes. II, 29<sup>b</sup> top; Y. Kil. I, 27<sup>b</sup> (not בטבל) a. e.—Snh. 107<sup>a</sup> פ' אכלה he enjoyed her as an unripe fruit (did not wait until she was his legitimate wife). Tanh. Vayera 5 פ' בלעה Job spoke rashly, opp. בשילה v. בשל; Gen. R. s. 49 פ' (corr. acc.).—Trnsf. *undeveloped puberty, childhood*. Nidd. V, 7, v. בוחל.—Pl. פגא, פגא. Lev. R. s. 31; Sifré Num. 137. Ib. פגא bad figs of the Sabbatical year. Pes. 53<sup>a</sup>; a. fr.—פגא, v. פגא.

פגא m. (פגא, cmp. פגש) *battering projectile*.—Pl. פגא; פגא catapult. Kel. XVI, 8 ed. Dehr. (ed. פגש).

פגא ch. same.—Pl. פגא. Targ. Ez. XXVI, 9 פגא (Maim. to Kel. XVI, 8 quotes פגא; ed. Dehr. פגא).

פגא (or 'פנ') pr. n. pl. *Pagutiah* (or *Panutiah*), near Bethshan. Y. Dem. II, 22<sup>d</sup> top פגא the monument of P.

פגא, v. sub פגא.

פגא I m. (פגא; cmp. פגא) *semicircular turret, niche in a city wall*; also *independent turret open on one side*. Erub. V, 1 how do you define city limits (v. פגא)? פגא if (in a row of joined dwellings) one house stands outside the line and one inside, one turret (of the wall) is projected and one recedes. Ib. 55<sup>a</sup> פגא if one house projects in the way of a turret (in a semicircle). Y. ib. V, 22<sup>b</sup> bot. [read:] פגא measuring from the inside of the turret. Ib. פגא we may allow an outer turret to a turret, i. e. we count the city limits from a turret which serves as a defence to a turret; a. e.—Pl. פגא. Erub. I. c.—Ch. פגא.—V. פגא.

פגא II m. 1) part. pass. of פגא, q. v.—2) (adj.) *defective, esp. (of legal status) inferior*. Kidd. III, 12 כל פגא wherever a betrothal is legally recognized, but a sin is connected with it, the issue follows the status of the inferior, e. g. if a high priest marries a widow &c. Ib. 67<sup>a</sup> פגא שבשניהם (in assigning the legal status of the issue) follow the inferior of the two parents; a. e.

פגא, v. פגא.

פגא, v. פגא.

פגא, v. פגא.

פגא, Y. Ab. Zar. II, 41<sup>b</sup> bot. פגא.

פגא, v. פגא ch.—*Ithpe*. אפ' פגא, v. פגא.

פגא (פגא) pr. n. pl., v. פגא.

פגא, Cant. R. to III, 4, read: פגא; v. פגא.

פגא m. (corrupt. of pugio) *dagger*. Kel. XIII, 1; Tosef. ib. B. Mets. III, 1 הפגא (corr. acc.). B. Mets. 84<sup>a</sup> פגא (Bab. ed. פגא) נטל פגא וצורם (Bab. ed. פגא) he (the Roman) took a dagger and cut into its ear.

פגא, v. פגא.

פגא, Cant. R. to I, 9, read: פגא; v. פגא.

פגא m., פגא, פגא, f. v. פגא.

פגא f. (v. next w.) *violation, assault (of a woman)*. Snh. 73<sup>b</sup> אפ' פגא Ms. M. (ed. פגא) the Biblical law (Deut. XXII, 25 sq.) cares for (wishes to protect from) violation.

**פְּגִימָה** f. (פָּגַם) [*incision, cavity*,] 1) *notch*. Hull. 17<sup>b</sup> ארת וישראל בה אלא פ' ארת but a knife which has only one notch (v. אָנָר II); Tosef. ib. I, 7. Hull. l. c. פְּגִימַת עֶצֶם בַּפֶּסַח a cut in the bone of a Passover lamb (forbidden in Ex. XII, 46); פ' אֹזֶן בְּבִכּוּר a cut in the ear of a first-born animal (by which it is rendered unfit as a sacrifice, and may be eaten by the priest outside of the seat of the sanctuary); מִם בְּקִרְשִׁים the blemish, created by a cut, of a consecrated (female) sacrifice; וְכֹל פְּגִימָתָן כְּרִי פ' הַמִּזְבֵּחַ and all of these incisions are measured by the standard of an indentation in the altar; ib. 18<sup>a</sup> הַמִּזְבֵּחַ פ' הַמִּזְבֵּחַ and how large is the indentation which unfits the altar?; v. תָּגֵר II; a. fr. — *Pl.* פְּגִימָתָא. Ib. 17<sup>b</sup>; a. fr. — 2) *concavity of an arch, crescent, &c.* R. Hash. 23<sup>b</sup> (expl. פְּגִימַת הַחֹמֶה ib. II, 6) פְּגִימָתָהּ לְפָנֵי הַחֹמֶה was the concave side of the crescent directed towards the sun or away from the sun? Ib. פְּגִימָתָהּ שֶׁל לְבָנָה וְלֹא פְּגִימָתָהּ שֶׁל שֶׁשֶׁת the sun never faces the concave of the crescent or the concave of a rainbow; Y. ib. II, 58<sup>a</sup> פְּגִימָתָהּ; a. e. — 3) *violation (of virginity)*. Snh. 73<sup>b</sup> וְכִּי פְּגִימָתָהּ וְכִּי (פְּגִימָתָהּ) when she is excited over her violation, and says &c. — [Y. Sabb. VI, 8<sup>a</sup> bot. פְּגִימָה, read: פְּגִימָה, v. פָּגַם.]

**פִּגְמִין, פִּגְמִי, פִּגְמִיָּין** m. pl. (an adaptation of *pegma*, as if fr. פָּגַם) [the things which impair a Jew's civic qualifications,] a wooden structure for spectacles (v. Sm. Ant. s. v. Pegma). Y. R. Hash. I, 57<sup>c</sup> top; Y. Shebu. VII, 37<sup>d</sup> bot. אין מקבלין אותו עד שישבר פִּגְמִיָּין וכו' (the exhibitor of pigeon-races or beast-fights) is not declared free from disqualifications, until he breaks up his scenery, and he is examined and found to have really repented; Tosef. Shu. V, 2 פִּגְמִיָּין ed. Zuck. (Var. פִּגְמִיָּין); Bab. ib. 25<sup>b</sup> משישברו את פִּגְמִיָּין.

**פִּתְיָן** m., **פִּתְיָנָא** f. (denom. of פִּתָּא II) *hard, unripe*.—  
**Pl.** פִּתְיָנִין; f. פִּתְיָנָן. Lev. R. s. 25 [read:] פ' דְּרֵחוּן בְּשֵׁיכֶן וְלֹא פ' דְּרֵחוּן  
 that they (the figs) were ripe (and soft) and not hard;  
 Koh. R. to II. 20.

**פְּגִינָה, פְּגִינָה** f. (פָּגַן) *cry for help, prayer.*  
Targ. Ps. XVII, 1 פְּגִינָה Ms. (ed. פָּגִינָה; ed. Lag. פָּגִינָה).  
Ib. CII, 2 פְּגִינָה ed. Lag. (oth. ed. פְּגִינָה).

פֿאַר אַ פּאַנעל, v. פֿאַר אַ פּאַנעל

**פְּגִינָה** m. (v. next w.) *prayer*, v. **פְּגִינָה**.

**פָּגַעַתָּהּ** f. (פָּגַעַתָּהּ) 1) *meeting, contact, striking against*. Y. B. Mets. II, end, 8<sup>d</sup> (ref. to Ex. XXIII, 4) ממש פ' יכול you might think, it means literally 'striking against' (and not merely seeing); Bab. ib. 33<sup>a</sup>. Ib. וַיִּזְרֹק וַיִּרְאֶה רֵשִׁי שֵׁשׁ וַיִּזְרֹק וַיִּרְאֶה רֵשִׁי שֵׁשׁ and what is a 'seeing' which may be called 'meeting'?; Yalk. Ex. 352. B. Kam. VIII, 4 פָּגַעְתָּךְ רֵעֶה וְכ' coming in (hostile) contact with a slave or a woman is bad, for he who injures them is made responsible, whereas if they injure you, they cannot be made responsible (having no property of their own).—2) *entreaty, prayer*. Y. Ber. IV, 7<sup>b</sup> top (ref. to תפלה, Gen. XXVIII, 11) אֵין פ' אֵלֵא תפלה the expression *pagā* means prayer (with ref. to Jer. XXVII, 18; VII, 16); Gen. R. s. 68; Sot. 14<sup>a</sup>; a. fr.

פגיעתא ch. same, *prayer*, v. פגיתא.

**פָּגַל** (cmp. פָּגַם) *to mutilate; to make rejectable, loathsome; to unfit.*—Denom. פִּגְלֵי.

*Pi. פִּיגְּוֹל* (denom. of פִּגְּוֹל) to make a sacrifice rejectable through improper mental disposal (Lev. XIX, 7); to be the cause of becoming *piggul*. Zeb. 13<sup>b</sup> טְבִילָה אֶצְבַּע מִפְּעוּלָה אֶצְבַּע טְבִילָה the act of dipping the finger in the blood of the sin-offering (with an inappropriate mental disposal, e. g. with the intention of offering the limbs the next day) unfits the sacrifice. Men. II, 3 אֵינוֹ מַפְגֵּל אֶת הַחֹדֶרֶת מִפְּנֵי אֵת הַחֹדֶרֶת an inappropriate intention connected with the thank-offering unfits also the bread (that goes with the thank-offering), but an inappropriate intention with regard to the bread does not affect the thank-offering. Ib. חֹבְשִׁים. חֹבְשִׁים improper intentions connected with the offering of the lambs affect &c. Ib. 13<sup>b</sup> אֵין מַעֲרִיר מִפְּנֵי אֶת הַמַּעֲרִיר one act which fits the sacrifice for eating (v. מַעֲרִיר) cannot unfit another act of the same nature, e. g. if the priest on offering a handful of flour had in mind an unlawful application of the frankincense, the latter is not hereby made rejectable. Ib. אֵין שׁוֹפֵגֵל בְּשִׂיתוֹן וּכ' until he had in his mind an improper application of both of them to the extent of the size of an olive. Ib. 17<sup>a</sup> חֲקֵרָה מִפְּנֵי חֲקֵרָה one offering burnt on the altar (if connected with an improper intention) may cause the unfitness of another offering. Ib. אֵין מַפְגֵּל בְּחֵץ מַחֲרִיר you cannot create *piggul* with one portion of the *mattir* (s. supra); a. fr.—Part. pass. מְפֻגְּלוּת, מְפֻגְּלוּתָא, מְפֻגְּלוּתָא; pl. מְפֻגְּלוּתִים, מְפֻגְּלוּתִים. Ib. II, 3, sq. Tosef. ib. V, 5; a. fr.

*Hithpa.* נִתְּרַפֵּל, *Nithpa.* נִתְּרַפֵּל to be made rejectable, to become *menial*. Men. 13<sup>b</sup> לֹא ג' שֶׁל שְׂמֵאל ... פִּיגּוּל if he had an improper intention with regard to the right side of the offering, the left did not become *piggul* (the priest eating thereof is not guilty). Zeb. 28<sup>b</sup> מִזֶּה שְׁלָמִים מִנְּגִילָן מה שלמים מנגילן as in the peace-offerings there are parts which create *piggul* (e. g. the sprinkling of the blood with a wrong intention concerning the limbs or the flesh) and again parts liable to become *piggul*, so in all things liable to become *piggul*, there must be parts which make, and parts which become *piggul*; a. fr.

פִּגְּלָה, *Pa. פִּגְּלָה* ch. same. Men. 13<sup>b</sup> מִפְּגְּלֵי אֲדוּרֵי each may make the other *piggul*. Ib. 16<sup>a</sup> מִדּוּרֵי פִּגְּלֵי בְּשִׁלְשִׁית (פִּיגּוּלֵי ל"ט) why is the making *piggul* in the third act again mentioned?; a. fr.

*Itkpa*. אִתְּכָּפָּא *to be made piggul*. Ib. 14<sup>a</sup> אִרְיִמָא לְאַרְשֻׁבְּנִי do you mean that the blood is to become *piggul*? Can blood become *piggul*? לְאַרְשֻׁבְּנִי בָּשָׂר that the flesh is to become *piggul*. Hull. 58<sup>b</sup> אִרְשֻׁבְּנִי אֶשְׂרֵי as regards becoming *piggul*; a. fr.

מַלְלָהּ v. פִּגְלָהּ

III. פֶּטֶר, v. פֶּגְלִיא

פגליו, Targ. Ez. XVII, 8 some ed., read: לְפָנָיו.

פֶּתֶחַ, v. פֶּתַח.

**פגם** (cmp. פגל) *to cut, mutilate; to damage, lessen;* trnsf. (cmp. פסל) *to disqualify, unfit.* Num. R. s. 21 כל ר' who tarnishes his reputation discredits his family at the same time; Tanh. Pinh. 2; Yalk. Num. 772. Y. Snh. II, 20<sup>b</sup> פגמה הכריב the Bible text curtailed her name (אביגיל ל אביגיל, 1 Sam. XXV, 32). Arakh. 16<sup>b</sup>, v. אפגמא. Gen. R. s. 6 חורר ופגם אורה (not אורח) the text reduces her (the moon) again (calling her 'the small light'). Pes. 105<sup>b</sup> כעמו פגמו as soon as he tasted it (the wine in the cup), he rendered it unfit (for a cup of benediction); a. fr.—Part. pass. פגום; f. פגומה &c. Sifré Deut. 320 ופ' contemptible and detested (Yeb. 63<sup>b</sup> משדוקן ומחורב). Keth. 40<sup>b</sup> פ' בעל if he had connection with an impaired woman (opp. שלימה). Y. Sabb. VI, 8<sup>a</sup> bot. פ' (not פגומה) כרי שלא ... פ' that it should not appear as if the right shoe were defective; a. e.—Esp. (law) *to impair the legal value of a document by admitting a receipt on account* (cmp. שוכר). Keth. IX, 7 פגומת כרובתה a woman that impairs her marriage contract, expl. ib. 8. Ib. 87<sup>b</sup> פגומת כרובתה בעדים if she states that she has received partial payment in the presence of witnesses. Ib. פורחת ... if a woman lessens the amount in her marriage contract (declaring that it has been made out for a larger amount than had been agreed upon) ... is it the same as admitting partial payment or not? Y. ib. IX, 33<sup>b</sup> אביו שזר חורבו an heir whose father had admitted partial payment on a note of indebtedness in his possession; Toséf. Shebu. VI, 5. Gitt. 18<sup>a</sup> שפגום עד ופ' Y. Shebi. IX, beg. 39<sup>b</sup>; a. fr.

**Nif. פגם, Nithpa. נפגם** *to be mutilated, diminished, impaired; to become defective, cracked, get out of order; to be discredited.* Arakh. 16<sup>b</sup>, v. אפגמא. Bekh. VI, 1 נפגמה if the ear of the first-born animal has become defective (lopped, bored through). Ib. 4 שפגמתי, v. נפגם. Arakh. 10<sup>b</sup> ופ' and the sound of the flute was sweet, but it became impaired. Ib. ... ונפגמתי כלי ... those were the two implements that had remained from the first Temple, but they became defective and could not be mended; a. fr.

**פגם** ch. same. [Targ. Job XXV, 5 פגמא סידרא v. פגמא.]—Y. Ber. IX, beg. 12<sup>d</sup> פגמה ... למרגלית דלית it is like a jewel of inestimable value, however high a price one may set upon it, one undervalues it. Keth. 41<sup>a</sup> לה פגים when he does not damage her (in the public esteem); a. e.—Part. pass. פגום; f. פגומה. Pes. 106<sup>a</sup> כסא פ' a defective cup of wine (not full); a. e. חביתא פ' a defective cask; a. e.

**Ithpa. אפגם, Ithpe. אפגם** as preced. **Nif.** B. Mets. 116<sup>a</sup> כיון דמפגמא because it is easily damaged (battered); a. e.

**פגם** m. (preced. wds.) 1) *injury, deterioration; blemish, discredit.* Tanh. Vayishl. 5 הוא לאשה פ' it is discreditable to a woman (to be showy). Y. B. Kam. VIII, end, 6<sup>c</sup>; Bab. ib. 93<sup>a</sup> משום פגם משפחה because it is a discredit to the entire family. Gitt. 59<sup>b</sup> ראשון פגמו של because it might cast a reflection on his predecessor (making it appear as if he were not a legitimate priest); פ' שניהם because it reflects on both of them. Sot. 41<sup>a</sup> ראשון של because it discredits the scroll first used (as if it had been

found unfit for reading in it). Sifré Num. 92 פ' critici-  
sing words, opp. דברי שבה. Yalk. Ps. 846 קרייה לשם פגמה ופ' a heathen deity is named with an opprobrious epithet, as *herem, shekets* &c., opp. לשם שבה; a. fr.—נחן-  
אנן Cant. R. to VII, 8 (in Chald. dict.) אנן פגמה ביה פ' we desire to discredit him (the idol), by being there and not bowing to him &c.—Snh. 73<sup>b</sup> פגמה (from פגם, v. פגומה.—2) *indemnity for deterioration* in value or social standing, to be paid to a seduced or outraged girl. Keth. III, 4 ופ' ופ' the seducer must pay an indemnity for exposure to shame and for loss of value, and a fine besides. Ib. 7 פ' רואין אורה ופ' as to indemnity for loss of value, we estimate her as if she were a handmaid to be sold &c.—3) (v. פגומה) *the decrease of the moon;* trnsf. *decline.* Pesik. R. s. 15 (ref. to Ps. LXXXIX, 38) אהם פגמון ללפגמו ... כדורין סידרא like the moon: if you do good, you shall count by its fulness (by referring to your political ascendancy); if not, you shall count by its decrease (by the symptoms of decline); Pesik. Hahod., p. 53<sup>a</sup> ללפגמה; v. next w.

**פגמא, פגמא** ch. same, 1) *blemish, discredit.* Sot. 41<sup>a</sup> ופ' ופ' do we take into consideration that a scroll may be discredited by reading from a second one in the same service? Ib. ברורי סידרא ... ליתא פ' when three persons read successively from three scrolls, there is no discredit, but when one person reads from two scrolls, there is discredit (it has the appearance as if the first scroll had been found defective); Yoma 70<sup>a</sup>; a. e.—2) *the decrease of the moon, wane.* Targ. Job XXV, 5 עד דפגמא סידרא ופ' Ms. (ed. דפגמא סידרא, read: דפ' until the wane of the moon is in the east, the sun does not shine (simultaneously with the moon, v. פגומה). Pesik. Hahod., p. 53<sup>a</sup>; Pesik. R. s. 15 ... על מלייא רחבעם Abraham, Isaac, ... Solomon—that is the moon in its growth to fulness; Rehoboam ... Zedekiah—that is the moon on the wane; v. preced.—3) *semicircular turret,* v. פגמא.

**פגמין** m. pl., v. פגמין.

**פגן** (cmp. פגע) *Hif. to entreat, cry for help.* B. Kam. 114<sup>b</sup> (Ar. הובגין). Taan. 18<sup>a</sup> עמדו והפגינו בלילה rise and cry by night; ופ' והפגינו ופ' (יהב) they went and cried &c.

**פגן** ch. same. Targ. Koh. I, 12. Targ. Y. Gen. XXII, 20. Targ. Koh. IX, 17 דפגין (not דפג); a. e.

**Af. אפגין** *to intercede.* Targ. Y. Ex. XXXII, 10.

**פגן** m. (paganus) *villager, commoner, civilian.* Y'lamd. to Lev. V, 21, quot. in Ar. פולח פ' a soldier and a civilian who provoked the king to anger (Tanh. Vayikra 6 קרתי וכן פלטרין). Tanh., ed. Bub., Vayera 21; Gen. R. s. 50, a. e., v. סגום. Num. R. s. 15; Tanh. Bha'ál. 11; ed. Bub. 20 (סגן) דיומ איפרכום למחר פ' למחר קימוס למחר סרדיוט (under the Roman government) one is to-day a consul, to-morrow a civilian &c., v. סרדיוט; a. e.—Pl. פגנאים, פגנאים. Ex. R. s. 15 (Matt. K. פגנאים).

**פגנא** ch. same.—Pl. פגנא, פגנא. Y. Hor. III, end, 48<sup>c</sup>;

Y. Sabb. XII, 13<sup>c</sup> bot. חרין זרעין ... בלוזידיא ופ' there were two families in Sepphoris, a senatorial family and a family of commoners (v. בלזידיא).

**פגניה** f. (פגן) *entreaty*.—Pl. פגניה. Pirké d'R. El. ch. XXXV (ref. to Koh. VII, 8) רבירי ... ובבל יום שבבל ... רבירי who was long-suffering every day and spoke all possible words of entreaty.

**פגניקא** m. pl. (paganica, sub. indumenta); פ' מאנין garments of a commoner. Midr. Sam. ch. XXIV (ref. to ISam. XXVIII, 8) מ' he put on a commoner's garments; Lev. R. s. 26 מאניין נפיקא (corr. acc.).

**פגע** (b. h.) 1) to strike against, come in contact with, meet; (in a hostile sense) to attack, strike. Tanh. Vayishl. 4 בעשו כיון שפ' he met Esau. Gen. R. s. 75 בלוזידיא he met those clad in iron armor. Succ. 52<sup>b</sup>, a. e. אם לא פגעה לא פגעה. Y. Kidd. III, 64<sup>d</sup> bot. פ' בך מנוול זה (not ברה) why didst thou not connect thyself with him? Num. R. s. 5 כרי שלא הפגע בכולם מדה דרין וכ' (not יפגע) in order that divine justice might not strike all of them, he took half of his name (the letter ה) &c. Ex. R. s. 5, end לפגוע במשה ... לפגוע divine justice wanted to strike Moses. Koh. R. to IX, 11 עז היא שפוגעת באדם וכ' (not האדם), v. תפגע III.—2) to beseech, entreat. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) 'and he entreated the Lord' ... why is the Lord surnamed makom? (v. מקום). Ib. מהו ויפגע במקום עלי וכ' what does *vayigfa bammakom* mean? He prayed on the site of the Temple; a. e.—Part. pass. פגועי, pl. פגועי stricken, afflicted (with insanity). Y. Sabb. VI, 8<sup>b</sup> top, v. פגע.

*Nif.* פגע to be stricken; to suffer. Ib. משה after one has been stricken; Y. Erub. X, 26<sup>c</sup> bot. Hag. 14<sup>b</sup>; Tosef. ib. II, 3 פגועי he looked (into the divine secrets, v. פגועי) and became demented; Y. ib. II, 77<sup>b</sup> top. Sabb. 13<sup>b</sup> אין ג' a maniac cannot be stricken with dementia (one overlaid with sorrows becomes indifferent to new afflictions); a. e.

*Hif.* פגע 1) to cause suffering, afflict, v. פגע. — 2) to suffer. Koh. R. l. c. ודעא פגע ... time strikes man ..., and he suffers, v. תפגע III.—3) to entreat. Ib. פעמים וכ' at times man prays and is answered &c.

**פגעי I, פגעי** ch. same, 1) to meet. Targ. Prov. XVII, 12 (h. text פגועי). Ib. XXIX, 13 (Var. פגורו); a. e.—Gen. R. s. 36, beg. פ' ביה שירא וכ' the demon Sh'madon met him; Yalk. ib. 61; Lev. R. s. 5 פ' ליה וכ' (corr. acc.). B. Kam. 99<sup>b</sup> גברא ... פגעי ביה R. K. and R. A. met that man. Ber. 58<sup>b</sup>. Y. Kidd. III, 64<sup>d</sup> bot. פ' ביה he did right not to connect himself with that man. Ib. top פגועי ברוך, v. פסוקא; a. fr.—2) to plague. Gen. R. s. 58; Yalk. ib. 102 פגועי, v. פסוקא.

*Af.* פגע to intercede, pray. Targ. Esth. IV, 14.

*Ithpe.* פגע to happen. Y. Ber. II, 5<sup>c</sup> bot. ביה and it happened to him (he died).

*currence; affliction, plague.* Ber. 17<sup>a</sup> רע and save me from meeting with evil; a. e.—Pl. פגע evil spirits. Shebu. 15<sup>b</sup> (expl. בשיר, Mish. ib. II, 2) the song of thanksgiving (Ps. XXX) ושיר של פ' and the song referring to evil spirits (Ps. XCI, 1—9), and some call it song of *n'ga'im* (plagues, with ref. to רננה, ib. 10); Y. Erub. X, 26<sup>c</sup> bot. ושיר של פ' they used to recite the 'song of demons' in Jerusalem (in the Temple, when one was threatened with insanity); Y. Sabb. VI, 8<sup>b</sup> top שיר פגועי, the song for the stricken. Midr. Till. to Ps. XCI Moses recited the ninety-first psalm on ascending the heavens, when he said &c.

**פגעי II, פגעי** ch. same, 1) evil occurrence, plague. Targ. I Kings V, 18.—Pl. פגע. Ruth R. to I, 16 (ref. to לא חטאת עלי ib., as if it were לא חטאתי) do not commit a sin through me, do not suffer afflictions on my account (by dissuading me from embracing the Jewish faith).—2) pl. evil spirits. Targ. II Esth. I, 2.

**פגעי** m. pl. (cmp. פגעי) plums. Sabb. 144<sup>b</sup> (Rashi in early eds. פגעי; v. Rabb. D. S. a. l. note 50).

**פגור** Pi. פגור (cmp. פגור, בגר, פגור) to split, break up, destroy. Midr. Till. to Ps. XI, 3 ... הצדיקים שהשחיתו when the wicked come and destroy the righteous that have established thy world &c.; Yalk. ib. 653 אם השחיתו ... עמדו רשעים ופגורם וכ' if the wicked have risen and destroyed the foundations (of the Temple) which face the deep (v. שירה). Midr. Till. to Ps. LXXIX והצדיקים ... ופיגרו את בניך (ed. Bub. ib.). Ib. to Ps. X ... ופגורו אותן and the righteous in whom thou didst find pleasure, the enemies haven risen and destroyed them; a. e.

**פגור I** ch., Pa. פגור same, to break up, destroy; to break through. Targ. Is. XIV, 17. Targ. O. Ex. XXIII, 24.—Ib. XIX, 21; 24; a. fr.—Part. pass. פגור; f. פגור; pl. פגורי; Targ. I Kings XVIII, 30. Targ. Ez. XXXVI, 35.—Pesik. Zakhon, p. 26<sup>a</sup> (expl. ערו, Ps. CXXXVII, 7) פגור פגור destroy, destroy ye!; ib. 'Aniya, p. 135<sup>a</sup> פגור; (Pesik. R. s. 32 רבירי); Midr. Till. to Ps. l. c.; Lam. R. to V, 1.—Lev. R. s. 19 (expl. נמדורי לב) those crushed at heart (with ref. to נמדורו, Nah. II, 6).

*Af.* פגור to wound, bruise. Nidd. 66<sup>a</sup> לה פגור, v. בגר.

*Ithpa.* פגור to be destroyed, broken. Targ. Lam. II, 8 (h. text אמללו). Targ. Ez. XXX, 4; a. fr.

**פגור II** (b. h. Pi.) to be lax, faint (cmp. פגור). Pa. פגור 1) to relax, take vacation, be idle. Sabb. 129<sup>b</sup> a day on which the teachers took a hotiday.—2) to cause to relax. Keth. 103<sup>b</sup> לא סבר ר' אבא and Rabbi thought, I will not cause him to relax (in his charitable work, by appointing him a member of the college; or 'I will not wear him out', overburden him).

*Ithpa.* פגור to take vacation, absent one's self. Ib. 111<sup>b</sup> ולא אתא א"ר he (the teacher) took a three days' vacation and did not come (to school). Ib. אמאי פגור why did you absent yourself?

**פגע** m. (b. h.; preced.) contact, accident, (evil) oc-

*Af. to be indifferent, neglectful.* Gen. R. s. 94 מר מאי טעמא א' מר why have you become indifferent (towards me)?

**פג** m. (פג; cmp. Syr. repagulum, P. Sm. 448) bit. Tosef. Kel. B. Mets. IV, 7 (some ed. פורמביא).

**פג** m. (b. h.; v. פג II) *lax, decaying, corpse*.—Pl. לכשיעשו בניך Gen. R. s. 44 (ref. to Gen. XV, 11) פ' בלא וכו' when thy children are lax bodies, without sinews and bones (bare of good deeds and character), thy merit shall stand by them. Y. Sot. V, 20<sup>c</sup> top פגרי ראו פגרי ... they saw the bodies of sinful men ..., and all of them were dead bodies cast out at the shore; a. e.

**פג III, פגרא, (פ')** ch. same. Targ. Is. XIV, 19; a. e.—Transf. (contemptuously) *body*. Targ. Prov. X, 13 (h. text פג).—Pl. פגריא, פגריא. Targ. Lev. XXVI, 30 (O. ed. Berl. v. Berl. Targ. O. II, p. 39). Targ. O. Gen. XV, 11 ed. Bon. (ed. Berl. a. oth. פגריא; Ms. II פגריא, ed. Vien. פגלי, v. פגלי). Targ. Y. II Deut. I, 1 פג; a. e.

**פגרא** m. (פג I) *damage (to a ship); indemnity for shipwreck*. B. Mets. 69<sup>b</sup> ופ' אגרא ... when hiring a ship ... you must pay rent and indemnity for damage, v. אגרא I. Ib. 70<sup>a</sup> בשעת שביירה ... the rent must be paid at the time of taking possession, and the indemnity, when the ship is wrecked.

**פגש** (b. h.; cmp. פגש) *to strike against, meet*, v. infra. נפגשתי *to meet; to wrestle, fight*. Deut. R. s. 11 נפגשתי I wrestled with the angel and defeated him; וכו' thou didst meet the angel in thy territory; Yalk. ib. 951 פגשתי, פגשתי.

**Hithpa. נפגש, Nithpa. נפגש** same. Deut. R. s. 9; Yalk. Ps. 840. Ylamd. to Gen. XLVIII, 1, quot. in Ar. מרפגש.

**פגש** ch. same, *to strike, kick*. Targ. Y. II Deut. XXXII, 15, quot. in Ar. פגשתי (as corresp. to v. Ibn Ezra a. l.).

**פגש פ', כפר פ'** pr. n. pl. *K'far Paggash*. Y. Ab. Zar. V, 44<sup>d</sup>. Tosef. ib. VI (VII), 8 כפר פגשה.

**פגש**, Tosef. Kel. B. Mets. III, 1, v. פגין.

**פגשה**, v. פגש.

**פגא**, Ab. Zar. 40<sup>a</sup> Ar., v. ארא.—Y. Keth. VII, 31<sup>e</sup> top פגא פגרטין, v. מן הפ' פרטין.

**פגא (פגא)** m. (= פגא; cmp. פגא) 1) *blade of the hoe* (v. Sm. Ant. s. v. Ascias); [comment. *the club, handle of the hoe*].—2) *blow, wound*. B. Kam. 27<sup>b</sup> וכו' he took a hoe and struck him.—Pl. פגרי. Ib. בפגרי וכו' he ought to have given him a hundred blows with the hoe.

**פגא I**, v. פרי.

**פגא II** (abbrev. of פגרי) pr. n. m. *Bar-Pada*, an Amora. Naz. 5<sup>a</sup>; Tem. 10<sup>a</sup>. Meil. 4<sup>b</sup> פגא (corr. acc.);

v. Tosaf. to Tem. l. c.). Macc. 2<sup>a</sup>; (Y. ib. I, beg. 31<sup>a</sup> בר פגטי; a. fr.—[Treat. Sof'rim XII, 3, v. פגטי].

**פגאמי** m. pl. (Pers.-Arab. *fadām*, v. Fl. to Levy Talm. Dict. IV, p. 225<sup>b</sup>) *pieces of cloth with which the face is covered, a sort of masks, bandages*. Sabb. 66<sup>b</sup> (expl. לוקטמין, אנטקטין, פ' Ar. (ed. פרמי; Ms. O. a. Alf. פראמי), v. פורמא.

**פגד, פגדג** m. (παυδάγωγος) *pedagogue, tutor; a youth's governor*. Gen. R. s. 1 (expl. אמון, Prov. VIII, 30). Ib. s. 28 למלך שמסר את בנו לפ' וכו' like the case of a king that gave his son in charge of a governor, who led him to excesses. Pesik. Bahod., p. 101<sup>b</sup> אמר פגדגו וכו' said his tutor, let him go to school; a. fr.—Pl. פגדגין. Num. R. s. 1, beg. ולא העמרתי לכם שלשה פ' וכו' (להם) and did I not assign to you three governors: Moses, Aaron, and Miriam? (Lev. R. s. 27 שלוהין). Deut. R. s. 2; a. e.

**פגדג, פגדגא** ch. same. Targ. Y. Num. XI, 12.—Fem. פגדגא, פגדגא nurse. Targ. Y. I Gen. XXXV, 8 (h. text פגדגא). Ib. XXIV, 59 פגדגא, פגדגא, read: פגדגא.

**פגדגא**, v. פורמא.

**פדה**, v. פרי.

**פדה**, Y. Sabb. I, 3<sup>b</sup> חר אפר פ' (פדה), a corrupt., v. חוקא.

**פדועא** m. (פדע) *stone mason's adze or hammer (ascia)*. Targ. Prov. XXV, 18 ed. Lag. (Levita פריעא, ed. פרי, corr. acc.)

**פדורלי, פדורוילי**, v. פרוילא.

**פדות** f. (b. h.; פדה) *redemption, delivery*. Esth. R. to V (VII), 15; a. e.

**פדחת** f. *front, forehead*. Yeb. 120<sup>a</sup> ... ולא פדחת an identification by the forehead without the face, or by the face without the forehead is illegal; Bekh. 46<sup>b</sup>. Ib.; Nidd. III, 5 פדחתו ראשו משתצא פדחתו? what is 'the larger part of its (the infant's) head'? when its forehead comes forth. Macc. 20<sup>b</sup> ולפדחתו, v. פגא; a. e.

**פדחתא** ch. same. Targ. Y. Ex. XXVIII, 38 רבית אפוי פדחתא (h. text מצח).

**פדי, פדה** (b. h.) [*to cut loose, to liberate, redeem*. Ab. Zar. 4<sup>a</sup> אפם אם יש להם זכר אפם if they have any merits, I will liberate them. Ib. (ref. to Hos. VII, 13) אמרתי אני אמרתי I thought, I will ransom them by taking their money (impoverishing them) in this world, that they be admitted to the world to come. Deut. R. s. 2 he could acquit whomever he wanted to, opp. קבש. Y. Yeb. XVI, 15<sup>e</sup> bot. ופדארו ... as regards him whom witnesses have seen impaled, I may say, an influential woman passed by and liberated him. Gitt. IV, 4 עבר שנשבה ופדארו if a slave has been captured, and they (Jews) redeemed him. Ib. 6 אין פדתינו אתה we must not redeem captured persons for more

than their value, this is a measure of public benefit (v. תִּשְׁקֹן). Ib. 58<sup>a</sup> עד שֶׁאֶפְדֵּנוּ בְּכָל וְכ' until I redeem him at any price they may ask. Maas. Sh. IV, 7 הַפֶּדְיָה מֵעֶשֶׂר שָׁנִי he that redeems second tithes (Deut. XIV, 26). Ib. 1 פֶּדְיָהּ he redeems the fruit at the market price of his own place. Ib. V, 4 כִּיצַד פִּדְיוֹן נֵמַע רִבְעִי how is fruit of the fourth year (Lev. XIX, 24) redeemed? כְּמַד אֵרָם מִיָּה... כְּמַד אֵרָם he puts the basket down in the presence of three persons and says, how many basketfuls will a person buy for a Sel'a, to collect at his own expense?; a. v. fr.—Esp. a) to redeem the first-born (Ex. XIII, 12 sq.). Bekh. 49<sup>b</sup> וְכ' הַפֶּדְיָה אֶת בְּנוֹ וְכ' if a man redeems his son before he is thirty days old. Ib. VIII, 6 הוּא לְפִדְיוֹ he is to be redeemed (the father) is to be redeemed (the parents having failed to redeem him), and the son is to be redeemed; Kidd. 29<sup>a</sup>. Ib. מִצְוָה לְפִדְיוֹת אֶת עַצְמוֹ he is bound to redeem himself; a. fr.—b) to redeem an object dedicated to the sanctuary (Lev. XXVII, 13; 27, a. e.). Ib. וְכ' פָּדָאֵם if he bought an object back for two hundred Zuz, and before taking possession it went down &c.; a. fr.—Part. pass. פָּדִי; f. פֶּדְיָה; pl. פֶּדְיָיִם; פֶּדְיָיִם. Ib. מִדָּה שֶׁפָּדָה פ' what he bought is bought (his transaction is final). Bekh. 49<sup>b</sup> בְּנוֹ פ' his son stands redeemed; a. e.

Nif. פָּדָה to be redeemed. Bekh. VIII, 6 בְּחֻקָּה שֶׁלֹּא ל' the presumption is that he has not been redeemed, until evidence is offered that he has been. Ib. 7 וְכֹלֵם שֶׁפָּדִי וְכ' and all of them are redeemed with money or money's worth. Kidd. 29<sup>a</sup> תַּפְדָּה הַפֶּדְיָה כָּל שֶׁמִּצְוָהּ וְכ' 'thou shalt redeem' (Num. XVIII, 15), thou shalt be redeemed (redeem thyself): whosoever is (eventually) bound to redeem himself, is bound to redeem his son (but the mother is not bound to redeem her first-born son); a. fr.

פָּדִי ch., v. פָּדַע I.

פֶּדְיָה, פֶּדְיָה f. (preced.) redemption. Bekh. 12<sup>b</sup> (ref. to Num. XVIII, 15) לִפְּדֵי הַקִּשְׁיָרִי וְכ' (the text) put it (the first-born ass) on an equal footing (with the first-born son) with regard to the duty of redemption, but to nothing else (any details of the law). Ib. I, 7 מִצְוָה פ' the duty of redeeming; a. fr.—Pl. פֶּדְיָה; פֶּדְיָה. Ber. 55<sup>b</sup> שְׁלֹשׁ פ' three Biblical verses in which פֶּדְיָה occurs.

פֶּדְיָה, פֶּדְיָה (b. h.) pr. n. m. P'dayah; בר פ' Bar-P'dayah, an Amora. Y. Macc. I, beg. 31<sup>a</sup>, v. פֶּדָא II. Y. Peah IV, 18<sup>b</sup> bot.; Y. Hall. III, 59<sup>a</sup> bot. (corr. acc.). Pesik. Par., p. 37<sup>b</sup>; Pesik. R. s. 14 פֶּדְיוֹן בר (corr. acc.); Koh. R. to VIII, 1; Yalk. ib. 977. Y. Sabb. I, 3<sup>a</sup> bot.; Y. Shek. II, end, 47<sup>a</sup> בר פֶּדְיָה (corr. acc.); a. e.—V. Fr. M'bo, p. 70<sup>b</sup>.

פֶּדְיוֹן m. (b. h.; פֶּדְיָה) delivery; redemption, ransom. Snh. 106<sup>a</sup> לְבִנְיָו... עוֹשֶׂה פ' woe to the nation that is found (to interfere), when the Lord prepares delivery for his children. Bekh. I, 6 הַמִּדָּר פ' the animal designated as ransom for the first-born of an ass (Ex. XIII, 13). Ib. מֵעֶשֶׂר שָׁנִי פ' the redemption money for the second tithes. Ib. II, 1 הֶבֶן פ' the redemption of the first-born son. Ib. 2 לְאַחַר פֶּדְיוֹנָם after they have been redeemed.

Hull. 7<sup>a</sup> שְׁבִייוֹ פ' the ransom of captives; a. fr.—[פֶּדְיוֹן] v. פֶּדְיָה]

פֶּדְיָה, Y. Gitt. V, 47<sup>b</sup> some ed., read: פֶּדְיָה, v. פֶּדָא I.

פֶּדְיָה, v. פֶּדְיָה.

פֶּדְיָה, v. פֶּדְיָה.

פֶּדְיָה, v. פֶּדְיָה.

פֶּדְיָה, v. פֶּדְיָה.

קָקָן פ', פֶּדְיָה m. pl. (ακαπαίδευτοί) ill-bred, degenerate. Y. B. Bath. VIII, 16<sup>b</sup> bot. כָּן אֲחֹז ק' now you show that you are ill-bred, give me back what I gave you, opp. בְּנֵי דְהַנְרִיָּה v. בְּנֵי דְהַנְרִיָּה ch.

פֶּדְיָה, v. פֶּדְיָה.

פֶּדְיָה, פֶּדְיָה m. (פֶּדְרָה to cut) 1) ploughshare, plough. Targ. I Sam. XIII, 20.—Num. R. s. 8; Pesik. R. s. 23-24, v. סָפָא. Lam. R. to I, 16 שְׂרִי חֹרֶךְ וְשְׂרִי פֶּדְיָה untie thy oxen, and untie (take apart) thy plough (Y. Ber. II, 5<sup>a</sup> top קִנְקֶנֶךְ); a. e.—Pl. פֶּדְיָה, פֶּדְיָה. Targ. I Sam. XIII, 21.—2) (with חֹרֶךְ, or sub. חֹרֶךְ) yoke of (plough-)oxen, pair (corresp. to h. צֶמֶד). Targ. Hos. X, 10; a. fr.—B. Kam. 96<sup>b</sup>.—Pl. as ab. Targ. Job I, 3; a. fr.—3) פֶּדְיָה אֲרָם (b. h.) pr. n. pl. Paddan-Aram. Targ. Gen. XXV, 20; a. e.

פֶּדְיָה (b. h.)=פֶּדְיָה, to redeem. Y. Kidd. I, end; 61<sup>d</sup> (ref. to Job XXXIII, 24) פֶּדְיָה בִּישְׁוֵרֵינִי redeem him (let him expiate his sins) by sufferings (emp. next w.).

פֶּדְיָה I ch. (emp. פֶּדְרָה, s. v. פֶּדְרָה) to split; to wound. Targ. I Kings XX, 37 (h. text פֶּצַע).—Snh. 109<sup>b</sup> לִיה לְחַבְרִיָּה רַב' לִיה לְחַבְרִיָּה when a person wounded his neighbor, they told him, pay him for bleeding thee. Ib. פֶּדְיָה Ms. M. one (of them) struck him; ed. פֶּדְיָה, פֶּדְיָה (fr. פֶּדְיָה) they struck him. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) מִדְּיָהּ וּפֶדְיָהּ they struck him and wounded him; a. e.

פֶּדְיָה, פֶּדְיָה m. (preced.) blow, wound. Targ. O. Ex. XXI, 25 (Y. פֶּדְיָה, פֶּדְיָה). Targ. Y. I ib. XV, 25 פֶּדְיָה—Koh. R. to VI, 11 אוֹ חַד פֶּדְיָה or he receives a blow (from a noxious animal, v. אִמְכֹּרִי).—Pl. פֶּדְיָה or פֶּדְיָה. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) מִדְּיָהּ (transl. of פֶּדְיָה, Prov. XXIII, 29) wounds unrequited. V. פֶּדְיָה.

פֶּדְיָה f. (preced.) an open (lacerated) wound, sabrecut. Ab. Zar. 28<sup>a</sup> (Ms. M. פֶּדְיָה).—V. פֶּדְיָה.

פֶּדְיָה m. (b. h.) fat. Tam. IV, 2. Hull. 27<sup>a</sup>, sq.; Yoma 26<sup>a</sup>; a. fr.—Pl. פֶּדְיָה, פֶּדְיָה. Gen. R. s. 68 וְכ' פֶּדְיָה the time for the evening prayer corresponds to the time of the consumption of the limbs and fat-pieces on the altar. Y. Yoma IV, 41<sup>d</sup> bot.; Ber. 26<sup>b</sup>; a. fr.

פֶּדְיָה, פֶּדְיָה ch. same, esp. (emp. דִּשְׁן) dung, manure. Nidd. 28<sup>a</sup>, v. פֶּדְיָה.

פֶּדְיָה, v. פֶּדְיָה.

פדרנית, v. פדרנית.

פדרת, Ar., v. פרת I.

**פָּתָר** pr.n.m. *P'dath*, 1) father of R. Elazar. Erub. 54<sup>b</sup>; a. fr.—2) son of R. Elazar, an Amora. Y. Meg. IV, 75<sup>c</sup> top; a. fr.—[Meil. 4<sup>b</sup>, v. אפ"ה II.]

**פֶּה** c. (b. h.) [*opening*], *orifice*, *mouth*; *speech*. Hull. 142<sup>a</sup>, v. פֶּה. Pes. 113<sup>b</sup> בלחך ואחר בלחך he who speaks one way with his mouth, and another way in his heart. Ex. R. s. 1 (play on בפרך, Ex. I, 13) בפה דך with soft (persuasive) speech; Sot. 11<sup>b</sup>. Tanh. Kor. 9 שהביאנו עד שהביאנו until it (the fire) brought him to the opening of the earth, among those that were swallowed up; Yalk. Num. 752. Sabb. 140<sup>b</sup>, sq. בהמה שפיה יפה a beast whose mouth is clean (that does not drop saliva when eating; oth. opin.: that is fastidious about its food), opp. שפיה רעה; a. v. fr.—Keth. I, 6, a. e. לא מפיהי וכו' v. קיה. Shebu. IV, 1 מפי עצמו (an oath) out of his own mouth ('I swear that I know no testimony in thy case'), opp. מפי אחרים administered by others.—על פה or על פה by word of mouth. Gitt. 72<sup>b</sup> top פה בעל ר' יוסי אמר ר' whether R. Yose had the same opinion in the case of a verbal condition. Ib. 60<sup>b</sup> דברים שבכתב תורה רוב בכתב ומיעוט על פה of the interpretations of the Law, the larger portion rests on the written text, the smaller on oral tradition. Ib. על פה דברים שבכתב written things (Biblical passages) must not be recited from memory, verbally transmitted words must not be recited from writing.—תורה שבעל פה (abbrev. *oral law*. Yoma 28<sup>b</sup>, a. fr., v. פתח a) according to, in proportion to. B. Bath. 11<sup>b</sup> לפי בני אדם in proportion to the number of inhabitants of a house; לפי פתחים in proportion to the number of entrances (of a building); a. fr.—b) because. Snh. VII, 4 לפי שבאנו וכו' because a human being has gone to ruin through it, therefore &c.; a. fr., v. לפיכך.—Transf. any orifice. Ab. V, 6 פתח פה the opening of the earth (that swallowed Korah); פתח פה the opening for the well (Num. XXI, 16).—Nidd. 16<sup>b</sup> חפה ברוך חפה spitte in the mouth, euphem. for blood in the orifice of the matrix. Snh. 100<sup>a</sup> (play on לחורר פה של מנה Ez. XLVII, 12) to open the lower orifice (the womb of the childless), opp. פה של מעלה the mouth; ib. לחורר פה עקרוה Men. 98<sup>a</sup>; a. fr.—Pl. a) פיות Deut. R. s. 2 (ref. to Zech. XIII, 8) פיות אלו those mouths that say, there are two powers (good and evil). Cant. R. to IV, 4 (play on חלפיות, ib.) ספר חלפיות the book (הפסלים, Psalms) which many mouths have indited (the book of many authors). Ib. חלפיות ספר חלפיות the mound (Temple ruins) towards which all mouths are directed in prayer; Ber. 30<sup>a</sup>. Ib. 5<sup>a</sup> (expl. פסירות, Ps. CXLIX, 6) חרב של שני פה a two-edged sword; a. fr.—Ab. d'R. N. ch. XXVIII שני פה two faces, v. פניהו. b) פיות Num. R. s. 18 חרבה ... פה at that moment many mouths of the earth were opened (Yalk. ib. 752 פירות).—c) (Chald. pl.) פתחים open vessels; topmost layer in open vessels. Tosef. Ter. V, 11 וכו' מאה פה אם יש [שם] מאה פה if a hundred open vessels are there (in one of which an upper layer of Trumah has been put) &c.; וכו' פתחים the upper layers are forbidden; Y. ib. IV, 43<sup>a</sup> bot.

**פ"ה** the letter *Pé*. Sabb. 104<sup>a</sup> [read:] פ"ה the curved *Pé* and the straight *Pé* (פ and ה) intimate: an open mouth (in due time), a closed mouth (in due time). Snh. 104<sup>b</sup> מפני מה פ"ה הקדים why has *Pé* been placed before 'Ayin (Lam. II, 16-17)? Gen. R. s. 84 (ref. to פס"ה) פ"ה *Pé* intimates Potifar &c.; a. fr.—Pl. פתח. Sabb. 103<sup>b</sup> וכו' פ"ה פתח one must be careful not to write Teths looking like *Pés* &c.

**פַּח** m. *pah*, name of a worm in figs. Sabb. 90<sup>a</sup> פח קטליה פ"ה the *pah* in figs ... is dangerous. Ib. פ"ה לדין (not קטלה) the *pah* has killed that man.

**פַּח**, Y. Snh. I, 18<sup>c</sup> bot., v. פתח ch.

**פָּחָה**, v. פָּחָה.

**פָּחוּק**, v. פָּחוּק.

**פָּחוּק** (v. P. Sm. 3040) to be hollow, empty, idle; to run about, wander. Part. פָּחוּק. Targ. Prov. XVIII, 2 (ed. Wil. פחור, corr. acc.; h. text רחוק).

**פָּחִי**, v. פָּחִי.

**פָּחִי** m. (preced. art.) *vagrant, restless man*. Targ. Prov. XVIII, 1 (ed. Wil. פָּחִי; ed. Ven. פָּחִי, corr. acc.; h. text נפרד).

**פָּחִי**, *Pi*, פָּחִי to open the mouth, yawn. Ber. 24<sup>a</sup> bot. Ib. ב' פָּחִי, כשחזר מפתח וכו' Nidd. IX, 8 מפתח, v. פָּחִי; a. fr.

**פָּחִי**, v. פָּחִי.

**פָּחִי** f. *puah*, *Rubia Tinctorum, dyer's madder* (v. Löw Pfl. p. 311). Shebi. V, 4 פָּחִי של עריות the *puah* growing on choice land; פָּחִי של צלעות growing on sides (of rocks); Y. ib. 36<sup>a</sup> top פָּחִי של צלעות פטורה (פטרורה). Sabb. IX, 5. Ib. 68<sup>b</sup> (expl. קשרים, Mish. VI, 9) פָּחִי garlands of *puah* (a prophylactic); a. fr.

**פָּחִי** (b. h.; cmp. פָּחִי) to evaporate, become faint; to escape. Tosef. Sabb. III (IV), 5 שפוג צינחן sufficient time for the cold in them to escape; Sabb. 40<sup>b</sup> שפוג Ms. M. (ed. שפוג); Y. ib. III, 6<sup>b</sup> top שפוג Ms. M. (ed. שפוג). Ker. 6<sup>b</sup> ריחה פג that its fragrance may not escape. Y. Bets. I, 60<sup>d</sup> top שפוג פג their flavor would escape; a. fr.

**פָּחִי** 1) same, v. supra. Erub. 64<sup>b</sup> חפ"ה וינינו עד until the wine we drank has escaped (the effect of the wine is overcome).—2) to lose taste, intensity; to cause to escape; to cool off; to mitigate. Pes. 41<sup>a</sup> מים שאין מפגינן water, which does not give up its taste (to the substance boiled in it) other liquids, which do communicate their taste. Bets. 14<sup>a</sup> כל החבלין וכו' מפגינן כל המפגינן טעמן ... מפגינן וכו' (when pounded a day before), but salt does not &c. Midr. Till. to Ps. LXXIX וכו' את חמרו וכו' let out his anger on wood

and stone. Snh. 22<sup>b</sup> מפיגין את היין דרך a walk of a mile, or a little sleep cause the wine to escape (counteract the effect of the wine); Erub. l. c. Ib. שדרך מפיגה וכו' that walking counteracts &c. B. Bath. 10<sup>a</sup> מפיגו יין, v. פחד—Yoma I, 7 ויפג אחת וכו' and drive out (thy drowsiness, cool thy feet) &c., v. אחר. Ib. 75<sup>b</sup> מן מפיגין דברים the manna counteracted the effect of such food as traders sold them; a. e.

**פוג** ch. same, 1) to evaporate, faint &c. Targ. Ps. XXXVIII, 9 פגית (ed. Lag. פגית, fr. פגי; h. text נפוגת). Targ. Esth. II, 1 פג ed. Lag. (Var. פח). Targ. Hab. I, 4 פגת (Levita פגית, read: פגית); a. e.—Part. פגל, פגל; f. פגל, פגל; pl. פגל. Targ. O. Gen. XLV, 26.—Y. Pes. III, 30<sup>a</sup> top מן מפיגין פייגא מנהון (מז not) after the dew upon them has evaporated. Meg. 25<sup>b</sup> פייגא דטריירו וכו' lest the minds of the congregation be fainting (lose courage, on hearing the curses); a. e.—2) to weaken, mitigate. Part. פגל. Targ. Lam. III, 49.

**Pa.** פגית to cause relaxation; to slacken. Ib. II, 18. Targ. Prov. XIV, 30 מפיגין ed. Lag. (oth. ed. מפליג).

**Af.** פגית to let (the wine) escape. Targ. I Sam. I, 14.

**Ithpo.** פגית to seek relaxation from anger, trouble &c., seek diversion, sport. Lev. R. s. 27 לאחא פגיתגה &c., לא אחא אלא לאחא פגיתגה (not to argue with them seriously); ib. לא אחא אלא מחפגל (read: מחפגלגא); Yalk. Mic. 554 למחפגלגא (corr. acc.); Num. R. s. 10; Cant. R. to V, 16 (not לחפגל); Tanh. Emor 10. Ib. [read:] לא לא למחפגלגא עם ברה this woman has come to court merely to have some sport with her son.

**פוגא** I pr. n. m. *Puga*. B. Bath. 90<sup>b</sup>, v. סוגא II.

**פוגא** II, פוגת I pr. n. river, v. פוגא.

**פוגת** II f. (b. h. פוגת; פוג; פוגת relaxation, recreation. Pirké d'R. El. ch. XXXIII ל' וכו' he went out to look at the harvesters as a recreation.

**פ'וגחמ"ט'**, substitute for ופרסין (Dan. V, 25) by permutation of letters called א"ת ב"ש q. v. Snh. 22<sup>a</sup>; Cant. R. to III, 4; a. e.

**פוגל** m. *radish, the soft tuber of the radish*. Ber. 36<sup>a</sup>; Erub. 28<sup>b</sup> פוגל... ארעא דפ' צנן the radish is planted for the sake of the tuber (to be eaten before it is hard and woody). Hag. 15<sup>a</sup> עקר פ' ממישרא וכו' (Elisha ben Abuya) tore a radish out of the ground on the Sabbath. Ab. Zar. 10<sup>a</sup>. Y. ib. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>d</sup> top, v. פגץ; a. e.—**Pl.** פוגל. Y. B. Bath. IX, 17<sup>a</sup>; Y. Peah VII, 20<sup>b</sup> top פוג' Gen. R. s. 67 שרי עקר פ' רברבין וכו' (Rabbi) began to tear out the large radishes and plant small ones (intimating to Antoninus the necessity of removing the old officers and appointing new ones); Yalk. ib. 115; a. e.

**פוגני**, Targ. II Esth. IV, 1, v. בוגני.

**פוגע**, Yalk. Ps. 697, v. פגא.

**פוגגרת**, פוגגרת c. (ποδάγρα) *gout in the feet*, in

gen. *sore foot*. Y. Sabb. VI, 8<sup>c</sup> top (expl. ציגרת, Mish. VI, 6) פ' (Bab. ib. 65<sup>a</sup> בר ארעא v. ארעא) a sore on the sole of the foot. Sot. 10<sup>a</sup> (ref. to I Kings XV, 23) אהורו פ' he was seized with gout; Snh. 48<sup>b</sup> (v. Rabb. D. S. a. l. note 50); Num. R. s. 23 פלאגרא (corr. acc.); Tanh. Mas' 12; Yalk. Kings 172.—[Y. Maasr. I, 49<sup>a</sup> bot. פוגגרה, פוגגרה, v. פוגגרה.]

**פוגגרוס** m. (ποδαγρός) *suffering with gout, gouty, lame*. Yalk. Lev. 469; Lev. R. s. 5 (not פוגגריס; Ar. s. v. פוגגריס, corr. acc.), v. פוגגריס. [Koh. R. to V, 12, דגלוס פוגגרוס, read: פוגגרוס or פוגגרוס, v. דגלוס.]—**Pl.** פוגגרוס. Yalk. Sam. 161 שבהם והפ' החשושין מה היו עושין what did the feeble and the lame among them do? (Midr. Till. to Ps. XVIII, 17 only החשושין).

**פודופסילא** m. pl. (ποδόψελλα) *anklets*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. אצורה, Num. XXXI, 50) פ' Ar. (ed. בדופסילא, corr. acc.), v. פודופסילא, פודופסילא (?); LXX ψέλλιστον). Ib. (expl. צעודה, Is. III, 20) פודופסילא (corr. acc.).

**פודעא**, v. פודעא.

**פודעא** f. (פודעא) *wound, bruise*.—**Pl.** פודעא. Targ. Prov. XXIII, 29 (ed. Wil. sing.; ed. Lag. בועא). Ib. XX, 30 (ed. Lag. a. oth. פועא). Ib. XXVII, 6 (ed. Lag. פועא); a. e.

**פוד**, Part. pass. *Pi*. מפורי. Tosef. Ter. VII, 16, Var. מפורי, v. פוד h.

**פודא**, v. פודא.

**פודל**, Yalk. Gen. 82 פודלני, v. פודלני.

**פודסרוס** pr. n. (Πευσαρος?) *Peusarus* (?), name of a tortuous street, prob. in Tiberias. Y. Ber. IX, 13<sup>c</sup> top פ' (פוססרוס, ed. Krot. פוססרוס, ed. Leh. פוססרוס) דרך ... כנין אהן פ' it was a tortuous road (where he met her, v. עקמאית), like the P.; Y. Ab. Zar. I, 40<sup>a</sup> bot. פסודרוס. Y. Erub. VIII, 25<sup>b</sup> top אהן פ' ויק מרחוב וכו' if one throws an object (on the Sabbath) from the P. into an open public road or vice versa, v. פלש I. Y. Shek. VII, 50<sup>c</sup> bot. מן נשכה פ' פוססרוס (not פוססרוס; דלגניו; Bab. ed. פוססרוס, Ms. M. פוססרוס) I wish I might find it somewhere towards the interior of the P.

**פודתא**, v. פודתא.

**פוזמיקין**, פוזמיקין, v. פוזמיקין.

**פוזמיקין** m. pl. (Pers. pageng, v. Perles Et. St. p. 3, note) 1) *gaiters of red leather, fine shoes*. Sabb. 10<sup>a</sup> רבא ... רמי פ' ומצלי וכו' (Ms. M. מניקט פוזמיקין, corrected) R. ... put on fine gaiters for prayer, saying, prepare thyself to meet thy God (Am. IV, 12); Yalk. Am. 542 מניקט פוזמיקין (corr. acc.). Shebu. 31<sup>a</sup> (to people that came to court in rich dress) שלופי פוזמיקי וכו' (late ed. פוזמיקי; Ms. M. פוזמיקי, corr. acc.; v. Rabb. D. S. a. l. note) take off your fine shoes, and come down for judg-



ment.—2) *soldiers' leggins, greaves*. Sabb. 62<sup>a</sup> (expl. פוזקמי, Mish. VI, 2).

**פוזקמי**, v. preced.

**פוח** (b. h.) *to blow, blow up*; פ' נפש *to blow the soul out, to dishearten*. Num. R. s. 20 פוח אצלו לפיח בזה את נפשו why should I go to him (Balak) to dishearten him?; Tanh. Balak 13.—[Y. Ter. VIII, 46<sup>a</sup> top שחפרה הכריח, read: שחפרה, v. פרייה.]

**Hif.** פוח 1) same, esp. *to break wind*. Sabb. 49<sup>a</sup>; 130<sup>a</sup> פוח that he will not desecrate the T'fillin by passing winds. Ab. Zar. 17<sup>a</sup> פוחה she broke &c.; a. e.—2) *to stir up*. Midr. Till. to Ps. III פוח את דישן do not stir up that which slumbers (do not disturb the accepted order of the psalms); Yalk. ib. 624 (not פוחיר).

**Pi.** פוח (denom. of פוח) [*to use powdered colors*], *to paint*. B. Bath. 60<sup>b</sup> פוחייהו, v. פוח; Tosef. ib. II, 17.—Part. pass. פוחייהו; f. פוחייהו. Ib. Tosef. Ter. VII, 16 פוחיהו ed. Zuck. (Var. פוחייהו; מצויר) read פוחייהו or פוחייהו.

**פוח** ch. same, 1) *to blow*. Y. Snh. I, 18<sup>c</sup> פוח (ed. Krot. פוח, corr. acc.); Y. R. Hash. I, 58<sup>b</sup> top פוח blow, breathe, v. פוח.—2) *to evaporate*, (with נפשא) *to despair*. Targ. Y. Num. XXI, 30 עד ירישו נפשיהו until they are in despair (h. text נפח פוח).—3) *to cool off, be sobered*. Targ. Esth. II, 1 (ed. Lag. פח).

**פוחא** m., **פוחתא** f. (preced.) *breath, wind*. Targ. Job XXX, 22 (ed. Lag. פוחתא). Ib. XX, 3 (ed. Lag. פוחתא, corr. acc., or פוחתא). Targ. Prov. XI, 29 פוחתא Bxt. (ed. Lag. פוחתא, ed. Wil. פוחתא, corr. acc.).

**פוחא** (פוחא) *trap*, v. פוחא.

**פוחח**, v. פוחח.

**פוחלץ**, v. פוחלץ.

**פוחר** m. (v. פוחר) *potter*. Tanh. Vayikra 4 מאוה פוחר ירש פ' מהאוה does a potter want earthen vessels?

**פוחת** m. (פוחת) *a scraping tool, chisel* (?). Tosef. Kel. B. Bath. VII, 3 פוחת וכן הפ' quot. in R. S. to Kel. XXIX, 8 (ed. Zuck. פוחת וכן הפוחת) the handle of a large or of a small scraper.

**פוחתא**, v. פוחתא.

**\*פוח** m., v. פוח.

**\*פוחא** m. (פוחא, pl. פוחא) *lights*. Y'lamd. to Num. X, 29, quot. in Ar. שחא (כמו) פוחא (ed. Koh. פוחא) Hobab is surnamed Putiel (Ex. VI, 25), because he shone through good deeds, as you say in Greek *phota*.

**פוחטין**, v. פוחטין.

**פוחי** pr. n. m. *Puti*, a disparaging abbreviation of *Putiel*. Snh. 82<sup>b</sup>, a. e., v. פוחי.

**פוחי** f. (פוחי) *brightness, v. פוחי*.

**פוחיאל** (b. h.) pr. n. m. *Putiel*, the father-in-law of Elazar, son of Aaron, in Agadah identified with Jethro (and also with Joseph). Mekh. Yithro, 'Amal, s. 1 פוחיאל Jethro was surnamed Putiel, because he withdrew from idolatry. B. Bath. 109<sup>b</sup>, a. e., v. פוחיאל.

**פוחיולין** (variously corrupted) pr. n. pl. *Puteoli*, a great sea-town of Italy. Macc. 24<sup>a</sup> פוחיולין של רומי (ed. מכלול, margin. vers. פוחיולין; Ms. M. מכלול, v. Rabb. D. S. a. l. note) they heard the din of the city of Rome (on travelling) from P., at a distance of one hundred and seventy miles; Lam. R. to V, 18 פוחיולין; Sifr. Deut. 43 פוחיולין; Yalk. Is. 278 פוחיולין. [The termination יולין in the above forms corresponds to the accus. -ους, -os.]

**פוחינן**, v. next w.

**פוחיננס** m. (פוחיננס) *bright, splendid*. Tanh. ed. Bub., Vayesheb 16 פוחיננס של פרעה ונעשה פ' פוחיננס his name was Potifar (פוחיננס), because he entered the house of Pharaoh, and his house became bright, for he brightened up the house of Pharaoh; Gen. R. s. 86 (differ. paronomasia) פוחיננס ... כיון שירד Ar. (ed. פוחיננס) he used to uncover himself before the idol, but when the bullock (Joseph, Deut. XXXIII, 17) came there, he (Potifar) became enlightened; Yalk. ib. 145 פ' פוחיננס [glossator explains עשיר *rich*, v. Gen. XXXIX, 5].

**פוחינן** m. (פוחינן) *poterion*, name of a shrub (Astragalus Poterium), a species of tragacanth, yielding a gum which was used for spicing wines; פ' פוחינן a vial of poterion, a medicinal drink taken after bathing. Gen. R. s. 51 (ref. to כוס, Ps. XI, 6) פוחינן (פוחינן) like the vial of poterion after a bath; Y. Pes. X, 37<sup>c</sup> top פוחינן כוס (corr. acc.); Yalk. Ps. 655 כיון שצא חביון פ' פ' של יין (פוחינן) when he (Titus) came out of the bath, they handed him a vial of poterion wine to drink; Koh. R. to V, 8 כוס זבוב נמצא בתוך פ' פ' (פוחינן) Gen. R. s. 88 פ' פ' של יין a fly was found in his (Pharaoh's) vial &c.; Yalk. ib. 146 פוחינן (corr. acc.).

**פוחינא** f. *putitha*, name of a small fish or reptile. Macc. 16<sup>b</sup>; Pes. 24<sup>a</sup>; Erub. 28<sup>a</sup>.

**פוחיולין**, v. פוחיולין.

**פוחינן**, v. פוחינן.

**פוחינס**, v. פוחינס.

**פוחינא**, Y. Shebi. V, 36<sup>a</sup> top, read: פוחינא (פוחינא), *rock* v. פוחינא.

**פוחינן**, v. פוחינן.

**פוחינא**, v. פוחינא II.

פרי, Tosef. Ter. VIII, 16 מפריה, v. מפריה, h. פרי.

פרייטנא, פרייטן, v. פרייטן.

פ' m. (b. h.) *stibium, eye-paint*. Sabb. 109<sup>a</sup> מעביר (מ'לך) the King's Daughter (v. מ'לך), stops the tears, and advances the growth of the eyelashes. B. Bath. 16<sup>b</sup> (expl. קרן הפוך, Job XLII, 14), v. רשק.

פוכיאיא, Targ. I Sam. XIV, 16, some ed., read: סכנאיא, v. סכנאיא.

פוכלתין, Treat. Tsitsith (ed. Kirchh., p. 22), read: חבלטירין, v. פוכלתירין.

פול, imperat. of נפל.

פול m. (b. h.; פול or פולל to split) bean. Kil. I, 1 פ' the white bean. Ib. 2 מצרי פ' the Egyptian bean (Colocasia); a. fr.—Pl. פולין. Tosef. ib. II, 8, v. גמלון. Tosef. T'bul Yom I, 1; a. fr.

פול\* m. (פולל; cmp. פלח decision, search; בעל חפ' a superintendent of the Temple, *guardsman*. Tosef. Kel. B. Kam. I, 6 (R. S. to Kel. I, 9 דפיל).

פולא ch., pl. פולין (v. preced.) *detectives, scouts; agents*. Targ. Y. Ex. IX, 7; 27.

פולא m. = h. פול. Targ. Ez. IV, 9. Targ. II Sam. XVII, 28 (ed. Wil. פול; ed. Lag. פולין, pl.).—Y. Sabb. V, beg. 7<sup>b</sup>, a. e. מיצרייא פ', v. לוידי.—Y. Kil. I, 27<sup>a</sup> top (expl. פול, Mish. I, 1) פולא R. S. to Kil. l. c. (ed. פולא, read פ'ל).—Pl. פולין, פולא. Targ. Y. Deut. XIV, 19. Targ. II Sam. I, c., v. supra.

פולגא = פולגא.

פולגון, v. פולגא.

פולויה pr. n. m. *Poloyah*. Ex. R. s. 42 end ידודה בן פולויה, prob. to be read: פדויה; Pesik. R. s. 40 פניי פולויה (ed. Fr. (ed. Prag פולויה, v. Friedm. note 48); Yalk. Cant. 988 פדויה.

פולוסמות, v. פולוסמות.

פולוספות, Tosef. Shebu. III, 6, read: פולוספות.

פולוסיקא, Yalk. Sam. 151, read: פולומיקא.

פולוסמוסמוס, Yalk. Prov. 950 some ed., read: פולוסמוסמוס.

פולח m. (פולח) *soldier, officer*. Y'lamd. to Lev. V, 21, quot. in Ar., v. פולח. Pl. פולחין. Ib. to Deut. VII, 17, quot. in Ar. דרך של פ' לובשין וכו' it is the custom of soldiers to wear nail-studded shoes. Ib. to Deut. XIX, 1, quot. in Ar. שני פ' וכו' they give each Israelite two soldiers to guard him.

פולחן, Yalk. Num. 762, prob. to be read: פולחין or פולחין; [glossator to Yalk.: = פולחין].

פולחנא, פולחן m. (sometimes f.) *servitude*,

service. Targ. Ez. XXIX, 18. Targ. Deut. XXVI, 6 (O. ed. Vien. פול); a. fr.—Esp. *priestly service, Temple service, worship*. Targ. Y. Ex. XXIV, 5; a. fr.—Targ. Y. Num. XXIII, 1, a. e. עבודה זרה = h. נוכרה.—Y. Ber. IV, beg. 7<sup>a</sup> (ref. to פלח. Dan. VI, 17) (in Hebr. dict.) וכו' בבבל וכו' was there Temple service in Babylonia? But... it means prayer.

פולחנא f. (preced.) *work, tilling*. Targ. Koh. V, 8 (7).

פולמריה, Gen. R. s. 69; Yalk. Is. 337 פלמ' v. פלמ'.

פולי, Y. Sabb. VI, 8<sup>a</sup> bot. משון לפ', read: פולי.

פוליא, Midr. Till. to Ps. IX פ' פילוס בנה פ' (some ed. פיליפוס בנה פיליפא, read: פיליפוס בנה פ' פיליפא); Yalk. ib. 642 פ' פיליפוס בנה פ' פיליפא Philippus built Philippa (abbrev. of פיליפופוליס *Philippopolis*).

פוליוס, Nidd. VIII, 1, Bab. ed. 57<sup>b</sup>, read: פוליוס, v. פוליוס.

פוליון, v. פוליון.

פוליוקון\* m. pl. (πολιτικοί) *city-people*. Ter. II, 5 פ' פוליוקון (Ms. M. פוליוקיס, read: פוליוקיס sing.) because it (the wild onion) is the food of city-people (as health-preserving, v. Ned. 66<sup>a</sup>, quot. s. v. פוליוקיס).

פוליומריה (not כין ...) m. (πολυτρίχον) *Polytrichon, Maiden-hair*. Y. Sabb. XIV, 14<sup>c</sup>, v. פוליומריה.

פוליוניות, Sifra M'tsor'a, Neg., Par. 7, ch. V, read: פוליוניות, v. פוליוניות.

פוליון m. (foliatum, φουλιανόν S.) *an ointment or oil prepared from leaves of spikenard*. Cant. R. to I, 8 פ' like a flask of foliatum; Snh. 108<sup>a</sup> פוליון (Gen. R. s. 39 פוליון); Ab. Zar. 35<sup>b</sup> פוליון (Ms. M. פוליון, corr. acc.). Tosef. Dem. I, 26 פ' (שמן) spikenard oil; Y. ib. I, end, 22<sup>b</sup>. Yalk. Num. 771 (ref. to פוליון, Num. XXIV, 6) (corr. acc.) like foliatum. Ib. מכנה פוליון compare them to onions whose smell is offensive, but I (the Lord) compare them to spikenard oil. Tosef. Sot. XV, 9 Ben Baba forbade also the use of foliatum (after the destruction of the Temple), but &c.; a. e.

פוליומרכא, v. next w.

פולמ' פולמ' (variously corrupted) m. (πολέμαρχος) *polemarch, general*. Sifre Num. 131 פ' פולמ' the king sent a general out and ordered (him) to devastate it (the province); Pesik. Shub., p. 160<sup>a</sup> פולמ' (corr. acc.); Yalk. Hos. 532; 517; Yalk. Ex. 178; a. fr.—[Yalk. Lev. 631 פ' שמש, v. פולמ' פולמ'].—Pl. פולמ' פולמ' פולמ' (Lam. R. introd. (R. Josh. 2) (expl. פולמ' פולמ' XXII, 27) Ar. (ed. פולמ' פולמ'...), כליירין, v. Ch. form: פולמ' פולמ' Targ. Ps. IX, 1 Ms. a. ed. Genua (missing in eds.).—Pl. פולמ' פולמ' Targ. II Esth. VIII, 7; a. e.—[Targ. Y. Gen. XXXII, 7; XXXIII, 1 פולמ' read: פולמ' פולמ']

פּוֹמֶמֶץ v. פּוֹמֶמֶץ, פּוֹמֶמֶץ, פּוֹמֶמֶץ

**פומפריני** m. pl. (comp. of פומ a. בריי; emp. בין) *the seam between a garment and its border*. Kidd. 32<sup>a</sup>.

**פומט**, v. פמט.

**פומליוס**, Sifré Deut. 355, read: אפמליוס.

**פומעים (פועמים, פומעים)**, Lam. R. to I, 17, prob. a corrupt. of עמעים or עמעים, v. אמאים.

**פומפי** f. (πομπή, pompa) *solemn procession, pomp, solemnity, ostentation*. Y. Shek. I, beg. 45<sup>d</sup> כרי לעשות פומפי (Ms. M. פוספי, read פומפי) in order to give greater publicity to the act; Y. Yoma II, 39<sup>d</sup> top; ib. II, end, 40<sup>a</sup>; a. fr.—Pesik. R. s. 12 כאמדות לה פ' because she had not been given a public funeral as was given to the other Mothers. Ib. זיהה נעשה להם פ' (mase.). Ib. s. 5 עשה להם פומבה גדולה made a great demonstration for them. B. Bath. 145<sup>b</sup> וכ' if a man acted as a friend's best man at a public wedding, and now asks his friend to be his best man at a private wedding. Ib. לכי שאלא נעשרה לה פ' כאמדות rich in goods, rich in pomp (popular ovations)—that is the preacher of *hagadah* (v. אגדה); a. fr.—Transf. (v. Sophocles s. v. πομπή) *disgrace, reproach*. Ab. Zar. 54<sup>b</sup> וכ' שעותין סלע שלי פ' it is not enough for the wicked that they have made my coin (divine image of man) a public disgrace, but &c.—Gen. R. s. 86, beg. בני בכורי הוא ואני מורידו פורופי Ar. (read: פומפי = פומפי) he (Jacob) is my firstborn son, and shall I let him go down to Egypt in disgrace?—Ed. ... בני בביון ואם ליתן בלבו של פרעה אני מורידו פומבי אלא וכ' ואם אתן בלבו ... להורידו אני מורידו (corr. after 'Rashi') ואם אתן בלבו של פרעה אני מורידו פומבי אלא וכ' (פ') he is my firstborn son, and shall I make him go down in contempt? and if I put it into Pharaoh's heart to bring him down, do I not bring him down in disgrace? ('Rashi' corr. acc.).

**פומפיא** m. pl. (reduplic. of פום) *graters*. Y. M. Kat. II, 81<sup>b</sup> top וכ' דורר באילין פ' decided concerning grating tools that it was permitted to make them during the festive week for use on the festival.

**פון** [turn,] a particle indicating the subjunctive mood, *would, might*. Targ. Gen. XXVI, 10. Targ. Num. XI, 29. Targ. Is. XLVIII, 18, sq.; a. fr.

**פונא** m. (preced.) *change*.—Pl. פונין (adv.) *alternately*. Targ. Job IV, 16 Ms. (ed. סוגיען).

**פונדה, פונדה** f. (funda) *money-bag, hollow belt*. Kel. XXIX, 1. Sabb. 120<sup>a</sup>. Ib. X, 3 בפונדה ופיה למטה (if he carries an object) in his belt with its opening downward. Ib. בין פונדה לחלוק בין between his belt and his undergarment; a. fr.—Tosef. B. Mets. VIII, 14 וכ' (בפונדה) if he placed the object of trust in the mouth of his money-bag (whence it could easily be taken out or lost) or on the edge of his roof &c.—Pl. פונדורא Zab. IV, 4.

**פונדקא, פונדקא, פונדק**, v. פונדק.

**פונדקין** m. (popular abridgment of Dupondium or Dipondium) *Dupondium*, a Roman coin equal to two Asses. Maas. Sh. IV, 8 ויהא יוצא ב' ... and he went to another place where the Isar (As) is worth a Dupondium. Kel. XVII, 11, a. e., v. פקר. Y. Maas. Sh. IV, 55<sup>b</sup> top שני שני two Isars are one Dupondium. Ib. III, beg. 54<sup>a</sup> (not פונדקין); a. fr.—Bekh. 50<sup>a</sup> פונדקין.—Pl. פונדקין. Y. Kidd. I, 58<sup>d</sup>; Tosef. B. Bath. V, 12, a. e., v. מזה. Tosef. Maas. Sh. IV, 13. Ib. III, 6; a. fr.—Bekh. l. c. פונדקין.

**פונדיות**, v. פונדא.

**פונדיון**, v. פונדקין.

**פונדקא, פונדק**, v. next wds.

**פונדק** m. (πανδοχεῖον) *inn, tavern, lodging place*. B. Mets. 26<sup>a</sup> לשלש בני אדם פ' (not ישראל; v. Rabb. D. S. a. l. note 4) when he made his house a lodging place for three persons (at the same time). Sot. 10<sup>a</sup> (expl. אשל, Gen. XXI, 33) וזו אמר פרוס וזו אמר פ' one says, it means, Abraham planted an orchard, and one says, he put up an inn (for the reception of travellers); Gen. R. s. 54 (with play on אשל) וזו אמר פונדק שאל מה רשאל וכ' (where they say), ask what you may desire, cake, meat, &c. Macc. 10<sup>b</sup> וזביראורו בפונדק the Lord causes them to meet at the same inn. Yeb. XVI, 7 (122<sup>a</sup>) וזביראורו בפונדק (Y. ed. בפונדק) and they brought him (the sick man) to an inn; a. fr.—[Y. B. Mets. V, 10<sup>c</sup> bot. אבל ב', read: בפונדק.]—Pl. פונדקא Men. 32<sup>b</sup> בפונדקא פונדק at the door of their lodgings.

**פונדקא** ch. same, *inn, public house*. Y. Ber. III, 6<sup>d</sup> top (פונדקא, not פונדקא) וזו וזו וזו קומי פ' ברמשה sat in front of an inn in the evening. Ib. VI, 10<sup>b</sup> bot. פונדקא the inn of B'rakhta; a. e.—[Yalk. Gen. 150, v. פונדק.]—Pl. פונדקין. Targ. Y. I Num. XXIV, 14. Targ. Y. II Ex. XIV, 2; Targ. Y. II Num. XXXIII, 7 פונדקין (פי) (h. text וזו וזו) (פי) פונדקין (corr. acc.). Targ. I Chr. I, 20 פונדקין.

**פונדקא**, v. פונדק.

**פונדקא**, v. פונדק.

**פונדקין** f. (corrupt. of πανταχῆ = κάρυον πανταχῶν) *filbert*.—Pl. פונדקא, פונדקין. Y. Naz. I, end, 51<sup>c</sup> פונדקין (corr. acc.; Ar. פונדקין). Y. Gitt. VII, 48<sup>d</sup> bot. פונדקא if he ate the filberts themselves (with their burrs in their green state).

**פונדקין** m. (denom. of פונדק = πανδοχεύς) *innkeeper, host*. Gitt. VIII, 9; Eduy. IV, 7; Tosef. Yeb. I, 10; Tosef. Gitt. VIII (VI), 8 לנה עמו ב' she staid over night with him (her divorced husband) as her host. Lev. R. s. 1 אין פ' שכי it is not beneath a king's dignity to speak to his host (so did the Lord speak to Abraham, ref. to Gen. XVIII, 1); a. e.

**פונדקא, פונדקא, פונדק** ch. same. Gen. R. s. 92 [read:]

it happened in Darom that a certain innkeeper was there &c.; ib. דורא (some ed. קא ..., קה ..., corr. acc.); Yalk. ib. 150 פונדקא (corr. acc.); a. e.

פונדקא, Y. Ber. III, 6<sup>d</sup> top, v. פונדקא.

פונדקת f. (preced. art.) *hostess, innkeeper*. Dem. III, 5; Hull. 6<sup>b</sup> שול' if one gives to his hostess (provisions to prepare). Yeb. XVI, 7 ו' ובחורין אמרו לפ' and when they came back, they asked the (gentile) innkeeper. Ib. ו' should a priest's wife not be as good (an evidence) as that innkeeper? 'אם כפ' when she will be (offering such evidence) as that innkeeper; Tosef. Yeb. end 'אם (corr. acc.). Esth. R. to I, 9 (proverbial expression) 'אם לא דורא כהנ' should the priest's wife &c., i. e. should the Lord not be at least as much revered as the idols?; Lam. R. introd. (R. Yitsh. 3); a. e.

פונדקתא ch. same, esp. *keeper of a public house, harlot*. Targ. Josh. II, 1 (ו' דורא). Targ. Ez. XXIII, 44.—Pl. פונדקאן, פונדקאן. Targ. I Kings III, 16 קאן ... ed. Lag. (oth. ed. קן ...).

פונדקין, v. פונדקי.

פונדקא f. = פונדקא; *brothels*. Targ. Y. Gen. XLII, 6 (perh. פונדקתא, pl.).

פונדא, v. פונדא.

פונדוס pr. n. (Pontus, Πόντος) *Pontus*, the country bordering on the Pontus Euxinus. Targ. Y. Gen. X, 10 (h. text שער (1); ib. XIV, 1 (some ed. בונט', בונט').—Sifra B'har, Par. 1, ch. 1 מה שהוציא עקילס לעבריו לפונדוס (corr. acc.) what Aquila exported (from Palestine) for his slaves to Pontus; Yalk. Lev. 659 לפונדוס (corr. acc.).

פונדקין, v. פונדקין.

פונדא, Y. Sabb. VII, 8<sup>c</sup> bot. עאל לפ', read: לפונדא; פני.

פונדא, Y. Shebi. IX, end, 39<sup>a</sup> ב'פ' מייכלא, read: מייכלא; כופין, v. פונדא.

פונדא, v. פונדא.

פונדא, v. סמא.

פונדא, v. next w.

פונדקין m. pl. (πανούκλιον, Hesych. s. v. πήγνιον; πανούκλος quot. in Sm. Ant. s. v. Tela; Lat. panuncula) *threads wound around the bobbin*. B. Kam. 119<sup>b</sup> אין לוקחין (פונדקין, Ms. H. פונדקין, Ms. M. פונדקין) you dare not buy from the weaver ... threads of the bobbin (v. יר IV); Tosef. ib. XI, 11 פונדקין (Var. פונדקין; anoth. var. סנאקין, corr. acc.).

פונדקא f. (πονηρία) *baseness*. Y. Snh. X, 28<sup>a</sup> top

three prophets disowned their prophetic mission on account of the baseness (with which they were treated; cmp. Midr. Prov. ch. XI עמר משה ו' (בכעס ו'.

פונדוס, v. פונדוס.

פוס, v. פוס.

פוסא f. (fossa) *ditch*. Tosef. Ohol. XVI, 12 דורגים ... פ' a ditch into which they throw the slain in battle (Ohol. XVI, 5 בור).

פוסטמוס, פוסטמוס, v. פוסטמוס.

פוסטיוני, פוסטיוני, פוסטיוני, v. פוסטיוני.

פוסטיוני, פוסטיוני, v. פוסטיוני.

פוסליו, v. פוסליו.

פוסקא m. (פסק) [*decree*,] *puska*, name of a huge cup which every guest at a banquet must empty. Yalk. Esth. 1048 (fr. Abba Gorion) ו' דורא נקרא פ' ו' such was the order of things with the Persians: they had a large cup ... which was called *puska* &c.; v. פוסקא.

פוסקיוני, v. פוסקיוני.

פוסקא m. (Pers. *pūst*, Perles Et. St., p. 16) [*skin, rind on which writing is done*,] *sheet, page* (cmp. גריעה. Gitt. 58<sup>a</sup>, v. גריעה).

פוע (cmp. פוע) *to blow*, v. פוע.

Hif. פוע to make breathe, revive. Ex. R. s. 1 (ref. to פועה Ex. I, 15) ו' שדיתה מפיעה את דריוניק ו' she revived the infant (blew air into it), when people said, it is dead. —[Deut. R. s. 1 מפייע את מלכורי some ed., read: מפייע, fr. גפיע.]

פוע ch., v. פוע.

I (b. h.) pr. n. f. *Puah*, one of the midwives in Egypt. Ex. R. s. 1, v. פוע h. Sot. 11<sup>b</sup>, v. פוע. Koh. R. to VII, 1, v. גפיע; a. e.

II f. (פועה) *cry*, v. פועה.

פועיה pr. n. m. *Pō'irah*. Kidd. 66<sup>a</sup> ב' אעזר בן פ' a counsellor of king Yohānan (Jannai).

I m. (b. h. פועל; פועל) *work, achievement*. Midr. Till. to Ps. XLIV ed. Bub. פ' שפעלת שיעצא ו' the work which thou didst accomplish, that they went forth from Egypt; Yalk. ib. 746. Ned. 62<sup>a</sup> לשם פועלם do things for the sake of their effect (for the good which is achieved through them (Treat. Der. Er. Zutta ch. II לשם פועלן [Rashi: לשם פועלם in the name of their Maker].

פועל m. (preced.) *laborer, hired man, employee*. B. Mets. II, 9 (30<sup>b</sup>) כפ' (בשל) if by taking charge of a lost animal he neglected his usual work to

the extent of losing one Sela, he cannot say, give me one Sela, but he (the owner) pays him as he would pay an (idle) laborer, expl. ib. 31<sup>b</sup> כפ' בטל של איתו מלאכה וכו' like an idle laborer at the kind of work in which he was interrupted, i. e. as much as a laborer in that line would ask for stopping work for which he was engaged (which would be less than he would earn by working); [oth. opin.: as much as a laborer out of work would take rather than be idle]; ib. V, 4. Ib. 77<sup>a</sup> על העליונה יר פ' the laborer is at an advantage (v. יר); Gen. R. s. 72; a. fr.—Pl. פועל, פועל. B. Mets. VII, 1. Ib. 89<sup>b</sup>; a. fr.—Ab. II, 15 חפ' צעלים the day (of life) is short, the work large, and the workmen (of the Lord) are lazy.—Pirké d'R. El. ch. XIX (ref. to Ps. XCII, 8) and all workers of similitudes of sun and moon shall see that they and their work are vanity.—[Ned. 62<sup>b</sup>, v. preced. w.]

**פועל** II, **פועל** I, **פועל** ch. 1) same. Targ. Y. Deut. XXIII, 25, sq. (ed. Amst. פועל, פועל).—Gen. G. s. 39, end, a. e. טבא פ' a good workingman, v. יהוה. B. Mets. 83<sup>b</sup> you have hired me as a laborer in the Biblical sense (Ps. CIV, 23; you have no right to demand additional hours); a. fr.—Pl. פועל, פועל. Y. Taan. III, 66<sup>d</sup> bot. נפס לטורא לגבי פועל (not פועל) went to the mountain to look after his laborers; a. fr.—2) employer. Gen. R. s. 15; Yalk. ib. 20; v. פועל I.

**פועל** II c.=h. פועל, work; earning. Gen. R. s. 70 כב פ' Ar. (ed. פועל, פועל), v. פועל. Ib. s. 68 פ' Ar. (ed. פועל, פועל) take thy father's earnings.

\***פועתתא** f. pl. (פועת ch.) wounds, bruises. Targ. Prov. XX, 30; XXVII, 6, a. e.; v. פועתתא.

**פופי** Mus., v. אפופי.

**פופידתא**, Erub. 60<sup>a</sup> מפומבדיהא בר פ' read: בברא' (v. Rabb. D. S. a. l. note 50) in the outskirts of Pumb'ditha.

**פופיניוס**, Yalk. Joel 537, v. סופיניוס.

**פופילא**, v. פופמי.

**פופסדס**, v. פופסדס.

**פופ** (b. h.) to break through.

Hif. פופ to break through, spread. Y. Snh. I, 19<sup>b</sup> sq. [read:] ותרנה אין עשין כל עיקר שמא קפצי: גוים ויבוא לארץ ישראל ואית דבעי מימר שמא קפצי אויבים one says (in the case of border towns condemned for idolatry, v. יר), if there are two of them, we do not condemn them to be destroyed, if only one, we do; and another says, if there are several border towns near one another (of which one is to be condemned), we proceed (against the one, because the pro-

tection remains unimpaired), but if they are scattered, we do not; and a third one says, we must not destroy a border town under any circumstances, lest ravaging troops break forth and invade Palestine; but some would say (instead), lest a regular enemy invade and find an open country (v. Bab. ib. 16<sup>b</sup>; Toset. ib. XIV, 1).

Pol. פופ to shatter, shiver, spread. Part. pass. פופ; f. פופ. Lev. R. s. 27 ואומר מפ'... ערדה בח קול לחיות מפ' (not ואומר) in days to come a divine voice will be scattered in all directions (emp. פופ) on the top of mountains and proclaim &c.

Hithpol. פופ to be shattered. Kidd. 30<sup>b</sup> אם ברזל הוא if he (the tempter in man's heart) is of iron, he will be shattered (by the study of God's word, with ref. to Jer. XXIII, 29).

**פופ** ch., v. פפ a. פפ.

\***פופ** m. (preced. art.) stone-breaking, quarry. Ruth R. introd. וזה עוסק בשדה... וזה עוסק בפועל... and another was working in his quarry; Yalk. Josh. 35 בפועל, Var. ברחמי; Koh. R. to VII, 1 בפועל; Midr. Sam. ch. XXIII (בחמי).

**פופ** (b. h.; emp. נפס) to go forth.—[Kel. XXVIII, 2; Y. Erub. III, end, 25<sup>b</sup>, v. פפ.]

Hif. פופ 1) to give forth, utter; 2) to let pass, forego. Kidd. 39<sup>b</sup>; Hull. 142<sup>a</sup>, v. פופ.—Erub. 65<sup>a</sup> (play on Job XLI, 7) כל העפיק מן בשעה נאהו he who foregoes the Prayer of Benedictions (פפ) in the moment of haughtiness (who being in wine has enough reverence left to him to feel his unworthiness to stand up in prayer); מאי משמע (מפיק Ms. O.) what authority is there for using the root פופ in the sense of passing? (Answ.: ref. to Job VI, 15). Ib. פופ כל שאינו מפיק R. J. says, the relation is 'he who does not utter' (prayer in a state of drunkenness); מאי משמע יהוה פופ where is the authority for using פופ in the sense of revealing? (Answ.: ref. to Ps. XVIII, 16); Yalk. Job 927.

**פופ** imperat. of פפ.

**פוקדון**, v. פקדון.

**פוקדנא** m. (פקר) 1) commandment. Targ. Prov. II, 1. Ib. VI, 23; a. fr.—2) safe-keeping, trust. Targ. O. Lev. V, 21; 23 (ed. Bon. a. Y. פקדנא).

**פוקה** f. (פיק) 1) (b. h.) sinking, v. פיקה II.—2) (homilet., v. פקס) stopper, gag. Midr. Till. to Ps. LIII, v. פקס.

**פוקמי, פוקמי**, a corrupt., for פוקמי (Punica, φοτι-υα=φοτιυα, sub. λαμπάς; v. Sm. Ant. s. v. Laterna). Punic lantern. Toset. Kel. B. Mets. II, 6 ביה פ' שיש בה ביה a lantern which contains a receptacle for oil, contrad. פ' שיש בה ביה which has a receptacle for a candlestick.

**פוקי** m. pl., v. פופי.

**פוקיתא** f.=h. פוקה, vacillation, weakness. Midr. Sam. ch. XXIII (ref. to פוקה, I Sam. XXV, 31) [read:] אמרה ליה

אודרר מ'פ' דנפשא she said to him (David), be on thy guard against (bringing on thee) weakness of soul (loss of courage when thou wilt have to pronounce judgment on others).

**פוקלא** m. (פוקל) *pod or capsule of a plant, boll (of flax)*.—*Pl.* פוקלן. Targ. Y. I Ex. IX, 31 (h. text גבעול).—[Nidd. 17<sup>a</sup>, v. פוקלן.]

**פוקסמין**, Ab. Zar. 33<sup>b</sup> Ms. M., v. פוקסמין.

**פוקעין**, v. פקע.

**פוקרין** m. pl. (פוקר) פ' פ' (euphem.) *anus*. Yeb. 76<sup>a</sup>.—[Yalk. Gen. 132, v. פוקרין.]

**פוקרים**, בני פוקרין, v. פוקרין.

**פוקרין** m. (ποκάριον) *lock or tuft of wool (used as lint on a wound)*. Tosef. Sabb. V (VI), 2; Sabb. 50<sup>a</sup> בפוק' (year). Ms. M. (ed. בפוק'; Ms. O. בפוקר'; corr. acc.). Gen. R. s. 77 ו' Jacob ... took a tuft of wool and stuck it in his throat; Yalk. ib. 132 פוקרין (corr. acc.); Cant. R. to III, 6 נטל פוקרין וברכו ו' (corr. acc.) he took (a rope of) wool and wound it around his neck. Koh. R. to X, 18 אינ' פ' (פ') had I been there, I should have tied a rope of wool around his (Solomon's) neck; Yalk. Kings 175 פוקרין (corr. acc.). Y. Erub. X, beg. 26<sup>a</sup> פ' פוקרין (not פוקרין) were in his hand (bundled up) like a tuft of wool (put on a wound). Tosef. Kil. V, 23 פוקרין (corr. acc.) lint (for wounds) and wool tufts are not subject to the law concerning mixture of wool and flax (כלאים).

**פוקר** m. (b. h.; פוקר; cmp. פוקר; v. Halévy, Revue des Et. Juives XIV, p. 289 sq.) [*piece, division*], *lot*. Sabb. 149<sup>b</sup> (ref. to חולש, Is. XIV, 12) פוקר he used to cast lots on the nobles of his kingdom to find out &c. Esth. R. to III, 7 בימים פ' פוקר he cast the lot on days (of the week); ביום אחר בשבוע; פוקר he cast the lot as to the first day of the week; a. e.—Ber. 16<sup>b</sup> (שחשבו) may it be thy will to cause to dwell in our lot (that in our lot may dwell) love and brotherhood &c.; (Ms. M. בפוקרין, v. Rabb. D. S. a. l.); Y. ib. IV, 7<sup>d</sup> bot. פוקרין (from פוקרין).—*Pl.* פוקרין. Yalk. Num. 785 they did not come spontaneously, פ' פוקרין but lots were cast for them; a. e.—Esp. *Purim*, the festival commemorating the delivery of the Jews of the Persian empire from the massacre with which they were threatened through the machinations of Haman. Ab. Zar. 17<sup>b</sup>, v. פוקרין. Meg. 7<sup>b</sup> פוקרין the festive meal of Purim. B. Mets. 106<sup>b</sup>, a. e. פוקרין; v. פוקרין; a. fr.

**פוקר** ch. same. Targ. Esth. III, 7 (ed. Lag. פוקר).—Sabb. 149<sup>b</sup> פוקרין, v. פוקרין. *Pl.* פוקרין, esp. *the festival of Purim*, v. preced. Targ. Esth. IX, 26; 28; a. e.—Meg. 7<sup>b</sup> פוקרין man is bound to make himself cheerful with wine on Purim, until he knows no more the difference &c. Ib. 5<sup>b</sup>; a. e.

**פוקר** m. = פוקר, *fruit*.—*Pl.* פוקרין, פוקרין. Ruth R. introd. (ref. to חולש, Prov. XIX, 15) פוקרין as you say, the price of fruits has fallen (meaning,

fruits are plentiful). Y. Taan. III, 66<sup>d</sup> top דשמש פ' פוקרין come and see the fruits of the sun (of a hot and dry year). Gen. R. s. 71 (ref. to עניני Job XXXVI, 7) פוקרין as a man says, the eyes (prospects) of the fruits (hopes of success; Midr. Sam. ch. XXVIII פוקרין, v. פוקרין). Y. B. Mets. II, end, 8<sup>d</sup> פוקרין blessed be the Merciful who made me see fruits (success of my pupil), while I am alive; a. e.

**פוקרא**, v. פוקרין.

**פוקרין** f. (φορβεία) *halter*. Gen. R. s. 45 (prov.) אם (עבד לך פוקרין) if one tells thee, thou hast the ears of an ass, mind it not; if two, order a halter for thyself; (Yalk. ib. 79 פוקרין, v. פוקרין).

**פוקרין** m. (redupl. of פוקר) *a sprouting bulb, seed-onion*. Y. Peah III, 17<sup>c</sup> (expl. אמהות של בצלים, Mish. III, 4) פוקרין Rab says, it is what we call *purgarah* (R. S. a. l. פוקרין, read: פוקרין). Y. Maasr. I, 49<sup>a</sup> bot. (expl. משיפוק, Mish. I, 6) פוקרין (פוקרין) when the seed-onion is separated from the onions, v. פוקרין.

**פוקרין** m. (פוקר; cmp. פוקרין) *frame of laths, portable stand for the display of goods*. Y. B. Kam. II, end, 3<sup>a</sup> פוקרין a man put his wares out on a frame (to exhibit them in the street).

**פוקרין**, v. פוקרין.

**פוקרין**, v. פוקרין.

**פוקרין**, v. פוקרין.

**פוקרין**, v. פוקרין.

**פוקרין** f. pl. (פוקרין) *eruptions, name of a certain form of clouds*. Taan. 9<sup>b</sup>, v. פוקרין.

**פוקרין**, v. פוקרין.

**פוקרין** *Purim*, v. פוקרין.

**פוקרין** *fruits*, v. פוקרין.

**פוקרין** I m. = פוקר, *lot*. Y. Ber. IV, 7<sup>d</sup> bot., v. פוקרין.

**פוקרין** ch. same. Targ. Cant. I, 16 פוקרין אח פוקרין ed. Lag. (ed. Amst. פוקרין, corr. acc.) thou causest love to dwell in our lot (v. פוקרין).

**פוקרין** II c. (פוקר, sec. r. of פוקר; v. פוקרין) [*frame*], *couch, esp. the bride's litter*. Pesik. R. s. 43 פוקרין מ' פוקרין, v. פוקרין. Cant. R. to IV, 11 פוקרין as a bride is seated in her litter (is carried in procession, as if) saying, behold, I am pure &c.

**פוקרין** ch. same, *bed*. Sabb. 118<sup>a</sup> (expl. פוקרין) פוקרין a bedstead and a cushion; B. Bath. 9<sup>a</sup>. M. Kat. 11<sup>a</sup> פוקרין after fish, crasses and milk, let the body be laden but not the bed (walk but do

not lie down). Keth. 10<sup>b</sup> (etymol.) 'פ' שפירין וכ' the bed is called *puria*, because on it men multiply and increase; a. fr.—Yalk. Gen. 70 ויהו ליהו פ' ויהו מגנו אורחיה עליהם (in Sodom) had a bed on which they let strangers sleep; Snh. 109<sup>b</sup> פּוּרְיָמָא ליהו ויהו (Ms. M. כורסייהא; Yalk. ed. Salon. ברסריא, read: כרי סריא).—Pl. פּוּרְיָמָא. Sabb. 121<sup>a</sup> sq. פ' אייתו ליהו פ' לרב (Ms. O. פורייא) for R. J. and R. J. ... they brought couches in.

**פּוּרְיָמָא** m. = h. פּוּרְיָמָא, litter. Y. Keth. II, beg. 26<sup>a</sup> (expl. דניומא, Mish. I, 1) פ' ... רבנן the Palestinian scholars call it *puriyoma*, v. פּוּרְיָמָא. Cant. R. to III, 10 פּוּרְיָמָא אפיריון ומה דא אפיריון (Cant. III, 9) refers to the holy ark, and what does *appiryon* mean? A litter.

**פּוּרְיָמָא** m. (emp. פּוּרְיָמָא = פּוּרְיָמָא) same, litter. Mekh. Mishp. s. I, v. פּוּרְיָמָא. —[Num. R. s. 12; Cant. R. to III, 10 Mus., v. פּוּרְיָמָא] [Φορῖον is a phonetic coincidence with our w.]

**פּוּרְיָמָא**, v. פּוּרְיָמָא.

**פּוּרְיָמָא** m. (v. preced. wds.) canopy on a frame, bridal bed. Targ. Y. Deut. XXXII, 50. —[Targ. Cant. I, 16, v. פּוּרְיָמָא I.]

**פּוּרְיָמָא** I f. bed, v. פּוּרְיָמָא II ch.

**פּוּרְיָמָא** II f. (preced.) [frame,] lid with rims, close-fitting cover (corresp. to הופס, v. Sifré Num. 128, quot. s. v. פּוּרְיָמָא). Targ. Y. II Num. XIX, 15 משעא פ' pasted-on lid (h. text פּוּרְיָמָא; Y. I מגופתא).

**פּוּרְיָמָא**, v. פּוּרְיָמָא.

**פּוּרְיָמָא** f. (פּוּרְיָמָא) birds of prey. Yalk. Ps. 820, v. פּוּרְיָמָא.

**פּוּרְיָמָא** f. (פּוּרְיָמָא II) sheaf. Targ. Y. Gen. XXXVII, 7. —Pl. פּוּרְיָמָא. Ib. (ed. Amst. 'פּוּרְיָמָא).—V. פּוּרְיָמָא II.

**פּוּרְיָמָא** m. (פּוּרְיָמָא) piece of cloth, rag used as a mask, bandage over the eyes. Tanh. Mishp. 19 בפנייהם פ' כגון המורים וכ' they (the demons) have a mask over their faces like the millers' asses; and when man's sins bring it about, the mask is removed, and man becomes insane; Yalk. Ps. 772 פּוּרְיָמָא ... פּוּרְיָמָא (read: בפניו) and every one of them has a bandage over his eyes; Midr. Till. to Ps. XVII לחון פּוּרְיָמָא פּוּרְיָמָא (נחונה); Yalk. Ps. 670 פּוּרְיָמָא (a confusion of פּוּרְיָמָא and פּוּרְיָמָא); Y'lamd. to Deut. II, 31, quot. in Ar. פּוּרְיָמָא ed. Koh. (oth. ed. פּוּרְיָמָא, corr. acc.).—Pl. פּוּרְיָמָא, פּוּרְיָמָא, פּוּרְיָמָא. Sabb. 66<sup>b</sup>, v. פּוּרְיָמָא. Yalk. Gen. 79 פּוּרְיָמָא לך פּוּרְיָמָא get thyself bandages (as for an ass in the tread-mill); v. פּוּרְיָמָא.

**פּוּרְיָמָא** m. (פּוּרְיָמָא; cmp. Hif. פּוּרְיָמָא) one who breaks his promise, perfidious.—Pl. פּוּרְיָמָא. Sifré Deut. 320 (synonymous with פּוּרְיָמָא); Yalk. ib. 945 פּוּרְיָמָא (some ed. פּוּרְיָמָא, corr. acc.).

**פּוּרְיָמָא** I m. endowment, v. פּוּרְיָמָא.

**פּוּרְיָמָא** II, פּוּרְיָמָא f. oven, v. פּוּרְיָמָא.

**פּוּרְיָמָא**, Kel. XI, 4, v. פּוּרְיָמָא 2.

**פּוּרְיָמָא**, v. פּוּרְיָמָא.

**פּוּרְיָמָא** f. (πρόση) 1) harlot. Lev. R. s. 33 פ' פילא פ' פ' I; Yalk. Dan. 1061. Cant. R. to III, 4 פּוּרְיָמָא (corr. acc.), v. פּוּרְיָמָא. —2) (cmp. Lat. adultera, adulterina, sub. clavis; v. Sm. Ant. s. v. Clavis) skeleton-key. Kel. XI, 4 הפורניא (הפורניא, הפורניא). Ar. ed. Koh. (ed. הפורניא, הפורניא).

**פּוּרְיָמָא** f. (an adaptation of furnus, φούρνος, as if from [the supplier,] a stationary, large baking oven, contrad. to רחור. Tosef. Bets. III, 20; Bets. 34<sup>a</sup>. Pes. 31<sup>b</sup> פ' פ' bread baked in the *purni* (large loaves). Ab. Zar. 35<sup>b</sup> פ' פ' bread of an oven of a batch of a S'ah of flour; a. fr.—Kel. VIII, 9 פּוּרְיָמָא an earthen oven; Tosef. ib. B. Kam. VI, 17 פּוּרְיָמָא.

**פּוּרְיָמָא**, v. next art.

**פּוּרְיָמָא**, v. פּוּרְיָמָא.

**פּוּרְיָמָא** f. (preced. art.) supply of bread, sustenance (cmp. פּוּרְיָמָא). Gen. R. s. 67 [read:] פ' פ' פ' thy sustenance is baked for thee everywhere, v. פּוּרְיָמָא; Yalk. ib. 115 פּוּרְיָמָא (corr. acc.).

**פּוּרְיָמָא**, Gen. R. s. 68 some ed.; Yalk. Gen. 119, read: פּוּרְיָמָא; v. פּוּרְיָמָא.

**פּוּרְיָמָא** m. (פּוּרְיָמָא I) division, arrangement, order, proper time (cmp. פּוּרְיָמָא). Sabb. 129<sup>b</sup> פ' פ' דמא כל ו' the order (proper period) for blood-letting is every thirty days; פ' דמא פ' דמא the order (proper day) for blood-letting is the first day of the week &c. Gitt. 37<sup>a</sup> (explaining פּוּרְיָמָא) פ' פ' the arrangement (institution) of a measure.

**פּוּרְיָמָא** m. (preced.) [distributor, cmp. Lat. dispensator,] manager, purser.—Pl. פּוּרְיָמָא. Yoma 9<sup>a</sup> פ' פ' פ' what does *parhedrin* mean? Managers (v. פּוּרְיָמָא). Yeb. 45<sup>b</sup> פ' פ' פ' appointed him one of the collectors of Babylonia; Sabb. 154<sup>a</sup> פ' פ' פ' (Rashi פּוּרְיָמָא; Tosaf. פּוּרְיָמָא over the collectors of &c.).—[Gitt. 28<sup>b</sup>, v. next w.]

**פּוּרְיָמָא** m. (Pers. pursiś) investigation paper, verdict. Gitt. 28<sup>b</sup> פ' פ' פ' (ed. פּוּרְיָמָא, read: פּוּרְיָמָא before the verdict is signed).

**פּוּרְיָמָא** m. (פּוּרְיָמָא I, cmp. פּוּרְיָמָא) distribution, arrangement, assessment, valuation (h. פּוּרְיָמָא). Targ. O. Lev. XXVII, 2, sq. Ib. V, 15; a. fr.—[Denom. פּוּרְיָמָא q. v.]

**פּוּרְיָמָא**, v. פּוּרְיָמָא.

**פּוּרְיָמָא** I m. (פּוּרְיָמָא) payment. Targ. Y. Ex. XXI, 7 (ed. pr. פּוּרְיָמָא).—Pl. פּוּרְיָמָא, v. פּוּרְיָמָא.



**פִּירְעָנָא** II m. (preced.) [*payer*,] *avenger, executor*. Targ. Nah. I, 2 (h. text נִקָּם). Targ. Y. Ex. XX, 5; a. e.—**פִּירְעָנִין**. Targ. O. Deut. XVI, 18 (ed. Vien. פִּרְ; h. text שִׁטְרִים). Targ. II Chr. XXXIV, 13.

**פִּירְעָנִי**, v. **פִּירְעָנָא**.

**פִּירְעָנוּת** f. (preced. wds.) *retribution, reward; esp. punishment, divine visitation; evil dispensation, reverses*. Yoma 76<sup>a</sup>; Snh. 100<sup>b</sup>, a. e. מידה טובה מרובה ממידה פ' the measure of divine goodness is larger than that of evil dispensation. Ib. 102<sup>a</sup> עתה דניא מזמנא לפ' (מזמן) there is a time designated for visitation (of man's sins); לפ' מקום... there is a place designated for &c. Ab. I, 7, v. אַשׁ; a. v. fr.—B. Bath. 14<sup>b</sup>, v. next w.—**פִּירְעָנוּתָא**. Ab. V, 8 שבעה מיני פ' (some ed. *sing.*) seven kinds of visitations come upon the world. Taan. 14<sup>a</sup> וְשֵׁאֵר כָּל מִינֵי פ' וְכ' and all other calamities that threaten &c.; B. Kam. 80<sup>b</sup>. R. Hash. 18<sup>b</sup> אֲנִי מוֹנֶה I count (the fast-days) according to the chronological order of the sad events (which they commemorate); a. fr.

**פִּירְעָנִי**, **פִּירְעָנָא** ch. same, 1) *repayment, reciprocity*. Targ. Prov. XIX, 17.—M. Kat. 22<sup>b</sup> Ms. M. (ed. **פִּירְעָנָא**), v. **פִּירְעָנָא**.—2) *punishment, evil dispensation*. Targ. Y. Deut. XXVIII, 24. Targ. Jer. XIV, 19; a. fr.—B. Bath. 14<sup>b</sup> אֲנִי מוֹנֶה we must not begin with evil events (not place the Book of Job at the head of the Hagiographa); ib. 108<sup>a</sup> (ref. to Mish. VIII, 1) אֲנִי מוֹנֶה we must not place the case of evil (of parents surviving their children) first. Ib. 14<sup>b</sup> דִּנְיָא נִמְרִי פ' דִּנְיָא Ms. O. a. R. (v. Rabb. D. S. a. l. note 2) but does not the Book of Ruth likewise contain a tale of evil dispensations? (Answ.) פִּירְעָנוּת דִּנְיָא פ' דִּנְיָא דִּנְיָא לֹא אֲחֵרִיָּה (Ms. H. (ed. **פִּירְעָנָא**)) it is a tale of misfortune which ends well; a. e.—**פִּירְעָנִין**, **פִּירְעָנָא**. Targ. Ez. XXV, 17. Ib. XIV, 21 ed. Lag. (oth. ed. **פִּירְעָנִין**).

**פִּירְעָנָא**, v. **פִּירְעָנִי**.

**פִּירְפָּא**, **פִּירְפָּא** m. (v. **פִּירְפָּא**) *hook*.—**פִּירְפָּא**, **פִּירְפָּא**, **פִּירְפָּא**. Targ. Ex. XXVI, 6; 11 (h. text קִרְסִים); a. fr.

**פִּירְפָּא**, **פִּירְפָּא**, **פִּירְפָּא** c. (φωφόρα, *purpura*) *purple, esp. purple cloak, royal garment*. Cant. R. to IV, 12 (expl. רִקְמָה, Ez. XVI, 10) פ' purple garments; Pesik. B'shall., p. 84<sup>b</sup> פִּירְפָּא; Lam. R. beg. (some ed. **פִּירְפָּא**). Ib. שְׁלִי מִבֹּשֶׁת פ' he rends his purple cloak (in mourning); ib. to II, 17 בִּזְעָא פִּירְפָּא (some ed. **פִּירְפָּא**, corr. acc.), v. **בִּזְעָא**. Ex. R. s. 30 שְׂדֵה לְבוֹשׁ פ' (not **פִּירְפָּא**) they criticised the cloak he wore. Deut. R. s. 7 פ' לְבוֹשׁ פ' put on my royal cloak. Esth. R. to III, 6 פ' כִּי יִשְׂרָאֵל הָיוּ פ' שְׂדֵה לְבוֹשׁ פ' so Israel is the purple cloak, for the Lord is glorified through them; a. v. fr.—**פִּירְפָּא**, **פִּירְפָּא**. Pesik. R. s. 10, v. **פִּירְפָּא**.

**פִּירְפָּא**, **פִּירְפָּא**, read: **פִּירְפָּא**.

**פִּירְפָּא**, **פִּירְפָּא** f. same. Gen. R.

s. 85, end בבליא פ' a Babylonian purple cloak; (Yalk. Josh. 18 פִּירְפָּא בבליא). Lam. R. beg., v. preced. Midr. Till. to Ps. IX, 13 שְׁלִי מִבֹּשֶׁת marks it (with blood) on his purple; Yalk. ib. 645 בִּשְׂרֵפָא (some ed. **פִּירְפָּא**); v. next w.—**פִּירְפָּא**, interch. with **פִּירְפָּא**. Pesik. R. s. 10; a. e.

**פִּירְפָּא**, **פִּירְפָּא**, **פִּירְפָּא** m. (πορφύριον) same. Yalk. Ps. 869 (quot. fr. Y'lamd.) ... כְּבִיכּוּל נִשְׁלֵי the Lord, as it were, takes of every (martyr's) life-blood, and dips his purple in it ... and when the day of judgment comes ... he puts on that purple and shows the body of every righteous man marked on it &c.; Yalk. Num. 785. Gen. R. s. 74 שְׂרֵפָא (פִּירְפָּא) took off the purple cloak and the crown &c.; a. fr.—**פִּירְפָּא**, **פִּירְפָּא**. Tanh. Ki Thissa 8; Lev. R. s. 2; Pesik. Shek. 16<sup>b</sup> (not ...); a. e.

**פִּירְפָּא**, v. **פִּירְפָּא**.

**פִּירְפָּא**, v. **פִּירְפָּא**.

**פִּירְפָּא** m. (v. next w.; sub. יין) *wine made of kernels*. B. Bath. 95<sup>b</sup> (Rashb.) **פִּירְפָּא** pl.; Ar. **פִּירְפָּא**; v. Rabb. D. S. a. l. note 8.

**פִּירְפָּא** m., pl. **פִּירְפָּא**, **פִּירְפָּא** (פִּירְפָּא, with anorg. r. comp. **פִּירְפָּא**) *kernels of grapes, a pomace of kernels*. Targ. O. Num. VI, 5 (ed. Vien. פִּירְפָּא); quot. Naz. 39<sup>a</sup>.—Ab. Zar. 34<sup>b</sup> בְּרֵי פ' kernels sold by gentiles. Pes. 42<sup>b</sup> when the drink (תַּמְרָא) is made of kernels. Ber. 38<sup>a</sup> אוֹ דְּפִירְפָּא (תַּמְרָא) a drink made of kernels? Hull. 110<sup>a</sup> over a fire made with kernels (comp. **פִּירְפָּא**).

**פִּירְפָּא** m. (denomin. of פִּירְפָּא) *a blow on the back*. Y. Ber. II, 5<sup>b</sup> bot.

**פִּירְפָּא** m. a species of *peas*. Kil. I, 1 (Ms. M. פִּירְפָּא), expl. Y. ib. 27<sup>a</sup> top גִּילְפִינָה.

**פִּירְפָּא**, v. **פִּירְפָּא**.

**פִּירְפָּא**, **פִּירְפָּא**, **פִּירְפָּא** m. (פִּירְפָּא) *redemption money, redemption; delivery*. Targ. O. Num. III, 46; 48, sq. Targ. Ps. XXXIII, 17. Ib. XCVI, 2. Ib. XCV, 1 פִּירְפָּא ed. Lag. (oth. ed. **פִּירְפָּא**, corr. acc.); a. fr.—Y. Meg. I, 70<sup>c</sup> bot. וְהָיוּ פִּירְפָּא there came release to the house of Israel; a. e.—V. **פִּירְפָּא**.

**פִּירְפָּא**, **פִּירְפָּא** f. same. Targ. Ps. XLIV, 5. Ib. XXVIII, 8; a. e.

**פִּירְפָּא**, v. **פִּירְפָּא**.

**פִּירְפָּא**, v. **פִּירְפָּא**.

**פִּירְפָּא** f. (פִּירְפָּא, v. פִּירְפָּא) *evil fate* (comp. **פִּירְפָּא**). Targ. II Esth. IX, 26 (ed. Frf. פִּירְפָּא).

**פִּירְפָּא** f. (preced.) 1) *fragment, portion*. Y. Ber. II, 5<sup>a</sup> bot. קָשֶׁר פִּירְפָּא לְפִירְפָּא he tied his (R. Jacob's) portion to his own. Gitt. 34<sup>b</sup> וְפִירְפָּא קָרָה they called her Miriam, but a portion (some few people) called her Sarah; a. e.—2) *a little*. Kidd. 70<sup>a</sup>, v. גִּילְפִינָה. Gitt. 56<sup>b</sup>,

v. תצלה. Ib. until his (shrunken) bowels gradually extended. B. Mets. 118<sup>a</sup>; a. fr.

**פוש** (cmp. נפש) *to breathe; to rest one's self.* Sabb. 5<sup>b</sup> he stood still in order to rest, opp. לכתח. עמד לנפש to adjust his load; B. Kam. 31<sup>a</sup>; a. e.

**פשי, פוש** ch. (preced.; b. h. פוש) [to be blown up.] *to expand, grow larger, increase; to remain over.* Targ. O. Gen. XXVI, 22 (ed. Berl. רפשינא, v. infra).—Part. פש, פיש, פישין. Targ. Cant. VI, 11. Ib. I, 16.—Keth. 108<sup>a</sup>. רפשינא דהו פישין there remained with him &c. Taan. 20<sup>b</sup>. רפשינא דהו פישין there remain fifty; a. fr.—Lam. R. to II, 2 אה אינון לא with them, too, it did not prosper well, i. e. they did not end well (Y. Taan. IV, 69<sup>a</sup> נפקין לא טבאוח). טבאוח.

**אפש** *to enlarge, increase.* Targ. Ps. CV, 24. Targ. Job XXXVI, 24 תפיש (not תפיש). Targ. Y. (a. O. ed. Berl.) Gen. I. c. רפשינא he will increase us (h. text תפיש); a. e.—Sabb. 32<sup>a</sup> תפיש דירוס וכו' (Ar. תפיש Pe.), v. מתקא; Yalk. Gen. 31; a. e.—V. תפיש.

**פושונה**, v. פרישונה.

**פושחא**, v. next w.

**פושכא, פשן, פושכא** m. (פשך, cmp. פשח *to split, part*) [spread fingers,] *hand-breadth, palm* (cmp. פרכה II). Targ. Ex. XXV, 25 (Y. II טופח). Ib. XXXVII, 12 (not פשן). Targ. Ez. XL, 5. Targ. Y. Lev. XXIII, 42 (ed. Diehrenf. פושכין; a. fr.—Gen. R. s. 16 Ar., v. קורטא.—Pl. פושכין, פושכין, פושכין. Targ. I Kings VII, 9 (projections, eaves; h. text פושכין). Targ. Y. Lev. I. c. (ed. Diehrenfurt פושכין); a. e.—Y. Succ. III, beg. 53<sup>c</sup> רברבין פ' large (wide) hand-breadths; v. דיקקין small (narrow) handbreadths (v. נפח, a. נפח). Bab. ib. 5<sup>b</sup>; a. e.

**פושע**, v. פשע.

**פושקא** m. = פושקא. Yalk. Dan. 1062 ננסא פושקא *the dwarf, the stump, as big as the palm of the hand* (prob. to be read פושקא, cmp. קורטא, v. אצבע).

**פושקנא, פושקנא** m. (prob. = קנא *large tail*) *raven*. B. Bath. 73<sup>b</sup> אהא פ' ובלעה וכו' (Ms. M. פושקנא ובלעה) *a raven came and swallowed the snake.*

**פושר** m., pl. פושרים, tepid (water), v. פשר.

**פושרא**, pl. פושרי, v. פשירא.

**פושרנא** m. (פשר) = h. פשר, *solution, interpretation.* Targ. Gen. XL, 5. Ib. 8 פושר חלמיה Y. a. O. ed. Berl. (some ed. פושר only, corr. acc.); a. fr.

**פושחבנא** pr. n. m. *Pushtabna*, name of a tall man. Num. R. s. 9 (ed. Leipz. פושחב); Nidd. 25<sup>a</sup> top פושחבנא (read: פוש; Ar. פושחבנא). [Tosaf. to Nidd. I. c. *an official title*.]

**פוח**, Tosef. Ter. VII, 16 מפוחית Var. ed. Zuck., v. פוח h.

**פוח** f. (= חפח, cmp. חפח = חפח II) *scraper, strigil.* Tosef. Kel. B. Mets. II, 12 חפח של וכו' ed. Zuck. (Var. ספוח, R. S. to Kel. XII, 6 חפח, read: חפוח) *the metal scraper in private houses, contrad. to אולירין*.

**פוחא** f. = h. פוחא. Sabb. 66<sup>b</sup> (ref. to the use of *puah* as a prophylactic) נפל פ' בברא the *puah* has fallen into a pit (it has fallen into desuetude).

**פוחת** f. (b. h. פוחת pl.; v. פוחת) *socket of the door-pin.* Kel. XI, 2 שוחת הציר ed. Dehr. (oth. ed. פוחת) the hole under the hinge; Num. R. s. 12 (expl. פוחת, I Kings VII, 50) זה פוחת וכו' (some ed. פוחת) this is (what the Mishnah Kel. I. c. calls) &c.—Pl. פוחת. Pesik. R. s. 6.

**פוחת** m. (פוחת) *opening, aperture; פ' טפח an aperture a hand-breadth wide.* Ohol. III, 6 ט' ט' the aperture is a hand-breadth wide. Ib. 7 יש ט' ויש ביציאתו פ' ט' if it (the gutter) is a hand-breadth wide, and its outer end is of the same size &c. Ib. XIII, 2 ט' ט' the standard measure is the width of &c.; a. fr.—Tosef. ib. X, 2, a. fr. פוחת טפח (fr. פוחת) *width.*

**פוחת** f. (פוחת) 1) *lock.* B. Bath. VI, 5 פ' עשה לו פ' זה one (the owner of the well) has the right to put on a lock, and so that one (the owner of the house) has. Kel. XIII, 6, v. חק; a. fr.—Pl. פוחת. Tam. III, 7. Mekh. B'shall. s. 1 ויערים היו להם פ' (the rocky forms) had eyes in place of locks (?).—2) pl. פוחת *hinges, socket and pivot.* Num. R. s. 12 (expl. פוחת, I Kings VII, 50) אלו פ' it means the hinges (sockets and pivots); Cant. R. to III, 10 חפיה פ' חפיה, v. חק; Pesik. R. s. 6 הבולטין פ' the pegs (pivots) of the hinges.

**פוחי** m. (פוחי) *width.* Tanh. Bo 14 [read] ופוחיה של רצועה the width of the strap.

**פוחת, פוחת** ch. same, 1) *width.* Targ. Ex. XXVI, 8; a. fr.—Yeb. 63<sup>a</sup> לפ' Rashi (ed. לפוחת) *widthwise* (of the field); a. e.—2) *enlargement, delivery.* Targ. Ps. CXVIII, 5 Ms. (ed. Wil. פוחת; ed. Lag. פוחת).—3) *the wide, open road, proper conduct.* Y. Keth. VII, 31<sup>c</sup> ולא רוצבי פ' and not choose the open road (behave with propriety).

**פוחנק** m. (v. Löw, Pfl., p. 315) *pennyroyal (Mentha pulegium).* Sabb. 108<sup>b</sup> (expl. ריחור, ib. XIV, 3) פוח (Ms. M. פוחנק, Ar. פוחנק, v. Rabb. D. S. a. l. note), v. ריחור.

**פוחת**, v. פוחת.

**פוחתא** m. = פוחתא, *a piece of bread.* Y. Ab. Zar. III, 41<sup>a</sup> bot., v. פוחתא.

**פון** m. (b. h.; פון) [glistening,] 1) *fine gold;* 2) *name of a jewel.* Yoma 44<sup>b</sup> sq. (expl. מופי, I Kings X, 18) שדומה לפ' because it resembles the *paz*. Midr. Till. to Ps. CXIX, 127 שדומה לפ' because money and gold and fine gold cannot stand up (as defense) on the day of judgment. Gitt. 58<sup>a</sup>, v. פנה. Ex. R. s. 8; Tanh. Vaera 8 כהם פ' fine gold; a. e.

**פזוּזָא** **פזוּזָא** m. (preced.) *made of fine gold*.—Pl. **פזוּזָא**. Targ. Job XXVIII, 18 פז' (ed. Lag. פז').

**פזומק**, v. **פזומק**.

**פזור**, v. **פזור**.

**פזוּ** (b. h.) [*to move to and fro*,] 1) *to be bright, glisten*, v. **פזוּ**.—2) (of sound) *to jingle, rustle*. Num. R. s. 4 קולו **פזוּ**.—3) *to be rash*. Sabb. 55<sup>b</sup> פזוּתָה (fr. פזוּ), v. **פזוּ** וזל. h. Hof. **פזוּ**, part. **פזוּ** *made of fine gold; glistening*. Yoma 44<sup>b</sup> sq., v. **פזוּ**. Y. ib. IV, 41<sup>d</sup> top; Cant. R. to III, 10; Num. R. s. 12, v. **פזוּ**.

**פזוּ** 1) *to dance, sport*, v. **פזוּ**.—2) (of sound) *to jingle, rustle*. Num. R. s. 4 (ref. to II Sam. VI, 16) מדו **פזוּ** ו'כ' what does *m'fazzez* mean?, v. **פזוּ**.

**פזי** (**פזיא**) pr. n. m. *Pazzi, (Pazia)*. Y. Hor. III, end, 48<sup>c</sup>; Y. Sabb. XII, 13<sup>c</sup> bot. פ' **פזי** members of the family of Bar Pazzi; Y. Sot. IX, end, 24<sup>c</sup> פ' **פזי**.—Pesik. Par., p. 33<sup>a</sup> פ' **פזי**; Tanh. Huck. 5 פ' **פזי**; Yalk. Num. 759 חק בר פזי (corr. acc.); Pesik. R. s. 14 חק בר פזי; Yalk. Ps. 658 שמינין בן פ' **פזי**. Pesik. R. s. 15 חק בן פ' **פזי**. Meg. IV, 75<sup>a</sup> bot. חנניה בן פ' **פזי**; a. e.

**פזוּזָא** m. 1) (v. **פזוּ** 3) *rash, overhasty, impetuous*. Keth. 112<sup>a</sup> פזוּזָא **פזוּזָא** *rash people that you were when you permitted your mouths to anticipate your ears (promised to obey before you heard, Ex. XXIV, 7), you still persist in your impetuousness (risk your lives for your religion); Sabb. 88<sup>a</sup> (Ms. O. פזוּזָא, v. Rabb. D. S. a. l. note 400); Yalk. Ex. 277.—[2] (v. **פזוּזָא**) gilded, or glazed.—Pl. **פזוּזָא**. Yoma 78<sup>b</sup> ו'כ' **פזוּזָא** Ms. M. 1 gilded or glazed earthen vessels, v. **פזוּזָא**.]*

**פזוּזָא** f. (preced.) *rashness, impetuousness*. Keth. 112<sup>a</sup> בפזוּזָא **פזוּזָא**, v. preced.; Sabb. 88<sup>a</sup> בפזוּזָא **פזוּזָא** (Ms. M. בפזוּזָא, corr. acc.); Yalk. Ex. 277 בפזוּזָא **פזוּזָא**.

**פזיח** *paziah*, a substitute for *nazir* (v. **פזיח**). Naz. I, 1; Y. ib. 51<sup>a</sup> פזיח.

**פזל** (cmp. **פזוּ**) *to turn, twist* (the head). Pesik. R. s. 14 עלה עליה עול עיניה מתחלפות והיא פזלת ומסבכלת [read: once she has had a yoke on, her eyes change (she squints), and she turns her head and attempts to look at the yoke (Tanh. ed. Bub., Huck. 3 פזלת)].

**פזל** *to be twisted*. Pesik. R. l. c. ועוד עינים מן העול **פזל** (שנפלו) and they had another evidence from the yoke (that had just been taken off her) the rope of which appeared twisted.

**פזוּ** (**פזוּ**) *to leap, to speak or sing in one's turn* (corresp. to h. פזוּ). Targ. Job III, 2 ופ' **פזוּ** (v. Perles Beitr. z. Gesch. d. hebr. u. aram. Studien, Munich 1884, p. 67 sq.). Targ. Ex. XV, 21 ופזוּ Ar. Hak. Ms. Regensb. (v. Perles l. c.).—[In liturgy פזוּ a poem with a refrain for congregational response.]

**פזוּ** c. (preced.) *leaping, haste*. Pesik. Hahod. p. 101<sup>b</sup> (ref. to Ps. XVIII, 20) 'he released me, because he

had delight in me', אורחא לי למיתן ביה סליקת ביה (דא) it was his haste (anxiety) that rose in him, to give me the Law (cmp. Cant. R. to II, 8, quot. s. v. **פזוּ**); Yalk. Ex. 272 פ' **פזוּ** סליקת ו'כ' (corr. acc.); Yalk. Sam. 161. Midr. Till. to Ps. XXII, 9 פ' **פזוּ** סליק (not **פזוּ**; ed. Bub. **פזוּ**) his anxiety (to save me) arose; Yalk. ib. 886 פ' **פזוּ** סליק (corr. acc.).

**פזמיק**, v. **פזמיק**.

**פזמיקון**, **פזוּ**, Midr. Till. to Ps. XVIII, 41; Yalk. Gen. 162 פזמיקון, פזמיקון; Yalk. Sam. 163 פזמיקון, read as Gen. R. s. 98 פזמיקון, v. פזמיקון.—[The corrupt. may have risen from a fusion of פזמיקון and its synonym παταμικον.]

**פזר** (b. h.; cmp. **פזוּ**) *to scatter, disperse*. Part. pass. **פזור**; f. **פזורה**; pl. **פזורים**. Num. R. s. 7, end פזורה and when they (the Israelites) are scattered, the Divine Presence is with them; a. e.—Ex. R. s. 15 פזורה, read: פזורה, v. Tanh. Hayé 3.]

**פזר** same. Tosef. Ber. VII (VI), 24 פזר... בשעתו פזר let him scatter his money (give liberally) among the poor. Pes. 87<sup>b</sup> (ref. to צדקה פזורה, Jud. V, 11) פזרה... שפזרה (or שפזרה) the Lord has done kindness to Israel in scattering it among the nations. B. Bath. 10<sup>a</sup> פזרה the wind disperses them (the clouds). Midr. Sam. ch. XXV פזרה אם פזר הוא דברים whether he would scatter abroad (divulge) the affairs, v. קפזרה; a. e.—Part. pass. **פזור**; f. **פזורה**; pl. **פזורים**. Neg. IV, 3 פזרה when the hairs on the leprous spot are wide apart, opp. מכוסה, v. פזרה. Meg. 13<sup>b</sup> פזרה they are scattered among the nations (of the kingdom), v. פזרה. T'bul Yom II, 3 אם פזרה פזרה if the garlic was scattered in the mortar; a. fr.

**פזר** *to be scattered, dispersed*. Tosef. Sot. II, 3 פזרה אביה ו'כ' ed. Zuck. (Var. **פזרה** בבית) her meal-offering is strewn on the ashes; Y. ib. III, 18<sup>d</sup>; Sifré Num. 17. Sabb. 16<sup>b</sup> פזרה and the clouds were dispersed and then gathered again. Gen. R. s. 36; a. fr.

**פזר**, **פזר** same. Targ. Prov. XX, 8 (usually בדר).

**פזר** *a mnemonic acrostic for פזר, קש"ב, פזר*, a. fr. Yoma 3<sup>a</sup>; a. fr.

**פזר** m. (פזר) *a whip or stick with which to drive off intruders*. B. Kam. 28<sup>a</sup> ולחורב פזר (Ms. H. פזר) let him take up a whip and sit (guarding); B. Bath. 99<sup>b</sup>.

**פח** I m. (b. h.; v. **פח**) *hole, trap, snare*. Midr. Till. to Ps. XCI, 3 (expl. יקוּש פח) the hunter's snare; Tanh. Naso 23.

**פח** II m. (b. h.; v. **פח**, cmp. **פח**) *coal*.—Pl. **פחים**. Gen. R. s. 51 (expl. פחים, Ps. XI, 6) פחים and snares (v. preced.); Yalk. ib. 85.

**פח** III m. (נפח) *blowing*.—*Pl.* פחים (only in connection with צנים), v. צנה III.—[For פחי נפש, v. פחי.]

**פחא** ch. same. Targ. Ps. CXIX, 110 (Ms. 'פח). Ib. CXLII, 9 (ed. Wil. 'פ). Targ. Prov. VI, 5 'פ; a. e.—Arakl. 19<sup>a</sup> (prov.) 'סכא בביתא פחא בביתא ו' (Var. in Rashi פחא) an old man in the house is a snare (an obstacle) in the house, an old woman in the house is a treasure in the house.—*Pl.* פחי, פחי, פחי. Targ. Job XXII, 10 (ed. Wil. 'פח). Targ. Ps. CXXIV, 7 (ed. Wil. 'פ); a. e.

**פחא** m., pl. פחין (נפח or פח) [*puffing at*,] *despising* (comp. Ps. X, 5); 'פח a contemptible person, scamp. Y. Ber. II, 5<sup>c</sup>. Ib. IX, 13<sup>d</sup>; Y. Shn. XI, 30<sup>c</sup> top; Cant. R. to II, 5. Koh. R. to XI, 9. Ib. to II, 20; Lev. R. s. 25 'פח ברה a worthless woman.

**פחא** v. פחי.

**פחח** (b. h.) [*to breathe, pant*,] *to fear*; *to be anxious*. Esth. R. to V, 1 למה תפחח why art thou afraid? Midr. Till. to Ps. XIV 'פחח שלא פחחו מן ו' that they were not afraid of the Lord; a. e.

*Nif.* פחח to be frightened, excited. Esth. R. to IV, 15 ורחח 'פחח Esther was greatly excited on account of the evil &c. Cant. R. to III, 8 מריראין ומריראין afraid, trembling, and excited; a. e.

*Hif.* פחח to frighten. Num. R. s. 16 לתפחחידו when they want to frighten the child, v. רצינה; a. e.

*Pi.* פחח same. Part. pass. מפחח. Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 19) לא מפוזרים ולא מפחח neither scattered, nor frightened.

*Hithpa.* פחח, *Nithpa.* פחח to be afraid; to be joyously excited; to await with anxiety. Pesik. R. s. 15 and they were neither afraid, nor excited; Yalk. Ps. 795. Deut. R. s. 1, end מריראין and were afraid of you. Ab. d'R. N. ch. IX 'פחח לבי של-אדם מפחח ו' that a man's heart should be afraid (of an evil occurrence) every day. Gen. R. s. 48 זה מפחח לומר איוו פרוקפי ו' the one is excited thinking what the distinction will be which the king is to confer upon me; וזה מפחח ואמר איוו דין ו' and the other is excited thinking what the judgment will be &c.; Yalk. Is. 304. Tanh. Lekh 15 אתם מתפחחין על הטוב ו' you will be excited with joy over the good which is reserved for you (ref. to ופחדו, Hos. III, 5). Cant. R. l. c.; a. fr.

**פחח** ch. same. Part. pass. פחח. Targ. O. Deut. XXVIII, 66 (ed. Berl. a. oth. חרה).

*Pa.* פחח same. Ber. 60<sup>a</sup> חויה רקא מפחח (Ms. F. פחח) he saw that he was in fear; ib. מפחח מ"ט Ms. M. (differ. in ed.) why art thou afraid?; Yalk. Job 897; Yalk. Is. l. c. מפחח (Part. pass.). Pes. 111<sup>b</sup>, sq. מפחח will be in fear (without knowing why); a. e.

**פחח** m. (b. h.; preced.) *fear*. Esth. R. to IV, 6 ורעד פחח and trembling. Yalk. Ex. 181 פחח עליהם the dread of them fell upon them. Gitt. 70<sup>a</sup> ... שלשה דברים פחח a man's energies, they are, fear, travel, and sin. B. Bath. 10<sup>a</sup> שורבו פחח a body

is strong, fear breaks it; קשה יין מפחי fear is strong, wine drives it out; a. e.

**פחחא** ch. same. Targ. Esth. VIII, 17; a. fr.—[Targ. Y. Lev. XIV, 50 דפחח ed. Amst., v. פחח].—Sot. 20<sup>b</sup>, v. פחחא. Snh. 95<sup>b</sup> bot. נמי יריב בהורא פ' נמי יריב this man, too, lives in that fear, i. e. that is the very thing that troubles me. B. Mets. 86<sup>b</sup> קא פחחיה קא דילמא לפכוחי פחחיה קא perhaps he drinks to break his fear (to get courage)?; Taan. 13<sup>b</sup> פחחיה some ed. (corr. acc.).—[V. פחחין.]

**פחחא** f. (b. h.) same. Koh. R. to III, 11 (ref. to וכלם ib. 'the unknown') פחחא של מלאך ו' the fear of the angel of death has he (the Lord) put into their hearts; Midr. Till. to Ps. IX, 1 (ed. Bub. פסידרו; Yalk. ib. 642 פסידרו, corr. acc.).

**פחחא** Num. R. s. 18 פחחא, v. פחחא.

**פחחין** m. pl. (פחחין, comp. פחח) [*blown up, balls*] *testicles*. Targ. O. Lev. XXI, 20 (ed. Berl. פחחין); Y. פחחין. Targ. Job XL, 17 (Ar. s. v. ורן ed. Koh. פחחין, some ed. פחחין).

**פחח** m. (b. h.; = בעל, v. Del. Assyr. Handw. p. 519; פחח to be large, comp. סגן; comp. פחח grandee, high officer, governor. Y. Bets. IV, 62<sup>a</sup> (R. Hiya addressing Rab) פחח פ' son of nobility, follow them (the example of thy kindred)!—*Pl.* פחח. Bicc. III, 3 חפ' הסגנים 'פחח the grandees, the chiefs, and the treasurers (of the Temple) went out to meet them. Num. R. s. 14; a. e.

**פחח** pl. פחח ch. same. Targ. II Chr. IX, 14 ed. Beck (oth. ed. שלמני).

**פחחין** v. פחח.

**פחח** pr. n. m. Pāhorah (Potter). Y. Sot. IX, 24<sup>a</sup> bot.; Y. Maas. Sh. V, end, 56<sup>d</sup> פ' אלכור בן פ'.

**פחח** pr. n. pl. Phorta (Pottery), a suburb of Tiberias. Y. Erub. V, 22<sup>b</sup> bot.

**פחח** m. (פחח) [*diminished*,] 1) a small quantity. Y. Dem. I, 21<sup>d</sup> bot. פחח מאכל (not מאכל) a small quantity of food (corresp. to ib. I, 2 מעוט).—2) (adj. a. adv.) *lesser, less*. Men. XI, 9 משנים פ' אין no less than two days (after being baked); ib. פ' מהשנה ולא ירר ו' no less than nine days, nor more than eleven; Pes. 47<sup>a</sup> ירר ו' no less (than nine), nor more (than eleven). Meg. 21<sup>b</sup> אין משירין בפרשה פ' אין in distributing the readings of a Scriptural portion we must leave for the last reader no less than three verses; a. v. fr.—*Fem.* פחח. Tosef. Kel. B. Mets. XI, 1 ו' פ' ערבה שריא פ' ו' contains less than &c.; a. fr.—*Pl.* פחח. Keth. I, 2 פ' נחשו when they were less than three years and one day old; a. fr.—3) *inferior*. Tanh. T'rum. 7 נחשו 'copper' (Ex. XXV, 3) corresponding to the Greek (Syrian) empire, which was the meanest of all of them; a. fr.

**פחח** Tosef. Kel. B. Bath. VII, 3, v. פחח.

\***פחוקא** m. (פחית; cmp. פחת h. 3) *broken ware*. Pesik. 'Asser, p. 95<sup>b</sup> **פחוקא** רביתך מן פחוקא out of the rubbish of thy house, v. **פחוקא**; [prob. to be read: פחוקא].

**פחז** *pahaz*, a mnemonical word, for פריעת הראש, חזרת קרע לאחוריו, and זקופת המטה. M. Kat. 24<sup>a</sup>, v. Gen. R. s. 100.

**פחז** (b. h.) [to be blown up,] to swell, rise; to be haughty, elated, heedless. Ned. 9<sup>b</sup> עלי יצירי my evil inclination rose within me (in pride of my beauty); Sifre Num. 22 **פחז** עלי Tanh. Vayhi 9; Gen. R. s. 98; s. 99 (ref. to פחז, Gen. XLIX, 4) **פחזת** חטאת זנרת thou wast overweening, didst sin, didst fornicate.

**פחז** m. (preced.; cmp. ארכיטצים as expl. of פחז; v. Jud. IX, 4) *heedless person, dancer, jumper*.—Pl. פחוז, פחוזי. Yalk. Gen. 157 (ref. to פחז, Gen. XLIX, 4) **פחוזת** כמ' נדמתה לך המפצצים thou becamest like the dancers that jump; Gen. R. s. 98 [read:] **פחוזת** כמ' שנשחברו שוקיהן; נעשית כמ' כמים רבנו ו' thou becamest like acrobats whose legs are broken (by falling); **פחוזת** כמים belonging to the succeeding sentence as text word].

**פחז** m. (b. h.; preced. wds.) *recklessness, overweening*. Pesik. Ekha, p. 121<sup>b</sup> אחד ראה אותה בשלוחה ואחר ראה אותה בפתחה ו' one saw her in her happiness, one in her recklessness (sin), and one in her disgrace. Ib. ישעיה ראה. Ib. Isaiah saw them (Israel) in their wantonness (ref. to Is. I, 21). Y. Succ. V, 55<sup>b</sup> bot. (in Chald. dict.), v. פושר.

**פחזות** f. same. Lam. R. beg. בפחזותם; בפחזותה. v. preced.

**פחח** to have holes in one's garments; to be clad in rags, be exposed. Part. פוחח. Meg. IV, 6 (24<sup>a</sup>); Tosef. ib. IV (III), 27 **פחח** פ' פורס ו' one whose limbs are exposed may recite the Sh'm'a (v. פחח) &c. Meg. 24<sup>b</sup> פ' קטן פ' a minor who is poorly dressed. Treat. Sof'rim XIV, 15 הנראים פ' פחח a *pokeh* is he whose knees are exposed, whose garments are torn, or whose head is uncovered.

**פחח** m. = h. פוחח (v. preced.). Targ. Is. XX, 2, sq. (ed. Wil., פחח, פחח; h. text פוחח).—Pl. פחחין. Ib. 4 (ed. Wil., פחחין).

**פחחא** m. (preced.) *nakedness, poverty*. Arakh. 19<sup>a</sup> Var. in Rashi, v. פחח.

**פחח** m. (פחח, cmp. פוחח) *blowing out, expiration*; פ' נפש (cmp. פחח) *despair, disappointment*. Sabb. 127<sup>b</sup> כרי שלא went home in despair. R. Hash. II, 6 כרי שלא that they (the witnesses) might not leave in disappointment (and be discouraged from coming again); a. fr.—[Levy Talm. Dict. reads פחח, as constr. pl. of פחח III.]

**פחחא** (cmp. פחח, פחח) to open the mouth, v. next w.—[Targ. Prov. XVIII, 2 פחח ed. Wil., v. פחח. Ib. VIII, 11 some ed., v. פחח.]—[Ned. 51<sup>a</sup> פחחא Ar., read פחחא]

he covered it with pitch.]—[Y. Shh. II, 20<sup>b</sup> top אפחין במילין, read: אפחין, v. פחח.]

**פחחא** f. (preced.) *cackling hen*. Bets. 7<sup>a</sup>, v. פחחא.

**פחח**, **פחח**, v. פחח.

**פחח** m. (preced.) *to paint*, Syr. to compare, cmp. פחח a. equal. Targ. Prov. III, 15. Ib. VIII, 11 (Ms. פחח, some ed. incorr. פחח).

**פחחא** f. (preced.) *something equal, appropriate answer*. Targ. II Esth. III, 3 (ed. Amst. פחחא).

**פחח** m. *pit*, v. פחח ch.

**פחח** m., **פחחא** f. = h. פחח, 1) *less*. Shh. 97<sup>b</sup>; Succ. 45<sup>b</sup> **פחח** לא פ' עלמא ו' (ed. פחח) the world has never less than thirty-six righteous men worthy to face the Shekkinah, in every generation.—2) *defective, broken*. Lam. R. to III, 16 after having eaten all his food ו' he took a broken loaf and put ashes on it. Ib. to I, 1 (רבח) ו' one of them (beds) was broken and leaning against another bed; a. e.—3) *mean, wretched*. Cant. R. to II, 5 [read:] פ' לחה ו' ... לחה ו' thou wouldst forsake thy God and bow to his wretched (idol)?

**פחח** f. (פחח) *carving, digging out*. Bets. 32<sup>a</sup> **פחח** נר ו' the mere carving out of a lump of clay for the purpose of using it as a candlestick makes it a vessel.

**פחל** pr. n. pl. *P'hal (Pella)*. Y. Shebi. VI, 36<sup>c</sup> bot., v. פחחא.

**פחל** or **פחל** m. pl. (פחל, cmp. פחחין a. Syr. פחח testiculus, P. Sm. 3081) *ball, bale*; a *bale*, made of a net of ropes with wide meshes, containing the freight of camels. Kel. XXIV, 9 פחל (corr. acc.). Tosef. ib. B. Mets. VI, 6 **פחל** של ג' ... שנשא ו' a basket or a bale ... the meshes of which had originally been made narrow enough to hold pomegranates. Y. Shebu. III, 34<sup>d</sup> (Chald. dict.) **פחל** אייתון פ' דגמלן ומלון ו' they brought bales and stuffed them with straw; Y. Ned. III, beg. 37<sup>d</sup> bot. פחל (corr. acc.).—Yalk. Num. 762 פחל (prob. to be read: פחל).

**פחם** (denom. of פחם) to be black, v. infra.

**פחם** to blacken. Y. Maas. Sh. V, beg. 55<sup>d</sup>; Tosef. ib. V, 13 **פחם** בירי ע"ז פחחין אותו בפתחין the site of an idolatrous temple is marked by blackening it (its debris) with coal. Y. Pes. VI, 33<sup>a</sup> bot. [read:] **פחם** כד אל' ו' ומפציע ומפחם כד אל' as a kettle (thrown at a person) scalds and wounds and blackens, so will I come down at him; a. e.—Part. pass. **פחח**; f. **פחח**; pl. **פחח**; **פחח**. Gen. R. s. 36, v. פחח; Y. Taan. I, end, 64<sup>d</sup> **פחח** חם יצא מ' Ham came out (of the ark) black. Y. Sot. II, 17<sup>d</sup> bot. **פחח** יריה מ' her hands were blackened. Ib. אז שכולך מ' thou (negress) who art black all over; a. e.

**פחם**, **Hithpa**, **Nithpa**, **Nithpa** to be blackened. Yalk. Num. 764; Yalk. Cant. 982 **פחם** נפ' became black through exposure to the sun, v. פחם. Gen. R. s. 18

the faces of the (Jewish) women had become black &c. Ib. s. 19, beg. ... ככלי פשוט (a scholar's reputation is) like the fine linen clothes from Bethshan, if they are in the least stained, they are ruined; Koh. R. to I, 18 אם נִפְחָמוּ וְכ' (Kal). Deut. R. s. 1 וְנִפְחָמוּ יָרִידָהּ and her hands were soiled with soot; מִתְפַּחֵם ... אם מִקְנָחָהּ if she wipes her hands on the wall, the wall will be soiled; a. fr.

פָּחַם, v. פָּחַח.

**פִּיחָם, פָּחָם** m. (b. h.; פִּיחָה or פִּיחָה) *that which is used for kindling, charcoal.* Sabb. II, 5 פ' עושה פ' because (by extinguishing the light) he makes kindling material, i. e. prepares the wick for easier lighting (v. הִכָּה). Ib. 31<sup>b</sup>. Koh. R. to IX, 8 נָפַח לִפְחָמוֹ the smith (the charcoal-burner) turns to his coal. Ib. to VII, 1; Yalk. Josh. 35, v. פִּיחָם; a. fr.—Pl. פִּיחָמִין, פִּיחָה. Tosef. Maas. Sh. V, 13; Y. ib. V, beg. 55<sup>d</sup>, v. פָּחָם. Tosef. Bets. III, 14 פ' וְכ' אין עושה פ' you must not make charcoal (prepare kindling material) even for immediate use (on the Holy Day). Mikv. IX, 2 one must not immerse a kettle with remnants of coal in it (which had been put there to be extinguished in water), unless one washes it again, Maim.; [oth. opin.: with the soot on it, but he must scrape it off]. Koh. R. to I, 8 מֵלֵאחַ ... האיש ועל אורח החמה ... לכי ... האיש ועל אורח החמה (me), and for this bag formerly filled with precious stones and pearls, and now with pieces of coal; a. e.

**פָּחָמִי** m. (preced.) *charcoal-burner, also smith.* Ber. 28<sup>a</sup>, v. נָבַר; (Y. ib. IV, 7<sup>d</sup> top עביר מחטין making needles).

**פָּחַם** (cmp. פָּחַח) [to drive into.] 1) *to batter, beat out of shape.* Ab. Zar. IV, 5 חֲסִירָהּ שֶׁלָּא אֵפֶס if he smashed the face of the idol, although he did not lessen its substance. Ib. 42<sup>a</sup>. Lev. R. s. 7, beg. שִׁירָה אַחֲרָי נִטַּל Aaron took a hammer (קִרְבַּנִּים) and smashed it (the golden calf) in their presence; Yalk. ib. 479 וּפִיחָתוֹ ... שִׁירָה חֲקִבָּהּ (corr. acc.); Yalk. Prov. 946 אֶת הַפֶּנֶקֶס וּפִיחָתוֹ ... חֲקִבָּהּ (corr. acc., or וּפִיחָתוֹ); a. e.—2) (of liquids) *to dash into, to cause commotion, stir up.* Ab. Zar. 72<sup>b</sup> פָּחַסְתִּי צִלוּחִירִי his bowl, which was filled to the brim through a syphon, pressed the wine back into the tube and thus stirred the whole mass up; ib. 56<sup>b</sup> (I may also say) פָּחַסְתִּי בִּירִי the vat into which the net (גְּרִינְיָנִי) was thrown set the wine in commotion.—Chald. v. פָּחַשׁ.

**פָּחָרָא, פָּחָר** m. (preced.) *to hollow out, scrape* II, 1) *clay;* מֵאֵן דֵּפ' an earthen vessel. Targ. I Chr. XIV, 11. Targ. Y. Ex. XII, 22 (not דָּא ...). Targ. Y. Lev. XIV, 50 (not פָּחָרִי); a. fr.—2) *a fragment of a clay vessel, potsherd.* Targ. Job II, 8. Targ. Ps. XXII, 16; a. e.

**פָּחָרָא, פָּחָר** m. (preced.) *potter.* Targ. Is. XXIX, 16. Ib. XXX, 14 (not פָּחָרָא); a. e.

**פָּחַשׁ** = חֲפָח. Part. pass. פָּחִישׁ *flat-nosed.* Targ. Y. Lev. XXI, 18 Ar. (ed. בחושמית; חֲפָח; h. text חֲפָח).—Gen. R.

s. 53 אֲנִי פָּחִישׁ לֵיהּ אֵין if I put my finger on him, I smash him; Yalk. Deut. 810 אֲנִי יָרִידָהּ פָּחִישׁ.

**פָּחַח** 1) *to hollow out, dig.* Bets. IV, 4 (32<sup>a</sup>) אֵין פּוֹחֵחִין (Mish. פִּיחָחִין, corr. acc.) you must not hollow out a lump of clay to make it a candlestick (on the Holy Day). Ib. 3 פּוֹחֵחַ לְכַחֲלֵהּ he may start to dig out (take out closely packed fruit), v. infra. Mikv. IV, 5 פּוֹחֵחֵהּ they hollowed it out (widened the aperture in the rock through which the water came forth); Y. Yeb. I, end, 3<sup>b</sup> (Bab. ib. 15<sup>a</sup> הִרְחִיבָהּ). Mikv. I. c. עַד שִׁפְחוֹת רִיבָהּ (ed. Dehr. a. Mish. ed. שִׁפְחָתוֹ until the larger portion of the aperture is chiselled out; Y. Yeb. I. c. שִׁפְחוֹת אֶת רִיבָהּ; Bab. ib. I. c. שִׁפְחָתָהּ בְּרִיבָהּ; a. e.—2) *to diminish, lessen, decrease, opp. דוּסִיק.* Mekh. Yithro, Bahod., s. 2 שֶׁלָּא פּוֹחֵחֵהּ וְכ' וְכ' חֲסִירָהּ you must not diminish, and to which you must not add. Sabb. 21<sup>b</sup> פּוֹחֵחַ וְחֹלֶךְ one kindles one light less every night. Meg. IV, 1, sq. אֵין פּוֹחֵחִין וְכ' we call up no less (than the number named) nor more. Y. Yeb. IV, 6<sup>a</sup> bot. חֲמִירָהּ (ה) פּוֹחֵחֵהּ אֵינָה פּוֹחֵחֵהּ וְכ' a sheass, if short (whose period of pregnancy is the shortest possible) gives birth not earlier than a lunar year from conception, if long, not later than a solar year; Y. Nidd. I, 49<sup>b</sup> top. Pes. X, 1 וְכ' וְכ' אֵין יִפְחָתוֹ לִי מֵאֲרֵבֵּהּ and they must give him (the poor man) no less than four cupfuls of wine. B. Kam. 85<sup>b</sup> שֶׁבֶר הַפִּיחָתוֹ בְּרִמִּים (not 'הפח') if the idleness enforced by being wounded has also the effect of lessening his value (if he were to be sold as a slave). Shek. V, 4 אֵם פָּחָתוֹ פָּחוּרָהּ לוֹ Y. ed. (differ. in Mishn. ed.) if money is missing, the loss is his. Tanh. R'eh 10 פ' הוּא עֲשֶׂה וּפָחָתָהּ הִיא וְכ' he gave ten measures less as tithe, and it (the field) yielded one hundred less; Yalk. Deut. 892; a. v. fr.—[Tanh. I. c. פָּחָר, v. next w.]—V. פָּחָח.

**פִּי** פִּיחָתָהּ same, 1) *to diminish, lessen.* Ter. IV, 4 עֲשֶׂה וְכ' (Y. ed. פָּחוּר) if he set aside as Trumah ten fractions less (than 1/50, i. e. 1/60), or ten fractions more (i. e. 1/40), Maim.; [R. S. if he reduced the divisor by ten (i. e. set aside 1/40), or increased the divisor by ten (i. e. set aside 1/60); Y. ib. 42<sup>d</sup> bot. מֵעֲשֶׂה אֶת מֵעֲשֶׂה.—2) *to be diminished, lose.* Lev. R. s. 2 כֹּלֹם פִּי כְבוֹדִי וְכ' has my glory or my majesty lost anything &c.?

**נִפְּחָתָהּ** 1) *to be hollowed out, broken through.* Yeb. 15<sup>a</sup> שֶׁנִּפְּחָתָהּ כִּדְלָהּ Hull. 45<sup>a</sup> if a piece of the windpipe is broken through in the shape of a door (split on three sides and attached by the fourth side). Bets. IV, 3 בֵּית אֶרֶץ a room which was packed with fruits and closed up (with bricks), and which was burst open (the bricks giving way to the pressure), v. supra.—2) *to be reduced in size, numbers &c.; to be lowered.* Succ. 18<sup>a</sup> בֵּית אֶרֶץ a building which has been reduced (the walls of which have given way partly). Sot. 5<sup>a</sup> bot. כָּל אִדִּם לְבִטּוֹן כָּל אִדִּם in whom there is haughtiness, will finally be lowered; a. e.

**חִפְּיָהּ** 1) *to lessen, wear out, damage.* Y. B. Mets. II, 8<sup>d</sup> top מִפְּנֵי שֶׁחִפְּיָתָהּ ... כָּלִי נִחֲשֵׁת if one found copper vessels (keeping them until the owner be found), he may use them for hot water, but not over fire, because he wears them out; (Bab. ib. 30<sup>a</sup> שֶׁמִּשְׁחִיקָן); a. e.—2) (denom.

of (פחתה) to become less, be damaged. Succ. 18<sup>b</sup> דופן (פחתה) if the middle wall (of a Succah) became reduced (fell in, v. supra); a. e.

**פָּחַת** ch. same, 1) to diminish. Pes. 114<sup>a</sup> פָּחַת ממיכלך 1) diminish from (spend less for) thy eating and drinking, and add to thy dwelling.—Part. pass. פָּחִית. Targ. Ps. XIX, 3 (Var. ed. Lag. a. ed. פָּחִית).—V. פָּחִית. 2) to become defective, be broken. Y. Dem. I, 22<sup>a</sup> פָּחִית קומי (prob. to be read: אִפְּחִית) the table before him broke down.

*Ilkpe.* אִפְּחִית, אִפְּחִית, אִפְּחִית 1) to become defective, be broken, damaged. Y. M. Kat. I, 80<sup>b</sup> bot., v. אִפְּחִית. Keth. 62<sup>a</sup> וְכִי בָּנָא אִיפְּחִית אִיפְּחִית the floor of the bath-house under him gave way. Ib. אִיפְּחִית אִיפְּחִית the ladder under him broke down; a. e.—2) to grow less. Yalk. Deut. 892 אִיפְּחִית לִיה שָׁנָה מִן שָׁנָה שָׁנָה עָלָיו עָרְנָא (not לה) his crop grew less from year to year; time changed for him (nature changed on his account); Tanh. R'eh 10 מִי פָּחַת וְכִי (corr. acc.).

**פָּחַת** c. (b. h.; preced. wds.) 1) cavity, pit.—Pl. פָּחִיתים, פָּחִיתין. Sot. 21<sup>a</sup> וְכִי הָפֵס מִן הַקִּצְצִין וּמִן הָאֵפֶס is afraid of the thorns, the pits and the thistles (on the road); a. e.—2) defective spot, breach. Bets. IV, 3 נִשְׁלַח מִמֶּקוֹם הָפֵס he may take out the fruits where they burst through the partition.—3) broken vessel, fragment.—Pl. as ab. Tosef. Kel. B. Kam. VII, 15 הָפֵס שְׁלִי הָפֵס the sides of fragments of vessels (v. פָּחִית).—4) diminution, depreciation, loss. Y. Ter. IV, 42<sup>d</sup> bot. שְׁאֵין הָפֵס וְהוֹסֵפֶת שְׁוִין for the reduction and the addition are not of like proportions, i. e. the difference between  $\frac{1}{40}$  and  $\frac{1}{50}$  is not the same as that between  $\frac{1}{50}$  and  $\frac{1}{60}$  (v. פָּחִית Pi.). B. Kam. 10<sup>b</sup> נִבְלָה לֵפֶן for the eventual depreciation of the carcass during the time intervening between the accident and the decision of the court. Ib. נִבְלָה תִּנְאִי דִּיא there is a difference of opinion among Tannaim as regards the liability for the depreciation of the carcass. Y. ib. I, 2<sup>b</sup> bot. יִשְׁלַם פָּחִיתָה he must indemnify the owner for its depreciation, i. e. he must pay the difference between the value of the living and that of the dead animal. Esth. R. to III, 8 שְׁוִין מְכִנִּיסִין פֶּה בְּמִמוֹנֵי שֵׁל עוֹלָם cause a diminution of the wealth of the world; a. e.

**פָּחַתָּא** I ch. same, 1) cavity, pit. Targ. Jer. XVIII, 20; 22 (ed. Lag. a. oth. פָּחִית).—Pl. פָּחִיתִין. Targ. O. Lev. XIV, 37 ed. Berl. (oth. ed. פָּחִיתִין; h. text פָּחִיתִין).—2) depreciation, decrease, loss. B. Mets. 70<sup>a</sup> שָׁקִיל אֲגָרָא וְשָׁקִיל פֶּה he charged a compensation for the use of the vessel, and an indemnity for the loss (by wear and tear). Ib. אֲגָרָא לֹא פֶה וְאִי פֶה if you take payment for the use of the vessel, you must not charge for wear and tear &c. Y. Ned. IX, end, 41<sup>c</sup> תִּהְיֶה פָּחִיתָה בָּהּ let a decrease come over it (may his wealth be reduced). Koh. R. to XI, 9 אֵיזִיל לֵפֶן go to ruin!—3) (transf.) degraded person. Gen. R. s. 36 (ref. to Gen. IX, 18 (אֲבִי) נִכְנַח אֲבִי דֵּן the father of the degraded. Ib. s. 99 (ref. to Gen. XLIX, 5) אֲדִים דֵּן וְכִי 'brothers' of the degraded (Dinah, with ref. to Gen. XXXIV, 25) ..., but no brothers to Joseph.

**פָּחַתָּא** II f. breath, v. פָּחִיתָא I.

**פָּחַתָּא**, v. פָּחִיתָא I.

**פָּחִיתִי** m. pl. (v. פָּחִיתָא) noblemen. Sabb. 3<sup>b</sup>; Ber. 13<sup>b</sup>, a. fr. בר פ' (R. Hiya addressing Rab) son of great ancestors (Var. in Ar. פָּחִיתִי; Y. Bets. IV, 62<sup>c</sup> פָּחִיתָא).

**פָּחִיתִין** testicles, v. פָּחִיתִין.

**בַּר פֶּה**, פָּחִיתָא pr. n. Bar Patta, name of a family. Y. M. Kat. III, 81<sup>d</sup> bot.

**פָּחִיתָא**, v. פָּחִיתָא.

**פָּחִיתָא** m. (b. h.) pīṭṭah, name of a jewel in the high priest's breast-plate. Ex. R. s. 38, end. Num. R. s. 2.

**פָּחִיתָא** f. pl. (= פָּחִיתָא; v. פָּחִיתָא) stems of figs. Ab. Zar. I, 5 (13<sup>b</sup>) בְּנוֹת שִׁוּחַ וְפָחִיתָא (Y. ed. בפ'; Bab. ed. וְפָחִיתָא, v. Rabb. D. S. a. l. note 300) white figs on their stems; ib. 14<sup>a</sup>.

**פָּחִיתָא**, v. פָּחִיתָא.

**פָּחִיתָא**, v. sub פָּחִיתָא.

**פָּחִיתָא**, v. פָּחִיתָא I.

**פָּחִיתָא** or **פָּחִיתָא**, v. פָּחִיתָא.

**פָּחִיתָא**, v. פָּחִיתָא.

**פָּחִיתָא** m. (פָּחִיתָא) discharge, exemption, opp. חַיִּיב. Sabb. 2<sup>b</sup>, v. חַיִּיב. Y. Peah II, beg. 16<sup>d</sup> בִּפְּיָא דִּמְרֵי רַבִּי יוֹהָנָן and what R. Johanan said was meant in reference to being exempt from Peah. Y. Hall. III, 59<sup>a</sup>, v. חַיִּיב. Cant. R. to IV, 4 בֵּין פֶּה לְחַיִּיב between exemption and conviction; a. fr.

**פָּחִיתָא** ch. same.—Pl. פָּחִיתִין. Sabb. 2<sup>b</sup>; Shebu. 5<sup>a</sup> וְכִי חַיִּיבִי הָיוּ the cases of conviction and those of exemption (from punishment); a. e.

**פָּחִיתָא**, v. sub פָּחִיתָא.

**פָּחִיתָא** f. (פָּחִיתָא a) to break; b) comp. מִלֵּל, to talk; v. פָּחִיתָא talkative, flippant. Lev. R. s. 32 (play on שְׁלֵמִית, Lev. XXIV, 11) וְכִי בְּשֵׁלֵמָה שָׁלַם לָךְ וְכִי she was flippant (pert) in greeting men, 'peace to thee, peace to you'; Yalk. ib. 657 פָּחִיתָא.

**פָּחִיתָא** f. h. same, gossip.—Pl. פָּחִיתָא. Deut. R. s. 6 (v. פָּחִיתָא).

**פָּחִיתָא** m. (= פָּחִיתָא, with formative כ) [the discharger,] rectum. Lev. R. s. 3 לְבָרָא וּמִפֶּה and from the rectum it is discharged; Koh. R. to VII, 19 וּמִפֶּה וּמִפֶּה, v. עֲזָקָא II; Yalk. ib. 976 פָּחִיתָא.

**פָּחִיתָא**, Pa. פָּחִיתָא (comp. פָּחִיתָא, 1) to break, burst. Targ. Y. II Gen. XLIX, 22 פָּחִיתָא (Y. I תִּבְרָח).—2) to relieve. Sabb. 140<sup>b</sup> וְכִי יִשְׁלַח לִיה רִשְׁתִּי when it will relieve him (from buying a new shirt) for a whole year (v. Rashi a. l.; Ms. O. כִּי יִשְׁלַח, v. Rabb. D. S. a. l. note 50).

**פַּבְּבֵר** m. (v. פַּבְּבֵר) *babblers*. Arakh. 16<sup>b</sup> *הוא עושה מעשה ב' he (the leper) does the work of a babblers (speaks evil of men), therefore the Torah said, let him offer a babblers (a chirping bird) as a sacrifice; Yalk. Lev. 559. Gen. R. s. 93 'וכ' אהרן יש באהרן פ' וכן I see, thou (Jadah) art the talker; is there among thy brothers a talker like thee?; Tanh. Vayigg. 5. פ' ואחר ... ואחר I see in my cup that there are older men among thy brothers, and yet thou art the talker?—V. פַּבְּבֵר.*

**פַּמְיוֹת**, Yalk. Jon. 550 *אמר פ' read: אמר פ' read: אמר פ'.*

**פַּמְיָה**, Y. Snh. X, 27<sup>d</sup> *של מלכיה ב' read: של מלכיה ב'.*

**פַּמְיָה**, v. פַּמְיָה.

**פַּמְיָה**, v. פַּמְיָה.

**פַּמְיָה** f. (a denom. of *πάτελλα*, *patella*, otherwise not recorded) *a dish, course*. Lam. R. to III, 16 *דא מרייר וכן a course that you offer us once, you must not offer again. Ib. פ' חד פ' אכל מכל פ' אכל of every course a piece. Ib. פטיליקי (פס) אחדא פטיליקי... of each dish you took one little piece. Gen. R. s. 74 *הוא פטיליקי טוב הוא נסיר ליה (פטיקלין) when we had a good dish, he (Laban) took it; Yalk. ib. 130 פטיליקין.—Pl. פטיליקין. Lam. R. l. c. (Ar. עיגולין).**

**פַּמְיָה**, Tosef. Keth. IX, 2 *שטר פ' ed. Zuck., v. פַּמְיָה. Yalk. Deut. 944 *בן הפ' פַּמְיָה.**

**פַּמְיָה** I m. (פַּמְיָה) 1) *fat, fattened, stout; (noun) fatling*. Targ. Jud. III, 17 (h. text *בריא*). Targ. II Sam. VI, 13. Targ. I Sam. XXVIII, 24; a. fr.—*Pl. פַּמְיָה*. Targ. I Kings V, 3 *עופא פ' (ed. Lag. sing.). Targ. Ez. XLV, 15 Kimhi (ed. Lag. פַּמְיָה; ed. Wil. פַּמְיָה); a. fr.—Y. Peah I, 15<sup>c</sup> bot. *פַּמְיָה תרנגולין פ' fattened chickens; Y. Kidd. I, 61<sup>b</sup> *פַּמְיָה (fem.). Y. Meg. IV, 74<sup>d</sup> bot. *פַּמְיָה ב' מוזר פ' (ר) בני דורין (דוריים וכן Lev. I, 14) who read 'fatlings and young doves' to take it back (and correct); a. e.—Fem. פַּמְיָה, פַּמְיָה. Targ. I Chr. IV, 40; a. e.—Lam. R. to I, 1 *פַּמְיָה תרנגולא פ' a fattened hen; a. e.—Pl. פַּמְיָה, פַּמְיָה. Targ. O. Gen. XLI, 2 (Y. פַּמְיָה). Ib. 5; a. fr.—Y. Kidd. l. c., v. supra.—2) perfumed. Esth. R. to I, 3 (in Hebr. diction) *פַּמְיָה לא יצאח ידי קנדלה פ' perhaps fail to provide perfumed (good) oil for the lamps?; opp. פַּמְיָה.******

**פַּמְיָה** II f. (v. פַּמְיָה) *extension, length.—Pl. פַּמְיָה*. Targ. II Esth. III, 8 (corresp. to *רובלים*, II Sam. VIII, 2).

**פַּמְיָה** III pr. n. f. *Patima (Fatima)*, name of Ishmael's second wife. Targ. Y. Gen. XXI, 21; v. פַּמְיָה.

**פַּמְיָה** f. = h. פַּמְיָה, *wine jar*. Lam. R. to III, 16 *ומזא פ' and of each jar you drank one cup.*

**פַּמְיָה**, v. פַּמְיָה.

**פַּמְיָה**, v. פַּמְיָה.

**פַּמְיָה** f. (פַּמְיָה) *departure, dismissal*. Bets. 15<sup>b</sup> *בשעת פַּמְיָה when he dismissed them.—Esp. departure from the world, death. Y. Keth. XII, beg. 34<sup>d</sup>; Y. Kil. IX, 32<sup>a</sup> bot. XII, 8. Ib. 15. Targ. Lev. VIII, 26; a. fr.—Pl. פַּמְיָה, פַּמְיָה. Ib. Targ. O. Ex. XII, 17 Ms. (ed. פַּמְיָה; Y. פַּמְיָה). Ib. XXIX, 2; a. fr.—Y. Meg. IV, 74<sup>d</sup> bot., v. פַּמְיָה; Y. Bicc. III, end, 65<sup>d</sup>.*

**פַּמְיָה** f. (פַּמְיָה) *departure, dismissal*. Bets. 15<sup>b</sup> *בשעת פַּמְיָה when he dismissed them.—Esp. departure from the world, death. Y. Keth. XII, beg. 34<sup>d</sup>; Y. Kil. IX, 32<sup>a</sup> bot. XII, 8. Ib. 15. Targ. Lev. VIII, 26; a. fr.—Pl. פַּמְיָה, פַּמְיָה. Ib. Targ. O. Ex. XII, 17 Ms. (ed. פַּמְיָה; Y. פַּמְיָה). Ib. XXIX, 2; a. fr.—Y. Meg. IV, 74<sup>d</sup> bot., v. פַּמְיָה; Y. Bicc. III, end, 65<sup>d</sup>.*

**פַּמְיָה**, v. פַּמְיָה.

**פַּמְיָה**, v. פַּמְיָה.

**פַּמְיָה** f. (פַּמְיָה) *belonging to a first-born animal*. Gitt. 69<sup>a</sup>, v. פַּמְיָה.

**פַּמְיָה** m. (b. h.; *פַּמְיָה to shatter, crush*) *hammer*. Kel. XXIX, 7 *של הפ' the handle of a small hammer; Maas. Sh. V, 15; M. Kat. 11<sup>a</sup>, a. e. of the sledge-hammer. up to his day the striking of the hammer was heard in Jerusalem (during the festive week). Cant. R. to V, 14, a. e. the sledge-hammer (striking on the sapphire) was shattered to pieces. Snh. 34<sup>a</sup>; Sabb. 88<sup>b</sup>, v. פַּמְיָה; a. fr.—Ib. VII, 2 *הוא הפ' he who gives the finishing stroke with the hammer; ib. 75<sup>b</sup> any act of finishing up a work comes under the category of striking with the hammer; a. fr.—Trnsf. great character. Ber. 28<sup>b</sup> *הוא הפ' thou light of Israel, right-hand pillar, powerful hammer!***

**פַּמְיָה** m. (פַּמְיָה, v. preced.; cmp. פַּמְיָה) *undergarment, breeches*. Lam. R. to I, 1 *פַּמְיָה (פַּמְיָה) [linen.] undergarment, breeches. I saw in my dream that I had no breeches on my legs.—Pl. פַּמְיָה, פַּמְיָה. Dan. III, 21, v. פַּמְיָה.*

**פַּמְיָה** m. = h. פַּמְיָה. Targ. Is. XLI, 7. Targ. Jer. XXIII, 29.

**פַּמְיָה** m. (פַּמְיָה *to break, peel*, cmp. פַּמְיָה, a. פַּמְיָה) *a piece, a bite*. Y. Dem. I, 22<sup>a</sup> top *פַּמְיָה ציבור פ' וכן I would you not care to eat a little bite with us to-day?; Y. Taan. III, 66<sup>c</sup> top *פַּמְיָה עובר פ'.**

**פַּמְיָה** f. (פַּמְיָה, v. preced.) *wicker-work, esp. a sort of bale for packing dates, figs &c.* Tosef. Sabb. XII (XIII), 15 *של גרוגרות מקרע וכן you may cut open a bale of figs (on the Sabbath) and eat; Y. ib. XV,*



**דַּמְפַּט** ch. same, *to talk*. Gen. R. s. 98 (ref. to Jud. XV, 16 a. 18) **הַמְפַּט צָחִי** he who talks gets thirsty.

פְּטָרָא, v. פְּטָרָא.

פְּטָרָא, v. פְּטָרָא.

פְּטָרָא, v. פְּטָרָא.

פְּטָרָא (b. h.) 1) to break through, open. Bekh. VIII, 1 (46<sup>a</sup>)

(ref. to Ex. XIII, 2) עד שֶׁפָּטְרוּ רַחֵם מִיִּשְׂרָאֵל (not שֶׁפָּטְרוּהָ) provided they open the womb when the mother is an Israelite (although she conceived before her conversion); ib. 47<sup>a</sup>—2) to send off, discharge, dismiss. Keth. XIII, 5, a. fr. כְּנֻס אוֹ פְּטָרָא (the betrothed has a right to say) either marry or release (me by divorce). Gitt. VI, 5 לא אָמַר כְּלוּם ... פְּטָרָא if one says to friends, 'release her' ... he has said nothing (they are not authorized to write a letter of divorce, as it might mean, release her of her debts &c.); ib. 65<sup>b</sup> ר' נָח אָמַר כְּלוּם ... פְּטָרָא רַבִּינָן קִימִין פְּטָרָא לָא אָמַר כְּלוּם ... פְּטָרָא (Pi.), his words stand (a divorce is meant), but if he says *pitruha* (Kal) &c. Ib. בֵּין ... ר' נָח דְּבַלְלָא R. N. who is a Babylonian, draws a distinction between *pitruha* and *patruha*; our Tannai (in the Mishnah) being a Palestinian does not &c. Ib. VIII, 4. בְּגֵט ... פְּטָרָא a man may divorce his wife with an old letter of divorce (having been closeted with her after he had written it); Tosef. ib. VIII (VI), 3 אֵינוֹ פְּטָרָא he must not divorce with an old letter, in order that the letter of divorce may not date farther back than (the conception of) her child; a. fr.—3) to dismiss, give leave, let go. Sot. IX, 6 וְנִפְטְרוּ בְּלֹא מִזֶּן and we let him (the stranger) go without provision. Midr. Till. to Ps. XCI הַנִּפְטָר אוֹ הַנִּשְׁפָּר אוֹ הַנִּשְׁפָּר מי גָדוֹל הַנִּשְׁפָּר אוֹ הַנִּשְׁפָּר? he who gives leave, or he who takes leave? Ib. (ref. to Gen. XXXII, 27) הִרְיָה יַעֲקֹב פֹּטֵר לְמַלְאָךְ behold, Jacob gives leave to the angel; a. fr.—4) (law) to discharge, acquit; (ritual) to exempt from obligation, to declare free from punishment, eventually from sacrificial atonement, opp. חַיִּיב. Erub. 65<sup>a</sup> I can (by my plea) release from judgment the whole world (all Israelites) from the destruction of the Temple to the present time, for we read (Is. LI, 21), Hear now this, thou afflicted and drunken &c. (a drunken person is irresponsible); ib. מֵאֵי this 'I can release' means also from responsibility for neglect of prayer (the drunken not being permitted to pray). Succ. 45<sup>b</sup>. Sabb. II, 5 ר' R. J. declares (him that did it) free from punishment or eventual sacrifice in all those cases, except &c. Ker. IV, 2 יְהוֹשֻׁעַ פֹּטֵר R. J. absolves him from bringing a sin-offering, opp. מְדַרְיֵיב חֲטָאָה. Snh. V, 5 if they found evidence in his favor, they (the court) acquitted him; a. v. fr.—Trnsf. to cause exemption; to cover, include. Ber. VI, 5 אַתָּה ... בָּרַךְ עַל דִּין if he recited the blessing over wine before the meal, he has therewith exempted the wine offered after the meal (from an additional blessing). Ib. 7 מְבַדֵּק עַל הַדִּיקָה he says the blessing over the chief dish, and with this he covers that which goes with it (v. טַפְלִיז). Yeb. I, 1 פְּטָרָא צְרוּרָתָא ... פְּטָרָא fifteen women (of various kinship with the *yabam*, by which he is prevented from marrying any of them) cover their rivals (making them free from dependence on the *yabam* for marriage or

discharge); a. fr.—Part. pass. פְּטָרָא; f. פְּטָרָה; pl. פְּטָרִים, פְּטָרִיָּה (is, are) exempt, free, opp. חַיִּיב. Peah I, 6 וּב' מִן הַמַּעֲשֵׂרוֹת and he need not give the tithes, until &c. B. Mets. VIII, 1 פ' (sub. מַלְשָׁם) he is free from indemnity. Ib. VII, 10 לְדִירוֹת פ' מִשְׁבִּיעָה ... מִתְּנָה may have an agreement to be eventually exempt from making oath; לְדִירוֹת פ' to be exempt from responsibility. Kidd. I, 7 וְנָשִׁים ... עַל הָאֵב עַל הָאֵב to all paternal duties men are bound, but women (mothers) are exempt from them. Yeb. I, 2 כִּךְ צְרוּרָא פ' כִּךְ צְרוּרָא as well as his (the *yabam*'s) daughter is exempt (from the law of levirate marriage, because the *yabam* cannot marry her), so her rival is exempt; a. v. fr.

Pi. פְּטָרָא to dismiss; to divorce. Gitt. 65<sup>b</sup>, v. supra. Kidd. 31<sup>b</sup> פְּטָרִינִי dismiss (escort) me; a. e.

Nif. פְּטָרָא, Hithpa. פְּטָרָא 1) to be exempted, freed. Bekh. II, 1 לֹא נִפְטְרוּ מִבְּכוּרֵי וּב' they (the Levites) have not been exempted from consecrating the firstborn of clean animals, but only from redeeming their firstborn sons and the firstborn of asses; a. e.—2) to be dismissed, take leave, depart. Yoma I, 5 נִפְטְרוּ וְהָלְכוּ לִדְמֵי they took leave and went. Sot. IX, 5. Ber. 64<sup>a</sup> וּב' מִחֲבֵירוֹ הוּא he who leaves his friend (after escorting him a distance) must not say, 'go in peace', but, 'go to peace'; לֹא נִפְטְרוּ מִן הָאֵב הוּא he who takes leave of the dead (after burial) &c. Ib. 31<sup>a</sup>; Erub. 64<sup>a</sup> וּב' לֹא נִפְטְרוּ אֶדָם one must not leave a friend otherwise than with a word of tradition (on legal or religious subjects), by which he may remember him; a. fr.—Esp. to depart this world, to die. Ber. 17<sup>a</sup> גָּדַל בְּשֵׁם טוֹב וְנ' בְּשֵׁם טוֹב מִן הַעוֹלָם who grew (lived) with a good name, and left the world with a good name. Tem. 16<sup>a</sup> מִשְׁעָה שֶׁנִּי מִשְׁעָה שֶׁנִּי לִנְן עֵדָן 16<sup>a</sup> when Moses our teacher was to depart for paradise. Gen. R. s. 96; a. fr.—Yalk. Koh. 989 מִתְּפָטְרִים וּב' ... בְּשִׁעָה when the children are dismissed from school.

Hif. פְּטָרָא 1) to discard; to discard with the lip, to spurn. Pesik. R. s. 37 וּמִתְּפָטְרִים בְּשִׁעָה וְהָלְכוּ מִן הָאֵב וּמִתְּפָטְרִים בְּשִׁעָה and spurned with their lips (ref. to Ps. XXII, 8). Teeth. Der. Er. ch. II מִתְּפָטְרִים שֶׁנִּי מִתְּפָטְרִים (= מִתְּפָטְרִים) 2) to dismiss, adjourn a meeting. Y. Ber. IV, 7<sup>d</sup> top dismiss the people (adjourn the meeting). M. Kat. 5<sup>b</sup>, v. בְּכָה. Hull. 51<sup>a</sup> מִתְּפָטְרִים כְּנִסְיָה one who dismisses the assemblies, janitor, v. מִתְּפָטְרִים.—Pes. X, 8, v. אֶפְיָקוֹן; a. e.—3) [to recite before dismissal], to conclude the reading from the Law by reading a portion of the Prophets, to read the Haftarah (v. מִתְּפָטְרִים). Meg. IV, 1 וְאֵין ... בְּשִׁי ... וְאֵין ... בְּשִׁי on Mondays, Thursdays and Saturday afternoons three persons read from the Law ..., and we do not close with a lesson from the Prophets. Ib. 5 מִתְּפָטְרִים he who concludes with the prophetic lesson (being the last of those called up) has the privilege of &c., v. פְּטָרָא; a. fr.

פְּטָרָא ch. same, to free, dismiss, let go; to divorce. Targ. Gen. XLIII, 14. Targ. Y. Num. V, 2, sq. Targ. O. Deut. XXIV, 1; a. fr.—Bekh. 4<sup>a</sup> פְּטָרָא אֶדָם אֶדָם בְּהִמָּה פְּטָרָא they (the Levites) released (the firstborn Israelites) by substituting man for man, but the firstborn beasts were redeemed through their beasts.—V. פְּטָרָא.

Pa. פְּטָרָא same, esp. to divorce. Targ. Koh. VII, 26 וְנִפְטְרוּ

(ed. Vien. תפטר Af.).—Gitt. 85<sup>b</sup> 'פטר וחורק' וכ' (or) how N.N. divorced and sent away N.N. his wife &c.

Af. 1) to dismiss. Targ. Koh. I. c., v. supra.—Num. R. s. 12<sup>1</sup> that they should dismiss the school children at the fourth hour of the day (during the summer heat); Lam. R. to I, 3 טלאי (corr. acc.).—2) to deliver a funeral address. Y. Ber. II, 5<sup>e</sup> top 'עליו' וכ' R. Z. came in, and spoke of him (as follows) &c. Ib.<sup>b</sup> bot. ואיפטר (corr. acc.). Koh. R. to V, 11 עליו ואפטר go and deliver the address over him. Ib. עליו דרין פסוקא א' he started his address with this verse &c.; a. fr.—3) to take leave. Tanh. B'resh. 13 they took leave of him in the evening; in the morning they came and again took leave of him; ואפטר מאי מאחמול did you not take leave of me last night? Erub. 64<sup>a</sup> (Ms. M. מפתריה Ithepe.) were taking leave of one another; a. fr.—4) to read the Haftarah. Meg. 31<sup>b</sup> מאי מפתריה (not מפתריה) קרו ומפתרי (קרא) they read from the Law and recited the Haftarah; a. fr.—Ber. 53<sup>b</sup> מפתריה, v. מפתר.

Ithpa. אפטר, אפטר, אפטר, 1) to escape (a thrust), slip away. Targ. I Sam. XIX, 10.—2) to be divorced, v. מפתר. —3) to be sent off, be escorted. Targ. Gen. XLIV, 3.—Esp. to be escorted to the burying place, be buried. Targ. Koh. VII, 1.—Lam. R. to I, 1 נח (רבח) he died and was carried to the burying place; a. e.—4) to take leave, part. Erub. I. c., v. supra.—5) to be exempted. Bekh. 4<sup>a</sup> בהמה אפי' מכלול בהמה אפי' נמי let them also be exempt from consecrating the firstborn of cattle; a. e.

פטר m. (b. h.; preced. wds.) [opening of the womb,] firstborn, firstbirth. Bekh. I, 6, v. פטר. Ib. II, 1; a. v. fr.—Pl. פטר, constr. פטר. Ib. 6<sup>a</sup> פטר סוסים וגמלים the firstbirths of horses or camels. Ib. 11<sup>a</sup> פטר חמורות; a. e.

פטר, Y. Kidd. I, 61<sup>b</sup> top בולי פ', v. פטרבולי.

פטר, v. פטר.

פטרבולי, v. פטרבולי.

פטרבול, v. גולים.

פטרבולי m. pl. (πατρόβουλοι) chief senators, a title given to local magistrates (variously corrupted). Y. Peah I, 15<sup>e</sup> top דמה ... ראש פטרבולי היה Dama ... was the chief of the patrobuloi; Y. Kidd. I, 61<sup>b</sup> top פטר (corr. acc.); Pesik. R. s. 23—24 פטרבולי. Pesik. Ul'kah, p. 182<sup>b</sup> (פטרבולי), the magistrates came out and praised him; Yalk. Lev. 651 המדינה פטרבולי; Lev. R. s. 30 פטרבולי Ar. (ed. המדינה).

פטרבול m. (Palez of פטר) a prematurely born animal, a puny lamb. Bekh. 11<sup>a</sup> דנקא אפי' בר דנקא even a puny lamb worth no more than a Dankā. Zeb. 48<sup>a</sup> בר דנקא אפי' (אשם בר ד', חטאת בר ד').

פטרבול, v. פטרבול.

פטר m. (πάτωρ = patronus) patron, protector. Y.

Ber. IX, 13<sup>a</sup> bot. 'פטרבול' של פטרבול he comes and stands at the gate of his patron and calls for his slave &c. Ib.<sup>b</sup> top 'פטרבול' של פ' (not ב'ור) (מלך ב'ור) a human being has a patron who may have power in one province &c.; Y. Ab. Zar. III, 42<sup>e</sup> bot. פטרין (corr. acc.). Tanh. Vayesheb 8 פטרין איהו פטרבול thou (God) art my trust, thou art my patron; a. fr.—Pl. פטרבול. Ex. R. s. 14 פ' שהיו להם פ' פטרבול. Ex. R. s. 14 פ' שהיו להם פ' פטרבול and lived in affluence and honor, and were unwilling to leave. Cant. R. to V, 9 מה פטרין הוא מ' מה דודך מידך 'what is thy friend more than any other friend', what god is he to be different from any other god, what patron to be different from other patrons? Esth. R. introd. איהו פטרבול. Gen. R. s. 50, end of the covenant (Deut. XXVIII, 69) like a province that had two patrons, one a provincial &c.; a. e.

פטרבול, v. פטרבול.—[Tosef. Dem. I, 11, v. פטרבול.]

פטרבולי, v. פטרבולי.

פטרבול p. n. m. Patroki, Patriki (Patricius), name of an Amora. Y. Yoma IV, 41<sup>d</sup> top; Cant. R. to III, 10; Ex. R. s. 35; a. e.

פטרבול, v. פטרבול.

פטרבול f. pl. (פטר) truffles. Y. Maasr. I, 48<sup>d</sup> top, v. פטרבול. Ned. 55<sup>b</sup>. Ukts. III, 2; a. fr.

פטרבול, v. פטרבול.

פטרבול, Tosef. Dem. I, 11, read: אפי' פטרבול.

פטרבול f, v. next w.

פטרבול m. (πατρικός, patricus, -a, -um) something hereditary, heirloom, patrimony. Y'lamd. to Num. XXI, 1, quot. in Ar. we יודעין את שיש להם מאבותיהם פטרבול we know that they (Israel) have a legacy from their ancestors who said to them, 'the voice is Jacob's voice' (i. e. prayer); I, too, rely on my patrimony, as it is said (Gen. XXVII, 40), 'by thy sword thou shalt live'; Yalk. Num. 764. Gen. R. s. 49 אילו מ' של ו' I asked (permission to cut some trees down) on his patrimony, he would not refuse me. Ib. s. 98 (ref. to Gen. XLIX, 8, a. II Sam. XXII, 41) שהיה (שדוד) פטרבול (not פטרבול) it was his (Judah's) hereditary privilege (paternal blessing, to lay hands on the enemy's neck); Midr. Till. to Ps. XVIII, 41 פטרבול; Yalk. Gen. 162 פטרבול; Yalk. Sam. 163 פטרבול (corr. acc.).—Pl. פטרבול. Yalk. Num. 766 של ברכות ו' שני פ' they have two paternal blessings from Aram.

פטרבול, v. פטרבול.

פטרבול, v. פטרבול.

פטרבול, v. פטרבול II.

פטרבול, v. פטרבול.—[Yalk. Prov. 960 פטרבול, v. פטרבול.—Yalk. Kings 230; Tanh. Thazr. 9 עשו פטרבול, v. פטרבול.]

פִּי constr. of פִּה. [For compounds see respective determinants].

פִּיָּה, v. פָּהָה.

פִּיָּלִי, v. פִּירְלִי I.

פִּיָּס, v. פִּירָס.

פִּינְבִּלָה, v. פִּינוּלָה.

פִּינְה, פִּינָה pr. n. *Piga*, (1) name of a river in Palestine. Par. VIII, 10 (Mish. ed. פִּינְה); Snh. 5<sup>b</sup> (Ms. M. 'פִּי'). B. Bath. 74<sup>b</sup> (Ms. M. 'פִּי'; v. Rabb. D. S. a. l. note); Midr. Till. to Ps. XXIV; Yalk. Ps. 697 פִּינְה (corr. acc.).—(2) name of a place. Tosef. Ter. I, 15 ed. Zuck. (Var. פִּינָה).—Tosef. Yeb. VI, 8 (מעשה בחופה באחד ed. Zuck. (oth. ed. מעשה ברופא ב' אחד, read מעשה ב' אחד, or מעשה באחד, מ' בחיפא באחד).

פִּיגּוּל, פִּיגּוּל m. (b. h.; פִּגּוּל) [*abomination, unfitness, a sacrifice rejectable in consequence of an improper intention in the mind of the officiating priest*. Zeb. 28<sup>a</sup> 'פ' *piggul* (Lev. VII, 18; XIX, 7) refers to the intended disposal beyond the legal limits of space (for eating the sacrifice). Ib. II, 3 לומנו פסול... חורץ למקומו פסול 'פ' the intention of disposal at an improper place makes the sacrifice unfit, but the eating of it is not punishable with extinction, whereas the intention of disposal at the improper time makes it *piggul*, and the eating of it is punished with extinction; a. fr.—Pl. פִּיגּוּלִים, פִּיגּוּלִים. Sifra Ahārē, Par. 5, ch. VII. Cant. R. to V, 14, 'פ' many laws concerning *piggul*; a. e.

פִּיגּוּלָא, פִּיגּוּלָא ch. same, *abomination*. Targ. Is. LXV, 4. Targ. Ez. VI, 4; 5; 13 Bxt. (ed. פִּיגּוּר, q. v.). Targ. I Sam. XVII, 46 (ed. Lag. פִּגּוּר).—Esp. *piggul*, v. preced. Men. 94<sup>a</sup> (a mnemonic formula) טמא חובה טמא שכן צירבא חובה for the show-bread is, like the 'Omer, a congregational offering, an obligatory offering, is offered when the congregation is unclean, is eaten by the priests, is subject to becoming *piggul*, and is offered on the Sabbath; ib. b.

פִּיגּוּם, Tosef. B. Bath. VI, 2 לטאה פ' טיטופה, read with ed. Zuck.: טיטופה לטאה; פִּיגּוּם being a misplaced gloss, corrupted from פִּישָׁט, as a Var. of פִּישָׁט ib. 3.—Bekh. V, 3 (35<sup>a</sup>) 'פ' נבל פ' פִּיגּוּן. v. פִּיגּוּן.

פִּיגּוּר, פִּיגּוּר m. constr. 1) (פִּגּוּר I) *breaking, destruction*. Targ. Is. XXIV, 12.—2) (פִּגּוּר II, v. פִּגּוּר) *decay*, only in connection with טעוהא (rendering h. גלולים). Targ. Ez. VI, 4; 5; 13 (Bxt. פִּיגּוּל). Targ. O. Lev. XXVI, 30 ed. Berl. (oth. ed. פִּגּוּר).

פִּינְיָא f. (פִּינְיָא) *spring*. Gen. R. s. 15 (ref. to Gen. II, 10) 'פ' like a spring in a garden which waters the garden.—\*Pl. פִּינְיָא. Targ. Y. Ex. XV, 27 Ar. (ed. עינון).

פִּינְיָו, v. פִּינְיָו.

פִּינְיָם, פִּינְיָם m. (פִּינְיָם; cmp. פִּינְיָם I, a. Gen. R. s. 20, quoted bel.; פִּינְיָם would seem to be of Semitic origin) the

herb *rue*. Gen. R. s. 20 'פ' resembling the leaves of rue, wide below and narrow on top, v. אור II, 3. Kil. I, 8 'פ' קרה ו' ע"ג קרה ו' you must not graft rue on wild cassia, because it would be a combination of an herb with a tree; Erub. 34<sup>b</sup> פִּינְיָם (some ed. 'פ', v. Rabb. D. S. a. l. note 200). Ukts. I, 2. Sabb. 128<sup>a</sup>. [פִּינְיָם, Snh. 73<sup>b</sup>, v. פִּינְיָם 3].

פִּינְיָמָה, פִּינְיָמָה m. 1) = פִּינְיָמָה q. v.—2) = h. פִּינְיָמָה I *semicircular turret, Pigma*, a suburb of Tiberias. Y. Erub. V, 22<sup>b</sup> bot. 'פ' חמשה פ' ו' if you measure (for Sabbath limits) from the Turret &c.

פִּינְיָמָה f. = פִּינְיָמָה 2.

פִּינְיָמָה, Pesik. R. s. 21, read: פִּינְיָמָה.

פִּינְיָמִין m. pl., v. פִּינְיָמִין.

פִּינְיָעִין, פִּינְיָעִין v. sub 'פ'.

פִּינְיָה, v. פִּינְיָה.

פִּיד m. (פִּיד; cmp. פִּיד) 1) *picking* of chickens. Ab. Zar. 4<sup>a</sup> (ref. to פִּידוּ, Job XXX, 24) של 'פ' אני נפרע מהן כפ' I will collect from them (punish them) as the chicken picks (in small instalments); ib. פִּידוּ אֶת יִשְׂרָאֵל 'פ' even if Israel do but small good deeds, as the picking of chickens in the dunghill, I will combine them into one large sum; Yalk. Job 918.—2) (b. h.) (= פִּידוּ) *misfortune*. Pesik. Nahāmu, p. 126<sup>b</sup> (ref. to Job I. c.) 'פ' אלא מביא פ' לזו ו' the Lord does not strike a nation and let her sit in despair, but brings misfortune on one and consoles her with another &c.; Yalk. Job I. c.

פִּידוּגָא, פִּידוּגָא v. פִּידוּ.

פִּידוּגָה, v. פִּידוּגָה.

פִּידָע, v. פִּידָע II.

פִּידוּק m. (פִּידוּק) *yawning*. Ber. 24<sup>b</sup> top 'פ' גיחוק ופ' Ms. M. (ed. מנהק ומפח).

פִּידוּ, פִּידוּ m. pl. (פִּידוּ) *wandering about, idleness; in standing still and sauntering about, in idleness*. Targ. II Esth. III, 8; Meg. 13<sup>b</sup> Ms. M. (ed. 'פ' בשחי פִּידוּ, expl. in Bashi as an acrostic abbreviation: שבת דליום: פִּידוּ is Sabbath, to-day is Passover); Yalk. Esth. 1054 בשחי פִּידוּ.

פִּידוּ, פִּידוּ של צמר 9, Kil. IX, 9. v. פִּידוּ.

פִּינְוֹלָא f. (fibula = pallium fibulatum, cmp. περόνημα a. ῥόππαμα) *clasp; a cloak fastened with clasps or buckles*. Tanh., ed. Bub., Noah 21 פִּינְוֹלָא וליפת פ' שכיח ליה פִּינְוֹלָא (v. פִּינְוֹלָא), and Japheth the pallium fibulatum; Gen. R. s. 36 פִּינְוֹלָא וליפת פִּינְוֹלָא (v. פִּינְוֹלָא); Yalk. ib. 61 פִּינְוֹלָא (corrupt. of פִּינְוֹלָא; some ed. פִּינְוֹלָא, corr. acc.).—Y. Ab. Zar. I, 39<sup>c</sup> bot. 'פ' הוה דופך עיכליה דמינא ו' (Matt. K. to

Lam. R. to IV, 2 (פירג'ה) he changed the buckle from his right to his left shoulder; Y. Dem. IV, 24<sup>a</sup> bot. פילכה (read: דשמלא לימנא (read: פירג'ה; Lam. R. l. c. (יד. אונקלי).

**פיריט** m. (פוט, v. פוטפוט) *talk, story-telling*.—Pl. פיריט. Gen. R. s. 85 (ref. to the disregard of chronological order in the Book of Daniel) 'הם כרי ו' that people should not say, they are merely historical annals; in order that all should know that he (Daniel) told it by holy inspiration; Yalk. ib. 144 שלא יאמר פ' (corr. acc.); Yalk. Dan. 1063.—[In liturgy פיריט: *hymn*, esp. applied to *alphabetical acrostics*; v. פיריט.]

**פיריט** m. pl. (preced.) [*talkers*], *children of six or seven years of age*. Y. Erub. VII, 24<sup>c</sup> bot. (ref. to Gitt. V, 7), v. פיריט. a. פיריט.

**פיריט** v. פיריט.

**פיריט** Y. Snh. XI, end, 30<sup>c</sup> פ' a corruption in a passage which otherwise requires emendation; read: שני"ז בין שנחכוון ... בין שלא נחכוון ... דברי ר"ש; הונקין אותו ודברי חכמים סוקלין אותו אבל בשאר כל המצוות אם לא נחכוון לעקר את כל הגוף דברי חכמים סוקלין אותו v. Tosef. ib. XIV, 13, a. Bab. ib. 90<sup>a</sup>.

**פיריט** m. (פיריט) *conciliation, persuasion, comfort*. Nidd. 31<sup>b</sup> why does man easily accept conciliatory words, and woman does not? (Answ.) This one partakes of the nature of the material of which he was created (earth being easily crushed) &c. Y. Taan. II, 65<sup>b</sup> bot. ואני מקבל פיריט and I shall accept their apology. Gen. R. s. 93 הונקתה, v. הונקתה. Ib. דיה ... כל הדברים ... דיה all the words ... (Gen. XLIV, 18—34) contained conciliatory argument for Joseph, for his brothers, and for Benjamin. Koh. R. to VII, 2 מדה יש בה פ' a social act with which consolation is connected; a. fr.—Pl. פיריט. Gen. R. s. 74 (ref. to Gen. XXXI, 36) here you might think there would be blows and wounds, but (his anger found vent only in) words of persuasion &c.; a. e.—[Lev. R. s. 26 בפיריט, read: בפיריט.]

**פיריט** ch. same. Gen. R. s. 94 פ' דימנא אגב פ' perhaps in consequence of conciliation (by presents) he may remit some (of the imposed penalty). Y. Peah VIII, end, 21<sup>b</sup> יקבל פיריט ... רבא may he who sees and cannot be seen, accept thy apology (as I accept it).—Pl. פיריט. Targ. Y. Gen. XXXIV, 3.—[Y. Shek. VII, 2 Bab. ed., v. פיריט.]

**פיריט** v. פיריט.

**פיריט** v. פיריט.

**פיריט** f. (פיריט; comp. Syr. פאיר, P. Sm. 3017) *beauty*. Targ. Job VIII, 12 ed. Lag. (Ms. פיריט; ed. פיריט; h. text אביר).

**פיריט** m. = h. Gitt. 58<sup>a</sup> ו' all the fine gold of the world weighs two Istiras, one half of it is in Rome, and the other in the rest of the world.

Ib. מרקל covered with fine gold. Ab. Zar. 11<sup>b</sup> מרקל ד' (not ר', ed. פיריט; Ms. M. פיריט, corr. acc.; Ar. ed. Koh. פיריט *gold pieces*) fine gold of the weight of four Zuz. Keth. 77<sup>b</sup> ר' חכטקי, v. חכטקי; a. e.

**פיריט** v. פיריט.

**פיריט** m. (פיריט) *scattering, dispersion*. T'bul Yom II, 3 because the scattering (of the garlic in the mortar) is welcome to him. Sabb. 16<sup>b</sup> בשני"ז פ' when the clouds were dispersing. Sifra M'tsor'a, Par. 2, ch. II שיער פ' (מקום) isolated hairs. Snh. VIII, 5 dispersion (separation) of the wicked is a profit to them and to the world; a. e.

**פיריט** v. sub. פיריט.

**פיריט** m. (b. h.; פיריט or פיריט) *powder, dust*; שוט פ' soot. Ex. R. s. 11. Tanh. Vaëra 14; a. e.

**פיריט** ch. same. Targ. O. Ex. IX, 8; a. e.

**פיריט** f. (preced.) 1) *wind, flatus*. Ab. Zar. 17<sup>a</sup>.—2) [*blowing away*] *reduction, diminution*. Ex. R. s. 43 (ref. to פיריט, Prov. XXIX, 8) בעולם פ' אלו ישראל שנתנו פ' בלילן של מלכיהו until I allow a reduction to enter into the sufferings (v. ליל) from foreign governments, i. e. shorten the term of the exile. Ib. חכטקי. I did once before shorten the exile in Egypt.

**פיריט** v. פיריט.

**פיריט** v. פיריט.

**פיריט** m. (פיריט) *compounding, manufacturing; ingredients*. Ker. 6<sup>a</sup> פ' חכטקי ו' the ingredients of frankincense are &c. Y. Shek. IV, 48<sup>a</sup> bot. שדיו בקיאתן in the preparation of frankincense. Y. Sot. VIII, 22<sup>c</sup> top המשה פ' the ingredients of the oil of anointment; a. fr.—[B. Mets. IV, 12 (60<sup>a</sup>), a. e., v. פיריט].—Pl. פיריט, פיריט, פיריט *spices*. Ter. XI, 2 כמותי פ' R. S. (ed. פיריט; Ms. M. פיריט) like those who count spices (and add some in the bargain).—[Tanh., ed. Bub., Shof'tim 8 פיריט, v. פיריט.]

**פיריט** I ch. same. Targ. Y. Ex. XXV, 6.—Pl. פיריט. Ker. 3<sup>a</sup> בהדי הדדי פ' the redactor of the Mishnah wanted to place together the laws concerning the compoundings (of frankincense and of oil).

**פיריט** II m. (פיריט to break, comp. Arab. fafas mortuus fuit) *slain body, corpse*. Y. Taan. IV, 69<sup>a</sup> top show me his (Bar Kokhba's) body; Yalk. Deut. 946 איירון לי גופיה פיריט (read: איירון לי גופיה פיריט being a gloss to פ').—Pl. פיריט, פיריט. Lam. R. to II, 2 איירון לי גופיה פיריט go and bring me their bodies

**פִּיטוֹמָה** f. (פִּטְמוֹ) [*mortar and pestle*], trnsf. 1) m. (sub. קצה) *the oblate part of the breast around the nipple*. Nidd. V, 8 משישחרר הפ' משישחרר (Bab. ed. 47<sup>a</sup> הפיטומות, corr. acc.) when the surroundings of the nipple begin to grow dark.—2) *the upper part (blossom end) of the onion*. Y. Ter. IX, 46<sup>d</sup> top; X, beg. 47<sup>a</sup> וכן הפיטומה if the upper part of it has been removed, it is considered as if cut in pieces.—V. פִּיטְמוֹת.

**פִּיטוֹם, פִּיטוֹמָה** (freq. פִּיטְמוֹ, פִּיטְמוֹ) c. (פִּטְמוֹ to expand, cmp. פִּטְמוֹ 2) 1) *a large cylindrical vessel, cask or tub of earthen material* (corresp. to πύλος, a. to dolium; v. Sm. Ant.<sup>3</sup> Engl. ed., s. v. Dolium). B. Mets. IV, 12 (60<sup>a</sup>) דוזג פִּיטוֹם ... (Bab. ed. פִּיטְמוֹ; Y. ed. Ven. a. Mish. ed. Nap. פִּיטְמוֹ; v. Rabb. D. S. a. l. note 400) a merchant may buy wine from several presses and put it into one cask. Keth. 111<sup>b</sup> in the days to come גדול ענבה ... כפי גדול one will bring in one cluster of grapes on a wagon or in a boat and place it in a corner of his house, and take his supply of wine from it, as if it were a large jar; Sifré Deut. 317 ומסחרם ודולק מן הפיטום; Yalk. ib. 944 הפיטום (read כמין הפ'); Yalk. Gen. 160 גדול (corr. acc.). R. Hash. III, 7 (27<sup>b</sup>) הפיטום (Bab. ed. הפיטום; Ms. M. ed. פִּיטְמוֹ, v. Rabb. D. S. a. l. note). Tosef. Ohol. X, 3 שדור עומד וכן *a pituf (pithos)* standing in a room and reaching from the floor to the ceiling. Tosef. Kel. B. Kam. IV, 16 פִּיטְמוֹ שקדיו וכן (corr. acc.) a large tub to which one made a cover to use it as a stove, and which he plastered over with clay. Y. Bets. III, 62<sup>a</sup> top פִּיטְמוֹ צד הוא צד he may catch an animal (on the Holy Day) by chasing it into a tub; Y. Sabb. III, 14<sup>a</sup> bot. בפִּיטְמוֹ (read ס . . .). Tosef. T'bul Yom II, 3 פִּיטְמוֹם.—Pl. (הפִּיטְמוֹם) Kel. III, 6 שטופלין בה הפ' (Ar. שטופלין) where-with they line the tubs. Bets. 15<sup>b</sup> פ' פִּיטְמוֹם those (the first to leave the lecture room) are owners of tubs of wine, contrad. to חבירי &c.—2) *a vessel made of brittle clay and requiring lining*.—Pl. פִּיטְמוֹת. B. Bath. VI, 2 (93<sup>b</sup>) פִּיטְמוֹת לנאה ... פִּיטְמוֹת בשרון (Ms. H. a. R. פִּיטְמוֹת; Mish. ed. פִּיטְמוֹת, Y. ed. פִּיטְמוֹת) if a man buys jugs (קנקנים) in Sharon, he must accept ten thin jugs for every hundred; ib. 97<sup>b</sup>, expl. נאות ומגופרות, v. נא II; Tosef. ib. VI, 3, sq. פִּיטְמוֹת ed. Zuck. (oth. ed. פִּיטְמוֹת, corr. acc.).

\* **פִּיטוֹרָה, פִּיטוֹרָה** f. (v. next w.) *weir, canal-bed*. Y. Kil. I, 27<sup>b</sup> bot. וכן פ' וכן if one sows in a lake, in a canal-bed &c.

**פִּיטוֹרִין, פִּיטוֹרִין** I m. pl. (פִּטְרִין; cmp. Prov. XVII, 14) *water rushing through bars*. Ber. 8<sup>a</sup> death from croup is like the gushing water at the entrance of a canal (when the sluice-bars are raised); [Ms. B. N. שטורי כפירוק פטורי כפי וישט; Ms. M. marg. Var. פטורי, v. Rabb. D. S. a. l. note 4; Rashi ref. to שטורי I Kings VI, 18, Targ. אטורין: like ropes pulled through loop-holes in the boards of a ship]. M. Kat. 28<sup>b</sup>, sq. the departure of the soul from the body is (ה) וישט כפי (ה) וישט as the whirling waters rushing into the entrance of the channel; R. J. says, as the water rushing through &c.; [Rashi: as the knots of ropes with

which two ships are tied together; for Var. Lect. v. Rabb. D. S. a. l. note 60]; Lev. R. s. 4 וישט מן הוושט as the rushing waters leaving the channel; Tanh. ed. Bub., Mick. 15 כפירורי היוצאת כפי וישט (Ms. Parma כפירורין; Ms. R. כפירורין); Tanh. ib. 10 מרחק הוושט (כפירורין); Koh. R. to VI, 7 כפירורין מרחק הוושט.

**פִּיטוֹרִין, פִּטְרִין** II m. pl. (פִּטְרִין) *discharge, divorce*. Targ. O. Deut. XXIV, 3 (ed. Berl. פִּטְרִין, without Dagesh). Targ. Y. Ex. XXI, 11 פִּטְרִין; a. e.—Gitt. IX, 3 (in a formula of a letter of divorce) גט פ' (absent in Y. ed.); Ned. 5<sup>b</sup>.

**פִּיטְמוֹת, פִּטְמוֹת** m. (v. פִּטְמוֹת) *talk, discussion*.—Pl. כל פ' בירשין ופ' 14<sup>d</sup> Y. Ber. IX, end, 14<sup>d</sup> פִּטְמוֹת, פִּיטְמוֹת, פִּיטְמוֹת all discussions are bad, only those about the Law are good. Lev. R. s. 12 (transl. למי שירה, Prov. XXIII, 29) למאן פ' who has disputes?; Yalk. Prov. 960 (not פִּטְמוֹת); Esth. R. to II, 1 (ר' עזריה)—[Gen. R. s. 44 פִּטְמוֹת Ar., read פ' פִּיטְמוֹת, v. פִּיטְמוֹת].

**פִּיטְמוֹרִיָּה** m. pl. [*Petræan?*] name of a species of figs. Y. Shebi. V, beg. 35<sup>d</sup> (expl. בנתי שורח, ib. V, 1) פִּיטְמוֹרִיָּה (R. S. to Shebi. l. c. פִּיטְמוֹרִיָּה).

**פִּיטְמוֹן** m. (πέταλον) *a leaf of metal, gold-foil* (corresp. to h. כתם). Targ. Job XXVIII, 16 ed. Lag. (ed. פִּיטְמוֹן, Levita פִּיטְמוֹן, corr. acc.). Ib. 19. Ib. XXXI, 24. Targ. Lam. IV, 1 ed. Lag. (oth. ed. פִּיטְמוֹן, corr. acc.).

**פִּיטְמוֹם** m. *jar*, v. פִּיטְמוֹם.

**פִּיטְמוֹת, פִּטְמוֹת** I m. (פִּטְמוֹת) 1) *fat, fattened animal*. Targ. I Kings V, 3 (ed. Lag. פִּטְמוֹת). Targ. Ez. XLV, 15, v. פִּטְמוֹת.—B. Kam. 47<sup>a</sup> פִּיטְמוֹת פ' לבעל פִּיטְמוֹת (Rashi פִּיטְמוֹת) the additional value on account of fatness goes to the credit of the owner of the cow.—2) f. = h. פִּיטְמוֹת, *crammed bird*. Ex. R. s. 25 (in Hebr. dict.) if one said, פ' טעם פ' איתליה דיה לי פ' אחת ... טעם פ' I wish I had a crammed bird to eat, it (the manna in his mouth) had the taste of a crammed bird; Midr. Till. to Ps. XXIII פִּיטְמוֹת פִּיטְמוֹת ed. Bub. (oth. ed. עשה, פִּיטְמוֹת; Yalk. Ps. 690 פִּיטְמוֹת, שמן, strike out שמן, פִּיטְמוֹת).

**פִּיטְמוֹת, פִּיטְמוֹת** II f. (פִּטְמוֹת) 1) [*pestle, mortar*] *a protuberance on the blossom-end of fruits having the appearance of a pestle seated in a mortar* (cmp. פִּיטְמוֹת). Succ. III, 6 נשלה פִּיטְמוֹת if the pestlelike protuberance of an Ethrog is taken out; expl. Y. ib. III, 53<sup>d</sup> תמן אמרין שושנתו there (in Babylonia) they say, 'its lily'; Bab. ib. 35<sup>b</sup>, v. פִּיטְמוֹת (v. Rashi a. l.). Y. Kil. I, 27<sup>a</sup> top פִּיטְמוֹת של אבטיח (v. פִּיטְמוֹת) the upper portion of a melon (containing the carpels). Ukts. II, 3 פִּיטְמוֹת (ed. Dehr. הפִּיטְמוֹת) the top-piece of a pomegranate.

**פִּיטְמוֹת** v. פִּיטְמוֹת.—[Midr. Till. to Ps. XIX, 2 ed. Bub. פִּיטְמוֹת, read: בפִּיטְמוֹת; Tanh., ed. Bub. Thazr. 12 בפִּיטְמוֹת, v. פִּיטְמוֹת].

**פִּיטְמוֹת, פִּיטְמוֹת** v. sub. פִּיטְמוֹת.

**פִּיטְמוֹת** m. (פִּיטְמוֹת=פִּיטְמוֹת) [*ball, stone*; cmp. פִּיטְמוֹת] lot, ballot.

—*Pl.* פִּיטְקָן. Cant. R. to VIII, 11, v. הָדָה. Y. Snh. I, 19<sup>c</sup> bot. 'וכ' Moses took twenty two thousand ballots and wrote on them &c.; וְשָׁלוּ פִּיטְקָנִין come and draw your ballots.—V. פִּתְקָן.

**פִּיטְקָא** (פִּיטְקָא) *ch.* same 1) *ballot, lot; fate, decree.* Koh. R. to III, 2 פִּיטְקָי לִי פִיטְקָי by thy life, thou must show me my fate.—*Pl.* פִּיטְקָא. Targ. Y. I Num. XI, 26 (v. Y. Snh. I, 19<sup>c</sup> bot.).—Koh. R. I, c. אַח שְׁלִישׁ עַל הַדָּךְ מִזֶּה רָלִית ... אַח שְׁלִישׁ עַל הַדָּךְ מִזֶּה רָלִית as thou hast no power over our (the scholars') fate &c.—2) *tablet, official letter* (corresp. to h. סֵפֶר or אַגְרָה; comp. פִּתְקָס). Targ. Esth. IX, 32. Targ. Job XXXI, 35; a. e.—*Pl.* as ab. Targ. Esth. I, 22; a. fr.—V. פִּיטְקָא.

**פִּיטְקָא** I *m.* (comp. פִּטְקָרִיו) *fungus.* Sabb. 107<sup>b</sup> sq. שֶׁרָא פִּיטְקָא הָאֵי מֵאֵן דְּחִלַּשׁ פִּיטְקָא he who plucks a fungus from the handle of a pitcher.

**פִּיטְקָא** II *m.* (פִּטְרָא) *farewell.* Snh. 96<sup>b</sup> שֶׁרָא פִּיטְקָא לְבִרְיָהּ Ms. M. (read לְבִרְיָהּ; שֶׁרָא פִּיטְקָא; ed. Crac. פִּיטְקָא; Rashi ed. Crac. פִּיטְקָא; v. Rabb. D. S. a. l. note) he sent a farewell letter (disposal of his property) to his house; (ed. פִּיטְקָא; v. פִּיטְקָא).

**פִּיטְקָא** III, *פִּיטְרָא* *f.* (πέτρα) *rock.* Y'lamd. to Num. XXIII, 9 quot. in Ar.; Yalk. Num. 766 ... חָפֶר אֶת הָאֶרֶץ וְיָדָהּ דִּגְוִיָּהּ he dug in one place and found a rock below; ib. פִּיטְקָא אֶת הָאֶרֶץ וְיָדָהּ דִּגְוִיָּהּ I have found a rock (Abraham) on which to build and establish the world. Y. Shebi. V, 36<sup>a</sup> top פִּיטְרָא, v. פִּיטְקָא.—[Y. Kil. I, 27<sup>b</sup> bot., פִּיטְרָא emend. in Levy Talm. Dict., v. פִּיטְקָא.—Ib. 27<sup>b</sup> bot. פִּיטְקָא סוֹלֵינִין, v. פִּיטְקָא סוֹלֵינִין.]

**פִּיטְרָא** Ex. R. s. 15, read with Tanh. Hayé 3 הָיָה פִּיטְרָא, Gen. R. s. 50, end, v. פִּיטְרָא.

**פִּיטְרָא** *pr. n. m.* (Πέτρος) *Petros, Peter.* Y. M. Kat. III, 82<sup>d</sup> bot. 'ר' יוֹסֵפִי בֶר פִּיטְרָא Y. Ab. Zar. III, 42<sup>c</sup>; Gen. R. s. 92; Ex. R. s. 52; a. e.

**פִּיטְרָא סוֹלֵינִין** *m.* (πετροσέλιον) *rock-parsley.* Y. Shebi. IX, beg. 38<sup>c</sup> (expl. שְׁבִנְיָהּ, Mish. IX, 1). Y. Kil. I, 27<sup>a</sup> bot. פִּיטְרָא סוֹלֵינִין (corr. acc.); v. שְׁבִנְיָהּ.

**פִּיטְרָא פִּיטְרָא** Y. Pes. VIII, 35<sup>d</sup> הָאֵל פִּיטְרָא פִּיטְרָא = הָאֵל פִּיטְרָא פִּיטְרָא.

**פִּיטְרָא** *v.* פִּיטְרָא.

**פִּיטְרָא** *v.* פִּיטְרָא.

**פִּיטְרָא** *v.* פִּיטְרָא.

**פִּיטְרָא** Cant. R. to III, 11, v. פִּיטְרָא II.

**פִּיטְרָא** *v.* פִּיטְרָא.

**פִּיטְרָא פִּיטְרָא** *m.* (פִּיטְרָא, v. פִּיטְרָא) *speaker, esp. (by adaptation to ποιητής) composer of alphabetical acrostics, poet.* Lev. R. s. 30 וְרִשְׁוֹן he was

teacher of Bible and of Mishnah, speaker (poet) and preacher; Pesik. U'kah., p. 179<sup>a</sup> (Ar. ed. Koh. פִּיטְרָא, oth. ed. פִּיטְרָא, corr. acc.); Cant. R. to III, 6 פִּיטְרָא (corr. acc.). Ib. to I, 1 כִּד עֲבִיד וְכ' when a poet writes &c., v. אֶלְפָּא; Koh. R. to I, 13 פִּיטְרָא.—*Pl.* (h.) פִּיטְרָא. Yalk. Cant. 983 (ref. to הָרִיזִים, Cant. I, 10) אֵלֶּיזָה this refers to the poets (in Israel).

**פִּיטְרָא** *v.* פִּיטְרָא I.

**פִּיטְרָא**, a corrupt., perh. for פִּיטְרָא *m.* (πυλῶρος) *janitor.* Koh. R. to III, 9 (some ed. פִּיטְרָא); [Ar. thinking of פִּיטְרָא: *potter*].

**פִּיטְרָא** I, *f.* (ψίλλα, fiala) *a broad, flat bowl.* Targ. Y. I Gen. XL, 12. Targ. Y. I Num. VII, 13 פִּיטְרָא (Y. II פִּיטְרָא; h. text כִּסּוּס; קִבְרָא; a. fr.—Tanh. Naso I פִּיטְרָא an earthen bowl; Sifra M'tsor'a, Par. I, ch. 1 פִּיטְרָא; Sot. II, 2 (15<sup>b</sup>); Bab. ed. פִּיטְרָא; a. fr.—Gen. R. s. 10, a. fr. פִּיטְרָא, v. פִּיטְרָא, [Ib. s. 63 פִּיטְרָא, v. פִּיטְרָא, read: פִּיטְרָא.—[Sabb. 90<sup>b</sup> בִּירָא Rashi, v. פִּיטְרָא, (ch.) פִּיטְרָא, פִּיטְרָא, פִּיטְרָא, פִּיטְרָא, פִּיטְרָא, P. Targ. Am. VI, 6 (ed. Lag. פִּיטְרָא). Targ. Y. Num. IV, 7 (ed. Vien. פִּיטְרָא; a. e.—(Masc. form) פִּיטְרָא, פִּיטְרָא, פִּיטְרָא, P. Targ. II Chr. IV, 8; 11; a. e.

**פִּיטְרָא** II, *pr. n. m.* Bar-Piali. Hull. 96<sup>a</sup> Ar. (פִּיטְרָא).

**פִּיטְרָא**, Gen. R. s. 94, end וְפִיטְרָא, v. פִּיטְרָא.

**פִּיטְרָא** *v.* פִּיטְרָא.

**פִּיטְרָא פִּיטְרָא** *f.*—פִּיטְרָא I. Targ. Y. II Num. VII, 13. Targ. Y. ib. 85.—*Pl.* with suffix: פִּיטְרָא. Targ. Y. Ex. XXV, 29.—[פִּיטְרָא, v. פִּיטְרָא.]

**פִּיטְרָא** *m.* (פִּיטְרָא) *brittle stone.* Sabb. 81<sup>a</sup> פִּיטְרָא Ms. O. (ed. פִּיטְרָא; Ms. M. פִּיטְרָא; v. Rabb. D. S. a. l. note), expl. פִּיטְרָא בְּבִלְיָהּ, v. פִּיטְרָא.

**פִּיטְרָא** *m.* (פִּיטְרָא) *division, (comp. פִּיטְרָא, a. fr.) compromise, arbitration, esp. by counting out a certain number on the raised fingers of those among whom a decision is to be made (v. חִפּוּס Hif.), allotment.* Yoma II, 2 ... חִפּוּס it was ordained that the cleansing of the altar should not be done (by whosoever was the first to reach it) but according to arbitration by counting &c. Ib. וְזוּהָרָא and this was the first arbitration (on the Day of Atonement). Ib. 3 חִפּוּס הַשֵּׁנִי מִי וְכ' the second count was to decide who was to slaughter &c.; a. fr.—*Pl.* פִּיטְרָא. Ib. 2 חִפּוּס אַרְבַּע פִּיטְרָא four times arbitration took place there (on the Day of Atonement). Y. Pes. VI, 33<sup>b</sup> מִפְּנֵי פִיטְרָא because it disturbs the arrangement of the various services allotted severally to the priests; a. e.

**פִּיטְרָא** *ch.* same, 1) *compromise, peace.* Nidd. 37<sup>a</sup> פִּיטְרָא רַבִּינָן עֲבָדוּ רַבִּינָן הָאֵל פִּיטְרָא (have been reconciled).—2) *lot, balloting.* Targ. II Esth. III, 7, a. fr.—P. Targ. I, II Esth. IX, 24. Targ. Prov. I, 14; a. e.—Yoma 22<sup>a</sup> פִּיטְרָא the scholars ar-

ranged balloting (by counting fingers, v. preced.). Ib. 23<sup>a</sup>; a. e.

\*פירסונא m.=h. פִּיסוֹן, *mason*. Y. Yeb. XII, end, 13<sup>a</sup> דרין פ' רפֿינסנא (ed. Krot. פֿריסנא) is this (R. Levy whom you recommended) a mason of thy mason's guild (a pupil of thy school)?

פֿירסנא f. (preced.) *masonry, mason's guild*, v. preced.

\*פֿירשנא m. (cmp. פֿירס [pebble,] name of a species of beans (cmp. פֿרשנא I a. III), called in Hebrew *sappir*. Y. Kil. I, 27<sup>a</sup> top, R. S. to Kil. I, 1 (ed. פֿרשנא), v. פֿירר.

פֿיר imper. of פֿאל.

פֿיר I m., בעל הפ', פֿויל.

פֿיר II m. (פֿלא, cmp. נפֿיל) *elephant*. Kil. VIII, 6. Men. 69<sup>a</sup>; B. Bath. 22<sup>a</sup>. Lev. R. s. 6; a. e.—Pl. פֿילין, פֿילם. Gen. R. s. 31, end., v. זמורה. Y. Sabb. XVIII, 16<sup>c</sup>; Tosef. ib. XIV (XV), 8; a. e.—Gen. R. s. 15, end הפֿילים some ed., v. נפֿיל.

פֿיר I ch. same; שן דפ', or שן (sub. שן) *ivory*. Targ. I Kings X, 22. Ib. XXII, 39; a. e.—Y. Shebu. III, 34<sup>d</sup> bot., a. e., v. עִנְיָה II. Ber. 55<sup>b</sup> bot. ... דלא מחו ליה man is never shown in a dream a golden palm tree or an elephant passing through a needle's eye (man dreams only of what he thinks of when awake). B. Mets. 38<sup>b</sup> דמעדיין פ' דילמא art thou perhaps of Pumb'ditha where they make an elephant pass through a needle's eye (are subtle)? Num. R. s. 10; Lev. R. s. 5, v. פֿרסא; a. e.—Pl. פֿילין, constr. פֿילי. Targ. Cant. VI, 8. Targ. Nah. II, 4 (h. text חפֿלון!).

פֿיר III m., פֿילא II f. (part. pass. of פֿויל or פֿלל; cmp. בלל; cmp. פֿלן) *permeated, soaked*. Targ. O. Lev. XIV, 21 (h. text בלול). Ib. VII, 10; a. fr.—Pl. פֿילן. Ib. 12; a. e.

פֿילא III m. (cmp. preced.) *split, crack, furrow*.—Pl. פֿילי. Pes. 76<sup>a</sup> bot. פ' איה ביה if there are splits (in the crusty surface of the roast); Hull. 112<sup>a</sup>. Sabb. 33<sup>b</sup> פ' חדי ביה had cuts in his skin (from living in a cave). M. Kat. 3<sup>a</sup>; Succ. 44<sup>b</sup> פ' סדומי to close up fissures in the soil which covers the roots. B. Bath. 54<sup>a</sup> top. Taan. 4<sup>a</sup>, v. עִנְיָה; a. e.

פֿילא IV m. *pila*, name of an *aromatic plant* (Rashi: *polion*, v. Sm. Ant. s. v. Polion). Keth. 77<sup>b</sup>.

פֿילא, פֿילא, Lev. R. s. 33; Cant. R. to III, 4, v. פֿילא.

פֿילא, pl. of פֿילי q. v.

פֿילגוס, פֿילגוס m. (πέλαγος) *high sea*. Targ. Ps. XLVI, 3 דייא פ' (ed. Wil. פֿלגוס; h. text ים). Targ. Y. Ex. XV, 8.—Lev. R. s. 12, beg. דייא ב', v. אֶלְפָּא I; Esth.

R. to II, 1 (עִנְיָה); Yalk. Prov. 960 ב' (without ימא). Koh. R. to III, 6 [read:] אנן כ' אנן כ' when we get out on the high sea, we shall kill him.

פֿילגס, v. פֿילגוס.

פֿילגש, v. פֿלגש.

פֿילח, Y. Kil. I, 27<sup>a</sup> top, v. פֿולא.—Y. Ber. IX, 14<sup>b</sup> ידן ב' פ', v. פֿילח.

פֿילח m. (פֿלג) *division, separation*. Y. Ber. I, 2<sup>c</sup> bot. וכל פ' מי בראשית מחפֿלון מחפֿלון whatever be the divisions into which the waters of creation parted, they started from under it (the tree of life); (Gen. R. s. 15, a. e. (וכל מימי בראשית מחפֿלון מחפֿלון).

פֿילח, פֿילח, פֿילח ch. same. 1) *distribution*. Targ. Y. Num. X, 32.—2) *decision, decree*; פֿילח דייא *judgment*. Targ. O. Gen. XIV, 7 (h. text משפט; v. Targ. Y. ib.) Targ. Joel IV, 2 (h. text שפט; a. e.—3) *part*, v. פֿלח II.

פֿילח, פֿילח, פֿילח I. פֿילח.

פֿילח m. (φίλοιμα, S.) *display, public show*, esp. *gladiatorial exhibition, combats of beasts &c.* (v. Sachs Beitr. I, p. 120). Ex. R. s. 30 נעשה ש' (not פֿילח) he heard that a show is coming up; ש' ... שאל he asked a gladiator (לִיָּד), when will the show take place?; שאל לאורו ש' he asked him who was to give the show ('editor').

פֿילח m. (פֿלל) *pleading, pillul*, one of the terms for prayer. Sifré Deut. 26; Deut. R. s. 2; Yalk. ib. 811. Yalk. Ex. 260 עלה פ' רפֿלח (not רפֿלח) the pleading of the prayer of the patriarchs arose &c.; (Mekh. B'shall, Vayass a, s. 3 רפֿלח).

\*פֿילח m. (πήλωμα, S.) *mud, clay ground*. Sabb. XXII, 6 (147<sup>a</sup>) אין יורדין ל' Y. ed., a. Ms. M. (v. Rabb. D. S. a. l. note; Bab. ed. a. Mish. קורדימא, v. קורדימא) you must not go down to the clay ground (of the brickyard, on the Sabbath).

פֿילח, פֿילח m. (πύλων, πύλωμα) *gateway*. Lev. R. s. 30, beg. (ref. to Ps. XVI, 11) מופלש ו' (דורדימא באיה) let me know which is the open gate leading to life everlasting. Gen. R. s. 59, [read as:] Yalk. ib. 103 (ref. to Gen. XXIV, 1) בא ב' מופלש ו' he had entered on the gateway leading &c. Gen. R. s. 66, end פֿילח (not פֿילח) Isaac's gateway was open from both sides, so that the one came in from one side, and the other from the other side; [ib. s. 48 פֿילח ו' פֿילח]. Yalk. ib. 82 פֿילח (corr. acc., or פֿילח, v. פֿילח). Lev. R. s. 18 פֿילח (בפֿילח, בפֿילח) all enter town by the same gateway [or read: אחת, בפֿילח, v. פֿילח]; Koh. R. to XII, 5 פֿילח (בפֿילח) (corr. acc.). Ib. פֿילח (ed. Wil. פֿילח, corr. acc.) when they arrived at the gateway (of the Sepphorean's residence); a. e.—[Yalk. Ex. 178 פֿילח, פֿילח, v. פֿילח]



**פילון** m. (φύλλον, sub. Ἰνδικόν; folium) *aromatic leaves* (Malabathrum). Sifra Vayikra, Hoba, Par. 12, ch. XXII עלי גפנים בפ' ... who adulterates phyllon with vine leaves; Tosef. B. Bath. V, 6 בפיליון (corr. acc.); Koh. R. to IX, 13 בפלפלין (corr. acc.); ib. to VI, 1 בפיליון (corr. acc.); Yalk. Lev. 479. Sabb. 82<sup>a</sup>; Gitt. 69<sup>b</sup>, v. חומקתא.

**פילוניקרא** f. (φιλονικία) *love of strife, contentiousness*. Tanh. Vaëra 11 (ref. to Is. XLVI, 10<sup>b</sup>) כל הקורא (פלוניקרא) פסוק זה סבור שמה פ' ו' verse will think, is there a contest of opinions above (in heaven)?; ib. ed. Bub. 11 פלקוניה (corr. acc.); Ex. R. s. 9, beg. פלינקררא (corr. acc.); (Tanh. Thazr. 7 עירור הדין, ed. Bub. 9 עירור הדין).

**פילונס**, v. פילונס.

**פילוס**, Midr. Till. to Ps. IX; Yalk. ib. 642 פיליש, read פוליש, v. פילישוס.

**פילוסא** pr. n. pl. *Pilusa* (Pelusium). Ab. Zar. 39<sup>a</sup> Mus. (ed. פולסא, Ms. M. פולסא; ed. Pes. a. oth. פלמיסא, v. Rabb. D. S. a. l. note).—V. פילוסין.

**פילוסאח** m. (preced.) *Pelusian*. Pl. פילוסאח. Targ. Y. II Gen. X, 14 (h. text פורסים).

**פילוסופוס** m. (φιλόσοφος) *philosopher, one living a life of speculation and self-denial, monk* (v. Gr. Dict. s. v.). Y. Sabb. III, 6<sup>a</sup> bot. חד פ' שאל ו' (not פיוס ...) a certain philosopher (Christian?) asked &c.; Y. Bets. II, 61<sup>c</sup>. Treat. Der. Er. ch. V (v. Brüll, Jahrb. 1879, p. 41). Gen. R. s. 1 פ' אחד שאל ו' (ed. Wil. פילוסופי, corr. acc.) a philosopher asked R. G.; Ab. Zar. 54<sup>b</sup> פילוסופוס; a. fr.—Pl. פילוסופוס, פילוסופין, פילוסופים. Ib.; Tosef. ib. VI(VII), 7. Gen. R. s. 65 לא עמדו פ' בעולם ו' no philosophers ever arose as wise as Balaam &c. Ib. s. 61 וחסבו פ' ישובו (= סופיסטים) accountants sat down and calculated; a. fr.

**פילוסים**, v. פילוסין II.

**פילוסין** I pr. n. pl. (Πηλουσιον) *Pelusium*, a town in Lower Egypt. Targ. Y. I Gen. XLVII, 11 ארעא דפ' (Y. II פילוסים, corr. acc.; h. text רעמסס). Targ. Y. Ex. I, 11 פילוסין ed. Vien. (II רון ..., corr. acc.); a. fr.

**פילוסים** II, **פילוסין** m. pl. (preced.) *Pelusian linen*. Yoma. III, 7 (34<sup>b</sup>) ו' דיה לובש פ' ו' (Bab. ed. a. Mish. פל) he wore garments of Pelusian linen of the value of &c. Y. ib. III, 40<sup>d</sup> top שני של פ' second class Pelusian linen; a. e.

**פילוספא** m. = h. פילוסופוס. Sabb. 116<sup>a</sup> bot. היה הא' פילוספא סבא (Ms. M. פלספא קבא, prob. for פילוספא סבא; Ms. O. פילאספא; Var. in Tosaf. פילא סבא, v. Rabb. D. S. a. l. note 70) there was a philosopher (a Christian judge) in his (R. G.'s) neighborhood who had the reputation of incorruptibility.

**פילוספוס**, Ab. Zar. III, 4, v. פילוסלס II.

**פילחא**, v. פלחא.

**פילמא**, read: פילמא=פילמאן. Cant. R. to IV, 14 (expl. אהלות).

**פילי**, v. פילי.

**פילי** f. (πόλι) *gate of a town, entrance*. Targ. Y. II Gen. XIX, 1.—Y. Yeb. XII, 12<sup>d</sup> top; Y. Sabb. VI, 8<sup>a</sup> bot. פ' (not פ' מן רמזון) when they arrived at the gates. Lam. R. to I, 1 (רבתי) ברתי פ' דהדיא ו' at the gate of the entrance to that city. Gen. R. s. 63 פניי פ' the gate of Paneas; a. fr.—Ib., a. e. פילי (corr. acc.).—Tanh., ed. Bub., Mikk. 10 בפולי אחד (read: אחו; בפ' אחו).—Pl. ch. פיליוחא. Targ. Y. I Deut. XX, 11 פיליוחא (Y. II פיליוחא, corr. acc.).—Hebr. pl. פילאחא. Tanh. l. c. שומרים על פתחי פ' (not פרח) he placed guards at all entrances.

**פילי** pr. n. m. *Pilia*. Lev. R. s. 24 בר פ' יורין בר פ' Y. Ber. IX, 14<sup>b</sup> פילח; Midr. Till. to Ps. CI פלקינא ed. Bub. (oth. ed. שילא, corr. acc.). Y. Shebi. V, beg. 35<sup>d</sup> פליא Fr. M'bo, p. 95<sup>b</sup> (ed. Krot. פריא).

**פילא**, v. פילא.

**פיליון** I m. (pilleum, πῖλον) *felt-cap*. Kel. XXIX, 1, v. פיליון III.—[Y. Sabb. XVI, 15<sup>d</sup> top ופ', read: ופיליון, v. פיליון.]

**פיליון** II m. (πυλῶν), v. פילון.

**פילוס**, Y. Ber. II, 4<sup>c</sup> bot. בפ', read: פילוסים.

**פילין**, v. פילין.

**פיליון, פיליון**, Lam. R. to II, 2 Ar., read: פיליון, v. פילוסים.

**פילוסמוס**, Yalk. Prov. 950 some ed., corrupt. of פילוסמס.

**פילופי**, v. פילפא.

**פילקא**, v. פילקא.

**פילכיה**, Y. Dem. IV, 24<sup>a</sup> bot., v. פיליא.

**פילס** m. (פילס; cmp. פילקא) *a circular disk, plate, used as a weight*. Targ. I Sam. XXX, 12 (h. text פלח). Targ. Ez. IV, 10 (שקל פלח).—B. Mets. 47<sup>b</sup> פילקא, Ar., v. פילקא.

**פילסונו**, Gen. R. s. 60 הוא פ' Ar., ed. ופילסונו; Yalk. ib. 109 ופילסונו, a corruption;—perh. to be read: הוא ופילטונו (palatinus) he and his chamberlain (the guardian angel accompanying him).

**פילפולא**, v. sub פילי.

**פילפי**, v. פילפא.

**פִּילְפֵּלַת, פִּילְפֵּלָן, פִּילְפֵּלָא, פִּילְפֵּל, פִּילְפֵּל**  
v. sub פִּלְפֵּל.

**פִּילְקִין** **פִּלְ** f. (φυλαχή) *prison*. Pesik. U'lkah, p. 182<sup>a</sup> אירוחבש ב'פ' אירוחבש ב'פ' was put in prison; Lev. R. s. 30. Ex. R. s. 15 ב'פ' נחנה he put her in prison. Ib. s. 30, v. ב'פ' II; a. fr.—Lev. R. s. 34 בסלקין (corr. acc.).—**פִּילְקִיּוֹת** **פִּלְ**. Pesik. Vayhi, p. 67<sup>a</sup>; Pesik. R. s. 17. Ib. s. 42 (ref. to Esth. II, 18, (הנחה) חפ' פירח he opened the prisons.

**פִּילְקִים** **פִּילְקִין** m. (πέλεκυς) *axe*. Midr. Till. to Ps. LXXXVIII, 47 כ'פ' חיה יורד הברד וכ' (not ב'פ') the hail came down like an axe (or *axes*, pl.) and cut all the trees; Ex. R. s. 12; Midr. Till. to Ps. CV, 83 כ'פִּילְקִים חזה; Tanh. Vaëra 14 בפלכין (corr. acc.).

**פִּילְקָתָא** v. פִּלְקָתָא.

**פִּילְרוֹס** v. פִּלְרוֹס.

**פִּימוֹסְקָא** v. פִּרְמוֹסְקָא.

**פִּימְלִאוֹת** v. פִּימְלִיאוֹת.

**פִּימְלִנְיָה** v. פִּמְלִנְיָה.

**פִּין** Kel. XI, 4 חפין, v. קָה end.

**פִּינָה** **פִּנָּה** f. (b. h.; פִּנָּה) 1) *turn, movement*.—**פִּינָה** (פִּוּנָה). Yoma 58<sup>b</sup> כל פ' שאתה פִּינָה וכ' (Ms. M. 2 פִּנָּה; Ms. O. פ') all the turns you make (in the Temple) must be towards the right; ib. 15<sup>b</sup> (Ms. M. פ') Zeb. 62<sup>b</sup> (Ms. M. פ') Sot. 15<sup>b</sup> פ' Yalk. Lev. 446 פִּנְיִיּוֹת; a. e.—[With the exception of Sot. l. c. our editions read פִּינָה].—2) *corner*. Ex. R. s. 37, beg. (ref. to Zech. X, 4) ממנו פ' 'from him (Israel) the cornerstone is taken', this refers to King David (with ref. to Ps. XVIII, 22). Ab. d'R. N. ch. XXVIII ו'ב' אבן פ' ... אבן פ' שלש מידות there are three qualities of scholars, a hewn stone (seated in the wall), a corner stone &c.; ו'ב' אבן פ' שיש לו שני פִּינָה ו'ב' (one versed in Midrash and Halakhah) is a corner stone which has two faces only.—**פִּין** as ab. Midd. I, 1 על ארבע פ' as ab. Midd. I, 1 פִּינָה in its four corners. Erub. 11<sup>a</sup>, v. פִּינָה.

**פִּינְיָ** **פִּנְיָ** m. (פִּנְיָ) *emptying, clearing*. Neg. XII, 5; Sifra M'tsor'a, Neg., ch. III, Par. 5 (ref. to Lev. XIV, 36) פִּינְיָ is the clearing of the house such important business?; Yalk. Lev. 566. Ib. בכל אדם the order must be issued by the priest, but the clearing may be done by anybody; a. e.

**פִּינוּכָא** **פִּנְיָ** m. (פִּנְיָ) *driving, speeding*. Targ. Jud. V, 22.

**פִּינוּלָס** m. (φαινόμενος, φαυλόνης S. = pænula) *a travelling cloak, pænula*. Treat. Tsitsith (ed. Kirchh. p. 22) פִּינוּלָס (corr. acc.; Sifré Deut. 234 תכלא; Yalk. ib. 933 תכלא, prob. to be read: פִּינוּלָס). Y. Ned. X, end, 42<sup>b</sup> מרור לוהתר בפלוס (not מ ... ) is it permitted to act as judge in absolving from vows wrapped in a pænula

(in place of a Tallith)?; Y. Hag. I, 76<sup>d</sup> top פִּינוּלָס (corr. acc.).—**פִּינוּלָס** **פִּינוּלָס** Lam. R. to II, 2 מוכרי פִּינוּלָס (corr. acc.; ed. Koh. פִּינוּלָס, corr. acc.; ed. Koh. פִּינוּלָס) sellers of pænulæ; Y. Taan. IV, 69<sup>a</sup> bot. פִּינוּלָס (corr. acc.) weavers of material for pænulæ.—Tosef. Kel. B. Bath. V, 11 פִּינוּלָס (R. S. to Kel. XXVIII, 8 פִּינוּלָס) read: פִּינוּלָס.

**פִּינוּן** m. (πίλος, pilleum; נ for ל, cmp. לִימָא *felt*; felt-shoes. Kil. IX, 7.

**פִּינוּסוֹת**, Tosef. B. Bath. VI, 3, sq., v. פִּינוּסִים.

**פִּינוּסִין**, Midr. Till. to Ps. IX, 2 ב'פ', ed. Bub. בפִּינוּסִין read: בפִּינוּסִין.

**פִּינוּקָא** **פִּנְיָ** m. (פִּנְיָ) *treating too tenderly, spoiling*. Targ. Prov. XIX, 10 (h. text חענוג).

**פִּינְחָס** v. פִּנְחָס.

**פִּינְיָגוֹן** v. פִּנְיָגוֹן.

**פִּינְיָה** **פִּנְיָ** f. = h. פִּינְיָ, *street-corner*. Targ. Prov. VII, 8, v. פִּינְיָה. Ib. 12.

**פִּינְיָה** **פִּנְיָ** m. (πίναξ) *dish, plate*. Y. Snh. XI, 30<sup>c</sup> top פִּינְיָה a dish of fine flour. Y. Sabb. III, 6<sup>b</sup> top. Hull. 111<sup>b</sup> (Ar. ed. pr. פִּינְיָה). Taan. 24<sup>b</sup> (Ar. פִּינְיָה); a. e.—**פִּינְיָ**. Pes. 49<sup>a</sup> מלוח פ' (Ar. Var. פִּינְיָ, v. לִינְיָ).

**פִּינְסָא** m. (a corrupt. of פִּינוּלָס q. v.) *travelling cloak*. Gen. R. s. 84 (ref. to ריפשיטו, Gen. XXXVII, 23) זה חפ' this refers to his cloak; Yalk. ib. 142. Ib. 133 פ' ער שמכר פ' when he was compelled to sell his travelling cloak; (Yalk. Gen. s. 78 חסו של פ').

**פִּינְסוֹר**, **פִּינְסוֹר**, Tanh. Shof'tim 10 שלה חפ' והיה חפ' ו'ב' חפ' a corrupt., read: חפ' חפ' (custos, -odis) the *guard* of the fort stood at the entrance, and when he entered and saw them &c.; v. חפ' חפ'.

**פִּינְקָא** v. פִּינְקָא.

**פִּינְקָי** **פִּנְיָ** pr. n. m. *Pinkay*. Ker. 28<sup>a</sup>; Pes. 57<sup>a</sup> פ' (Ms. M. 2 פ' ; Ms. O. פִּינְקָי, v. Rabb. D. S. a. l. note 3).

**פִּינְקִיין** v. פִּינְקִיין.

**פִּינְקָס** c. (πίναξ) *board, tablet, esp. (πίνακες) the folded writing tablets; register, list*. Sabb. XII, 4, v. לִינְיָ II. Ib. 5 פ' על שני דפי פ' on two boards of a pinax (Rashi: two columns on one tablet). Nidd. 30<sup>b</sup> the embryo in the womb resembles in position a folded pinax. Gen. R. s. 69 (ref. to Gen. XXVIII, 13) כ'פ' חפ' he (the Lord) folded it (the land) like a pinax and placed it under his (Jacob's) head; a. fr.—Esp. *the merchant's accounts, book*. Ab. III, 16 חפ' פתור ודיר ו'ב' חפ' פתור ודיר (God's) accounts lies open, and the hand writes, and whosoever wishes to borrow may come and borrow &c. Shebu. VII, 1 חפ' חפ' Y. ed. (Mish.

a. Bab. ed. 'פנ' חֲנוּךְ י. Ib. Y. ed. (Mish.  
a. Bab. ed.) it is written in my book that thou owest  
me &c. Y. Ned. I, 36<sup>d</sup> פִּינָקְסוֹ נִפְתַּח his account book is  
open (his sins will be visited); ib. פִּינָקְסוֹ (corr. acc.). Gen.  
R. s. 81, v. בָּקָר; a. fr.—Pl. פִּינָקְסוֹת, פִּינָקְסוֹת וְטַבֵּלִים  
דִּפְתָּרוֹת וּפ' Gen. R. s. 1 אֶפְסוֹדֵן. Kel. XXIV, 7, v.  
לוֹ he (the builder) has before him rolls and tablets  
(plans and descriptions). Y. R. Hash. I, 57<sup>a</sup> bot. שְׁשֶׁ פ'  
'there are three books (before the Lord), one for the  
perfectly righteous &c. (Bab. ib. 16<sup>b</sup> טַבֵּל; a. e.

**פִּינְקָסָה**, **פִּינְקָסָה**, **פִּינְקָסָה** ch. same. Targ. Ez. IX, 2, sq. (h. text **קָסָה**). Targ. II Esth. IV, 1 **וּפִינְקָסָהָ** a. e.—Y. Sabb. V, end, 7<sup>c</sup>, v. **גִּיבִינָן**. Ib. XII, end, 13<sup>d</sup> **מֵאֵן פִּי** he who says the term **חֶרֶב** applies also to engraving, means engraving like that on the wax-covered tablet, opp. **בִּלְטָה**. Y. Maas. Sh. IV, 55<sup>b</sup> bot. I saw in my dream **לְפִישׁ חֹד פִּי** (דְּחִינָה) that I was covered with a pinax of twelve tablets; Lam. R. to I, 1 **רַבְרָא** (רַחֲמָה) that I was carrying a pinax **וְפִי** (כַּתָּב) אֲשֶׁכְּחֹן כְּרִיב בְּפִינְקָסָהָ **וְכִי** (not כתב) they found written in a memorandum of &c.; a. e.—*Pl.* **פִּינְקָסִין**, constr. **פִּינְקָסִי** **פִּנְ**, Targ. Y. Gen. XXXIX, 11.

h. פִּינְקָס v. פִּינְקֶס, פִּינְקֶסֶת

**פִּיִּים** or **פִּיִּים** m. (v. פִּירִים), v. פִּירְטִין. — [Pl. פִּירִים.  
פִּירִין q.v.]

**פָּרַס** (comp. **פָּצַס**) *to split, divide, distribute.*

*Hif.* הָפִיס 1) to penetrate, (comp. פָּרַק); to cause abdominal trouble. Pes. 107<sup>a</sup> מִיִּסְרֵן וּמַפִּיס this drink is a tempter and then gives pain (Ms. M. וּמַפִּיס; Ms. O. מִיִּסְרֵן. — 2) to break a person's anger or will, to pacify, persuade, comfort. Shebu. 45<sup>a</sup> כְּדִי לְהַפִּיס רֵעוֹ וְכִי לְהַפִּיס מוֹרָסָא, v. מַפִּיס, v. פָּסַס; ed. וּמַפִּיר, v. infra). — 3) to arbitrate, decide (comp. פָּסַק). Sabb. 33<sup>a</sup> מִי מַפִּיס who will decide (as to the cause of my disease)? Ib. 54<sup>a</sup> מִי מַפִּיס who will decide which udders are tied up for the purpose of drying them up and which for the purpose of preserving the milk?—Esp. to decide by chance, by drawing lots, counting a certain number &c. (v. פָּרִיס). Tam. I, 2 שְׂבַבְלֵי רִבּוּא וְיָפִיס let those who have bathed, come and take part in the count of chance; הָפִיסוּ וְכֹחַ after they have drawn, he who has won, has won (no appeal is permitted). Yoma 24<sup>b</sup> לְמַדּוּ מִפְּסִינֵן וְחֻזְרֵינֵן why did they draw once and again (why not at once for all the functions to be distributed)? Ib. מִפְּסִינֵן בְּמַדּוּ (Rashi: מַפִּירֵינֵן) what garments do they wear when drawing? Gen. R. s. 84 (play on פָּסַס, Gen. XXXVII, 23) שֶׁהִפְסִינֵן עֲלֶיהָ they drew lots about it (the coat) as to who should carry it to his father &c. Sabb. XXIII, 2 (148<sup>b</sup>) מִפִּיס אִישׁ מִפִּיס (אִישׁ) אִישׁ a man may decide by lot (on the Sabbath) the shares of honor at the table &c.; ib. 149<sup>b</sup>; a. e.

*Pi.* מִפְּיָם *to pacify, conciliate, persuade.* Pes. l. c. וּמַפְּיָם (that drink) chastises us (gives us pain), and yet is so persuasive (tempting). Ber. 28<sup>b</sup> אֵין יָכוֹל לְפָאֶרְוֹ בְּדִבְרֵים . . . וּתְמַפְּיָיו בְּדִבְרֵים ר' כל הנותן . . . והתמפיאו בדברים ר' he who gives a poor man a coin will be blessed with six blessings, but he who speaks kindly to him, will be blessed with eleven blessings. Gen. R. s. 93, end כֻּשׁוּ אֱלֹהִים שָׁלוֹם עָלֵינוּ וְעַל כָּל הָעָם אֲנִי חֹסֵד וְחַנּוּן as Joseph pacified his brothers only by weeping &c. Y. Snh. l. c. וְאַיִנוּ מִפְּיָם . . . מִפְּיָם Lev. R. s. 19, end נִלְכָּד וְנִפְּאֵר . . . מִפְּיָם Ex. R. s. 51 וְאִנִּי חֹסֵד וְחַנּוּן I am convinced that thou hast forgiven Israel.

*Hithpa.* תִּתְפָּאֵס, *Nithpa.* נִתְפָּאֵס *to be appeased, satisfied, persuaded.* Ib. וְכָל־עַל־וְכָל־נִתְפָּאֵסִים now all Israelites were satisfied with regard to the work of the Tabernacle (that everything was correct). Ber. 33<sup>a</sup> נִתְפָּאֵס אִתּוֹ הָאֵשׁ אֲדָמָה נִתְפָּאֵסִים בְּשָׂבִיל וְכָל־הָעוֹרֵן בָּא וְהָכֵל מִתְפָּאֵסִים בְּשָׂבִיל when harvesting time comes, all (that now are disputing) will be convinced for whose sake the field has been sown. Yoma 86<sup>b</sup> סָפֵק מִתְפָּאֵסִים הֵימָנוּ וְכָל־סָפֵק מִתְפָּאֵסִים בְּדָבָרִים it is doubtful whether he will or will not accept his apology; וְכָל־סָפֵק מִתְפָּאֵסִים בְּדָבָרִים it is doubtful whether he will be appeased by mere words (without demanding a fine or public satisfaction) &c.; a. fr.

**פִּיס** (**פִּסִּי**) ch. same, 1) *to distribute*, v. פָּסַס.—2) *to break, desecrate*, v. infra.

*Af. אָפּס (אָפּס) to break, weaken; to desecrate. Targ. Y. II Num. XV, 31 (h. text חָפַר). Targ. Hos. IV, 9 (ed. Wil. אָפּס Pe.). Ib. לִאָפּסָא. Targ. Y. Lev. XIX, 8 (h. text חָלַל Ib. XXI, 8 תִּפְסֵינָהּ (fr. פָּסַי). Ib. 6 יִפְסֵן (ed. Vien., a. Y. II יִפְסֵן Pe.). Targ. Job XV, 4 תִּפְסֵי (ed. Wil. תִּפְסֵי, corr. acc.; h. text חָפַר). Targ. Y. Num. XXV, 1 לִאָפּסָא (comp. אָפּסָא fr. קָפַס). Targ. Ps. LIII, 1 מִפְסֵן (some ed. מִפְסֵן Pa., fr. פָּסַי); a. fr. — Targ. Y. I Deut. XXIII, 18 תִּפְסֵן ed. Amst. (ed. Vien. מִפְסֵן, corr. acc.).—Part. pass. f. מִפְסָא. Targ. Y. II Lev. XXI, 7 (h. text חָלַל).—V. פָּסַס.*

*Pa.* פָּצַר 1) (with בִּי) [*to split, drive into*, v. פָּצַר, *to press, urge*. Targ. Y. Gen. XIX, 3 (h. text וַיִּפְצַר).—2) *to break a man's vehemence; to quiet, appease, reconcile, persuade, pray*. Targ. Esth. VIII, 3 וַיִּפְרִיחַ לִיהָ (h. text וַתִּפְרֹחַ). Targ. Y. Gen. XLII, 21; a. e.—Hull. 95<sup>a</sup> top אִי הוּא if thou hadst asked my pardon (made peace with me) &c. Ib. 94<sup>a</sup> [read: יִפְרִיחַ secure the good will of our ferryman (make him a present); וַיִּפְרִיחַ he offered him a present, and he (the ferryman) became angry. Yoma 87<sup>a</sup> לִיהָ אֲנִי לִפְדִּיחִ I will go and make peace with him. Y. Snh. XI, 30<sup>c</sup> top; Y. Ber. IX, 13<sup>d</sup> top לִיהָ פְּדִיחִ make him (the idol) favorably disposed towards me. Taan. 24<sup>a</sup> לִיהָ וְפְדִיחִ Ms. M. (ed. וְפְדִיחִ) and I persuade him (the pupil), until he comes and reads. Meg. 12<sup>a</sup> לִיהָ ... מְפִידִם for, as to the residents of his own place, he can win their favor, whenever he wants; a. fr.—Part. pass. מְפִידִם; f.



פִּיטְסָם, v. פִּיטְסָם.

פִּיטְסָם, v. פִּיטְסָם.

**פִּיטְסָן** m. (פִּטְסָן) 1) *interruption*.—Pl. פִּיטְסָנִין. Y. Shek. III, 47<sup>b</sup> bot. לשותותן ב'פ' to drink them (the four cups) at intervals, v. פִּטְסָן.—2) *slope or embankment by the roadside*.—Pl. as ab. Tosef. Erub. X (VII), 2 'וכ' והררים והפ' ed. Zuck. (oth. ed. ההררים והפססן; El. Wil. emends פססן) hills, slopes, or a ship by the side of a public road (v. Tosef. Sabb. X (XI), 4).

פִּיטְסָנָא, v. פִּיטְסָנָא.

**פִּיטְסָקוֹן** pr. n. (פִּטְסָק) *Piskon (Arguer)*, surname of the angel Gabriel. Snh. 44<sup>b</sup>, v. פִּטְסָק.—Fem. פִּטְסָקִינָה. Ib. רוח פ' (Rashi: פִּטְסָקִינָה) the arguing spirit (Gabriel). Tanh. V'zoth 6.

פִּיטְסָקָא, v. פִּיטְסָקָא.

**פִּיטְסָקִינוֹת** f. pl. (piscina) *fish-ponds*, in gen. *ponds, reservoirs*. Koh. R. to II, 6 (expl. ברכות מים ib.) פ' (not סקנינוס); Yalk. ib. 967 פִּיטְסָקִינוֹת (corr. acc.).—[V., however, פִּטְסָקָה]

פִּיטְסָקִינוֹת, v. preced.

**פִּיטְסָקָה** f. (פִּטְסָק) *a small share, portion*. B. Bath. 151<sup>a</sup> פ' (Ms. F. פִּיטְסָקָה) *a small portion of an orchard*.

**פִּיטְסָה**, **פִּיטְסָה**, **פִּטְסָה** f. = פִּטְסָה 1) *the hand up to the wrist*; כה רגלָא *the foot up to the ankle*. Targ. I Kings XVIII, 44; a. e.—Yeb. 115<sup>a</sup> 'וכ' וידא פ' (see) the hand that lies here (of the remains of the burned husband); a. e.—Pl. פִּיטְסָה, constr. פִּיטְסָה. Targ. I Sam. V, 4. Targ. Esth. VIII, 10.—2) *piece, esp. bread* (v. פִּיטְסָה). Y. Ber. VI, 10<sup>b</sup> bot. דהרין פסא ... דהרין פסא ... when I eat my bread and, not knowing how to say grace, I say, blessed be he who has created this piece &c. (Mrida דהא פסא פסא). Y. Sabb. VII, end, 10<sup>d</sup> קופדוה פסא ... meat may serve as a complement to bread (to complete the legal size), but bread cannot serve as a complement to meat. Tanh. Ekeb 7, v. פִּיטְסָה.—Pl. פִּיטְסָה *crumbs*. Y. Pes. VI, 33<sup>c</sup> פ' מבערה צריך must remove the crumbs.

**פִּיטְסָתָא**, **פִּטְסָתָא** m. (v. פִּיטְסָתָא) *pistachio-nut*. Gitt. 59<sup>a</sup> ב'פ' (not ופלגיה דפ') compressed to the size respectively of a pistachio-nut and half a pistachio-nut (Rashi: acorn). Pl. פִּיטְסָתָא, פִּיטְסָתָא. Y. Kil. I, 27<sup>a</sup> bot. Ar., v. פִּיטְסָתָא. Ib. 27<sup>b</sup> בשביל למחוק (not פסחוק) ... put pistachio-nuts in boiled wine to sweeten them.

**פִּיטְסָתָא**, **פִּיטְסָתָא** m. (פִּטְסָתָא) *uncovering one's self*, obscene worship of the idol Peor. Snh. 106<sup>a</sup>; Yalk. Num. 771 פִּיטְסָתָא. V. פִּיטְסָתָא.

פִּיטְסָתָא, v. פִּיטְסָתָא.

**פִּיטְסָתָא** m. (apocop. reduplic. of פִּיטְסָתָא; cmp. פִּיטְסָתָא) *fringe*,

knotted to the border. Kil. IX, 9 'של צמר וכ' (Mish. ed. פיר, corr. acc.; v. Rabb. D. S. a. l. note 10) it is forbidden to attach woolen and linen fringes (to a garment), because they may be mixed up with the web; Y. ib. 32<sup>d</sup>.—Transf. *knots surrounding the anus*. Tosef. Mikv. VII (VIII), 10 ב'פ' או ביציאה ed. Zuck. (oth. ed. בצואה או ביציאה, read בכפ').

**פִּיטְסָתָא** ch. same. Y. Kil. IX, 32<sup>a</sup> top, v. נָבֵל ch.

פִּיטְסָתָא, v. פִּיטְסָתָא.

**פִּיטְסָתָא** m. (= פִּיטְסָתָא; cmp. פִּיטְסָתָא) *trellis*. Y. Kil. VI, 30<sup>c</sup> 'וכ' לפ' וכ' אם ... לפסס בין פ' if he is in the habit of stepping from one trellis to the other (in one step), they are considered (for purposes of mixed seeds, פִּיטְסָתָא) as one espalier; [Levy quotes פִּיטְסָתָא].—Pl. f. פִּיטְסָתָא. Ib. (Levy quotes פִּיטְסָתָא).

**פִּיטְסָתָא** ch. (preced.) *decorative frame*.—Pl. פִּיטְסָתָא. Targ. Y. Deut. XXVI, 3 (not פִּיטְסָתָא ...).

**פִּיטְסָתָא**, Gen. R. s. 74, end מעליו פ' והעביר פ' read: פִּיטְסָתָא; (Yalk. Sam. 147 פִּיטְסָתָא; some ed. פִּיטְסָתָא).

**פִּיטְסָתָא**, Tosef. Kel. B. Mets. VI, 6 ed. Zuck., read: פִּיטְסָתָא, v. פִּיטְסָתָא.

פִּיטְסָתָא, v. פִּיטְסָתָא.

פִּיטְסָתָא, v. פִּיטְסָתָא.

**פִּיטְסָתָא** m. (preced. wds.; cmp. פִּיטְסָתָא) *royal litter*. Ab. Zar. 11<sup>a</sup> [read:] אפִּיטְסָתָא קמי פ' אפִּיטְסָתָא נקִיט נורא קמי פ' אפִּיטְסָתָא the torchbearer carries the light in front of the litter, the chief *lecticarius* (behind the litter, carries the light) for the *dux*, the *dux* for the *hegemon*, the *hegemon* for the *comes*; does the *comes* carry the light before the people (that follow the procession)?—[V. Sachs Beitr. II, p. 111 on the custom of carrying fire.]

פִּיטְסָתָא, v. פִּיטְסָתָא.

פִּיטְסָתָא, v. פִּיטְסָתָא.

פִּיטְסָתָא, v. פִּיטְסָתָא.

**פִּיטְסָתָא** pr. n. pl. (Ἐπιφάνεια) *Epiphania*, a city of Syria. Gen. R. s. 37 (expl. דתמרי, Gen. X, 18; Targ. Y. I, II a. l. אנטוכיא, אנטוכיא).

פִּיטְסָתָא, Ruth R. s. 3 'נטל פ' v. פִּיטְסָתָא.

פִּיטְסָתָא, v. פִּיטְסָתָא.

**פִּיטְסָתָא**, **פִּיטְסָתָא** m. pl. (פִּיטְסָתָא) *shrivelled fruit, esp. grapes which fell in an unripe state and were put in the sun to ripen* (cmp. פִּיטְסָתָא). Y. Bets. IV, 62<sup>b</sup> bot. הוה פ' האילין פ' הוה the question turned on the sun-dried grapes; Y. Maasr. I, end, 49<sup>b</sup> 'וכ' האילין פִּיטְסָתָא (corr. acc.).

פִּיטְסָתָא, v. פִּיטְסָתָא.

**פִּיקָעָה** **פִּיקָעָה** **פִּיקָעָה** m. = h. פִּיקָעָה, wound. — Pl. פִּיקָעָה. Koh. R. to I, 8 פִּיקָעָה עַד רִאשֵׁיהֶם until their heads were full of wounds.

**פִּיקָעָה** **פִּיקָעָה** f. פִּיקָעָה or פִּיקָעָה to split, break; cmp. פִּיקָעָה arbitration, lot, share. Targ. Y. Deut. XXXII, 8, sq. (not צִפְרָה). Ib. IV, 34. Targ. Prov. XVIII, 18 (ed. Wil. פִּיקָעָה). Targ. Ps. CXXV, 3; a. fr.

**פִּיקָה** **פִּיקָה** I f. (פִּיקָה; cmp. פִּיקָעָה) lump, ball, swelling, esp. 1) protruding cartilage. Hull. X, 4 (134<sup>b</sup>) פִּיקָה שֶׁל גִּגְרִית the thyroid cartilage; Neg. X, 9. Ib. 10 פִּיקָה שֶׁל צִוָּר פִּיקָה the protruding cartilage of the neck; Tosef. ib. IV, 12 פִּיקָה שֶׁל פִּירְקָה פִּיקָה of the thumb; a. fr.—2) a protuberance on the blossom end of fruits, v. פִּיקָה II. Y. Succ. III, 53<sup>d</sup> פִּיקָה —3) spinner's coil. Ohol. VII, 4 פִּיקָה עַד שִׁיעָגְלֵי רֹאשׁ כֹּהֵן until the embryos (on leaving the vagina) form a round head like a coil; expl. Bekh. 22<sup>a</sup> פִּיקָה שֶׁל צִמָּר like a coil of wool. Ib.; Tosef. Ohol. VIII, 8 פִּיקָה שֶׁל שֵׁרִי פִּיקָה the coil containing the warp; פִּיקָה containing the woof. Bekh. l. c. פִּיקָה נִרְאִיתָה שֶׁל עֵרֶב it has the appearance of a coil coming forth out of a coil, v. מְפִיפִית (של כוש) —4) coil or tuft used as a stopper (v. פִּיקָה). Kel. XVII, 12.—Pl. פִּיקָה. Bekh. 45<sup>a</sup> פִּיקָה (not פִּיקָה) one afflicted with lumps; (Ar. Var. פִּיקָה; Ar. s. v. פִּיקָה; Mish. ib. VII, 6 פִּיקָה 6; Talm. ed. 45<sup>a</sup> I learned שלש פִּיקָה שֶׁ שִׁמְעִיתָ וְכִי פִּיקָה Rashi: the פִּיקָה, the פִּיקָה, the פִּיקָה, one of the warp, one of the woof, and one large coil, that of the sack-weavers; Tosef. Kel. B. Mets. VII, 1, v. פִּיקָה I. Lev. R. s. 14 פִּיקָה פִּיקָה coils upon coils (in the abdomen). Tosef. Ohol. XIII, 5, v. לָבַשׁ; a. e.

**פִּיקָה** **פִּיקָה** II f. (פִּיקָה) = b. h. פִּיקָה, gliding, sinking. Sabb. 147<sup>b</sup> פִּיקָה מִשּׁוּם פִּיקָה on account of sinking in the clay-soil (פִּיקָה, which makes walking a labor; Rashi: he might stain his garments when sinking in the muddy soil, and then wring them out).—Tosef. ib. VII (VIII), 21 מִבְּעִיּוֹת פִּיקָה (Var. פִּיקָה) you may shock a person in convulsions, or in an attack of vertigo, and it is not forbidden as a superstitious practice, v. אֶמְוִיר.—Yalk. Esth. 1054 פִּיקָה מִכִּנְיִסָּה פִּיקָה (the Jews) cause a sinking (decline) in the wealth of the world (Esth. R. to III, 8 פִּיקָה).—Snh. 111<sup>b</sup> (ref. to פִּיקָה, Is. XXVIII, 7) אֵין פִּיקָה אֵלָא גִּהֶנָּה (Ms. K. פִּיקָה) 'sinking' means going to Gehenna.

**פִּיקָה** **פִּיקָה** **פִּיקָה** III, בר פִּיקָה pr. n. m. Bar-Pika. Y. Naz. IX, 57<sup>d</sup>.

**פִּיקָה** **פִּיקָה** v. sub פִּיקָה.

**פִּיקָה** v. פִּיקָה.

**פִּיקָה** **פִּיקָה** m. (b. h.; פִּיקָה; 1) charge, trust. Num. R. s. 1, end פִּיקָה נִמְצָא נִמְצָא נִמְצָא (not נִמְצָא) was not found true to his charge.—2) count, muster.—Pl. פִּיקָה. Sot. 38<sup>b</sup>; Yoma VII, 1, a. e. פִּיקָה הַפִּיקָה the Book of Numbers, חֲזָקָה.

**פִּיקָה** **פִּיקָה** f. ch. same, 1) command. Targ. Ps. XIX, 9. Targ. Y. Deut. XXVII, 26; a. e.—Pl. (masc.) פִּיקָה. Targ. Ps. l. c. Targ. Deut. XXVIII, 1; a. fr.—2) muster, count.—Pl. as ab. Y. Shek. I, 46<sup>b</sup> (ref. to Ex. XXX, 14) פִּיקָה עַל כָּל דֹּעֵבֵר עַל כָּל רִיחָה shall give (half a Shekel, exempting the tribe of Levi, acc. to Num. I, 47).

**פִּיקָה** **פִּיקָה** m. (פִּיקָה) removing debris; פִּיקָה removing a person from under debris, in gen. saving an endangered life. Keth. 5<sup>a</sup> פִּיקָה בְּנֶשֶׁת פִּיקָה בְּנֶשֶׁת פִּיקָה you must remove debris to save a life on the Sabbath. Ib. 15<sup>b</sup> פִּיקָה בְּנֶשֶׁת פִּיקָה as to saving life (on the Sabbath), we do not judge by the majority of the residents of a place (whether the person in the ruins is or is not presumably a Jew); Yoma 84<sup>b</sup>. Ib. 85<sup>a</sup> פִּיקָה לֵבָי שֶׁל שְׂרִיחָה whence is it proven that the duty of saving life supersedes the Sabbath laws? Keth. 19<sup>a</sup> פִּיקָה לֵבָי שֶׁל שְׂרִיחָה there is nothing (no religious law) that stands before (must not yield to) the duty of saving life, except three things: idolatry, incest and bloodshed (which you dare not commit even to save your life); Yoma 82<sup>a</sup>; a. fr.

**פִּיקָה** **פִּיקָה** m. (denom. of פִּיקָה I) formation of lumps on the body; v. פִּיקָה I.

**פִּיקָה** **פִּיקָה** m., pl. פִּיקָה, פִּיקָה (v. פִּיקָה II) removing the coils on the blossom end of gourds. B. Mets. 88<sup>b</sup> פִּיקָה דְּגִמָּה (v. Rabb. D. S. a. l. note 80) until he has finished the entire work of removing &c.; מִבְּחֻלְהוֹן Ms. M. (ed. אֶמְוִיר) when the removing work has been started.

**פִּיקָה** v. פִּיקָה.

**פִּיקָה** **פִּיקָה** v. פִּיקָה.

**פִּיקָה** **פִּיקָה** v. פִּיקָה.

**פִּיקָה** **פִּיקָה** f. (a corrupt. of fictile) earthen (wine) vessel. Tosef. B. Bath. V, 4 פִּיקָה הַמִּוִּכֵּר he who sells wine by the vessel, opp. בְּקִשְׁלוֹן.

**פִּיקָה** v. next w.

**פִּיקָה** **פִּיקָה** m. (facialis, φακίλιος S.) turban. Y. Bets. V, 63<sup>a</sup> פִּיקָה רִיחָה אֶפְרָה רִיחָה (not פִּיקָה לִיה) the wind made his turban fly off R. Meir's neck.

**פִּיקָה** **פִּיקָה** v. פִּיקָה I, a. פִּיקָה.

**פִּיקָה** **פִּיקָה** Yalk. Ps. 820, v. פִּיקָה.

**פִּיקָה** **פִּיקָה** m. (denom. of פִּיקָה I) afflicted with lumps, v. פִּיקָה I.

**פִּיקָה** **פִּיקָה** (cmp. פִּיקָה I; φῦκος, fucus, of Semitic origin) [coil, 1] sea-weed or rock-lichen used as a dye; red color, rouge. Sifra M'tsor'a, Neg., Par. 1 (ref. to יִרְחָה, Lev. XIV, 4) פִּיקָה מִיֵּל פִּיקָה מִיֵּל from שָׁנִי you might infer that

you may use the dye from *fucus*, therefore *tola'ath* is added (to indicate that it must be won from a worm, the snail); Yalk. Lev. 559 פיקקים.—2) *the dried up blossoms of gourds*. B. Mets. 88<sup>b</sup> (expl. משיפסו, Maasr. I, 5) משינל (Rashi to Bets. 13<sup>b</sup> פקס) as soon as their blossoms are removed.—3) *lump*. Bekh. 45<sup>a</sup> Var. Ar., v. פיקה I.

**פיקסניון**, **פיקסנין**, **פיק** m. (πύξιον = πύξος) *box-tree, box-wood*. Y. Keth. VII, end, 31<sup>d</sup> (expl. ראשור, Is. XLI, 19) פיקסניה; Gen. R. s. 15 פקסנין; Tanh. Trum. 9 פקסנין; ed. Bub. נקשנין, Var. נקשנין (corr. acc.). Y. Yoma III, 41<sup>a</sup> top (expl. אשכנין (corr. acc.).

**פיקעא** m. (פיקע) *split, esp. slits in the rectum*. Ab. Zar. 28<sup>a</sup> sq. לירי ... ולינו. Ib. ולינו suffered from slits. Ib. ולינו let him get the kernel of a bramble fruit and place its split (wedge-shaped) side against the slit. Ib. פ' עילאה slits in the upper part of the rectum, פ' עילאה in the lower part.

**פיקין**, **פיק** m. pl. = h. פיקויד, *Coloquintidas, Bitter Apples* (v. Löw, Pfl., p. 332, sq.). Targ. II Kings IV, 39.

**פיקפיק**, **פיקפיק**, v. sub פיק.

**פיקין**, v. פיק.

**פיקר** m. (Pers. paigâr, Koh. in Ar. Compl. s. v.) *dissension, dispute*. Taan. 24<sup>b</sup> ו' לא לירחי פ' Ar. (ed. have no quarrel with those Jews.

**פיקרין**, v. פיקרין.

**פיקרסות** f. (v. אפיקרסין) *underwear*. Nidd. 48<sup>b</sup> באפיקרסות Ar. (ed. באפיקרסות).

**פיקרסין** m. pl. same. Kel. XXIX, 1 R. S. (ed. אפיקרסין).

**פיר** m. (פיר) *rubble, loose ground; quarry* (cmp. German *Bruch*). Ned. 81<sup>b</sup>; Keth. 71<sup>b</sup> פ' לא מצינו שיעל שמת בעפר פ' it does not occur that a fox dies in the dust of rubble, i. e. you do not feel the absence of comforts to which you are not used; Y. ib. VII, 31<sup>b</sup> מה פ' אין שיעל עפר פ' (read: מה בעפר פ' (פ' of פ')). Bab. ib. 79<sup>b</sup> פ' של גפרית פ' a sulphur quarry.

**פירא** I ch. same, *ditch, pit, cavity*. Taan. 24<sup>a</sup>, v. פירא. Kidd. 72<sup>a</sup>, v. פיקי. Erub. 28<sup>a</sup> פ' רבי רורי פ' pit (dumping ground) where offal of dates is deposited on which cattle feeds; ib. 60<sup>a</sup>. B. Bath. 11<sup>a</sup>, v. סופלי. Keth. 79<sup>a</sup>, v. next w.—Pl. פירי. Gitt. 60<sup>b</sup> פ' יבשי פ' our ditches will dry out.

**פירא** II, **פרא** m. = h. פרי, *fruit, crop*. B. Bath 36<sup>b</sup> פ' רבא the large crop (of grain); פ' זוטא the small crop (of vegetables &c.). Succ. 31<sup>b</sup> פ' לא גמר פ' the fruit (Ethrog) is not ripe. Ber. 39<sup>a</sup> פ' עריה פ' fruit (vegetable) has the preference (over meat, for the purposes of benediction); a. fr.—Transf. *fruition, usufruct*. Keth. 79<sup>a</sup> לא פ' אמרי לא פ' some say the right of felling service-trees or fishing in a pond comes under the category of usufruct, opp. קרנא property

(which the heir may sell). Ib. פ' דפ' ו' the Rabbis allowed the husband the usufruct (the births of the animals belonging to his wife), but not the fruition of the usufruct (e. g. the fine which the thief has to pay for stealing the calf). Ib. פ' עילא ליה גלימא פ' הוי ו' if she brought in a cloak, he has the use of it, he may cover himself with it, until it is worn out; a. fr.—Pl. פירי, פירי, פיר. Targ. Gen. I, 11, sq. Targ. Prov. VIII, 19 פירי; a. fr.—Shebu. 48<sup>a</sup> פ' עבירי דמרקבי פ' fruits are liable to rot; a. fr.

**פירבורין**, v. פירבורין.

**פירדה**, v. פירד II.

**פירד**, Y. Maas. Sh. I, end, 53<sup>a</sup> פ' בר פ', or פ' בר, a corruption; perh. to be read: פירדא אמר פירדא.

**פירוג** I, **פירוג** m. (פירג) *exchange, price*. Targ. Y. Deut. XXIII, 19 (h. text מוזיר). Targ. Job XV, 31 (h. text המורה); a. e.—Pl. פירוגין, פיר. Ib. XVII, 2 (ed. Wil. פירוג, corr. acc.; h. text המורה). Targ. Ps. XLIV, 13 (ed. Wil. פירוג, corr. acc.).

**פירוג** II pr. n. m. (preced.) *Perug*. Targ. I Chr. IV, 11 (h. text מוזיר).

**פירודא**, v. פירדא I.

**פירוז** 1) *אנדרפשא* name of a bird, v. אנדרפשא.—2) *Peruz*, name of a (wicked) man. Hull. 62<sup>b</sup>.

**פירוזג** m. (Pers. fayrūzah, Arab. fayruzaḡ, Fl. to Levy Targ. Dict. II, 574<sup>b</sup>) *turquoise*. Targ. Cant. V, 14 ed. Lag. (oth. ed. פירוג).

**פירורי** m. (פירה) *fruitfulness, plenty*. Esth. R. end.

**פירוכא** I c. (פיר) *broken corn, grist* (h. גרש). Targ. O. Lev. II, 16 (ed. Berl. גרש); a. e.—Pl. פירוכין. פירוכין, פירוכין. Targ. O. a. Y. ib. 14. Targ. Y. ib. 16 פירוכין (ed. Amst. פירוכין; ed. Vien. פירוכין).

**פירוכא** II m. (פיר) II, v. next w.) [*dried ears*] *sheaf*.—Pl. פירוכין. Targ. Y. Gen. XXXVII, 7, v. פירכא II.

**פירוכין**, **פיר** f. 1) = פירוכא I. Targ. Y. Lev. II, 16, v. פירוכין I.—2) (= h. מלילות) *dry ears*.—Pl. פירוכין, פיר. Targ. Y. Deut. XXIII, 26.—Denom. פירן II.

**פירולין** = פירולין, Targ. Y. Ex. XXVIII, 9 Mus. (ed. בולא, בולא, read: פירולא).

**פירוע**, v. פירוע.

**פירוצין**, v. פירוצין.

**פירוק**, **פיר** m. (פירק) *taking apart* (of the Tabernacle), *breaking up*. Num. R. s. 4 ו' בשעת ו' the taking apart on moving the articles of the Tabernacle took place in the same order as they were put up. Ib. s. 12, v. פירוק; a. e.—Pl. פירוקין, פיר. Ib. Y. Yoma I, 38<sup>b</sup>, sq.; a. e.

**פירוקא** **פִּרְ** m. (פִּרְק) *solution of a problem, reply, argument*, opp. קושיא. B. Kam. 117<sup>a</sup> ראי ... ראי קושיא ... such and such a problem and such and such a solution. Ab. Zar. 30<sup>a</sup> פִּרְ לִסְכָּנָה (Rashi פירוקא pl.) you offer argument where danger to life is concerned? a. e.—Pl. פירוקא. B. Mets. 84<sup>a</sup> פִּרְ ... ומפריקתא ליה ... I gave him twenty-four answers. Hor. 13<sup>b</sup> ושדי פִּרְ כתבי they wrote down answers and cast them (into the school-house); a. e.

**פירור** **פִּרְ** m. (פִּרְ) 1) *crumbling*. Pes. 28<sup>a</sup> (in Chald. dict.) פִּרְ must be crumbled (before being thrown into the river).—2) *crumb*.—Pl. פירורין, פירורין. Sabb. XXI, 3 (143<sup>a</sup>). Men. 75<sup>b</sup> (ref. to Lev. II, 6) פִּרְ יִכְלֹל יִעֲשֶׂהנָה פִּרְ ... you might think, he must break it up into crumbs &c., v. פירוקא. a. fr.—Ab. d'R. N. ch. XXXIII שיעשה פִּרְ לא ... עד שיעשה (ed. Schechter שיעשה) we shall not cross the sea until it is broken into solid pieces before us; Tanh. B'shall. 10 ונעשו חמים פִּרְ; Yalk. Ex. 233 פִּרְ (with ref. to Ps. LXXIV, 13).—3) = פִּרְפִּרָה, *nibblings, desert, delicacies*. Y. Ber. VI, end, 10<sup>d</sup>, v. פִּרְפִּרָה.

**פירורא** **פִּרְ** ch. (preced.) *mush* (made of crumbs), *paste*. Pes. 42<sup>b</sup> פִּרְ דאושכפי (Rashi: פִּרְ) shoemaker's paste.

**פירוש** **פִּרְ** m. (פִּרְש) *distinct expression, directness; explanation; commentary*. B. Bath. 52<sup>a</sup> רעשה ... וכולן ... כפירושן ואם לאו יעשה פִּרְ לפירושן (a woman, a slave, or a minor), if they declared before dying, 'these things belong to—', he (the trustee) may do according to their explicit declaration, or else (having reasons to distrust their statements) he must make a commentary to their statement (explain the motive they may have had for telling a falsehood). Ib. עשה ... אי ... כפירושא if you believe her to be trustworthy, do according to her explicit statement, if not, make a commentary &c. (find out the real state of affairs). Y. Gitt. V, end, 47<sup>c</sup>; Y. Shebi. V, end, 36<sup>a</sup> פִּרְשָׁא הוא וסתרנו לא כפירושא הוא is the silent lending of a utensil not equal to an explicit statement of the use to be made of it? Snh. 87<sup>a</sup>, v. עִיָּקָר; a. fr.—(also in Chald. dict.) *distinctly, explicitly, directly*. Hull. 95<sup>a</sup>, a. fr. איתמר בִּפְ ששעתא בִּפְ VII, 5 tell plainly now what thou hast heard (the blasphemer say, i. e. repeat without euphemistic disguise, v. פִּרְשָׁא). Pes. 13<sup>a</sup> בִּפְ אמרין לן you told us plainly. Sabb. 39<sup>b</sup> בִּפְ שמיע לך וכ' did you hear that tradition directly or only by implication?; a. fr.—[In commentaries and glosses: פירוש, abbrev. פִּרְ, *this means*.]

**פירושא** **פִּרְ** ch. same. Targ. Y. Lev. XXVII, 2. Targ. O. Num. XXX, 7 (Y. פירושא pl.; L. text מִבְּנָא; ib. 9. Targ. Ps. XXI, 3 (H. ארשת). Targ. Cant. V, 11. Targ. Esth. X, 2 (H. text ארשת).—Y. Gitt. V, end, 47<sup>c</sup> פִּרְ but if the purpose be explicitly stated, you must not lend it (v. preced.; Y. Shebi. V, end, 36<sup>a</sup> במפרש). Y. B. Bath. IV, beg. 14<sup>c</sup> כל דדיין פִּרְ הפרש וכ' (read אפרש) did R. H. ... enter into such details (in explaining the Mishnah) to you? Ab. Zar. 4<sup>a</sup> רחאי פִּרְשָׁא ... פִּרְ ולא ידע ... פִּרְ רחאי פִּרְשָׁא, constr. פִּרְשָׁא, v. supra.

**פירות** **פִּרְ** v. פִּרְ.

**פירוזמא** **פִּרְ** v. פִּרְזִימָא.

**פירוקא** **פִּרְ** v. פִּרְקָא.

**פירמא** **פִּרְ** m., **פירמא** **פִּרְ** f. (פִּרְמ) *detailed statement, inventory*. Gitt. 57<sup>b</sup> שדא פירמא בביתיה וכ' Ar. (ed. פִּרְ) שדר, שדר שדר פִּרְמָא he sent a document containing the inventory and disposal of his property to his house, and became a proselyte; v. פִּרְמָא II; Snh. 96<sup>b</sup> שדר פִּרְמָא לבריתיה.

**פירמא** **פִּרְ** m. (πειρατής, pirata) *pirate*.—Pl. פִּרְמָא. Ex. R. s. 17, end פִּרְ ספינות של פִּרְ (not ... טון ...) pirate ships. Lev. R. s. 25 beg. [read:] וברים מפני חפ' ... I am afraid of robbers on the high-way, and on sea of the pirates; Yalk. ib. 615 וברים מפני אפרשין (corr. acc.).

**פירמא** **פִּרְ** I, v. פִּרְמָא.

**פירמא** **פִּרְ** II, v. פִּרְמָא II.

**פירי** **פִּרְ** v. פִּרְ, פִּרְא. [B. Mets. VI, 1 (75<sup>b</sup>) פירי פִּרְפִּרָה; Ms. R. 1, v. פִּרְפִּרָה.]

**פיריפירין** **פִּרְ** v. פִּרְפִּרָה.

**פירקא** **פִּרְ** m. (I פִּרְק) *refutation, objection*. Gitt. 83<sup>a</sup> פִּרְ דלית ליה ... דלית ליה to all of them objections may be raised, except the opinion of R. E. which is unobjectionable. Men. 66<sup>a</sup> פִּרְ דלית ליה פִּרְ saw an objection to it. B. Bath. 130<sup>b</sup> פִּרְ דלית ליה פִּרְ if a legal decision of mine comes before you, and you see in it something objectionable; a. fr.—Pl. פִּרְפִּרָה. Hull. 76<sup>b</sup> פִּרְפִּרָה (Nidd. 65<sup>b</sup> פִּרְפִּרָה, v. פִּרְפִּרָה).

**פירקא** **פִּרְ** m. (I פִּרְק) *painting, dyeing the hair*; trans. *giving a fraudulent appearance, deception*. B. Mets. 60<sup>b</sup> פִּרְ דארם מאי דרמא what is (in a legal sense) deception in selling a human being? (Answ. dyeing a slave's hair). Y. ib. IV, end, 9<sup>d</sup> פִּרְ בללים בכלים (not באוכלין) giving a deceptive appearance to garments is forbidden Keth. 17<sup>a</sup> פִּרְ לא פִּרְ there is no paint (deception), v. פִּרְקָל; Snh. 14<sup>a</sup> פִּרְקָל (corr. acc.).

**פירקא** **פִּרְ** m. (II פִּרְק) *jerking motion, struggling, spasmodic movement*, as a symptom of vitality. Hull. 38<sup>a</sup> פִּרְ דלית ליה פִּרְ these are symptoms of vitality (proving that the slaughtered animal was not on the point of dying a natural death). Ib. פִּרְ דלית ליה פִּרְ the symptoms of vitality of which they speak refer to the beginning of the slaughtering act. Ab. Zar. 16<sup>a</sup> פִּרְ דלית ליה פִּרְ a large beast of chase is like a small domestic animal as regards the symptoms of vitality required at slaughtering; a. e.

**פירקא** **פִּרְ** ch. same.—Pl. פִּרְפִּרָה. B. Bath. 142<sup>b</sup> פִּרְפִּרָה פִּרְפִּרָה (the embryo in coming to light) made three spasmodic motions (and expired).



**פירכורין**, v. פירכורין.

**פירכס**, v. פירכס. — [Snh. 14<sup>a</sup>, v. פירכס I.]

**פירמא** m. (פרם) *piece, slice; hash, mush*. Hull. 120<sup>a</sup> (expl. קיפה, Mish. IX, 1) 'the particles of boiled meat which form a mush. Gitt. 69<sup>a</sup> 'דסילקא hashed beets. — Pl. פירמי Ber. 39<sup>a</sup> 'רברבי Ar. (ed. פירמא רבא, Ms. M. פירמי רברבי, v. פירמי).

\***פירן** m. (פרה) *breeding establishment, stables*. Bekh. 40<sup>a</sup> 'של ביה מנחם it happened in the stables of the house of Menahem (Rashi: at *Peran of the house &c.*, name of a village); Tosef. ib. IV, 8 'בברה.

**פירנס**, **פירניק**, **פירניס**, v. sub פיר.

**פירנס**, Gen. R. s. 68 some ed., v. פורנס.

**פירסומא** m. pl. (פרסם) 1) *uncovering*. Targ. Y. Lev. XVIII, 6. — 2) *divulging, betraying*. Targ. Y. Gen. XIX, 26 'עניא ב' (ed. Amst. ב'פירסומא, corr. acc.) by betraying the presence of a poor man in her house (v. Gen. R. s. 51). — פירסומי ניסא, v. פירסם.

**פירסקא**, **פירסם**, **פירסיקא**, v. sub פיר.

**פירעון** m. (פרע) *paying a debt, payment*. Shebu. 41<sup>b</sup> (in Chald. dict.) 'מעליא חוי it was a real payment of a debt (and not a mere deposit). M. Kat. 9<sup>b</sup>; Ab. Zar. 6<sup>b</sup> 'עכ"ם לענין פ' לעולם מיצר the gentile will always grieve over the payment of a debt (whereas the Jew is glad to have rid himself of an obligation). B. Mets. 13<sup>b</sup>, a. fr. (in the case of a note of indebtedness being found) we apprehend that payment may have been made (and therefore it must not be returned to the creditor). Y. Keth. X, end, 34<sup>a</sup> 'מזה לך פ' אלא מזה you shall be paid only from this (only this portion of my property is pledged). Koh. R. to VII, 2 'מדה שיש בה פ' מדה פ' an act of benevolence with which a divine reward is connected. Yalk. Ex. 180 'מחב"ה קבל פ' he received payment (was punished) at the hands of God; a. fr.

**פירפר**, v. פירפר.

**פירצא** m. (פר) *break, gap, perforation*. — Pl. פירצי Sabb. 108<sup>a</sup> 'פ' כיין דאיה ביה פ' because it (the skin of the plucked bird) is full of holes. — [פירצין, v. פירצא.]

**פירצה**, v. פירצה.

**פירקי**, **פירקונא**, **פירקון**, v. sub פיר.

**פירקוס**, v. פירכוס I.

**פירקתא** f. (פרק) *joint, esp. פירקת צורא*. Targ. Y. a. O. Deut. XXXIII, 29 ed. Berl. (oth. ed. במחוימו פירקת; h. text פירקת). Targ. Ps. LX, 10 ed. Lag. (ed. Wil. פיר; Regia פירקת). Targ. Lam. V, 5 (Levita פיר). Targ. Y. Gen. XLV, 14 (ed. Vien. פיר).

**פירשא** m. = h. פירש, *secretion*. Hull. 116<sup>b</sup> 'חלב

... the milk in the stomach of a suckling animal is considered a mere secretion (no longer real milk). Bekh. 7<sup>b</sup> 'פ' בעלמא הוא a mere secretion (a false membrane, no real skin); a. e. — Pl. פירשייא Zeb. 85<sup>a</sup> 'ניקריבניהו ב'פ'שייהו shall the entrails be offered with the excrements in them?

**פירשע** m. *ebony or box-wood*. Tosef. Kel. B. Mets. II, 19 (Kel. XII, 8 'אשכרע).

**פישון** m. (פשט) *spreading, stretching forth*. Y. Ab. Zar. IV, end, 44<sup>b</sup> 'ירימ ב' within reach of the hands; ירימ beyond reach. Ib. 'ירימ כשם שנתנו פ' ירימ as proximity within reach of the hands is made a criterion for levitical uncleanness (Toh. VII, 2), so it is made for wine (suspected of having been touched by an idolater, v. נקף); a. e. — *prostration accompanied by stretching of hands and feet*. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup>; Shebu. 16<sup>b</sup>, v. 'השתחווא; a. fr. — [Mekh. B'shall. beg. בפישון, read: בפשיונה, v. פשיונה.]

**פישון** I pr. n. m. *Pishon*. Yeb. 107<sup>b</sup> 'הגמל Pishon the camel-driver, v. פפש.

**פישון** II pr. n. (b. h.) *Pishon*, name of a river. Gen. R. s. 16 (ref. to Gen. II, 11) 'פישון ומימיו פ'שון שחוא מגדל פ'שון ומימיו its name was Pishon, because it raises flax (on its shores), and its waters run gently; Yalk. ib. 21.

**פישווא**, v. פישווא.

**פישין**, read: פ"י ש"ין *Pe' Shin*. Y. Maas. Sh. IV, 55<sup>b</sup> 'פישין if a vessel is found inscribed Pē Shin, the contents are second tithes (פירקון שני), v. Tosef. ib. V, 1.

**פישפיש**, **פישפיש**, **פישפיש**, v. sub פש.

**פישפשת** pr. n. m. *Pishpashah*. Y. Shebi. VI, 36<sup>a</sup> bot.

**פישקא**, v. פישקא.

**פישרא** m. (פשר) 1) *solution, interpretation*. Targ. Jud. VII, 15. Constr. פשר. Targ. Koh. VIII, 1. — V. פושקא. — 2) *dissolved food, cud*. Targ. Lev. XI, 3, sq. (h. text גרה); a. e. — 3) *thawing snow*. — Pl. פישרי. Targ. II Esth. III, 8, v. 'הצבא. — Kidd. 73<sup>b</sup>, v. פשרא.

**פיהא** m. = h. פיה, *piece, bread*. Targ. O. Gen. XVIII, 5. Targ. Y. I ib. XL, 16; a. fr. — Ber. 40<sup>b</sup> 'ברוך רחמנא blessed be the Merciful One, the owner of this bread. Y. Bets. I, 60<sup>c</sup> bot., v. ארסקיניס. Y. Ter. VIII, 45<sup>d</sup> top 'פ' תחית ו' (you must not put) a piece of bread under the arm-pit (a superstitious practice); Y. Ab. Zar. II, 41<sup>a</sup> bot. פוחא. Y. Ber. VI, end, 10<sup>d</sup> 'ופירור פ' when there is before you bread and some delicacy; a. fr. — Pl. פיהין. Targ. I Sam. X, 3 (h. text בכורח).

**פיהגמא**, **פיהגם**, v. פיהגם.

**פיהח** m. (b. h.; פיהח *Pi*) *incision, engraving, engraved design*. Y. Nidd. III, 50<sup>d</sup> 'פ' ירימ ורגלים ו' if it



s. 69, end הפך שופע ... כמלא פי הפך the oil was poured down for him from heaven in large drops as if coming out of a flask; Yalk. ib. 120; a. fr.—*Pl.* פִּכִּים, פִּכִּין. Sabb. 84<sup>b</sup> פ' קטנים small flasks (into which you cannot dip your finger); B. Kam. 25<sup>b</sup>. Hull. 91<sup>a</sup> (ref. to Gen. XXXII, 25) פ' קטנים he remained behind for the sake of some small jars. Kel. II, 2; a. fr.

פִּכָּה, v. פִּכֵּי.

פִּכּוֹרָא m. (פִּכֵּי) breaker, destroyer. Gen. R. s. 67, beg. פ' חרעא ח'ך חרעך פכור וכו' thou, breaker of gates, how is thy gate broken into and ruined!

\*פִּכּוֹרָה pr. n. m. *Pakhora*. Y. Sot. IX, 24<sup>a</sup> bot. יהודה (פחורה); Y. Maas. Sh. V, end, 56<sup>d</sup> (פחורה). בן פ'

פִּכּוֹח (cmp. פִּכּוֹח) [to break through,] to ooze out, evaporate.

*Pi.* פִּכּוֹח to cause evaporation, to counteract the effect of. B. Bath 10<sup>a</sup> מפקחו שנינה מפקחוהו Ms. R. מפקחו, v. Rabb. D. S. a. l. note 6) wine is strong (overpowering man), sleep makes it evaporate.

פִּכּוֹח ch. same. Meg. 12<sup>b</sup> למחר פ' ליה חמירה Ms. M. (Ms. O. a. L. פקע; ed. פסיק; v. Rabb. D. S. a. l. note; Ar. מפקחו) by to-morrow his wine will have evaporated (his intoxication will be gone).

*Pa.* as preced. *Pi.* Ber. 55<sup>a</sup> מפקחא, v. מפקחא. Taan. 18<sup>b</sup>; B. Mets. 66<sup>b</sup> לפכחתי, v. מפקחא.—Part. pass. Nidd. 20<sup>b</sup> (מפקחא הוא דפכח ואויל) (Ar. ומפקח הוא דקמפכח ואויל) it (the blood-stain in drying up) becomes constantly fainter.

פִּכּוֹחָא f. (preced.) that which evaporates, fluid, opp. חרורה sediment. Nidd. 20<sup>a</sup> פ' דריוחא the fluid portion of the ink.

פִּכּוֹח (b. h.; cmp. preced. wds.) to break through, penetrate.—*Pi.* פִּכּוֹח to ooze, drop. Yalk. Ez. 383 ... מי הבאר well-water shall in future days rise from under the threshold of the Temple, and shall ooze and bubble and go forth in three parts; Pirké d'R. El. ch. LI ומפרין (corr. acc.). Tosef. Succ. III, 3, v. פִּכּוֹח.

פִּכֵּי, Targ. Prov. VIII, 34 פִּכֵּי some ed., read: סִפֵּי.—Ib. VII, 15 דמפכא, דמפכא, read with ed. Lag. דמפכא, v. סִפֵּי.

פִּכּוֹח (v. פִּכּוֹח) to ooze, drop.—Denom. פִּכּוֹח.

פִּכֵּי, Targ. Prov. V, 22 נחפכך some ed., v. פִּכֵּי.

פִּכּוֹסִין m. pl. (παξάμῳς) biscuits. Num. R. s. 7.

פִּכּוֹסִין pr. n. m. *Pakhsas*. Y. Naz. VII, beg. 55<sup>d</sup> יוסר (פכוסין בן פ' Sifra Emor beg. יוסר בן פ'.

פִּכּוֹח (v. פִּכּוֹח) to ooze, drip. Tosef. Succ. III, 3 [read:] אליעזר אומר והנה מים מפכים מלמד שמים מפקחין [read:] R. El. ... says, 'And behold waters

dripping' (Ez. XLVII, 2), this intimates that in the days to come water oozing out and rising, as if coming out of a flask, will come forth from under the threshold &c., v. פִּכּוֹח. Ib. 11 כִּךְ דוּחָהּ הַבָּאָר ... מִפְּכָתָהּ וְעוֹלָה וכו' (Var. (בְּכָרָה) so the well that travelled with Israel in the desert, resembling a rock of the size of a k'barah (בְּכָרָה), bubbled forth and rose, travelling with them up mountains and down &c.

פִּכֵּי, *Pi.* פִּכֵּי (v. next w.) to split, break. Gen. R. s. 23 וּפְכֵי ... פִּכְרָה רוּחַ (or וּפְכֵי, פִּכְרָה) the wind split (knocked down) one tree, and it fell on its neighbor and knocked it down; (Yalk. ib. 39 וּפְכֵי ... פִּכְרָה).—Part. pass. פִּכּוֹר, v. next w.

פִּכֵּי (cmp. פִּכְרָה) 1) to insert, interlace, clasp. Sabb. 10<sup>a</sup> פ' יריה ומצלי he clasped his hands (in reverence) and prayed; Yalk. Am. 542.—Part. pass. פִּכֵּי; pl. פִּכֵּי. Targ. Esth. VIII, 15.—2) to split, break open. Part. pass. פִּכֵּי. Gen. R. s. 67 Ar. (ed. פִּכֵּי h. form), v. פִּכּוֹרָא.

*Pa.* פִּכֵּי 1) to split, break in, demolish. Targ. Y. I Gen. XLIX, 6 (ed. Vien. פִּכֵּי Pe.). Targ. Y. Num. XXI, 35 (ed. Vien. פִּכֵּי); a. e.—Targ. Koh. III, 3 לִפְכָּא ed. Lag. (Ar. a. Levita לפכורא, read: לפכורי; ed. לפכרא, corr. acc.; h. text לפורין).—Gen. R. s. 86 end פִּכֵּי (not פִּכֵּי, v. I. Lam. R. to V, 1 (transl. פִּכֵּי, Ps. CXXXVII, 7 פִּכֵּי Ar. (ed. פִּכֵּי, v. פִּכֵּי I).—2) to entangle, confound. Targ. Y. Lev. XXVI, 30 (ed. Vien. אִפְכֵּי Af.).

*Ilhpe.* אִפְכֵּי to be entangled, caught. Targ. Prov. V, 22 נחפכך ed. Lag. (Ar. יִפְכֵּי; some ed. נחפכך, corr. acc.; h. text יִפְכֵּי).

פִּלָּא, v. פִּלָּא.

פִּלָּא m. (b. h.; preceded.) strange thing, wonder, miracle. Mekh. B'shall, Shir., s. 8 (ref. to Ex. XV, 11) פ' עשה עמנו פ' he has done wonders for us, and he will do &c.; a. e.—*Pl.* פִּלָּא, פִּלָּא, פִּלָּא. Midr. Till. to Ps. CVI, beg. (ref. to Ps. CXXXVI, 4; 13; 25) בלא יסין ובלא ... מזה הפנסה ... as the world cannot exist without sustenance (which the Lord provides), so it cannot exist without (daily) signs and wonders. Ib. ואינו יודע כמה פ' עשה וכו' ed. Bub. (ed. פִּלָּא, corr. acc.) and man knows not how many miraculous salvations the Lord works for him. Gen. R. s. 20 (ref. to Ps. CXXXVI, 24 sq.) פִּלָּא פִּנְסָה, so man's sustenance is miraculous. Ex. R. s. 12, end (expl. אִפְכֵּי, Ex. IX, 32) פ' עשה חק"ה בהם the Lord showed wonders by them. Shn. 109<sup>b</sup> (play on פִּלָּא, Num. XVI, 1) פ' פִּלָּא פִּנְסָה wonderful things (delivery from destruction with Korah) happened to him (On); Num. R. s. 18; (Tanh. Kor. 10 נפלאות). Midr. Till. to Ps. CXIX, 18 דרין דרורין the Law is full of strange (obscure) things. Ib. 129; a. fr.—[Yalk. Gen. 47 ומקיע (obscure) things. v. בְּכִלְאוֹת, read: בְּכִלְאוֹת, v. בְּכִלְאוֹת]

פִּלָּא ch. same.—*Pl.* פִּלָּא, פִּלָּא. Targ. Y. Ex. VIII, 18. Targ. Y. II ib. XV, 18.

פִּלָּא, v. פִּלָּא.

## פלאגרה, פלגאגרא.

פלגאמוני, פלאמוני, פלגאמוני, v. פלגאמוני.

**פלא** (b. h.) pr. n. *Peli* (unknown). Num. R. s. 10 (ref. to Jud. XIII, 18) שם שמו המלאך פ' ו' there (on that occasion) his name was 'the angel Peli', corresponding to his mission, as he came to recommend a vow of abstinence (with ref. to פלא, Num. VI, 2).

**פלאגרא** f. (פלא) *dark saying, allegory*. Targ. Prov. I, 6 (h. text מליצה).

**פלבל** (prob. to be read: פלבל, v. פלבל II) *to roll*. Tanh. ed. Bub. Huck. 3 מַפְּלִיחוּ רְאִי עֵינֶיהָ they saw the eyes of the cow roll (squint to look at the yoke, v. פל). Ib. מַפְּלִיחוּ עֵינֶיהָ... כְּשֶׁהָיוּ בָּאִין (prob. to be read: הִיחָה) when they came to put a yoke on her, she rolled her eyes.

**פלג** (b. h.) *to separate, split*.

**Hif.** 1) *to part, go away*. Y. Ber. I, 2<sup>d</sup> bot. מַצֵּא (עד) ש' א' (not ש' א') and finding that he (the friend that had knocked at the door) had withdrawn, he withdrew likewise.—Esp. *to go to sea* (cmp. פלגוס). Erub. IV, 1 their ship went out on the open sea. Sabb. 19<sup>a</sup> ו' אֵין מַפְּלִיגִין בַּסְּפִינָה ו' you must not start on a sea-voyage less than three days before the Sabbath; Num. R. s. 16, beg. אֵין מַפְּלִיגִין בַּסְּפִינָה בֵּין הַיָּם (contrad. to פלג along the sea coast).—2) *to rest from work; to pause*. Lev. R. s. 30 לְכַשְׁפְּלִיגִין, v. פלג. Tosef. Ber. IV, 21 (צריך) לְכַשְׁפְּלִיגִין צָרִיכִין ו' when the laborers take a recess, they must say the benediction for what they have been eating while at work. Y. Yoma III, 40<sup>b</sup> bot. לְכַשְׁפְּלִיגִין, v. פלג. —3) *to divert, put off; to discard*. Bab. ib. 66<sup>b</sup> ו' לֹא מִפְּנֵי שֶׁהָפְּלִיגִין בְּדַבְּרֵיהֶם ו' (he made an evasive reply) not because he desired to divert their minds with words (counterquestions), but because he never said anything that he had not heard from his teacher; Tosef. Yeb. III, 4; Succ. 27<sup>b</sup>. Y. Ab. Zar. II, 40<sup>c</sup> bot. ו' אִם שָׁאֵל ... תְּפַלְּגֵנִי כֶּשֶׁם ש' ו' if he asks him whither he is going, let him put him off (state a distant destination), as did Jacob to Esau; Tosef. ib. III, 4 מַפְּלִיגִין. Tosef. Gitt. VII (V), 8 לֹא נִחְבֹּתִין זֶה ... כָּל חֲנָאִי שָׂאֵר אֲפֹשֶׁר ... לֹא נִחְבֹּתִין זֶה whenever an impossibility is made the condition of a letter of divorce, he (the husband) has had only the intention to divert her mind; Y. B. Mets. VII, end, 11<sup>c</sup> (corr. acc.). Y. Ber. IX, end, 14<sup>d</sup> דְּעֹדֵי ש' כִּיּוֹן ש' דְּעֹדֵי ש' when he turns his attentions from her (makes her feel that he does not intend to marry her). Gen. R. s. 17 מִמֶּנָּה when he saw her full of mucus and blood, he kept her away from him; a. fr.—4) *to reject, disregard, discard*. Pesik. R. s. 31 ... הִיחָה פֹשְׁעָהּ אֶרְאֵהּ she was careless about his honor and disregarded his decrees. Ib. s. 3 [read:] הִיא ... כָּל זֶמֶן ... דְּרִיכָן ש' לֹא חֲדִי מַפְּלִיגִין לִיחָה ו' as long as his teacher is alive, he (the pupil) is careless, (saying) whenever it be needed, here is my teacher &c. Ab. IV, 3 לֹא חֲדִי מַפְּלִיגִין לִיחָה ו' (saying, this will never happen). Gen. R. s. 8 דְּרִיכָן ש' לֹא חֲדִי מַפְּלִיגִין לִיחָה ו' he removed the way of the wicked out of his

sight (disregarded the evil doings of the future man); Midr. Till. to Ps. I ed. Bub. (oth. ed. פלג Pi.); a. e.—5) *to decline from the road*. Gen. R. s. 48 אֲנִי רֹאֶה אֹתָם שֶׁהִפְּלִיגוּ אֶת דְּרֹכָם ו' when I see that they wend their way hither &c.; and when he saw that they were declining; Yalk. ib. 82.—Transf. *to be mistaken*. Bekh. 43<sup>b</sup> bot. תְּהִיבָהּ תְּהִיבָהּ thou art mistaken (Rashi: thou hast gone too far, v. infra); Sifra Emor, ch. II, Par. 3 תְּהִיבָהּ—Koh. R. to XI, 9 תְּהִיבָהּ אל תְּהִיבָהּ do not go thy own way in the interpretation of the Law (cling to tradition).—6) *to withdraw one's self; to be reserved, speak in indefinite and general terms*, opp. פלג to reveal one's self, speak in definite terms. Midr. Sam. ch. XIV (ref. to I Sam. IX, 15, sq.) מַפְּלִיגִין ... מִפְּרִסָם עֲצָמִי did the Lord never before reveal anything to Samuel? But before the proper time has come, the Lord speaks reservedly, when the time has come, he reveals himself clearly ('to-morrow' &c.).—7) *to differ*. Yalk. Jer. 320 מִי שֶׁמַּפְּלִיגִין עַל דְּבָרָיו שֶׁל אֱלֹהִים who opposes the words of God. Y. Pes. V, 32<sup>c</sup> bot. וְיָמָּה מַפְּלִיגִין and wherein do they differ?; a. e.—8) *to go too far*. Y. Nidd. I, beg. 48<sup>d</sup>, v. פלג. Bekh. 43<sup>b</sup> bot.; Sifra Emor I. c., v. supra.—Part. pass. *a) removed; far*. Sifra M'tor'a, Zab., Par. 5, ch. VIII מִיָּמֶיהָ some time after her menstruation, opp. סָמֵךְ; Nidd. 73<sup>a</sup> לְמִדְּרָהּ ב'. Gen. R. s. 44, v. אֲחֵרִי; a. e.—b) *distinguished, special expert*. Tosef. Hag. II, 9, v. מַפְּלִיגִין.—Erub. 63<sup>a</sup> דְּמַפְּלִיגִין, v. next w.

**Pi.** *to remove, disregard*. Midr. Till. to Ps. I, v. supra. **Hithpa.** *to be divided, go apart*. Gen. R. s. 15 וְכָל מִיָּמִי בְּרֵאשִׁית מִחֲפִלְגִין מִחוּרְתֵּי הַיָּם the waters of creation started from under it; Midr. Till. to Ps. I; Y. Ber. I, 2<sup>c</sup> bot., v. פלג.

**פלג** I, פלג ch. same, 1) *to divide, share*. Targ. Ex. XXI, 35 (O. ed. Vien. פלג Pa.). Targ. Prov. XXIX, 24. Ib. 23 (h. text פלג, v. פלג); a. fr.—Part. pass. *a) divided (at heart), undecided*. Targ. Hos. XI, 7. Targ. I Kings XVIII, 37. Ib. 21; a. e.—[Targ. Ps. XLIV, 19, v. infra.]—b) (with על) *differing in opinion*. Targ. Y. II Gen. XLIX, 1.—B. Mets. 5<sup>a</sup>, a. fr. מִתְּחִלָּה פ' עַל ו' he is a Tannai, and (as such) he differs (from the Mishnah). Y. Kil. IX, 32<sup>a</sup> top; a. fr. מִתְּחִלָּה פ' עַל ו' the Boraitha differs from Rab. Hull. 92<sup>b</sup> הֲיָדָּהּ שָׁם אֵין מִתְּחִלָּה פְּלִיגִין בֵּין בֵּרֵיהֶם are there not differing opinions about it? Ber. 23<sup>b</sup> חֲדָא דְּרִיבָא וְחֲדָא דְּרִיבָא ו' R. Hia's opinion differs (from what has just been said). Ib. 33<sup>b</sup> מִכָּל דְּפִלְגִין בֵּין שְׂכָנֵיהֶם this implies that scholars differ about it; וְלֹא פ' and do they not differ?; a. v. fr.—c) *distinguished, rare*, v. infra.

**Pa.** *to divide; to distribute, assign a share*. Targ. O. Ex. XXI, 35, v. supra. Targ. O. Gen. XV, 10. Targ. Ps. XLIV, 19 (not פלג, v. פלג). Targ. Job XXXIX, 17. Targ. Ps. LXVIII, 14. Ib. 13 Ms. (ed. מַפְּלִיגִין Af.). Targ. I Chr. XXVI, 5; a. fr.—B. Bath. 119<sup>b</sup> וְיָקָרָה לְרַבִּי וְיָקָרָה לְרַבִּי when his teacher did him honor. Y. Shek. II, end, 47<sup>a</sup> מִדְּמִי לִיחָה ו' why wilt thou do him (the idol) honor?; Y. Ber. II, 4<sup>b</sup> מַפְּלִיגִין (corr. acc.). Y. Sabb. VII, 10<sup>a</sup> bot. מַפְּלִיגִין (the flax stalks). Lev. R. s. 3, beg. מַפְּלִיגִין. Y. Kidd. IV, 6; a. e.—[Y. Kidd. IV, 6; a. e.—] Y. Kidd. IV, 6; a. e.—

65<sup>c</sup> top פֶּלַג II.]-2) to divert the mind. Targ. Y. Deut. IV, 19. Ib. XXII, 1.-3) to speak differently from what one thinks, flatter. Targ. Prov. XXVIII, 23 Ms. (ed. Af.).

Af. פֶּלַג 1) to separate. Targ. Y. Gen. XLIX, 7; a. e.—2) to divert. Targ. Y. II Gen. XLV, 26 לִיבִידָה נָא (Y. I פֶּלַגִּי ed. Vien. (יפֶּלַגִּי) he turned his mind off it (gave up hope, would not believe; h. text ויפֶּלַג). Targ. Prov. XIV, 30 דִּמְפֶּלֶג חֲמָה רַחֵם who diverts the anger of his heart; a. e.

Ithpa. אִתְפֶּלַג, Ithpe. אִתְפֶּלַג, אִתְפֶּלַג 1) to be divided, dispersed. Targ. Num. XXVI, 53; 55. Targ. Gen. XIV, 15; a. fr.—B. Bath. 121<sup>b</sup> לְשִׁבְתִּים נִחְלַקְתָּ אוֹ דִּלְמָא קִרְקַת אִתְפֶּלַג Ms. M. was the land of Israel divided according to tribes (in equal shares for each tribe), or according to the number of heads?; ed. ... לְשִׁבְתִּים אִתְפֶּלַג (נִחְלָלוּ) were the shares of the land of Israel divided &c.?—2) to be different from the rest, rare, distinguished. Ih. 120<sup>a</sup> דִּמְפֶּלֶג בַּחֲכָמָה (Ms. R. דִּפְלִיג of rare wisdom, בִּוְקָנָה extremely old. Gitt. 28<sup>a</sup> אִתְפֶּלַג דִּמְפֶּלֶג having reached a rare old age, he may as well be presumed to be more distinguished (and be still alive). Erub. 63<sup>a</sup> דִּמְפֶּלֶג ... שְׁאֵנִי (Ar. a. Ms. O. דִּמְפֶּלֶג h. form) it is different with R. ... , for he was very distinguished (for age and learning); a. e.—3) (cmp. גִּזָּר) to be decreed. Targ. Y. Gen. XIV, 7 (v. פֶּלֶגֶץ).—4) to secede; to differ. Targ. O. Num. XVI, 1 (h. text ויִקְרָח). Targ. II Kings XVII, 21; a. fr.—Y. Taan. IV, 67<sup>d</sup> top מִפְּלֶגֶת עַלֵּה לֹא דָוִד צָרִיךְ מִפְּלֶגֶת even about this it was unnecessary to assume a difference of opinion. Gen. R. s. 21 וְכִי אִתְפֶּלַגְתָּ R. A. and R. H. differ (in their interpretations). Ber. 22<sup>b</sup> bot. בְּרָא קִמְפֶּלֶגֶר (popular pronunciation קִמְפֶּלֶגֶר on this principle their difference rests. Ih. 23<sup>a</sup>; a. v. fr.

פֶּלַג m. (b. h.; preced.) part, share. Tanh. Mishp. 7 (ref. to Prov. XXVIII, 23) זֹכֶה לֵּפֶי שֵׁל הַקֶּבֶ"ה he who reproves his neighbor for the sake of heaven, will be granted a share of divine grace; (Tanh. 28<sup>a</sup> לְחַלְקֵי).—Pl. פֶּלֶגֶץ. Gitt. 89<sup>b</sup> (borrowing the phrase from Jud. V, 16) פֶּלֶגֶץ he (that minor, although physically developed beyond his age) has not yet obtained 'the parts of Reuben' (mental maturity, and none will consider him an adult).

פֶּלַג m. (preced.) part, middle. Ber. IV, 1, a. e. e. פֶּלַג מִנְחָה, v. הַמִּנְחָה.

פֶּלַג II, פֶּלֶגָה ch. same, 1) part, half. Targ. O. Gen. XV, 10 (ed. Berl. פֶּלַג; ed. Vien. פֶּלַגִּי). Targ. Ex. XXV, 10 (Y. also פֶּלֶגֶץ; a. fr.—[Targ. I Chr. XVI, 3, v. פֶּלַגִּי.—B. Bath. 62<sup>b</sup> פֶּ' דָּרִית לִי בִּארְעָה פֶ' if the deed reads, 'the half share which is mine in that field', he has sold half the field (his entire share); a. fr. reads, 'half of that field which is mine', he has sold him one fourth of the field (or half his share). Ib. פֶּ' בִּארְעָה דָּרִית לִי רִיבְעָה (Ms. M. פֶּלֶגָה) if he writes, 'these are the borders of the field of which I sell a portion', it means half, contrad. to פֶּסֶקָה; ib. 63<sup>a</sup>. Sahb. 89<sup>b</sup> דִּלְ חֲרִיבִי דִּלְ חֲרִיבִי deduct (from the years of life) twelve years and a half for prayer, eating &c. Ib. עֲלֵי יוֹם עֵלְךָ let me hear the failings of half the remaining years, and

hear thou the other half. Pes. 79<sup>b</sup> פֶ' יוֹם equal numbers on both sides. Y. Kidd. IV, 65<sup>c</sup> top מִן פֶּלֶגֶן מִן פֶּלֶגֶן (not מִן פֶּלַג one half of them is afraid of the other half of them; Num. R. s. 8 פֶּלֶגֶן מִן פֶּלֶגֶן (corr. acc.); a. v. fr.—Pl. פֶּלֶגֶץ, פֶּלֶגֶץ. Targ. O. Gen. XV, 10. Ib. 17 (h. text (הַגִּזְרִים). Ib. 11 ed. Berl. (v. פֶּלֶגָה); a. e.—Yoma 83<sup>b</sup>, v. פֶּלַגִּי.—2) the demon Palga, a disease (paralysis?). Pes. 111<sup>a</sup>.

פֶּלַגָה, v. next w.

פֶּלֶגָה m. (פֶּלַג I) disputer, controversialist. Erub. 61<sup>b</sup> פֶּ' thou disputer (Mar Judah)! Kidd. 58<sup>a</sup> אִיקְמִינִיכִי that disputer (Mar Judah) has put you up to it. Gitt. 31<sup>b</sup> מִקְמִי פֶ' נִיקִים shall we rise for that querulous man (G'nihah)?

פֶּלֶגָה f. = הפֶּלֶגָה separation (of languages), scattering. Yalk. Gen. 62 (quot. fr. Seder 'Olam).

פֶּלֶגָה f. (preced. wds.) 1) half; middle. Targ. Lev. VI, 13. Targ. O. Ex. XI, 4; a. fr.—B. Kam. 15<sup>a</sup>, a. e. פֶּלֶגֶץ Ms. H. a. Ar. (Ms. M. פֶּלֶגֶץ; ed. פֶּלֶגָה) indemnity amounting to half the damage. Y. Keth. VII, 31<sup>c</sup> פֶּלֶגָה פֶּרֶן half the dowry. Y. Pes. V, 32<sup>c</sup> hot. בִּפְלֶגֶת פִּימִךְ with half thy mouth, i. e. thou art not the original author of that opinion; a. e.—Snh. 98<sup>b</sup> קִסְרִי פֶלֶגֶץ Vice-Caesar, governor.—2) division (h. מחלוקה).—Pl. פֶּלֶגֶן, פֶּלֶגֶןִי Targ. Zech. XI, 7 (ed. Lag. פֶּלֶגֶןִי). Targ. I Chr. XXVI, 1; 12 פֶּלֶגֶןִי ed. Wil. (oth. ed. פֶּלֶגֶתִּי read: פֶּלֶגֶתִּי, פֶּלֶגֶתִּי; a. e.—Y. Erub. IX, heg. 25<sup>c</sup> אַרְבַּע פֶּלֶגֶןִי four divisions (of opinions).—3) division of heart, half-heartedness. Targ. Y. II Gen. XXII, 14.—4) contest. Targ. II Sam. XXII, 44 ed. Wil., v. פֶּלֶגֶתִּי I.

פֶּלֶגֶן, פֶּלֶגֶןִי, a corrupt. for פֶּלֶגֶןִי m. (παῖδα-γωγὸν) teaching, training. Y'lamd. to Deut. V, 6sq., quot. in Ar. בְּתוֹךְ שְׁנֵי יְמֵי הָרָבִיבָה שְׁנֵי אֲלָפִים two thousand years (two days of the Lord's, before the creation of the world) the Lord used her (the Torah) as a pedagogue (disciplining the forces of Nature, with ref. to יוֹם יוֹם Prov. VIII, 30); cmp. Gen. R. s. 1, beg.

פֶּלֶגֶס, v. פֶּלֶגֶסִּי.

פֶּלֶגֶת, v. פֶּלַג.

פֶּלֶגֶת, v. פֶּלַגִּי.

פֶּלֶגֶס m. (Pales of פֶּלַג; cmp. אֶסְפֶּרֶס [that which is to be split.] target for projectiles (cmp. קוֹרֵת חֲצִים Lam. R. to III, 12). Targ. I Sam. XX, 20. Targ. Job XVI, 12 (ed. Lag. פֶּלֶגֶסִּי). Targ. Lam. III, 12 (ed. Lag. a. oth. פֶּלֶגֶסִּי).

פֶּלֶגֶסִּי, v. פֶּלַגִּי.

פֶּלֶגֶתִּי, v. פֶּלַגִּי.

פֶּלֶגֶסִּי, v. פֶּלַגִּי.

פֶּלַגִּי, Y. Taan. IV, 69<sup>a</sup> bot., v. פֶּלֶגֶסִּי.

**פלגס** m. (πάλλας, πάλληξ, prob. of Semitic origin; cmp. **פלגסא**, a. **פלגס**) a youth in the intermediate stage between boyhood and maturity; trnsf. a sheep beyond the age of רבי טרפין 3 (v. ניקר). Par. I, 3 named such a sheep of thirteen months a *pallax*. Hull. 23<sup>a</sup>. Tosef. ib. I, 14 בזה פסול the *pallax* is unfit for sacrifice either as כבש or as איל.—Pl. ch. **פלגסין**. Targ. Ps. XXXVII, 20 (h. text כרים).

**פלגסא**, v. **פלגסא**.

**פילגוש, פלגוש** f. (b. h.; פלג, v. Delitzsch Genesis 4 360) concubine. Y. Keth. V, 29<sup>d</sup> top אין רש לה כחובה פ' אשה ור' the wife has a marriage contract securing a settlement for her (בחובה), the concubine has none; (oth. opin.) אשה ור' the wife has a marriage contract containing besides the settlement all conditions of a marriage contract (alimentation &c.), the concubine has the contract but without the conditions; a. fr.—פ' בגבעה, v. גבעה.—Pl. **פלגשים**. Snh. 21<sup>a</sup>. Num. R. s. 9 (ref. to Cant. VI, 8) ושוררת פ' שהם חשורות there are eighty families (of nations) that know their mothers but not their fathers, and they are called 'concubines', for the concubines are suspected (of faithlessness).

**פלגתא**, v. **פלגתא**.

**פלדוס**, read:

**פלדוס** m. (v. **פלדוסין**) Brundisian cloak, travelling cloak. Tosef. Meg. IV (III), 30 ed. Zuck. (Var. פלדוס, corr. acc.).

**פלדוסין, פלדוסין, פלדוסין** ch. pl. same. Targ. Jud. XIV, 12, sq. (ed. Lag. **פלדוסין**). Targ. II Kings V, 23. Targ. II Chr. IX, 24 רכין פ' (ed. Wil. רכין; h. text שמלות).

**פלח**, v. **פלח**.

**פלחדרין**, v. **פלחדרין**.

**פלח** m. (פלח) a portion (of meat). Targ. II Sam. VI, 19; Targ. I Chr. XVI, 3 (ed. Lag. פלח; h. text אשפר).—Pl. **פלחין**. Meg. 7<sup>b</sup> I ate sixty portions of them. Yoma 83<sup>b</sup> וצעי פ' אחרונה Ms. M. 2 a. Ar. (Ms. M. 1 **פלחין**) they placed fine portions and dishes around him (v., however, **לחנא**).

**פלחנא, פלחנא**, v. sub **פלח**.

**פלחנא** f. (פלח) division, dispute. Cant. R. to VIII, 13 verbal disputes.

**פלחנא, פלחנא** ch. same, 1) separation (of races). Targ. Y. Gen. X, 11.—2) (priestly) division.—Pl. **פלחנא**. Targ. II Chr. XXIII, 8. Ib. VIII, 14. Ib. XXXV, 4, sq.; a. e.—3) contest, dissension. Targ. Ps. XVIII, 44 פ' רעממיה Ms. (ed. פלחנא constr.; ed. Wil. פלחנא; h. text ריבין); Targ. II Sam. XXII, 44 (ed. Wil. פלחנא). Targ. Is. XXII, 9. Targ. Deut. XVII, 8; a. e.—Tanh. Kor. 10 לך פלחנא.

**פלחנא** (not **פלחנא**) what hast thou to do with that contest (between Moses and Korah)?; Num. R. s. 18 (ed. Wil. **פלחנא** with his (Korah's) quarrel).—Esp. *difference of opinion, scholarly contest*. Yoma 4<sup>b</sup> ... במאי קא מיפלגי ...? what is the basis of the difference ...? The principle on which those Tannaim differ &c. Sabb. 15<sup>a</sup> רבנן ור' אבהו on a subject on which no conflicting opinions of great teachers besides them (Hillel and Shammai) are on record; a. v. fr.—Pl. as ab. Y. Pes. III, 30<sup>a</sup> bot. ור' אבהו אין פ' (not **פלחנא**) the differences in this case are based on the same principles as the differences in the following case &c.; Y. Taan. IV, 67<sup>d</sup> top; Y. Ned. V, 39<sup>b</sup> top; a. e.—V. **פלחנא**.

**פלחנא, פלחנא** pr. n. pl. *Pflugta*, near Tiberias. Num. R. s. 9 ור' אבהו בית מעון שירורים לה מפ' ור' like Beth-Ma'on to which they go down when coming from P., and up from Tiberias; (Gen. R. s. 85 **כפר שירורי**; Y. Sot. I, 17<sup>a</sup> bot. **פלחנא**). Lev. R. s. 5 (ref. to Am. VI, 6) they got their wine from P., for on account of their wine the ten tribes were led astray, and had to go into exile (v. **פלחנא**); Num. R. s. 10; Yalk. Am. 545. Sabb. 147<sup>b</sup> חמרא רפריגיתא (רפריגיתא).

**פלחנא**, Tosef. Yoma I, 1 ed. Zuck. (Var. **פלחנא**), read: **פלחנא**.

**פלחנא**, pl. of **פלחנא**.

**פלחנא**, v. **פלחנא**.

**פלחנא**, Num. R. s. 13 (פול); Pesik. R. s. 7 פולחנא, read **פלחנא**.

**פלחנא**, v. **פלחנא**.

**פלחנא**, v. **פלחנא**.

**פלחנא**, v. **פלחנא**.

**פלחנא**, Y. Ned. VII, beg. 40<sup>b</sup>, v. **פלחנא**.

**פלחנא**, read:

**פלחנא** m. pl. (פלח, cmp. **פלחנא**; cmp. Syr. *fenugrec*, containing an admixture of fermenting matter. Y. Pes. III, 30<sup>a</sup>.

\* **פלחנא** f. (pluma) down, down-pillow. Cant. R. to I, 17 כמטה ור' אבהו the stones on which Jacob slept, became under him as (soft as) a bed and as a pillow; [Gen. R. s. 68 וכפרנים, some ed. וכפרנים; Yalk. ib. 119 וכפרנים, corr. acc., or read: וכפרנים.]

**פלחנא** m. (corrupt of *primipilum*, v. Perl. Beitr., p. 11) the office of the chief Centurio of the troop called *Triarii, primipilate*. Sifré Num. 131 שרמש ... לקיטרין ... שרמש פ' like a Centurio who had served his term but failed to enter his primipilate (to which he would have been promoted in due time), but fled &c.; Yalk. Lev. 631 פלחנא (corr. acc.); Yalk. Ex. 178 פלחנא (corr. acc.).

**פלחנא**, v. next w.

**פְּלוֹמְטְרִיין** m. (privatarium) (*private*) money chest, jewelry box. Pesik. R. s. 10 פ' ... לו חסבריוו like a king who had many (public) treasures and cared not to count them, but he had one small private chest filled with gold &c. Y. Bets. I, 60<sup>c</sup> bot. מפרח של פלומטריין קטנה with the key of his money chest in his hand. Y. Taan. II, 85<sup>d</sup> פלומטריין (En Ya'akov פלומטריין) a small key of a jewelry box. Ex. R. s. 20, beg. דפלומטר. דר, read: דפלומטר.

**פְּלוֹמְטְרִיין**, v. פ' פילון, פלומי.

**פְּלוֹמְקִיין** m. pl. (plumacia) *down-pillows*. Midr. Till. to Ps. III ed. Bub. (expl. משכב, II Sam. XVII, 28) [read:] to Ps. III ed. Bub. (expl. פלומקיא, v. Bub. note a. l.) that means down-pillows and mattresses; (ed. וכסרות); Yalk. Sam. 151 פלומקיא (corr. acc.).

**פְּלוֹנִי** m. (b. h.; פְּלוֹנִי) a specified person or thing, such and such, name 'blank' (abbrev. פל). Gitt. VI, 3 פ' במקום in such and such a place. Y. ib. VIII, end, 49<sup>d</sup> (in a document) בן פ' I—, son of—. Kidd. 65<sup>a</sup> I קדשתיך בפני פ' ופ' והלכו וכו' I betrothed thee unto me in the presence of—and—, and they have left &c. Tosef. Yeb. III, 4 ופ' מדו לכה"ב and will such and such a man have a share in the hereafter?; רימה שלא שאלתם אלא על פ' it seems to me that you inquired about such and such (naming some one else); Yoma 66<sup>b</sup>; a. fr.—Koh. R. to I, 8, v. רש. —Fem. פְּלוֹנִיָּה. Kidd. III, 1 וקדש לי אשה פ' צא וקדש לי אשה פ' go and betroth for me that certain woman. Y. Sot. VI, 21<sup>a</sup> top וכו' כהנא פ' such and such is a priest's daughter, and she has prostituted herself &c.; a. fr.—Ch. פְּלוֹנִי.

**פְּלוֹנִיָּה**, Yalk. Gen. 61, v. פְּלוֹנִיָּה.

**פְּלוֹסוּפּוֹס**, v. sub פְּלוֹנִיָּה.

**פְּלוֹסוּפּוֹס** I, v. פְּלוֹסוּפּוֹס.

**פְּלוֹסוּפּוֹס** II pr. n. m. P'loslos. Ab. Zar. III, 4 פ' בן פ' A. Mish. Nap. (Mish. ed. פְּלוֹסוּפּוֹס, Bab. ed. 44<sup>b</sup> פְּלוֹסוּפּוֹס; v. Rabb. D. S. a. l. note 40); Yalk. Deut. 888 פְּלוֹסוּפּוֹס.

**פְּלוֹסוּפּוֹס**, v. פְּלוֹסוּפּוֹס.

**פְּלוֹסוּפּוֹס**, v. פְּלוֹסוּפּוֹס.

**פְּלוֹסוּפּוֹס**, v. פְּלוֹסוּפּוֹס.

**פְּלוֹח** (b. h.) to split; to dig, till; to cut out. Ex. R. s. 27 פְּלוֹחַ will you take this field with the condition that you will till it?; a. e.—2) to work for, serve, v. פְּלוֹחַ. —3) to worship. Tosef. Ab. Zar. I, 4 אינו אסור אלא לְפֻלְחִין בלבד it is forbidden to deal with those only who worship (on the Calendæ), contrad. to עוֹשֵׂין who observe it as a holiday; (Ab. Zar. 8<sup>a</sup> לעובריה; Y. ib. I, 39<sup>c</sup> top בה לְפֻלְחִין, Chald.).

**פְּלוֹח** ch. same, 1) to till, work. Targ. Ex. XX, 9 (Y. ed. Vien. Pa.). Targ. Prov. X, 5 (h. text אגר). Targ. Gen. IV, 12;

a. fr.—3) to serve (man or deity); to worship. Ib. XIV, 4. Ib. XVII, 1 (h. text רחחלך; a. fr.—Y. Ab. Zar. I, 39<sup>c</sup> top לְפֻלְחִין the wives of those who worship (on the Roman festivals) are to be treated like those who worship. Ib. כְּפֻלְחִין דְּדִיא (not כְּפֻלְחִין דְּדִיא, v. שְׁמֵרִין. Bab. ib. 11<sup>a</sup> לַע"א לְפֻלְחִין they worship the idol on it (the anniversary of death). Ib. 22<sup>b</sup> אִם אִירָא דְּפֻלְחִיָּה וכו' if he had worshipped it, he would not sell it. Snh. 102<sup>b</sup> לַע"א לְפֻלְחִיָּה מ"ט why do you worship idols? Gitt. 57<sup>b</sup> פ' בְּרִי לְפֻלְחִין worship (bow down) to &c. l.; a. fr.—4) [to work with,] to compel to serve or work, to subject. Targ. Lev. XXV, 39. Targ. O. ib. 43. Targ. O. Gen. XV, 14; a. fr.—5) to split, distribute. Ab. Zar. 18<sup>a</sup> bot. פְּלוֹחַ one half distribute (as bribe), and one half be thine.

**פְּלוֹח** same, to dig, till, work. Targ. Y. Ex. XX, 9 (v. supra). Targ. Ps. CXXI, 7. Targ. Is. XXXII, 17; a. e.

**פְּלוֹח** to make work, to subject, rule. Targ. O. Ex. I, 13. Targ. I Kings V, 4; a. fr.

**פְּלוֹח**, אֶפְלוֹחַ 1) to be worked, tilled; (with כ) to be worked with. Targ. Deut. XXI, 3. Targ. O. ib. 4. Targ. Ez. XXXVI, 9; a. e.—2) to break through, be born. Targ. Job XXXIX, 3.

**פְּלוֹח** c. (b. h.; preced. wds.) segment, slice; (sub. רכב) millstone. Yalk. Num. 787 דְּבִילָה או בֶּפֶן של דְּבִילָה if he killed a man with a lump of salt or a slice of a fig-cake.—Pl. פְּלוֹחִין, constr. פְּלוֹחִי. Dem. V, 5 פְּלוֹחִין slices of &c. Yalk. I. c. רבפ' that they may kill him (the murderer) with stones, arrows or millstones.—V. פְּלוֹחִי.

**פְּלוֹחִין**, פ' ch. same, 1) millstone. Targ. Job XLI, 16.—Y. M. Kat. I, 80<sup>d</sup> bot. דְּמוֹעֵדִי אִין פ' have we a special millstone for the festive week (dare we grind during the festive week)?—2) slice, portion. Y. Taan. I, 64<sup>a</sup> top דְּלֵא I had with me only my own portion (luncheon); why should I have spoken to you (invited you to eat) with insincerity? Lev. R. s. 12 (vers. in Ar.) אִם שָׁחַ פְּלוֹחִיָּה חֹמֶר when he drinks his regular portion of wine; פְּלוֹחִיָּה more than his wonted quantity.

**פְּלוֹחִין**, פ' m. (preced. wds.) worker; servant; worker.—Pl. פְּלוֹחִין, פ' פְּלוֹחִי. Targ. Is. XIX, 9. Targ. Ps. XLIX, 15 פְּלוֹחִיָּה workers (students) of the Law (Ms. פְּלוֹחִין).—Y. Ab. Zar. I, 39<sup>c</sup> top, v. פְּלוֹחִין.

**פְּלוֹחִין**, פ' m. (v. פְּלוֹחִין Ithpa.) breaking through, birth.—Pl. constr. פְּלוֹחִי, פ' וּלְדָא first-born. Targ. Y. II Ex. XXXIV, 19.

**פְּלוֹחִין**, פְּלוֹחִין, v. sub פְּלוֹחִין.

**פְּלוֹחִין** (b. h.) [to break through,] 1) to discharge, vomit, give out. Y. B. Kam. I, 2<sup>b</sup> top [read:] וּפְלוֹחִין if the animal walked and discharged on plants. Ter. X, 11; Hull. 110<sup>b</sup>, v. פְּלוֹחִין. Ber. III, 6 וְכִי שֶׁבַח וכו' who discharged the (conceived) semen virile. Pes. 118<sup>b</sup> פְּלוֹחִין throw their bodies out on the dry land;

ח. פֿלֶטֶר (פֿלֶטֶר), פֿלֶטֶר, פֿלֶטֶר



**פֿלטינא, פֿלטינא, פֿלטינא, פֿלטינא** v. **פֿלטינא** h. a. ch.

**פֿלטינא** v. **פֿלטינא**.

**פֿלטינא** v. **פֿלטינא**.

**פֿלטינא** c. (palatium, παλάτιον) *palace*. [Targ. Lam. IV, 1, read with ed. Lag. פֿלטינא.] Targ. Y. II Gen. XII, 15 (Ar. פֿלטינא). Targ. II Esth. I, 9; a. fr.—Gen. R. s. 12 like a large palace with many entrances. Y. Sabb. X, 12<sup>c</sup> של מלך ב' in the king's palace (the Temple) no rank is recognized (all are alike); a. v. fr.—Pl. same. Targ. Y. Gen. XLVII, 27.—V. פֿלטינא.

**פֿלטינא** m. (palatinus, παλατινός) 1) (sub. mons) *the Palatine Hill*, a name given to royal residences in general (v. Dio Cassius LIII, 16); esp. *Palatinus*, a name given by the Samaritans to Mount Gerizim. Gen. R. s. 32 עבר בדרין פֿלטינא (Var. נים ..., נים ..., corr. acc.) passed that Palatinus (on his way to Jerusalem); ib. s. 81 פֿלטינא (not פֿ ...); Cant. R. to IV, 4 פֿלטינא (corr. acc.); Yalk. Gen. 57 פֿלטינא (corr. acc.); (Deut. R. s. 3 גרזים.—2) *courtier, palace-guard, nobleman*.—Pl. פֿלטינא; (Lat. form) פֿלטינא. Num. R. s. 1 דיו פֿ' שבטו של לוי the tribe of Levi was the palace-guard (royal body-guard in the Temple). Ib. s. 5 אע"פ שדחתה משפחת קהת פֿ' וב' although the Kehath family were palatini, when carrying the Ark they carried it like slaves (on their shoulders, no rank being recognized before God, v. פֿלטינא). Ruth R. to I, 2 (expl. אפרים, ib.) פֿלטינא (corr. acc.); Midr. Sam. ch. I פֿלטינא (corr. acc.); Lev. R. s. 2 (ref. אפרים, Jer. XXXI, 19) פֿלטינא (corr. acc.). Pirké d'R. El. ch. XLV (ref. אפרים I Chr. II, 19) פֿלטינא (palatini) a *palatina*, a daughter of nobles; ib. בן פֿלטינא בן מלכים ו' (corr. acc.) a son of noblemen, a son of kings &c. Num. R. s. 13 פֿלטינא (corr. acc.); Pesik. R. s. 7 פֿלטינא (corr. acc.).

**פֿלטינא, פֿלטינא, פֿלטינא** v. פֿלטינא.

**פֿלטינא** Gen. R. s. 69; read: פֿלטינא.

**פֿלטינא** Y. Sabb. I, 2<sup>b</sup> bot., read: פֿלטינא.

**פֿלטינא** v. פֿלטינא.

**פֿלטינא** Yalk. Num. 695, v. פֿלטינא.

**פֿלטינא** I, v. פֿלטינא.

**פֿלטינא** II m. (πωλητής, πωλητήριο) *shop-keeper*, esp. *seller of bakers' ware*; *shop*, esp. *bakery-shop*. Ab. Zar. IV, 9 (55<sup>b</sup>) ל' פֿלטינא you may carry your own bread with his (the non-observant baker's) to the shop-keeper. Dem. V, 4 ו' ח' he who buys bread at the shop (which contains bread of different batches) must give tithes of each form separately, contrad. to מנפול. Y. Shek. VII, beg. 51<sup>a</sup>, a. e. ח' פֿלטינא. Y. Shebi. VII, 37<sup>c</sup> פֿלטינא (not יעשה; R. S. to ib. VII, 3 פֿלטינא) provided he is not made (their regular) shop-keeper (selling at the same place, at all times). Cant. R. to I, 6 שומכר חוץ ל' (not פֿלטינא), v. פֿלטינא; a. fr.

**פֿלטינא, פֿלטינא, פֿלטינא** ch. same. Y. Sabb. VIII, 11<sup>a</sup> bot. פֿ' (not ל') but I have to rely (for my supply) on the shop-keeper; Y. Shek. VIII, beg. 51<sup>a</sup> פֿלטינא (corr. acc.). Gen. R. s. 22 פֿ' אול ויחב קמי (the dog) sits down in front of the shop (or stand); ib. פֿ' מרי the shop-keeper; Yalk. Gen. 36; Yalk. Ps. 840; [Ar. reads פֿלטינא (πρατήριο) market]. Y. B. Kam. II, end, 3<sup>a</sup> פֿלטינא the goods of his shop, v. פֿלטינא; a. e.—Pl. פֿלטינא *goods for sale*. Y. B. Mets. III, end, 9<sup>b</sup> פֿלטינא (corr. acc., or פֿלטינא) if a man put goods (on a stand) in the market in charge of his neighbor, and he left them in charge of his minor son or daughter, and they were stolen or lost, he is not bound to pay; שואני אמר לא על רצח פֿ' בשוק (a defective sentence, perhaps לו מסר is to be supplied) for I may say, has he not given them as goods on exhibit in the market? (hence he was not bound to lock them up).

**פֿלטינא** v. next w.

**פֿלטינא, פֿלטינא, פֿלטינא** m. (πρατήριο, praetorium) *headquarters; palace, residence; country-seat*. Snh. II, 3 (20<sup>a</sup>) פֿלטינא (Y. ed. פֿלטינא, Ar. פֿלטינא) must not leave his royal residence (to escort the dead). Num. R. s. 1 end פֿלטינא בני פֿלטינא so I will bring them near me and make them sons of my palace (= פֿלטינא); [Yalk. Num. 695 פֿלטינא; Tanh. B'midd. 26 פֿלטינא, v. פֿלטינא]. Num. R. s. 13 כשחכנס פֿלטינא when thou enterest thy province and comest to thy headquarters. Ib. בני המדינה עומדים על פֿתח (not פֿלטינא) the citizens stood at the entrance of the palace and cried, let the king enter his palace. Pirké d'R. El. ch. III פֿלטינא who wishes to build his palace; a. fr.—Pl. פֿלטינא, פֿלטינא. Esth. R. to I, 2 פֿלטינא each had two residences, one for the summer &c.; a. e.—Fem. form: פֿלטינא, פֿלטינא. Sifré Deut. 309 פֿלטינא; Yalk. ib. 942 פֿלטינא, v. פֿלטינא.—Pl. פֿלטינא, פֿלטינא. Ib. מי שדורשו אביו עשר פֿ' ועמד וקנה פֿלטינא אחת ו' whom his father left ten country-seats, but he rose and bought one with his own money, and this he loved and more than all the residences that his father had left him. Sifré Deut. 353; Yalk. ib. 959. Koh. R. to VI, 5 פֿלטינא, v. supra. Gen. R. s. 71 אֲשֶׁר (not יִרְשָׁה) Asher possessed more residences (abroad) than Judah possessed districts; Yalk. ib. 128 פֿלטינא (corr. acc.).—[פֿלטינא Gen. R. s. 41, a. e., v. פֿלטינא.]

**פֿלטינא** pr. n. f., v. פֿלטינא.

**פֿלטינא** f. pl. = h. פֿלטינא, *escaped, remnants*. Yalk. Jer. 265 רמא רסודם ארץ פֿ' are you not of the escaped of the people of Sodom?; Pesik. Shim'u, p. 117<sup>b</sup> פֿלטינא.

**פֿלטינא** Y. Sot. I, 17<sup>a</sup> bot., v. פֿלטינא II.

**פֿלטינא** (πόλυ) much. Y. Shebu. III, 34<sup>d</sup> bot., v. פֿלטינא.

**פֿלטינא** (b. h.) *to split, separate; to remove; to search*; v. פֿלטינא.

*Nif.* נִפְּלֵא to be remote, hidden, obscure. Mdr. Till. to Ps. CXIX, 18 וְכִי אֵינָהּ נִפְּלֵאָה it (the Law) is not hidden, as it is said (Deut. XXX, 11) &c.; וְכִי לֹא נִפְּלֵאָה אֵלֶּה מִמֶּךָּ it is hidden from thee only (through thy own fault), who didst not take pains to study it. V. נִפְּלֵא III.

*Hif.* **הִפְלִיא** (comp. פִּרַשׁ) 1) *to distinguish, speak distinctly, clearly*; esp. (sub. **יָדַר**) *to utter a distinct vow* (with ref. to Num. VI, 2). Naz. 82<sup>a</sup>; Num. R. s. 10 **יָדַע בְּהִפְלֹתוֹ** (from **פָּלָה**) who knows how to express a vow (is conscious of its bearings); Sifrē Num. 22.—2) (denom. of **פָּלַג**) *to do strange, wonderful things*. Ber. 60<sup>b</sup> **מִפְּלִיא לַעֲשׂוֹת** who does wonderful things.—[Tosef. Ab. Zar. III (IV), 19 **מִפְּלִיא וְיִצְאָה** ed. Zuck., missing in ed., a corrupt gloss for **לִיצְנוּתָא** and **מִפְּלִיא לִיצְנוּתָא**.]—3) *to search, question*. Midr. Till. to Ps. III **וְאִין מִי שֶׁפְּלִיא אַחֲרֵיהֶן** and none questions the correctness of their decision; Yalk. Sam. 151.—4) *to be too difficult to decide*. Num. R. s. 21 **וְיָדָה מִמֶּנִּי** and he (Moses) could not decide it. Ib. **מִן מֹשֶׁה שֵׁשׁ צָדִיקִים וְכ'** Moses was unable to decide, because many a righteous man prides himself . . . and the Lord weakens his power (as a punishment).—Part. pass. **מִפְּלֵא** q. v.

*Pi.* לִבְרֹאשׁ to search, v. next w.

**פְּלִי, פָּלַח** (b. h.; preced.; cmp. פָּדַח *to search*; euphem.) *to search one's garment for vermin.* Sabb. 12<sup>a</sup> אַךְ פּוֹלֵיץ לֹא יֵאָמַר וְהָיָה לְךָ לְפָנֶיךָ (on the Sabbath); a. e.

*Pi. מְרִיבָה* same. Ib. I, 3 לא יִרְבֶּה אֶת כְּלָיו וְכ' (Y. ed. מְרִיבָה) one must not examine one's garments &c. Tosef. ib. XVI (XVII), 22 הַמְפִּיחַ (ed. Zuck. הַמְפִּיחַ); Y. ib. II, 3<sup>b</sup> והמפני; a. fr.—[Y. Maasr. II, 49<sup>d</sup> לפניה ed. Zyt. (ed. Krot. לפני) read: לפניה; פ. ז. ה.]

*Hif. הִפְלִיחַ 1) to distinguish, speak distinctly, v. preced.—*  
*2) to mystify, v. next w.*

**פָּלַח** ch. (v. preced. wds.) *to split, cut open*. B. Bath. 160<sup>b</sup>; 164<sup>b</sup> **פָּלַח וְהוּדְיָה** he ripped open the tied-up document and saw it (that the signature was in the folds). Hull. 111<sup>a</sup> **כִּי לִיהָ דַבָּר יִדְלַח** may it not be that he (the priest) opened the skull and examined it? Yoma 87<sup>a</sup> **הוּדְיָה רִישָׁא** head. Snh. 108<sup>b</sup> **כִּי פָלַח וְקָא** was opening pomegranates; a.e.

*Pa.* פָּקַד 1) *to search* (garments). Y. M. Kat. III, 82<sup>a</sup> top  
מִפְּקָדוֹתָא *searching his garments.*—2) *to search after,*  
*glean; to remove.* Targ. O. Deut. XXIV, 20 (h. text רָפָא).  
Ib. XXVI, 13 (h. text בִּיעָרָא). Targ. I Kings XVI, 3. Targ.  
Zeph. III, 15 (h. text פָּקַד); a. fr.—[Targ. I Sam. II, 25, v.  
infra.]

*Af. אָפּפֿיר* 1) *to do strange, wonderful things; to go to the extreme of*. Targ. Is. IX, 5 מִפְּפִיר ed. Lag. (ed. Wil. מִפְּפִיר; oth. ed. מִפְּפִיר Hebraism).—Ab. Zar. 44<sup>a</sup> מִפְּפִירָא, v. מִפְּפִירָא.—2) *to decide, arbitrate*. Targ. I Sam. II, 25 (Bxt. רִפְפִיר, *Pa.*; h. text פִּלל).—3) (with ב; cmp. Is. XXIX, 14) *to mystify, perplex, outwit, fool*. Lam. R. to I, 1 רבתי (8 דור מאר) סגרי ... ורורו מִפְּפִיר ... דור an Athenian used to come to Jerusalem and outwit the Jerusalemites frequently. Ib. וְלֹא לִרְפִּירָא מִכָּאן henceforth thou shalt not again attempt to outwit &c. Gen. R. s. 42, v. מרר. Ib.

s.91 למה אֶפְתָּרָהּ בִּי why didst thou mystify (deceive) me?; לֹא אֶפְתָּרָהּ בָּךְ I did not deceive thee; Koh. R. to VII, 11 אֶפְתָּרָהּ, אֶפְתָּרִי, Y. Naz. V, end, 54<sup>b</sup> אֶפְתָּרָהּ אֶפְתָּרִי, Y. Ber. VII, 11<sup>b</sup> 308; Yalk. Gen. 148. Ib. 62 מֶה אַתָּה מַפְתִּיל י. (Gen). R. s. 38. לִי מֶה אַתָּה מַפְתִּיל (מֶה אַתָּה מַפְתִּיל בִּי) why wilt thou fool me? Y. Shebi. IX, 38<sup>d</sup>. v. לִי. a. e.

פִּלְיָא pr. n. m., v. פִּילְיָא.

**פְּלִיאָ** (v. יִצְחָק = פ' ב' יִצְחָק = m. (perh. (?) **פ' בְּיִצְחָר**, preceded. art., a. יִצְחָר) [*searcher in forests*] name of a *locust* on palm-trees (h. צפירות כרמים). Sabb. 90<sup>b</sup> (Ms. M. צפירותא; Ms. O. ביאראר; Rashi: פיליא בירר; Gmp. פלירא).

**פְּלִיאָה** *old, v.* פְּלִיאָה

**פְּלִיאָה** f. (b. h.; fem. of פֶּלֶא) *hidden thing, secret; miracle*. Y. Hag. III, 77c top (fr. Ben Sira) פֶּמֶךְ מִהָרִיעַ why wilt thou attempt to know what is hidden from thee? (v. מִשְׁפָּלָה). Midr. Till. to Ps. CXIX, 18 (ref. to Ps. CXXXIX, 6) וְהַרְוִיחָהּ פֶּ' וְזוֹ הַרְוִיחָהּ 'the secret', that means the Law. Num. R. s. 10 (ref. to פִּלְאֵי, Jud. XIII, 18) לִפְנֵי פֶ' וְפֶ' וְכ' according to each miracle that he (the Lord) performs through us (angels), he names us.

I. פֶּלֶג v. פֶּלֶיג, פֶּלֶיג

**פְּלִיגָא** I f. (פִּלְג) 1) *division, discord*. Num. R. s. 18 (ref. to Num. XVI, 1) אֵין וִיקָח אֶלָּא לְשׁוֹן פ' 'and he took away' has the meaning of division.—2) *portion*, v. פִּלְגָּא.

**פְּלִיגָה** II, פ' מוֹרָגָה pr. n. *Mount P'liga (Division)*.  
 Targ. Josh. XI, 17 (h. text הָרֵר הַחֶלֶק).

**פָּלִיּוֹן, פָּלִיוֹם** m. (pallium, πάλλιον) *sheet, blanket; mantle*. Nidd. VIII, 1, v. אַפְּלִיּוֹן. Y. Sabb. XVI, 15<sup>d</sup> top פִּרְלִיּוֹן (corr. acc.); Bab. ib. 120<sup>a</sup> אַפְּרִיּוֹתוֹ (corr. acc., v. אַפְּלִיּוֹן). Y. Ber. II, 4<sup>c</sup> bot. מֵעֵבֶר לִיהָ בִּפְרִיּוֹם (corr. acc.) put a sheet over it; a. e.—*Pl.* פְּרִיּוֹתוֹ. Sifra M'tsor'a, Neg., Par. 7, ch. V פ' וְעֵטָהּ שֶׁהָיָה... לְבוֹשׁ אֶרָבָד אֲפִר פִּרְלִיּוֹתָיו (corr. acc.) even if he is clothed ..., and wrapped in ten pallia.

פִּלְיוֹן, Koh. R. to VI, 1, v.

**פִּלְיָא** m. (comp. Arab. *falaz*) *bronzed or gilt*. B. Kam. 113<sup>b</sup> במר דר פ' זבין לקנא . . . Ms. M. (Ar. 'בכלל דפ'; ed. דפרזלא, corr. acc.; v. Rabb. D. S. a. l. note) bought a flask of solid gold for plated ware.

פֿלימ, v. ז.ט.

פְּלִיטָה m. (b. h.; פָּלַט) *one that escaped, survivor*. Snh. 105<sup>b</sup> הָיָא עוּג רֵמְנַנְט שְׂרִיד וּפְּלִיטָה remnant or survivor. Gen. R. s. 42 הָיָא עוּג פְּלִיטָה Og and 'he that had escaped' (Gen. XIV, 13) are the same person; a. e.—פְּלִיטָה, פְּלִיטָה, v. פָּלַט.

פליטה, Y. Taan. IV, 68<sup>b</sup> top, v. פליטה.

**פְּלִיטָה, פְּלִיטָה** f.(b.h.; פִּלַּט) *escape, safety; remnant.*  
Gen. R. s. 76 [read:] 'היו מתענין עליהן וכ' אע"פ שגשגו לפ' היו מתענין עליהן וכ'

(v. Yalk. ib. 131) although they (in the diaspora) have been allowed to escape (from the persecutions in Palestine), yet fast (and pray) for them &c. Ib. s. 38 פ' נשתיירה מהן &c. a remnant of them was left; a. e.

**פֿליטֶזֶן**, v. פֿליטֶזֶן.

**פֿליטֶזֶן**, v. פֿליטֶזֶן.

**פֿליטֶזֶן**, v. פֿליטֶזֶן ch.

**פֿליטֶזֶן**, v. פֿליטֶזֶן.

**פֿליטֶזֶן** pr. n. f. *P'letith*, name of a Sodomite woman who, according to a legend, was put to death for feeding a poor family (v. Gen. R. s. 49). Targ. Y. I Gen. XVIII, 21; Pirké d'R. El. ch. XXV פלוטירה ו' P. daughter of Lot; Yalk. Gen. 83 פֿליטֶזֶן.

**פֿליטֶזֶן**, v. פֿליטֶזֶן II.

**פֿליטֶזֶן** f. (*παλαία*) old. Lev. R. s. 33 (not פֿיל'; Ar. פֿליטֶזֶן, v. פֿליטֶזֶן I; Yalk. Dan. 1061 פֿליטֶזֶן. Cant. R. to III, 4 באמ' (corr. acc.), v. פֿליטֶזֶן.

**פֿליטֶזֶן** f. constr. (פֿליטֶזֶן) *searcher*; פֿליטֶזֶן *hedgehoh*. Targ. Y. Lev. XI, 30 Ar. (Var. פֿליטֶזֶן, fr. פֿליטֶזֶן; ed. מיינקת. פֿליטֶזֶן, v. פֿליטֶזֶן. Y'lamd. to Num. XXII, 29, quot. in Ar. (Tanh. Balak 9 אנקח).

**פֿליטֶזֶן** m., pl. פֿליטֶזֶן (b. h.; פֿליטֶזֶן) *arbitration*; *arbiters*, *judges*. Mekh. Mishp., s. 8 אלא דיינין p'lilim (Ex. XXI, 22) means judges.

**פֿליטֶזֶן** f. (b. h.; preced.) *argument*, *plea*; *decision*, *judgment*. Snh. 111<sup>b</sup> (ref. to פֿליטֶזֶן, Is. XXVIII, 7) פֿליטֶזֶן אלא דיינין p'lilah means the verdict of judges; Yalk. Is. 302; Meg. 15<sup>b</sup>, v. next w.—Pl. פֿליטֶזֶן. Snh. 44<sup>a</sup> (ref. to ויפֿלל, Ps. CVI, 30) עשׂה פֿליטֶזֶן he pleaded with his Maker; ib. 82<sup>b</sup>; Yalk. Ps. 865; a. e.

**פֿליטֶזֶן** f. (b. h.) same. Meg. 15<sup>b</sup> משפֿט אִין פֿליטֶזֶן. Ms. M. (ed. אִין פֿליטֶזֶן; some ed. פֿליטֶזֶן, v. preced.) p'liliyyah means verdict.

**פֿליטֶזֶן** pr. n. m. *P'limo*, name of a Tannai. Pes. 8<sup>b</sup>. Men. 37<sup>a</sup>. Sot. 4<sup>a</sup>, v. פֿליטֶזֶן.

**פֿליטֶזֶן**, Ned. 55<sup>b</sup>, v. פֿליטֶזֶן.

**פֿליטֶזֶן**, v. פֿליטֶזֶן.

**פֿליטֶזֶן**, Sifré Deut. 307; Yalk. Deut. 942 פֿליטֶזֶן, name of a Roman officer who condemned R. Hanania to be burnt with the book of the Law.

**פֿליטֶזֶן**, v. פֿליטֶזֶן.

**פֿליטֶזֶן** pr. n. m. (Philippus, Philippi) *Plippa*, *Pilippi*, *Pilpi*, name of an Amora. Y. Taan. IV, 68<sup>b</sup> top (ed. Krot. פֿליטֶזֶן, corr. acc.). Y. Meg. IV, 75<sup>a</sup> bot. פֿליטֶזֶן.—Gen. R. s. 71 פֿליטֶזֶן; Yalk. Kings 208 פֿליטֶזֶן.

**פֿליטֶזֶן**, Yalk. Deut. 813, a corrupt, v. פֿליטֶזֶן.

**פֿליטֶזֶן** m. (b. h.; פֿליטֶזֶן to cut out, round; emp. פֿליטֶזֶן) [*circle*,] 1) *district*. B. Bath. 21<sup>a</sup> ופֿ' בכל פֿ' חקיקו they ordained that teachers must be appointed, one for each district. Macc. 7<sup>a</sup>. Ib. 12<sup>b</sup> פֿליטֶזֶן פֿליטֶזֶן קולט a Levite (native of a place of refuge) who has killed a person accidentally flees from one district to another, but if he flees to his own native (juridical) district, his district protects him; Zeb. 117<sup>a</sup>; Yalk. Ex. 323; a. fr.—Pl. פֿליטֶזֶן. Tosef. Bicc. II, 8 פֿ' פֿליטֶזֶן they did not go up (to Jerusalem, with the first-fruits) singly, but by districts.—2) [*ball of tow, wool &c.*] *distaff* or *spindle*. Keth. IX, 4 (86<sup>b</sup>) ועל עיסתה ועל פֿליטֶזֶן a husband may administer an oath to his wife on her distaff (on what she spins or weaves) and on her dough. Yoma 66<sup>b</sup> (in answer to a woman's question) אין חכמה לאשה there is no wisdom for woman except at the distaff. Gen. R. s. 56, end ומן פֿליטֶזֶן ... לאשה שנחשבה מפֿליטֶזֶן like a woman that became rich through her distaff (or spindle, spinning or weaving), and she says, since I have become rich through this distaff (spindle), it shall not part from &c.; a. fr.—Transf. *vocation, duty*. Gen. R. s. 71, v. פֿליטֶזֶן; ib. חקיקה Rachel made silence her duty (not to betray her sister when she was substituted for her); Midr. Sam. ch. XXVIII; a. e.—פֿליטֶזֶן holding the distaff, *being like a woman, forced to stay home, lame*. Tanh. Mas'é 12 (expl. פֿליטֶזֶן, II Sam. III, 29, among the curses that fell back on the house of David) שונעוהו כאלה פֿליטֶזֶן he (Asa) became like a woman, for podagra seized him; Snh. 48<sup>b</sup>; Y. Kidd. I, 61<sup>a</sup> bot. וזו יראש פֿליטֶזֶן and holding a distaff, that means Joash (who was abused like a woman); a. e.

**פֿליטֶזֶן**, פֿליטֶזֶן ch. same, 1) *district*. Targ. Deut. III, 4 constr. פֿליטֶזֶן (O. ed. Berl. פֿליטֶזֶן, ed. Vien. פֿליטֶזֶן). Targ. Esth. I, 22; a. fr.—Pl. פֿליטֶזֶן, פֿליטֶזֶן. Ib. פֿליטֶזֶן מלכא ed. Lag. (ed. Vien. פֿליטֶזֶן, corr. acc.). Targ. Josh. XVII, 11 (ed. Wil. פֿליטֶזֶן). Targ. Koh. I, 12. Targ. Cant. III, 11; a. fr.—2) *distaff*, *spindle*. Keth. 72<sup>b</sup> קא שריא פֿליטֶזֶן וטווה ו' casting the spindle and spinning &c. (v. ו' פֿליטֶזֶן); פֿליטֶזֶן she broke (the thread of) her spindle and threw it away (as if it had accidentally slipped); פֿליטֶזֶן אברהם עולם הב' פֿליטֶזֶן Ar. (ed. פֿליטֶזֶן) she said, young man, hand me my spindle; Snh. 95<sup>a</sup>; Yalk. Sam. 155; a. e.—Meg. 14<sup>b</sup> (prov.) אחרת פֿליטֶזֶן (sub. שריא) a woman handles the shuttle while she talks, i. e. pursues two aims at a time; [Ar. s. v. פֿליטֶזֶן *spins*.]

**פֿליטֶזֶן** (denom. of preced.) to spin, v. preced.

**פֿליטֶזֶן**, v. פֿליטֶזֶן ch.

**פֿליטֶזֶן**, Tanh. Vaëra 14 בפֿ' פֿליטֶזֶן, v. פֿליטֶזֶן.

**פֿליטֶזֶן** (b. h.) to separate, divide.

*Pi. lit. to arbitrate, intercede*; transf. to pray. Sabb. 55<sup>b</sup> (ref. to Gen. XLIX, 4) פֿליטֶזֶן ו' thou didst plead, thou didst pray, thy prayer rose &c.

*Hithpa.* הִתְפַּלֵּל, *Nithpa.* נִתְפַּלֵּל (denom. of תַּפִּלָּה) to pray. Ber. V, 1 לְתַפְּלָל v. לְתַפְּלֵל. Ib. וּמִתְפַּלְלִים... וְהַתְפַּלֵּל v. לְתַפְּלָל. used to tarry a while (in meditation) and then say the prayers. Ib. IV, 8 הִתְפַּלֵּל שְׁמוֹנֶה עֶשְׂרֵה should pray the eighteen benedictions. Ib. 4 מִתְפַּלֵּל תַּפְּלָה קְצָרָה says a short prayer. Y. ib. 8<sup>b</sup> top אִם כִּי לֹא נִסְפַּח נִסְפַּח if he is in doubt whether he has or has not said his prayers; a. v. fr.

**פָּלַל** ch. same, to argue, debate (v. פָּלַל). Y. Shebi. VIII, 38<sup>b</sup> top מֵאֵן גָּרַם לָךְ דָּלָא פְּלָתָה עִם חֲבֵירֶיךָ what brought it on thee (that thou couldst not solve that problem)? That thou didst not hold debates with thy fellow students; Y. Ned. XI, 42<sup>c</sup> bot. ילפתה (corr. acc.).

**פֶּלֶלְגוּלָה** f. (reduplic. of פָּלַל; cmp. pallacana) dwarf-onion. Y. Kil. I, 27<sup>a</sup>, expl. בְּצִלְצוּל q. v.

**פָּלַם** to be round, smooth (cmp. Arah. tafailam pinguis fruit); only in part. *Pa.* מְפִילָם smooth, viscous.—*Pl.* מְפִילָמִין. Bets. 24<sup>b</sup> מִפְּלָמִיִּם moist fish (fresh-caught). Zeb. 54<sup>a</sup> מִפְּלָמִיִּם smooth stones (fresh from the ground). Hag. 12<sup>a</sup> (expl. בָּרוּי Gen. I, 2) וְכִי אָבְנִים חֲמֹסִים that means the smooth (chaotic) stones which are sunk in the deep &c. (with ref. to אָבְנֵי בָרוּי Is. XXXIV, 11); Yalk. Gen. 4.—Targ. Job XXVIII, 8 אָבְנֵי מְפִילָמִין וְכִי (Ms. ed. Wil. מְפִילָמִין) smooth (chaotic) stones out of which darkness proceeds (h. text אֶפֶס אֶפֶס).

**פָּלַם** ch. same. *Part. pass.* (h. form) מְפִילָם, v. preced.

**פֶּלְמוֹס**, v. פֶּלְמוֹסִים.

**פֶּלְמִטְרִין**, Y. Ber. I, 3<sup>b</sup> bot., v. פֶּלְמִטְרִין.

**פֶּלְמִיָּא**, Tosef. Ned. IV, 3 ed. Zuck. (Var. פֶּלְמִיָּא), v. פֶּלְמִיָּא.

**פֶּלְמִיָּסִים, פֶּלְמִיָּסִים**, v. אֶפְרִימִלְיָסִים.

**פֶּלְמִנְטָר** m. (frumentarius) military purveyor, commissary, imperial agent (v. Sm. Ant. s. v. Frumentarius). Y'lamd. to Deut. III, 23 sq., quot. in Ar. פֶּלְמִנְטָרִין (v. Num. XII, 7). וְכִי מֹשֶׁה הָיָה הַלֹּד'ס special agent (v. Num. XII, 7). Yalk. Lam. 1001 פֶּלְמִנְטָרִין של מֶלֶךְ (corr. acc.).—*Pl.* פֶּלְמִנְטָרִין. Y. Ber. I, 3<sup>b</sup> bot. לְמֶלֶךְ שֶׁשָּׁלַח שְׁנֵי פִּי וְכִי (ed. פֶּלְמִטְרִין, corr. acc.) like a king who sent out two frumentarii (negotiators); with regard to one he wrote, give him no credit unless he shows my signature and seal &c.; Cant. R. to I, 2; Y. Ab. Zar. II, 41<sup>c</sup> bot. סִימְנִיָּרִין (corr. acc.). Tanh. B'midb. 26 [read:] וְעוֹשֶׂם אֶת אֲנִי מִקְרִיב וְעוֹשֶׂם אֶת אֲנִי מִקְרִיב I, too, shall bring them near, and make them my special agents, and entrust my house and my sanctity to none but them; Yalk. Num. 695 פֶּלְמִנְטָרִין (corr. acc.); v. פֶּלְמִטְרִין.—[Y. Taan. II, 65<sup>d</sup>; Y. Bets. I, 60<sup>c</sup> bot. פֶּלְמִנְטָרִין, v. פֶּלְמִטְרִין.]

**פֶּלְמִיָּא**, v. אֶפְרִימִלְיָסִים.

**פֶּלְמִנְטָר**, v. פֶּלְמִטְרִין.

**פֶּלְמִרְכּוֹס**, v. פֶּלְמִרְכּוֹסִים.

**פֶּלְנִי, פֶּלְנִיָּא, פֶּלְנִיָּא** m. = h. פֶּלְנִי. Y. Kidd.

III, 63<sup>d</sup> top אִם פִּי בִּרְפִי... לִיךְ אִתָּה פִּלְתִּית בִּת פִּי... מִיִּקְמַת פִּי וְכִי I—son of—betroth thee—daughter of—, with the condition that I give thee an estate bearing the name of—, and to marry thee on the day—&c. Y. Yeb. IV, 6<sup>a</sup> bot. בְּיוֹם כִּי on such and such a day (naming the date). Gen. R. s. 21, beg. (ref. to פֶּלְמִיָּא Dan. VIII, 13) לְפִלְתִּיָּא (some ed. לְפִלְתִּיָּא) to a certain defined person; Yalk. Dan. 1066. Koh. R. to X, 5 פִּי בִּרְפִי פִּי פִּי I recited that certain verse, and then that. Gitt. 69<sup>b</sup> (in an incantation) פִּלְתִּיָּא פִּלְתִּיָּא thou—, son of—; a. v. fr.—Fem. פִּלְתִּיָּא, פִּלְתִּיָּא, פִּלְתִּיָּא. Y. Keth. VIII, 31<sup>c</sup> לְחֻדְרִין אִין וְדָא פִּי חֲסִבִּי לְחֻדְרִין (פִּלְתִּיָּא, פִּלְתִּיָּא). Y. Keth. VIII, 31<sup>c</sup> פִּלְתִּיָּא if that woman—be married to that man—, her betrothed husband, and &c. Pes. 112<sup>a</sup>; a. v. fr.

**פֶּלְנִיָּא**, Gen. R. s. 48 אֲבִי אֲבִי אֲבִי, v. פֶּלְנִיָּא.

**פֶּלְנִיָּא, פֶּלְנִיָּא, פֶּלְנִיָּא**, v. פֶּלְנִיָּא.

**פֶּלְנִיָּא, פֶּלְנִיָּא**, v. פֶּלְנִיָּא, a. v. fr.

**פֶּלְנִיָּא**, Nidd. 13<sup>b</sup> bot. Ar., v. פֶּלְנִיָּא.

**פֶּלְנִיָּא, פֶּלְנִיָּא**, v. פֶּלְנִיָּא.

**פֶּלְנִיָּא**, Y. Hag. I, 76<sup>d</sup> top, v. פֶּלְנִיָּא.

**פֶּלְנִיָּא**, Cant. R. to VII, 8 emend. by Mus., v. טִלְנִיָּא.

**פֶּלְנִיָּא, פֶּלְנִיָּא, פֶּלְנִיָּא**, v. פֶּלְנִיָּא, a. v. fr.

**פֶּלְנִיָּא, פֶּלְנִיָּא**, v. פֶּלְנִיָּא.

**פֶּלְנִיָּא**, v. פֶּלְנִיָּא.

**פֶּלַס** (cmp. פֶּלַס I) to split, pick to pieces. B. Kam. 19<sup>b</sup> אִם פִּי בִּרְפִי... לִיךְ אִתָּה פִּלְתִּית בִּת פִּי... מִיִּקְמַת פִּי וְכִי an ass ate (a neighbor's) bread and picked the basket to pieces. Ib. אִכַּל וְהָרָה פִּלְתִּיָּא he eats first and then picks to pieces.

*Pa.* פֶּלַס same. Ib. אִכַּל וְהָרָה נִמִּי לְפִלְתִּיָּא it is also his habit to demolish a basket.

**פֶּלַסְטָר**, Tosef. Ter. VII, 16 יבִּבִּי ed. Zuck. (Var. פֶּלַסְטָר, missing in oth. eds.) a corrupt. of פֶּלַסְטָר, וּבִאֲפֻסְתָּהּ = φλάσσα, flask, a gloss to לִגִּין, put in the text through misunderstanding.

**פֶּלַסְטוֹן** m. (πλαστόν) fabricated, a fraud. Num. R. s. 8 the nations said וְהָיָה אֵלֶיךָ פִּי דִּוְרָן that people's Law is a fraud (they do not observe it themselves); Midr. Sam. ch. XXVIII פֶּלַסְטוֹן (corr. acc.) they (the usurers), declare the Law (forbidding usury) a fraud, and Moses a fool; Tosef. ib. VI, 17 פֶּלַסְטוֹן; (Bab. ib. 75<sup>b</sup> מִשָּׁה חֲכָם וְהוֹרָתוֹ אֱמֶת, euphem.). Y'lamd. to Num. XVI, quot. in Ar. וְהָיָה אֵלֶיךָ פִּי דִּוְרָן the law of Moses is a fraud. Yalk. Jer. 321 פֶּלַסְטוֹן דָּא... פֶּלַסְטוֹן דָּא (corr. acc.) as far as we can judge your Law, it is a fraud (its predictions are not inspired); ib. דָּבָר בְּתוֹרָה פֶּלַסְטוֹן וְלֹא וְכִי not a word in the Law is a fabrication or a falsehood. Tanh. ed. Bub. Lekh 10 פֶּלַסְטוֹן (corr. acc.) the document is forged.

פלסטינים, פלסטינים, v. פלסטיני.

פלסמין, v. פלסמין.

פלסמינו, Yalk. Gen. 109, v. פילסמינו.

**פִּלְסְטִינָה** pr. n. (Παλαιστίνη) *Palestine (Philistea)*. Gen. R. s. 90 ehd (ref. to Gen. XLI, 54) בשלש ארצות בפניקיא Phœnicia, Arabia and Palestine; Yalk. ib. 148 יבפלסטים... בקפושתיק (corr. acc.). Lev. R. s. 5 (ref. to פלשתיים Am. VI, 2) אלן חלוליא that means the mounds of Philistia; Num. R. s. 10; Yalk. Am. 545 דפלסתיני (corr. acc.). Lam. R. to I, 5 דוכס the dux (commander) of Palestine.

**פִּלְסְטִימָר** (פלסתר) פִּלְסְטִימָר m. 1) (πλάστηρ = πλάστης) *forger*. [This meaning of πλάστης is not recorded elsewhere.] Ab. Zar. 11<sup>b</sup> בר קרירי Ms. M. (ed. סך אחיה דמרנא דירפנא (supposed to mean) (קרירי פלסתר) the brother of our lord, the forger.—2) (πλάστηριον) *fraud, forgery, illegal document* [not recorded in this sense]. Tosef. B. Mets. VI, 17, v. פלסמין. Lev. R. s. 19 (the Book of Deuteronomy complained) 'וכ' ועשאתי... יקרני Solomon has uprooted me and made me a forgery, for a document of which two or three points are void, is null and void in its entirety. Ber. 31<sup>b</sup> ואי אתה עושה דורוך פ' and thou wilt not make thy Law a fraud (by not fulfilling what is predicted, Num. V, 28). Succ. 29<sup>a</sup> כחבי פלסתר forgers of documents or signatures; Tosef. ib. II, 5 פלסתר Var. (ed. Zuck. פלסתר).

**פִּלְסְטִימָר** פִּלְסְטִימָר read: פִּלְסְטִימָר (πλάστηριον), v. preced., or read פִּלְסְטִימָר.

**פִּלְסְטִימָר** m. (reduplic. of פלס; cmp. פִּלְסְטִימָר) *p'loslos*, a sort of lupine, homogeneous with דורמים Kil. I, 3 (Ms. M. סלסליו, v. Rabb. D. S. a. l. note); Tosef. ib. I, 2; expl. Y. ib. 27<sup>a</sup> פרמיונה.

**פִּלְסְטִימָר** m. = פִּלְסְטִימָר. Gen. R. s. 33; (Lev. R. s. 31 'ב') Num. R. s. 13; a. e.

**פִּלְסְטִימָר**, v. sub פִּלְסְטִימָר.

**פִּלְסְטִימָר** m. (פִּלְסְטִימָר) *discussion, debate*. B. Bath. 145<sup>b</sup> פ' בעל master in dialectics. Ab. VI החלמדידים פ' the debates among scholars. Tem. 16<sup>a</sup> מרן פִּלְסְטִימָר Othniel... restored them (the lost interpretations of the Law) through his reasoning; a. e.

**פִּלְסְטִימָר** ch. same. Ned. 38<sup>a</sup> פ' בעלמא only deductions by argument (were given to Moses exclusively, and he communicated them to the people). Y. Ter. IV, 42<sup>d</sup> I learned this from the students' arguments. Erub. 67<sup>a</sup> מִפְּנֵי פִּלְסְטִימָר R. Sh. trembled all over his body, when R. H. argued. Keth. 103<sup>b</sup> מהדרני ליה מִפְּנֵי פִּלְסְטִימָר a. e. if, God forefend, the Law should be forgotten in Israel, I could restore it by my argumentation; B. Mets. 85<sup>b</sup>; a. e.

**פִּלְסְטִימָר**, v. פִּלְסְטִימָר.

**פִּלְסְטִימָר** (v. פִּלְסְטִימָר a. פִּלְסְטִימָר) 1) *to search*. Tanh. Vayesheb 1 'לפִּלְסְטִימָר... לִפְנֵי הַמֶּלֶךְ (some ed. הוצרך) the king had need of searching in the dust and among the pebbles to find the pearl. Tosef. B. Bath. VII, 5 פִּלְסְטִימָר כל דבר שלא פִּלְסְטִימָר hast thou been a searcher after wisdom?—2) *to argue, debate*. B. Mets. 85<sup>b</sup> Ms. R. (ed. חוריה) did I not argue on the Law like him? thou didst argue... like him, but thou didst not spread learning like him; a. e.

**פִּלְסְטִימָר** I ch. same, *to argue, reason*. Targ. Job XI, 12 sec. vers. (first vers. חוריה; h. text נבוב).

**פִּלְסְטִימָר** II [to be round, v. next w.,] *to roll in, cover with* (cmp. פִּלְסְטִימָר II; Syr. פִּלְסְטִימָר inquinavit, P. Sm. 3130). Targ. Job XVI, 15 (h. text עלל).—Part. pass. מִפְּנֵי פִּלְסְטִימָר. Targ. II Esth. IV, 16.

*Ithpalp*. אִתְפִּלְסְטִימָר *to roll one's self*. Ib. 1.

**פִּלְסְטִימָר** m., **פִּלְסְטִימָר** f. (פִּלְסְטִימָר *to be round, roll*) *ball, grain, esp. pepper*. Sabb. VI, 5 (64<sup>b</sup>) בפ' יבגרגר with a grain of pepper (Rashi: a bit of 'long pepper') or a grain of salt (in the mouth); ib. 65<sup>a</sup> לרירי חפּה pepper (is put in the mouth) to dispel the bad odor &c. Ib. IX, 6 (90<sup>a</sup>) כל שחור פִּלְסְטִימָר any quantity of (long) pepper; a. e.—Pl. פִּלְסְטִימָר Ber. 36<sup>b</sup> חפּה חריבין בערלה pepper-trees are subject to the law of 'Orlah. Bets. II, 9 הרדמים של פ' pepper-mill. Treat. Sof'rim XV, 8 רחמשה... כפ' the Torah is compared to salt, the Mishnah to pepper. Y. Hor. III, 48<sup>c</sup> תּוּק בּוּזל פ' ביוקר salt is cheap, pepper is dear; בלא פ' וכ' ארפּשר לעולם... (פלפילין) the world can live without pepper, but not without salt; a. fr.—[Koh. R. to IX, 13, v. פִּלְסְטִימָר.]

**פִּלְסְטִימָר** ch. same. Keth. 75<sup>a</sup> אפשר פ' וכ' he may take a grain (or a bit) of pepper in his mouth (to dispel the bad smell) and perform his priestly function. Meg. 7<sup>a</sup> חריפּה פ' חריפּה one grain of sharp pepper, v. חריפּה; a. fr.—Pl. פִּלְסְטִימָר Sabb. 141<sup>a</sup> חריפּה פ' חריפּה (Ar. חריפּה) grains of pepper one may crush singly (on the Sabbath). Yoma 81<sup>b</sup>, a. e. כס פ' קסס, v. כס פ' פִּלְסְטִימָר (פִּלְסְטִימָר אריקּה) long pepper; Gitt. 69<sup>b</sup>; a. fr.

**פִּלְסְטִימָר** m. (פִּלְסְטִימָר, with play on פִּלְסְטִימָר) *one skilled in arguing, debater*. Y. Hor. III, 48<sup>c</sup> תּוּק קודם סדרן... לבל... (Bab. ed. לבל... סדרן, not לין...) the systematic collector of traditions is preferable to the dialectician. Ib. (Bab. ed.) פ' אימי דהוא סדרן והוא פ' (not) what do you want of R. I., who is both a systematizer and a debater?; Y. ed. אימי דהוא חפּה (corr. acc.).

**פִּלְפֵּלָה, פִּלְפֵּלָה, פִּלְפֵּלָה** v. פִּלְפֵּל.

**פִּלְץ** (b. h.) to split, shatter.

*Nithpa*, *to be split, cracked*. Midr. Till. to Ps. LX, ed. Bub. שֶׁאֵמַר לוֹ יוֹאָב הַדְּרִיבִים הָאֵלֶּיךָ רִעְשָׁה הָאָרֶץ when Joab said to him (Moab) these words, the earth quaked; it was split around them, and folded itself under his feet, and presently David stood there to smite him (Moab).

**\*פִּלְצוֹר** m. a kind of *snare* (Arab. *wahak*). Kel. XXIII, 5. Yalk. Num. 762 (gloss: עֲגוּל הַקֶּרֶן *wheel*; Syr. *פִּלְצוֹר*, *press*, P. Sm. 3161, sq.).

**\*פִּלֵּק** to split, create a gaping wound. Gitt. 69<sup>a</sup> דִּרְרִי פִּלֵּקוּ לֵיהֶם (דִּרְרִי עִלְיוֹהֵם) they (the demons) will come back and wound him.

**פִּלְקָה** m. (preced.) *fissure, wound*. Koh. R. to VI, 11 וְכִי יִפְּעָה אוֹר הָרֶגֶל he receives either a wound &c.; v. פִּרְעָה.

**פִּלְקָה, פִּלְקָה** f. = h. פִּלְקָה. Targ. Y. Gen. XXXVI, 12. Ib. XXII, 24. Targ. I Chr. I, 32 (some ed. פִּלְקָה); a. e. — *Pl. פִּלְקָה*. Ib. III, 9. Targ. Y. Gen. XXV, 6 (ed. Vien. פִּלְקָה); a. e.

**פִּלֵּשׁ** I to divide, go through.

*Pi. פִּלֵּשׁ* 1) to penetrate, go from end to end, perforate, v. infra. — 2) to search. Num. R. s. 14; Y. Shn. X, 29<sup>b</sup> bot. עָלֶיךָ לִפְשֵׁשׁ לָהֶם (Ps. LX, 10) it is for me to search for their good deeds and make them friendly to wards one another. — 3) (with אַחֲרֵי) [to dig after,] to go to extremes. Lam. R. to I, 1 (הִיחָת) לא פִּלְשָׁה לֹא פִּלְשָׁה (הִיחָת) they (the Israelites) did not go to the extreme of rebellion against Justice, and she (Justice) did not go to the extreme in punishing them; (Var. in Ar. הִיפְשָׁה, הִיפְשָׁה); ib. to II, 4; 5; Yalk. Hos. 521.

*Pu. פִּלֵּשׁ* to be perforated. Y. Succ. III, 53<sup>d</sup> נִקְבָּה וְלֹא פִּלֵּשׁ (פִּלֵּשׁ) if the Ethrog is punctured but not perforated within (all through the skin). — Part. מְפִלְשָׁה; f. מְפִלְשָׁה; pl. מְפִלְשִׁים. Bab. ib. 36<sup>a</sup> נִקְבָּה אֶת הַפִּתּוּחַ הַזֶּה (into the flesh). Sabb. XVI, 1 מִפֵּי (מְבוֹרֵי) an open alley, expl. ib. 117<sup>a</sup> an alley opening into a street, not closed by a legally required fictitious partition, v. לָחֵי. Erub. IX, 4, a. e. גִּשְׂרֵי הַמֵּץ ... לְעוֹלָם אֵין (פִּרְסוּסִים) we never call a road a public area (v. רְשׁוּת), unless it is cut through from one end of the world to the other, i. e. runs in a straight line. Tosef. Kil. II, 1 וְכִי תִלְכֶּם שְׁלֹשָׁה מִפֵּי תִלְכֶּם three furrows running from one end of the field to the other. Gen. R. s. 70; Yalk. ib. 124 (play on בְּנוֹת, Gen. XXIX, 16 = בְּנוֹת) כְּשֶׁרִי קוֹרִי (בְּנוֹת) like two joists extending from one end of the world to the other, the one reared princes &c. Gen. R. s. 44 (ref. to מִצְרַיִם, Is. XLI, 9) מִמֵּץ שָׁבָה וְכִי (מִצְרַיִם) from the parts of the world that have been gone through (explored) have I called thee; a. fr.

**פִּלֵּשׁ II** (b. h.; cmp. פִּלְפֵּל II, a. פִּלְפֵּל) to roll in, cover with.

*Hithpa. פִּלְפֵּשׁ, Nithpa. פִּלְפֵּשׁ* to roll one's self, cover one's self. Gitt. 58<sup>a</sup> קִרְעוּ וְנִתְפֵּלְשָׁה בְּאֶפֶר (not קִרְעוּהָ) she rent it (the shirt) and rolled herself in the dust; Yalk. Jer. 276.

**פִּלֵּשׁ** ch. *Ithpa. פִּלְפֵּשׁ* same. Targ. Mic. I, 10.

**פִּלְשָׁתָה** m. ch. = next w. Targ. I Sam. XVII, 23; a. fr. — *Pl. פִּלְשָׁתָה*. Ib.; a. fr. — Num. R. s. 14 (fr. Targ. Is. XI, 14) לְמַדּוּ יֵת פִּלְשָׁתִּי to beat the Philistines.

**פִּלְשָׁתִּי** m. (b. h.) *Philistine*. — *Pl. פִּלְשָׁתִּי*. Sot. VIII, 1 וְכִי בָאוּ פִּלְשָׁתִּי the Philistines came with boastful reliance on &c., v. נִבְחָן. Midr. Till. to Ps. LX. Num. R. s. 14 אֶרֶץ פִּלְשָׁתִּי; a. fr.

**\*פִּלְתָּה** f. pl. (פִּלֵּשׁ or פִּלֵּל to split) *fins*. Pesik. Par. p. 35<sup>a</sup> וְכִי דִּבְרִי Vers. in Ar., v. הִתְפַּלְּתִּי.

**פִּלְתָּה**, Y. Shebi. VIII, 38<sup>b</sup> top, v. פִּלֵּל.

**פִּלְתִּי** m. (b. h.) gent. n. *P'lethi, Pelethi*; (collect.) the body-guard of David; (homilet.) the Urim and Tummim; (oth. opin.) the Sanhedrin. Ber. 4<sup>a</sup>; Shn. 16<sup>b</sup>, v. מִפְּלָה.

**פִּלְתָּנִים**, Yalk. Deut. 942, v. פִּתְלָן.

**פִּלֵּשׁ**, v. פִּלֵּשׁ.

**פִּמּוֹרֵי** m. a shaft with a receptacle for a lamp, a plain candlestick Men. 28<sup>a</sup> מְקִיר פִּמּוֹרֵי such a candlestick without branches is named *pamor* (and not *m'norah*); Yalk. Ex. 369 פִּמּוֹרֵי (corr. acc.). Sabb. 44<sup>a</sup> שְׁחֵלְיָקוֹ עָלָיו (Ms. M. (v. Rabb. D. S. a. l. note) a lampholder on which a lamp has been burnt on that (the present) Sabbath day. Y. ib. III, 6<sup>c</sup> top (also פִּמּוֹרֵי), contrad. to ר. — *Pl. פִּמּוֹרֵי*. Bab. ib. 121<sup>b</sup>.

**פִּמּוֹלִינִי**, v. פִּמּוֹלִינִי.

**פִּמּוֹנִים, פִּמּוֹנִים**, v. פִּמּוֹנִים.

**פִּמּוֹלִינִי**, v. פִּמּוֹלִינִי.

**פִּמּוֹלִינִי, פִּמּוֹלִינִי** f. (familia) the slaves in a household, family servants; frequ. divine agencies, ministers. Targ. Cant. I, 15. — Y. Sot. V, 20<sup>c</sup> bot. ... אֵיבָב Job was one of Pharaoh's servants and of the grandees of his household. Hull. 7<sup>b</sup>; Shn. 67<sup>b</sup> sq. בְּשָׁמַיָּה הַשָּׁמַיִם שְׁלוֹם בֵּיתָּהּ שְׁלוֹם בֵּיתָּהּ let peace reign in the heavenly household and in the household here below (thy servants on earth). Num. R. s. 4, beg. (ref. to Gen. XXVIII, 13) רָאָה הַמֶּלֶךְ וְכִי שָׁלַח הַמֶּלֶךְ he saw the King, and his attendants stood by him to guard him. Sifra K'dosh. beg.; Yalk. Lev. 604, v. תִּקְחָה; a. fr.

**פִּמּוֹנִים**, v. פִּמּוֹנִים.

פמליא, פמליא, v. פמליא.

פמלליא, v. next w.

**פמלליא** f. (corrupt. of *feminalia*) bandages, knee-breeches. Ned. 55<sup>b</sup> פליטא (Ar. פלטיא; corr. acc.). Nidd. 13<sup>b</sup> כמין פ של פרשים (Vers. in Ar. פלטיא) like the *feminalia* of horsemen. Gen. R. s. 84 (ref. to עליו Gen. XXXVII, 23) this refers to his breeches; Yalk. ib. 142 פלמניא (פמלניא, ed. Dehr. 6 פמולניא). Gen. R. s. 99 לובשר פמלליא אלו these (the priests) wear trousers, and those (the Greeks) wear *feminalia*. Num. R. s. 4 עמורק פעליונין (read: פמליונין) he was wrapped in feminalia.

פן, Targ. Jon. I, 8 some ed. ימפן, read ימנן, v. פנן.

**פן** (b. h.; פנה, cmp. פון) [eventually,] lest. Zeb. 106<sup>a</sup> כ' כל מקום שנאמר השמר פן ואל ו' wherever the Scripture has 'be guarded, lest', or *al*, it introduces a prohibitory law (v. חשש); Sot. 5<sup>a</sup>, a. fr. Sifré Deut. 70, quot. in Yalk. ib. 882 השמר בלא חששה פן בלא חששה 'be guarded' means a prohibitory law, and so does 'lest'.

פנא, v. פני.

**פנאי** m. (פנה) 1) *emptiness, vacancy*. Num. R. s. 14 (play on חבול מפני אל חבול מפני, Koh. VIII, 3) אל חבול מפני he (Joseph) was not bewildered by the emptiness of the house (his being alone with Potiphar's wife).—2) *vacation, leisure, time, opportunity*. Ab. Zar. V, 6 לפי because the invaders do not take time to offer a libation (so as to make the wine forbidden, v. לנסך). Ib. 71<sup>a</sup> לנסך אין פ' לבעול יש פ' for libation they do not take time, but for outrage they do. Y. ib. V, 45<sup>a</sup> top איס לזחיל אין פ' לזחיל the snake (being pursued) finds no opportunity to shed venom; a. fr.

**פנג**, Targ. Y. Gen. XXII, 20 ופנגה, some ed., read: ופנגה.

**פנגוס, פנגוס** m. (transp. of *pignus*) *pledge* deposited with the creditor, the usufruct of which remained the debtor's (v. Sm. Ant. s. v. *Pignus*). Mekh. Yithro, Bahod., s. 1 (ref. to Is. XLV, 19) [read:] לורע לא אמרתי לורע I did not say, 'to the seed of Jacob', to them only will I give the Law (and not to other nations), nor (did I say), 'seek me for naught', I have not given it as a pledge (of which you cannot have the usufruct), ... long before I gave you the commands, have I advanced to you the reward for them &c.; Yalk. Ex. 275; Yalk. Is. 325 (omitting לאני לאני). (אני נותנה ולא).

**פנגור**, Pirké d'R. El. ch. XXV, read: פנגור, v. פנגור.

**פנגוס**, v. פנגוס.

**פנגור** pr. n. m. (an adaptation of *παγευρηστας*) *Pangar* (*Encomiast*), name of one of the generals (duces) before

Jerusalem under Vespasian. Lam. R. to I, 5 אמר קילוס ו' שמייה one says, the name of that dux was Killus (Praise), and one says, his name was Pangar.

**פנדא** I, v. פנדא.

**פנדא** II pr. n. m. *Panda*, 1) name of an Amora (?). Ber. 55<sup>b</sup> (Ms. M. פנא a פנא; En Yaäk. ed. pr., a. Yohäsin v. Rabb. D. S. a. l. note).—2) name of a demon. Sabb. 67<sup>a</sup> (Rashi פנדא; Ms. M. פנא).

**פנדודה**, v. פנדודה.

**פנדר**, read:

**פנדורה** f. (*πανδούρα*, v. Hesych. s. v.) *pandean pipe* (*syrinx*), the shepherd's pipe. Y. B. Bath. VII, end, 15<sup>d</sup> נותן לו כמין פ' he must give him a portion of his field in the shape of a syrx (a quadrangle one side of which is half as long as its opposite). Ib. III, beg. 13<sup>d</sup> (expl. משכונתא) איח דמרין פ' (ed. Krot. פנדורה, corr. acc.) some say, the deliverance of the shepherd's pipe (as symbolical possession); Y. B. Kam. X, end, 7<sup>c</sup> (expl. ברחא), v. שרקינא.

**פנמיורי, פנמרא, פנמירא, פנמירא** pr. n. m. *Pandera*, (*Pantera*, *Panteri*), surname of Joseph the father of Jesus of Nazareth. Koh. R. to X, 5 מן פ' one of the followers of the son of P.—Tosef. Hull. II, 22; 24; a. fr.; v. גיש.

**פנדר**, Gen. R. s. 50, v. קלאפנדר.

**פנדרא**, v. פנדרא.

**פנה**, v. פני.

**פנה**, v. פנים.

**פנה**, v. פנה.

**פנומירא**, v. פנומירא.

**פנאי**, v. פנאי.

**פנאי** m., **פנאי** f. (פנה) 1) *vacant, empty; free; superfluous*. Erub. 16<sup>b</sup> ביה סארים ... provided there is not an area of two S'ah unoccupied; expl. ib. 17<sup>a</sup> מכלים unoccupied by travelling implements, contrad. to superfluous as regards the number of travellers (to each of whom an area of two S'ah is assigned). Ex. R. s. 5; Tanh. Vaëra 6 פ' היה מעבודה פרך שבטו the tribe of Levi was exempt from hard labor; ed. Bub. ib. 4; Yalk. Ex. 176 פנאי, v. לטריה. Sabb. 23<sup>a</sup> בעל ו' that the owner may not look out for a free moment (when there are no poor about), and say to his poor relative, here is the corner (פנאי); Y. Peah IV, 18<sup>b</sup> קנייה (corr. acc.); a. e.—Pl. פנאים; Tanh. l. c. ו' בשביל שארם פ' because you are idle, you say &c.; Ex. R. l. c. פנאים; a. e.—2) *single, unmarried*. Sifra Emor, Par. 1, ch. I ו' חפ' חבא על חפ' חבא if an

unmarried man has connection with an unmarried woman without the intention of thereby making her his wife; Yeb. 61<sup>b</sup>; a. fr.—*Pl.* as ab. Num. R. s. 3 (ref. to מעין חרום, Cant. IV, 12) הפניויות אלי this refers to the unmarried (men and women in Egypt). Tanh. Vayesheb 8 ח' שלכם אסורות לנו וכ' even the unmarried of your people are forbidden to us, how much more thou who art a man's wife; a. fr.

**פְּנִיּוּתָא**, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא**, v. sub פְּנִי.

**פְּנִיּוּתָא**, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא**, m. (supposed to be fr. Pers. *pānah*) *protection, safeguard*. B. Kam. 103<sup>a</sup> ופ' ופ' מידע (Ms. M. פְּנִיּוּתָא) you know very well that I bought the field for myself, and that (in buying it in behalf of a third, influential person) I had in view only protection (against legal disputes). Yeb. 115<sup>b</sup> לפ' שבקיה he left the letters that were to mark the contents as sacred on the vessel merely for protection (that it might be spared by thievish servants).

**פְּנִיּוּתָא**, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא**, Esth. R. to VI, 10, a. e., read: פְּרִיבְשׁוֹן, v. רִימִין, קוֹמִים.

**פְּנִיּוּתָא** (πάντως) at all events, by all means. Y. Snh. VI, beg. 23<sup>b</sup>, v. קִיבְזִין.

**פְּנִיּוּתָא**, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא** pr. n. m. *Panti*. Koh. R. to VIII, 3 פ' לוי; Meg. 31<sup>b</sup> בוטרי (Ms. M. בוטרי); Treat. Sof'rim XII, 3 בר (פְּנִיּוּתָא); Y. Meg. III, 74<sup>b</sup> bot. פְּנִיּוּתָא (ed. Krot. פְּנִיּוּתָא; ed. Crac. פְּנִיּוּתָא); Yalk. Prov. 932 בוטרי.

**פְּנִיּוּתָא**, m. 1) (πεντάγωνος) *pentagonal*. Naz. 8<sup>b</sup>; B. Bath. 164<sup>b</sup> פ' (בית) a pentagonal building; Tosef. Neg. VI, 3 פְּנִיּוּתָא ed. Zuck. (oth. ed. פְּנִיּוּתָא, corr. acc.).—2) (πεντάγωνος) *for the fifth time*. Naz. l. c.; B. Bath. l. c., v. פְּנִיּוּתָא.—3) *fivefold*. Midr. Till. to Ps. LXXVIII, 49 ח' ח' (not ח' ח'; ed. Bub. מְטַרְטָגוֹן, corr. acc.) each Egyptian plague was fivefold.

**פְּנִיּוּתָא** I, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא** II, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא**, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא**, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא**, nom. gent. pl. (denom. of πεντάχοινο) *inhabitants of Pentaschoinos*, an Egyptian district [prob. meant for *Dodekaschoinos*, by confusion with next w.]. Targ. I Chr. I, 11 (ed. Rahmer פְּנִיּוּתָא); Targ. Y. I Gen. X, 13 (h. text פְּנִיּוּתָא); Targ. Y. II ib. 14 (ed. Amst. פְּנִיּוּתָא; h. text פְּנִיּוּתָא).

**פְּנִיּוּתָא**, v. next w.

**פְּנִיּוּתָא** nom. gent. pl. (πενταπολίται) *inhabitants of Pentapolis*, an Egyptian district (also called *Cyrenaica*). Targ. I Chr. I, 12 (h. text פְּנִיּוּתָא); Targ. Y. I Gen. X, 14 (ed. Vien. פְּנִיּוּתָא; h. text פְּנִיּוּתָא). [Targ. Y. II ib. 13 (ed. Vien. פְּנִיּוּתָא; h. text פְּנִיּוּתָא or פְּנִיּוּתָא), prob. misplaced; v. preced. art.]

**פְּנִיּוּתָא** pr. n. m. *Pentakakah*, surname of one who was said to have committed five sins (πέντα κακά) every day. Y. Taan. I, 64<sup>b</sup> bot.

**פְּנִיּוּתָא** I, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא** II, v. פְּנִיּוּתָא.

**פְּנִיּוּתָא** (b. h.) 1) *to turn* (one's face). Yoma 17<sup>b</sup>, a. e. פְּנִיּוּתָא, v. פְּנִיּוּתָא. Y. Ab. Zar. III, 42<sup>b</sup> sq. (ref. to Lev. XIX, 4) תְּפִינָה לְעִבְדֵּיךָ do not turn thy face to them to worship them; אל תפנה לראותן מש' it is meant literally, do not turn thy face to look at them; Sifra K'dosh. beg. חללם אליהם הם אם פְּנִיּוּתָא את. Ib. אל תפנה לראותן נְדָרִי at first they are 'nothings', but if thou turnest after them, thou wilt make them (thy) gods; Yalk. Lev. 604. Ib.; Sabb. 149<sup>a</sup> (ref. to Lev. l. c.) אֵל מְדַחֶכֶּם אל תפני אל מדחכם (Rashi; anoth. interpret., v. infra); a. v. fr.—2) *to turn around, go away*. Lam. R. to I, 1 רבדו (מעשה) ופ' לילך when he had drunk and turned to go away. Gen. R. s. 68 יצא פְּנִיּוּתָא at first they are 'nothings', but if thou turnest from a place, its splendor is gone, its glory is gone; Ruth R. to I, 7. Sifra K'dosh., ch. VIII, Par. 4, a. e. (ref. to Lev. XX, 6; comp. פְּנִיּוּתָא, v. פְּנִיּוּתָא, Lev. XX, 6; comp. פְּנִיּוּתָא, v. פְּנִיּוּתָא). Midr. Prov. to XVI, 11 לְפָנֶיךָ הַיּוֹם when the day was going away (towards evening); a. v. fr.—3) (act. verb) *to turn, pervert*. Cant. R. to VII, 9 (play on פְּנִיּוּתָא, Dan. III, 2) אֵלֵינוּ אֲרִיכוֹת שָׂרֵן נִשְׁחָדִין וּפְנִיּוֹתֵיהֶן דִּין וְכ' (not נִשְׁחָדִין) those are the officers that are bribed and turn justice in any direction; ib. שְׂמֵחֵיהֶן פְּנִיּוֹתֵיהֶן דִּין who respect persons and pervert justice; a. fr.—4) *to turn aside, go out, (euphem.) to ease one's self*. Y. Sot. I, 18<sup>d</sup> אִם יִפְּנֶה אֶחָד מֵהֶם לְצוּרֵי אִם if one of them goes out for a human need. Toh. X, 2 וּפְנִיּוֹתֵיהֶן (Ber. 62<sup>a</sup> וּפְנִיּוֹתֵיהֶן, Nif.).—5) *to vacate* (v. infra); *to free, release*. Pesik. R. s. 42 (חֲשִׁירָתָא) thy friend's ship has been seized (for public service), and wilt thou not take pains to release it? and now he releases other men's ships, and shall not his be released?—*Part. pass.* פְּנִיּוּתָא; f. פְּנִיּוּתָא, empty, free. Ber. 43<sup>a</sup> פ' ביתו הבליעה פ' his oesophagus is not free (which makes speaking dangerous). Y. Kil. III, beg. 28<sup>c</sup> נֶקֶב אֶחָד פ' וְכ' it is not possible that there should not be one cavity free for planting &c.; Y. Sabb. IX, 11<sup>d</sup> bot. פְּנִיּוּתָא (corr. acc.). Num. R. s. 14 וְיִדְּהָ הַבַּיִת וְכ' and the house was empty (none at home); a. fr.—V. פְּנִיּוּתָא.

*Pi* (פְּנִיּוּתָא) 1) *to empty, remove, transfer*. Sabb. III, 5 ח' הַמִּידָה שֶׁנִּפְנֶה וְכ' in the kettle which one has emptied (or: which one has removed from the oven) &c.; ib. 41<sup>a</sup>



וכ' in the kettle out of which one has removed the hot water. Ib. XVIII, 1 **מְפַנֵּן אִפְרִי** וכ' you may clear away (on the Sabbath) even four or five piles . . . to make room for guests. Y. Gitt. VIII, 49<sup>d</sup> top **אִישׁ מִפְּנֵה** אם if the court belongs to the wife, the husband (after divorce) must vacate it, **אִישׁ אִשָּׁה מִפְּנֵה** and if it belongs to the husband, the wife must vacate it; which of them must vacate it for the other? Taan. 21<sup>a</sup> **בְּקִשּׁוֹ הַלְמִידָיו לְפָנֹת אָבִי** וכ' his disciples wanted to move his bed first and then his furniture; **מְפַנֵּן אֶת הַכֵּלִים** וכ' move the furniture first. Ab. III, 4 **מְפַנֵּה לֵב** empties his heart (of serious thoughts to make room) for frivolous subjects. Sabb. 149<sup>a</sup> (ref. to Lev. XIX, 4, v. supra) **אֵל תִּפְנֶה** אל do not remove God from your minds (to make room for idols). B. Kam. 81<sup>b</sup> **מְפַנֵּיהָ** he must remove the corpse to &c. Y. Maasr. II, 49<sup>d</sup> **רוֹצֵה הוּא אָדָם** (ed. Krot. **רוֹצֵה הוּא אָדָם**) ed. Krot. **רוֹצֵה הוּא אָדָם** (ed. Krot. **רוֹצֵה הוּא אָדָם**) a man is anxious to dispose of his goods in the first place he strikes &c.; a. fr.—2) **לְפָנֵי** he acquitted the commoner, but convicted the courtier. Ib. I acquitted the commoner, because he knows not the royal customs; a. fr.

**Nif. פָּנִי** 1) **לְפָנֵי** Midr. Till. to Ps. XVIII, 5 **לִפְנֵי** I turned in all directions, and there is no redeemer but thee; Yalk. Sam. 157; a. e.—2) **לְפָנֵי** to be removed, to die. Gen. R. s. 98 **שׂוֹרֵה לִי מִן הָעוֹלָם** who was going to die. Tosef. Par. III (II), 8 **בְּנִי לִי** my son is dead (v. infra); a. e.—3) **לְפָנֵי** to be free, at leisure. Ib. **לְכַשְׁאֲפֵנָה** when I shall have leisure for thee, i. e. I shall take revenge on thee, when opportunity offers; **אָמַר לוֹ כִּשְׁאֲפֵנָה** said he to him, when thou shalt be at leisure (or when thou shalt be dead, v. supra); ib. (Vers. of R. S. to Par. III, 8) **לִי בְנִי** my son has found no leisure (to take revenge), for his sun has set (he is dead). Ab. II, 4 **אֵל תִּפְנֶה** אל לכשאפנה say not, when I shall be at leisure, I will study; may be thou wilt never find leisure; a. fr.—4) **לְפָנֵי** to ease one's self. Sabb. 82<sup>a</sup> **הַנֶּצֶחַ לְפָנֵי** ואינו (לְפָנֵי) he who feels the want of easing himself, and is not relieved; ib. **לִפְנֵי** ואינו יכול לִפְנֵי. Ber. 62<sup>a</sup> **וְנִפְנֶה**, v. supra; a. fr.—5) **לְפָנֵי** to be released. Pesik. R. l. c., v. supra.

**Hif. פָּנִי** to vacate.—**Part. pass.** **מִפְּנֵה** a) free, disengaged, single. Yeb. III, 5 **שְׁלֹשָׁה אֲחֵי** . . . ואחד מ' three brothers two of whom were married to two sisters, and one is free (unmarried or married to one who is a stranger to his brothers' wives); Y. ib. III, 4<sup>d</sup> top; a. e.—b) (dialectical exegesis) free for interpretation, unnecessary for the plain sense or context. Nidd. 22<sup>b</sup> **גְּזֵרָה** . . . ומ' גְּזֵרָה מ' משני צדדין מ' ויצייר **vayitser** is free for interpretation on both sides, it is free with regard to man (Gen. II, 7, because man's creation is mentioned in **וְיִבְרָא**, ib. I, 27), and free with regard to beasts (ib. II, 19, their creation being stated in **וְיִבְרָא**, ib. I, 25). Ib. **כָּל גְּזֵרָה שֶׁנֶּחֱדָה מִפְּנֵה** כל גזירה שיש שאינה מופנה כל עיקר וכ' analogous words which are not entirely free (in both texts) cannot be made the basis for interpretation as **g'zerah shavah** (v. **גְּזֵרָה**). Ib. **מִצַּד אֶחָד** free in one of the texts; Sabb. 64<sup>a</sup>; a. fr.

**Hithpa. פָּנִי** 1) **לְפָנֵי** to be vacated, cleared, removed. Y.

Naz. IX, 57<sup>d</sup> bot. **כָּל הַקְבֻרוֹת מִפְּנֵי** וכ' all graves may be vacated (transferred), except &c.; Treat. S'mah. ch. XIV.—2) **לְפָנֵי** to be released. Pesik. R. l. c. **הוּא כָּרִי** he deserves it to have his ship released (ed. Prag **הוּא כָּרִי** he deserves to be released).

**I פָּנִי** ch. same, 1) **לְפָנֵי** to turn to or from; to go.

Targ. Y. Gen. XXIV, 49 (O. **Ithpe.**). Targ. O. Deut. XXIX, 17 (Y. I **Ithpe.**). Targ. O. Gen. XXIV, 63 **לְמִפְנֵי רֵמְשָׁא** (ed. Amst. **Ithpa.**) towards evening; a. fr.—Gen. R. s. 20; Yalk. ib. 30 **כְּמִפְנֵי רֵמְשָׁא** at the turn (approach) of the evening. Gen. R. s. 63 **רֵמְשָׁא דְּעִירִיבְרָא** sent letters to Tiberias (to reach the elders) towards the evening of Friday; (Y. Ter. VIII, 46<sup>b</sup> bot. **רֵמְשָׁא** בערבובתא עם. (מטמעי שמשא a. fr.—2) **לְפָנֵי** to remove, empty, v. infra.—3) **לְפָנֵי** to ease one's self. Ber. 62<sup>a</sup> **לְפָנֵי** (Ms. F. **לְפָנֵי** Af.).

**Pa. פָּנִי** 1) **לְפָנֵי** to clear, empty, remove. Targ. Y. Gen. XXIV, 20 Ar. (ed. ורקינה h. text ורקינה). Targ. Ps. LXXX, 10 (ed. Wil. **Pe.**). Targ. O. Gen. XXIV, 31 (Y. **Pe.**). Targ. Is. XL, 3; a. fr.—**Part. pass.** **מִפְּנֵה** clear, levelled. Targ. Gen. XIV, 17 (O. ed. Vien. **מִפְּנֵה** Af.).—Ber. l. c. **לְפָנֵי** לי דרכתא עם. Ms. M. (ed. **לְפָנֵי** v. Rabb. D. S. a. l. note) clear a place for me. Taan. 20<sup>b</sup> **לְפָנֵי** בעי wanted to remove it (the wine); **מְשַׁכֵּה** he kept him engaged in discussion on a tradition until he had removed it. Lam. R. to V, 1 (expl. Ps. CXXXVII, 7) **לְפָנֵי** clear, clear (the place, with ref. to **וְהָעֵר**, Gen. XXIV, 20, v. supra), contrad. to **לְפָנֵי**; Pesik. Zakhor, p. 26<sup>a</sup> **לְפָנֵי** (read **לְפָנֵי**); ib. **לְפָנֵי**, p. 135<sup>a</sup>; Pesik. R. s. 32; a. fr.—2) **לְפָנֵי** to free, acquit. Y. Ber. IX, 13<sup>a</sup> sq. **לְפָנֵי** ירדו **לְפָנֵי** v. ירדו. Y. Taan. I, 64<sup>b</sup> bot. **לְפָנֵי** מה מיעבר what to do in order to release him (from prison); **לְפָנֵי** here is money for thee, release thy husband; a. e.—3) **לְפָנֵי** to ease one's self. Y. Sabb. VI, 8<sup>c</sup> bot. **לְפָנֵי** (לְפָנֵי) went to ease himself (v. infra).

**Af. פָּנִי** 1) **לְפָנֵי** to turn, direct; to take aside. Targ. II Sam. III, 27. Ib. VI, 10. Targ. Josh. XXIV, 23; a. fr.—2) **לְפָנֵי** to vacate, free (one's mind); to take time. Targ. Nah. II, 9 **לְפָנֵי** none take time to stand still.—Esp. **לְפָנֵי** to make a text free for interpretation, to use as **מִפְּנֵה** (v. preced.). Nidd. 22<sup>b</sup> **לְפָנֵי** ויצייר **vayibra** (Gen. I, 27) is needed for its own sake (to state the fact), **vayitser** (ib. II, 7) is to be used for interpretation. Sabb. 64<sup>a</sup> **לְפָנֵי** שבע מינה לאפנוי . . . what need was there to mention 'garment and skin' again in connection with 'creeping things? Learn from it, that it is to be used for exegetical purposes. Ib.; Snh. 40<sup>b</sup> **לְפָנֵי** וכ' **לְפָנֵי**, a. fr.—**Part. pass.** **מִפְּנֵה**. Sabb. l. c. **לְפָנֵי** מ' ראי לא מ' וכ' Ms. M. (ed. **לְפָנֵי** מ' ראי) it is free for exegesis, for if it were not free (but needed for its own sake) &c. Ib. **לְפָנֵי** מ' ראי (מופנה) a. Ven. (v. Rabb. D. S. a. l. note 10; ed. **לְפָנֵי** מ' ראי) in connection with corpses is likewise (unnecessary, and) free for exegesis; a. fr.—3) **לְפָנֵי** to ease one's self. Ib. 140<sup>b</sup> **לְפָנֵי** הירא רמפני וכ' do not go out to the same place that your men use &c. Ber. 62<sup>a</sup>, v. supra.

**Ithpe. פָּנִי** **לְפָנֵי** to turn; to go away. Targ. Ex. III, 3 sq. Targ. Jud. XIX, 8; a. fr.—Kidd. 65<sup>a</sup> **לְפָנֵי** עד רמפני (prob. to be read: עד מ') until Passover is past.

**לְפָנֵי**, פְּנִי.

פְּנִיָּהּ I (פְּנִיָּהּ) m., פְּנִיָּהּ II, פְּנִיָּה (from service). Targ. Deut. XXIV, 5 (o. ed. Berl. פְּנִי; h. text נִכְר).—2) *empty*. Gen. R. s. 65, v. סִנְיָהּ; Koh. R. to V, 10; Yalk. Gen. 115; a. e.—3) *turning around, restless*. Midr. Till. to Ps. XVIII, 5 (expl. אֲפֹרִי ib.) מִן פְּנִיָּה אֲנִי (ed. Bub. מִן עֲקָרָה אֲנִי) I am restless on account of troubles.

**פְּנִיָּא** II m. (פְּנִי; sub רממא or רממא) *afternoon, sunset, evening; first part of the night.* Targ. O. Gen. XLIX, 27. Targ. Y. Lev. VII, 16. Targ. Y. Deut. VI, 7; a. e.—B. Mets. 49<sup>a</sup> חוה"מ שבתא ויהי ערב it was on a Friday towards evening. Yoma 14<sup>b</sup> מדי לילה ולפ' מדו לילה and towards evening they sprinkle upon him; ib. 19<sup>a</sup> פ' לחרוץ; a. e.

פְּנִיָּא III pr. n. נְהַר פְּנִיָּא *N'har (Canal of) Pania* in Babylonia. Gitt. 65<sup>b</sup> bot.

פִּנְיִים v. פִּנְיָאס

**פְּנִיחָא, פְּנִיחָא** f. (פְּנִי; cmp. פְּנֵא) *turning away from everything, special business.* Targ. Y. Lev. XX, 6 (cmp. פְּנֵחַ); ib. 3 (פְּנִיחָא); 5; a. e.

—[פְּנֵה, v. פָּנֵה. [Y. Sabb. IX, 11<sup>d</sup> bot., read: פָּנֵה, v. פְּנֵה. פְּנֵה, v. פָּנֵה.]

פַּנְיָאס, פַּנְיָאס, פַּנְיָאס pr. n. pl. *Paneas* (Cæsaræa Philippi, modern Bānias), a city in the north of Cæsarea. Targ. Y. I Num. XXXIV, 11 מערת פניאס (not סניאס); (Y. II אפמיא, אפמיא; ib. 10 אפמיא, אפמיא, v. אפמיא. Targ. Cant. V, 4 פמיאס (some ed. פמיס. פמיס). Targ. I Chr. XXI, 2 (h. text ריקלימינוס אעיק לבני פ'—Y. Shebi. IX, 38<sup>d</sup> bot. פ' Diocletian oppressed the inhabitants of P. Y. Dem. II, 22<sup>d</sup> top. Gen. R. s. 63 בהרא פ' ... נחז (Var. פמ') he (Diocletian) came down and made his stay at P. Meg. 6<sup>a</sup>; Bekh. 55<sup>a</sup> לשם זו פ' Leshem is P.; Tanh. Ki Thissa 14 דן דוא Layish is P.; Pirké d'R. El. ch. XXVII דוא פ' Dan is P.; Midr. Sam. ch. XXXII (ref. to דוא, II Sam. XXIV, 6) דוא פ' Gen. R. s. 33 מערת פ' ... of the spring ... of the cavern of P.; Bekh. l. c. ירדן ממערת פ' the Jordan issues from the cavern of P.; B. Bath. 74<sup>b</sup>.—Yalk. Deut. 820 (Moses prays) במדינה פ' let me enter Palestine by the cave of Cæsarian, which is below P.; Mekh. B'shall, 'Amal, s. 2 לפניי ולפנים (corr. acc.); a. fr.—Tanh. Naso 10; Num. R. s. 11 (ref. to Num. VI, 24) וישמרך שלא דוא ירביך ... the Lord bless thee with wealth, and guard thee, that thou be not forced (to take office) in the city (or district) of P., and no *zimia* (v. זימא) be decreed over the city, and they say to thee, give gold (a reference to Roman extortions, v. supra).

**פָּנִים** c. pl. (b. h.; פְּנֵה) front, face; countenance, person.  
Pesik. Bahod., p. 110<sup>a</sup>, a. e. וַיַּעֲבֹר אֶת פְּנֵיהֶם (v. יצא).  
Mekh. B'shall., Vayass'a, s. 2; Yalk. Ex. 258, v. רָשָׁן.  
Gen. R. s. 91 (ref. to Gen. XLI, 56) אֵין פְּנֵי הָאַרְץ אלא  
'the face of the land' means the wealthy; כוונת  
שארם עשרי יש לו פ' שמחים וכ'  
when a man is rich, he has a countenance which is glad to see his friend, but

when he is poor ר' לארור ו' ארן לו פ' לארור he has not the face to see (his friend), because he is ashamed &c. Keth. 7<sup>b</sup>. הושרו provided a new face appears, i.e., a person that has not attended the wedding festivities before this. Ib. 8<sup>a</sup>. הושרו פ' ארור if there is a new guest.—B. Kam. 96<sup>b</sup>. הושרו בא לנאן, things have assumed a new face, i.e. the object after its transmutation is no longer the same as the one stolen; a. v. fr.—נשא פ' גלה &c., v. נשא, גלה, &c.—Cant. R. to VII, 9, מדרשין, v. פנה.—פ' של משו, Euphem. בלחם, v. לחם הפ' pudenda. Sabb. 41<sup>a</sup>. Ber. 24<sup>a</sup>. פניה וכ' she can cover her nakedness &c. Nidd. 14<sup>b</sup>; a. fr.—Transf. aspect, manner, way of interpretation. Cant. R. to II, 4 שמדשו חזרה הורה שמה מ"ט פ' מדור ומ"ט פ' טהור ומ"ט פ' טהור the Torah on the laws of which arguments are held, forty-nine in favor of 'clean' (permitted), and forty nine in favor of 'unclean' (forbidden); Num. R. s. 2 פ' שמה חזרה הורה the Torah which is interpreted in forty-nine ways; a. fr.—a) לפ' for appearance sake, formally. Meg. 12<sup>a</sup> לפ' הם לא עשו אלא לפ' ... they (in bowing to the idol) acted merely for show (yielding to force), so the Lord dealt with them merely formally (not in full earnest, ref. to Lam. III, 33).—b) in front; (of time) before this, in the past. Hag. II, 1 ומה לאחר מה לפ' what was before (creation), and what will be in the future (when the world will be no more; Gen. R. s. 1 פ' פתוח מקפני וכ' . . . פתוח זה סתום as the letter כ (of בראשית, Gen. I, 1) is closed on all sides and open in front, so art thou not permitted to ask what is above and what is below, what was before and what will be hereafter; [oth. opin. ומה לאחר what is in the extreme east beyond the sphere, and what in the west; v., however, Rashi to Hag. l. c. (11<sup>b</sup>), a. ib. 16<sup>a</sup>].—Ber. 5<sup>b</sup> לפני מיטתי in front of my bed, expl. למיטתי immediately after rising. Ib. 7<sup>a</sup>, a. fr. ידיו רצון מקפניך (abbrev. ידיו may it be thy will. Ib. ידיו רצון מקפני may it be my will. Ib. שלשה דברים בקש משה מקפני וכ' for three things Moses prayed before the Lord. Ib. I, 4 לפניה שנים two benedictions preceding it (the reading of the Sh'm'a); a. v. fr.—Sifra Vayikra, Hōbah, Par. 13, ch. XXIII ושפני ושפני אמש yesterday and the day before yesterday, and the day before that.—I לפני (also לפני only, I לפני the law prohibiting an act which may lead a person to sin (Lev. XIX, 14). Ab. Zar. 14<sup>a</sup> אל מפדיקין אל . . . וירוש . . . אל) עור (Ms. M. עור) but should we not apprehend, that he might sell (the incense) to others, who will burn it for idols? Said A., we are commanded to guard against an act directly leading to sin, but not against one that may indirectly cause sin; ib. 21<sup>a</sup>.—מפני for the sake of, on account of; ש because. Sabb. II, 5 מתירא מפני ש because he is afraid of invaders, of robbers, or of an evil wind. Ber. I, 3 וכ' מפני בעצמי because you give cause to suspicion; מפני המפולת because debris may fall on you; מפני המדיקין on account of demons; a. v. fr.—in the presence of. Ib. ב' הלכה in the presence of a dead person. Ib. 31<sup>b</sup> רבו והוא המורה הלכה כי רבו he who gives a decision in his teacher's presence; a. v. fr.—Kidd. 64<sup>b</sup> תגיד עד לפני הפסח וכ' Ned. VIII, 2 תגיד עד לפני הפסח וכ'

if one says in his vow, 'until *p'nē* (*lifnē*) Passover', R. M. says, he is bound until Passover begins; R. J. says, until it is passed; Kidd. 65<sup>a</sup>, v. פני I.

**פנים** m. (b. h., v. I Kings VI, 29; preced., cmp. ἐνὸς πύλου) [that which is in front of you when you enter,] inside, interior; **לפני** (ן) **לפני** the innermost. Tosef. Yom. II, 5 היו מסיקין מבחוץ והיה נאפה ונדרה מבפ' they heated the oven towards the outside (placed the fuel in front), and it (the show-bread) was baked and shoveled out from the interior; Yoma 38<sup>a</sup>, v. נסך. B. Mets. 16<sup>a</sup> לפ' צריכה לפ' this (question) need not be brought inside (the college); צריכה לפ' it must be brought inside and even to the innermost. Y. Kil. IX, 32<sup>b</sup> bot. לפ' ... רכנס let R. H. the elder go into the interior (to the front benches); לפ' ממני in front of me?; לפ' ... ר' ירמיה ... לפני לפ' R. H. ... to the interior, R. I. ... to the innermost (the very first); Y. Keth. XII, 35<sup>a</sup> bot. לפני ולפ' Y. Yeb. VI, 7<sup>c</sup> אחריו לפ' a priest's sister is always inside (a member of the priestly family), until she steps outside (by marriage). Sabb. I, 1; a. v. fr.—לפ' משורת הדירן, v. דירן II.—Esp. the Temple precincts, the Temple and the priests' court; לפני ולפ' the innermost, Holy of Holies. Ab. Zar. 50<sup>a</sup> פ' בעינא כעין פ' (for a gift to an idol to be permanently forbidden for use, even after cancellation,) it is required that it be like the offerings in the interior Temple (sacrifices, incense &c., to the exclusion of votive gifts like candles, jewels &c.). Men. 9<sup>a</sup> לא בעינא בפ' must not necessarily be done within the Temple precincts, opp. to מידת בעינא ... פ' מידת בעינא although it may be done by a non-priest, it must at least be done within &c. Y. Yoma V, 42<sup>b</sup> bot. כלפי לפ' towards the interior; a. fr.—Ib.; Y. Kil. VIII, 31<sup>a</sup> bot. (מחוץ) מידת מבפ' does it belong inside (to the Holy of Holies) or outside (to the Holy)?, v. פדקסין.

**פנימון** pr. n. m. *P'nimon*. Y. Ter. III, end, 42<sup>b</sup> פ' אבא P.—Num. R. s. 9 (Tosef. Sot. I, 1 Var. ed. Zuck.; Sot. 4<sup>a</sup> פלמינ, Y. ib. I, 16<sup>a</sup> bot. מינימין).

**פנימית** m. (b. h.; denom. of פנים) inner, interior, innermost, central. Erub. 65<sup>b</sup> בפ' ישראל ונכרי בפ' if an Israelite and a gentile live in the inner court, and an Israelite in the outer court. Ib. במקומי מדו פ' dare the resident of the inner court move things within its precincts? Tanh. Naso 5 ופ' פתח את חפ' he opened the central door and went to the outer room. Zeb. 51<sup>a</sup>, a. fr. חרגם עקילם לפ' ... לפנים Dan. VIII, 13 פלמוני ר' (ref. to Aquila translated it 'to him who was inside', which means Adam whose partitioned seat was in front of the ministering angels (v. פנים); Yalk. Dan. 1066.—Pl. פנימיות; f. פנימיות. Zeb. 52<sup>b</sup> חפ' blood to be sprinkled in the Holy; שריירי חפ' the remnants of blood sprinkled in the Holy. Tam. I, 4; Y. Yoma II, 39<sup>c</sup>, v. אכל; a. fr.

**פניקא**, Lev. R. s. 26 some ed., v. פניקא.

**פניקטין** m. pl. (παναγνιστοι=παναγχοι, S.) all-night watches (*pervigilia*), in gen. camps. Targ. Ps. LXVIII, 30

Ar. a. Ms. (ed. Wil. קפ', corr. acc.).—Lev. R. s. 1 מרוך פניקטין ... חזקו חזקו (some ed. the nations were in danger of hearing the voice of divine revelation and being frightened out of their camps (Tanh. I'rum. 9 חזקו חזקו), v. חזקו.—Gen. R. s. 16 in three things Greece was in advance of Rome, בפניקטין ובפניקטין Ar. (Ms. Paris בפניקטין, ed. בפניקטין, corr. acc.) in laws, in the arrangements of camp vigils &c.

**פניקא**, **פניקא** pr. n. (Phoenicia) *Phoenicia*. Gen. R. s. 90 end, v. פלסטיני.

**פניקא**, *Pa. פניקא to drive on, speed*. Targ. Jud. V, 22.—Part. pass. פניקין, pl. פניקין. Targ. Nah. III, 2. Targ. Jer. II, 27.

**פנס** m. (φανός) torch; lantern. Kel. II, 4 שיש בו פ' a lantern which contains a receptacle for oil; Tosef. ib. B. Bath. VII, 11 של זכוכית ופ' a glass lantern &c. (v. פוקטו). Tosef. Ber. VI (V), 7 פאנס ed. Zuck. (Var. פנס); Ber. 53<sup>b</sup>; Y. ib. VIII, 12<sup>b</sup> bot. Ex. R. s. 15 היה ופ' he (the Lord) took the torch and carried light before them (ref. to Ex. XIII, 21). Ib. s. 25 בשר ופ' among human beings, the pupil carries the light before his teacher; not so the Lord &c.; a. fr.—Pl. פנסין. Gen. R. s. 3, beg. פנסין נרות ופ' lighted lamps and torches. Ib. s. 68 חפ' כבו את הנרות כבו ופ' put out the lamps, put out the torches. Koh. R. to XII, 7 he lighted lamps and torches in the name of Rome (as an augury for a war against Rome), and they would not burn; a. e.

**פנסמה**, Y. B. Bath. VIII, 16<sup>a</sup> פ' בעי מימר read: פנשיה, v. פנשיה.

**פנע**, Y. Maasr. II, 49<sup>d</sup> פנע ed. Krot., v. פנע Pi.—Targ. Jer. XXIII, 29, v. פנע.

**פנק** (b. h.; cmp. פנק [to go out,] to be a freeman; to live in luxury (cmp. חטא I).

Pi. פנק 1) to treat as a freeman, to indulge, spoil by indulgence. Gen. R. s. 22 (ref. to Prov. XXIX, 21) שפנק שפנק Gen. R. s. 22 (ref. to Prov. XXIX, 21) שפנק 2) to treat tenderly; to cultivate, improve, embellish. Sifré Deut. 306 שפנק Yalk. ib. 942, v. פנק; a. e.—Part. pass. פנקת delicate reared. Mekh. Mishp. s. 8, v. פנק; Yalk. Ex. 339. Lev. R. s. 19 היה מפ' ומת בידם he was delicate (unused to hardship), and died under their hands.

**פנק** ch., Pa. פנק same. Targ. Is. XXIII, 4. Targ. Esth. II, 9. Ib. 12; a. fr.—Part. pass. פנקת q. v.—V. פנקת. Ithpa. פנקת, Ithpe. פנקת 1) to delight one's self. Targ. Ps. XXXVII, 4; 11; a. fr.—2) to play the nobleman, be imperious. Targ. Prov. XXIX, 21 ופ' פנקת מן ופ' he who plays the gentleman in his youth, will become a servant and finally be driven out (h. text פנקת).

**פנקא**, v. פנקא.

**פנקטין**, v. פנקטין.

**פנקס**, **פנקס**, v. sub פנקס.

**פִּנְקֶרְסִין** *m. pl.* (πάγκρυστος) [*all-gold*,] name of a fruit, prob. *apricots*. Y. Sot. I, 17<sup>b</sup> top יפה רב' . . . better were the late fruits . . . than the apricots &c.; ib. IX, 24<sup>b</sup> bot.; (Y. Peah VII, 20<sup>a</sup> bot. (מפרסקין). Y. Sabb. III, 5<sup>d</sup> כפ' וטעמן יפה כפ' was as delicious as that of apricots; Y. Ter. II, 41<sup>c</sup> bot. (corr. acc.).—Y. Ab. Zar. II, 41<sup>d</sup> שלהן . . . פ' apricots pressed by gentiles (prob. to be read, as Bab. ib. 38<sup>b</sup>; Tosef. ib. IV (V), 11 קפריסין).

**פנרתא**, Targ. II Esth. I, 2, v. פְּנוּחָא.

**פנפתא**, v. אפנפתא.

**פִּנְתָר**, *m.* (πάνθηρ) *panther or leopard*.—*Pl.* פִּנְתָרִין. Midr. Till. to Ps. LXXVIII, 45 (expl. (והביאו) it is a species of wild beasts named leopards, and the Lord sent them &c.; Yalk. ib. 820.

**פִּנְתָרִין** *m.* (preced.) [*spotted stone*,] name of a *jewel* (corresp. to h. ישפה). Targ. O. Ex. XXVIII, 20 ed. Berl. (ed. פִּנְתָרִין; Y. אפנפתא, corr. acc.); ib. XXXIX, 13 (ed. Vien. פִּנְתָרִין, corr. acc.). Targ. Ez. XXVIII, 13 פִּנְתָרִין.

**פִּנְתָרִין**, *v.* preced. wds.

**פס** *pr. n. m.* = פֶּסַח, *Pas*, name of two Amoraim. Y. Taan. IV, 68<sup>a</sup>. Y. Yoma V, 43<sup>a</sup> bot.—Y. Kidd. III, 64<sup>a</sup> bot. (v. Fr. M<sup>bo</sup>, p. 122<sup>a</sup>).

**פס** I, v. פֶּסַח.

**פס** II *m.* (b. h.; פֶּסַח) 1) *strip, stripe*.—*Pl.* פֶּסִים. Gen. R. s. 84 (ref. to Gen. XXXVII, 3 sq., a. Ps. LXVI, 5 sq.; v. עֲלִילָה) why 'did they hate him'? That (in the course of events it should come about that) שִׁירְקֵה הָיָם לַפְנֵיהֶם (ed. Wil. v. the sea be rént before them in strips (ed. Wil. passim alludes to 'strip of the sea').—Esp. (cmp. פֶּסֶק, *palm*, the hand from the wrist to the tip of the finger; פֶּסֶק רֶגֶל the foot to the ankle, interch. with פֶּסֶחָ (constr. of פֶּסֶחָ). Ib. (expl. פֶּסִים, Gen. I. c.) שהיחה מגעת עד פס ידו the coat reached with its sleeves to his wrist; בפס ידו it was very fine and light, and could be (compressed and) hidden in his hand (cmp. מְלֻמָּה. Meg. IV, 8 (24<sup>b</sup>) על פס ידו נחנה . . . if he placed the T'fillin on his forehead or on his palm. Yoma 87<sup>a</sup> (play on מְהַרְפֵּס, Prov. VI, 3) [read:] אם פס ידו ממון יש לו בידך הדר לו פסח ידו (whom thou hast wronged) money, untie thy hand to him (pay him), if not (if thou hast otherwise wronged him), get several friends around him (to ask his pardon in their presence); B. Mets. 115<sup>a</sup>; B. Bath. 173<sup>b</sup>; Yalk. Prov. 938. Gen. R. s. 78 (play on מְהַרְפֵּס בְּרִצִּי, Ps. LXIV, 31) מְהַרְפֵּס אֶת הַפֶּסֶחַ וּמַחֲדִּיעָהּ בַּכֶּסֶף he (Edom-Rome) opens his hand (for bribery), and is appeased with silver; Ex. R. s. 35 וב' פסח מחרת את הפסח she (Rome) opens &c.; Yalk. Ps. 800 ואין עושיין פסח יד . . . ואין עושיין רִצּוֹן וב' stretch forth their hand to accept silver, and then do not what the givers desire; Pes. 118<sup>b</sup> פסח יד שפושטין

up to his wrist, v. חֲפָה; Sifra Vayikra, N'dab., ch. X, Par. 9 he bends his hand (grabbing) in the pan &c. Ohol. I, 8 בשם הרגל thirty joints in the foot. Yalk. Sam. 143 רגל ועקב מגילין never were their wrists or their feet or their heels seen uncovered; Midr. Sam. ch. XXV (corr. acc.); a. fr.—2) *partition, board, barrier*. Erub. 5<sup>a</sup> פס ארבעה if a bar of four handbreadths is left or placed above the breach. Ib. 10<sup>b</sup> פס עושה פס גבורה עשרה וב' he cuts a board ten handbreadths high and four cubits long &c.; a. fr.—*Pl.* as ab. Ib. II, 1 לבריאור וב' פ' בריראור you must place partitions around watering stations in the shape of four corner-pieces &c., v. הַיְוֹקֵד. Ib. 11<sup>a</sup> פִּסִּי בריראור the partitions of watering stations; a. fr.—[Maasr. I, 7, v. פִּסִּי] 3) *pl.* (v. פִּסִּים) *tax*; חצר פִּסִּי העיר town tax (for maintaining the safety of the town). Tosef. Peah IV, 9 חצר לשנים וב' ed. Zuck. (ed. לעניי, corr. acc.) in order to be assessed for the town tax one must have been a resident for twelve months; B. Bath. 8<sup>a</sup>; Y. Peah VIII, 21<sup>a</sup> bot. לפסין ולצדקיהו for the town tax and for the charities, expl. for the salaries of public school teachers; Y. B. Bath. I, beg. 12<sup>d</sup> לפסין ולדמיוהו for town tax and town fines.

**פִּסָּה**, *ch. same*, 1) *strip, stripe*.—*Pl.* פִּסִּים. Targ. O. Gen. XXXVII, 3; 23 (ed. Berl. פִּסִּי. Targ. II Sam. XIII, 18 (ed. Wil. פִּסִּי)—2) *palm*; פס ידא פ' ידא פ' ידא 3) *piece, portion*; bread. Bekh. 43<sup>b</sup>, v. סְקִיפִס. Lam. R. to III, 16 Ar., v. פִּסְלִיק. Y. Ber. VI, 10<sup>b</sup> bot., v. פִּסְטָה. 4) (from its shape, cmp. פֶּסֶק) *spade or shovel*. Lev. R. s. 24; s. 25 Ar., v. מְבוֹשָׁא II.—5) (v. preced.) *watering station*. Targ. Y. I Deut. XXXIII, 3 (not רִבֵּר) and they rest as it were at a watering station; (Y. II דבריוי).

**פִּסָּה**, v. פִּסִּי.

**פִּסְאִי**, v. פִּסְאִי.

**פִּסְאָה** *pr. n.* P'saḥa, surname of one B. Yitshak. Lam. R. to I, 9 ר' יצחק פ' ר' יצחק (Yalk. Is. 302 פִּסְאָה); cmp. פִּסְאָה.

**פִּסְגָּה**, *1) to divide, branch off*; denom. פִּסְגָּה. Par. XI, 9 חֲפָסְגִי וּמַחֲדִּיעָה he severs the stalks of hyssop and ties them; פִּסְגִּי ולא אגדו if he severed, but failed to tie them.—2) (denom. of פִּסְגָּה) *to cut off sprays, to thin*. B. Kam. 119<sup>b</sup> מְפַסְגִּי אֵילָנוֹ וּמַפְסְגִּי גִפְתִּים (Ms. F. ומפסקי; Ar. those hired to thin trees or vines; (Tosef. ib. XI, 18 מְפַסְגִּין בְּאֵילָן 3<sup>a</sup> M. Kat. 3<sup>a</sup> you must not thin trees (during the festive week; Rashi: support the branches); a. e.—Tosef. B. Mets. II, 28, v. infra. Hif. חֲפָסְגִי to cut one's way through branches, pass through woods, vineyards &c., trespass; to lead through thickets &c. B. Kam. 81<sup>b</sup> מְפַסְגִּי וְיִוֵּד מְפַסְגִּי if one loses his way in vineyards, he may cut his way through up and down &c.; מְפַסְגִּי וב' he who sees a fellowman lost in vineyards, may make a way for him . . . until he brings him &c.; Tosef. B. Mets. II, 28 מְפַסְגִּי בְּשָׂדֵהוּ וב' may lead him through fields and

vineyards. Ib. מִפְסִיג ... עֲצָמוּ ed. Zuck. (ed. מפסג) he who is lost himself may make his way &c.

**פָּסַג** ch. same, 1) *to divide, cut apart*. Targ. Y. Gen. XV, 10 (O. פָּלַג, h. text בָּרַר). Ib. XXVI, 31. Targ. Y. Lev. I, 6; a. e.—Part. pass. פָּסִיג. Gen. R. s. 100 תָּרַקְנָה פ' may thy ill-luck be broken (no more evil befall thee,—which allowing the meaning 'may thy gate (תָּרַקְנָה) be broken', is corrected to רִסְגָּה תֹרַעַךְ, v. רִסְגָּה ch.).—2) *to break through a snare, escape*. Gen. R. s. 79 פָּסְגָה ... שָׁמַע when R. S. heard the heavenly voice say *demos* (v. דִּמּוּס II), it (the bird) escaped; Yalk. ib. 133 פִּשְׁגָה (Ar. דִּמּוּס פִּשְׁגָה).—B. Kam. 81<sup>b</sup> תִּרְפָּסְגִי that he may be permitted to break through (the vineyard), v. preceded.

*Pa.* פָּסִיג, *Af.* תִּפְסִיג *to divide*. Targ. Y. Lev. I, 12 תִּפְסִיג (some ed. וְתִפְסִיג; ed. Vien. תִּפְסִיג, corr. acc.). Targ. Y. I. Ex. XXIX, 17 תִּפְסִיג (Y. II תִּפְסִיג; ed. Vien. תִּפְסִיג).—Lam. R. to V, 5 מִפְסִיג לִיהָ וְכ' (ed. Wil. מִפְסִיג, corr. acc.) he cut him up limb by limb.

**פָּסְגָה**, **פָּסִיג**, **פָּסִיג** c. (preced.) *piece, part*. Targ. Y. Gen. XXVI, 31. Ib. XV, 10.—*Pl.* פָּסְגִיג, **פָּסִיג**, פָּסְגִיגָה, **פָּסִיג**. Ib. Targ. Y. Ex. XXIX, 17; a. e.—*Fem. pl.* פָּסְגִיגָה, **פָּסִיג**. Y. Ned. IV, 38<sup>d</sup> top (expl. תַּחְדוּרֵי הַחֹזֶר פ' cut portions on the plate.

**פָּסְגָה** f. (preced. wds., v. פָּסְגִיגָה) 1) *branch, bough*, opp. to אֲשְׁכּוֹל the trunk with the grape clusters.—2) (b. h.) pr. n. *Pisgah*, the summit of Mount Nebo. Sifré Deut. 357 (ref. to XXXIV, 1) זִיאִנָה מִן הָאֲשְׁכּוֹל וְזִיאִנָה מִן הָאֲשְׁכּוֹל as the branch is separate from the trunk, yet not detached, so was Moses' grave &c., v. רָאָם; Yalk. ib. 963.

**פָּסַד** *to cut, diminish*; פָּסַד (comp. פָּגַם) *to lose in value, deteriorate*. Y. Maasr. V, beg. 51<sup>a</sup> שְׂוֵן פָּסִידִין because they spoil; ib. wheat does not spoil.

*Hif.* תִּפְסִיד 1) *to suffer loss, to lose, be at a disadvantage*. B. Mets. III, 4, sq. דִּרְמָא אִם כֵּן מָה ד' הִרְמָא if this is the law, what does the dishonest man lose (what risk does he run to prevent him from claiming more than his due)? Ber. I, 2 ד' לֹא ד' ... הַקּוֹרֵא he who reads the Sh'm'a after this, loses nothing; expl. ib. 10<sup>b</sup> לֹא ד' בְּרִכּוֹהָ he does not lose the benedictions (he may recite the benedictions preceding and following the Sh'm'a as usual). Y. ib. I, 2<sup>b</sup> top אֵין תַּפְלָה מִקְסָדָה a prayer never loses its value. Gen. R. s. 70 נִדְרֵי וְהִפְסִידוּ נִדְרֵי וְהִפְסִידוּ upon which Admon said, shall I be at a disadvantage, because I am a male heir?; a. fr.—2) *to injure, cause loss to*. Tosef. Bets. II, 6 תִּפְסִידוּ שְׂמָא שְׂמָא לֵישְׁתִּי דִּי אֲרֵיבִי תִּפְסִידוּ they do harm to the inhabitants; a. e.—[Y. Ber. I, 14<sup>b</sup> bot. וְהִפְסִידוּ אֵלָּה, read: וְהִפְסִידוּ אֵלָּה, v. וְהִפְסִידוּ]. *Nif.* תִּפְסִיד *to lose*. Pes. 50<sup>b</sup> וְיֵשׁ וְיֵשׁ וְיֵשׁ, v. וְיֵשׁ; Tosef. Yeb. IV, 8 וְהִפְסִידוּ (*Hif.*).

**פָּסַד** ch. same, 1) *to be diminished, scarce*. Targ. Y. Gen. XLVII, 16 (h. text אָסַד).—2) *to diminish, destroy*. Targ. Ps. XLIV, 3 (ed. Lag. שָׁלַח).—3) *to ruin, spoil*. Pes. 55<sup>b</sup> הִיא מִפְסִידָה לֵיהָ בִּיעִי לְגַמְרִי she (the hatching hen) has spoiled the eggs entirely (made them unfit to be eaten).—Part. pass.

**פָּסִיד** Ib. אֲכָרִי לֹא פָּסִידִי בִיעִי וְכ' (Ms. M. אֲכָרִי לֹא פָּסִידִי בִיעִי וְכ' Ms. K. לֹא פָּסִידִי לֵיהָ) the eggs are not yet entirely spoiled.

*Af.* תִּפְסִיד *to injure; to spoil, ruin*. Keth. 56<sup>a</sup> הֵבִיאוּ אֶת הַפְּסִידָה הַזֶּה אֵלָּיו he brought the loss upon himself. B. Bath. 139<sup>b</sup> הֵבִיאוּ אֶת הַפְּסִידָה אֲנַפְשִׁירָהּ they brought the loss &c. Sabb. 108<sup>b</sup> לִיהָ מִפְסִידָה קָא (by salting the radish) I vitiate it. Keth. 61<sup>b</sup> לִסְעֻדָּתָא וְכ' (Rashi: אֲנַפְשִׁירָהּ) thou hast spoiled the king's meal. B. Mets. 117<sup>b</sup> כַּמָּה מִפְסִידָה עֲלִייהָ בְּבִירָה Ar. (ed. מפסיד, corr. acc.) by how much does the upper story impair (the durability of) the lower story?; a. fr.

**פָּסִידָה**, v. פָּסִידִי.

**פָּסִידוּת**, Y. lamd. to Gen. XXVIII, 10 sq., quot. in Ar., read: סְדִידוּת, v. סְדִידָה.

**פָּסִידָה**, constr. פָּסִידָה, v. פָּסִידָה.

**פָּסִידָה**, v. פָּסִידָה.

**פָּסִידָה** m. (פָּסִידָה) *piece*.—*Pl.* פָּסִידָה. Targ. Y. Ex. XII, 40; Targ. I Chr. VII, 21 בִּינִי פ' at the covenant between the pieces, v. תְּהָרִים; Targ. Y. I. Lev. XXVI, 42 תִּפְסִידָה.

**פָּסִידוּת**, v. פָּסִידוּת.

**פָּסִיד** ch. (denom. of פָּסִידָה) *to be or become disqualified, unfit*. Men. 100<sup>a</sup> לִיפְסִל לִיקְרוֹשׁ וְלִיפְסִל (strike out) v. Rabb. D. S. a. l. note) let it become sacred (by being put in a sacred vessel) and subsequently become unfit (when it becomes overdue); ib. 6<sup>b</sup>; Yoma 29<sup>b</sup> וְהִפְסִידוּ וְהִפְסִידוּ; a. e.—V. פָּסִיד.

**פָּסִיד**, v. פָּסִידָה.

**פָּסִידָה** m., **פָּסִידָה** f. (פָּסִידָה; comp. פָּגַם) *defective, blemished, unfit, disqualified*, opp. כָּשֵׁר. Zeb. II, 1 נִשְׁפָּךְ בַּדָּם ... if the blood was spilt over the pavement, and one collects it again, it is unfit for sprinkling. Ib. 3, v. פִּיגִיל. Hull. I, 4 שְׁחִיטָתוֹ הִיא שְׁחִיטָתוֹ his slaughtering act is illegitimate (the animal so slaughtered is forbidden to be eaten). Ib. כָּשֵׁר וְכ' בְּמִלְקָהּ what is right in slaughtering, is illegal in pinching (the neck) &c. Zeb. III, 2 כָּשֵׁר וְכ' if a person qualified for the service received the blood and handed it to one disqualified. Gen. R. s. 70 אֱלִיעֶזֶר פָּסִידִי אֱלִיעֶזֶר Eliezer was the disqualified (servant) of the house, and yet it is written &c. Kidd. IV, 6 מִן הַכֹּהֲנִים לְעוֹלָם פ' is forever unfit for priesthood (his female descendants are forbidden to priests); a. v. fr.—*Pl.* בְּרִיּוֹתָא לִיהָ כִּדְרִינָהּ his daughter cannot marry a priest; a. v. fr.—*Pl.* הַלְלוּתָא אֱלִי הֵן הֵן הַלְלוּתָא the following are disqualified (for judges or witnesses). Gitt. IX, 4 שְׁלֹשָׁה שְׁלֹשָׁה three kinds of letters of divorce are invalid. Zeb. III, 1 כָּל הַפ' שֶׁחֲשָׁאוּ וְכ' if any of those unfit for priestly service did the slaughtering, his act is legal. Kidd. 77<sup>a</sup> מֵאִי פ' born of disqualified parents; a. v. fr.—*Pl.* מֵאִי פ' what do you mean by 'disqualified'? Do you mean disqualified (forbidden in marriage) to him (the father)? Ib. הַלְלוּתָא כְּדִרְיָה פָּסִידִי persons disqualified for the priesthood (degraded priests). Y. ib. III, 64<sup>a</sup> כְּשִׁירֵי הַחֹזֶר עַל כְּשִׁירֵי הַחֹזֶר qualified persons are cautioned (in the Law) not

Emor ch. II, Par. 3 פ' בין חגר לו 'lame' (Lev. XXI, 18), whether lame on both feet or on one. Sifrē Deut. 126; a. e.—*Pl.* פִּקְדֵי, פִּקְדֵי. Pirké d'R. El. ch. XXXVI (ref. to II Sam. V, 6) הַעֲרִירִים וְהַעֲרִירִים 'the blind and the

lame' means the idols; Yalk. Gen. 82 (with ref. to Ps. CXV, 5-7).

**פסח** m. (b. h.; preced. wds.) *Passover festival*; (sub. *Passover sacrifice, Passover meal*. Pes. V, 1 (58<sup>a</sup>) חל (זבח) (ערב פסחים) (Mish. ed. ערבי פסחים) if the eve of Passover occurred on a Friday. Ib. 2 ששחטו 'וכ' if they slaughtered a Passover lamb not as such. Ib. IX, 9 חבורה שאברה פסחה a party that lost its dedicated Passover lamb. Ib. 5, a. fr. מצרים 'פ' דורות, v. Ib. 3, a. fr. ראשון 'פ' the first Passover, i. e. that celebrated on the fifteenth of Nisan; שני 'פ' the second (vicarious) Passover, on the eve of the fifteenth of Iyar (Num. IX, 10 sq.); a. v. fr.—*Pl.* פסחים. Ib. 10 שנחצרו פסחיהן ... שתי two parties whose Passover sacrifices were mixed up. Ib. X, 6 'וכן חפ' 'וכ' ... ונאכל שם that there we may partake of the offerings and the Passover sacrifices &c.; a. fr.—*ערבי* 'פ' (ערב), v. supra. Ib. 1; a. fr.—*P'sahim*, name of a treatise, of the Order of Moëd, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**פסחא** 'פ' ch. same. Targ. O. Ex. XII, 11. Targ. II Chr. XXX, 18; a. fr.—Y. Sabb. VIII, beg. 11<sup>a</sup> שתי איבצתי drank the four cups of wine customary at the celebration of the Passover night. Hull. 129<sup>b</sup> זעירא 'פ' the minor Passover (= פסח שני, v. preced.), the fifteenth of Iyar; רבה 'פ' the great Passover, the fifteenth of Nisan. Pes. 69<sup>b</sup> קום מהול ועברי 'פ' go and get circumcised, and partake of the Passover lamb; a. fr.—*Pl.* פסחא. Targ. I Sam. XV, 4 באמרי 'פ' by Passover lambs (h. text באמרי).

**פסמולים**, v. פסמוליס.

**פסמומוס**, v. פסמומוס.

**פסמון** m. (fossatum, ποσάστρον) *ditch*. Gen. R. s. 46; Yalk. ib. 82 [read with Ar.] עשו לו סיעה 'פ' a band made a ditch for him (as a trap).—*Pl.* פסמון. Yalk. Kings 230, quot. fr. Tanh. Thazr. 9 לחוד הפשטין (corr. acc.) they dug ditches, saying, when the Israelites come to make war, they will fall into the ditches (Tanh. l. c. Biorah, Var. פשטין; ed. Bub. 12 פישטין, Mss. פישטין, read פושטין).—Cmp. פושא.

**פסממא**, v. פסממא.

**פסמרי** (?) pr. n. m., v. פנמרי.

**פסמילוס** m. (pistillus) *pestle, pounder*. Yalk. Sam. 102 (ref. to דוקי Dan. VI, 25) כדורין 'פ' as with a pounder; Midr. Sam. ch. XI באילין פסמילוס (corr. acc., or פסמילין, pl.); Yalk. Dan. 1064 פסמוליס (corr. acc.).

**פסמיליס**, v. פסמילין.

**פסמירין**, v. פסמיר.

**פסמילין** m. pl. (adapt. of pastilli, as if from פסל or פצל) *lozenges, sugar pills*. Yalk. Cant. 981; Ex. R. s. 41 ארפסמילין; cmp. ארפסמילין.

**פסממא**, Lev. R. s. 9, some ed. פסממא; Yalk. ib. 493 פסממא, a corrupt., read פסממא.

**פסמקין**, v. פסמקא.

**פשת פסח** (פשת) (b. h.) *to spread, be extended*. Y. Yoma III, beg. 40<sup>b</sup> מאיר החמה פסחא 'וכ' the light of the sun (dawn) spreads over the whole eastern horizon, opp. מחמר ועולה. Ib. 41<sup>a</sup> bot. היתה מחמרת ... של בית 'וכ' the frankincense of Beth Abtinah rose straight in a column and then spread and came down &c.; Y. Shek. V, 49<sup>a</sup> top; Cant. R. to I, 14; III, 6. Ib. to IV, 14 (ref. to ואחלה ib.). [read:] אהל פסחא כאהל (עין) a tree which spreads like a tent. Gen. R. s. 15 (ref. to החיים עין, Gen. II, 9) עין שהוא פסחא על פני 'וכ' a tree which spread over all living things. Neg. IV, 8, a. fr. ופשתה 'וכ' and the spot spread &c.; Y. M. Kat. I, 80<sup>c</sup> bot. ופשתה; a. fr.

**פסי** I ch. 1) same; denom. פסיונא.—2) *to split, break; to desecrate*, v. פסי ch.

**פסא** II (= פסח, פסע) *to step*. B. Mets. 86<sup>b</sup> דלא מציא פסא קניא (Ms. H. יכלה למפסע, v. Rabb. D. S. a. l. note 60) which cannot step over a reed (from fatness).—[פסי איהו, v. next w.]

**פסאיות** adv. (פסי I, cmp. פסי Pa.) *in a persuasive manner*. Targ. Prov. XXV, 11 (some ed. פסי איהו, corr. acc.).

**פסאני**, v. פסיוני.

**פסיתא** f. (פסגה; v. פסגה) *branch, sprig*. Ukts. I, 5 של אשכול שריקנה 'פ' (Talm. ed. פסיתא) a sprig of a vine when stripped of its grapes.—*Pl.* פסיתין. Tosef. Peah III, 11 (expl. כחה 'וכ' (ed. Zuck. בסגין, Var. פסיתין) sprigs which are joined to the trunk one above the other; Y. ib. VII, 20<sup>a</sup> bot. זו על גבי זו.

**פסיד**, pl. פסידין, v. פסד.

**פסידא** m. (פסד) *loss, disadvantage*. Targ. Y. Ex. XXII, 14.—B. Mets. 3<sup>a</sup> איה ליה דלורי 'פ' what loss can he suffer (through his false claim) that should induce him to confess the truth? (v. פסד). M. Kat. 2<sup>a</sup>, sq. במקום 'פ' where there is a loss involved (by the delay); Keth. 60<sup>a</sup>; a. fr.

**פסידתא**, Midr. Till. to IX, 1 ed. Bub.; Yalk. ib. 642, v. פסידה.

**פסיון** m. (פסה) *spreading, extension*, esp. *spreading of a leprous spot* (Lev. XIII, 7, a. e.). Neg. I, 3; 5; 6 (פס' a. פס' interchanging). Ib. III, 4; a. fr.

**פסיונא** I *pheasant*, v. פסיוני.

**פסיונא** II פיס' m. = h. פסיון. Targ. Y. Lev. XIII, 5, sq.; a. fr.—Fem. form: פסיונא. Ib. 28 (ed. Vien. פסיונא).

**פסיוני** m. (φασιάνος, sub. δρῦς) *[bird from the river Phasis in Colchis,] pheasant* (Phasianus Colchicus).

**פְּסִיקָה** f. (פָּסַע) *step, walk*. Ber. 6<sup>b</sup>, 'a. fr. גִּסָּה 'פ, v. III. Gen. R. s. 39 'וְעַל כָּל פ' 'וְ' to reward him for every step. Koh. R. to VII, 2 'and the living shall take it to heart' (ib.) 'וְעַל כָּל פ' 'וְ' 'וְ' that means the Everliving who rewards man for every step he takes for deeds of charity. Pesik. R. s. 33 (ref. to Is. LI, 14) לְהַפְּחֵהוּ בְּשִׁבְלֵי בְּפִסְקֵיתֹוּ מִן אֲדָם שֶׁהוּא מְמַחַר בְּפִסְקֵיתֹוּ בְּשִׁבְלֵי לְהַפְּחֵהוּ 'וְ' art thou afraid of man who hastens his step to have an opening . . . and runs with hasty step, that he may not miss his bread?; Yalk. Is. 336; a. fr.—*Pl.* פְּסִיקָה.



**פסיפס\***

פֶּסֶק. v. פִּסְיָק, פִּסְיָק.

פְּסִיקָא II *fillet*, v. פְּסִיקָא.

פְּסִיקָה ch., v. פְּסִיקָה.

**פְּסִיקָתָא** I (פֶּסֶק) 1) *apportionment, agreement to pay, esp. dowry*. M. Kat. 18<sup>b</sup> פ' שְׂרֵי agreements stating the amounts which the parents promise to their respective son or daughter; Kidd. 9<sup>b</sup>; Keth. 102<sup>b</sup>; a. fr.—2) *section*.

esp. *P'sikta*, name of several Midrashim, a) *P. d'R. Kahana* (or only *P'sikta*) (edited by S. Buber).—b) *P. Rabbathi* (*Large P.*).—c) (of late origin) *P. Zutarta* or *Zutrathi* (*Small P.*) (edited by S. Buber).—[3] a *small share*, v. פְּסִיקָתָא.]

**פְּסִיקָתָא II** pr. n. m., v. פְּסָקָתָא.

\***פְּסִין**, *Pa.* פִּסִין to cut, clear (of thorns).—Part. pass. מְפַסֵּיךְ; pl. מְפַסֵּיךְ. Targ. Is. XXXIII, 12 (ed. Wil. מְפַסֵּיךְ, corr. acc.). [Prob. to be read: מְכַסֵּיךְ.]

**פְּסִיקָתָא, פְּסִיקָתָא**, v. next wds.

**פְּסִיקָתָא** m. (corresp. to ψυχτήρ = ψυκτήρ) [*wine-cooler*], a *large pot*. Y. Hag. III, 79<sup>a</sup>; Tam. V, 5 פִּסִין ... כּוּפָה (Ar. everywhere 'פִּסִין', v. כִּפָּה; ib. היה כלי וכו' the *psykter* was a large vessel, holding &c. Sifré Tsav, Par. 1, ch. II; Y. Yoma IV, end, 42<sup>a</sup>; Num. R. s. 4. Erub. X, 15; a. e.

**פְּסִיקָתָא** ch. same.—Pl. פְּסִיקָתָאוֹת. Targ. O. Ex. XXXVIII, 3 (ed. Berl. פְּסִיקָתָא, some ed. פְּסִיקָתָא; h. text סִירוֹת). Ib. XXVII, 3.

**פָּסַל** (b. h.) 1) to cut, chip, hew, trim. Tanh. Ekeb 9 (ref. to Koh. III, 5) וְכִּי הָיָה לְפָסֹל שְׁנֵי וכו' the time came to hew other two tablets (in place of the broken). Ib. מִשְׁפָּסֵל he hewed them from under the throne of glory. Ab. Zar. 52<sup>a</sup> (ref. to Deut. VII, 25) מִשְׁפָּסֵל אֲבָרִים אֲשֶׁר אֵין כְּעֶשֶׂה אֵלִיהָ as soon as a gentile has done chiselling on it, it becomes a deity (an idol forbidden to Jews for any use); ib. וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' when the gentile has hewed it for a god, thou shalt not covet it; וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' when he chips it so as to unfit it as an idol (v. infra), thou mayest take it unto thyself; a. e.—Part. pass. פָּסֹל; f. פָּסֹל; pl. פְּסֹלִים. מְפַסֵּל a) *chiselled, chipped*. Lev. R. s. 22 פְּסֹלִים chipped stones (unfit for the altar); a. e.—b) (emp. פָּסֹל) *defective, unfit, disqualified*, v. פָּסֹל.—2) (denom. of פָּסֹל) to *disqualify, to be the cause of disqualification of; to declare unfit*. Hull. III, 12 פְּסֹלִין I. Ab. Zar. l. c. how will you prove that a gentile can cancel his deity (by disfiguring it)? Kidd. 70<sup>a</sup> אוֹר וְכִי לְפָסֹל אֶת זֵרֵי וּלְפָנֵיהֶם וכו' his descendants to be disqualified and his family to be tarnished. Ib. כִּי הָיָה לְפָסֹל שְׁנֵי וכו' he who tarnishes (casts suspicion on the purity of a family) is himself tarnished (of spurious descent); וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' he charges others with his own defect. Ex. R. s. 1 וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' she (Pharaoh's daughter) took him (the infant Moses) around to all Egyptian women to give him suck, but he rejected all of them (refused to take their breasts); וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' each has a right to reject the judge chosen by the other; ... אִם דָּרִי כְּשֵׁרִים אִם דָּרִי כְּשֵׁרִים if they are fit (not legally disqualified) or authorized, he cannot reject them. Ib. פֶּסֶל עֵדִי וכו' every witness in a case may help by his testimony to disqualify the opposing party's witnesses. R. Hash. I, 7 וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' they accepted as witnesses himself and

his son, and rejected his slave. Mikv. II, 4 פְּסִיקָתָא אִם הָיָה לְפָסֹל שְׁנֵי וכו' they do not make the blood unfit. Zeb. I, 4 הַמְדוּשָׁבָה פְּסִיקָתָא the improper intention makes the sacrifice unfit. Succ. II, 7, a. e. פְּסִיקָתָא בֵּית שְׁמַאי פְּסִיקָתָא the school of Sh. declares such a Succah to be ritually unfit; a. v. fr.—Transf. to cancel, abrogate. B. Kam. 97<sup>a</sup> פְּסִיקָתָא הַמְדוּשָׁבָה the government cancelled the coin; פְּסִיקָתָא הַמְדוּשָׁבָה the inhabitants of the district refused to pass it.—Gen. R. s. 30, beg. וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' אִם הָיָה לְפָסֹל שְׁנֵי וכו' wherever the Biblical text has 'these', it is meant to cancel (exclude) the preceding; wherever it has 'and these', it is to add to the preceding; Ex. R. s. 1 פ' ... אֵלֶּה הַחֲלוּדֹת אֵלֶּה הַחֲלוּדֹת 'these are the origins of heaven and earth' (Gen. II, 4), this excludes the time of chaos; a. fr.

*Nif.* 1) to be hewn, sculptured. Sifra K'dosh. beg. פְּסִיקָתָא idols are named *pesel*, because they are sculptured; (Yalk. Lev. 604 פְּסִיקָתָא).—2) to be *disqualified, made unfit, declared unfit*. Zeb. I, 4 הַמְדוּשָׁבָה וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' a sacrifice may become unfit by improper actions in four stages, at the slaughtering &c. Pes. 15<sup>b</sup>; 45<sup>b</sup> ... הַמְדוּשָׁבָה if bread becomes mouldy and unfit for man to eat. Toh. VIII, 6 מִשְׁפָּסֵל מִאֵיכָל הַחֵלֶב until it becomes unfit for a dog to eat; Y. Hall. IV, 80<sup>a</sup> top שֶׁמֶן שֶׁפָּסֹל לֹא הָיָה לְפָסֹל אֵלָּא נִפְסָלָם Num. R. s. 6 end וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' they (the Levites) became unfit for service only when they lost their voice for song. B. Kam. IX, 2 הַמְדוּשָׁבָה became unfit for the altar; a. fr.—Transf. to be cancelled, abrogated. B. Kam. l. c. (גִּזְלָה מִטְּבַע וכו' if one stole a coin, and it was invalidated (before he made the restitution). Snh. 104<sup>b</sup> (expl. קֶלֶה, Lam. I, 15) כֹּאדָם שֶׁאֵין שׂוֹמֵר לְחֻבְרוֹ נִפְסָלָה מִטְּבַע וכו' as one says to his neighbor, this coin is worthless; v. קֶלֶה; a. e.

*Pi.* פְּסִיקָתָא to cut off dry twigs, to trim. Shebi. II, 3 מְפַסֵּל אֵילָנִים (in the ante-Sabbatical year) you may trim trees up to New Year, v. פְּסִיקָתָא. Mikv. IX, 7 מְפַסֵּל אֵילָנִים trimmers of trees. Y. Sabb. VII, 10<sup>a</sup> top; a. e.—Yalk. Deut. 942 מְפַסֵּל הַמְדוּשָׁבָה he chips it (the crooked staff) with the adze; Sifré ib. 308 מְפַסֵּל (corr. acc.).

*Hif.* פְּסִיקָתָא to find fault, to speak contemptuously. Koh. R. to XI, 9 שְׂרִירָה מְפַסֵּל בְּנֵשִׁים וכו' who used to find fault with women (considering none good enough for him as wife), and was a profligate.—[Part. pass. מְפַסֵּל, v. next w.]

**פָּסַל** ch. same, 1) to cut, hew, dig. Targ. Ex. XXXIV, 1. Targ. Deut. VI, 11; a. fr.—Part. pass. פָּסֹל; f. פָּסֹל; pl. פְּסֹלִים. 2) to make or declare unfit; to reject. Snh. 23<sup>a</sup> וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' after they (the parties) rejected them, shall they (the rejected judges) go and select another court? Ib. רִחֲמָנָא פְּסִיקָתָא it is the Law that declared him unfit. Ib. כִּי הָיָה לְפָסֹל שְׁנֵי וכו' is it in his power to reject judges?; a. fr.—Part. pass. as ab. Targ. Y. II Gen. XXII, 10. Targ. Y. I Lev. VII, 18 (Y. II פָּסֹל h. form; h. text פָּסֹל); a. e.—[Targ. Ps. XVIII, 27, v. פָּסֹל.]—Keth. 61<sup>b</sup> וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' he who does a thing like this is unfit to prepare food for the king. Ib. 105<sup>b</sup> וְכִי הָיָה לְפָסֹל שְׁנֵי וכו' (some ed. פָּסֹל) a judge that is in the habit of borrowing (things from his neighbors) is unfit to judge cases. Ib. פְּסִיקָתָא לֹךְ לִרְיָא I am unfit to

be a judge in thy case (because I have been offered a gift); a. fr.—V. פסיל.

**Ithpe.** אֶתְפַּסֵּל, אֶתְפַּסְלִי, אֶתְפַּסְלִי 1) *to be engraven*. Targ. Job XIX, 24.—2) *to be hewn out*. Targ. Is. LI, 1.—3) *to be disqualified, unfit, rejected*. Targ. Ps. LXVIII, 16. [Targ. Y. Num. VIII, 24 מִפְּסָלִין h. Hof.]—Y. Kil. VII, 31<sup>a</sup> top [read:] אֶתְפַּסֵּל הָיָא דְּבָרָא אֵלָּהּ he said to him, it is a good coin, whereas it had been cancelled. Men. 102<sup>b</sup> לֹא־תִפְסָלִי (Ms. M. לא־תִפְסָלִי) to become unfit for itself (but not for making unclean); Pes. 20<sup>a</sup> לֹא־תִפְסָלִי גִּישְׁיָהּ a. fr.

**Af.** אֶתְפַּסֵּל *to make unfit*. Hull. 38<sup>a</sup> לֹא־תִפְסָלִי גִּישְׁיָהּ to cause the object itself to be forbidden (ib. 37<sup>a</sup> לא־תִפְסָלִי, v. supra.

**Pa.** פָּסַל *to cut (stones)*. Targ. II Chr. XXIV, 12 מִפְּסָלִין stone-cutters.

**פסל** m. (preced.) *mattock*. Sifré Deut. 38; Yalk. ib. 857 וְקִיּוּדוֹם the soil of Egypt cannot be planted, unless one first works it with mattock and axe. Ber. 57<sup>b</sup>; B. Mets. 82<sup>b</sup>, v. מָרָא II.

**פסל** m. (b. h.; preced.) 1) *sculptured or carved image*. Midr. Till. to Ps. XVIII, 41 שְׂדֵהוּ דְּגִּוִן פָּסָלוֹ וְכ' (oth. ed. אֵלִילֵהוּ) his idol Dagon was engraven on his heart. Sifra K'dosh. beg.; Yalk. Lev. 604, v. פָּסָל; Mekh. Misbp. s. 20. Snh. 103<sup>b</sup> v. מִרְכָּה I; a. e.—Pl. פָּסָלִים, v. פָּסָלִי. 2) *chip, lath*, contrad. to נָסַר. Succ. 18<sup>a</sup> וְכ' נָסַר וְכ' a board alternating with a lath (as the covering of a Succah). Tosef. ib. II, 3; Succ. 19<sup>a</sup> מִן הַסּוּכָה פ' a lath roof prolonged beyond the walls of the Succah; expl. ib. קָנָם. פָּסָלִים reads or staves which &c.—Pl. פָּסָלִים. Ib. 18<sup>a</sup>.

**פסלא**, פִּי ch. same, 1) *image*. Targ. Ps. XCIV, 7. Targ. Cant. II, 15; a. fr.—2) *lath, lintel*, esp. *a lintel placed across a street or a court*. Sabb. 80<sup>a</sup>; B. Bath. 56<sup>a</sup>. Gitt. 77<sup>b</sup> נָפַל בִּפְּיָהּ (the letter of divorce) fell on a cross-board (in the court).

**פסלות** f. (denom. of פָּסָלוֹ) *condition of unfitness, disqualification*, opp. כְּשָׁרוֹת. B. Bath. 128<sup>a</sup> כָּל שֶׁחִדְלִילָהּ testimony for which the witness was disqualified at the beginning (when the fact to be attested occurred), or is disqualified at the end (when the evidence is taken) is illegal. Koh. R. to IX, 7 הִיָּת בְּבִנִּי שָׁמָּה there was perhaps a defect in my son which made him rejectable as an offering.

**פסליא**, v. פָּסָלִי.

**פסליא**, Tosef. Dem. I, 9 ed. Zuck., v. פְּסָלְקָאוֹר.

**פסליון**, Yalk. Ps. 650, v. פְּסָלִיוֹן.

**פסלון**, prob. to be read: פָּסָלוֹן m. (פָּסָל) *a rough stone*. Tosef. Kel. B. Mets. I, 12 שְׁחוּא מְרַחֵב עָלָיו וְכ' ed. Zuck. (oth. ed. פִּסְלִין, read פִּסְלִין) a rough stone on which a charm is written (v. Sm. Ant. s. v. Amuletum).

**\*בִּקְעַת פִּי, פָּסָלִין** pr. n. *Valley of Paslan*, near the valley of Jezreel. Gen. R. s. 98.

**פסלקאות** f. pl. (βασίλεια, sub. χάρυς, basilicæ, sub. nuce) *basilicæ*, the best kind of *nuts*. Tosef. Dem. I, 9 [read:] וְכ' הָאֲגוּזִין וְדוּרְמִסְקִיּוֹת (Var. וְהַפְסָלְקָאוֹת) ed. Zuck., Var. וְפָסִילִי, standing for βασιλεία, a ditto-graphy of our w.) nuts, plums, and walnuts.

**\*פסנמור** m. (corrupt. of obsonator, σψωνάτωρ) *caterer, purveyor*. Koh. R. to I, 3 וְלִי אֵל וְלִי אֵל I am thy caterer, and thou wilt not let me taste thy dish, that I may know what it may need?; Lev. R. s. 28 Ar. (ed., a. Yalk. Jer. 276, a. e. מְגִירִים, v. מְגִירִים).

**\*פסנין** pr. n. pl. (?) *Pasnin*. Tosef. Ohol. XVIII, 2.

**פסס** 1) (b. h.) *to be cut off, be gone*. Tanh. Haaz. 7 (play on וְפָסִי בֵּן וְפָסִי Num. XIII, 14) הַחֲבִיא הָאֵמֶת וְפָסָה he hid the truth, and faith was gone from his mouth.—2) *to cut into stripes, divide*, v. פָּס.—3) *to distribute (with the shovel, v. פָּס ch. 4)*. Tosef. Ukts. I, 5 תְּבוּאָה שֶׁפָּסְסָה (Var. ed. Zuck. שֶׁנִּפְסְסָה) grain which one distributed in the barn (forming separate piles). Ukts. I, 5 שֶׁפָּסְסָה Ar. s. v. פָּסָס (v. פָּסָס).—Gen. R. s. 31 [read:] וְדִידָהּ פּוֹסְסָן מִן הָעֵצִי and he shovelled them (the excrements) sideways (out into the water); Yalk. ib. 54 וְדִידָהּ פּוֹרְחוּן (corr. acc.), v. קָטְרָקְטִין.

**Nif.** נִפְסָס *to be spread, shovelled*, v. supra.

**Hif.** הִפְסָס 1) *distribute, spread*; מורסא *to distribute an ulcer by manipulation, to pass over with the hand* (פָּס). Eduy. II, 5; Tosef. ib. I, 8 חֲמִירִים מורסא he who manipulates an abscess on the Sabbath, if for the purpose (of peeling or) of making a head to it as the physicians do &c.; Sabb. 107<sup>b</sup>; a. e.—2) (v. פָּרַס) *to break, weaken*. Pes. 107<sup>a</sup>, v. פָּרַס.

**פסס** ch. same, *to distribute*. Targ. Hos. IV, 8 כְּהִנָּה וְכ' the priests distribute (the sacrifices among themselves) &c.—Gen. R. s. 17 וְכ' פִּירְקָא אֶרְכָּא Ar. (read פִּירְקָא) we shall apportion (among ourselves, pay each his share towards) her dowry, and you divorce her (ed. רַבְרִינָא וְכ'); Lev. R. s. 34 פִּסְקִין (לָהּ פִּירְקָא); v. פָּסָס, אֶרְכָּא פִּסְקִין.

**Af.** אֶפְסָס *to break, weaken; to desecrate*, v. supra.

**Ithpa.** אֶתְפָּסַס *to be weakened, be degraded*. Targ. Job XV, 20, v. פָּסָס, a. פָּסָס II.

**פסע** (b. h. שַׁע; cmp. פָּסָח a. פָּסָח) [*to spread the feet*,] *to step out, walk*. Meg. 27<sup>b</sup> לֹא פָסַעְתִּי עַל רִאשֵׁי וְכ' I never strode over the heads of the holy people (never forced my way through the students seated on the floor to reach my chair); Snh. 7<sup>b</sup> וְכ' רָפָסָה וְכ' where is it intimated that a judge must not force his way &c. (Answ. by ref. to Ex. XX, 26, sq.); Yeb. 105<sup>b</sup> וְכ' רָפָסָה ... מִי שֶׁצָּרִיךְ ... רָפָסָה he of whom the holy people are in need, may step over the heads &c. Sot. 13<sup>b</sup> מִשָּׁה בְּפִסְיָהּ twelve steps were there, and Moses passed over them with one step. Gen. R. s. 99 (play on פָּסַח, Gen. XLIX, 4) וְכ' רָפָסָה מִשָּׁה בְּפִסְיָהּ thou didst overstep (transgress) the law, desecrate thy birthright (priesthood), and hast become a commoner. Mekh. Bo 7 (ref. to Ex. XII, 13) אִ"ל

**וְלֹא יַפְסְחֵנִי וְלֹא יַפְסְחֵנִי** read not, and I will pass, but I will step over (leap, skip), the Lord skipped over &c.; a. e.

*Pi.* פָּסַע same. Y. Kil. VI, 30<sup>c</sup> לִפְסַע, v. פִּירְפִיר. Yeb. l. c. 'הוא מי דוא זה שִׁמְפִּסֵּעַ על ראשי וכו' who is he that forces his way over the heads &c.?, v. *supra*; a. e.

*Hif.* **בִּמְהֵרָה** (1) same. Hor. 13<sup>b</sup> **מְפַסְעִין** . . . **שֶׁרִבִּים** **בִּמְהֵרָה** when the public need their services, they may force their way &c. Taan. 10<sup>b</sup> **אֵל תִּפְסְעוּ פְסִיעָה גְּסָה וְכ'** never march with hasty steps, and bring the sun into town (enter before sunset); a. e.—2) *to make cross-stitches.* M. Kat. 10<sup>a</sup>; Y. ib. I, 80<sup>d</sup> bot., **פָּסַל**.

**פָּסַע** ch. same, to walk with legs wide apart, waddle. Targ. II Sam. XX, 8 (h. text וורחל), v. פָּסַעַי. — Pes. 111<sup>b</sup> איריקלא האי מאן דפ' איריקלא (Ms. M. דמ' פָּסַע *Ithpe*.) he who steps over a (young) date palm. — V. פָּצַי.

*Pa. פָּסַע to step heavily, pompously. Yeb. 105<sup>b</sup> אָב וְאִיל on account of his heavy build he stepped in and walked (through the assembled students, making the impression of haughtiness), v. preced.—Y. Ber. II, 4<sup>c</sup> bot. הָפַסַּע וְיָרַד and R. J. stepped upon the graves.*

פִּי־סַעַא v. פִּסְעַא

פס, Pa. פס, v. פס II.

**פָּסַסְתִּי** I (v. פָּסַס) *to separate, part, tear (into stripes, shreds)*. Midr. Till. to Ps. VII, 3 וּמִפָּסְפִּסִּי . . . מִהַדָּרִיּה *as the lion sits over his prey and tears it, so Doeg and Ahithophel sit over me to tear me*; Yalk. Ps. 637; Midr. Till. to Ps. XXII, 17. Sabb. XXIV, 2 מִפָּסְפִּסִּים אֵת הַכִּפּוּיִם *you may (untie and) spread the bundles (of fodder), v. יִפְסֶה*. Ib. 155<sup>a</sup> לֹא לִפְסֹס וְלֹא לַחְרֹרֵי *neither to spread nor even to untie*. Tosef. ib. III (IV), 18 מִפְּסַסְתִּי אֶת הַכִּפּוּיִן *(Var. וּמִפְּסַסְתִּי, incorr.) you may part the bundles, provided you do not pluck them apart*. Naz. VI, 3 נוֹרֵי הָרֶמֶשׂ *the Nazarite may wash his hair (v. יִרְפֶּה) and part it (with his fingers), but must not use a comb*. Y. ib. IV, 55<sup>b</sup> תּוֹפְּ בְּקִלְקִיָּין מִפְּסַסְתִּי *you may part the tangles in the Nazarite's hair*; Y. Bets. IV, 62<sup>c</sup>. Y. Shek. III, 47<sup>c</sup> בְּקִלְקִיָּין הָיוּ מִפְּסַסְתִּין *the Temple treasurers had the entangled hair (of those engaged in counting) straightened (to avoid the suspicion that they had coins concealed)*; a. e.

מחירין . . . פספסי לא Sabb. 155<sup>a</sup> ch. same. פספס  
 פספסי נמי מפספסי; you may untie . . . , but not spread;  
 we may also spread.

**פסחם** II (transpos. of ספסוף; cmp. פגעץ) to cut the ends, trim by singeing. Tosef. Pes. V, 10 אבל ... אין באר מַסְפִּסִין אותן באר (of the Passover lamb) ..., but you may trim them by holding them over the fire; Tosef. Bets. III, 19 (Var. מספסין; Bets. 34<sup>a</sup> מבחרבין). Y. ib. IV, 62<sup>c</sup> bot. אין מפספסין (מספספ), v. ספספ. quot. in Levy (ed. Krot. (מספספ), v. ספספ.

**פִּסְפִּס** ch. (apocop. פִּסְסָה; cmp. בִּסְסָה a. בִּסְסִים) same. Y. Sabb. II, 5<sup>a</sup> (expl. מְדוּרְכִין לֵיךְ מְפַסְסִין לֵיךְ (ed. Krot. מְפַסְסִין) they trim them (the wicks, by burning).

פֶּסַח, v. פֶּסַחִים.

פָּסַק (b. h. פָּשַׁק. [to separate, part, distribute,] 1) to divide, split, interrupt. Taan. 27<sup>b</sup>; Meg. 22<sup>a</sup> פֹּסֵק the reader divides (one verse), i. e. the first reads two verses and a half, leaving the other half to be read by his successor. Ib. לא הִזִּיר לִי לְפָסֻק וְי' he permitted me to cut a verse in two only in teaching the school children. Ib. 31<sup>b</sup> בַּמִּשְׁנָה הַזֹּאת פֹּסֵק the chapter in Deuteronomy containing the curses (Deut. XXVIII, 15—69) may be divided (to be read by two or more); a. fr.—[Gen. R. s. 10 שְׁפָסְקָה; Yalk. ib. 16 שְׁפֹסְקָה, v. פָּתַק.]-Part. pass. פָּסֻק; f. פְּסֻקָּה. Hull. III, 3 פְּסֻקָּתָהּ הִגְדִּירָהּ v. פְּגִירָהּ. 2) (denom. of פָּסֻק) to recite a verse. Hag. 15<sup>a</sup>, sq. פֹּסֵק (פֹּסֵק לִי פֹסֻקֶיךָ (interch. with Chald. פֹּסֵק לִי פֹסֻקֶיךָ) recite to me thy Bible verse (recently learned).—3) (cmp. הָתַן; הָתַן) to apportion, assign; to provide; to promise, agree. Keth. 65<sup>a</sup> פֹּסֵקִין יִינָנוּ לְאִשָּׁה אִין in decreeing alimentation for a woman we do not provide for wine. Ib. כֵּךְ תִּפְסְקוּ כֵךְ לְבָנוֹתֵיכֶם so much (and no more) may ye grant to your daughters. Ib. 107<sup>a</sup> פֹּסֵקִין מְזֻנָּנוּ לְאִשָּׁה אִישׁ the court assigns alimentation (from the estate) to a deserted wife. Ib. V, 8 'אלא ו' ... לא only R. Y. decreed barley as a part of alimentation, because he lived near Edom. Ib. פֹּסֵק לְעֻמְתָּהּ he must give her &c.; v. עֻמְתָּהּ. Ib. VI, 2 if a man agrees to pay a certain amount to his intended son-in-law (on the date of marriage). Ib. 3 if she promises to bring to him one thousand Denars, he must assign to her (as settlement in the K'thubah) fifteen Manehs. Tosef. ib. XII (XII), 1 מה שפסקו פסקו ... אם פסקו לה ... if the court has granted her (alimentation), what they have granted, is granted. Ib. פֹּסְקָה דִּיאָ לְעַצְמָהּ (על עצמה) if she herself has promised (to bring her husband a certain sum, and now her father refuses to give it). Ib. פ' עלי ו' my father has promised for me; what can I do (if he retracts)?; Keth. XIII, 5. Y. Kidd. IV, 65<sup>c</sup> top צִדְקָה צִדְקָה פֹּסְקִי צִדְקָה Y. Kidd. IV, 65<sup>c</sup> top those who subscribe to a charity in public and refuse to pay; Taan. 8<sup>b</sup>; a. v. fr.—4) to fix a price; to buy on time. Gitt. 58<sup>a</sup> עֲלִי פֹסְקִין שְׁפֹסְקִין עֲלֵי I will redeem him for any price that they may set on him. B. Mets. V, 7 פֹּסְקִין אִין שִׁינָא הַשְּׁעָרָה you dare not fix a price on crops (buy on time), until the market price has been published. Ib. הַשְּׁעָרָה פֹּסְקִין וְאֵעִ"פ שֶׁאֵין לֹה יֵשׁ. Ib. הַשְּׁעָרָה פֹּסְקִין וְאֵעִ"פ שֶׁאֵין לֹה יֵשׁ (missing in Y. ed.) when the market price is out, you may buy, for although he (the seller) has no goods as yet, others have. Ib. פֹּסֵק עָמַל עַל הַגְדִּישׁ v. פְּגִישׁ; a. v. fr.—5) פִּיטְקוֹן [to split words,] to argue. Snh. 44<sup>b</sup> פִּיטְקוֹן שְׁפֹסֵק דְּבָרֵיהֶם גַּבְרִיֵּל is surnamed Piskōn, because he argues with the Lord.—6) (neut. verb) to be cut off; to cease, be stopped. Sot. IX, 9 פִּסְקוּ הַמַּיִם ... פִּסְקוּ הַמַּיִם when the faithless men became frequent, the application of the waters of jealousy ceased, and it was R. J. ben Z. that abolished them. Ib. 12 פִּסְקוּ אַנְשֵׁי הָאֱמוּנָה the men of faith ceased to exist. Tanh. Sh'moth 16 that good deed shall never cease (from being practiced in) his house. Gen. R. s. 52 פִּסְקוּ הַדְּוֹרִיִּים פִּסְקוּ הַדְּוֹרִיִּים travellers ceased to pass by; a. v. fr.

*Af. אָפּסִיק* 1) to sever, break, burst. Targ. Nah. I, 13; a. e.—2) to separate, interpose, divide off. Targ. Hos. II, 8; a. e.—Meg. 2<sup>b</sup> אַרְאֵה אֶת אֶתְּחִילֵי הַיּוֹם Ms. M. (ed. רֶפְסִיק, רֶפְסֶק) the *eth* (אֶת), Esth. IX, 21) comes to divide the sentence (giving it the meaning) that some celebrate the fourteenth and others the fifteenth of Adar. B. Kam. 65<sup>b</sup> אֶת פְּסָקֶיהָ אֶת קֶרֶא with *eth* (וְאֵת, Lev. V, 25) the text separates the clause from the preceding, opp. עֲרִיבָה combines it; Yalk. Lev. 479 אֶת אֶתְחִילֵי הַיּוֹם *eth* separates it; ib. אֶתְחִילֵי הַיּוֹם (not אֶתְחִילֵי הַיּוֹם) to draw the line between sacred property and &c. Sot. 38<sup>b</sup> אֶת מִסְתָּכֵי הַיּוֹם . . . אֶתְחִילֵי הַיּוֹם tall persons in front of short ones do not form a par-

tition (to intercept the priestly benediction pronounced upon the congregation); nor רבבה לא מפסקא (Tebah (v. תבה) between the priests and the people form a partition. Pes. 111<sup>a</sup> אפסקינהו בעפרא he dammed it (the waste water poured out in the street) with dust (spread dust over it); a. fr.—Keth. 77<sup>b</sup>; 17<sup>a</sup>, v. infra.]—3) to cut off, cause to cease. Targ. I Sam. II, 33; a. e.—4) to take the last meal before beginning the fast. Keth. 63<sup>a</sup> לא מר א' ולא מר א' Ar. (ed. א'פסקיך Ithpe.) neither father nor son partook of the last meal (before the Day of Atonement).

Ithpe. א'פסקיך, א'פסקיך 1) to be cut, severed, broken off. Targ. Jud. XVI, 9. Targ. Is. LII, 2; a. fr.—Sabb. 112<sup>a</sup> א'פסקיך ליה רצונה (read: א'פסקיך) a strap of his shoe broke. Y. ib. VI, 8<sup>a</sup> bot. 'סנדליה וכו' R. Aha's sandal fell off (the strap was broken). Hull. 51<sup>a</sup>; a. fr.—2) to be interposed, to divide off. Keth. 17<sup>a</sup> עמודא דניירא וכו' a column of fire was interposed between the bier of &c.; 'וגמירי דלא אפסקי וכו' (read: מ'פסקיך) and there is a tradition that such a phenomenon occurs only for one person in a generation &c.; ib. 77<sup>b</sup> א'פסקיך, א'פסקיך.—3) to take the last meal, v. supra.

פסק m. (preced.) detached piece, remainder.—Pl. פסקי, constr. פסקי, פ' עריס v. I; Tosef. ib. IV, 8; Y. ib. VI, end, 30<sup>c</sup>; a. e.—2) disjunction, esp. pesek (Chald. p'sik), a disjunctive sign (i) between two words. Ex. R. s. 2 בי וכו' אברהם אברהם יש בו פ' you will find in 'Abraham Abraham' (Gen. XXII, 11) there is a pesek; in 'Jacob Jacob' (ib. XLVI, 2) there is a pesek; in 'Samuel Samuel' (I Sam. III, 10) &c. and משה משה (I Sam. III, 10) &c. and משה משה (I Sam. III, 10) &c. but in 'Moses Moses' (Ex. III, 4) there is no pesek.—Pl. as ab. פסקי טעמים the division of words into clauses in accordance with the sense, punctuation. Meg. 3<sup>a</sup> (ref. to Neh. VIII, 8) ויבינו במקרא אלו פ' ט' and they taught how to understand the Scripture, this refers to the division of clauses &c.; Ned. 37<sup>b</sup> פ'פסקיך.—V. פ'פסקיך.

פסקא ch. same, 1) cut. Hull. 112<sup>a</sup> פסקא לבי גירי לבי גירי לבי גירי he may scrape off the place where it was cut, and eat it. B. Mets. 23<sup>b</sup> פסקא לביה סמנא בפסקא Ms. F. (ed. דארכא B. Mets. 23<sup>b</sup> פסקא לביה סמנא בפסקא ...) v. Rabb. D. S. a. l. note 5) when he can identify it by his way of chopping.—[Hull. 51<sup>a</sup> אפסקיה v. מחרי אפסקיה.—Pl. פסקי, פ' עריס v. I; Tosef. ib. IV, 8; Y. ib. VI, end, 30<sup>c</sup>; a. e.—2) interruption, broken line; space indicating a new section, paragraph.—Pl. פסקי, פ' עריס v. I; Tosef. ib. IV, 8; Y. ib. VI, end, 30<sup>c</sup>; a. e.—3) detached part.—Pl. as ab. B. Bath. 68<sup>b</sup> פסקי בדי בדי v. פ'פסקיך, v. פ'פסקיך.—4) decision, decree. Ib. 130<sup>b</sup> פסקי בדי בדי v. פ'פסקיך, v. פ'פסקיך.—5) an absolute, unqualified opinion or statement. Keth. 76<sup>b</sup>, a. fr. פ' how can you say this without any qualification?—6) last meal before beginning to fast. Y. Hall. I, 57<sup>c</sup> top; Y. R. Hash. I, 57<sup>b</sup> bot. אפסקי כרובא v. פ'פסקיך.—7) donation, collection, v. פ'פסקיך.—8) section, (abbr. פ'פסקיך) heading in Talm. Y., subordinate to headings of sections in P'sikta.]

פסקאות, v. פסקיות.—פסקאות Num. R. s. 12; Sifre ib. 45, v. אפסקיך.]

פסקה f. (פסק) 1) subscription, collection. Deut. R. s. 4 עשה שם ר"ל פ' וכו' (some ed. פסקא) Resh Lakish arranged there a subscription, and he (Abin) gave as much as the entire assembly.—2) division, esp. hemistich, half-verse. Num. R. s. 13 (ref. to Ps. XIX, 8-10) [read:] שלשה פסקים ... ויהן מן שנים שנים פסקות וכל פ' ופ' מן וכו' three verses ... each consisting of two hemistichs, and each hemistich containing five words.—Pl. פסקות. Ib.

פסקה pr. n. pl., v. פסקה.

פסקונית, פסקון v. פסקון.

פסקמר, v. פסקמר.

פסקא, v. פסקא.

פסקות f. pl. (פסק) divisions, parties. Lev. R. s. 33 (פסקאות) כשדיריחם ... נעשים פ' פ' לעז' when you lived in your own land, you formed parties for the various idols (with play on רופשקי Ez. XVI, 25); Yalk. Dan. 1061.

פסקינן, פסקינן, Y. Yoma III, 41<sup>a</sup> top, v. פ'פסקינן.

פסקית adv. (פסק) in the way of chopping, across. Hull. 51<sup>a</sup> מחרי אפסקיה Ar. (Ms. M. אפסקיה; ed. אפסקיה) if he struck her with the stick across her back.

פסקינן, פסקינן, v. פסקינן.

פסקינן, v. פסקינן.

פסקת pr. n. pl. Paskath (Failing; transl. of b. h. פ'פסקת, v. פ'פסקת). Targ. Y. I Gen. XXXVIII, 5 ודורא פ' (Y. II ודורא פ' (some ed. פסקת) Kezib is P. (name of a place); Yalk. ib. 144.—Cmp. פסקא.

פסקת, v. פסקת.

פסקת, v. פסקת.

פסקינן, פסקינן, v. פסקינן.

פסקינן, read פסקינן m. pl. (ψαλας, ψαλας; v. P. Sm. 3199) mats, mattresses. Koh. R. to III, 9.

פסקינן, v. פסקינן.

פסקינן, פסקינן, v. פסקינן.

פסקינן, פסקינן, v. פסקינן.

פעיולות m. pl. (פ'פעיולות, v. פ'פעיולות) [talkers,] children of six or seven years of age. Gitt. V, 7 (59<sup>a</sup>) ה'פ' מקחן וכו' the purchases or sales of movables by minors are valid; Tosef. ib. V (III) 3 (פ'פעיולות); Y. ib. V, 47<sup>c</sup> top, v. פ'פעיולות III; Y. Erub. VII, 24<sup>c</sup> bot. פ'פעיולות.

פעיולה f. (b. h. פ'פעיולה; פ'פעיולה) work; hire; wages; working stock (cattle, tools &c.). Mekh. B'shall, Shir., s. 10 ב'פעיולה

כבר כולו פ' לפניו when the Lord came to erect the Temple, it was, as it were, work to him (by ref. to Ex. XV, 17). Num. R. s. 4 (play on פעלתי, I Chr. XXVI, 5) על גדולה because he did a work which the Law considers great; גדולה פעל what was the great work he did?—Ex. R. s. 41; Tanh. Ki Thissa 14 הורן הורע ורפ' he (the tenant) furnishes the seed and the labor (working stock). Tosef. Kidd. III, 2 שאעשה עימך in consideration of the work that I shall do for thee. Ib. שואעשה ב'פ' על מנ' שאעשה with the condition that I shall work for thee for wages. Midr. Till. to XI, 3 לך הניחו מה פ' צדיק העולם מה פ' הניחו לך what work, O Righteous One of the world, have they (the wicked) left for thee in thy world? Ib. מה פ' where is the reward thou hast wrought for the workers of good deeds? Ib. to Ps. XLIV פועל פ' גדולה ... in olden times, in the days of Abraham, thou didst a great work (miracle); Yalk. ib. 746. Treat. Der. Er. Zutṭa, ch. II, v. פועל I. B. Mets. IX, 12, a. e. יש בו משום לא חלין פועל ו' the law forbidding the withholding of wages over night (Lev. XIX, 13) applies to it. Midr. Till. to Ps. CIV, 23 פועל לקבל פועלן Israel shall go forth to receive their reward; a. fr.—Pl. פועלן Gen. R. s. 44 (ref. to Prov. XI, 18) פועלן שריו פועלן שריו זה נמרוד שריו פועלן שריו whose works were in vain. Lev. R. s. 27 כל פ' טובות ונחמות ו' all the good rewards and comforts which the Lord will bestow upon Israel &c., v. פועל; Tanh. Emor 11; Yalk. Is. 314; a. fr.

**פְּעֻלָּה** ch. same, esp. *hired man's work*. Y. Taan. I, 64<sup>b</sup> sq. פועל מן פועליו הוינא בפועל מן פועליו מה הוינא מסיע רעיו מן פועליו (not engaged in my work (as a hired man); what right had I to divert my mind from my work?

**פְּעֻר**, v. פְּעֻר.

**פַּעַל פ'** pr. n. *Peor, Baal Peor*, a Moabite deity. Snh. VII, 6. Ab. Zar. 51<sup>b</sup>; a. fr.; v. פַּעַר, a. פַּעַר.

**פָּעָה** (b. h.) *to open the mouth; to blow; to cry*. Sot. 11<sup>b</sup> (ref. to פועה, Ex. I, 15) שריחא פועה ומצינא את (פ' לוולד) she blew (a charm into the mother's ear) and brought the child forth; Koh. R. to VII, 1 שריחא פועה ו' she cried out and wept for her brother &c. Ib. שריחא בפני פרעה ו' she cried out before Pharaoh, saying &c. Sot. I. c. שריחא פועה ברזח ו' she cried in holy inspiration and said, my mother is destined to bear a son who will save Israel. Lev. R. s. 27; Tanh. Emor 11, v. פַּעֲיָה. Midr. Sam. ch. XXII פַּעֲיָה כנגלה she lowed like a heifer; a. fr.

**Hif. פָּעַה** same, esp. *to bleat*. Gen. R. s. 22; Yalk. ib. 38 פַּעַה מַּעֲהָ אחריו it (the stolen lamb) is bleating behind thee.

**פָּעָה** ch. same, *to cry, bleat, low*. Targ. II Esth. I, 2 (3) פַּעֲיָה the lambs bleated.—Hull. 43<sup>a</sup> וישט אכלא ביה ופַּעֲיָה ביה the oesophagus which is affected when the animal eats and also when it lows (or breathes, Rashi). Bekh. 35<sup>a</sup> פַּעֲיָה ומריו if the animal has a defect in its mouth which is seen, when it opens its mouth; a. e.—Esp. *to be*

*noisy, protest*. Hull. 133<sup>b</sup> פַּעֲיָה כוחו מַּעֲהָ the gentile partner usually makes himself heard (when the Jewish partner is selling). Arakh. 6<sup>b</sup> הוּא רַעֲיָה the gentile will protest (when the object which he dedicated is diverted from its use). Erub. 75<sup>b</sup> פַּעֲיָה מַּעֲהָ if he had rented it out, he would have talked of it; a. e.

**פְּעֻיָּה** f. (preced.) *cry, exclamation, proclamation*. Tanh. Emor 11 (play on מאפע, Is. XLI, 24) כל הפעולות ... בשכר פ' אחוה שפטי ישראל בסרי all the good rewards &c. (v. פְּעֻיָּה), will be bestowed for the sake of the one exclamation which Israel raised at Sinai (Ex. XXIV, 7); Lev. R. s. 27 כשריל פועה שפיעה ו' for the sake of the cry which you uttered &c.; a. e.—Pl. פְּעֻיָּה. Ib.; Tanh. I. c. שואשה פועה ו' the one hundred cries which the travailing woman utters; Yalk. Is. 314.

**פְּעֻיָּה** f. (פַּעַר) *uncovering, committing a nuisance*. Y. Ab. Zar. III, 42<sup>d</sup> bot. Baal Peor שריו עבדוהו אלא ב'פ' Baal Peor whose worship consists in uncovering one's self.

**פְּעֻיָּה** f. (פַּעַר) *noisy, quarrelsome woman*. Succ. 31<sup>a</sup>.

**פַּעַל** I (b. h.) [*to split, cmp. פלח, to work*]. Y. Sabb. II, end, 8<sup>d</sup>; Tanh. Emor 7; Lev. R. s. 27 (ref. to Num. XXIII, 23) כל מי שפ' עם אל ו' let whosoever worked with God come and take his reward. Ib. s. 4 כל מה שפַּעַל אדם עם ו' however much man may do for his soul, he has not done his full duty. Gen. R. s. 15 (ref. to Ps. LXXIV, 12) ראו פועל טבא שחזקין ... עמדתי לַפְּעֻל see the good employer, for the Lord has prepared my wages (the garden of Eden), before yet I arose to work; Yalk. ib. 20. Midr. Till. to Ps. XCII ובעולם את העולם ובשחר ו' בששתי ימי שבתות ו' I worked and made the world, and on the Sabbath I rested; a. fr.—Esp. *to deal*. Lam. R. to III, 33 [read:] בשני מקומות פַּעַל ישראל עם ו' ובאחד פעלו בלבם ולא הקב"ה באחד פעלו בפיהם ולא בלבם ו' in two places Israelites dealt with God, in one they dealt with their mouth (professed faith), but not with their heart, and in the other, they dealt with their heart (were loyal at heart), but not with their mouth; at Sinai they dealt with their mouth but not with their heart (ref. to Ps. LXXVIII, 36); בבבל פעלו בלבם ו' in Babylonia they dealt with their heart, but not with their mouth (ref. to Lam. I. c.); Cant. R. to VII, 8.

**פַּעַל** II m. ch. *laborer*, v. פַּעֲלָה II.

**פַּעֲלָה**, v. פַּעֲלָה.

**פַּעֲלָה**, v. פַּעֲלָה.

**פָּעַם** (b. h.) *to beat, knock*.

**Pi. פָּעַם** *to beat, perturb*. Gen. R. s. 18 (play on פַּעַם, Gen. II, 23) הוּא רַעֲיָה שריחא מַּעֲהָ this is she who perturbed me the whole night; Yalk. ib. 24 (corr. acc.).

**Nif. פָּעַם** *to be perturbed, troubled*. Gen. R. s. 89; Tanh. Mikk. 2 (distinction between פַּעַם (Gen. XLI, 8) and פַּעַם (Dan. II, 1); Yalk. Dan. 1060; Yalk. Gen. 147. Midr. Till. to Ps. LXXVII אני רַעֲיָה I am constantly perturbed (sleepless); a. e.

**פָּעַם** c. (b. h.; preced.) 1) *beat, step*.—*Pl.* פָּעֻמֹּת. Y. Sabb. XVI, 15<sup>c</sup> וְכַן שְׁחִירָא בְּקוֹל פָּעֻמֹּתָיו וְכַן when he perceived the sound of R. Yishmael's footsteps. Cant. R. to VII, 2 וְכַן מְדַבֵּר אֵלָּא בְּפָעֻמֵי רִגְלֵיהֶם the verse speaks of the steps of the festive pilgrimages; ib. וְכַן דִּיהַ יִרְיָן. וְכַן וְכַן לְפָעֻמֵי וְכַן and what was the beauty of 'thy footsteps'? That they locked the door for all troubles (no troubles arose in the homes of the pilgrims during their absence). Lam. R. introd. (R. Nahm.) וְכַן לְפָעֻמֵי רִגְלֵיהֶם they have not gone up on festive pilgrimages; Yalk. Is. 302; a. e.—2) *time*. Sabb. 12<sup>b</sup> פָּ' אַחַר קָרָא וְכַן once it happened that he read &c. Pes. X, 4 (116<sup>a</sup>) אֵת (116<sup>a</sup>) שְׁבֹכֵי הַלֵּילוֹת אֵין אֵת many a time I read to him from Daniel; a. fr.—שֶׁ-פָּ' at times, sometimes. Men. 99<sup>a</sup> sq., v. בְּרִשָּׁא. Lev. R. s. 35, end פָּ' שֶׁעֲשָׂה בִּזְכוּת וְכַן sometimes he makes (rain) for the sake of one man &c.; Y. Taan. III, 66<sup>c</sup> top. Cant. R. l. c. פָּ' מְכוֹסִין פָּ' פעמים חָלְלוּ פָּ' מְכוֹסִין those steps (of the travellers) are at times covered, at times uncovered; a. fr.—*Du.* פָּעֻמִּים twice. Sot. 42<sup>a</sup> פָּ' פָּעֻמִּים twice, once &c. Cant. R. to II, 16 בְּכָל יוֹם פָּ' וְכַן I declare the unity of his name twice every day (saying), Hear, O Israel, &c.; a. fr.

**פָּעַע** (cmp. נָפַע) to crush. Targ. Jud. V, 26 פָּעַר ed. Lag. (ed. פָּעַר).

**פָּעֻפֻּעָא** I m. (פָּעֻפֻּעָא I) *breaking, beating*.—*Pl.* constr. פָּעֻפֻּעָא. Sabb. 109<sup>a</sup> פָּ' בִּיעֵי וְכַן (some ed. פָּעֻפֻּעָא) to make 'hashed eggs' (of roasted eggs) is forbidden (on the Sabbath).

**פָּעֻפֻּעָא** II f. (פָּעֻפֻּעָא II) *cover, darkness*. Targ. Job XI, 17 (Ms. פָּעֻפֻּעָא; h. text רַעְפָּה).

**פָּעֻפֻּעָא** m. pl. name of an herb, prob. (χαρδαμύνη) a kind of *ress*. Y. Peah VIII, 21<sup>a</sup> top (expl. by קָדוֹלִין, q. v.); Y. Erub. III, 20<sup>d</sup> top; Bab. ib. 28<sup>a</sup>.

**פָּעֻפֻּעָא** (v. פָּעַע) 1) to crush, crumble. Y. Yoma I, 38<sup>c</sup> bot. וְכַן אֵין פָּעֻפֻּעָא אֵין הַחֲלָיוֹת we (through our sins) have smashed the walls (with ref. to Ps. CXXXVII, 7); Midr. Till. to Ps. l. c. Y. Sabb. VII, 9<sup>d</sup> sq. וְכַן הַחֲלָיוֹת he that crushes clouds.—2) to spread; to pierce, penetrate. Y. Orl. I, 61<sup>a</sup> וְכַן הַחֲלָיוֹת the roots pierce it (the pot). B. Bath. 10<sup>a</sup> וְכַן הַחֲלָיוֹת iron is hard, fire penetrates it; Koh. R. to VII, 26 וְכַן הַחֲלָיוֹת. Hull. 105<sup>a</sup> וְכַן הַחֲלָיוֹת hot water enters into the skin of the hands, but does not wash away the fatty substance. Lam. R. to IV, 9 וְכַן הַחֲלָיוֹת the flavor permeated them (creating a morbid appetite), and they died. Lev. R. s. 16, v. עָבָן. Y. Snh. X, 28<sup>d</sup> top וְכַן הַחֲלָיוֹת

and the flavor of wine spread. Y. Hag. II, 77<sup>b</sup> bot.; Ruth R. to III, 13; Koh. R. to VII, 8, v. כָּרַס; a. e.

**פָּעֻפֻּעָא** I ch. same, to hash; v. פָּעֻפֻּעָא I.

**פָּעֻפֻּעָא** II (transpos. of עָפַע, v. עָפַע; cmp. נָפַע) to bend, cover, darken. Part. pass. מְפָעֻפֻּעָא. Targ. Job X, 22 (h. text רַעְפָּה).—V. פָּעֻפֻּעָא II.

**פָּעֻפֻּעָא** (b. h.) 1) to open wide. Pesik. R. s. 4, end פָּעֻפֻּעָא וְכַן הַחֲלָיוֹת a carob tree opened itself and swallowed him. Midr. Till. to Ps. CXIX, 131 לְחֹרֶתְךָ I open my mouth for thy Law; לְמַלְקָשׁ ... as people open their mouth for the late rain (to inhale it); a. e.—2) to uncover (one's self), esp. to commit a nuisance before the idol Peor. Snh. VII, 6 לְבַעַל הַפִּעֹר עֲצָמוּ לְבַעַל הַפִּעֹר he who uncovers himself before Baal Peor (is guilty, for) this is the mode of worshipping him. Yalk. Hos. 526 לֹא אֵלָּא שֶׁפָּעֻפֻּעָא עֲצָמוּ לֹא they ask of thee only that thou uncover thyself before him. Snh. 64<sup>a</sup> פָּ' בְּפִנֵּי he eased himself before him; a. fr.

*Pi.* פָּעֻפֻּעָא same. Sifrē Num. 131 פָּעֻפֻּעָא v. supra. Ab. Zar. 44<sup>b</sup> שֶׁמְפָעֻפֻּעָא לְפָנָיו before whom they commit a nuisance every day.

**פָּעֻפֻּעָא** ch. same, to uncover. Targ. Y. I Num. XXV, 1.

*Pa.* פָּעֻפֻּעָא same. Ab. Zar. 51<sup>b</sup> מְפָעֻפֻּעָא קִמְיָא וְכַן since they commit nuisances before him (Peor) as a mode of worship, should not offering salt and water be considered as worship?

**פָּפָא** (tradit. pronunc. פָּפָא) pr. n. m. Pappa (Papa), name of several Amoraim. Snh. 49<sup>b</sup>, a. fr. סָבָא the elder R. Papa. Taan. 6<sup>b</sup>; Ber. 59<sup>a</sup>. B. Bath. 90<sup>b</sup>, v. הָיָן; a. fr.

**פָּפָא** II, נָהָר פָּ' pr. n. N'har Pappa, name of a canal and of a place in Babylonia. B. Mets. 86<sup>a</sup> Yoma 77<sup>b</sup> (Ms. O. פָּקוֹד; Ar. a. Ms. Alf. פָּרָה, v. Rabb. D. S. a. l. note 8).—Denom. f. pl. פָּפָא (נָהָר) belonging to N. P. Erub. 82<sup>b</sup> חֲרִירִי רִפְתָּא נָ' (Ms. M. מְפָפָא; ed. Sonc. וְרִפְתָּא פָּפָא; v. Rabb. D. S. a. l. note) two loaves of the size baked in N. P.

**פָּפָה** v. פָּפָה.

**פָּפֻלְסָמוֹן** m. = אֶפֶסְלָסְמוֹן. Gen. R. s. 34. Ib. s. 33 Ar. (ed. פֻּלְסָמוֹן). Ib. s. 39, beg. Ar. (ed. אֶפֶסְלָסְמוֹן).

**פָּפֻנָא** m. (denom. of next w.) of Paphunia. B. Kam. 115<sup>a</sup> וְכַן הַחֲלָיוֹת he sold it to a Paphunian.—*Pl.* פָּפֻנָא. Ib. 54<sup>b</sup> וְכַן הַחֲלָיוֹת the Paphunians know a reason for that (alluding to R. Aha b. Jacob of Paphunia); Kidd. 35<sup>a</sup>. Hull. 139<sup>b</sup>; a. e.—B. Mets. 68<sup>a</sup> פָּ' מִשְׁכָּרִים sales customary at Paphunia, v. מִשְׁכָּרִים.

**פָּפֻנָא**, פָּפֻנָא pr. n. pl. Paphunia (supposed to be Epiphania on the Euphrates; v. Neub. Géogr., p. 360; v., however, פָּפָא II). B. Bath. 16<sup>a</sup>; Yalk. Sam. 77; Yalk. Job 893. Pes. 42<sup>a</sup>. Nidd. 67<sup>b</sup>.

**פָּפֻס** pr. n. m. (Πάππος) Pappus, 1) P. b. Judah, the alleged husband of the mother of Jesus of Nazareth.



**פָּצַד, פְּצִידָא, פָּצִיד** m. (פָּצַר, פָּצִיר, with format. פָּ; v. preced.) 1) *cut, trench, rivulet*. Targ. Is. XXX, 14.—**פְּצִידוֹן, פְּצִידוֹנָא, פְּצִירָא**. Targ. II Kings III, 16. Targ. Job XIV, 11 Ms. (ed. פְּצִירָא, פְּצִידָא).—2) [*that which is cut*

out; cmp. **פצקט**.] *lump of ore*.—*Pl.* as ab. Ib. XL, 18.—3) (cmp. **פציר**, **פציר**) *strong, violent man*.—*Pl.* as ab. Ib. XLI, 7.—V. **פצירא**.

**פציר** I m. (**פציר**) 1) *open, an unvalled place*, v. **פצירא**.—*Pl.* כרכין פ' **פצירא**. Targ. Y. Num. XIII, 19 (ed. Vien. **פציר**; h. text מחנים). Targ. Esth. IX, 19. Ib. 27 (ed. Vien. **פציר**). Targ. Josh. XIII, 23; 28 (ed. Lag. a. oth. **פציר**; h. text חצר). Targ. Ps. LXXXIX, 41 (**פציר**) (ed. Wil. **פציר**, Ms. **פציר**; h. text מבצר); a. fr.—2) *bright; checkered*, v. **פציר**.

**פציר** II pr. n. pl. *P'tsiaḥ (Open Town)*. Targ. O. Deut. II, 23 ed. Lsb. (oth. ed. רפיה, רפיה, v. Berl. Targ. O. II, p. 50; h. text חצרים).

**פציר** m. (**פציר**) 1) *bright, sparkling*. Targ. Is. XVIII, 4 (ed. Wil. **פציר**).—2) *checkered*.—*Pl.* **פציר**. Targ. O. Gen. XXXI, 10; 12 ed. Berl. (ed. Amst. פ'). Targ. Zech. VI, 3; 6.—3) *open place*, v. **פציר** I.

**פצירא** m. pl. (preced.) *inhabitants of unvalled places*. Targ. Esth. IX, 19.

**פציר** m. (**פציר**) *board*. Sabb. VIII, 7 פ' כר ליתן בין פ' כר כר as much as is required between one board and another (when they are piled up).—[Maasr. I, 7 **הפציר**, v. פצן].—Esp. *the board nailed against the wall to form a door-frame, door-post*. Men. 34<sup>a</sup> אחר פ' אלא פ' אחר a room which has only one door-post (the corner wall serving for the other post). Ib. 33<sup>a</sup> הניחה בפציר Rashi, v. פצן.—*Pl.* **פציר**. Ib. פ' שאין לה פ' because it (the exedra) has no door-frame. Ib. ערי פציר ed. (Ms. M. **פציר**, read: **פציר**), v. ערי I. Erub. 93<sup>a</sup> **פציר**, v. **פציר**. B. Bath. 12<sup>a</sup> פ' פ' פ' פ' if he broke open its door-frame (opened again a walled up entrance). Y. Ab. Zar. III, 43<sup>b</sup> פ' פ' פ' he takes out its door-posts; a. e.

**פצירא** ch. same. [Targ. Jer. XXXVI, 23 פציר some ed., v. פצא].—*Pl.* **פציר**, **פציר**, **פציר**. Men. 33<sup>b</sup> פצירא רצח לה פ' ולית לה מוהחא that have door-posts, and yet have no inscriptions; a. e.—Transf. *column, page* (of writing). *Pl.* as ab. Targ. II Esth. VI, 1. Targ. Jer. I. c., v. פצא.

**פציר** m. (**פציר**) *mashed; constr.* **פציר**, v. **פציר**.

**פצירא** f. (**פציר**) 1) *splitting, cracking*. Sabb. 75<sup>a</sup> פ' פ' פ' פ' opening the purple snail (squeezing the fluid out) is an act coming under the category of threshing.—2) *an open wound*.—*Pl.* **פציר**. Snh. 37<sup>b</sup>; Tanh. B'resh. 9, a. e. פ' פ' several wounds, contrad. to חבורות. Y. Kil. IX, end, 32<sup>d</sup> פ' פ' (not בראשי פצירות) if one has several wounds on his head.

**פצל** (b. h.; cmp. **בצל**) *to split, peel*.

*Pi.* **פצל** *to split, divide, branch off; to peel, lay bare*. Bekh. VI, 5, v. infra.—Part. pass. **פצול**; f. **פצול**.

מפ' מראשיו Men. XI, 6 (96<sup>a</sup>) **פצול**, **פצול**, **פצול** (Mish. ed. **פצול**) forked at the top; Tosef. ib. XI, 7; Yalk. Ex. 369. Hull. 59<sup>b</sup> מפ' (קרנים) forked horns (antlers). Yalk. Ps. 685, v. infra.

*Hif.* **פצל** 1) *to split, divide*. Bekh. VI, 5 (39<sup>b</sup>) ... דיה (Mish. ed. **פצל**) if the top end (root) of the tail divides the bone (i. e. if the backbone is branched at the place where the tail begins; Rashi מפציר מפציר peels the backbone, i. e. if the end of the backbone is bare of skin and flesh).—2) *to form branches, branch off*. Yoma 29<sup>a</sup> מז אילה זו קרניה מפציר לכהן as the antlers of the hind branch off this way and that way, so the light of dawn spreads &c.; (Yalk. Ps. 685 מפצל וכ'...). Yoma I. c. מפציר קרניה מפציר כל זמן שמגדלת קרניה מפציר every year; Yalk. I. c.—3) *to form streaks, to wrinkle*. Nidd. 47<sup>a</sup> (expl. משיכסך (משיכסך) when the skin of the central circle of the oblate part of the breast appears wrinkled.

*Nif.* **פצל** *to be peeled, streaked*, v. supra.

**פצל** ch. same, *to peel, skim*. Y. Bets. V, 63<sup>a</sup>, v. פצא.

*Ithpa.* **פצל**, **פצל** *to be split, branch off*. Yoma 71<sup>b</sup>, a. e. עמרא אפצול מרפצול wool (on the sheep) splits off (does not grow like stalks); v. פציר. Hull. 59<sup>b</sup> מרפצול דיכא מרפצול when the horn is branched, there is no question (that the animal belongs to the beasts of chase, חיה).—Erub. 29<sup>b</sup>, v. **בצל**.

**פציר** (b. h. **פציר**; cmp. **פציר**, a. preced.) *to split, break*.

*Pa.* **פציר** *to break open, frame an aperture*. Targ. Jer. XXII, 14 (h. text קרע).—V. **פציר**.

**פציר** (b. h.; cmp. preced.) 1) *to split, crack or squeeze open; to wound*. B. Kam. 93<sup>a</sup> הכני פצירי על מנת לפטור (if one said to one's neighbor) strike me, wound me, with the condition that thou be free (from indemnity): he is free. Ib. הכני פצירי על מנת לפטור (if he said) 'strike me, wound me', (and he is asked,) with the condition that I shall be free?, and he answers, yes. Sabb. VII, 2 פצירי פ' פצירי he who divides off two threads (on the loom). Tosef. ib. VIII (IX), 21 פצירי large enough to divide with it two threads (on each side) at a time. Yalk. Gen. 38 פצירי, v. פציר. Sabb. 75<sup>a</sup> פצירי he who catches a snail and breaks it open (squeezes it out); Tosef. ib. VIII (IX), 2 לפציר (corr. acc.). Sabb. I. c. פצירי when he squeezed it out after it was dead. Y. ib. XVII, beg. 16<sup>a</sup> פצירי פ' פצירי to open nuts with it. Tosef. Kel. B. Kam. I, 6 פצירי פ' פצירי (not פצירי), v. פציר; a. fr.—Part. pass. **פציר**; pl. **פציר**. Y. ib. III, 6 פצירי burst olives. Ter. X, 7 פצירי burst olives set aside for priests' gifts; a. e.—Esp. **פציר** (פ' פציר) *one whose testicles are crushed* (forbidden to marry, Deut. XXIII, 2). Yeb. VIII, 1. Ib. 2 פצירי פ' פצירי what is meant by *p'tsu'a dakka*? One whose testicles, one or both, are crushed. Ib. 75<sup>b</sup> פצירי פ' פצירי one whose testicles are crushed from a natural cause

(not through human action) is permitted to marry. Ib. (ref. to Deut. I. c.) קרינן פציע ולא קרינן פציע Ar. it is therefore (to indicate human action) that the text has p'tsu'a, (one that has been mashed) and not p'tsi'a (one who is mashed); [ed. חפציע ... פציע ..., v. Rashi]. Ib. בכלל פ' the expression 'mashed' refers to all parts of the genitals.—2) to divide the ends of a web, fringe. Men. 40<sup>b</sup> כיון שפציע בה שלשה (Ms. M. שצבעו, Mss. R. a. K. שבצו, v. Rabb. D.S. a. l. note) as soon as they had fringed three fingers' lengths of it.

Pi. פציע same. Y. Maasr. I, end, 49<sup>b</sup> וירח שפציעו וכ' olives which they opened with unclean hands; Tosef. Toh. X, 11 שפציעו; Sabb. 145<sup>a</sup> והמפצע בזה וכ' a. e.; v. infra Hif.

Nif. פציע, Nithpa. נפציע to be split, squeezed open, crushed; to be wounded. Y. Taan. I, 83<sup>d</sup> top בו נ' his son was wounded (or had a fracture). Yeb. I. c.; a. e.—Num. R. s. 10 (ref. to Prov. XXIII, 29) נפציעה ... זו הזונה וכ' that is the adulteress who is wounded with wounds of love, 'for naught', without any wound through her husband. Orl. III, 8 נפציעה האגוזים if the nuts (in the mixture) were cracked; Tosef. Ter. V, 10.

Hif. הפציע 1) to split. Y. Shek. VI, beg. 49<sup>c</sup> הפציע עצים splitting wood. Snh. IX, 6 מפציעין את מזחו וכ' Y. ib. X, 28<sup>d</sup> bot. 'ומפציעין וכ' v. גזר; a. e.—2) to branch off, spread, scatter. Yoma 28<sup>b</sup> של חמה מפציע לכאן ולכאן the light-column of the dawn irradiates in all directions, opp. to הללו מפציע, v. תמר. Ib. 38<sup>a</sup> של הללו מפציע לכאן ולכאן the smoke column of the frankincense prepared by them branched off in all directions. Ib. 29<sup>a</sup>, v. פצל; a. e.

פציע ch. same. Targ. Y. Gen. XXII, 3 Ar. (ed. קטע; h. text עצע). Targ. Jud. V, 26, v. פצע.—Gen. R. s. 93 (ref. to Gen. XLIV, 18) אמר למפצע קיסין אמר אבא בי ולא ביה ... אם למפצע קיסין אמר אבא בי ולא ביה (Benjamin), if for drawing water, I am (strong enough to do it), if for attendance, I am &c., if for splitting wood, I am &c.—Part. pass. פציע; f. פציעה. Ib. s. 68 דין מזוהה פ' (some ed. פצוה, corr. acc.) this one had his skull fractured; Lev. R. s. 8 פציעה; Num. R. s. 3 דין ריח שפציעה פצוה (corr. acc.) the one had his head broken, the other, his arm; Tanh. Ki Thissa 5; a. e.

Pi. פצע same. Y. Snh. II, 20<sup>c</sup> bot. חבא ... מפצע קיסין he saw R. H. ... split wood.

פצע m. (b. h.; preced.) wound. Yalk. Gen. 38 (ref. to Gen. IV, 23) וכי איש אשר הרגני וכי פצעתי מזיד שיהא וכו' קריי על שמי was it a man I killed? and did I wound him wilfully, that the wound should be called by my name?; Tanh. B'resh. 11; a. fr.—Num. R. s. 10, v. פצע.—Pl. פצעים, constr. פצעי. Ib. Gen. R. s. 22 (ref. to Gen. I. c.) פ' רבר שחוא עשה פ' he struck him with something which makes open wounds (with a stone). Ib. s. 23 שיביוא עלי פ' שביביו that wounds (sufferings) must come upon me on his account? Yeb. 63<sup>b</sup> (quot. fr. Ben Sira) רבים היו פצעי many have been the wounds of the peddlers that lead to indecencies (by selling exciting perfumes); a. fr.

פצעה, v. פציעה.

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פציעולין m. pl. (פצע, with format. ל) burst fruits, fruits that fell off in an unripe state and were placed in the sun to ripen. Sabb. 45<sup>b</sup> top פציעולי תמרה dates lying on the roof to ripen; Bets. 40<sup>a</sup>; emp. פציעולא.

\*פצץ to split; to be split, branched. Targ. Koh. XII, 5 'והפצץ' (ed. Vien. 'והפצץ'; Var. 'והפצץ') and the end of thy spine looks split like an almond from leanness.—V. פץ, פצא.

\*פצץ (b. h. פצר [to split, drive into,] to press, urge. Targ. I Sam. XV, 23 'דפ' ומוסר' (ed. Lag. 'דבס') who presses on (is impetuous) and adds to the prophet's words (h. text הפצר).

\*פצתא, v. פצתא.

פקא pr. n. Peka, name of a cave. Koh. R. to X, 8 'רבקע' (ed. Wil. 'רפקע'); Pesik. B'shall., p. 88<sup>b</sup> 'רבקע'.

פקד (b. h.) [to search, examine] 1) to visit; (euphem.) to have marital connection with. Yeb. 62<sup>b</sup> וואני פוקדה and does not visit her (in due time, v. עונה I). Ib. חייב אדם אביא פוקדו a man is bound to visit his wife before going on a journey.—Treat. S'mah. ch. VIII 'ופוקדון' you may go out to the burial ground and call upon the dead until three days (after being placed in the sepulchral chamber), and there is no superstitious practice in that; it occurred that one visited an entombed person, and the latter (was found living and) lived twenty years thereafter; a. fr.—2) (of the Lord) to visit, remember, decree upon. Tanh. Vayera 14 'אני פוקדה' with the same expression ... I will remember thee (bless thee with issue). Ib. 'אני פוקדה' I will remember Abraham (relieve him from impotence) at the same time with Abimelech (ref. to Gen. XX, 17-XXI, 1). Pesik. R. s. 43 'אני פוקדה' when the Lord came to visit Hannah; a. v. fr.—Part. pass. פקדון; f. פקדון; pl. פקדונים. Snh. 97<sup>a</sup> 'אני פוקדה' while the first calamity is remembered (by the Lord for delivery), the second quickly comes.—3) to count, muster; v. פקדון, פקדון. 4) (denom. of פקד, interch. with Hif.) to give in charge, entrust, deposit. Pesik. R. I. c. פוקד ... I (the Lord) am a trustee, whatever a man deposits with me, I give back to him. Ib. נפשוהו 'אני פוקדה' you (Abraham and Sarah) deposited souls with me (converted souls to the belief in me), I will pay you back in souls (ref. to Gen. XXI, 1); a. fr.—5) (denom. of פקד) to command, order. Ib. s. 42 'אדם פוקד' I gave Adam a command, and he did not do it; פקדון 'אני פוקדה' I commissioned the angel of death, and he did (what I commanded him). Shebu. VII, 7 (45<sup>a</sup>) 'אני פוקדה' we swear that our father has not left us any order (concerning this case); Y. Keth. VII, 33<sup>b</sup> 'אני פוקדה' what is the difference between the oath of an heir 'that my

father has not left me an order', and 'that my brother &c.'?; a. fr.

*Pi.* פקד same, v. supra.

*Nif.* פקד, *Hithpa.* הִתְפַּקֵּד, *Nithpa.* נִתְפַּקֵּד 1) *to be visited, remembered, decreed upon.* Gen. R. s. 53 בשעה when Sarah was visited &c., v. פקרה. Ib. פקרה ר' יוחנן is it not right that she should be visited? Tanh. Vayera 13 תורה נפקדה she shall be remembered. R. Hash. 11<sup>a</sup>. Pesik. R. s. 42 שפקד בדין הוא שפקד it is right that Abraham be visited. Ib. שפקד אברהם that she be likewise visited. Lev. R. s. 29; Pesik. Bahod., p. 150<sup>b</sup> (quot. from Rab's New Year's prayer) and creatures are passed upon on that day to record them for life or for death; a. fr.—2) *to be commanded, commissioned.* Pesik. R. l. c. יש שחפ' some are commanded and do not (what they are ordered to) &c. Mekh. B'shall., Vayass'a, s. 4 מה שחפ' they did what they were commanded to do; a. e.

*Hif.* פקד 1) *to give in charge, deposit.* B. Mets. III, 1 if a man deposits for safe-keeping with his neighbor &c. Ib. 36<sup>a</sup> sq. כל המפקד על דעת אשתו ובניו he who deposits with his neighbor, does so with the presumptive condition that the latter's wife and children be also trustees (and it was no breach of trust to leave the deposit in their charge). Gen. R. s. 53 עמלק (wrong-doings) &c.; Sarah deposited with me bundles of thorns (virtues and good deeds) &c. Pesik. R. s. 43; a. fr.—B. Mets. 35<sup>a</sup> ופיקדן המפקד ר' ר' and our subject at college was *hammaf'kid* (the Mishnah B. Mets. l. c. and the discussions concerning it).—Part. pass. מפקד; f. מפקדה &c. B. Kam. 105<sup>a</sup> מופ' ביד אחרים when his father's bag was left in trust with other people; a. e.—2) *to take charge of.* Yalk. Deut. 847 תפקד לי הפקדון הזה take this object in charge for me.

*פקד* ch. same, 1) *to command.* Targ. O. Lev. VIII, 31 פקדיה Mss. (oth. ed. *Hithpa.*; ed. Berl. *Pa.*, v. infra).—2) [*to give in charge, to store up.*—Part. pass. פקדי; pl. פקדיי Keth. 5<sup>b</sup> מפקד פקדיי v. פקד. Pes. 33<sup>b</sup> מפקד פקדיי (Rashi: liquids (in grapes) are stored up (the shell being merely a vessel), opp. מבלע בליע.]

*Pa.* פקד *to command, commission.* Targ. Gen. VII, 5; 9 (ed. Berl. פק, without Dagesh). Ib. XLIX, 33. Targ. Ps. LXVIII, 29. Targ. Am. IX, 3, sq. (ed. Wil. אפקד *Af.*); a. v. fr.—Pesik. Bahod., p. 155<sup>b</sup> הוה מפקד לחבריהו R. Z. commanded the students (saying), go and hear R. L. preach; Y. B. Hash. IV, beg. 59<sup>b</sup>. Y. Ber. IV, 7<sup>c</sup> bot.; ib. דרבי מפקד (corr. acc.). Koh. R. to III, 2 הוה מפקד ג' בריהו gave orders in his house (made his will); a. fr.—Part. pass. מפקד, v. infra.

*Af.* אפקד 1) same, v. supra.—2) *to give in charge, deposit.* B. Mets. 36<sup>a</sup> מפקד מרידו ו' used to leave their hoes in charge of a certain old woman; יומא ד' one day they left them with &c.; a. fr.

*Hithpa.* אִתְּפַקֵּד, *Athpa.* אִתְּפַקֵּד 1) *to be commanded.* Targ. O. Lev. VIII, 31, v. supra. Ib. 35. Targ. Ex. XXXIV, 34; a. fr.—Ab. Zar. 14<sup>a</sup>; 21<sup>a</sup> מפקדיהו Rashi (ed.

מפקדיהו, Part. pass. *Pa.*), v. פנים.—2) *to be given in charge, be deposited.* Targ. Lev. V, 23 (O. ed. Lsb. אִתְּפַקֵּד.—Keth. 5<sup>b</sup>; Pes. 33<sup>b</sup>, v. supra.

*פיק', פקדון* m. (b. h.; preced.) *thing given in charge, deposit.* Gen. R. s. 93, beg. לית שמיה פקדון אלא פיק' הון (some ed. פוקדון in one word) it ought not to be called *pikkadon*, but *puk' don* (go out of this, avoid it; for רין). Shebu. V, 1 שבעה חפ' the oath concerning a deposit. Ib. 2 פקדוני לי give me my deposit back. Ib. VI, 7 מי אצלו the trustee. Num. R. s. 9 (ref. to Num. V, 12 because she betrays a trust; בפקדון ... בפקדון; גוף ו' in money matters which are of slighter import, he who denies a deposit is considered like denying the Lord, how much more so is one who denies the deposit of a body (purity of the family)! Tanh. Shof'tim 12 אחד פ' one deposit has he (the Lord) with thee, give it back to him and make thyself a god; ו' and what is his deposit? Said she, the soul within thee; a. v. fr.—*Pl.* פקדונות, פיק'. Gen. R. l. c. ברח פ' flee from receiving trusts; Yeb. 109<sup>a</sup>.—*Trustee.* Gen. R. s. 53; Pesik. R. s. 43, v. פקד; a. e.

*פיק', פקדונא* ch. same. Targ. Lev. V, 21; 23, v. פקדנא.

*פקדנא* f. (preced. wds.) *order, last will.* Gitt. 50<sup>b</sup> פ' it means the order of dispositions in the written will.

*פקד* m., pl. פקדים (b. h. פקד; mustered, included in the census. B. Bath. 121<sup>b</sup> (ref. to Num. XIV, 29) every tribe whose members are mustered from twenty years and upward, to the exclusion of the tribe of Levi whose members are enlisted from thirty years.

*פקדא, פקד* v. sub פיק'.

*פקדאי* m. pl. inhabitants of Pekod. Targ. Ez. XXXIII, 23.

*פקדנה* f. (b. h. פקד; watch, guard. Neg. V, 3 hair of a leprous spot which remains after the inflammation has partly receded.—פקדנה, Snh. 97<sup>a</sup>, v. פקד.—Num. R. s. 4, v. פקדנה.]

*פקדון* v. פיקדון.

*הפ', פקולי* pr. n. m. *P'koli* (Cotton Dealer (?), v. next w.), surname of Simon, a Tannai. Ber. 28<sup>b</sup>; Meg. 17<sup>b</sup>.

*פקולין* m. pl. (פוקל; emp. פוקל) cotton tufts. Nidd. 17<sup>a</sup> (some ed. פוקלין) with cotton tufts or with wool clean and soft. Ib. (Obald. פ' דנקמא) Ar. (ed. פוקלי ב') who wants cotton tufts for the bed (v. נקמא)?

*פקוס* pr. n. *Pikkus*, name of a tower. Targ. Jer. XXXI, 37 (ed. Wil. פקוס); Targ. Zech. XIV, 10 (ed. Wil. פקוס; h. text פקוס).

**פְּקִיטִין** (preced.) *to issue froth, to drop semen.* Targ.

Job XXI, 10 יִפְתָּן ed. Lag. (Ar. יִפְתָּן; ed. Wil. יפלט; h. text ינעיל).

פסטיני, Tanh. T'rum. 9, v. פִּיקְסִינָה.

פִּקְרִי m. pl. (פִּיקָר; v. אֶפְקִיר) *exit, end*. Y.B. Bath. IX, 17<sup>a</sup> the end of the Sabbatical year (the beginning of the new Sabbatical period).

פִּקְדִי m. (b. h.; פִּקָד) *appointed to examine, officer, commissioner*.—Pl. פִּקְדִיִּים. Pesik. R. s. 42 [read:] הרבה פִּקְדִיִּים ישׁ ישׁ שׁנחפֿקד וְכ' there are various kinds of commissioners (of the Lord), some are appointed &c., v. פִּקָד. Num. R. s. 14 פִּקְדִיִּים וּבְכֹשֶׁם כִּנְגֵד פִּקְדִיִּים and lambs were offered (Num. VII, 83) in behalf of the officers; a. e.

פִּקְדִיָּה f. (preced.) 1) *examination*. Nidd. I, 1; Eduy. I, 1 מִפִּי לֵב (her uncleanness dates back) from the present examination to the last one. Ib. דָּרִי זֶה כֵּף this is as good as an examination; a. fr.—2) *divine visitation* (for good or for evil), *remembrance, decree; use of the verb* פִּקְדִי. Snh. 91<sup>b</sup> מִשְׁעֵר פִּי מִשְׁעֵר פִּי מִשְׁעֵר פִּי is decreed (what the embryonic germ should grow to be). Pesik. R. s. 42 לְבִרְכָה פִּי ישׁ ישׁ there is a visitation (use of פִּקָד) for blessing; יֵשׁ פִּי שֶׁל גְּאוּלָּה וְכ' there is a visitation for redemption &c.; Num. R. s. 4, beg. (interch. with פִּקְדִיָּה). R. Hash. 11<sup>a</sup> אֲנִיָּה פִּי פִּי there is an analogy between *paḳad* (I Sam. II, 21) and *paḳad* (Gen. XXI, 1). Ex. R. s. 5 פִּקְדִיִּים הֵם הֵם the password *paḳad* (Ex. III, 16, ref. to Gen. I, 24); שְׁמֵי הֵם they heard the announcement of remembrance (Ex. IV, 31); יִקְדוּ עַל הֵם they bowed in gratitude for the announcement of remembrance; a. e.

\*פִּקְסִינָה m., (פִּקְסִינָה) *vessels made of clay and ordure* (Rashi). Ab. Zar. 33<sup>b</sup> (some ed. פִּקְסִינָה; Ms. M. פִּקְסִינָה; R. Han., thinking of פִּיקְסִינָה: of box-wood; v. Koh. Ar. Compl. s. v.).

פִּקְעִי I m. (פִּקְעִי) 1) *strip; shreds of garments ravelled into threads for wicks*. Shek. V, 1 בְּנֵי בְבִי (מְמִינָה) עַל הַפִּי Ben Bebai was appointed to superintend the preparation of wicks from the shreds of priestly garments; Y. Peah VIII, 21<sup>a</sup> (interch. with הַפִּיָּה).—2) *a strip of leather, a strap used as a whip*. Yoma 23<sup>a</sup> בִּפְעֻלָּתוֹ לִיקוּדָה he is smitten by the overseer with a strap (expl. מִדְּרָגָה, מִדְּרָגָה). Ib. (ref. to Shek. I. c.) אֲמִינָה מֵאֵל פִּי I would now say, *p'k'i'a* means *strap* (appointed to execute punishment).—Eduy. III, 5 הַפִּיָּה (הַפִּקְעִיָּה) בִּיחַ הֵם (Rabad) *that end of the bow from which the thong is snapped*.—3) *[that which is to be stripped or ravelled,] bundle, bunch*. B. Kam. 117<sup>a</sup> הַיָּדֵשׁ אֵל פִּי Ar. (ed. עֲמִיר) hand me this bunch (of sheaves). Tosef. B. Mets. VIII, 4; a. e.—Pl. פִּקְעִיִּים, פִּקְעִיִּים. Sabb. XXIV, 2 מִפְּקִיעֵי עֲמִיר וְכ' you may untie bundles of sheaves for the cattle &c. Ib. 155<sup>a</sup> הֵן הֵן כִּפְרִיָּה *p'k'iin* and *kippin* mean the same things. Ib. הֵן פִּי בִּנְדִים are called *p'k'iin*, when tied with two bands, v. פִּיפּוּחַ. Tosef. Succ. I, 4; a. e.—4) *that which has been chipped off, piece*.—Pl. as ab., v. פִּקְעִי.

פִּקְעִי II ch. m. (פִּקְעִי) 1) *spread, well-known*. Yeb. 37<sup>b</sup> שְׁמֵיהֶם דִּפְּתִינָה their names are well-known (v. פִּקְעִי Af. 2).—

2) = פִּקְעִי, *expert*. B. Bath. 164<sup>b</sup> וְרַבִּי ר' אֲרִי' Ar. a. Ms. F. (Ms. M. פִּקְעִי; ed. פִּקְעִי) is Rabbi an expert in &c.; a. e.—Pl. פִּקְעִיִּים. Shebu. 42<sup>a</sup> Ms. F.; v. פִּקְעִי II.

פִּקְעִיָּה, v. פִּקְעִי.

פִּקְעִיָּה, v. פִּקְעִי.

פִּקְעִיָּה, v. פִּקְעִי.

פִּקְעִיָּה, v. פִּקְעִי.

פִּקְעִיָּה same, esp. to *strip onions*. Maasr. I, 6 הַבְּצִלִּים מִשְׁפָּקְלִים וְכ' (Y. ed. מִשְׁפָּקְלִים; Ms. M. מִשְׁפָּקְלִים) onions are subject to tithes when one begins to strip them (for storage), and if one does not want to strip &c., v. פִּקְעִיָּה; Y. ib. 49<sup>a</sup> bot. מִשְׁפָּקְלִים, expl. מִן יוֹדֵי הַחֲדוּלִים... לִפְקֹל בְּבָצִלִּים, v. פִּקְעִיָּה. Ukts. II, 5 when one has begun the stripping &c.; (Tosef. ib. II, 13 לִקְלָה).

פִּקְעִיָּה, v. פִּקְעִיָּה.

פִּקְעִיָּה to *split, perforate* (cmp. פִּקְעִי), esp. to *prick an animal's mouth with the bit; to govern*. Num. R. s. 20 (ref. to Num. XXIII, 16) 'he put a thing in his mouth' כֹּאֵם וּפִקְעִיָּה לְחִיכָה שֶׁנִּתְּנָה אֵל פִּי as a man puts a bit in the mouth of a beast and makes it go in what direction he desires; כִּךְ הִקְבִּיָּה אֶת פִּי so the Lord pricked his (Balaam's) mouth (making him 'go back' to Balak); Tanh. Balak 13; Y'lamd. to Num. I. c., quot. in Ar. דִּירָה פִּקְעִיָּה וְכ' (ed. Koh. פִּקְעִיָּה, corr. acc.).

פִּי same, to *prick, perforate*. Num. R. I. c. (ref. to Num. I. c. 5) שְׁעִיקָם פִּי וּפִקְעִיָּה וְכ' he (the Lord) curved his mouth (as with a bit) and pierced it as a man drives a nail into a board; Yalk. ib. 765 וְעָקְמוּ פִּי וְכ' (corr. acc.).

פִּקְעִי I (cmp. preced.) to *tear open, open forcibly*. Sabb. 155<sup>b</sup> (expl. הַמְדָּאָה) וְכ' (Ms. M. פִּקְעִי) he makes the animal lie down, and opens its mouth wide, and makes it swallow &c.; Tosef. ib. XVIII, 2 וְכ' וְכ'.

פִּקְעִי II (denom. of פִּקְעִי) 1) to *paint the face with rouge* (cmp. φουξω). Sabb. X, 6 וְכ' הַפִּקְעִיָּה וְכ' and the same is the case with her who rouges (on the Sabbath); Y. ib. X, end, 12<sup>d</sup> הַפִּקְעִיָּה הַיָּרִיבָה מִשְׁוֵם צִוְּבָה רֹוּגִים comes under the category of dyeing. Bab. ib. 64<sup>b</sup> הַפִּקְעִיָּה וְכ' that she (the menstruant) must not paint (her eyes) nor rouge. M. Kat. 20<sup>b</sup> וְכ' וְכ' (mourning for a parent) to paint or rouge; a. fr.—2) to *make small curls pasted on the forehead*. Sabb. 94<sup>b</sup> (ref. to Sabb. X, 6) הַפִּקְעִיָּה מִשְׁוֵם הַפִּקְעִיָּה comes under the category of spinning; ib. 95<sup>a</sup> הַפִּקְעִיָּה מִשְׁוֵם הַפִּקְעִיָּה comes under the category of building.

פִּי to *remove the coils of blossoms on gourds*. Maasr. I, 5 מִשְׁפָּקְלִים וְכ' (Ms. M. מִשְׁפָּקְלִים) are subject to tithes when they are trimmed, and if one does not want to trim &c.; B. Mets. 88<sup>b</sup>, expl. פִּקְעִיָּה שֶׁלֶּחַן, v. פִּקְעִיָּה.

Y. Maasr. I, 49<sup>a</sup> היה מפקס ראשון וכ' (not חרה) if one trims one by one (just when he needs them) and boils &c.; until he has trimmed as many as he wants for immediate use; Tosef. ib. I, 5 היה מפקין ראשון וכ' ed. Zuck. Var. Ib. 6 שלא פקין... ed. Zuck. (Var. פקס) one must give T'rumah of gourds, even if one did not trim them. Y. ib. l. c. פיקס ושילק וכ' if he trimmed and boiled &c.; a. e.

*Nif.* מפקס to be trimmed, v. supra.

**פָּקַס** ch. same, to rouge. Targ. Y. Gen. VI, 2 **וּפָקַסְתָּ** (not יפָּס).

**פָּקַס** v. פָּקַס.

**פָּקַסוּסִינָה** m. pl. (v. פָּקַס a. פָּקִיסָה) the coils on the blossom ends of gourds. Y. Maasr. I, 49<sup>a</sup> (expl. משיפסו, Maasr. I, 5) מן די יריס פ' when one removes the coils.

**פָּקַסִּינָה**, **פָּקַסִּינָה**, v. sub פָּקַס.

**פָּקַע** (emp. בקע) to split; to burst; to break forth, escape. Gen. R. s. 32 עד שהיא פוקעת ... he scarcely beats it (the bad flax) once, when it bursts; ib. s. 34; Yalk. Is. 350. Gen. R. l. c. אחת מירש עליהם אחת (the bad earthen vessels) scarcely once, and one is cracked (ib. s. 32 עד שיהיה פוקעת אחת מירש עליהם אחת). Y. Maasr. III, 50<sup>d</sup> top פוקעת פוקעת (the fig) bursts under the wheel. Zeb. IX, 6 גחלה שפוקעת מעל וכ' a coal that sprang from the altar; Tosef. Par. III (II), 11 פ' מעורה וכ' if a part of her skin ... (in burning the red cow) leaped off beyond the pit. Ib. 12. Yalk. Num. 761 **הַפּוֹקֵעִין** את הַפּוֹקֵעִין the portions which spring off, v. פָּקַע; a. fr.—Pesik. R. s. 11 שמה או חפץ דאין וכ' (or חפץ דאין) (or I would venture to say it, were I not afraid,) lest the ear of the hearer burst, i. e. it is almost blasphemous to say it; (Mekh. Yithro, Bahod., s. 2) bot. פקע שחבק און כ' it is enough for an ear to burst). Y. Yeb. I, 2<sup>c</sup> bot. פקע ממנה קידושין (not נפיק) the betrothal rebounds from her, i. e. has no legal effect, opp. חלו עליה.—Part. pass. פָּקֻעָה f. פָּקֻעָה an animal which is ripped open; בן (ח) פ' an animal taken alive out of the slaughtered mother's womb. Hull. 69<sup>a</sup>; a. fr.

**Pi.** פָּקַע to cause splitting. Y. Pes. VII, 35<sup>b</sup> top שלא לפקע חרה חבשר in order not to cause a splitting of the bone under the flesh, v. פָּקַע.

**Hif.** פָּקַע 1) to split, break open. Sabb. III, 3 (38<sup>b</sup>) לא יפָּקַע חבשרו he must not break it (the egg) over a hot cloth, Rashi (oth. interpret.: he must not cause it to crack by wrapping it in a hot cloth and rolling it; v. Tosaf. Yom Tob a. l.).—2) to strip, pluck, ravel out. Bets. 31<sup>b</sup> מהיר ומפָּקַע וחוהד (the knot, v. חוהד), or ravel out or cut through; Sabb. 146<sup>a</sup>; Y. ib. XV, beg. 15<sup>a</sup>, a. e. ומפָּקַעין, v. פָּקַע. Succ. V, 3 מפָּקַעין מפָּקַעין they stripped them (the worn-out belts of priests) and used them for wicks; Sabb. 21<sup>a</sup> ... מפָּקַעין מפָּקַעין אותן ומחן דרו עשין פחילוח וכ' they unravelled out

priestly garments and made of them wicks &c.; expl. Y. Succ. V, 55<sup>b</sup> bot. מפָּקַעין, v. פָּקַע. Esth. R. to I, 6 חבל וכ' מפָּקַעין בחבלי וכ' all make straps (for their couches) of woolen or flax ropes, and this wicked man uses byssus and purple; a. fr.—2) [to cause breaking loose,] to release, cancel an obligation. Yeb. 66<sup>b</sup> sq., a. fr. מפָּקַעין ... מקדש מירר consecration (of a pledged object), leavened matter (on the entrance of Passover), and liberation (of a pledged slave) cause a release from mortgage (cancel the mortgage contract). Bekh. 5<sup>a</sup> בכור מפָּקַע בכור a first-born Levite could not serve as ransom for a first-born Israelite; ו' ריו לכבד שפָּקַע וכ' it was enough for the firstborn Levite that he released his own consecration (that he needed no priest to be substituted for him); a. fr.—3) to break up, unsettle the market, to raise prices arbitrarily, create a panic. Taan. II, 9 שלא להפָּקַע השערות in order not to cause a sudden rise of market prices (by creating the impression of impending scarcity). Meg. 17<sup>b</sup> כנגד מפָּקַעֵי שערין a prayer against those who raise prices (speculating on a coming scarcity).

**פָּקַע** ch. same, to burst, break, escape. Pes. 85<sup>b</sup> פ' ארזא the roof burst, v. ירָא I. B. Mets. 20<sup>b</sup> וכ' לָרָא the cedar pillar of the school was cracked, v. לָרָא. Ab. Zar. 33<sup>b</sup> פָּקַעוּ they (the vessels) burst. Ib. 28<sup>b</sup> פָּקַע עֵינָהּ her eye burst (fell out). Y. M. Kat. I, beg. 80<sup>a</sup> רָפָקַע וכ' lest the grain burst (sprout) and go to ruin.—Hull. 89<sup>b</sup> פ' ליה איסור גיר מיניה has the prohibition resting on the nervus ischiadicus gone from it (ceased to affect it)? Ib. 139<sup>a</sup> פָּקַע קדושתיהו מינייהו their sacred character has ceased; Y. Keth. VIII, 22<sup>b</sup> top פָּקַע קדושתן a. fr.

**Pa.** פָּקַע to break; פ' מ' to hinder. Gitt. 44<sup>a</sup> ליה מפָּקַע (by leaving his slave in the hands of a gentile) he prevents him from living up to the obligations (resting on the Noachidae, v. לָרָא); Bekh. 3<sup>a</sup>.

**As.** פָּקַע 1) as preced. **Hif.**, to cancel, cause a release. Shebu. 48<sup>b</sup> שביעיה אפָּקַעֵיהּ ארביה the Sabbatical year comes and causes the cancellation of the debt. Gitt. 36<sup>b</sup> לאפָּקַעֵיהּ אֵלֵיהֶם they have the power to declare a debt cancelled. Keth. 3<sup>a</sup>, a. fr. ואפָּקַעֵיהּ ... כל דמקדש whoever betroths a woman, does so in the sense of the rabbinical law (v. נָקַח), and for an eventuality like this the Rabbis have annulled his betrothal retroactively (so that no divorce would be necessary at all); a. fr.—2) to let go forth, issue, make known. Gitt. 36<sup>a</sup> (ref. to בקראין סימניהו their pictorial signatures on documents are well known) אפָּקַעֵיהּ במאי מעיקרא on what kind of writs did they originally issue their signatures (so as to make the public familiar with them)?, v. פָּקַע II.

**Itkpe.** אפָּקַע to be broken into. Targ. II Esth. III, 7 (ref. to ירובקע, II Kings XXV, 4).

**פָּקַע** I m. (preced.) split, crack; that which bounds off, splinter, piece. Gen. R. s. 94 לא קשר ולא פ' there was not in the timber either a knot or a crack; Cant. R. to I, 12. Pes. 84<sup>b</sup> פ' משום פ' exposure to the coal fire the bone might crack. Ib. 85<sup>a</sup> פ' משום פ' striking at the uncovered part of the bone a split may be created in the covered portion; a. e.—Pl. פָּקַעֵיהּ, פָּקַעֵיהּ.

Sifré Num. 124 (ref. to Num. XIX, 5) 'להביא את הפ' R. S. to Par. III, 9 (ed. הפקיעים; Yalk. Num. 761 הפקיעין, v. פקע) this is to include the fragments that jumped off (that they must be brought back and burned).

פקע II, v. פקא.

פקיעין, פקיעא, v. sub פקיע.

פקיעא f. (פקע) [that which is to be unravelled; cmp. פ של גמי R. Kel. X, 4 גמי a coil of rope made of reed grass. Gen. R. s. 12, beg. נבל he took a clue of rope and tied one end of it to the entrance, and he went in along the unwound rope, and came out along the rope; Koh. R. to II, 12 פקיעת גמי Cant. R. to I, 1; a. e.—Pl. פקיעות Kel. XVII, 2 של שתי is measured by the ordinary size of warp clues. Hag. 12<sup>a</sup> היה מרחיב היה was extending farther and farther (in two directions) like two unwound clues &c. Gen. R. s. 10, beg. פקיעות (some ed. חקב"ה שרר פ' וי' corr. acc.) the Lord took two coils, one of snow and one of fire, and worked them into each other. B. Kam. 119<sup>b</sup> שירי פ' Ms. M. (ed. פקיעות; Ms. R. 2 פקיעות) remnants of coils (given to the weaver); a. e.

פקיעא f. (פקע) hindrance, enforced idleness. Keth. 47<sup>a</sup> שבר פקיעתה indemnity for being taken away from her work.

פיק, פקפוק m. (פקפוק) shaking, battering.—Pl. פקפוקין, פקיעין Y. Snh. II, 20<sup>b</sup> (ref. to פוקד, I Sam. XXV, 31) פקפוקין there was a battering attack with words (to demolish David's arguments).

פקפוקתא f. (preced.) breach. Y. Snh. II, 20<sup>b</sup> (ref. to פוקד, v. preced.) [read:] פקפוקתא אמרה ליה כי תפתח פקפוקתא she (Abigail) said to him, when thou openest thy breach (offerest a weak point), they will say of thee that thou art a murderer.

פקפק (v. פקע) 1) to drive a wedge in; to loosen, shake. Midr. Till. to Ps. LIII, v. infra. Succ. I, 7 (15<sup>a</sup>) פקפקין he loosens (the boards of the ceiling) and takes one board out. Y. Sabb. XV, beg. 15<sup>a</sup> פקפקין ומפקיעין (not v. פקע) you may loosen the knot, or ravel it out, or untie &c., but not ravel it out; ib. XX, end, 17<sup>d</sup>; Y. Meg. I, 71<sup>a</sup>; Y. Bets. V, 63<sup>b</sup> top (not פקפקין).—Part. pass. מפקפק. f. מפקפקות. Gen. R. s. 78 מפקפקין, מפקפקים pl. מפקפקות the blessings were as yet shaky (uncertain) in his hands, opp. נראש, v. איש; ib. s. 67.—Trnsf. [to shake the foundations of,] to contest the validity of, make light of. Edy. V, 6 בחרו ידיהם he contested the rabbinical regulations concerning cleanness of hands; Ber. 19<sup>a</sup>. Ab. Zar. 35<sup>a</sup> הוא מפקפקין בה it is a recent enactment, and you must not shake it (discuss its reason before a year is past); a. e.—2) (sub. פיר, or רבר) to insert a wedge or coil in one's mouth, be gagged, estopped from speaking. Midr. Till. to Ps. LIII (ref. to פוקד, I Sam.

XXV, 31) [read as in ed. Bub.] אמר הן באין אצלך לדין מה אם אתה עושה ואחר מפקפק בדבר ואין אתה יכול להוציאו וי' if men will come to thee for judgment, what wilt thou do? Thou wilt gag (thy mouth) with a word and be unable to bring it out, when they will say, has he not done so unto Nabal? Thus the text (I Sam. I. c.) reads, 'and let this not be unto thee a stopper', וי' אל תפקע בפיך וי' do not put a gag in thy mouth (do not make thyself unable to give judgment boldly), nor say &c.; Yalk. Sam. 134.

Hithpa. פקפק 1) to be shaken, loosened. Ber. 28<sup>b</sup> man must bow at prayer 'וכי שיתפקקו כל וי' Ms. M. a. Ar. (ed. שיתפקקו, v. R. D. S. a. l. note 400) until all the vertebrae of the spine seem to be loosened.—2) (v. פקע) to be stopped off. Yeb. 63<sup>b</sup> עונותיו מפקפקין Ar. (ed. מפקפקין) his sins are stopped off (cannot come forth to accuse him).

פקפק ch. same, to shake, make light of. Succ. 43<sup>b</sup> אתה אחד one may be induced to make light of the ceremony of Lulab.

Ithpa. פקפק to be split, chipped off. Targ. Job XXX, 17 (מפקפקין) ed. (Ms. a. ed. Lag. מפקפקין, v. פקע).

פקץ, Pi. פקיע, v. פקע II.

פקץ 1) to split, drive into, force open. Sabb. 155<sup>b</sup> ופקץ Ms. M., v. פקע I.—Denom. פקק 2) (denom. of פקק; cmp. פקק a. פקק) to insert a stop-gap; to stop. Kel. III, 8 משפך (not שפקק) a funnel of wood or clay stopped off with pitch. Ib. XXVIII, 2 (לפקק) שחוקקין לפוך בו את המרחץ (a shred) with which it was intended to fill up a gap in the bath. Y. Erub. III, end, 25<sup>b</sup> צריך לפוך he must stop it off. Tosef. ib. XI (VII), 10 פוקקין את הריב וי' you may stop off a gutter with a cloth. Y. Sabb. XVII, 16<sup>b</sup> top שחוקקין קנה שחוקקין a pole (with a coil or a board attached) which has been prepared to close the sky light with it; (לרדו פותח ונוצל בו פוקק he may muffle the bell on an animal's neck (that it should not ring), and walk with it &c.; a. fr.—Part. pass. פקק; pl. פקקין. Ib. אי"פ nor should the animal be led out with a bell, even if it is muffled. Y. Ter. VIII, 45<sup>d</sup> פ' מבוטח ואינו if the bottle is covered but not stopped; Tosef. ib. VII, 16 [read:] מבוטח ואינו (and correct the entire passage in conformity with Y. l. c.), v. פקק.

Pi. פקק same, v. supra.—[Tosef. Maasr. I, 5 מפקק ed. Zuck., v. פקע II.]

Hithpa. פקפק, Nithpa. פקפק 1) to be shaken, loosened. Ber. 28<sup>b</sup> שיתפקקו, v. פקע. Tanh. Ahare 8 שיתפקקו when the priesthood in the hands of Aaron became shaky (was disputed); v. פקע.—2) to be stopped. Yeb. 63<sup>b</sup> מפקפקין, v. פקע.

פקק ch. same, 1) to split, make a breach. Y. Snh. II, 20<sup>b</sup> פקק (כל) כד תפוק (not כל) to stop. Targ. II Chr. XXXII, 30.—Y. Ter. VIII, 45<sup>d</sup> לה ומכסר לה stops the bottle and covers it.

Ithpa. פקפק 1) to be split, chipped off. Targ. Job XXX, 17 מפקפקין ed. Lag. are chipped off me (h. text מפקקין, v. פקע).—2) to be stopped. Targ. Ps. XXXI, 19.



**פֶּקֶן** m. (preced.) 1) *anything used to fill up a gap* (cmp. תָּרֵק, *stop-gap, stopper*. Sabb. XVII, 7 החֲלוּן פֶּ' the stopper of the sky-light (compluvium), v. פֶּקֶן. Tosef. Erub. XI (VIII), 9' וְהָיָה אִתּוֹ הַפֶּ' he may take out the stopper between the two reservoirs &c. Y. Ter. VIII, 45<sup>d</sup> חוּצָא אִם הָיָה הַפֶּ' (חוּץ) if the stopper (of the bottle) is tight; Tosef. ib. VII, 16 (correct version in agreement with Y. l. c., v. פֶּקֶן. Y. l. c. כִּדִּי שִׁינֵטֵל בְּפִקְקָא so that the bottle can be lifted by its stopper; a. fr.—2) *the place where a shoot is joined to the trunk or to a branch of the grape vine, knot*. B. Kam. 81<sup>a</sup> מִן הַפֶּ' וְלִמְעַלָּה (you are permitted to take a shoot from a neighbor's vine) from the knot and above it.

פָּקַר (cmp. בָּקַר, a preced. wds.) [to break through; cmp. פָּרַץ, 1] to be free, licentious, irreverent, sceptical. Meg. 25<sup>b</sup> פָּקְרוּ הַמִּינִים ... מִתּוֹךְ תּוֹשֻׁבָּה Ms. M. (ed. הַמִּשְׁתַּדְּרִים) from the answer which Aaron gave to Moses (Ex. XXXII, 24) the heretics derived their heresy (to assert the reality of idolatrous witchcraft). Snh. 38<sup>b</sup> כָּל מָקוֹם שֶׁפָּקְרוּ הַמִּינִין Ms. M. (ed. הַצִּדִּיקִים) wherever in a Biblical passage the heretics seem to find a support for their scepticism (belief in a plurality of divine beings), their refutation is always near by; Y. Ber. IX, 12<sup>d</sup> bot. (not שֶׁפָּקְרוּ); a. e.—2) (with עָצַם) to make free with one's self; (of a woman) to propose marriage to a man. Y. Snh. II, 20<sup>b</sup> (ref. to I Sam. XXV, 31 מִלְּמַד שֶׁפָּקְרָה עֲצָמָה הִזְכִּיר אֶת אִמָּתָה) this shows that she intimated eventual marriage to David; a. e.

*Hif.* **הִפְקִיר** to declare free, to renounce ownership, declare a property ownerless. Gitt. 38<sup>a</sup>, a.e. **הִפְקִיר עַבְדוֹ** if one declares his slave ownerless, he goes out free (and needs no letter of emancipation); ib. 39<sup>a</sup> **וְצִדִיק וְכֹהֵן** he is entitled to his liberty, but requires a letter of emancipation. Yalk. Kings 224 **כָּל אֲשֶׁר לוֹ** (not **הִפְקִיר**) he gave up all he possessed. Tanh. Pinhas 2 **בֵּת מֶלֶךְ הִפְקִירוּ**; לקלון they offered a king's daughter to prostitution; **דָּן בְּתוּמָה לֹא הָיָה מִפְּקִיר** (the king) offered his daughter, who would not do the same?; a. fr.

*Hof. הויפקר to be declared free.* Peah VI, 1 שויפקר (שויפקר, read as Eduy. IV, 3 שויפקר) until it is declared free also for rich men; a.e.—Part. pass. מויפקר. f. מויפקרת; pl. מויפקרין, מויפקרין. Snh. 49<sup>a</sup> מה מדבר מ' לכל אף בירו ... מ' לכל as the desert is free to all, so was Joab's house free to all (that craved his hospitality). Tanh. Vayakhel 8 וכו' התיורה מ' ... מה המדבר. מ' למה ... מה המדבר? To intimate that as the desert is free to all, so are the words of the Law free to every one &c. Gen. R. s. 72 רבר שהוא מן המ' something which is free (ownerless); a. fr.—V. הפקר.

**פָּקַד** ch. same, 1) *to break into*; 2) *to declare free*; v. infra.—3) *to be irreverent, sceptical*. Snh. 38<sup>b</sup> אבל דם טמי אפיקורוס ... דם טמי but with a Jewish sceptic you must surely not argue, for he will become only bolder by it. Ib. 60<sup>a</sup> מִי פָקְדִי כֹלֵי הָאֵלִים הֵם הַיְּהוּדִים (Jews) so bold (as to blaspheme God)?; a. e.

*Af. אִפְקַר* 1) *to break into, trespass.* Targ. Y. Ex. XXII, 4 (ed. Amst. רִפְקַר; ed. Vien. רִפְקַר, corr. acc.; h.

text (יבדע).—2) *to declare free*. Ib. XXIII, 11 (ed. Amst. Pe.; ed. Vien. ויזפקר, corr. acc.; h. text ונשט).—Succ. 44<sup>b</sup> וכל אפוקר זיתא וכל declare thy olives free for the benefit of the poor. Ber. 47<sup>a</sup>, a. fr. וכל בעי מפקר וכל if he chooses, he may renounce ownership of his property, and be a poor man &c. B. Mets. 30<sup>b</sup> כלמי אפוקרנהו וכל I declared them free for all people but not for thee, (v. infra). Ib. וכל אפוקרנהו he declared them indeed free for all. Ib. 68<sup>b</sup> להו אפוקיהי מפקרדו presumably he has renounced ownership of them. M. Kat. 16<sup>a</sup> נכסיהו נכסיהו we (the court) declare his property ownerless; a. fr.—Hull. 13<sup>b</sup> לא אשור לא מפקר his own wife will he (the Samaritan) not give up to prostitution, v. infra.—Part. pass. מפקר. B. Mets. 30<sup>b</sup> כלמי אפוקר (Ms. F. מפקר *Ithpe*). it is made free to all, but not &c.

*Itkpe.* אִתְּפָקֵר, אִתְּפָקֵר 1) *to behave irreverently, disrespectfully.* M. Kat. l. c. וְאִם מִתְּפָקֵר בְּשִׁלְחָה וְכ' if he treats the messenger of the court with disrespect. Ib. הָרִיא וְכ' שֶׁבָּחָה רֵאִתָּה a butcher behaved irreverently towards R. &c.—2) *to prostitute one's self.* Snh. 82<sup>2</sup> וְרֵאִי נְשֵׁיהֶם וְכ' לא מִתְּפָקֵר their (the Samaritans') wives will surely not prostitute themselves; v. supra.

**פּקריסין, פּקרום**, Pesik. Haḥod., p. 104<sup>b</sup> Ar., v.  
פּרקיסיין, פּרקרום.

פּוֹקֶרֶיז v. פּוֹקֶרֶיז, פּוֹקֶרֶיז

**פִּקְרִיס** *underwear*, v. **פִּקְרָם**.

פוקרין, Tosef. Kil. V, 23, v. פקרית

**פֶּקֶרֶס** m., pl. פֶּקֶרֶסִים, פֶּקֶרֶסִין, פֶּקֶרֶסִין (פֶּקֶר, with format. ם; v. אֶפְקֶרֶסִין) *underwear, shirt*. Yalk. Lev. 433; Pesik. Shek., p. 15<sup>b</sup> Ar.; a. e.—V. אֶפְקֶרֶסִין.

**נִסְתָּחַ** f. (נִסָּח) *going out, retiring* (for a human need; comp. נִסְתָּחָה). Esth. R. to I, 8 אֵין אִינֵס בִּפְּ' וְכ' 'there was no compulsion', no restraint as to going out, because they drank immoderately &c.

**פִּקְתָּא**, **פִּי**, f. = **בִּקְתָּא**, *valley*. Ber. 34<sup>b</sup> bot. Ar. (ed. 'ב).  
Ib. 54<sup>a</sup>; Naz. 43<sup>b</sup> **פִּי** **דְּעִרְבוֹת** II. — Hull. 31<sup>a</sup> **רְכוּלָה**  
**פִּקְתָּא** (corr. acc., v. Rabb. D. S. a. l.) of the entire valley.

**פָּר, פָּרָה** m. (b. h.) *bullock*. Taan. 23<sup>a</sup> **פָּר הוֹדִיָּא** the sacrificial bullock on which the owner placing his hand makes confession and prayer. Yoma III, 8 **בָּא לוֹ אֶצֶל פָּרֹה** he (the high priest) now stepped towards the bullock selected for his sacrifice. Gen. R. s. 44 **פָּר יוֹדֵ"כ** the bullock offered on the Day of Atonement; **פָּר חָבֵא עַל כָּל הַמִּצְוֹת** the bullock which is offered by the high priest for every transgression of a command (Lev. IV, 2 sq.). Ib. s. 55; a. fr.—*Pl.* **פָּרִים**. Ib. s. 44 **פָּ' שְׁלֹשָׁה מִיָּדֵי ה'** the Lord showed Abraham three kinds of bovine sacrifices. Par. I, 2 **בְּנֵי שְׁתַּיִם פָּ' בַּי** by *parim* (as sacrifices) are meant beeves of two years of age; a. fr.—*Fem.* **פָּרָה** *cow*. Ib. 1 **בַּה פָּ' שְׁתַּיִם** by *parah* is meant a heifer two years old, contrad. —עגלה.—Esp. **פָּרָה חֲמֹאָה**, or *para* the red cow whose ashes were used for lustration (Num. XIX). Ib. II, 1. Ib. 2 **פָּ' שְׁחֲרִיחָה וְכ'** a red cow whose horns or hoofs are black.

Ib. III, 1 חֹפֵ' כֹהֵן הַשֹּׂרֵף the priest designated to burn  
 the red cow; a. fr.—*פִּיּוּר*. Gen. R. s. 55 ... לְבַעַל  
 וְכֹהֵן שְׁרֵי פ' like a husbandman that has two cows, one  
 strong &c.; a. fr.—*Parah*, name of a treatise, of the Order  
 of Kodashim, of Mishnah and Tosefta.

פרא, Ab. Zar. 40<sup>a</sup> Ar., v. ארא.

**פָּרָא** *to run*, v. **פָּרַי**.

**פָּרָא** m. (b. h.; preced.) 1) *wild ass*. Deut. R. s. 5 (ref. to Jer. II, 24) 'בְּשֵׁם שָׂדֵה' גִּרְלִי וּב' (some ed. שְׂדֵיךָ) as the wild ass is raised in the desert and is without fear of man, so did I intend that no fear of governments should rest upon you; (Yalk. Jer. 266 צִדּוֹר).—2) *savage, cruel*. Gen. R. s. 45 (ref. to Gen. XVI, 12) 'פ' אֶדֶם וּדְרֵאֵר וּב' 'a savage among men' in its literal sense, for all other plunder goods, but he (Edom-Rome) captures souls.

**פָּרָא** I m., pl. פָּרָיִיא (פָּרָא) [runners,] children of six or seven years of age. Y. Gitt. V, 47<sup>b</sup> bot., v. אפריוטות.

**פָּרַי** II m. (פָּרַר; cmp. **נָבַר**) *less*. Gen. R. s. 20, end, spend according to thy means on eating, but less on clothing, and more on dwelling. Y. Ab. Zar. IV, 43<sup>d</sup> bot. חָדַר כֻּלְהוֹן פ' he broke all of them save one. Y. Erub. II, 20<sup>b</sup> חֲמֵשָׁא אֶלְפִין פ' (מֵאָה) five thousand minus one hundred. Y. Keth. VI, 30<sup>d</sup> bot. צִירְבַּד פ' חֲרִין חֻלְקִין פ' a little less than two thirds. Ruth R. to III, 3 [read:] יֹדְעָה וְאֵלֶּי עֲבַרְתָּ פ' זֵרַעָה אֲמַר לִיהָ אֶל אֲמַר מִרִּדְיָה עֲבַרְתָּ מֵאָה כֹּוּרִין אֶל אֵין מֵמָּאָה אֲמַר לִיהָ אֶל זֵרַעִיתָ וְאֵעֲלִיתָ וְעֲבַרְתָּ פ' מֵמָּאָה אֲמַר לִי הֵן וְכ' and harvested, and it brought less than one hundred *kor*. Said he to him, did you not say it brought one hundred *kor*? Said he, yes. Said he to him, I sowed and harvested, and it brought less than one hundred &c.; [perh. to be read **מֵמָּאָה פָּרַי**]. Y. Meg. II, beg. 73<sup>a</sup> (expl. סִירּוּסִים) חֵד (פָּרַי) (he reads) one verse less one, i. e. every other verse.

**פָּרָא** III (*παρά*) *with, for.* Y. R. Hash. I, 57<sup>a</sup> bot., v.  
**אַרְפוֹס**.—[**פָּרָא** in compounds often separated, as כוּרִין **פָּרָא**,  
**פָּרָא פֶּרֶן**, v. פֶּרֶן **פָּרָא**, &c.]

I. פִּיר. Tosef. Ter. III, 16, v. פֶּרֶאָר

**פֿראדורן, פראדורן**, read פֿראדורן m. (πάρεδρος, S., accus. form, or παρεδρεύων) *familiar, regular visitor*.  
 Ex. R. s. 33 ... דווא דיווה פ' לברת חמיו משנשואה *so long as he has not married his betrothed, he is a visitor at the house of his father-in-law; after he has married her, her father comes to her.*

פֿרֿטֿטֿא, v. פֿראַטֿא

פראמרום, v. ברוקרום.

**פראידהין, פראורתיין**, Y. Yoma I, 38<sup>c</sup> bot., read:  
**פראידהין**, a gloss to **פלאהדיין**, v. **פראידהין**.

**פְּרֵאמוֹרִיךְ** m. (παράχωριον) [*neighborhood,*] *district.*

Y. Shebi. IX, 38<sup>d</sup> bot. (expl. מדינת אחת, Misch. IX, 2) פרא  
(combine; Mus. פרכודין; v. פריכודין).

\*פֶּרֶאֱלֹקֶן m. (παρὰλευκός, -όν) [*whitish*,] name of a gem in the high priest's breastplate (corresp. to פֶּרֶאֱשֶׁת). Ex. R. s. 38, end [perh. a corrupt. of בִּירְדִּיךְ βηρυλλιον, v. LXX, Ex. XXVIII, 20].

פּוֹרְמָא v. פֶּרָאמָא

\* **פְּרוֹסוֹפָה, פְּרָסוֹפָה** pr.n. *Parasopha, Prosopha* (*Prosopha*), supposed to be the name of a place near, or of a building in Tiberias. Gen. R. s. 65 the arms of Jacob were as thick **דִּפְיָא טִיפָא** (combines; Ar. פְּרוֹסוֹפָה; ed. Koh. דִּפְרִסוֹפָה) as the two columns of P.; Yalk. ib. 115 **דִּפְרִסָּא**; (Tanh. Vayhi 6 **דִּפְרִסָּא** כְּשֵׁנִי עֲמֻדֵי שְׂבָחוֹךְ (דְּמוֹסִין שְׂבָטְבָרִי).

**פראפורן**, read:

**מְפָרֵן** m. (*παράφερον*) *that which a bride brings over and above her dower; also (v. מוֹדֶה) the wife's additional settlement above the usual one (רוּסַפֵּת כְּחוּבָה)*. Gen. R. s. 80 (ref. to Gen. XXIV, 12) **מְפָרֵן מִתָּן פ'** *mohar is the endowment, mattan the addition; Yalk. ib. 134 א לִי מִפ' שְׁלִי וּכ' (combine). Gen. R. s. 65 לִי מִפ' שְׁלִי וּכ' (not ... take it from my additional dower, for thus he has written in my contract &c.; Yalk. ib. 114 מְפָרֵנִי (corr. acc.). Y. Keth. V, 30<sup>b</sup> פָּרָא מְפָרֵנִי. Ib. VII, 31<sup>c</sup> תּוֹפ' נָשִׂים (corr. acc.). Y. Gitt. V, 47<sup>b</sup> הָיוּ בְּעוֹלָם לִי מְפָרֵנִי property which she brought him above the dower, opp. מְפָרֵן corresponding to the amount of her settlement. Y. Naz. V, 54<sup>a</sup> תּוֹפ' פָּרָא. Y.B. Bath.V, end, 17<sup>d</sup>; a.e.*

**פֿאַרבייטאַ v. פֿאַרבייטאַ**

**פָּרְבָּר** m. (late b. h.; v. Ges. Hebr. Dict.<sup>10</sup> s. v.) *out-works, Parbar*, name of a Temple precinct. Zeb. 55<sup>b</sup> (quot. I Chr. XXVI, 18) לְפָרְבָּר (Ms. R. 2 לְפָרְבָּר, v. Rabb. D. S. a. l. note 100), expl. כִּמְאֵן רֹאמֵר כְּלָפֵי בֵּר as one says, running towards the outside (v. פָּרָא); Tam. 27<sup>a</sup> לְפָרְבָּר.—V. פְּרוּר.

**פָּרַג** (cmp. פָּרַח) *to break through, sprout.*

*Hif. הִפְרִיג (sub. חָרַץ) to sprout, germinate, produce with-  
ered growth. Num. R. s. 7 (ref. to חֲפִירָיו, Is. XVII, 11)  
וּמָצָא אוֹתוֹהּ שֶׁהִפְרִיגָהּ בַּבֹּקֶר in the morning he went to  
look at it (the garden planted with cabbage) and found  
that it (its growth) had germinated (and the cabbage was  
ruined); חָרַץ הָיְתָהּ in the evening thou  
wast fine and excellent, and in the morning, behold, thou  
art ruined; (Lev. R. s. 18 שְׁחִירָקָה, v. יִרָק).*

**פר** I ch. (v. preced.) *to bloom, be glad.*

*Ithpa.* אִתְּפָא *to delight one's self.* Targ. Ps. CXIX, 16  
Ar. (ed. אִתְּפָא; h. text אִתְּפָא).

פָּרַק II to break, divide; (cmp. פִּירַט, פִּירָק, a. פָּרַק) to exchange. Targ. Y. Gen. XLVIII, 14 (h. text שָׁכַל). Targ. Ps. XV, 4 Ms. (ed. וְשִׁלְתָּם; h. text יִמְרִי). Ib. CVI, 20; Targ. Y. Ex. XXXII, 5; a. e.

*Pa. same, to redeem.* Lev. R. s. 25 ומפרגא ... רחמא ברנין he loves figs and exchanges for denars (pays a denar for each fig); Koh. R. to II, 20 מפרגה.

**פרגא**, *Praga*, Lam. R. to I, 1 רבתי (7 חד מאת) עיירא as further on.

**פרגד**, *Pragd*, v. next w.

**פרגוד** *m.* (paragauda, παραγώδης of Semitic origin; *Prag* to divide, comp. פרוקת 1) *curtain*. Kel. XXIX, 1 Maim. (R. S. *tunic*, v. infra).—Esp. (comp. וילון) *the curtain of heaven*. Hag. 15<sup>a</sup> וכ' I have already heard from behind the Curtain, 'Return, ye wayward children, all except Aher.' Yoma 77<sup>a</sup> Ms. M. (omitted in later editions; v. Rabb. D. S. a. l. note 3). B. Mets. 59<sup>a</sup> שלשה שגלותם אין הם נעל בפניהם there are three wrongs for which the Curtain is never closed (the outcries over them will not be unheeded).—Trnsf. *the court, royal attendants*. Mekh. Yithro, Bahod., s. 2 לא דומה שומע מפי פ' וכ' it is not the same to hear from the lips of attendants as to hear from the lips of the king himself; Yalk. Ex. 276.—2) *a certain garment, tunic*. Gen. R. s. 84 (expl. הפסים, Gen. XXXVII, 23). Shek. III, 2, v. חפפה; a. e.—3) (comp. אורקסין) a sort of *breeches*. Sabb. 120<sup>a</sup> שני פרגודי Ms. M. (ed. פרגד; Ar. פרגודין) two (a pair of) breeches; (Y. ib. XVI, 15<sup>d</sup> (אבריקין).

**פרגודא**, *Pragoda*, ch. same, 1) *curtain*. Targ. Job XXVI, 9. Targ. Y. Ex. XXVI, 31 (h. text פרטח); a. fr.—2) *tunic*. Targ. Y. Gen. XXXVII, 3; 23; v. preced.

**פרגל**, *Pragel*, *m.* (adaptation of flagellum, φραγέλιον; comp. פרוקל) *whip, scourge; young vine shoot*. Lev. R. s. 32, beg. (ref. to Zech. XIII, 6) וכ' לוקה בפי מה לך לוקה בפי מה לך לוקה מאה פ' (not מאפ) why art thou to get a hundred lashes?; Yalk. Ex. 292; Yalk. Zech. 581; Midr. Till. to Ps. XII, end מה לך לוקה בפרוגין (ed. Bub. לך יוצא לירוק בפרוגין corr. acc.). Tosef. Kel. B. Mets. IV, 4 פ' שעשה בראשו וכ' a whip to the top of which a knob is attached to strike with it. Y. B. Bath. V, beg. 15<sup>a</sup> פ' אם היה עשוי כמין פ' (שרגול) if the young shoot of the olive tree has the shape of a vine shoot (hanging down and knotted).

**פרגל**, *Pragel*, *m.* (περίγρα) *a pair of compasses*. Kel. XXIX, 5 comment. [prob. *whip*, v. preced.].

**פרגוס**, *Pragos*, *m., pl.* (πύργος) *towers*. Tanh. ed. Bub., Noah 24 (Gen. R. s. 38 סמוכות).

**פרגוניות**, *Pragoniot*, *f. pl.* (comp. פרגוד) *tunics*. Gen. R. s. 56 אם כן כל אותן חפ' וכ' if so, shall all those fine tunics which thy mother has made be for Ishmael?; Yalk. ib. 101 פרגוניות (read: פרגוניות; Levy Talm. Dict. quotes פרגוניות; the glossator has אונאות דברים, prob. thinking of πράξις).

**פרגונתא**, *Pragontia*, *f. ch. same, a woman's dress, tunic*. Y. Sabb. VI, beg. 7<sup>d</sup> [read:] חורי לאילין רבית בר בון מיתן עלייה

permitted those (women) of the house of Bar Bun to put drops of pearls (beads) over the tunic.

**פרגיא**, *Pragia*, *f.* (v. פרג) *sprouting*. Y. Taan. III, 68<sup>d</sup> top we sound the Shofar (for prayer) when the flax in the field is threatened with ruin through sprouting (ref. to Jer. V, 30) (v. Mish. ib. 5).

**פרגין**, *Pragin*, *v. פריגא*.

**פרגילנין**, *Pragilnin*, *v. פרגלימין*.

**פרגין**, *Pragin*, *v. פרגנן*.

**פרגית**, *Pragith*, *f., pl.* (פרג) *young poultry*. Ber. 39<sup>a</sup>. B. Mets. 24<sup>a</sup> שחוטת פ' אשכח found ritually killed poultry; a. e.

**פרגיתא**, *Pragitha*, *v. פריגא*.

**פרגול**, *Pragol*, *v. פרגול*.

**פרגלינין**, *Praglinin*, *v. פרגלימין*.

**פרגמטא**, *Pragmata*, *f.* (πράγματα) *affairs, business*. Lev. R. s. 9 / פ' דירן טבא וכ' (ed. פסטמא, דורא פסטמא, corr. acc.) let thy trade be straight, and thou hast nothing to fear; Yalk. ib. 493 פשטמא (corr. acc.).

**פרגמטומיס**, *Pragmatomiss*, *v. next w.*

**פרקב**, *Prakab*, *m.* (πραγματευτής) *trader, esp. travelling merchant*. Ex. R. s. 19 behold, that trader (that lodged with me) got up by night and took all my belongings with him. Koh. R. to XI, 1 פרגמטומיס (corr. acc.). Lev. R. s. 3, beg. פ' רעויה דמחקר פ' it is his ambition to be called a man of business; Yalk. Koh. 971 פרגמטורא (corr. acc., or פרגמטורא); Koh. R. to IV, 6 (some ed. פרגמטורא); a. fr.—*Pl.* פרגמטורין, פרגמטורין (Ps. XLV, 17, as though it were read לשון, v. לשון, corr. acc.) you may think this means travelling merchants; Yalk. Ex. 276 פרגמטורין Gen. R. s. 76 פ' מה אומנתכון פ' what is your trade? (We are) merchants. Pesik. Bayom, p. 195<sup>a</sup>. Pesik. R. s. 15 רמז לפרגמטורין וכ' this is a hint to travelling merchants and seafarers to remember and come home quickly; a. fr.

**פרגמטא**, *Pragmata*, *f.* (πράγματα) *business; ware, goods*. B. Mets. 42<sup>a</sup> וכ' שליש בקרקע שליש בפי (invest) one third in land, one third in business, and (retain) one third in ready money. Cant. R. to III, 6 ודיון נסבין וכ' engaged in business and dealt in silk; Gen. R. s. 77. Cant. R. l. c. כל פ' שישראל עושין וכ' in whatever business Israelites are engaged and meet with success, they owe it to that dust which Jacob raised (when wrestling with the angel). Tanh. Mishp. 9 וכ' ורעשה פ' וזל ממני take from me a loan of one hundred thousand (zuz), and

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**פַּרְתֵּי־רִי** m. pl. (πάρεδροι) *assessors, counsellors*.  
Yoma I, 1 (2<sup>a</sup>) לְשֵׁכֶת פַּרְתֵּי (Mish. ed. פַּלְיָה, Y. ed. פַּרְי) the coun-  
sellors' cell, name of an apartment in the Temple pre-  
cincts. Ib. 8<sup>b</sup> כֶּהָ הָלַל וְכִּי ... בְּחֻלְהָ formerly it was called

the senators' cell (בולוויז), but when they began to pay money for (the higher offices of) the priesthood, and they were changed from year to year like the *parhedroi* who are appointed for one year, they named it &c.; Y. ib. I, 38<sup>c</sup> עכשיו קורין אותה לשטת פלהדרין פראידרין (read: פראידרין, a gloss) now they call it the cell of the *palhedrin* (*paredrin*). Bab. ib. 9<sup>a</sup> מרוך שפ' הללו חובבין וכו' because those assessors (market commissioners) strike them (the bakers) and say, sell cheap &c. Ib. פ' מ"א, v. פורסא.

**פִּרְהֵנָּה, פִּרְהֵנָּה, v. next w., a. פִּרְהֵנָּה.**

**פְּתִיגָרְיָא** f. (parangaria, v. אֲנַגְרָא) a public service over and above that which one is bound to render, extra service (which is paid for). Gitt. 44<sup>a</sup> המוכר עבדו לפרהנג גוי וכו' Ar. (ed. נכרי, read: לפרהנגריא: if a man sells (rents out) his slave for extra service, he becomes a freedman (after he is dismissed from the service). Ib. שאינה ב'פ' חוזרת it means the service in an expedition that does not come back to the same place (so that the owner lets the slave go out of his control).

**פְּרִיָּהֶיָּא** f. (παρρησία) *free speech, frankness*. Deut. R. s. 2, end וְכִן אָמְרִים אֹתוֹ בְּבִירָה... הֵן אֵינָם מְבַרְכִּים אֶת הַשֵּׁם בְּבִירָה (in a loud voice), Blessed be the name of his glorious kingdom, (opp. בְּחִשְׁתָּהּ (v. חֲשֵׁי) — Esp. בְּפִי *publicly*, opp. בְּחִשְׁתָּהּ. Ib. וְכִן אֵין מְבַרְכִּים אֶת הַשֵּׁם בְּבִירָה do not adorn thyself with it in public, but only in the house. Snh. 74<sup>a</sup> מִצִּדָּה אֵין מְבַרְכִּים אֶת הַשֵּׁם בְּבִירָה but if a Jew is forced to transgress a religious law in public, he must surrender his life even for a minor law; ib.<sup>b</sup> וְכִן אֵין מְבַרְכִּים אֶת הַשֵּׁם בְּבִירָה and the presence of how many is required to call it a public act? Ib. אֵין פִּי פְּרִיָּהֶיָּא a public is no less than ten persons. Ib. וְהָאֵין אֵין מְבַרְכִּים אֶת הַשֵּׁם בְּבִירָה but was not Esther's act (when she was forced to marry king Ahasverus) a public one? Hag. 5<sup>a</sup> (ref. to Koh. XII, 14) וְכִן אֵין מְבַרְכִּים אֶת הַשֵּׁם בְּבִירָה this refers to one who gives charity to a poor man in public (the Lord judges whether this be a good or a bad deed).

פֶּרֶא פִּינּוֹן v. פֶּרֶא פִּינּוֹן, פֶּרֶא פִּינּוֹן.

**פְּרָוּא, פְּרָוָא** *m. parva*, name of an unclean bird. Hull. 62<sup>b</sup> אַמְגוּשָׁא פ' וְסִמְנִיךָ פ' *p.* is forbidden, and thy mnemonic sign be, Parva is the name of a magian; v. פְּרִוּה.

פרומא, פרומא, Yalk. Ps. 670, v. פרומא.

פֶּרֶז, v. פֶּרֶזוּר.

**פרובגירון**, Gen. R. s. 64; Esth. R. introd. פרוגיטון; Yalk. Gen. 111 פריגורון, corruptions of פריזגירון v. פריסו.

**פרובמוי, פרובמא**, v. next w.

**פְּרוֹבֵטָא** f. (προβατα) *flock of sheep*. Pesik. Shek., p. 13<sup>a</sup>; Eth. Korb., p. 60<sup>a</sup> (expl. צֹמֶר אֵילִים, II Kings III, 4) פֿ (Ar. פְּרוֹבֵטָא, corr. acc.); Pesik. R. s. 16 פְּרוֹבֵטָא (corr. acc., or פְּרוֹבֵטָא); Yalk. Kings 227 פְּרוֹבֵטָא (corr. acc.).

**פֿריבטא v. פֿרוזבמא, פֿרוזבמא, פֿרוזבמייט**

פארביר, v. פֿרובי.

פִּירֶהָג, v. פֶּרֶהָג.

פרגיות, Yalk. Gen. 101, v. פרגיות

פְּרוֹגִיחָא, v. פְּרוֹגֵיחָא.

פרוהן, Midr. Till. to Ps. XII, end, ed. Bub., v. בַּיָּדָא.

פרובגירון, v. פרוגינר.

**פרוגיטה** pr. n. pl. *Prugitha*, a place in northern Palestine known for its wine. Sabb. 147<sup>b</sup> (late ed. פרוגייטא); comp. פליגתא II.

**פֶּרֶד**, v. **פִּרְיֹר**.

**פרוד** pr. n. pl., v. **פאררר**.

I. פֿריינד, v. פֿרונדא, פֿרונדא

פרודי, Y. Naz. VI, 54<sup>d</sup>, v. פִּירֵדָה.

פרותקינן, פירודתקינן, פירודתקיין, Targ. II Esth.  
VI, 10, a corrupt. for פרוסמקסין (προσσταξις) ordinances.

**פְּרוּתָה** pr. n. m. *Parva*, name of a Persian builder and magian, from whom a compartment in the Temple was supposed to have been named: לְפָנֶיהָ רֹאשׁ or בֵּית הַרֹאשׁ. Midd.V, 3. Yoma III, 3; 6; Tosef. ib. I, 20. Yoma 35<sup>a</sup>, v. אֲמַלְטָא; Hull. 62<sup>b</sup>, פְּרוּתָה. [Our w. is perh. identical with פְּרוּר.]

**פֶּרוּא**, v. **פֶּרְוָא**.

**פרוואה** pr. n. *Parvaah*, surname of R. Ḥiya. Ab.  
Zar. 38<sup>b</sup>.

פֿרייבטא v. פֿרוובמא

**פֶּרֶז, v. פֶּרֶזֶר.**

**פְּרִיָּה, v. פְּרִיָּה.**

פרומוי, Yalk. Am. 545, v. פרומוי.

**פרויטות** n.gent. pl.(?) *Parviŕoth*. Gen. R. s. 37 (expl. פתרמים, Gen. X, 14).

פֶּרֶזִילָא v. פֶּרֶזִילָא

פֶּרֶן, פֶּרֶוּן f. pl. (v. פֶּרֶא II) *litters*. Targ. Is. XLIX, 22 (h. text כְּרֶחַם).

**פְּרוֹנָקָא, פְּרוֹנָקָא** m. (Pers. *parwānaḳ*) *letter-carrier, forerunner, messenger*. Succ. 48<sup>b</sup> יומא דה שבקוך (Ms. M. שבקוך, v. Rabb. D. S. a. l. note) one day they will send thee off (from heaven) and make thee a runner (to show the way). Shh. 38<sup>b</sup> אפי' כפי נמי לא קבילינא even as a guide we refused to accept him. Ab. Zar. 28<sup>a</sup>, v. עֲנִיבָא. Shh. 82<sup>a</sup>, a. fr. (a proverbial expression) קריינא let him who dictates the letter be the carrier, i. e. let him who gives the advice be its executor.

**פרור** **פרור** m. (b. h.; v. Ges. H. Dict.<sup>10</sup> s. v. פּרָר; cmp., however, פְּרוֹרָא, פָּרָן, a. meanings of פָּרִי a. פָּרִי) [open place,] outwork, court, market. Hall. IV, 11 חקונה [בפְּרוֹרָא] Mish. ed. (Bab. ed. פְּרוֹרָא; Y. ed. בפְּרוֹרָא; Ms. M. בפְּרוֹרָא) he who owns land in Syria is under the same obligations as if he owned land in the outskirts of Jerusalem; Gitt. 8<sup>b</sup> (בפְּרוֹרָא; Tosef. Ter. II, 10 פְּרוֹרָא ed. Zuck. (Var. פְּרוֹרָא; פְּרוֹרָא, corr. acc.). Tosef. Ab. Zar. VII (VIII), 10 פְּרוֹרָא ed. Zuck. (Var. פְּרוֹרָא, פְּרוֹרָא, corr. acc.) a market to which an Israelite and a gentile bring wine; Y. ib. IV, end, 44<sup>b</sup> של עיר פְּרוֹרָא (read: פְּרוֹרָא, or פְּרוֹרָא). Gen. R. s. 68 וישב דין פְּרוֹרָא (some ed. פְּרוֹרָא; Ar. פְּרוֹרָא a. with differ. version) they go up to the forum and find him (the king) sitting in judgment; they come out to the outskirts (his country seat) and find him asleep; a. e.—Pl. פְּרוֹרָא, constr. פְּרוֹרָא, v. supra.

**פרור**, **פרורה**, **פרורה** ch. same. Y. Meg. III, 74<sup>a</sup> bot. פְּרוֹרָא it is permitted to cross the court (of a synagogue, to use it as a shortcut)? Ib. [read:] עבר פְּרוֹרָא crossed the court of a school house.—Pl. פְּרוֹרָא, Targ. Ez. XXVII, 28 (h. text מְרוֹרָא). Ib. XXVI, 15 (h. text אִימָא); ib. 18. Targ. Y. Lev. XXV, 34 Ar. (ed. פְּרוֹרָא).—Keth. 54<sup>a</sup> פְּרוֹרָא Ar. (ed. פְּרוֹרָא) Babylonia and all her dependencies (the places following her usages); and Nehardea Ar. (ed. פְּרוֹרָא) Nehardea and all her dependencies.

**פרור**, **פרור** f. (v. preced. wds.) outworks; port, market place. Targ. II Esth. I, 2, end פְּרוֹרָא Var. (ed. Lag. פְּרוֹרָא; oth. ed. פְּרוֹרָא, Var. פְּרוֹרָא, corr. acc.) the outer precincts &c.—B. Mets. 73<sup>b</sup> פְּרוֹרָא the market of &c., v. פְּרוֹרָא; B. Bath. 98<sup>a</sup>. Hull. 95<sup>b</sup> פְּרוֹרָא it was a market attended mostly by gentiles. R. Hash. 23<sup>a</sup>; Yoma 77<sup>a</sup>, v. מְשֻׁמָּה.—Pl. פְּרוֹרָא. R. Hash. l. c.

**פרור** m. (פרו) = b. h. פְּרוֹרָא, one residing in an open place, opp. מוקף. Meg. 19<sup>a</sup> פְּרוֹרָא one living in an open place for that one day (Purim) is called a paruz (bound to celebrate the fourteenth day of Adar, Esth. IX, 19); Y. ib. II, 73<sup>b</sup> top פְּרוֹרָא הוא בארחה שעה (not דירה) he is a paruz for the time being.

**פרובטור**, v. next w.

**פרוביטור** m. pl. (πρεσβευτῶν) ambassadors. Ex. R. s. 5 פְּרוֹרָא it was Pharaoh's day of reception of ambassadors &c.; Tanh. Vaera 5 פְּרוֹרָא (corr. acc.). Meg. 15<sup>a</sup> sq. פְּרוֹרָא זה בא בפְּרוֹרָא וזה בא בפְּרוֹרָא (Ms. M. בילי) the one (Haman) had come to court as a member of the boulé (senate, πρὸς βουλῇ), and the other (Mordecai) as one of the legates (to plead for the building of the Temple); Yalk. Esth. 1045 פְּרוֹרָא (not פְּרוֹרָא) and from there they (Mordecai and Haman) went down (to Shushan) as legates &c.; אמרו ישראל; (פרוביטור) the Israelites said, Mordecai is ..., therefore let him go as our legate against him (Haman); Yalk. Am. 545 פְּרוֹרָא (corr. acc.); v. next art.

**פרובטור**, v. next w.

**פרוביטור** m. (πρεσβευτής, v. preced.) ambassador, legate. Ex. R. s. 42 פְּרוֹרָא ששלחה פְּרוֹרָא ללער וכ' (not שים ...) a province that sent a legate to offer a crown to the king. Tanh. Vayigg. 6 פְּרוֹרָא אצלו (corr. acc.) he (Jacob) sent Judah as an ambassador to him (Joseph). Yalk. Esth. 1058 פְּרוֹרָא עמי בפְּרוֹרָא (Mordecai) is my enemy, since I came down with him (from Palestine) as a legate (to plead against the building of the Temple, v. preced.).—Pl. פְּרוֹרָא. Y'lamd. to Deut. I, 1, quot. in Ar. פְּרוֹרָא, v. פְּרוֹרָא.—Greek pl. פְּרוֹרָא q. v.

**פרובול**, **פרובול** m. (an abbrev. of πρὸς βουλῇ βουλευτῶν, v. ביבולבול) prosbul, a declaration made in court, before the execution of a loan, to the effect that the law of limitation by the entrance of the Sabbatical year shall not apply to the loan to be transacted. Shebi. X, 4; Gitt. 36<sup>a</sup> פְּרוֹרָא לך של פְּרוֹרָא מוסרי לך וכ' this is the body (formula) of a prosbul, 'I declare before you—, judges in the place—, that I shall collect any debt that I may have outstanding with—, whenever I desire, and this is attested by the judges or witnesses. Shebi. X, 3 פְּרוֹרָא משמט פְּרוֹרָא the prosbul has the effect of preventing limitation; כשראה פְּרוֹרָא ... when he observed that people refused to loan to one another and thus violated what is written in the Law (Deut. XV, 9), Hillel introduced the prosbul. Gitt. 36<sup>b</sup> פְּרוֹרָא לך when Hillel instituted the prosbul, did he ordain it for his time only or for all time to come? Shebi. X, 5 פְּרוֹרָא מוסרי לך פְּרוֹרָא written out before the loan is legal, if after the loan, it is illegal. Tosef. ib. VIII, 10; a. fr.—Pl. פְּרוֹרָא, פְּרוֹרָא, פְּרוֹרָא. Tosef. B. Bath. XI, 7. Tosef. B. Mets. I, 9.

**פרובול**, **פרובול** ch. same. Y. Keth. IX, end, 33<sup>a</sup> פְּרוֹרָא ... וזהו פְּרוֹרָא found the prosbul of R. J. and ran to hand it to him. Gitt. 36<sup>b</sup>, v. עיבול.

**פרוביל**, v. פְּרוֹרָא.

**פרובמה**, Num. R. s. 11, v. פְּרוֹרָא.

**פרובמא**, v. פְּרוֹרָא.

**פרובמים**, v. פְּרוֹרָא.

**פרוביטור** (corr. פְּרוֹרָא) adv. (πρὸς βίαν, or βίαν) by force, against one's will. Cant. R. to I, 2 פְּרוֹרָא thou must be the messenger (to go) between us and the Lord (ref. to Ex. XX, 19).

**פרוביטור** m. (πρεσβευτήριο = πρεσβεία, formed like πρεσβυτήριον) embassy. Tanh., ed. Bub., D'barim, suppl. 1 מדברים עמי בלשונו פְּרוֹרָא that when an embassy from another place comes, they may speak to it in its own language; Y'lamd. to Deut. I, quot. in Ar. פְּרוֹרָא של מלך משיחין עמי בלשונו (read: שאם יבאו פְּרוֹרָא) that if ambassadors of a king come, they may converse with them in their language.

**פרוזבין** m. pl. (πρόσβις, later form for προσβεύτης) *ambassadors*. Gen. R. s. 74, end נשלח פ' לפניו he took some of each party of angels and sent an embassy before him; Yalk. ib. 130.

**פרוזבין**, Targ. Ruth IV, 20, v. פרוזבין.

**פרוזג**, v. פרוזג.

**פרוסדאות, פרוזדאות** . . . f. pl. (an adapt. of praesidia) *posts, guards*. Taan. 28<sup>a</sup> על הדרכים פ' הושיבו פ' פרוסדאות, פרוסדאות (Ms. M. 2 פרוסדאות; Ms. M. 2 פרוסדאות; v. Rabb. D. S. a. l. notes 7, 9) they placed guards on the roads as Joroboam had done to prevent pilgrims &c.; Tosef. ib. IV (III), 7 פרוסדאות, פרוסדאות (Var. פרוסדאות); Y. ib. IV, 68<sup>b</sup> bot. פרוסדאות; Yalk. Prov. 946 פרוסדאות. Taan. 30<sup>b</sup> יום פרוסדאות . . . שביטל (Ms. M. פרוסדאות) on the day that Hosea . . . removed the guards which Joroboam &c.; B. Bath. 121<sup>b</sup> פרוסדאות (Ms. R. פרוסדאות; Gitt. 88<sup>a</sup> פרוסדאות. M. Kat. 28<sup>b</sup> פרוסדאות.

**פרוזדוגמא, פרוזדוגמא, פרוזדוגמא**, פרוזדוגמא, פרוזדוגמא, פרוזדוגמא.

**פרוזדור** (פרוזדור) m. (προδύρον; θ rendered by וד) *verandah, vestibule*. Targ. I Kings VII, 7 פרוסדא (ed. Lag. פרוסדא; corr. acc.).—Ab. IV, 16 הכולם הזה דומה לפ' (Ar. פרוסדא) this world is like a vestibule to the world to come; prepare thyself in the vestibule &c. Cant. R. to IV, 12 בא וישב עליה בפ' he (the king) came and sat down in judgment over it on the verandah (in the sight of all people).—Trnsf. *the forepart of female genitals, the lower end of the vagina or uterus*. Nidd. II, 5. Tosef. ib. III, 9 פרוסדור ed. Zuck. (Var. פרוזדור). Y. ib. II, 50<sup>a</sup>; a. e.

**פרוזדוגמא**, v. פרוזדוגמא.

**פרוזדק, פרוזדק** pr. n. m. (Πρόδικος) *P'rozdiki, P'rozdak*. Yalk. Ps. 842; Num. R. s. 12, beg.

**פרוזדוגמא**, Yalk. Ps. 663, v. פרוזדוגמא.

**פרוזמא**, v. פרוזמא. a. פרוזמא.

**פרוזממא**, v. פרוזממא.

**פרוזא** m. (פרוזא) 1) *mosquito or gnat*.—Pl. פרוזא. Nidd. 17<sup>a</sup>, v. פרוזא. 2) *flying hair, curl*.—Pl. as ab. Sabb. 57<sup>b</sup>, v. פרוזא I.

**פרוזממא**, v. פרוזממא.

**פרוזמא** f. (פרוזמא) 1) *small change, in gen. money*. Snh. 97<sup>a</sup> (the Messiah will not come) מן הכיס פ' until the money is gone from the bag (general poverty will prevail). Pesik. Bahod., p. 101<sup>b</sup>; Yalk. Ex. 271 בראשונה פ' (בראשונה) formerly when money was plentiful, people were anxious to hear a word of the Mishnah &c. (legal discussions), ועכשיו שאין הפ' מצויה וכ' hnt now when money is scarce (Israel is poor) . . . , people

want to hear a word of the Bible &c. (cheering the soul); a. fr.—Esp. *p'rutah*, a small coin, one eighth of the *as* (אִיֶּסֶר). Kidd. I, 1. Shebu. VI, 1; B. Mets. IV, 7 שוה פ' the value of a P'rutah; a. v. fr.—Ned. 33<sup>b</sup> דרב פ' יוסף he gains the poor man's penny of R. Joseph (who considers the keeper of a lost object a paid guardian, because, while engaged in one religious work, he is exempt from every other religious duty that may arise).—Pl. as ab. Y. Kidd. I, 58<sup>d</sup> bot. B. Mets. I, c. הן פ' there are five cases in which the value of a P'rutah is legally recognized. Ib. 55<sup>a</sup> לפ' אין אונאה there is no redress in cases of overreaching where the claim is only P'rutahs (less than one *as*). Ib. 46<sup>a</sup> Ar. (ed. פרוזטות). Pes. 50<sup>b</sup> ארבעה פ' in four pennies (ways of earning a livelihood) there is never a sign of blessing &c.; a. fr.—2) *drop*.—Pl. as ab. Kel. II, 6 מוציא פ' a vessel letting liquid out in drops, *dropping-bottle*.—[Y. Kil. VIII, 31<sup>c</sup> bot., v. פרוזטות].

**פרוטוגמא, פרוטוגמא** f. (πρωτογμία, cmp. πρωτόγαμος) 1) *being just married*. שבת של פ' the first Sabbath after a wedding. Y. Dem. IV, 24<sup>a</sup> top.—2) (by confusion with πρωγάμια) *sacrifice before the wedding*, in gen. *wedding preliminaries*; trnsf. *preliminary events*. Midr. Till. to Ps. XIV, end וקבעו פ' ביום פלני (not פרוסדא) and they appointed a certain day for the *progamia*; וימי מעבד פ' and what is the cause of the delay (of the wedding)? The *progamia*; Yalk. ib. 663 פרוטוגמא (corr. acc.). Lev. R. s. 11, beg. (ref. to Ez. XXXIX, 9) פ' ואורן שבע שנים הן הן (not פרוטוגמא) and these seven years (preceding the advent of the Messiah) are the *progamia* of the righteous in the days to come; ואכל פ' אכל משותף and thy monomical sign be, he who prepares (takes part in) the *progamia* will have a share in the wedding festival; Yalk. Prov. 944 פרוטוגמא (corr. acc.); וכ' וימי מעבד פ' he who eats of the *progamia* &c.; Y. Shebi. IV, end, 35<sup>c</sup>.

**פרוטומא**, read:

**פרוטומי** f. (πρωτομή) *bust, esp. the imperial bust* of the Roman standards, to which divine honors were paid (v. Sm. Ant. s. v. Signa, a. Joseph. B. J. II, 9; 2). Ex. R. s. 15 [read:] שולח המלך פ' שלו למדינה וכ' to a province that they should put up his images (copies of that bust) &c.; אין אנו כורעים לפני אלא בשביל פ' וכ' we do not bow before it (the wood) for its own sake, but for the sake of the king's bust which is portrayed on it.—Pl. פרוטומי. Tanh. Shof'rim 9 (read as ed. Bub. 8) בשעה שהקב"ה ירד את אמונת העולם תופשן לרין הן ואלהיהן ועמדין פרוטומי. ed. Bub. פרוטומי, some ed. פרוטומי. (ed. לרין פ' וכ' corr. acc.) when the Lord shall judge the nations of the world, he will arrest them and their gods, and put up their busts, and bring in the tablets with the ten commandments, and ask them, did they (the nations) ever care for you? &c.

**פרוטומות** f. pl. (פרוטומות) [*drops*], *uncoined pieces of metal used for change*. B. Mets. 46<sup>a</sup> (Ar. פרוטות).

**פרוטי** f. (πρωτή) *first (class)*. Y. Yoma III, 40<sup>d</sup> top פ' משם מילה דשמינה is not second class Pelusium linen better than first class Indian? but



פָּרִים, v. פָּרוֹם.

**פרוס** m. (פרס) *broken piece, part, half*. Men. VII, 2 (77<sup>b</sup>) (ref. to Lev. VII, 14) פ' שלא יטל this indicates that he shall not take a piece of a cake; a. fr.—Shek. III, 1 (בפרס) (Y. ed. בפרס) at half the period of preparation for the Passover &c. (during which the laws of the respective festival are expounded); v. Y. ib. III, beg. 47<sup>b</sup> פלגא בשלשים יום half of the thirty days.

**פרוס**, Bekh. 40<sup>a</sup>, v. פרס I.

**פרוסבול**, **פרוסבומיס**, **פרוסבומי**, v. sub פרוזב.

**פרוסביטוס**, Ex. R. s. 15, read: פרוזבטיטוס.

**פרוסבלא**, v. פרוזבילא.

**פרוסדא**, Targ. I Kings VII, 7 (ed. Lag. פורסדא), v. פרוזדור.

**פרוסדאות**, v. פרוזדאות.

**פרוסדוגמא**, v. פרוזסנגמא.

**פרוסדור**, v. פרוזדור.

**פרוסדיות**, v. פרוזדיות.

**פרוסה** f. (פרס) *piece, esp. piece of bread, bread*. R. Hash. 29<sup>b</sup>, v. פרס. Tosef. Peah IV, 10 לקופה פרושה עני שנותן פרושה לקופה (corr. acc.) (ed. Zuck. לקופה, פרושה לחמתי ופרושה לקופה, corr. acc.) a poor man that contributes a P'rutah to the charity fund or a piece of bread to the public crib. Hull. 7<sup>b</sup>, v. בצע. Pesik. R. s. 33 חפ' the bread (livelihood, v. פרנסה); a. fr.—Pl. פרוסות. Dem. V, 5 פת פ' pieces of bread. Tosef. Ter. V, 14; a. e.—Esth. R. to I, 3 (play on פרס) את שקיבלה אח' (Persia) obtained rulership piecewise, once in the days of T'radah (Xerxes?), and once in the days of Artaban (the Parthian empire).

**פרוסופא**, v. פרוסופא.

**פרוונגמא**, **פרוסמגמא** (variously corrupted) f. (πρόσταγμα) *ordinance, proclamation*. Tanh. Ekeb 11 פרוזווגמא (corr. acc.), v. דנאר I. Pesik. Shor, p. 77<sup>a</sup>; Tanh. Emor 10 שלי ו' like a king that sent his proclamation to a province &c.; ו' שלי ו' this reading of the Sh'm'a (Deut. VI, 4) is my (God's) proclamation &c.; Lev. R. s. 27. Gen. R. s. 42 פרוסנגמא. Pesik. Bahod., p. 102<sup>a</sup> ו' כי ו' that the words of the Law be not in thy eyes like an old proclamation, but like a new one, which all run to read; Yalk. Prov. 960. Pesik. R. s. 33 [read:] בחדש שלי פרושה בחדש his (Haman's) decree was promulgated in the first month &c. (Esth. III, 12); Yalk. Is. 336 (corr. acc.); a. fr.—Pl. פרוזסנגמאות. Lev. R. s. 17 שלח ו' Joshua sent three proclamations to the Canaanites: whoever wishes to emigrate &c.; Y. Shebi. VI, 36<sup>b</sup> bot. פרסנגמאות (corr. acc.). V. פרוסנגמא.

**פרוסנגמא**, Midr. Till. to Ps. XIV, v. פרוזנגמא.

**פרוסטומא**, Pesik. R. s. 33, read פרוסנגמא.

**פרוסמוקמולין**, Y. Sabb. VI, 7<sup>d</sup> bot. Ar., v. טוק.

**פרוסמא**, Deut. R. s. 5, quid?

**פרוסמוקוסרין**, v. פרוקוסטרין.

**פרוספא**, read: פרוסופא m. pl. (πρόσωπα) *faces*. Y'lamd. to Deut. IV, 4, quot. in Ar. (ref. to כרובים), I Kings VI, 35) פ' he carved the faces of the cherubim.

**פרוסקופי**, v. פרוקופי.

**פרוע** m. (פרע) *uncovering*. Keth. 72<sup>a</sup> bot. (ref. to Num. V, 18) פ' ראו... שלא יצאו זהרה this implies a warning for the daughters of Israel not to go out bareheaded. Ib. פ' ראו... אין בו משום פ' ראש is does not come under the category of bareheadedness. Ber. 62<sup>a</sup> פ' ראו... את פ' ראו so that his neighbor may not see him uncover himself.

**פיר**, **פרוע** m. ch. (preced.)=h. פ'רע, *wild, neglected growth of the hair*; (adv.) *in a wild, neglected condition*. Targ. Ez. XLIV, 20. Targ. Lev. X, 6 (not פ'רע); a. fr.—[Lam. R. to I, 16 יונס פרויעך, read: פ'רע, v. פ'רע.]

**פרופס'טוס**, **פרופס'טוס** m. (praepositus, προπρόστως) *praepositus, a title of several imperial officers, esp. (=magister militum) chief of the army*. Num. R. s. 1, end ו' (not סוטר...) he says to the praepositus, go and count all legions except &c. Ex. R. s. 15 נכנס ו' (corr. acc.) the praepositus with his suite went in &c. Ib. הפריפס'טוס (corr. acc.).—Pl. פרופס'טוס. Num. R. s. 7 ב'ר' יש לי פריפס'טוס (read: פ'רע) a human king has praepositus (to muster the army), and so the Lord has (ref. to Num. I, 2). Y'lamd. to Num. X, 1, quot. in Ar. חזי חזי חזי the praepositi came first (to the headquarters), and then the legions.

**פרופסלת**, v. פרוזסילא.

**פרופקפא**, **פרופקפא**, v. פרוקופי.

**פרוקא**, **פרוקא**, v. sub פיר.

**פרוקא**, **פרוקא** m. (פרק) *redeemer*. Targ. Ruth IV, 3. Targ. Y. Ex. XV, 18; a. fr.—Lev. R. s. 32, end, a. e., v. גואל. Lam. R. to I, 16 דאחילד פרוקחון ויהויה (some ed. פ'רע) the redeemer of the Jews was born; a. e.—Pl. פרוקין. Targ. Y. Gen. I, 25; a. e.

**פרוקיסטורין** m. pl. (proquaestores) *proquaestors, magistrates associated with the procurator in the administration of a province*. Midr. Till. to Ps. XVII אמ' שמה אמ' (ארכון, ed. Bub.) but if a king sends proquaestors to a province to collect from them one hundred litras of gold..., are they empowered to allow a reduction?

**פרוקפי** f. (προκοπή) *promotion, preferment*. Gen. R. s. 12, end ו' נותן לו פ' שלא חזו ו' (not פ'רע) because this legion was the first to proclaim

me king, I will give it a preferment (rank) which shall not be taken from it; 'דרי אני נותן לה פ' וכ' I will give her (the earth) a position from which she shall never be moved (ref. to Ps. CIV, 5); Midr. Till. to Ps. XCIII; Yalk. ib. 847 פרוסקופי (corr. acc.). Gen. R. s. 48 כל מי שחופשו פ' who ever will seize him (the chief robber), him will I promote; ib. פ' איזו, v. פ'חרי; Yalk. Is. 304. Gen. R. s. 90 [read:] 'וכ' וכל אדם נותן פ' שלא that none shall receive preferment except through thee; Yalk. ib. 148 (not פרוק'). Lev. R. s. 18. Ruth R. to I, 12 פרופקפא, פרופקפא (corr. acc.); a. e.—Pl. פרוקפא. Tanh. Vayhi 8 לחן פ' he undertook to distribute promotions among them.

**פרוקטו**, prob. a corrupt. for פרוקפיק f. (τροπικί, sub. ἡμέρα) the day of the midwinter solstice. Y. Ab. Zar. I, 39<sup>c</sup> ר' ראשה של תקופה פ' the festival of tropiké marks the beginning of the solstice period.

**פרוקלא** pr. n. m. *Prukla* (Proclus), a Roman general. Y. Shn. III, 21<sup>b</sup> כד עאל פ' וכ' when P. (with his army) came to Sepphoris.

**פרוקלוס** pr. n. m. (preced.) *Proclus*, a gentile. Ab. Zar. III, 4 (44<sup>b</sup>) פ' בן פילוספוס (Ms. M. פרקולוס; Y. ed. a. Mish. Nap. פרקלוס); Yalk. Deut. 888 פרק'.

**פרוקקפי, פרוקפא**, v. פרוקפי.

**פרור** m. (b. h.; = פאר; פארור) [round,] pot. Bets. I, 7 (14<sup>a</sup>) חפ' עץ a wooden pot ladle.

**פרורא, פרור**, v. פרור.

**פרורא, פרור**, v. sub פיר'.

**פרורי** pr. n. m., v. פרידא II.

**פרוש** m. (פרש) 1) *seceder*.—Pl. פרושין, פרושים. Pes. 70<sup>b</sup> ר' וכ' must we follow up the argument of seceders (that left the college and established a school of their own)?, v. פרש. [Tosef. Ber. III, 25 בשל פ' פ' combines the prayer against the heretics with that against the renegades; Y. ib. II, 5<sup>a</sup> top פרשים]—2) *discreet, abstemious, saintly, pure*. Lev. R. s. 24 (ref. to Lev. XIX, 2) I (the Lord) am pure, so be you pure; as I am holy, so be you holy.—Pl. as ab. Sifra K'dosh. beg. (expl. קדשים, Lev. I. c.) פ' דיזי be self-restraining. Tosef. Sot. XV, 11; B. Bath. 60<sup>b</sup> רבו... כשחבר פ' after the destruction of the Temple the abstemious in Israel who refused to eat meat increased &c.—Esp. *Parush, Pharisee*, a strict observer of the Mosaic Law and the Rabbinical regulations. Tosef. Sabb. I, 15; Sabb. 13<sup>a</sup> ר' עזוב עם הארץ an observant gonorrhoeist should not dine with an ignorant gonorrhoeist (who is suspected of disregarding the laws concerning tithes, levitical cleanness &c., v. תבר). Y. Ber. IX, 14<sup>b</sup> bot. (speaking of the various kinds of Pharisees) פרוש... פרוש אברהם of all of them none is beloved except the Pharisee from love (of God) like Abraham; Y. Sot. V, 20<sup>c</sup> bot.; Bab.

ib. 22<sup>b</sup> פ' מאהבה פ' a Pharisee from love (of reward, Rashi); &c. ניקפי, פ' שיכמי; (מ)יראה פ' from fear (of punishment); v. respective determinants.—Pl. as ab. Ib. אל חרירא מן פ' be not afraid of the Pharisees or of the non-Pharisees, but of the painted (the hypocrites) &c.—מכח, v. מכה.—Kidd. 66<sup>a</sup> עלך של פ' the Pharisees are opposed to thee in their hearts; a. fr.—Fem. פרושה. Sot. III, 4 אשה פ' a *sactimonious woman*, expl. ib. 22<sup>a</sup> בגן פ' 2. יוחני, v. יוחני וכ'.

**פרושא, פרוש**, v. sub פיר'.

**פרושח**, v. פרוש.

**פרות**, v. פרי.

**פרותא**, v. פרוותא.

**פרותומיא, פרוותומיא** f. (προθεσμία, sub. ἡμέρα) *appointed day, fixed term*. Mekh. B'shall. s. 1 your time for the return to Egypt has come; Yalk. Ex. 230 פרטנמ' (corr. acc.). Pesik. Bahod., p. 103<sup>b</sup> sq. וקבע לה פ' וכיון שהגיעה פ' שלכם וכ' (not פרוותומיא) like a king who betrothed a lady to himself and appointed for her a term (when to marry her), and when the time came, he said &c. (v. פרוותומיא).

**פרו** to break through, open, v. פרו.

**Hif. הפרו** 1) *to break through, go beyond*. Nidd. 4<sup>b</sup> ד' על מדותיו ו' על מדותיו he went beyond his measures, i. e. extended the restrictions of the law too far. Ned. 32<sup>a</sup> של ד' על מדותיו he went too far in testing the attributes (goodness) of the Lord, i. e. presumed on God's kindness by asking for a sign (Gen. XV, 8); Yalk. Gen. 74. Koh. R. to VIII, 8 pointed with their fingers towards a distance, saying, the vision which he sees &c. (Ez. XII, 27); (Lam. R. introd. (R. Han. 1) ומוירן, v. וירר).—2) *to offer a higher rent than originally stipulated* in consideration of a loan to be used to improve the property. B. Mets. V, 5 וימפרו על שירותו (Var. ומפרין; Ms. M. ומפרו; Y. ed. ומפרין) and a tenant may offer higher rent for his field in consideration of a loan for improvements, and need not regard the appearance of usury. Ib. 69<sup>b</sup> אין מפרו לא על פ' (Ms. M. everywhere מפרין) you dare not offer higher rent for a shop or a ship in consideration of a loan (to be invested in the business); Y. ib. V, 10<sup>c</sup> top מפרין; v. פרו. a. פרו.

**פרודון, פרווא** f. pl. = h. פרווא. Targ. Koh. III, 11; Targ. Ruth IV, 20 ed. Lag. (oth. ed. פרוובין, corr. acc.).

**פיר', פרוזמא** m. h. a. ch. (περιζώμα) *girdle, apron*; (also collect.) *aprons*. Succ. 11<sup>a</sup> לפ' ראשוני ביתיה (Ms. M. פרוזמא; Ms. M. 2 פרוזמא) attached show-fringes to the aprons (of the women) of his household; Men. 43<sup>a</sup> (Ms. M. פרוזמא; Ms. K. פרוז).—Pl. (Hebr.) פרוזמאות. Sabb. 125<sup>a</sup> פרוזמא early eds. (Ms. M. פרוזמא, later ed. פרוזמא, Ar. פרוזמא).—V. פרוזמא.

**פִּירוּמָא** **פִּיר**, פִּירוּמָא m. (פִּירוּם) *juice, brewage*, 1) *beer* of figs, thorns &c. Pes. 107<sup>a</sup> רבנן וכו' אר. (ed. פִּיר); Ms. M. פִּירוּמָא, Ms. M. 2 פִּירוּמָא; the words in ed. a. Mss. between פִּיר a. רבנן, are a gloss to פִּיר, read as in Ms. O. (שכר תאני ואסינ) since I asked . . . even with regard to *pizuma* (which is superior to barley beer) &c.—2) פִּיר *the second run of barley beer*. Kidd. 52<sup>b</sup> Ar. (Rashi פִּירוּמָא; ed. a. Var. Ar. פִּירוּמָא q. v.).

פֿרױלדא v. פֿרזיליך

**פָּרַזַל** (*Parel* of פֹּדֵל) *to turn, twist.*

*Ithpar*. אִיפָרוּל to twist one's self, to struggle. Gitt. 68<sup>a</sup>  
הוּא הָיָה קָא מִפְרוּל he struggled (to get rid of the chain).

פִּרְזוֹלָא, פִּרְזֵל I, פִּרְזֵל m. = h. בִּרְזֵל. Targ. Esth. V, 14.  
Targ. Deut. VIII, 9 (O. ed. Berl. (בִּרְ) ; a. fr. — פִּרְזֵלִיָּא.  
פִּרְזוֹלָא iron tools. Lev. R. s. 24 וְכִּי בִּרְזֵל (ed. Wil.  
מְקַשְׁרִין, corr. acc.) let them rattle with the iron  
tools and say &c.; בִּרְזֵל (ed. Wil. בִּרְזוֹלָא, corr.  
acc.) they rattled with &c. Y. Nidd. II, end, 50<sup>b</sup> פִּרְזוֹלִי  
פִּרְזוֹלִי his tools are sharp (he is an ingenious scholar, and  
does not need consultation with others, v. תּוֹרֵד).

**פָּרְזָלָא II, מִיּוֹר פ'** pr. n. pl. *Tavvar Parz'la* (Iron Mount), name for Kadesh. Targ. Y. Num. XXXIII, 36, v. רָקַם.

**פָּרַץ** (*Parelo* פָּרַץ, comp. פָּצַח) to burst open, press. Gitt. 69<sup>a</sup> (?) אֶפְרָיִם מִיָּדָיו לְמִיָּדָה מִיָּדָה Ar. (not found in ed.) I shall press the juice out of it.—V. פָּרוּמָה.

רָקָא בעי ... דְּבִי pr. n. m. *Parzak*. B. Mets. 49<sup>b</sup> רָקָא בעי ... דְּבִי that one of the men of lieutenant P. intended to take it by force.

**פָּרַח** (b. h.) [*to break through*, 1) *to bloom, sprout*. Ber. 47<sup>b</sup>, sq. פּוֹרֵחַ קָנָה a boy developing signs of puberty (before the usual age). Num. R. s. 18, end וְיִצְמַח פֶּ' and it (the staff) blossomed of itself (without being planted); a. fr.—Esp. (with ref. to Lev. XIII, 12) *to become white, spread all over*. Neg. VIII, 1 הַפּוֹרֵחַ מִן הַטֹּמֵא טָהוֹר a leprosy that 'blossoms' after the person has been declared unclean, is clean. Ib. 2 פִּרְחָהּ בְּכֻלּוֹ if it spread over the entire body. Ib. VII, 5 עַד שֶׁתִּפְרָח בְּכֻלּוֹ until it spreads over &c.; a. fr.—2) *to fly, fly off; to swim*. Kinn. II, 1, sq. B. Mets. I, 4 פָּרְיוּ unfledged pigeons. Hull. III, 7, v. כִּנְפֵיר. Y. Taan. IV, 68<sup>e</sup> top מִבְּקֶשֶׁן לְפָרֹחַ הָיָה הַלְהוּתָהּ הָיָה the tablets wanted to fly (off Moses' hands); הכֹּתֵב עֲצָמוֹ פֶּ' only the letters flew off; כִּיִּן שֶׁ' פָּרַח וּלְ כִּיִּן שֶׁ' פָּרַח when the letters had flown off, the tablets became too heavy for Moses' hands. Ab. Zar. 18<sup>a</sup> (of a martyr dying on the pyre) פּוֹרְחָהּ ... גּוֹרֵלִי I see the sheets of the book of the Law burn, and the letters fly off. Hag. 15<sup>b</sup>; Snh. 106<sup>b</sup> בּוֹרֵחַ בּוֹרֵחַ, v. מְהֵל. Hag. I, 8 בּוֹרֵחַ, v. הִתְחַר; a. fr.—Gen. R. s. 93, a. e. פָּרְחָהּ נִשְׁמָחַן their soul fled, i. e. they were shocked by surprise, fear &c.

*Hif.* הִפְרִיחַ 1) *to bloom, blossom.* Num. R. l. c. ב' ו' הַיּוֹם הַזֶּה הִפְרִיחַ וְהוֹצִיא הַפְּרִי בַלַּיְלָה וְכ' the same night it blossomed and brought forth

fruit; Tanh. **אֶפְרָרֵהּ** ועשו פירות Lev. R. s. 23; Cant. R. to II, 2 **מִפְרָרֵהּ**, v. **פִּמֵּשׁ**; a. fr.—2) *to cause sprouting, produce*. Gen. R. s. 37 **אֶרְמֹל מִפְרִירָה מְצוֹת** וכ yesterday producing meritorious and noble deeds, and to-day so selfish! v. **בָּנָן**; Yalk. ib. 62; Yalk. Ps. 832.—3) *to be able to fly, be fledged*. Hull. XII, 3 (140<sup>b</sup>) **מִפְרִירֵיהֶן מְצוּרִים** full-fledged birds; ib. 141<sup>a</sup>. B. Mets. l. c.; a. fr.—4) *to cause to fly; to chase*. Snh. III, 3 **יֹנִים מִפְרִירֵיהֶן**, v. **יֹנִים** II. Gen. R. s. 67; Yalk. Prov. 950 **וּמִפְרִירֵיהֶן** and let them fly off, v. **כִּסְסֵיהֶן** I. Y. Yoma II, 39<sup>c</sup> **תּוֹפֵר הָרוּחַ הִפְרִירָהוּ** the wind drove it off (the altar). Y. Erub. I, 19<sup>b</sup> **בֹּת הִפְרִירָהוּ** וּבָאָה הָרוּחַ and a wind came and carried it (the Succah) off; a. fr.—5) *to place beyond due limits, to cause to protrude*. B. Kam. 29<sup>b</sup>; sq. **לֹא שָׁנִי מִפְרִירָה** this has been taught (that he is responsible for damage) only when he places the thorns on his ground so that they protrude into the public road, opp. **מִצְמָצֵם** when he puts them exactly where his limits end. Tosef. ib. II, 5 **לִישׁוֹת הָרִבִּים** גִּירֵיו ... **הַמִּפְרִירָה** he who causes his fence of thorns or stones to protrude into the public road.

פָּרַח I ch. same, 1) *to bloom*. [Targ. Y. Gen. XXX, 37 לְפָרַח, prob. name of a tree; h. text לבנה; cmp. פָּרַח.]—2) *to move swiftly, fly, swim, run*. Targ. O. Gen. I, 21. Targ. Y. Deut. XIV, 9 (ed. Amst. לִפְסֵי, Af.). Ib. 19; a. fr.—Yalk. Deut. 938, a. e., v. וְהָלַךְ. Keth. 105<sup>b</sup>, v. גִּדְּמָא. Gen. R. s. 22 תרין אמר חליץ ודין אמר פרה the other (Abel) said, take thy dress off (the wool is mine), and the other (Cain) said, fly in the air (the earth is mine). Koh. R. to I, 8 בָּרַחָה פ' ויאמרו פ' ויאמרו he ran, and they ran after him; a. fr.—3) *to palpitate*. Gitt. 69<sup>b</sup> ליבירא רפ' כל שכן רפ' his heart will palpitate still more.—4) *to cause to flee, keep off*. Pes. 111<sup>b</sup> פִּירְדוּ נַפְשֵׁיכֶם וכו' keep thyself off the service-tree.

*Pa.* פָּרַח *to cause to fly, carry off.* Ib. 110<sup>b</sup> top (in an incantation) פָּרַחֵיהּ יִקָּא וי' Ms. M. a. Rashi (ed. פָּרַח) let the wind carry off &c.; ib.<sup>a</sup> bot. פָּרַחֵיהּ וי' פָּרַח, v. פָּרַח.

*Af. אָפֶּרָה* 1) *to produce blossoms, to bloom.* Targ. Gen. XL, 10. Targ. Y. II Num. XVII, 23; a. e.—2) *to fly, v. supra.*—3) *to cause to fly, carry; to chase off.* Targ. O. Gen. XV, 11 (ed. Berl. וּפָרַח, v. Berl. Targ. O. II, p. 6). Targ. Num. XI, 31 (not וּפָרַח; h. text וּפָרַח). Targ. Is. XXVIII, 28. Targ. Prov. VII, 23 (h. text וּפָרַח); a. fr.—Midr. Sam. ch. XXIII (expl. רִיעַט, I Sam. XXV. 14) אֶפְרָחִין בְּמִלִּין he chased them off with (harsh) words; Y. Snh. II, 20<sup>b</sup> top אֶפְרִין (corr. acc.). Shebu. 30<sup>b</sup> בְּרַ' וְאֶפְרָה עָלַי בר' let a duck fly over me; a. e.—Y. Sot. III, beg. 18<sup>c</sup> [read:] חָמֵי דִּידָךְ אֶפְרָחִיתִי see how I make this thy argument fly off (I refute it).

**פֶּרֶחַ** m. (b. h.; preced.) 1) *blossom, flower, an ornament in the shape of a flower.* Gen. R. s. 91, end, v. **כְּפֶתוֹר**. Kel. XI, 7 **והבסיס חפ'** the calyx of a candlestick and the shaft. Esth. R. to I, 6 '**פֶּרֶחוֹ** של ו' I slept on the flower (capital) of one of those columns, and there was room for a body at full length, with outstretched hands and feet. Men. 28<sup>b</sup>; a. fr.—*Pl.* **פְּרָחִים**. Ib. כמין . . . **פְּרָחֶיהָ** what did the flowers of the candlestick look like? Like the blossoms on the capitals of columns; a. e.—2) **פ'** **לבן** *White Blossom*, name of an aromatic shrub. Deut.

R. s. 6, beg. **לָבֵן הוּא שְׂכָרוֹ וְכ'** this is a White Blossom, the wages for working at it are half a goldpiece. Y. Shebi. VII, beg. 37<sup>b</sup>; Tosef. ib. V, 7 **לָבֵין** ed. Zuck. (Var. פֶּרַח־בֵּלִין, פֶּרַח־בֵּלִין, פֶּרַח־בֵּלִין, corr. acc.).—3) *youth*.—*Pl.* as ab. Midd. I, 8, a. fr. כְּחִינָה **פֶּרְחִי**, v. כְּחִינָה.—4) *young chicken*.—*Pl.* as ab. Keth. 59<sup>b</sup> Ar. (ed. אֶפְרוֹחִים). Y. Ab. Zar. III, 42<sup>d</sup> top (expl. **חֵינָה** בְּנֵת, חֵינָה II Kings XVII, 30) **וּפְרִיחָהּ** a hen with her chickens.

פִּירָה, פִּרְחָה, פִּרְחָא II, פִּרָּה ch. same, 1) *flower*. Targ. Y. Gen. XXX, 37 (v. פִּרָּה I). [Targ. Job XX, 3, v. פִּרְחָא.]—Esp. *caper-blossom*, also *caper-tree*. Ber. 40<sup>b</sup> (expl. צִפְּפָה) פִּרְחָה (Ms. F. פִּירְחָה). Ib. 36<sup>a</sup> דִּבְּ פִּירָה for the sake of the caper. Ib.<sup>b</sup>, v. בִּנְיָרָה; a. e.—*Pl.* פִּרְתִּי. Pes. 111<sup>b</sup> טוֹלֵי בֵּי פִּי יְרוּדֵי (the demons dwelling in) the shade of caper-trees are named *ruḥé*.—2) a species of *locusts*. Targ. Joel I, 4 (h. text יִלֵּךְ).—3) *palpitation of the heart*. Gitt. 69<sup>b</sup>.—4) \**that which is blown off, particle, crumb*.—*Pl.* פִּרְתִּיָּא. Pes. 110<sup>a</sup> bot. (in an incantation) פִּרְחָה פִּרְחָה let the wind carry off your crumbs (with which you conjure; v., however, Rashi a. l.).

**פָּרָחַ** m. (preced.) *fast-running, flying*. Macc. 5<sup>a</sup>; Yeb. 116<sup>a</sup>, v. פָּרָחַ I.—*Pl.* פָּרָחִי. Keth. 61<sup>a</sup> אֲדָרִי וּפָּרָחִי guests and transient visitors.—*Fem. pl.* פָּרָחִינִי. Koh. R. to IV, 6 טָבָה מִן מֵאָה פָּרָחִינִי *better one bird tied than one hundred flying*.

v. פֶּרֶחַ, פֶּרַחְבִּינ', פֶּרַחְבִּיל', פֶּרַחְבִּלִין

II. פֶּרֶת v. פֶּרְחָה.

פרעטיגא, Y. Meg. II, beg. 73<sup>a</sup>, v. פרחינא.

**פֶּרֶחַתָּא** f. (פֶּרֶחַ) *bird*. Targ. Prov. I, 17. Ib. XXVI, 2.

**פָּרַח** (b. h.) 1) *to split, open.* Lev. R. s. 5 (ref. to Am. VI, 5) שֶׁדָּרוּ פוֹתְיָם פִּיהֶם they opened their mouths wide with cynical speech. Maasr. II, 6 אוֹכֵל פֻּרֵט he splits (the pomegranate) and eats (a slice). Ib. III, 9.—2) (*עָרָה*) *to break into small change, to change money.* Maas. Sh. II, 8, sq. הוֹפֵק סֵלַע ו' he who breaks (changes at the banker's) a Sela of second-tithes money. B. Bath.<sup>8b</sup> גִּבְאֵי פוֹתְיָן ו' פוֹתְיָן זָדָקָה ... פוֹתְיָן charity treasurers that have no poor among whom to distribute, may exchange for others (at a fee for the benefit of the fund), but not for themselves. Ex. R. s. 35 יֵשׁ אֶדָם פּוֹרֵט זָהוּב ו' a man changes one gold piece, and covers with it many expenses; a. fr.—3) *to single out, specify.* Mekh. Mishp., s. 5 עַד ... כֹּאחֲזָה מִשְׁמַע שִׁנְיָהם כֹּאחֲזָה ... עַד שיפרוט את הוֹבֵב יחדו שיפרוט לך הזכוּב ו' or each separately (*or*), unless the text explicitly states 'together' (as Deut. XXII, 10, sq.); Snh. 85<sup>b</sup>, a. e. שִׁפְרָטָה (*Pi*). Pes. 21<sup>b</sup> עַד שיפרוט כל מקום ... עַד שיפרוט לך הזכוּב כדור ש' ו' wherever the Law says, ye shall not eat &c., it implies the prohibition of both eating and using, unless the text explicitly permits the use as it does with reference to carcasses (Deut. XIV, 21). Mekh. Bo, s. 5 פִּרְסָמוּ וְפָרְטָו ו' פִּרְטָו (*or* פִּרְסָמוּ *Pi*) the Scripture publishes and specifies him (by name): a. fr.

*Nif. פָּרַט*: 1) *to be split, separated*. Peah VII, 3 לאֲרִיץ נִפְּטוּ if a cluster fell to the ground and was separated into single grapes (*פָּרַט*); Sifra K'dosh., Par. 1, ch. III.—2) *to be specified, examined singly*. Taan. 11<sup>a</sup> ... בַּשָּׁעָה פְּטִירָהוּ

when man (נכחבין, Ms. M. נפטרין) departs to his eternal home, all his deeds are called up before him one by one, and they say to him &c.

*Pi.* פִּי. *to divide, specify* &c., v. *supra*.—Part. pass. מְפֻרֵט. Tosef. Kel. B. Bath. V, 10 במ"ד ed. Zuck. (Var. בְּמִפְרֵט) that part which is torn off (and attached only at one point; prob. to be read בְּפֻרֵט; פֻּרֵט).—[Pesik. R. s. 23-24 מִפְרֵטוֹ read: מִסְתַּחֲרוֹ, כִּסְרֵי.]

**פָּרַח** ch. same, 1) *to break, divide*. Ned. 91<sup>b</sup> פְּרִיטָה וּב' פְּרִיטָה. v. הוּצָא I.—Part. pass. פָּרִיט; f. פְּרִיטָה; pl. פְּרִיטִין. B. Kam. 117<sup>a</sup> bot. דְּפִיטֵן שְׁפוּחִיהּ וּב' Ms. R. a. Ar. (Ms. M. דְּפִיטֵן; ed. Sonc. דְּפִיטָה; ed. דְּפִיטָה, corr. acc.) he saw that his (R. Kahana's) lips were parted, and thought he was laughing at him.—2) *to specify*. M. Kat. 16<sup>a</sup> דְּפִרְשִׁין וּב' דְּפִרְשִׁין that we must specify his offence in a public proclamation.—3) *to belittle, talk against, sneer at*. Lam. R. to II, 10 Ar., v. פָּרַח.

**פרט** m.(b.h.; preced.) single grapes, esp. *peret*, grapes fallen off during cutting, poor man's share (Lev. XIX, 10). Sifra K'dosh., Par. 1, ch. III; Peah VII, 3 הַנּוֹשֵׁר פ' *peret* שני גרגרים פ' *peret* is that which drops &c. Ib. VI, 5 שני גרגרים פ' two berries fallen at a time are *peret* (belong to the poor), three are not *peret* (may be picked up by the owner); a. fr.

**פרט** ch. same. Targ. Y. II Lev. XIX, 10.

**פָּרֵשׁ** m. (preced. wds.) 1) *that which is singled out, specification, explicit statement*, opp. בְּקַל. Sifra introd., v. בְּקַל. B. Kam. 54<sup>b</sup> (ref. to Deut. V, 14) מפורש בענין מה דהו' as the explicit specification (thy ox and thy ass) mentions animated beings, so the general expression (and all thy *v'hemah*) refers to all kinds of animals (including birds). B. Bath. 123<sup>a</sup> בפירושן in the detailed account of them, v. בְּקַל. Gen. R. s. 94 (ref. to I Chr. XXV, 3) וחמשה ב' ובכללן in the specification there are five (sons of Jeduthan), and in the summing up it says 'six'; Midr. Sam. ch. XXXII פָּרִשִׁים, פָּרִטוֹת. — Pl. פָּרִשִׁים חמשה ובכלל ששה. Sot. 37<sup>b</sup> באורח מידע 'ופ' כללות general principles were proclaimed at Sinai, and detailed laws in the Tabernacle; Hag. 6<sup>a</sup> sq. Ex. R. s. 32, beg. Midr. Sam. l. c.; a. fr.—2) פ' ל- [this is especially mentioned as against], to the exclusion of. Arakh. 30<sup>b</sup>; Shn. 86<sup>a</sup>, v. מִצָּא. B. Kam. 64<sup>b</sup> פ' למי שיש לו עובד ארץ excludes (exempts from the fine) him who accuses himself; a. v. fr.

א"כ נכחוב רחמנא חד B. Kam. 54<sup>b</sup> פֶּרָטָא I ch. same. (Deut. V, 14) ought to have stated only one specified object (either ox or ass); ib. 65<sup>a</sup> (ref. to Ex. XXII, 8); a. fr.—*Pl.* פֶּרָטִי. Ib. להניב פ' נכחוב... להניב פ' the text ought to have made these specifications ('money or vessels', Ex. XXII, 6) in connection with this (verse 8). Ib. כל דמי פ' למה לי what are all these specifications for (what do they exclude)? Hull. 66<sup>a</sup> בכללי תנא... generalizations and specifications of such a nature the Tanna... makes use of for interpretation: B. Kam. 64<sup>a</sup>; a. fr.

פרטא II pr. n. m. *P'rata*, father of R. Eleazar. Gitt. III, 4. Ab. Zar. 17<sup>b</sup>; a. e.—[Lev. R. s. 23 לר' בן פ', v. פלטא.]

פִּירְטָא v. פִּרְמָא

פרוהיזמלאה v. פרמגמא

**פֶּרֶמֶטְרִי**, Lev. R. s. 30 Ar., v.

**פְּרָטִים** m. (פֶּרֶט) *a fraction, a small portion*. Sifré Deut. 353 פֶּה זֶה קֶטֶן ... וְכִי כָמָה אֶרֶצוֹת has Joshua conquered so many lands? Did he not conquer only this small portion (of the earth)?; Yalk. ib. 959 (not פְּרָטִים).—[Tanh. Shof'tim 9 פְּרָטוֹמִין, v. פְּרָטוֹמִין.]

**פְּרַטוֹרְיָנִי** m. pl. (prætoriani, sub. milites) *prætorians*,  
*imperial body-guard*. Esth. R. to I, 3 Mus. (ed. פְּרַקְרִיאַנִי).

**פְּרִיטָא, פְּרִיטָא, פְּרִיטָא** m. (an abbrev.:  
Pr. T. T.) *pro titulo* or *titulis*, whatever be the title. Gen.  
R. s. 1; Yalk. ib. 2 פְּרִיטָא פְּרִיטָא such and such a name followed  
by the title.

פרמי, Lev. R. s. 28 'להון פ' a corrupt., v. אנפמי.

פִּלְטָרָא v. פֶּרְמִירָא

**פרמלים**, Tosef. Erub. IX (VI), 25 Var. (ed. Zuck.  
טראפליס, prob. a corrupt. for טראפליח, v. טראפליח, a.  
טראפליח.

צֶדֶקְקוֹם, a. פְּרִדִּיקוֹם, v. פֶּרֶטְקוֹם, פֶּרֶטְקוֹת.

פֿלֿיטֿרא v. פֿרֿמֿרא

**פִּירְטָא I, v. פֶּרְמָתָא**

**פִּרְיָא II**, פִּרְיָא f. (פָּרַט) *splīt*; (= h. פֶּרוֹם) *a splīt* (i. e. fully ripened) *pomegranate*. Tanḥ. Vaëra 14 וְכ' ר' כ' like the split pomegranate whose seeds are visible from without (v. Löw, Pfl., p. 364), v. תְּרִיצְנֵיהָ; Pesik. Vayhi, p. 3<sup>b</sup>; Ex. R. s. 12 פִּרְיוֹתָא (corr. acc.); Cant. R. to III, 11 פִּשְׁרֻתָא (corr. acc.); Yalk. Ex. 186; Yalk. Job 912 פִּרְצִינֵיהּ פִּרְצִינֵיהּ.—[Cant. R. l. c. פִּשְׁרֻתָא]—read: [תְּרִיצְנֵיהָ]

**פָּרָה (פָּרָה)** (b. h.; cmp. פָּרַח) [*to break through*].  
*to grow, increase, be fruitful*. Gitt. 57<sup>a</sup> וְכִּי יִפְרֹחַ וְיִבְרַח 'multiply and increase like chickens'. Num. R. s. 11 גִּדּוֹל לְגוֹי פָּרָה וּרְבָה לְגוֹי *be thou fruitful and grow to be a great nation*. Ib. וְהָיָה פָּרָה וּרְבָה... כָּל מֵה *whatever existed in the Temple grew and increased* (v. פָּרִיחִים). Hag. 16<sup>a</sup> אֲדָם פָּרִין וּרְבִין כְּבִי אֲדָם *they increase by propagation like human beings*. Hull. 92<sup>a</sup> (ref. to כְּפָרְחָה, Gen. XL, 10) הָיָה לְפָרִיחָה וּלְרִבּוֹת *the time has come for Israel to grow and increase (as a nation)*; a fr.

*Hif.* 1) *לְפָדַר* to cause to grow, make fruitful. Ber. 40<sup>a</sup> מִפְרִין דְּגָיִים קִטְנִים מִפְרִין וּמַרְבִּין (Ms. M. מִפְרִין וּמַרְבִּין דְּגָיִים קִטְנִים) small fish make fruitful (increase the sexual vigor) and strengthen the whole body of man; ib. 57<sup>b</sup> מִפְרִין וּמַרְבִּין (Ms. M. מִפְרִין וּמַרְבִּין); Ab. Zar. 29<sup>a</sup> מִפְרִין וּמַרְבִּין (read: מִפְרִין); a. e.—[2] to increase the rent above the original stipulation in consideration of a loan, v. פָּרַז. B. Mets. V, 5 (69<sup>b</sup>) וְאֵין חֵשֶׁשׁ אֶרֶץ מִפְרִין לֵב שְׂדֵהוּ וְאֵין חֵשֶׁשׁ וּבִי (Y. ed. חֵשֶׁשׁ אֶרֶץ מִפְרִין לֵב שְׂדֵהוּ וְאֵין חֵשֶׁשׁ וּבִי—which indicates that מִפְרִין is singular, fr. פָּרַז q. v.).]

**פָּרָא** ch. same, 1) *to increase, grow*. B. Bath. 18<sup>b</sup> **פָּרָא** **הוּר** it will grow again; ib. 19<sup>a</sup> top.—2) (עָרָא) *to run*. Lam. R. to III, 7 **בָּתְרָה וּפְרָא חוּרְיָהּ** Ar. (ed. נָפַק) his cow ran off, and he ran after her. Y. Sabb. VI, 8<sup>c</sup> bot. **פָּרָא בִּרְדִּי** **הוּיָא** a serpent is running after thee. Y. Maas. Sh. V, 56<sup>a</sup> top 'וכ' **פָּרָא וְהוּיָא פִּרִי** she (the cow) ran, and he ran after her &c.; a. fr.

פֵּרוֹחַ, פֵּרוֹחַ m. (b. h.; preced. wds.) fruit, produce; *fruition, usufruct*; *profit*, interest. Ber. VI, 1 (35<sup>a</sup>) על פֵּרוֹחַ ... over fruits of trees you must say, (blessed be thou &c.) who hast created the fruit of the tree; על פֵּרוֹחַ ... over growths from the ground you must say; ... who hast created the products of the soil. Y. Sabb. VII, 10<sup>a</sup> הַפֵּרוֹחַ, v. הַפֵּרוֹחַ II. Hull. 79<sup>a</sup> עם האדם the population of a hybrid issue with its mother; a. v. fr.—*Pl.* פֵּרוֹחַ, פֵּרוֹחַ. Ber. I. c., v. supra. Gitt. 47<sup>b</sup>, a. e. אם המוכר שדהו לֵפֶ' if a man sells his field for the usufruct (for a number of years). Ib. כְּקִנְיַן דְּהִנּוּחַ possession of the usufruct is like ownership of a field (for the time being). Keth. IX, 1 בְּחֵירוּתָהּ he has the usufruct (of her property) during her lifetime. Ib. פֵּרוֹחַ (פֵּרוֹחַ) the usufruct of the produce of the produce, i. e. of the income invested. Peah I, 1 אֵלֵּי דְּבָרִים שֶׁאֵין אֹכֵל these are the things of which a man enjoys the interest (for which man is rewarded) in this world, whereas the principal remains for the hereafter. Tosef. ib. I, 2 וְכֹחַ יֵשׁ לָהּ קָרֵן וְיֵשׁ לָהּ פֵּרוֹחַ a good deed yields a principal (for the hereafter), and bears interest (in this world); ib. 3 עֲבִירָה יֵשׁ לָהּ קָרֵן וְאֵין לָהּ פֵּרוֹחַ sin creates a capital, but bears no interest; עֲבִירָה שֶׁעוֹשָׂה פֵּרוֹחַ לְאֵחֵר sin which bears fruit (influences other people for bad) bears fruit (is punished in this world); Kidd. 40<sup>a</sup>; a. v. fr.—*Midr. Sam. ch. IV* פֵּרוֹחֵי שָׁלוֹם its fruits.

**פְּרִיבַטָּא** *m. pl. (privata, sub. balnea) private baths*. Y. Shebi. VIII, 38<sup>b</sup> bot. Cant. R. to III, 7 (ref. to Koh. II, 8 פְּרִיבַטָּא בְּנֵי הָאָדָם (read פְּרִיבַטָּא) this means the private baths; Num. R. s. 11 פְּרִיבַטָּא (corr. acc.).—*Hebr. pl. פְּרִיבַטָּא*. Gen. R. s. 1. Ib. s. 8: Yalk. Gen. 13 פְּרִיבַטָּא, read: פְּרִיבַטָּא; a. e.

פֶּרֶךְ, *פרך* c. *פֶּרֶךְ יָתָא*, f. (v. *פֶּרֶךְ יָתָא*) *young bird, chicken*.  
 Lam. R. to I, 1 (רַבְתִּי) וְכִּי בָרַן יְהוֹיָכָן he divided a chicken  
 between his host and his wife. Y. Ber. VI, 10<sup>c</sup> top וְיָרַךְ  
 וְכִי בָרַן יְהוֹיָכָן and said the blessing over the chicken, saying &c.;  
 a. e. — *Pl.* פֶּרֶךְ, פֶּרֶךְ יָתָא, Gen. R. s. 17; Lev. R. s. 34;  
 Yalk. ib. 665; Yalk. Is. 352. Lam. R. l. c.; a. e.

פריגורי pr. n. m. *P'rigori*, an Amora. Y. Ter. XI, 47<sup>d</sup>.

**פְּרִידָא** I c. (פֶּרֶר) [*broken loose, brittle*,] 1) (collect. noun) *pebbles, coarse sand*. Targ. Lam. V, 5.—*Pl.* פְּרִידִין. noun) *pebbles, coarse sand*. Targ. Job XXXVIII, 10 ed. Lag. (oth. ed. פְּרִידָא. Targ. Is. XLVIII, 19 כְּפִרְדִּינִי Kimḥi (ed. Lag. כְּפִרְדִּינִי; ed. Wil. כְּפִרְדִּינִי.—2) *single berry*.—*Pl.* as ab. Targ. Y. Lev. XXV, 5 דְּרִפְיֹכִין, read: פְּרִידִיכֹן.—3) *jujube berry*. Gitt. 69<sup>a</sup> (oth. opin. *lazarwort*; Rashi פְּרִידָא).

**פְּרִיכוּרִין** m. pl. (περιχωρα, τὰ; v. LXX Deut. III, 4) *district*. Deut. R. s. 11 בַּפְּרִיב נִפְגַּשְׁתָּ ... אֶתְּךָ (not בְּפִירִיב, 'בפיריב') thou (Jacob) didst meet the angel in thine own territory (on earth), but I (Moses) went up to the angels into their territory; (Yalk. Deut. 951 בְּאַפְרִיבָא; v. פְּרִיכוּרִין).

**פְּרִימָא**, v. פְּרִימָא.

**פְּרִימָא** f. (פָּרַם) *tearing, rending of garments*. Meg. I, 7 בלבד there is no legal difference between the locked up and the definite leper, except with regard to letting the hair grow wild and tearing the garments (Lev. XIII, 45). Sifra. Thazr., Par. 5, ch. IX וטורי מן 'he is clean' (Lev. XIII, 34), that is, he is free from the duty of &c. Hor. 12<sup>b</sup> (ref. to Lev. XXI, 10) שאינו בפריעה ופ' כל עיקר grow wild or tear his garments at all; a. e.

**פְּרִימִיתָן**, Y. Keth. IX, end, 33<sup>c</sup>, read: פרי מיתן, v. פְּרִימִיתָן.

**פְּרִינָא**, v. פְּרִינָא.

**פְּרִיסָא** curtain, v. פְּרִיסָא. — [Y. Gitt. VI, 48<sup>a</sup> bot. פריסא, v. פְּרִיסָא II.]

**פְּרִיסָדָן**, v. פְּרִיסָדָן II.

**פְּרִיסָדָן** f. (פָּרַס) *spreading, cover, layer*; פ' החרבא the layer of fat which is spread over the cut throat of the sacrifice (v. Hull. 27<sup>b</sup>). Targ. Y. Lev. I, 8; III, 3; 14.

**פְּרִיסָתָא** f. pl. (denom. of פְּרִיסָא, cmp. Lat. velarius; Syr. פרסותא, P. Sm. 3281; 3283) *curtain-guards, chambermaids*. Targ. Jud. V, 29 (h. text שרות; Pesh. עלמחא).

**פְּרִיסָתָא** m. (v. פְּרִיסָתָא I) *soldier, orderly, policeman*. Gitt. 56<sup>b</sup> פ' עליה מדומי ארא a courier came for his sake from Rome and said, Rise, for they have elected thee Cæsar (Ar. a message). Ber. 58<sup>a</sup> פ' שדר עליה he (the king) sent an orderly for him (summoning him to appear; Ms. M. קיסר קרייה). B. Mets. 86<sup>a</sup> בחריה שדרו פ' רמלא (Ms. M. פ' only) they sent a policeman after him (to arrest him). Keth. 62<sup>a</sup> ופ' רמלא ופ' חליה and a royal officer never passed his door (to molest him with execution &c.; Ar. דרוקא). — Pl. פְּרִיסָתָא. Meg. 7<sup>a</sup> שדרו פ' רמלא (Ms. O. פ' רמלא) perhaps they sent word through orderlies; Yalk. Esth. 1059 (sing.). — Hebr. form פְּרִיסָתָא Gen. R. s. 41 ילק (פריצתקין) let him go and bring in two soldiers (common men) from the street and make them his heirs; Yalk. ib. 70.

**פְּרִיעַ** I (formed fr. part. pass. of פָּרַע I) *to be uncovered, deprived of; to forfeit*. Targ. Y. I Ex. XXXII, 25 ... פְּרִיעִי they had forfeited the crown &c. (Y. II פְּרִיעִי, incorr.)

**פְּרִיעַ** II m. (פָּרַע II) *speed; quickly*. Num. R. s. 19 (transl. סרו מהר, Ex. XXXII, 8) כטו בפ' Y. Kidd. I, 59<sup>a</sup> bot. מ'נוראח you might have recovered quickly. M'norath Hammaor, ed. Stettin, Nr. 9 quot. fr. Kallah לא תיחא אמאי לא תיחא why dost thou not come quickly?

**פְּרִיעָא**, Targ. Prov. XXV, 18, v. פְּרִיעָא. — [Lam. R. to I, 16, end פריעך, read: פְּרִיעָא, v. פְּרִיעָא.]

**פְּרִיעָא** f. (פָּרַע) 1) *letting the hair grow in neglect*. Meg. I, 7, a. e., v. פְּרִיעָא. M. Kat. 15<sup>a</sup> ופ' אלא ופ' p'ri'ah (Lev. XIII, 45) means, to let the hair grow (opp. to the

opinion that par'a means, to uncover, remove the head-dress, v. infra). — 2) *uncovering, removing the mourner's wrap* (v. נְשִׁיפָא). Ib. 24<sup>a</sup> פְּרִיעָא הוראש taking off the mourner's wrap (on the Sabbath); Gen. R. s. 100. — 3) *uncovering the corona at circumcision, splitting the membrane and pulling it down*. Yeb. 71<sup>b</sup> ופ' מילה ופ' אברהם was not commanded to tear &c. Deut. R. s. 6, beg. (ref. to למולות, Ex. IV, 26) מ'כאן למילה ומכאן פ' from this we derive circumcision and also uncovering. Ib. (ref. to מול Gen. XVII, 13) שני מילות מילה ופ' two operations, circumcision and uncovering; a. e. — 4) *paying a debt*. B. Bath. 174<sup>a</sup>, a. e. פריעת בעל חוב מצדו ופ' paying a creditor is a religious obligation, and minors (the debtor's children) are not subject to religious obligations (therefore the guarantor who paid for them must wait until they are of age).

**פְּרִיפּוּסִיטָא**, v. פְּרִיפּוּסִיטָא.

**פְּרִיץ** m. (b. h.; פָּרַץ) 1) [he that breaks through, cmp. פְּרִיץ, פְּרִיץ, פְּרִיץ, leader, prince, conqueror. — Pl. פְּרִיץ, Gen. R. s. 85; Yalk. ib. 145, v. רָבָא Pi. — 2) *unbridled, licentious, impudent*. — Pl. as ab. Y. Ber. I, 4<sup>b</sup> bot. פְּרִיץ דודור the impudent (scorners) of that generation. Kidd. 71<sup>a</sup> משרבו ופ' דודור when the bold (indiscreet) became numerous, the secret of the Divine Name of twelve letters was entrusted only to the discreet &c.; a. fr. — Ukts. III, 6 פְּרִיץ וזרו חפסולת שלהם כפ' וזרים Num. R. s. 19 וזרים and this (Og who escaped when the Refaim were beaten) was the refuse among them, like the hard olives that escape being mashed &c.; Yalk. ib. 765.

**פְּרִיץ** I ch. same, 1) *unbridled, licentious*. — Pl. פְּרִיץ. Ber. 3<sup>b</sup>, opp. כשרי. — 2) *wild, vicious*. Ib. 54<sup>a</sup> גמלא (some ed. פריצא; Ms. M. פריקא).

**פְּרִיץ** II m. (פָּרַץ) *breach*. — Pl. פְּרִיץ. Targ. II Esth. III, 8 (ed. Lag. פְּרִיץ).

**פְּרִיצינָא** f. (v. פְּרִיץ I) *licentiousness, obscenity*. Sot. 48<sup>a</sup> פ' זמרי וזמרי בברי when men sing, and women respond, it is licentiousness. Ib. 26<sup>b</sup> ופ' בעלמא היא ופ' this is merely an act of obscenity (not real adultery), and has the Law forbidden a wife to her husband because of an act of obscenity?; Yeb. 55<sup>b</sup>. B. Mets. 91<sup>a</sup> ליכא ופ' ואפ' משום פ' ליכא and it is not even considered an obscenity; a. e. — Trnsf. a bold, licentious woman. Meg. 12<sup>b</sup> ופ' דואר ופ' she (Vashti) being a licentious woman ... why did she refuse to appear?; Yalk. Esth. 1049 (not דואר).

**פְּרִיקָא** I m. (פָּרַק) 1) *redeemer*. Targ. Num. V, 8. Targ. Ruth III, 12. Ib. IV, 1; a. fr. — Lam. R. to I, 16, v. פְּרִיקָא. — Pl. פְּרִיקָא. Targ. Y. Ex. VI, 16. — 2) (part. pass.) *redeemed*, v. פָּרַק.

**פְּרִיקָא** II c. (פָּרַק) *broken, loose, remote*. Targ. Prov. XIII, 19 ופ' מן דירעא (h. text מרע v. LXX a. Pesh.). — Ber. 54<sup>a</sup> גמלא Ms. M., v. פְּרִיץ.

**פְּרִיקָא** f. (פָּרַק) *taking apart, breaking up; untying*. Num. R. s. 4 בשער פְּרִיקָא at the taking apart of the



tabernacle and its furniture &c., v. פָּרִיקָה. Sabb. 73<sup>b</sup> אין דרך פ' בכך this is not a way of disjointing.—Esp. *untying and relieving a broken-down animal, unloading*, opp. קָשִׁינָה. B. Mets. 32<sup>a</sup> בחנם פ' for unloading you must ask no remuneration; ib. 31<sup>a</sup>; a. fr.

פָּרִיקָה, פָּרִיקָה, v. פָּרִיקָה.

פָּרִיקָה I *pebble*, v. פָּרִיקָה I.

פָּרִיקָה II, פָּרִיקָה pr. n. m., v. פָּרִיקָה II.

פָּרִישׁ I m. name of a fruit, quince. Tosef. Succ. II, 9; Succ. 31<sup>a</sup>.—Pl. פָּרִישִׁין, פָּרִישִׁין. Kil. I, 4 (= מבשין Maim.); Y. ib. I, 27<sup>a</sup>, expl. אֶסְפְּרָגִין, v. אֶסְפְּרָגִין. Ib. פ' שאין... ולמה... פ' why are they called *p'rishin* (set aside, excellent)? Because there is no species of fruit so well adapted for cooking as this.

פָּרִישׁ II m. (פָּרִישׁ) set aside, excellent. Y. Kil. I, 27<sup>a</sup> (R. S. to Kil. I, 4 פָּרִישׁ, v. preced.

פָּרִישׁ, פָּרִישׁ m., פָּרִישׁ c. ch. same, separated, set aside, 1) lonely. Targ. Jer. XV, 17 (h. text פָּרִישׁ).—2) different. Targ. Job XII, 3 (h. text נִפְלָא = נִפְלָא!).—3) remote, extraordinary, wonderful, distinguished. Ib. XXXI, 11; 28 (h. text פָּלִילִי, פָּלִילִי). Targ. O. Gen. XLIX, 26 (h. text נִוִּיר). Targ. Ps. CXVIII, 23 (h. text נִפְלָא); a. e.—Ib. CXXXIX, 14 (פָּרִישִׁין (h. text פָּרִישִׁין).—Pl. פָּרִישִׁין; f. פָּרִישִׁין. Targ. Ez. I, 11 (h. text פָּרִישִׁין). Targ. Ps. CXXXI, 1; a. e.—V. next w.

פָּרִישָׁה f. (preced.) wonderful deed, wonder.—Pl. פָּרִישָׁה, פָּרִישָׁה. Targ. Ps. CXXXIX, 14. Targ. Ex. XXXIII, 16 (not פָּרִישָׁה). Targ. Y. ib. XIII, 8 (ed. Vien. פָּרִישָׁה masc.). Ib. XXVI, 28. Targ. Job XXXVII, 14, a. e. פָּרִישָׁה Ms. (ed. P. פָּרִישָׁה q. v.). Targ. Y. Deut. IV, 35 (not פָּרִישָׁה); a. fr.—[Targ. Job XXXVI, 29, v. פָּרִישָׁה.]

פָּרִישָׁה I f. (פָּרִישָׁה) 1) separation, retirement, preparation. Yoma 8<sup>b</sup> שוה פָּרִישָׁהוּ לְקִדְשָׁהוּ וְכ' this one (the high priest) is isolated for sanctification (to prepare himself for the functions of the Day of Atonement), and this one (the priest designated to burn the red cow) is isolated for the sake of levitical cleanness. Hull. 72<sup>b</sup> פָּרִישָׁתָן מֵאֲבִירָהוּ at the moment when they are cut loose from the main body (the garment); פָּרִישָׁתָן מֵאֲבִירָהוּ when a piece of the embryo is cut loose from the limb to which it belongs; a. e.—2) withdrawal, abstinence. Pes. 22<sup>b</sup> כֶּשֶׁם שֶׁקִּבְלָהּ שֶׁכֶּסֶם as I am rewarded for explaining (every דָּר in the Scripture), so I shall be rewarded for abstaining (from interpreting the דָּר in Deut. VI, 13); Kidd. 57<sup>a</sup>. Sabb. 87<sup>a</sup> בִּארְבַּעָה עֲבוּד פ' on the fourth day of Sivan they began to observe abstinence (Ex. XIX, 15); a. e.

פָּרִישָׁה II pr. n. f. (?) *P'rishah*. Sot. IX, 9 (47<sup>a</sup>) חֲחִינָה name of a reputed assassin.

פָּרִישָׁה f. (פָּרִישָׁה) 1) separation, parting. Gen. R. s. 70, a. e., v. נִשְׁקָה. —2) (פָּרִישָׁה) abstinence, restriction, self-restraint, piety. Yoma 74<sup>b</sup> אֵין דֶּרֶךְ אֵין the enforced ab-

stinence from marital connection. Num. R. s. 10, a. e., v. נִזְרָה. Sot. IX, 15 מִשְׁמַח... מִדְּהָרָה with the death of... ceased the dignity of the Law, and levitical purity and abstinence died out. Ib. וְכ' וְכ' levitical cleanness leads to self-control, and self-control to sanctity; a. e.

פָּרִישָׁה f. (v. פָּרִישָׁה) wonderful deed, wonder. Targ. Job XXXVII, 14 (Ms. פָּרִישָׁה); a. fr.—Pl. פָּרִישָׁה, פָּרִישָׁה. Targ. Y. Ex. III, 20 (O. פָּרִישָׁה, read חִי...; ed. Berl. פָּרִישָׁה, read חִי...; v. Berl. Targ. O. II, p. 20). Targ. Ps. LXXXVII, 12; a. fr.

פָּרִישָׁה pr. n. pl., v. פָּרִישָׁה.

פָּרִישָׁה, פָּרִישָׁה, v. פָּרִישָׁה.

פָּרִישָׁה f. (פָּרִישָׁה, v. פָּרִישָׁה) spread, curtain.—Pl. פָּרִישָׁה. Targ. Job XXXVI, 29 Ms. (ed. פָּרִישָׁה; h. text מִפְּרִישִׁי).

פָּרִישׁ 1) to split, divide off. Denom. (cmp. מִפְּרִישׁ). —2) to split (grist &c.); to crush, rub, grind. Ber. 37<sup>b</sup> פָּרִישׁ, v. infra. Ex. R. s. 31 בִּירוֹ וְכ' at last (when silver has been worked over several times) one may crumble it in one's hand, and it is no longer fit for any work. B. Mets. 89<sup>b</sup> וְפָרִישׁ Ms. R. s., v. infra; a. e.—Part. pass. פָּרִישׁ, pl. פָּרִישִׁין. Midr. Till. to Ps. CXVIII, 10-13 (ref. to אֲמִילִם ib., v. פָּרִישׁ) and they were (shall be) crushed.

פָּרִישׁ 1) to split, demolish. Yalk. Gen. 39, v. פָּרִישׁ. —2) to crush, grind; to crack; to husk. Men. 75<sup>b</sup> מִפְּרִישׁ עֲדָה וְכ' (Ber. 37<sup>b</sup> פָּרִישׁ) he crushes them until he has reduced them to the fineness of the flour of which they had been made. Bets. 12<sup>b</sup> מִפְּרִישׁ קִמְחֵיךָ וְכ' you may husk peas on the Holy Day. Sabb. 53<sup>b</sup> אֶרֶץ אֶרֶץ אֶרֶץ Ar. a. early eds. (v. Rabb. D. S. a. l. note 70; ed. a. Mss. מִפְּרִישׁ, v. פָּרִישׁ I) you may oint a sore and scrape the scab off for a human being (on the Sabbath), but not for a beast; a. e.—[Ib. 155<sup>b</sup> מִפְּרִישׁ חֲבִיב, v. פָּרִישׁ II.]

פָּרִישׁ same, to smash, crack &c. B. Mets. 89<sup>b</sup> לֹא מִפְּרִישׁ (Ms. R. s. פָּרִישׁ) the laborer must not smash fruits against a rock and eat them, but he may smash them one by one (with his hand) and eat; a. e.—[Yalk. Gen. 130 מִפְּרִישׁ, read: מִפְּרִישׁ, v. פָּרִישׁ.]

פָּרִישׁ to be crumbled; to be cracked; to be scraped, peeled. Bekh. 37<sup>b</sup> נִפְרִישׁ כִּדִּי רִיבִישָׁה a sore is called dry, when it can be scraped. Hull. 46<sup>b</sup> וְכ' that it can be scraped off with the nail. Ber. 25<sup>a</sup> כֹּל זֶמֶן שֶׁנִּפְרִישׁ when he throws it down, and it is not crumbled. Pesik. R. s. 11 שֶׁנִּפְרִישׁ, v. פָּרִישׁ; a. e.

פָּרִישׁ to be crumbled, threshed. Y. B. Mets. X, end, 12<sup>c</sup> וְכ' in order that it (the dung) be trodden down by the feet of men and beasts; (Bab. ib. 118<sup>b</sup> שִׁירָה נִשְׁרָה; Tosef. ib. XI, 8 שִׁירָה).

פָּרִישׁ I ch. same, to break, smash, crumble.—Part. pass. פָּרִישׁ, פָּרִישָׁה crushed; peeling, brittle. Targ. Lam. IV, 8 (h. text רִישׁ, v. Bekh. 37<sup>b</sup>, quot. in preced.).—Lev. R. s. 8, beg., v. אֲצִיל. Pes. 68<sup>b</sup> יִבְשָׁה מִפְּרִישׁ a dry wart is scraped

off (and not cut). B. Mets. 70<sup>a</sup> פֶּ' רִיבָא broken gold-ware (gold dust); B. Bath. 166<sup>a</sup>; a. fr.—Transf. *to refute, raise an objection*. B. Kam. 5<sup>b</sup>, a. fr. *to refute* it may be objected (against this analogy) &c.; v. infra.

**Pa.** פָּרָה, פָּרָה same. [Targ. Koh. III, 3. v. פָּרָה] Targ. Y. II Num. XXXIII, 52 תִּפְרָכִין (not רִחֲפִי).—Y. Sabb. VII, 10<sup>a</sup> bot. מִפְּרָךְ בְּרִישֵׁי אֵל when he husks the heads of garlic. Bets. 12<sup>b</sup> וְכִי לִפְרֹחֵי דָרֵי dare one husk by rubbing and eat the seeds?; a. e.—Transf. *to refute, raise an objection*. Kidd. 13<sup>a</sup>, a. fr. וְכִי רַב אָחָא פִי רַב A. objected &c. Ned. 51<sup>a</sup> וְכִי פָּרָה ... כל whatever interpretation of *to'ebah* Rabbi offered, Bar K. refuted it. Sot. 7<sup>a</sup> וְכִי רַבִּי Rashi a. Tosaf. (ed. וְכִי רַבִּי Hebr. form) and he refuted it. Pes. 69<sup>a</sup>; a. fr.

**Ithpa.** פָּרָה, *Ithpe.* פָּרָה, *אִתְפָּרָה*, *אִתְפָּרָה* *to be crushed; to be dry, parched, easily peeled*. Targ. Is. XXIV, 7 (h. text (אִתְפָּרָה). Targ. Ps. XC, 5. Ib. LXXX, 17 מִפְּרָכָא Ms. (ed. מופרכא, corr. acc.; ed. Wil. מִפְּרָכָא Part. pass. *Pa.*; h. text (כסוהה).—[Targ. Y. II Num. XXXIII, 52, v. supra.]—Sabb. 20<sup>b</sup> אִתְפָּרָכִין (or מִפְּרָכִין) they are brittle (unfit to be twisted into wicks). Pes. 68<sup>b</sup>, v. supra; a. e.—Transf. *to be refuted*. Hor. 14<sup>a</sup> וְכִי מִפְּרָכָה וְכִי מִפְּרָכָה וְכִי מִפְּרָכָה whoever will say something and not be refuted, let him be the chief; וְכִי מִפְּרָכָה וְכִי מִפְּרָכָה what every one of them said was refuted, what A. said was not; a. e.

**פָּרָה II** (v. פָּרָה), *Pa.* פָּרָה 1) *to tie dry ears; to bind sheaves*. Targ. Y. Gen. XXXVII, 7 (v. פָּרָה II).—\*2) *to untie sheaves or bundles*. Sabb. 15<sup>b</sup> חֲבִין מִפְּרָכִין חֲבִין (מִפְּרָכִין) they may untie bundles of straw and of clover and mix them.

**Ithpe.** פָּרָה, *אִתְפָּרָה* *to be tied up*. Y. Hag. II, 77<sup>c</sup> (ref. to תִּפְרָכִין, Ps. XXXI, 19) תִּפְרָכִין let them (their lips) be tied up (with ref. to תִּפְרָכִין, Gen. XXXVII, 7, v. supra); [v. תִּפְרָכִין, a. correct *tied for crushed*]; Gen. R. s. 1 אִתְפָּרָכִין.

**פָּרָה m.** (פָּרָה) 1) (b. h.) *tyranny, rigor*, v. פָּרָה. Y. Sot. V, 20<sup>c</sup> top וְכִי בִפְרָה שֶׁנֶּחֱדָרִין בְּהִין who had made them serve with rigor and hard labor. Ex. R. s. 5, a. e., v. פָּרָה; a. e.—2) *that which is easily crushed, brittle shell, husk*. Orl. III, 7, a. fr. מִפְּרָכִין אֲגוּזֵי פִי *nuts with brittle shells, crack-nuts*. Pesik. R. s. 11 וְכִי מִינֵי אֲגוּזֵי פִי there are three kinds of nuts; soft-shell nuts, middling nuts &c.; v. שֶׁנֶּחֱדָרִין של פִי *the perekh nut which bursts open of itself*; v. מִפְּרָכִין מִפְּרָכִין ... מעצמן אלו של פִי so are the Israelites: those among them who do good of their own accord are the crack-nuts; Yalk. Cant. 992.—Pl. פָּרָכִין, R. Hash. 13<sup>b</sup> פִי עֲשִׂינֵין they (the peas) are husked as you need them.—3) *pl. as ab. [crushers,] bars of a grate* (through which the poking is done). Kel. XII, 3; Tosef. ib. B. Mets. II, 10.

**פָּרָה, v.** פָּרָה.

**פָּרָה, v.** פָּרָה.

**פָּרָה, v.** next w.

**פָּרָה pr. n.** (cmp. Pers. Varkani, Bact. Vehr-kāna for Hyrcania, a. Βαρκανία = Υπακνία, Kiepert Atl. d. Alt. Welt 1860, p. 4) *Park'vi*, name of a country in

Northern Ariana. Targ. Y. II Gen. X, 3 (ed. Vien. פָּרָה); Targ. I Chr. I, 6 (not פָּרָה; h. text רִיבָא).—Denom. m. pl. *inhabitants of P.* Targ. Lam. IV, 21.

**פָּרָה m.** (παράχρησ) *bathing master* (who also kept a restaurant; v. Becker-Göll Gallus I, 157, III, 156), *tavern-keeper*. Lam. R. to III, 16 וְכִי אָצַל חֹר פִי וְכִי אָצַל חֹר פִי (מִגִּירִים, v. אָצַל חֹר פִי) she took her son to a tavern-keeper; and said to him, teach my son the trade &c.; Koh. R. to I, 8 פָּרָה (ed. Leipz. פָּרָה; corr. acc.).

**פָּרָה, v.** פָּרָה.

**פָּרָה, v.** פָּרָה.

**פָּרָה, v.** פָּרָה.

**פָּרָה, v.** פָּרָה.

**פָּרָה m.** = פָּרָה, *bathing master*. Gen. R. s. 63 'כֹּהֲדִין פִי שְׂרָא מִשְׁקָה וְכִי אֶרְכִיבָהּ (ed. פָּרָה, corr. acc.) like the bathing master that first scours the bath &c.; Yalk. ib. 110 'כֹּהֲדִין, (corr. acc.).

**פָּרָה, v.** פָּרָה.

**פָּרָה m.** (פָּרָה) [limb,] *twig with grapes*. Ukt. I, 3 וְכִי הָפִי the handle (stem) of a vine. Ex. R. s. 15 שֶׁל עֲנָבִים פִי; a. e.—Pl. פָּרָה. Bets. 30<sup>b</sup>; Succ. 10<sup>a</sup>, a. e. פָּרָה שֶׁל עֲנָבִים (Tosef. ib. I, 7 שֶׁל עֲנָבִים). Y. Bicc. I, 64<sup>b</sup> top פָּרָה שֶׁל עֲנָבִים.

**פָּרָה, v.** פָּרָה.

**פָּרָה, v.** פָּרָה.

**פָּרָה I** (enlargement of פָּרָה) *to rub, scrape*. Sabb. 53<sup>b</sup>, v. פָּרָה.—Esp. *to grind colors, rub with paint, paint* (hair, skin); transf. *to give a deceptive appearance to*. Lam. R. to II, 1 וְכִי מִפְּרָכִין בָּרִם וְכִי מִפְּרָכִין בָּרִם וְכִי מִפְּרָכִין בָּרִם the men of the country painted (themselves) with the blood of his (the king's) enemies. Sabb. 34<sup>a</sup> וְכִי אֶרְכִיבָהּ וְכִי אֶרְכִיבָהּ how much the more must scholars (be regardful of one another's honor)! B. Mets. IV, 12 (60<sup>a</sup>) אֵין מִפְּרָכִין (Y. ed. a. Mish. Nap. מִפְּרָכִין) you must not give a deceptive appearance to a human being (slave to be sold) or to a beast or to vessels, v. פָּרָה I. Y. ib. IV, end, 9<sup>d</sup> צוּר גִּרְמָךְ ... צוּר גִּרְמָךְ what is meant by 'you must not paint (a slave)?' You must not tell him, paint thyself (to appear younger); a. e.

**פָּרָה II** (preced.) [to rub, grind,] *to move convulsively, to struggle, kick*. Ohol. I, 6 שֶׁמֶפְרָכִין וְכִי שֶׁמֶפְרָכִין (as corpses), although they still move convulsively; שֶׁמֶפְרָכִין like the tail of the lizzard which moves (after being separated); Tosef. ib. II, 1. Y. Sot. IX, beg. 23<sup>b</sup> חָלַל וְכִי מִפְּרָכִין it says 'slain' (Deut. XXI, 1) but not struggling. Hull. II, 6 וְכִי מִפְּרָכִין unless the animal (when slaughtered) kicks with the foreleg and the hindleg (v. פָּרָה II). Gen. R. s. 63 יַעֲקֹב מִפְּרָכִין לְצֹאָה Jacob (in his mother's womb) struggled to come out; a. fr.

**פֶּרֶס** **פֶּרֶס** ch. same. Targ. Y. Gen. XXII, 10.—

B. Bath. 142<sup>b</sup>, v. פֶּרֶסָא.

**פֶּרְכִּסִּין** f. (παράσις) *practice, public life*. Y. B. Mets. II, 8<sup>c</sup> bot. 'כ' דידכון וכ' ... לא אחיה (ed. פֶּרְכִּסִּין, פֶּרְכִּסִּין, פֶּרְכִּסִּין, corr. acc.) I have come only to see your ways, how you deal, how you judge.

**פֶּרְכִּינָא** m. (παράδοξα) *false coin, counterfeit*. Par. I, 3 Ar. (ed. פֶּרְכִּינָא, corr. acc.), v. גִּנְדָּר.

**פֶּרְכָּא**, **פֶּרְכָּא**, v. פֶּרְכָּא.

**פֶּרֶם** (b. h.) *to tear open; to strip*. Sot. III, 8 האיש ... פורע ופורע the (leprous) man must let his hair grow and tear his garments, but a woman should not &c.; Sifra Thazr. Par. 5, ch. XII; Y. Sot. III, end, 19<sup>b</sup>. Hor. III, 5 כהן גדול פורע מלמטה וכ' the high priest in mourning tears his lower garments; ib. 12<sup>b</sup> פורע פורע he does not tear his garments in the manner ordinary people in mourning do; Sifra Emor ch. I, Par. 2; Yoma 73<sup>a</sup>; a. fr.—*Part. pass.* פורע; f. פֶּרְמָא; pl. פֶּרְמִין, פֶּרְמִין, פֶּרְמִין, *exposed, bare*. Gitt. 90<sup>b</sup> משני צדדיה וכ' bare on both her shoulders; Y. ib. IX, end, 50<sup>d</sup> צדדיה פורעין; Y. Sot. I, beg. 16<sup>b</sup> פורעין.

**פֶּרֶם** same. *Part. pass.* פֶּרְמִין, v. supra.—[Gen. R. s. 22, end כמפרים some ed., v. פֶּרֶם.]

**פֶּרֶם** ch. same, *to cut, split, break into; to chop, hash*. Sabb. 74<sup>b</sup> דפריס מאן דפריס סילקא (Var. in Ar. דפריס) he who minces beets (on the Sabbath). Ber. 39<sup>a</sup> פרימי פרימי Ms. M. (Ar. פרימי, ed. פרימי רבא) if he chopped them into large pieces. M. Kat. 25<sup>a</sup> פריס בבא וכ' Ar. (ed. פריס; Ms. M. 2 פריס) they broke through the gate, and carried the body out; a. e.—V. פֶּרְמָא.

**פֶּרֶם** *to be cut, chopped*. Hull. 30<sup>b</sup> sq. חזינן גידפי רמיפרימי we see that the feathers (of the throat) are cut through.

**פֶּרְמָא**, v. פֶּרְמָא.—*Pl.* פֶּרְמִין, v. פֶּרְמִין.

**פֶּרְמוֹתָא**, v. פֶּרְמוֹתָא.

**פֶּרְמוֹתָא**, v. פֶּרְמוֹתָא.

**פֶּרְמוֹסְקָא** m. (supposed to mean) *chief of police*; policemen. B. Mets. 93<sup>b</sup> ed. (Ar. פֶּרְמִין; Ms. M. דפרימסקא; Ms. R. 2 דפרימסקא; Alf. ed. Cost. דפרימסקא; Ms. H. דפרימסקא; Tosaf. דפרימסקא; [Prob. a Babyl. corrupt. of פולמרקא polemarch.]).

**פֶּרְמוֹתָא** f. *parmo'ah*, a sort of lupine. Y. Kil. I, 27<sup>a</sup> ed. Zyt. (ed. Krot. פֶּרְמִין; R. S. to Kil. I, 3 פֶּרְמוֹתָא; Or Zar. Kil. 254 פֶּרְמוֹתָא, v. פֶּרְמִין).

**פֶּרְמוֹתָא**, v. preced.

**פֶּרְמִקוֹס** m. (φαρμακός) *sorcerer*. Gen. R. s. 77 Var. (text פֶּרְמִקוֹס, incorr.); Cant. R. to III, 6.

**פֶּרְמִשְׁתָּא** m. (Pers. *parmastakh*, *contrectatus* or *extensus*, Fl. to Levy Talm. Dict. IV, 229<sup>a</sup>) *mem-*

*brum virile*. M. Kat. 18<sup>a</sup> פֶּרְמִשְׁתָּא (Ms. M. פֶּרְמִשְׁתָּא); Yalk. Ex. 182 פֶּרְמִשְׁתָּא; Yalk. Dan. 1062 פֶּרְמִשְׁתָּא.

**פֶּרֶן** m. (פֶּרֶן) *a building with a gateway leading from street to street* (emp. פֶּלֶשׁ). Toh. VI, 9 (interch. with פֶּלֶשׁ, v. Maim. a. l.).—[R. H. G. reads פֶּרֶן and explains *light-house* (φάρος)—which, however, does not fit the context.]

**פֶּרֶן** (emp. פֶּרֶם, פֶּרֶם) *to cut, divide; emp. פֶּסֶק, to assign*.

**Hif.** *to assign, provide, endow*. B. Mets. V, 5 השוכר ... ויאמר תן לי 69<sup>b</sup> and may make an arrangement for his field; expl. ib. 69<sup>b</sup> ויאמר תן לי 69<sup>b</sup> if one rents a field at a rent of ten Kor of wheat a year, and says, lend me two hundred Zuz and I shall improve the field, and I offer thee twelve Kor a year (v. פֶּרֶה *Hif.*).—Esp. *to endow a bride, to promise a dowry*. Gen. R. s. 60 (ref. to Gen. XXIV, 60) they were poor and endowed (the bride) only with their mouth (with a blessing); Yalk. ib. 109 במפרינים אותה וכ' (איתיה); Gen. R. s. 74 end מפרינים אותה וכ' Yalk. ib. 130 מפרינים (corr. acc.; Ar. מפריסים, v. פֶּרֶם).

**פֶּרֶן** ch., *Af.* פֶּרֶן same, esp. (of the husband) *to endow the wife, settle the dowry* (פֶּרְמָא or פֶּרְמָא). Targ. Y. I. Ex. XXII, 15 מִפְרִין יִפְרִין (Y. II פֶּרֶן; h. text מור ימור). Targ. Y. Deut. XXI, 13 (h. text רבעלתה).

**פֶּרְנוֹן**, **פֶּרְנָא**, **פֶּרְנָא** m. (preced.) *the wife's settlement, dowry* (corresp. to b. h. פֶּרְנָא a. later פֶּרְנָא). [The phonetic coincidence with φερων gave rise to the forms פֶּרְנָא, פֶּרְנָא, v. פֶּרְנָא, a. to combination with פֶּרְנָא, פֶּרְנָא, פֶּרְנָא, (h. text ומתן פֶּרְנָא).—Y. Keth. VII, 31<sup>c</sup> top ריפיק בפלגיה פֶּרְנָא (not בלא ארס) the case came before R. J., and he decided, let her be sent away with half her dowry; 'if she is a faithless wife, let her be sent away without any dowry, and if she is not, let her receive her full dowry!'; they produced her deed of endowment (K'thubah) and found &c. Ib. VI, beg., 30<sup>c</sup> פֶּרְנָא, v. פֶּרְנָא. Ib. IX, 33<sup>c</sup> top פֶּרְנָא וכ' (corr. acc.) if the deed of endowment shall ever get lost, you may write another. Gen. R. s. 80 פֶּרְנָא, v. פֶּרְנָא; Yalk. ib. 134 פֶּרְנָא. Gen. R. s. 17; Lev. R. s. 34, a. e. 'רב עלי וכ' her endowment is too large for me, and I cannot divorce her. Y. Keth. XI, 34<sup>b</sup> רבתי פֶּרְנָא וכ' as soon as the widow asks for her dowry, she loses the right of alimentation. Bab. ib. 67<sup>a</sup> (in Hebr. dict.) מהם פֶּרְנָא a widow may seize them for her dowry; a. fr.—Transf. *an endowment, good luck*. Ib. 54<sup>a</sup> bot. (if outfit articles have become cheaper) פֶּרְנָא it is the heirs' good luck (i. e. they furnish the outfit as defined by the deceased, at present prices).

**פֶּרְנָא** f. (prob. a geographical term) *Shirah* פֶּרְנָא (p'rangān) *silk*. Targ. II Esth. V, 1; ib. VI, 10 פֶּרְנָא ed. Lag. (oth. ed. פֶּרְנָא, corr. acc.). V. next w.

**פֶּרְנָא** f. (v. preced.) *Shirah* פֶּרְנָא (p'randā) *silk*. Sot. 48<sup>b</sup> בשלה ש' פֶּרְנָא when the first Temple

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lost their claim on alimentation (from the estate), but not their claim on an outfit. Ber. 3<sup>b</sup> 'פ' צריכין ישראל, thy people, need a living. Taan. 9<sup>a</sup> 'פ' בשביל רבים rain is granted for the sake of an individual, support (prosperity) for the sake of the many (in public prayers). Gen. R. s. 20; Midr. Till. to Ps. CVI, beg., v. פָּלַא. Taan. 19<sup>b</sup> 'פ' עבד שנתן לו רבו פֶּרְסָתוֹ באחר ו' a slave to whom his master gives his fare (for the week) on the first day of the week; a. v. fr.

**פֶּרְסָתוֹ** f. (v. פֶּרְסָא) *administrative office*. Y. Sot. IX, 24<sup>a</sup>, v. שָׁמַע.

**פֶּרְסָתָא** f. = h. פֶּרְסָתָא. Targ. Job XXXVIII, 39 (Ms. פֶּרְסָתָא). Targ. Lam. V, 9. Targ. Koh. XI, 1.

**פֶּרְסָתָא**, v. פֶּרְסָתָא II, a. preced.

**פֶּרְנֵק** (Parel of פֶּנֶק) *to delight; to treat with dainties*.

Hithpa. הִתְפַּרְנֵק *to enjoy dainties*. Cant. R. to VII, 2 מִתְפַּרְנֵק, v. תָּשָׂא I.

**פֶּרְנֵק** ch. same. Targ. Ps. XCIV, 19 יִפְרְנֵקוּ ed. Lag. (ed. 'פֶּרְנֵק', 'פֶּרְנֵק', corr. acc.).—Part. pass. מִפְּרֵנֵק. f. מִפְּרֵנֵקָא, q. v.

**יִתְפַּרְנֵק** *to be delighted, enjoy*. Ib. CXIX, 16. Targ. Job XXII, 26. Targ. Y. I Deut. XXXIII, 19; a. e.

**פֶּרְנֵקָא**, v. מִפְּרֵנֵקָא.

**פֶּרֶשׁ** I פֶּרֶשׁ (b. h.) 1) *to split, break*, esp. (v. פָּצַע) *to break bread and say grace*. R. Hash. 29<sup>b</sup> אִם לֹא יִפְרֹשׁ אִם אִם פֶּרֶשׁ אִם a person should not break bread and say grace for his guests, unless he dines with them when he is a guest, but he may do so for his children and his household in order to train them in religious practice. Pes. 37<sup>a</sup>; Men. 78<sup>b</sup> (expl. מִצָּה דִּינָא וְאִין ו' when he breaks it apart, and no cords (of unbaked dough) can be drawn out of it; a. e.—Part. pass. פֶּרֶשׁ; f. פֶּרֶשָׁא; pl. פֶּרֶשָׁא. Lev. R. s. 34 (ref. to פֶּרֶשׁ, Is. LVIII, 7) 'פֶּרֶשׁ כִּבְרָה דִּיא פֶּרֶשׁ ... פֶּרֶשׁ כִּבְרָה דִּיא פֶּרֶשׁ' 'behold, thou shalt break', but, 'behold broken'; it (thy bread) is broken for thee, for from the beginning of the year it is decreed &c. Y. Dem. I, 21<sup>d</sup> bot. בֶּפ' when it is a broken piece of an eatable, opp. שלם. Y. Ber. VI, 10<sup>b</sup> bot. פֶּרֶשׁ שֶׁל חֲטִיב (sub. פֶּרֶשׁ) a broken loaf of wheat bread; a. fr.—V. פֶּרֶשׁ, פֶּרֶשָׁא. 2) (cmp. פֶּרֶץ) *to break through; part. pass. as ab. open, plain*. Tosef. Kel. B. Mets. V, 4, v. פֶּרֶשָׁא.—3) *to spread*. Meg. III, 3 (28<sup>a</sup>) וְאִין מִפְּרֵנֵק וְאִין לִחוּרָא nor dare you spread traps leading into it (the synagogue in ruins). Yoma III, 4 פֶּרֶשׁ סִדִּין ו' (Y. ed. הַכֹּהֲנִים מִפְּרֵשִׁים אֶת כַּפֵּיהֶם אֶת כַּפֵּיהֶם אֶת כַּפֵּיהֶם the priests spread their hands (when blessing). Ex. R. s. 42 וְהָיָה מִפְּרֵשִׁים אֶת כַּפֵּיהֶם אֶת כַּפֵּיהֶם אֶת כַּפֵּיהֶם he (Moses) took hold of the divine throne, and the Lord spread his cloak over him. Ib. (ref. to Job XXXVI, 9) וְהָיָה מִפְּרֵשִׁים אֶת כַּפֵּיהֶם אֶת כַּפֵּיהֶם אֶת כַּפֵּיהֶם the Merciful Almighty spread the splendor of his cloud over him; ib. s. 41 וְהָיָה מִפְּרֵשִׁים אֶת כַּפֵּיהֶם אֶת כַּפֵּיהֶם אֶת כַּפֵּיהֶם the Lord spread (his cloak) over

him and protected him; a. fr.—Deut. R. s. 5 פֶּרֶשׁ דִּיא מִנְגֵמָא (not דִּיא מִנְגֵמָא) he spread (published) a decree wherever he conquered &c.—Part. pass. as ab. Ab. III, 16, v. מִצְדָּה; a. e.—פֶּרֶשׁ עַל שֹׁמֵעַ (interch. with אֶת שֹׁמֵעַ) *to spread a cloak over the head for the recitation of the prayers preceding the Shm'a* (Kaddish and Bar'khu), esp. *to recite the prayers &c. for the benefit of those who have come too late for the regular service* (cmp. Ber. 51<sup>a</sup> פֶּרֶשׁ אֵין פֶּרֶשִׁין עַל Meg. IV, 3 (23<sup>b</sup>) שֹׁמֵעַ ו' (Mish. ed. אֶת; Mish. Pes. פֶּרֶשִׁין, v. Rabb. D. S. a. l. note 90) the prayers for the Shm'a are not read aloud ... with less than two persons; [Rashi: *to divide the Sh'm'a* (v. supra), i. e. to read parts of the prayers preceding the Shm'a;] Y. ib. IV, 75<sup>a</sup> bot. פֶּרֶשִׁין אֶת שֹׁמֵעַ. Ib. IV, 5 מִפְּרֵנֵק אֶת פֶּרֶשִׁין עַל שֹׁמֵעַ פֶּרֶשִׁין ..., v. פֶּרֶשִׁין. Ib. 6. Lev. R. s. 23 אֶת פֶּרֶשִׁין לֵן אֶת שֹׁמֵעַ פֶּרֶשִׁין they said to him, recite the prayers for the Shm'a; he did; Cant. R. to II, 2 (mixed dict.) פֶּרֶשִׁין לֵן אֶת שֹׁמֵעַ פֶּרֶשִׁין (read: פֶּרֶשִׁין); a. fr.

**נִתְפַּרֵס** *to be divided, broken*. T'bul Yom III, 1, v. עֲרָה II. B. Mets. VII, 7 נִתְפַּרֵס יִגְוִלִין if his fig cakes were broken; a. e.

**חִיף** 1) *to assign, give a share, a present*. Gen. R. s. 74 end וְלֹא דִיו מִפְּרִישִׁים ו' Ar. (ed. מִפְּרִישִׁים) they endowed only with their mouth, v. פֶּרֶן. Yalk. ib. 22 מִפְּרִישִׁים וְדִינֵק v. פֶּרֶה.—2) (denom. of פֶּרֶה) *to part the foot, to have a parted hoof*. Sifra Sh'mini, ch. V, Par. 4 מִשּׁוּעַ מִפְּרִישִׁים the swine parts its foot and is cloven-footed. Hull. 59<sup>a</sup> רִבְרִי אֵין לֵךְ דִּבְרִי מִפְּרִישִׁים there is no animal that parts its foot and yet is unclean, except swine; a. e.—Ib. 51<sup>b</sup> קִרְקַע ע"ג דִּבְרִי אֵין לֵךְ דִּבְרִי מִפְּרִישִׁים the animal, after its fall, in attempting to rise made an impression of its parted feet on the ground (an evidence of its spine's being unaffected).—Transf. *to show the cloven foot* (like swine, as if saying, 'I am clean', v. Lev. R. s. 13, end), *to pretend piety*. Gen. R. s. 22 מִפְּרִישִׁים יִצָּחַר כַּמְפִּישִׁים (some ed. מִפְּרִישִׁים, corr. acc.) he went forth like a hypocrite and as one deceiving his Creator; (Yalk. ib. 38; Lev. R. s. 10 מִפְּרִישִׁים, v. עֲרָה II).

**פִּי** 1) *to spread*. Bekh. 44<sup>a</sup> (ref. to Ex. XL, 19) מֹשֶׁה מִפְּרִישִׁים מֹשֶׁה מִפְּרִישִׁים Moses our teacher spread it (hence he must have been ten cubits high); Sabb. 92<sup>a</sup> פֶּרֶשׁ Yalk. Ex. 372; a. e.—2) *to put a wrap on, only in פִּי קֶרֶת נִדָּה she became menstruous*. Keth. 2<sup>a</sup>. Gen. R. s. 48; a. fr.

**פֶּרֶס** I ch. same, 1) *to split, divide, break; esp. to break bread and say grace*. Targ. II Kings IV, 39 (h. text פֶּלַח). Targ. ISam. IX, 13 מִפְּרִישִׁים עַל מִזְבֵּחַ ed. Lag. (oth. ed. מִפְּרִישִׁים; Ar. יִפְרִישִׁים נִכְסָא Af.).—Yalk. Prov. 947 מִפְּרִישִׁים מִנְחָה וְיִדְוֵב לֹאבֵל the comforter breaks the bread and gives it to the mourner (ref. to Lam. I, 17). Snh. 49<sup>a</sup> bot. פֶּרֶס לִדְרֹךְ פֶּרֶס ר' שִׁיטָא ו' B. Mets. 40<sup>a</sup> מִפְּרִישִׁים וְרִמָּא ו' R. J. sold at the rate of six kuz' for &c.; a. e.—Part. pass. פֶּרֶס; f. פֶּרֶשָׁא. Pes. 37<sup>b</sup> וְרִמָּא ו' and here it has the appearance of being broken; Men. 78<sup>b</sup> (not רִמָּא). Bekh. 40<sup>a</sup> וְרִמָּא ו' (ed. וְרִמָּא, Hebr. form) when the mouth is pointed and (the lip) parted (like that of swine); a. e.—2) *to divide, arrange*; (=h. חֲסִידִין) *to arbitrate, value*. Targ. O. Lev. XXVII, 8; a. fr.—Denom. 3) *to distribute, spread; to publish*. Targ. Job XXXVI, 30. Targ. II Sam. XVII, 19 וְיִפְרִישִׁהּ (not

Hull. 59<sup>a</sup>, v. פָּרַס I. Ib. 68<sup>b</sup> (ref. to בְּחַמָּה 'in the animal, Lev. XI, 3) פִּי הַחַיּוֹר וְ' if the embryo, having put forth its feet, withdrew one foot, you may eat it (when the mother is ritually slaughtered); if it withdraws 'feet', you may eat it; a. fr.—Mikv. V, 6 פִּיחַ הַחַמּוֹר וְ' the water

**פֶּרֶסִיק, פֶּרֶסֶק** m. (Περσικόν, sub. μηλον) *peach*, *peach tree*. Gen. R. s. 42 וְפֶּרֶסֶק וְאֶפְרוֹחַ apple and peach trees; Yalk. ib. 72. B. Mets. 116<sup>b</sup> וְהָיָה זֶה וְכֵן I sell thee a grape vine overhanging this peach tree; Y. ib. X, 12<sup>a</sup> פֶּרֶסִיקוֹן, v. דְּלִיתָ. Y. Kil. I, 27<sup>a</sup> bot. פֶּ' ע"ג פֶּ' a gentile; who engrafted a shoot of a nut tree on a peach tree; a.e.—*Pl.* פֶּרֶסִיקוֹן, פֶּרֶסֶקוֹן. Kil. I, 4 חָפֵּ' וְהַשְׁקֵרְתָּ וְכֵן (Bab. ed.)

'השק'; Ms. M. (האפרסקין) peaches (and) almonds... although resembling one another are heterogeneous. Maasr. I, 2 Y. ed. (Hab. a. Mish. ed. (האפ' Y. Peah VII, 20<sup>a</sup> bot. (v. פֶּרֶקִיטין); a. e.—[Tosef. Maasr. I, 1 הפרסקין, read: הִפְרִיטִין.]

**פֶּרֶקָא, פֶּרֶסִיקָא, פֶּרֶסָא** f. ch. same. Y. Peah VII, 20<sup>a</sup> bot. אפרק לון אריסא דהא פ' וי' the tenant brought out one peach for them of which they and the drivers ate &c.; (Keth. 112<sup>a</sup> אפרסקא דהוה כאילפס וי' a peach as large as a pot &c.); a. e.—Pl. פֶּרֶסִיקָא, פֶּרֶסִימָא, פֶּרֶסִימָא. Y. Kil. I, 27<sup>a</sup> bot. קירדו מה נפיק מיןחון קרדיה פֶּרֶסִיקָא (R. S. to Kil. I, 4 קרדו what comes out of them (nut engrafted on peach)? (Κάπουα περσικά) Persian walnuts (also called basilica nut, v. פֶּסֶלֶקָא).—[Hull. 141<sup>b</sup> פרסקי, v. next w.]

**\*פֶּרֶסֶתֶקִין** m. pl. (v. פֶּרֶדֶסֶקִין) boxes, caskets used as bird's nests. Hull. 141<sup>b</sup> אהרד לה רבא פ' והפשה (Ms. M. פרסקי; Ms. R. פרסקי; Ms. F. פרסקי; v. Rabb. D. S. a. l. note) R. had boxes set around it (the bird that he let fly), and then caught it.

**פֶּרֶסֶתֶקִי**, Y. Kil. I, 27<sup>b</sup>, v. פֶּרֶסֶתֶקָא.

**פֶּרֶסֶתֶקִין**, v. פֶּרֶדֶסֶקִין.

**פֶּרֶסֶתֶקִין**, Gen. R. s. 41, v. פֶּרֶסֶתֶקָא.

**פָּרַע** (b. h.; cmp. פָּרַם, פָּרַם) 1) to tear, destroy; to loosen, disarrange; to neglect the hair. Pesik. R. s. 29-30-30 (ed. Fr. p. 139<sup>b</sup>), v. רָפָא. Sot. III, 8 פורעה ... פורעה פורע. Sifra Emor, ch. I, Par. 2 כדרך שבני אדם פורעים וי' in the same way that ordinary men (in mourning) neglect their hair and tear their garments; a. fr.—2) to uncover. Ib. (ref. to Lev. XXI, 10) [read:] ויפרע ולא יפרע ובגדו אינו אפרע ולא יפרע וכל פורע וכל פורע if the text read, the head ... and the garment ..., I might have thought it meant, he shall not uncover the head &c., in the sense in which *par'a* is used in connection with the faithless wife (Num. V, 18); v. Hor. 12<sup>b</sup>. Pesik. Shor, p. 77<sup>a</sup> פורעין את ראשיהם וי' they uncovered their heads (when the royal proclamation was read, v. פֶּרֶסֶתֶקָא); Lev. R. s. 27 ויפרעו את וי'. Ib. ולא פורעין וי'. I have not put you to trouble, I have not ordered you to read the Sh'm'a standing on your feet and uncovering your heads, but 'when thou sittest &c.' (Deut. VI, 7). Hull. 91<sup>a</sup> פורע להן ביה השחיטה uncover the place of cutting for them (show them that the animal has been cut according to the ritual); a. e.—Part. pass. פֶּרֶעָא; f. פֶּרֶעָא; m. פֶּרֶעָא. Cant. R. to VIII, 4 (ref. to פֶּרֶעָא, Ex. XXXII, 25) אלא נקוב אין פ' *paru'a* means hollowed (made void); Num. R. s. 7 אלא לשון צורע וי' *paru'a* is a figurative expression for leprous (v. Lev. XIII, 45). Ib. ונראו כאשה פ' bareheaded. Ib. s. 19 ונראו כאשה פ' and they appeared like a woman with uncovered head; a. fr.—Transf. to uncover one's self for a human need. Yoma 77<sup>a</sup> (ref. to Ez. VIII, 16) כלפי ... כלפי (מטה) מטה and committed a nuisance towards heaven; Kidd. 72<sup>b</sup> שחיה פורע עצמו לעז' (Yalk. ib. Hif. Gen. R. s. 86

145 פוער, v. פֶּרֶסִינִים; a. e.—3) to uncover the corona, to split the membrane and pull it down. Sabb. XIX, 2. Num. R. s. 11; a. fr.—4) [to solve a connection (Lat. solvo; cmp. לקוה), a) to pay a debt. B. Bath. 5<sup>a</sup> פֶּרֶסֶתֶקִי ברוך וי' if a person fixes a time (in a note) for his neighbor, and the latter says, I have paid thee within the term assigned to me, he is disbelieved (he is not admitted to an oath); ולואי שירפרע בזמנו (for we say,) would that a man paid his debt when it is due! Ib. 6<sup>a</sup> כאומר דמי פֶּרֶסֶתֶקִי דמי, v. לקוה; a. v. fr.—Part. pass. as ab. Keth. 19<sup>b</sup> אסור אסור ... שטר פ' ברוך ברוך a man should not keep a satisfied document of indebtedness in his house. Shebu. VII, 7 ויזכר אחד מעידה שהיא פ' and if there is one witness against her testifying that it (her dowry) has been paid. B. Bath. X, 7; a. fr.—Gen. R. s. 78 (play on עין פורע, Gen. XLIX, 22) עליו פורע לך מן אותה העין it is for me to pay thee for that eye (for protecting thy mother from Esau's lustful eye); ib. s. 98 וי' אוחזה לך וי' Yalk. ib. 133 עילי לפרוע אוחזה עין וי' (עילי לפרוע אוחזה עין וי' to settle with; to punish. Num. R. s. 11 ידוידה הקב"ה לא פ' אלא ידוידה when the Lord punished the generation of the flood, he punished singlehanded (not through several angels). B. Mets. IV, 2 וי' הוא עזר להפוער ... הוא עזר להפוער the men of the generation of ..., will punish him who does not stand by his word (although the court cannot compel him); Tosef. ib. III, 14; B. Mets. 47<sup>b</sup>, sq. וי' לפרע וי'. Ex. R. s. 10, beg. Cant. R. to VIII, 14 פורע מאיפיה וי' the Lord punishes no nation here below before degrading its genius above; a. fr.

**Nif. פָּרַע 1) to uncover one's self (for a human need).** Ber. 62<sup>a</sup> וי' פֶּרַעְךָ אֵין תִּפְרַעְךָ מִמֶּנּוּ וי' you must not uncover yourself standing, but only after you are seated (Ms. F. ער פֶּרַעְךָ, v. Pi.—2) with כן, to collect payment from; transf. to call to account, punish. B. Bath. 5<sup>b</sup>, a. e. לפרע אלא בשבועה ... he who comes to collect from heirs, cannot collect except on oath. Shebu. l. c. הַפְּרָעָה וי' she who claims (her dowry) in the husband's absence (suing the estate), can get it only on oath; and so heirs cannot collect (from heirs) &c. Ber. l. c. וי' כשם שִׁנְפָּרְעִין וי' v. supra. Sifra Aḥārē, ch. XII, Par. 9 אני הדין להפוער וי' I am the judge (having the power) to punish, and can be relied upon to pay reward; וי' אני הוא שפוערתי ... וי' I am he that punished ..., and that shall punish you &c.; a. fr.

**Pi. פָּרַע 1) to disarrange, esp. to mutilate, unman.** Sot. 13<sup>b</sup> וי' פֶּרַעְךָ בא Gabriel came and unmanned him (used as play on פֶּרַעְךָ); Yalk. Gen. 145 וי' פֶּרַעְךָ ... וי' he did not uncover (himself) &c., v. supra. Midr. Sam. ch. XXXII וי' פֶּרַעְךָ she uncovered herself and sat down &c.—Part. pass. מְפֹרַעָא; f. מְפֹרַעָא. Ib. Hull. 30<sup>a</sup>, a. e. שחיה פורע עצמו (gaping) cut.

**Hif. פָּרַע to uncover, v. supra.**

**פָּרַע** I ch. same, 1) to disarrange; to tear open, uncover. Targ. Y. Gen. XLIII, 16 (v. Hull. 91<sup>a</sup> quot. in preced.). Targ. Num. V, 18; a. e.—Part. pass. פֶּרַעָא; pl. פֶּרַעִין. Targ. O. Lev. XIII, 45. Targ. Y. Ex. XXXII, 25; a. e., v.



**מְפַרֵּר** ch. same. Targ. Y. Gen. XLII, 21 **מְפַרֵּר קוֹרְמֵן** (מפריס לנא. comp. **קָרַם**; ed. **קָרַם**).—  
Cant. R. to III, 4 **עָבַר וּמְפַרֵּר כָּל הַדָּוָה לֵילֵיא** (not **יוֹמָא**) he  
spent the entire night moving about restlessly, v. **רָמַם**.

פִּרְיָהּ, v. פֶּרֶאֱזוֹת.

**פַּרְפֶּרֶת** f. (פַּרְפֶּר I) [*crumbs*,] a minor dish, salad, hash

**פרץ** (b. h.) 1) *to break through, make a breach, invade.*

expense of marriage for the sake of his gratification, with the intention of charging his bride with faithlessness afterwards). Cant. R. to IV, 12 בערה אחר פ' לא נמצא בהן אחר פ' בשרה Cant. R. to IV, 12 not one of them was of immoral conduct; Lev. R. s. 32 פרוין עררה Gitt. 46<sup>a</sup> וכל פ' וכל פ' that the daughters of Israel may not be loose in moral conduct or in vows (v. supra). Gen. R. s. 70 (ref. to Gen. XXIX, 21) אדם אפ' אדם פ' אינו וכל even the most shameless man would not use such language. Sot. 7<sup>a</sup> אבל פ' but if they are known to be of dissolute habits, opp. כשרין. Keth. 2<sup>b</sup>, sq. משום on account of loose women, opp. צנועות; a. fr.— 3) *spread, increase*. Sabb. 13<sup>a</sup>; Tosef. ib. I, 14 היכן פ' נמצא עד היכן פ' נמצא how far the observance of levitical cleanness has spread in Israel!; a. e.

*Nif. נִפְרָץ* 1) *to be broken through, torn down*. Tosef. Kil. III, 3 שִׁנְפָּרְצָה הַחֵרֶם if the partition of a vineyard has come down; גִּירָה וּלְ if he repaired it, and it came down again. Erub. IX, 2 הָצַר גְּדוּלָּה שִׁנְפָּרְצָה לִקְטָנָה if the partition between a large court and a smaller one has been broken into. Yalk. Ez. 352 a good shepherd גִּרָּצָאנִי the fold of whose flock was broken into; (Ruth R. introd. שִׁנְפָּלָה). שִׁנְפָּלָה. Tanh. Bal. 13 רָאָה יִשְׂרָאֵל נִפְרָצִים שָׁם he (Balak) saw that the Israelites would be broken into (sustain a great loss) there; Num. R. s. 20 שֵׁשׁ פְּרָצִים (corr. acc.). Ab. d'R. N. ch. V וּנְפָרְצֵי וּכ', פְּרָצָה, v. פְּרָצָה; a. fr.—2) *to be unrestrained, dissolute*. Tanh. Vayera 9 מִשְׁתַּחֲוִים לִפְנֵי שִׁנְפָּרְצוֹ מִשְׁתַּחֲוִים because their doings were unrestrained in matters of sexual morality; a. e.—3) *to be spread, increased*. Gen. R. s. 73 (ref. to Gen. XXX, 43) נִפְרָצָה לוֹ פְּרֵצָה מֵעֵין וּכ' an (abnormal) increase of wealth was granted to him similar to that expected in the days to come (v. Yalk. Mic. i. c.); Yalk. Gen. 130; Yalk. Koh. 989; a. e.—4) *to be broken off, severed*. Succ. III, 1 נִפְרָצֵי עֵלָיו if its leaves are severed (and only kept together by a band), v. פָּרַד.

*Hif.* הִפְרִיעַ (denom. of פָּרִיעַ) *to be defiant.* Tosef. Macc. V (IV), 13 עִמָּד וּמִפְרִיעַ וְכ' even if he stands up defiantly (saying, he did not mind more lashes), you dare not add &c.

*Hithpa.* הִתְפַּרֵּץ *to become dissolute, be unrestrained, licentious.* Y. Sabb. III, 6<sup>a</sup> bot. שְׁלֵא הִתְפַּרֵּץ *that she may not assume immoral habits; ib.* שְׁלֵא יִתְפַּרְצוּ *that people may not be unrestrained; Y. Bets. II, 61<sup>c</sup>.*

**פָּרַץ** ch. same, 1) *to break through, open* &c. Targ. II Kings XIV, 13. Targ. II Esth. III, 8; a. e.—[Targ. Prov. XXV, 28 **פְּרִיצָה** Var. ed. Lag., corrected by Bxt. **פְּרִיצָה**, read **פְּרִיצָה**.]—2) *to be reckless, sport*. Taan. 24<sup>b</sup> **קָא הוּי בִּרְפָאָה פְּרִיצֵי בִרְפָאָה** were recklessly sporting with bread (throwing pieces of bread to one another).

פֶּרֶץ m. (b. h.), v. פָּרַץ.

פִּירְצָא v. פִּרְצָא.

**פֶּרֶץ**, v. פֶּרִיץ א. I.

פֶּרֶץ, v. פֶּרֶץ.

**פֶּרֶץ, פְּרִצָּה** f. (פָּרַץ) 1) *breach, opening*. B. Bath. 53<sup>a</sup>  
 פֶּרֶץ פ' יוֹכ' if he widened the opening in the fence to go

*Pi.* פָּרֵק *to sever, strip; to take off, release; to take apart.* Shebi. II, 2 מְפָרֵקִין you may release (trees in the Sabbatical year); Y. ib. 33<sup>d</sup> top בַּעֲלֵין 'release' refers to (a too luxuriant growth of) leaves. Ukts. II, 5 הִזְחִיל לְפָרֵק when he has begun to strip (vegetables). Tosef. ib. II, 13 בִּנְחִיל לְפָרֵק בִּנְחִיל when he has begun to strip nuts (of their burrs). Sabb. 88<sup>a</sup> וַיִּפְרְקוּם . . . יִרְדּוּ one hundred and twenty myriads of angels of destruction came down and took them (the crowns) off their heads. Ib. פָּרֵקוּ . . . בִּזְרֵי (פִּירְקֵי Rashi) at Horeb they loaded (angels put crowns on their heads), and at Horeb they unloaded (angels took their crowns off). Men. 8<sup>a</sup>; 9<sup>b</sup> עַד שֶׁלֹּא פָּרְקָהּ before he took it (the pile of the show bread) apart. Y. Yoma I, 38<sup>t</sup> top מַעֲמִידוֹ וַיִּפְרְקוּ put it (the Tabernacle) up and broke it up again; וְלֹא פִירְקוּ put it up and did not break it up again; Num. R. s. 13, beg.; Sifta Tsav, Milluim, Par. 1 end. — Y. M. Kat. I, 80<sup>b</sup> bot. וַיִּכּוּ מִפְּרֵק אֶת הַמַּנְעוּל 'you may take the shoe off the block. Y. Ab. Zar. III, 43<sup>t</sup>, v. פָּצִים; a. fr. — Sabb. 95<sup>a</sup> חֹלֵב חֵיב מִשּׁוֹם מִשּׁוֹם one milking (on the Sabbath) is guilty of an act resembling unloading; Keth. 60<sup>a</sup> יִדְוֵק בְּלֹא יִדְוֵק releasing the cow by sucking is unloading in an unusual way (v.

(אחר). Lev. R. s. 13 עמד ופרקם לישאל he rose and took them off the back of the gentiles, and put them on Israel.—Sabb. 156<sup>a</sup> לפרק to take food from before one animal and place it before another, Rashi; [Tosaf.: to empty from vessel to vessel in order to procure a thorough mixture; other defn., v. Ar. s. v.].—*Part. pass.* מפרק *a*) unloaded. B. Mets. 33<sup>a</sup> (ref. to Ex. l. c.) 'under its burden', ולא מפ' but not when it is unloaded (and the owner requires assistance to load it again). Ib. לא מפ' when it is unloaded, one need not assist in loading without remuneration.—*b*) taken apart, broken up. Tanh. P'kudē 11 ויהיה מינה ומפ' and it (the Tabernacle) lay in parts (uncombined) during &c.

*Hithpa.* מפרק *1*) to be taken apart, broken up. Y. Yoma l. c. Sabb. XVII, 1 שנתפרקו אע"פ שנתפרקו (when the piece of furniture is moved). Tosef. Kel. B. Mets. III, 2 נתפרקה זו וב' ed. Zuck. (missing in eds.) if the blades of scissors are separated, each may become unclean for itself; a. fr.—Gen. R. s. 36 (ref. to Gen. IX, 24) ירני מעליו the load of his wine was taken from him (he became sober).—*2*) to be loose, movable like a link or joint (v. פרק). Yoma 72<sup>a</sup> מתפרקין וואן וב' they (the bars in the ring) were movable but could not slip off. Nidd. 9<sup>a</sup> (of a woman after confinement) מתפרקין וב' her limbs are loose (shaky), and her full strength does not return to her before &c.; Bekh. 6<sup>b</sup> מתפרקין ודמיה she feels as tho' her limbs were dropping off. Yalk. Num. 708 מתפרקת תהא מתפרקת she shall lose limb after limb; Num. R. s. 9 מתרפקת (corr. acc.); a. e.—[Yalk. Cant. 986 מתרפקות some ed., read: מתרפקות; v. רפץ.]

*Nif.* נפרק (denom. of פרק) *1*) to be out of joint, dislocated, sprained. Sabb. XXII, 6 מי שנפרקה ידו וב' he who sprained his arm or foot.—*2*) to be removed. Tosef. ib. XIII (XIV), 5 שנתפרקו ed. Zuck. (Var. שידמו) that they be removed (cut out).—[*Hif.* נפרק as *Kal* and *Pi*. Tosef. Ber. II, 7 שנתפרקו ed. Zuck. (Var. שנתפרק). Y. Shebi. III, beg. 34<sup>c</sup>, v. supra; prob. to be read: נפרקין.]

פרק ch. same, *1*) to separate, remove, take off. Targ. Ex. XXXII, 2 sq. (O. ed. Berl. Pa.). Targ. Y. Num. IV, 5 (O. Pa.); a. fr.—V. פריקא II. \**2*) to fall apart. B. Mets. 86<sup>a</sup> פ' the frame wall fell apart (v., however, infra).—*3*) to untie; to redeem, deliver. Targ. Ex. XXI, 8 (O. ed. Amst. נפרק, read: נפרק). Targ. Lev. XXVII, 13. Targ. Ps. XXXIV, 23 פריק Ms. (ed. פרוק, corr. acc.); a. fr.—Part. pass. פריק; f. פריקא; p. פריקין. Targ. Y. Lev. XXV, 42; 55. Targ. Is. XXXV, 9; a. fr.—Keth. IV, 8 (in a marriage contract) אם תשתבאי אפרקיןא if thou art captured, I shall redeem thee; ib. 51<sup>b</sup>. Ib. 47<sup>a</sup> מימנע ולא פריק he might refuse to redeem her. Y. Maas. Sh. IV, 55<sup>a</sup> bot. אפרוק לך וב' I will redeem it for thee with this Sela; a. fr.

*Pa.* פריק *1*) to remove, take off. Targ. O. Ex. XXXII, 2; a. fr.; v. supra.—Transf. to alienate. Targ. Prov. XVII, 9 (h. text מפריד; ib. XVI, 28 מעדיק).—*2*) to divide, split, strip. Targ. O. Lev. I, 17. Targ. Y. II Dent. XXXIII, 20 (some ed. מפרק, corr. acc.). Targ. I Kings XIX, 11; a. e.—Hull. 93<sup>a</sup>, v. infra.—*3*) [to break,] to solve a problem; to reply, opp.

אקשר. B. Mets. 84<sup>a</sup> מפרקנא וב' v. פירוקא. Sabb. 145<sup>a</sup> הוא אקשר he raised an objection, and himself answered it. Ab. Zar. 50<sup>b</sup> וירפרקנה v. נפרא; a. fr.—*4*) to redeem. Y. Maas. Sh. IV, 54<sup>d</sup> פומיה על מפרק redeems according to his estimation; a. fr.

*Af.* אפרק to cause a falling off of limbs. Gitt. 69<sup>b</sup> אפרק because it causes &c.

*Ithpa.* אפרק, אפרק, אפרק *1*) to be broken, fall apart. Ber. 54<sup>a</sup> אפרקא ליה אשירא וב' (v. supra) the frame wall fell apart before him, and he went in.—*2*) to be redeemed, released, delivered. Targ. Lev. XIX, 20. Targ. Ps. XXXIII, 16; a. fr.—Yalk. Esth. 1046 אפרקין כיון... ולא אפרקין when he (Ahasver) saw that the seventy years were full, and they were not delivered, he thought, since they are not now delivered, they will never be delivered; Meg. 11<sup>b</sup> מפרקין... אפרקין Ms. M. (v. Rabb. D. S. a. l. note); a. e.—*3*) to be out of joint, dislocated. Hull. 93<sup>a</sup> פרוק מפרקא... באמה (or מפרקא part. pass. Pa.) an animal while alive makes movements by which the limbs are temporarily dislocated.

פרק m. (b. h.; preced.) [division, section; (b. h.) cross-road,] *1*) period (of time), period of maturity, season. Keth. 59<sup>b</sup> סמוך לפרקא near her period of puberty. Y. Yeb. XIII, 13<sup>d</sup> bot. עד שתגדיל ותגיש לפ' וב' until she be grown up and arrive at a marriageable age and be married. Taan. 16<sup>a</sup> שלא יצא whose youth is becoming, expl. ib. ב' ופרקו נאה whose youth is of unblemished repute; Tosef. Hag. II, 9 ופרקו טוב Var. (ed. Zuck. ופרק). Pes. 117<sup>a</sup> על כל פ' at every important epoch. Ib. 43<sup>a</sup> תפוק לפרק וב' who have reached puberty but not the legal age (prematurely developed). Tosef. R. Hash. I, 12 שזורים פ' the season of the barley crop; גשמים פ' the rainy season. Deut. R. s. 9 הוצע פיקו ליטול וב' his (the child's) time has come to be taken away (he is destined to die) at the age of thirty days. Ib. אר פריק show me my time (when I am to die); a. fr.—Pl. פריקים constr. פריק R. Hash. 35<sup>a</sup> ועל פ' R. Hash. 35<sup>a</sup> פריק prayers for the New Year, the Day of Atonement and periodical prayers (for feasts, fasts &c.). Ib. כפ' רמי as he prayed only once in thirty days, it was to him like a periodical prayer. Shek. III, 1 בשלשה פ' at three periods of the year. Y. Shebi. I, beg. 33<sup>a</sup> וראשונים שני פ' the two beginning periods (shortly before the beginning of the Sabbatical year, and before the beginning of the new Sabbatical period); ib. III, end, 34<sup>d</sup>. Y. Shek. III, beg. 47<sup>b</sup> פירקי לידה the seasons when animals give birth. Gen. R. s. 70, a. e. פ' נשיקה של פ' the kiss on meeting after a period of separation; a. fr.—*2*) (of writings) section, chapter. R. Hash. 30<sup>b</sup> שדודור מפני שדודור because in that case he would have to recite the same psalm again on the same day. Ber. 14<sup>a</sup> בין פ' אחר וב' between one section (of the Hallel) and another he may interrupt himself, but in the middle of a section he must not do so. Ab. VI אחר פ' he that learns from his neighbor one chapter or one halakhah. Erub. 54<sup>b</sup> פירקן לו משה ושנה להם (Aaron) his lesson; פירקן... פירקן להם taught them their lesson; a. v. fr.—Pl. as ab. Ber. II, 1 שואל וב' between the sections (of the Sh'm'a) one may interrupt one's self



פֶּרֶק יָדָא, v. פֶּרֶק יָדָא.

פֶּרֶק וֵאל v. פֶּרֶק וֵאל

פֶּרֶק לִימִין v. פֶּרֶק לִינִין

פֶּרֶקֶטָא v. פֶּרְקִינָא

פרקלמין, Tanh. R'eh 8, read: פלטרין.

**פִּרְקָלִיט** m. (*παράκλητος*) *advocate; intercessor*. Ab. IV, 11 אחר פ' קוניה לי פ' הינושה . . . קוניה he that does a good deed, acquires an advocate for himself, opp. קטניר. Sifra M'tsor'a, Neg., Par. 3, ch. III שנתם לרצואה לפ' שנכנס לרצואה a sin-offering is like an intercessor that enters (the royal palace) to appease (the king); when the intercessor has succeeded, the present is sent in (the burnt-offering follows); Zeb. 7<sup>b</sup>; Tosef. Peah IV, 21 (v. infra); a. e.—Pl. פִּרְקָלִיטֵין. Sabb. 32<sup>a</sup> וכו' גדולים וכו' כל העולם . . . פ' גדולים וכו' when one ascends the scaffold to be put to death, if he has prominent intercessors, he is pardoned &c.; יאלי הן; ואלי הן these are man's intercessors (before divine judgment): repentance and good deeds. B. Bath. 10<sup>a</sup> כל בשר וכו' שלום וכו' גדולין בין וכו' גדולה all acts of charity and benevolence . . . are great peace (makers) and intercessors between Israel and his Father in heaven; (Tosef. l. c. פִּרְקָלִיט גדול ושלום). Y. Taan. I, beg. 63<sup>c</sup> למים פ' intercessors praying for rain; a. e.

**פֶּרֶק לִיטָא** ch. same. Targ. Job XXXIII, 23 (h. text מליץ).—*Pl.* פֶּרֶק לִיטָא. Ib. XVI, 20.

**פָּרָקְלִימִין** m. pl. (περικλήμια = περιεχόμενα: as to ל for כ, cmp. לְבָשָׁה *leggings, greaves*. Kel. XXVI, 3 חפְּרָקְלִי וְכ' (R. S. חפְּרָקְלִי) *leggings* are not subject to uncleanness; (Maim.: *gloves*; R. S.: *head-bands*). Ib. XXIV, 15 שְׁלֹשָׁה פָּרָקְלִימִין הֵן וְכ' (פָּרָקְלִינִין) *there are three kinds of greaves* (with regard to levitical cleanness): those worn by hunters &c. (v. Sin. Ant. s. v. Ocra); [comment: *gloves*]; Tosef. ib. B. Bath. II, 11 פָּרָקְלִינִין &c. Zuck. (oth. ed. פָּרָקְלִינִין, פָּרָקְלִינִין).

פרקלנין, פרקלינין, v. preced.

פֶּרֶקְמוֹס, v. פֶּרֶקְמוֹס.

v. פֶּרֶקְמַיּוּיִם, פֶּרֶקְמַטָּא, פֶּרֶקְמַוּיִם.  
sub. פֶּרְגָּמָה.

**פִּרְקַמְיָתָא** f. (preced. wds.) *trading woman*. Targ. I Chr. II, 3 (h. text כוֹנְנִיתָא).

פִּירְקָן v. פִּרְ, פִּרְקָן.

**פִּינְיָקָס, פִּינְיָקָס** f. (פִּינְיָק, *Pales*) = פִּינְיָקָס, *underwear, shirt*.  
 Treat. Der. Er. ch. X פִּינְיָקָסוֹ הַתַּחְתּוֹנָה (פִּינְיָק) *his undershirt*.

פּאַרַם. v. פּאַרַקס.

**פרקים**, read:

**פֶּרֶקְסִים** f. (πραξις) *business*. Y. Ab. Zar. I, 39<sup>d</sup> משם

פ' if he decorated his store for business' sake (to attract customers), opp. ציטער, q. v.

פִּירְקָתָא v. פִּרְקָתָא.

**פַּרַר** (b. h.) *to break*.

*Pi. פָּרַר to crumble.* Pes. 10<sup>b</sup> לִפְרֹר לֶחֶם it is a child's way to crumble bread (and leave it on the ground). Ib. II, 1 מִפְּרָר וּזְרוּרָה he may crumble (the leavened bread) and cast it to the wind; a. fr.—Tosef. Shebi. VI, 29 מִפְּרָרִין, v. פָּרַר.

*Hif.* הִפָּר, *to break, destroy; to thwart.* Ab. III, 1 'וכ' הַמִּפָּר בְּרִיתוֹ he that breaks the Abrahamic covenant (omits or effaces circumcision, v. מִשְׁעָה). Gen. R. s. 98 (play on פָּרַת, Gen. XLIX, 22) לְאִזְוִי בֶן שֶׁ' the son that broke (faith) with his brothers; ib. שֶׁהִפָּרְוּ לוֹ אִזְוֵי to whom his brothers were faithless; ib. לְאִזְוֵינוּ v. שֶׁ' לְאִזְוֵינוּ. Ib. s. 16 (play on פָּרַת, Gen. II, 14) פָּרַת שֶׁהִפָּרְהָ וְהַצָּרָה לְבָנֶיהָ Edom (Rome) is called P'rath, because she broke faith with, and distressed his (God's) children (Var. לְפָנֶיהָ); לה' שֶׁאֵין יִשְׁרָאֵל לְהִפָּר because I (the Lord) shall in the end thwart her plans; Yalk. ib. 22; a. fr.—Esp. *to make void; to disallow a vow* (Num. XXX, 2-16). Ned. X, 1 אֲבִירָה וּבִעֲלָהּ אֵין הִפָּרָה both her father and her husband must declare her vow void; ib. ה' הָאָב וְכ' if only the father protested, and the husband did not. Ib. 2 הִבְעֵל מִפָּר בְּבִגְרָה וְכ' in the case of an adult the husband has the right of disallowing, but not the father. Ib. 4 יֵאָדָם יִכְוֹל לְהִפָּר he has no power to disallow her vows. Ib. 5 הָפָר he has the power &c. Ib. 72<sup>a</sup>, a. e. בְּקוֹדֶמִית מִפָּר בְּקוֹדֶמִית the husband cannot invalidate vows made before marriage. Ib. XI, 12 (90<sup>b</sup>) הִפָּר (ל) חֵלְקִי הָפָר he may invalidate her vow for his share (as far as it concerns him). Ib. 7 אֵין יוֹדֵעַ שֶׁיֵּשׁ מִפָּרִין I did not know that there are invalidating powers (vested in the husband); a. v. fr.—Part. pass. מִפָּר, *pl.* מִפָּרִין. Ib. X, 1 אֵין אֵין מ' her vow is not made void. Ib. 4 מ' הָרִי תֵן מ' whatever vows thou mayest have made in my house, shall be void. Ib. 77<sup>b</sup> לֵיכִי מ' thy vow is void; a. fr.

**פרר** ch. same.

*Ithpa.* אִתְּפַר, *Ithpe.* אִתְּפַרְר, אִפְּ to be broken, crushed, crumbled. Targ. Ps. XXII, 15 Ms., v. פִּרְרָר L.—Pes. 74<sup>b</sup> דְּמִפְרִיר (Ms. M. רְמִיפְרָר; Ms. O. רְמִיפִיר, v. סְמִידָא.

*Af. אָפּער to make void, invalidate.* Ned. 73<sup>a</sup> שָׁמַע לְכִי הוּא לִפְנֵי when he hears of the vow, why does he not disallow it himself (what need has he of the agent)? Ib. 70<sup>a</sup> לֹא מִצִּי מִיָּמִיר לֹא he has no power to invalidate her vows. Ib.<sup>b</sup> לֹא מִצִּי מִיָּמִיר אָב her father has no power &c.; a.e.

I. פֶּרֶד v. פֶּרֶר

פֶּרֶס, פֶּרֶס, v. פֶּרֶס, פֶּרֶס.

**פָּרַשׁ** (b. h.) [*to divide, separate,*] 1) (neut. verb) *to go away, go aside, depart; to keep off.* Yoma I, 5 **פָּרַשׁ** ר' כ' פֿוֹרְשִׁין ... he turned aside and wept, and so did they. Y. Keth. I, 25<sup>d</sup> **הוּא פֿוֹרֵשׁ מִצִּיפּוֹרִין** they saw him come out of Sephoris (so that he is presumably an in-

habitant of Sepphoris); פירש מן החרם they saw him leave one of the houses of Sepphoris. Num. R. s. 9 פָּרַשְׁתָּ אַה thou didst depart from the way (disregard the customs) of Israel's daughters. Zeb. 113<sup>a</sup> (play on פרשה, Num. XIX, 5) מִקֹּם שְׂפֹרְשֶׁת לְמִיחָת וּכ there where she departs for death, she shall be burnt. Y. M. Kat. I, 80<sup>b</sup> bot. (ref. to Lev. XIII, 45) פָּרוּשׁ ... שְׂחָמָא טוּמְאָה כִּדִּי שְׂחָמָא טוּמְאָה the uncleanness itself may cry out..., 'keep off'; Y. Maas. Sh. V, beg. 55<sup>d</sup>; a. fr.—2) *to pass, cross*. Yalk. Prov. 946; Yalk. Num. 738 הַסְפִּירִית פּוֹרְשֹׁת בַּיָּם the ships make their way through the sea.—3) (act. verb) *to separate, keep off*. Num. R. s. 10 כָּשֶׁם שֶׂאֵם פִּירֵשׁ אֶחָ עֲצֻמוֹ וּכ as a person keeps himself away (abstains) from the fruits of Orlah, so will those who misbehave towards their handmaids, be separated from the virtuous on the day of judgment.; a. fr.—Part. pass. פָּרוּשׁ, q. v.—4) (cmp. פָּרַט) *to single out, specify, speak distinctly*. Ib. (expl. רַב־נֶאֱמָר, Num. VI, 2) כַּשֶּׁפִּירֵשׁ לְדֹרוֹ וּכ when he speaks out his vow, to the exclusion of him who thinks it in his heart; a. fr.—Sifré Num. 24 כֹּדֶר שְׂפִירֵשׁ וּכ ... כֹּדֶר שְׂפִירֵשׁ לֵךְ (Yalk. ib. 710 שְׂפִירֵשׁ ... שְׂפִירֵשׁ, v. פִּרֵּשׁ).

*Nif. נִפְרָשׁ to be separated, kept away.* Lev. R. s. 22 וְהָיוּ נִפְרָשִׁים מֵעֲבוֹדַת זָרָה and thus they will be kept away from idolatrous worship; a. e.

*Pi.* פִּירֵשׁ 1) (neut. verb) to depart, withdraw; to abstain. Snh. 82<sup>b</sup> פִּירֵשׁ וְלֹא פִּי' Zimri might have withdrawn (from the woman), but he did not. Ib.<sup>a</sup> וְכִי' if Z. had withdrawn, and Phineas had slain him &c. Pes. 87<sup>b</sup> מִן הָאִשָּׁה פִּי' withdrew from contact with his wife. Gen. R. s. 20 שִׁפְרָתָהּ הָיְתָה מֵאִדָּם Eve was separated from Adam.—Sabb. 88<sup>b</sup> מִן הָאִישׁ פִּירֵשׁ the semen issued from a man.—Pes. 49<sup>b</sup> וְכִי קָשָׁה וּפִי' the worst of all (in hostility to scholars); a. fr.—2) to go on a voyage; to cross the ocean (cmp. הִיף Hif.). Y. M. Kat. III, beg. 81<sup>c</sup> אִסּוּר הַגָּדוֹל לִפְנֵי לֵים it is forbidden to start on a sea voyage (during the festive week). Y. Yeb. XVI, 15<sup>d</sup> עֲשִׂיתָ מִפְּנֵי הַיָּם I was crossing &c. Y. Meg. II, 73<sup>b</sup> מִפְּנֵי הַיָּם voyagers on the sea; a. fr.—3) (act. verb) to separate. Gen. R. s. 22 אֵילֹו רָצָה הַמֶּלֶךְ לִפְרֹשֵׁן וְלֹא רָצָה הַמֶּלֶךְ לִפְרֹשֵׁן if the king desired it, he would separate them (the fighters), but the king does not wish to separate them; Yalk. ib. 38.—4) to specify, express clearly. Ib. אֵיךְ לִפְנֵי הַמֶּלֶךְ אֵיךְ לִפְנֵי הַמֶּלֶךְ when he (in making his vow) specified ('sheep' or 'cattle'), opp. בְּסוֹמָא. Gen. R. s. 6 פִּירְשׁוּ אִתּוֹ אֲנָשִׁים the men of the Great Assembly said it plainly. Snh. VII, 5 עַד שֶׁפִּירֵשׁ הָשֵׁם until he mentions the Name expressly (uses the Tetragrammaton), opp. בְּיָרִי. Gitt. 36<sup>a</sup> מִפְּנֵי שֶׁנֶּחֱמָדָהּ עֲדִים that witnesses must sign their full names; a. fr.—Part. pass. מְפֹרָשׁוֹ, מְפֹרָשִׁין, מְפֹרָשִׁים. pl. מְפֹרָשִׁין. f. מְפֹרָשָׁה. B. Kam. 54<sup>b</sup>, a. fr. מִזֶּה הַפֶּסַח מִפִּי', v. מְפֹרָשׁ. B. Mets. 94<sup>b</sup> שְׁלִישִׁית מִפִּי' that the third paragraph treats of a borrower, is explicitly stated (Ex. XXII, 13). Sot. 38<sup>a</sup>, a. fr. שֵׁם הַמֶּלֶךְ the special Name (the Tetragrammaton), v. supra. Zeb. 53<sup>a</sup>, v. שֵׁם. Hag. 22<sup>b</sup> מִפִּי' וְכִי' if your undefined teachings are so well-founded, how much more your explicit teachings; a. fr.—5) to explain, interpret, define. Ned. 2<sup>b</sup> פָּתַח... וּמִפְּרֵשׁ יְדוּת the Mishnah

begins with *kinnuyim* ..., and goes on explaining *yadoth!* Zeb. 13<sup>a</sup> ואני לי לפרש and I am unable to explain (the reason of the distinction between receiving and sprinkling the blood); רבר זה אני אפרש I shall explain it. Ned. 81<sup>a</sup> רבר זה 'ולא פירשנוהו עד שפירשנו וכו'... that question (Jer. IX, 11) was asked of prophets and scholars, and they could not explain it, until the Lord himself explained it (ib. 12). M. Kat. 16<sup>b</sup>; Ber. 18<sup>a</sup> לא פירשנו לך they did not interpret (the verse) to you; v. שנה I. Gen. R. s. 31 פ' ולא פ' and did not explain (of what material the serpent was to be made); Y. R. Hash. III; end, 59<sup>a</sup>; a. fr. —Part. pass. as ab. Meg. 3<sup>a</sup>, a. e. (ref. to Neh. VIII, 8) מפר זה ררגים *mforash* means interpretation.

*Hithpa.* הִתְפַּרֵּשׁ, *Nithpa.* נִתְפַּרֵּשׁ to be specified, defined; to be explained. Lev. R. s. 6 וְכָל נְבִיא שְׁמֹהּ וְכ' a prophet whose name is stated. Gen. R. l. c. י' ובאחד לא נ' בשלושה in three places (in which פָּשָׂה occurs) the command is specified, but in the fourth (Num. XXI, 8) it is not specified, v. supra. Yalk. Gen. 20 דבר שאינו מתפרש במקומו וְכ' a thing which is not defined in its original place but is defined in another passage; a. e.

*Hif.* (הִפְרִישׁ 1) *to separate; to set aside, dedicate.* Yoma I, 1 מִפְּרִישֵׁי כֹהֵן וּכ' they removed the high priest from his house to the cell &c. Ter. IV, 1 הוֹפְרִישׁ מִקְצֵה וּכ' he who sets aside one portion of what is due of Trumah of tithes. Num. R. s. 10 (ref. to Num. VI, 11, וַיִּשְׁפָּרֵשׁ שִׁפְרָאֵם) שִׁפְרָאֵם that the priest when offering them designates them, one for a sin-offering &c. Ib. (ref. to Prov. XXIII, 32) כִּדְ הֵיִן מִפְּרִישׁ . . . כִּדְ הֵיִן מִפְּרִישׁ וּכ' as the adder divides between life and death, so wine removes from the ways of life to those of death; Lev. R. s. 12 כִּדְ ה' כִּדְ ה' הֵיִן בֵּין אָדָם וּכ' wine caused a separation between Adam and Eve; כִּדְ ה' הֵיִן בֵּין נֹחַ לִבְנָיו לַעֲבֹדוֹת wine caused a division between Noah and his sons with regard to slavery; כִּדְ ה' הֵיִן בֵּין אַהֲרֹן וּבְנָיו לְמִיתָה wine caused a division between Aaron and his sons with regard to death; Yalk. Prov. 960. Tam. IV, 3 מִן הַכֹּבֵד . . . מִן הַכֹּבֵד severed the lungs from the liver; a. fr.—Part. pass. מִפְּרִישֵׁי מִמֶּךָ Ned. I, 1 מִפְּרִישֵׁי מִמֶּךָ I will be separated from thee (will have no dealings with thee, accept no favors &c.); ib. 5<sup>a</sup>; a. e.—2) *to go to sea.* Gen. R. s. 13 הֵיוּ מִפְּרִישֵׁי לֵים וּכ' they were crossing the ocean; a. e.

**פָּרַשׁ** ch. same, 1) (neut. verb) *to keep off, abstain &c.* Targ. Y. I Num. VI, 3. Ib. 2 **פָּרַשְׁרָא**. Ib. XXV, 8 [read:] **פָּרַשׁ** רְחוּהוּ לִיהָ לְמִפְרָשָׁא וּלְאִי פָּרַשׁ (v. Snh. 82<sup>b</sup>, quot. in preced.); a. fr.—Part. **פָּרֵשׁ**, **פָּרֵשׁ**. Ib. XIX, 16; 18; a. fr.—Hull. 45<sup>b</sup> **פָּרַשׁ** לְלִיבָא וְכִי one artery branches off to the heart, the other to the lungs &c. Zeb. 73<sup>a</sup>, sq. **כָּל דְּפָרֵשׁ פָּרֵשׁ** whatever comes out of a mixed multitude, is presumed to have come from the majority, i. e. has the legal status of the majority; Keth. 15<sup>a</sup>; a. fr.—2) *to cross* the ocean. Gen. R. s. 6 **בִּשְׁאֵי דְּפָרֵשׁ**, v. infra. Koh. R. to III, 6 **הָוָה אֹזֵל פָּרֵשׁ בֵּימָה** was about to go to sea; a. e.—3) *to set aside, distinguish*. Targ. Y. Deut. IV, 34; a. e.—4) *to explain*. Part. pass. **פָּרֵשׁ**. Hull. 52<sup>a</sup> **לִיבְעִי מִינִיהָ** **פָּרֵשׁ** let him be asked one question by which both cases will be made clear to us; a. e.

*Pa.* פָּרִישׁ 1) (neut. verb) *to depart, keep off*. Targ. Prov. XIX, 27 (ed. Lag. a. oth. *Pe.*).—[Targ. Y. Num. XXV, 8





Tosef. Sabb. I, 12 פֶּרְשֵׁי הַיּוֹקֵר children and teacher may prepare their verses by lamp-light &c.; (Y. ib. I, 3<sup>b</sup> bot. רֵאשֵׁי פִסְקֵיהֶן. Ber. 8<sup>b</sup> המְשַׁלֵּם פֶּרְשֵׁי הַיּוֹקֵר עם 8<sup>b</sup>). Ber. 8<sup>b</sup> הצָּבִיר he who finishes the reading of the weekly lessons so as to keep up with the public reading in the synagogue. Meg. 29<sup>b</sup> הָאֵלֶּיךָ הָיָה הַדִּבּוּר פ' לְסִדּוּר the interrupted order of Scriptural reading is taken up again; a. v. fr.

**פָּרָשָׁה** II (preced.) pr. n. pl. *Parashah* (Crossing); the Crossing of Ashkalon. Tosef. Shebi. IV, 11; Y. ib. VI, 36<sup>c</sup> פ' תרומה ו' (insert אשקלון); Sifrē Deut. 51; Yalk. ib. 874.

פּרִישְׁתָּא, v. פּרשׁוּתָא

**פַּרְשֻׁנְיָא** (פַּשְׁרוּנְיָא), pr. n. pl. *Parshunia*, (*Pashrunia*), in Babylonia. Erub. 104<sup>a</sup> פַּרְשׁ early eds. (Ms. M. פַּרְשֻׁנְיָא; late eds. פַּשְׁר; v. Rabb. D. S. a. l. note); Pes. 91<sup>a</sup> פַּרְשֻׁנָא (Ms. M. פַּרְשֻׁנְיָא, v. Rabb. D. S. a. l. note).

**פְּרִישָׁתָא** f. = h. פְּרִישָׁתָא, *separation*; *cross-road*. Targ. Ez. XVI, 25. Ib. XXI, 24; 26 (ed. Wil. פְּ). Targ. Koh. X, 8 פְּרִישָׁתָא.—Targ. O. Gen. XXXVIII, 14 פְּרִישָׁתָא (ed. Berl. עֲרִישָׁתָא), v. עֲרִישָׁתָא ch.; Y. פְּרִישָׁתָא אֲוֵרְחִי. — V. פְּרִישָׁתָא.

פֿאַרנשע, v. פֿאַרנשע

**פָּרָשָׁה** f. = h. פָּרָשָׁה. 1) *cross-road*, v. פָּרְשִׁיחָא.—  
 2) *interpretation*. Targ. Y. Deut. XVII, 18 פָּרָשָׁה אִירִיחָא  
 (not פֶּרְשָׁא; h. text משנה).—3) *section of writing, Parashah,*  
*weekly Scripture lesson*. Meg. 4<sup>a</sup> (interpret. ולשנוחה, ib.)  
 וְכַּגֵּן דְּרַמְרִי אִרְנְשִׁי אַעֲבֹר פֿ דֹּא וְכַּגֵּן as people say, I will  
 peruse this section and read it over again. Y. Ned. VIII,  
 beg. 40<sup>d</sup> עַד דְּנִיחַסל פָּרְשִׁיתִי until I have finished my *parashah*;  
 a. e.—Pl. פָּרְשִׁיחָא (fr. פֶּרְשִׁיחָא). Ber. 8<sup>b</sup>, v. כִּלְהָ. Ib. אשלימו  
 פָּרְשִׁיחֵיבֵי (Hebraism. for פָּרְשִׁיחֵיבֵי; Ms. M. פָּרְשִׁיחֵיבֵי וְכַגֵּן  
 פֶּרְשָׁה. מרשֵׁה.)

פּוֹשְׁתֵּיבֵּנָא, v. פֶּרֶשְׁתֵּיבֵּנָא

**פְּרָת** (*b.h.*) pr.n. *P'rath*, 1) the river *Euphrates*. Gen. R. s. 16 פ' שפֿרה ורבֿה וכ' it is named *P'rath* (the growing), for its waters grow and increase, until people pass it on ships; פ' שמימיו פרין ורבין וכ' *P'rath*, for its waters are fruitful (fructifying); פ' שכלה במגריפה (*Semresh*) it is named *P'rath* (*v. פֿרת*), because it goes on dividing (branching off in channels), until it ends under the (digging) spade; Yalk. Dent. 801 כמגרפה כמפרה והולך עד שכלה מגריפה (*córr. acc.*); Sifré Deut. 6 פ' שכלה מגריפה (*until the spade ceases to dig it*; Yalk. Gen. 22 מפרים והולך עד שהוא כלה פֿרים והולך goes on dividing, until it disappears, and they open it with the spade. Bekk. 55<sup>a</sup>; a. fr.—Denom. **פְּרָתִי**. שתי מיִם הֵם יִמְתִּיעַ Midr. Till. to Ps. CXXXVII *they drank Euphrates water and died*; (Pesik. R. s. 28 *(מימי הפרה)*).—2) *P'rath*, name of certain districts or towns. **פ' דבורסיה**: רבבה עיר (= *v. דבורסי* Gen. X, 11); *דבורסי* (= *ib.*); Kidd. 72<sup>a</sup> (*expl. ימא חביל*); *דבורסי* (*v. דבורסי*).

**פָּרַת** (cmp. פָּרַר, פָּרַד) *to divide, crush, crumble.*

*Pi. פִּיִּרְחָ same, transf. (with ב) to belittle, make light of.*  
 Koh. R. to III, 11 וְכִּי אֵין אֲחֵר . . . הָיָה פִּי בְּמִמּוֹנֵי שֶׁל עוֹלָם וְכִּי  
 if any one else had said, 'vanity of vanities &c.' (ib. I, 2),  
 I might have thought, one that never owned two pennies  
 in his life, made light of the wealth of the world &c.

פרת I ch. same.

*Pa. פָּרִירָא 1) to divide, dismember* (of the basilisk whose look is believed to cause a person's limbs to fall apart, v. עָבֵס, a. Gen. R. s. 10, a. e., quot. s. v. נָשַׁל; cmp. תַּרְרִישׁ Prov. XXIII, 32). Targ. Is. XIV, 29 מְפָרֵרָא (some ed. מְפָרֵרָא Af.; Var. ed. Lag. מַפְרִירָא; ed. Wil. מַפְרִירָא; h. text מַעֲרִירָא 1b. LiX, 5 מְפָרֵרָא; ed. Lag. (ed. Wil. מַפְרִירָא).—[Targ. Prov. XXIII, 32 דִּרְרִירָא, ed. Lag. פֶּאֶרִירָא, prob. to be read: רִפְרִירָא, Part. Pe.; h. text רִפְרִישׁ, v. supra.])—2) *to belittle, make light of*. Lam. R. to II, 10 הוּוֹן חֲמַשָּׁא . . . וּמְפָרֵרָא לֵיהּ (Ar. פֶּרֶרָא, Var. פֶּרֶרָא, corr. acc.) he, likewise, snared &c.

*Itkpe. אֶפְרָה to be broken off, separated. Bets. 2<sup>a</sup> אוכלא היא* the egg is considered as a broken-off piece of food (part of the hen, not as an independent creation). Pes. 85<sup>a</sup> כמאן דנפְרְתִי דמי they are to be considered as if they were separated; Hull. 73<sup>a</sup>.

פרת II m., v. פרתא.

**פִּרְתָּא** m. (preced.art.)=h. פֶּרֶץ. Targ. Y. Deut. XXI, 8 (ed. Amst. פֶּרֶץ). Targ. Y. Num. XIV, 37 (ed. Amst. פֶּרֶץ).—Gen. R. s. 99 (expl. הַפְּרָשׁוּנָה, Jud. III, 22) פִּרְתָּא his excrements (came out). Snh. 67<sup>b</sup> מִי הוּא רִם רִם וְרִם there are any traces of blood and secretions? Hull. 18<sup>a</sup>, v. מִסֵּם. Gitt. 56<sup>a</sup> וְכִי פִּי אֶחָד dirt settled on her foot.

**פָּרָאָה** m. (פָּרָה) = h. פָּרְעָה, *branching off, division*, esp. כְּרִסָּא (or sub. כְּרִסָּא) *partition of the belly, navel*. Targ. Job XL, 16 פ' רכ' ed. Lag. (oth. ed. פָּרָה רכ', read: כ' פָּרָה). Targ. Cant. VII, 3. Targ. Y. Num. XI, 31. — *Pl. constr.* פָּרָהִי. Targ. Job III, 9 (10) ed. Lag. a. oth. (Ms. פָּרָהִי), v. פָּרָהִי II.

פֶּרֶה or פָּרָה, v. פֶּרֶה.

**פרתוויא**, v. next w.

**פְּרוֹנוֹיָא** m. (= h. פְּרוֹתָמִים, pl.) *nobleman*. Targ. II Esth. VI, 9 (ed. Lag. פְּרוֹנוֹיָא, some ed. פְּרוֹנוֹיָא, corr. acc.; ed. Amst. פְּרוֹנוֹיָא, corr. acc.).—Pl. פְּרוֹנוֹיָא. Targ. Esth. I, 3.

**פַּרְתִּיָּאן** m.pl. (Πάρθια) *Parthians*. Targ. Esth. VIII, 15 מוקי פַּרְתִּיָּאן *Parthian (red) socks* (v. Harp. Lat. Dict. s. v. *Parthia*, a. פִּירְדִּיקָא).

פסג, v. פשג.

פסח, v. פשה.

פֿאַרשטאַנ, פֿאַרשטאַנ.

**פִּשְׁרָם** m., **פִּשְׁרָהּ** f. (part. pass. of פִּשַׁע) 1) *straight*,

*plain, simple.* R. Hash. III, 3 של יצל פ' a straight horn of the mountain-goat, opp. כפוף. Sabb. 104<sup>a</sup>, v. כָּפַף. Ib. 106<sup>a</sup>, v. כִּיט. Men. 35<sup>b</sup> אהא מחור פ' Ms. M. (ed. אשי) R. A. showed the index finger straight, i. e. the strap must reach from the arm to the tip of the index finger, when straightened, opp. כפוף (v. Tosaf. a. l.; Rashi: the strap must be as long as the distance from the thumb to the index finger, stretched as wide as possible, opp. כפוף the distance from the index to the middle finger). Mekh. B'shall. beg. לא לא הבריאן חק"ב דרך פ' וב' the Lord did not lead them on the direct road to Palestine; Yalk. Ex. 226 בפשוטה (sub. דרך). Mekh. l. c. לא הבריאן המקום בפשוטן (corr. acc.). Cant. R. to I, 16 ב' בלשון with a single expression (of praise), opp. כפול. B. Bath. X, 1, a. fr. פ' גט a plain, open document, opp. מקושר folded; Tosef. Gitt. VIII (VI), 9 פ' ed. Zuck. (Var. פ' גט). Y. R. Hash. III, 58<sup>a</sup> top פשוטה (sub. חקיעה) the plain note (תקיעה), opp. the tremulous note; a. fr. — 2) (noun) פשוטה the plain, literal sense. Sabb. 63<sup>a</sup>, a. e. אין פשוטה (יורש) an heir entitled to a single share, opp. בָּכּוּר. Bekh. 52<sup>b</sup> פ' מה חלק פ' as the share of the plain heir is an inheritance, so the share of the firstborn is an inheritance (and not a gift affected by the jubilee laws); B. Bath. 124<sup>a</sup>. Ib. 126<sup>a</sup> בכור שחלק בכור, v. וְחָרַךְ; Y. Keth. IV, end, 29<sup>b</sup> בכור שחלק בכור (read כפ' בכור). Num. R. s. 6 בני פ' the sons of a plain (not firstborn) man; a. fr. — Fem. פשוטה (sub. יורש) single share. Y. B. Bath. VIII, 16<sup>b</sup> top, opp. כָּפַף. — Pl. פשוטה. Sabb. 103<sup>b</sup>, v. כָּפַף. Num. R. l. c. פשוטה the plain (not firstborn) Levites took the place of the firstborn Israelites; a. fr. — 4) flat, level, without receptacle. Tosef. Kel. B. Bath. VI, 1 לקיבול מן הפ' if one changes a leather implement . . . from a flat surface to a receptacle. Ib. IV, 3 פשוטה in its flattened condition (when the bag is unrolled), it is not susceptible to uncleanness; a. fr. — Pl. as ab. Kel. II, 1 פשוטה those of them which are flat, opp. מקבליהן which have receptacles. Sabb. 123<sup>b</sup>, a. e. פ' פשוטה flat wooden implements (boards &c.). Y. ib. X, end, 12<sup>d</sup> כפ' when they are flat, opp. מקופלין folded; a. fr.

**פְּשׁוּטָא** m. (preced.) 1) flat, plain. — Pl. פשוטה. Targ. Y. Num. XXXI, 22 flat vessels. — 2) plain sense, v. פשוטה. — [Yalk. Is. 352 מפשוטה, v. פשוטה.]

**פְּשׁוּטָא**, v. פשוט.

**פְּשׁוּטָא**, v. פשוט.

**פְּשׁוּטָא** m., pl. פשוטה 1) = h. פשוטה, tepid (water). Targ. Koh. II, 8 ed. Lag. (ed. Vien. פשוט; oth. ed. פשוטה). — Hull. 46<sup>b</sup>; 47<sup>b</sup>. Ib. 84<sup>b</sup> דפשוטה some ed. (read: ר' . . .), (רפשוטה, v. דפשוטה 29<sup>b</sup> (פשוטה) rills formed by thawing snow. Ab. Zar. 34<sup>b</sup>, v. פשוטה. Kidd. 73<sup>b</sup> פשוטה ר' (Rashi: פשוטה) if a child is found in shallow water formed by melting snow (where no ship can pass), it is legally considered a foundling.

**פְּשׁוּטָא** Ar., v. פשוט.

**פְּשׁוּטָא** m. name of a bird. — Pl. פשוטה. Lev. R. s. 22 מחכושן פ' חרין Ar. (Ar. s. v. כחש) saw two pashoshin fight (ed. ציריין מתנצירין).

**פֶּשֶׁט** (b. h. Pi.) to split, tear off, strip. Y. Yeb. XVI, 15<sup>d</sup> ופשוטה נחלה he suspended himself from a branch of an olive tree and tore it off (for a weapon); Bab. ib. 122<sup>b</sup>; Tosef. ib. XIV, 10. — [Tosef. Neg. V, 13 מן החרין פ', read with R. S. to Neg. XI, 10 פשוטה.]

*Nif.* פשוטה to be stripped, split. Shebi. IV, 6 'וב' if a tree is split, you may tie it up in the Sabbatical year, not that it may grow together again, but that it may not split farther. Ukts. III, 8; Tosef. Kel. B. Kam. I, 13; Hull. 128<sup>b</sup>, v. פשוטה II. Ib. 127<sup>b</sup> ובו פירות if a tree is stripped, and on it (on the branch torn off) are fruits; a. e.

**פֶּשֶׁט** ch. same. Targ. I Sam. XV, 33 (h. text שטק). Targ. Ps. VII, 3 (h. text פריק). — M. Kat. 10<sup>b</sup> חזאי מאן דפ' he that strips a date palm (cuts shoots off); B. Bath. 54<sup>a</sup>.

*Pa.* פשוטה same. Targ. II Esth. III, 8. — Bets. 33<sup>b</sup> דורח פשוטה broke a branch off, and gave us each several sticks.

*Itkpe.* פשוטה 1) to be torn loose, separated. Targ. Y. Lev. XI, 32; 39. — 2) (cmp. פשוטה Hif.) to part one's feet, to force one's self to stand still. Kidd. 81<sup>a</sup> מנא לפלגא (ד) when he arrived at half the ladder, he stemmed his feet.

**פֶּשֶׁט** (b. h.) 1) to stretch, straighten. Sabb. I, 1, sq. 'וב' הפני את ידו פ' if the recipient puts his hand forth to within (the house). Pes. 118<sup>b</sup>, a. e. פשוטה II. Gen. R. s. 28 פשוטה ידיהם במצות they (the Sodomites) never stretched their hands forth for good deeds (charity); Lam. R. to IV, 6; Yalk. Ez. 351. Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup> פשוטה he stretches his fingers so as to reach his wrist. Lev. R. s. 2 פשוטה ידי we must reach forth our hands to him, v. פשוטה. Keth. XIII, 5 פשוטה if a man promises a certain amount to his intended son-in-law, and shows him the foot, i. e. refuses to give it to him; a. v. fr. — Y. R. Hash. III, 58<sup>d</sup> top (ref. to פשוטה, ib. III, 3) כרי פשוטה (or פשוטה, Pi.) (the horn is straight,) intimating that they must straighten their hearts through repentance. — Part. pass. פשוטה, q. v. — 2) to strip; (sub. כנדי) to undress. Yoma III, 4; 6. Ib. 31<sup>b</sup> מקדש פשוטה he (the high priest) undresses first and then sanctifies (washes his hands and feet). Ib. 32<sup>a</sup> כלום אדם פושט אלא ו' can a man put off anything except what he has put on? Tam. I, 1; a. fr. — Part. pass. פשוטה. Y. Yoma III, 40<sup>c</sup> bot. לבוש פ' whether he undresses or dresses, in either case the sanctification follows the act. — 3) to make plain, to explain. Num. R. s. 18; Tanh. Huck. 1' פשוטה ר' was sitting at the gate of his town and explaining (teaching); (Gen. R. s. 10 וירוש) Ex. R. s. 47 פשוטה ר' he learned (the Torah) in day-time and explained it to himself at night; a. fr. — Part. pass. as ab. Lev. R. s. 16 (ref. to Ps. XXXIV, 13) הדין הוא פ' all my days I have read this verse (question), but I never knew where

it is answered.—4) (neut. verb) *to spread, be published*. Hor. 3<sup>b</sup> וְכַלּוּ עַד שֶׁתִּפְּשֹׁט הוּרָאָה בְּכָל וְכַלּוּ until the decision is spread (adopted) in the whole congregation of Israel. Ab. Zar. 36<sup>a</sup>; a. fr.

*Pi. פִּשְׁט* 1) *to stretch, straighten out*. Y. Snh. III, 21<sup>a</sup> bot. וְכַלּוּ הַחֲזוּלִים מִפְּשֹׁט וְכַלּוּ (interch. with פִּישַׁט) he began to put forth his hands and deal in fruits of the Sabbatical year. Tosef. Neg. I, 8 וְכַלּוּ אֶת קוֹמָתוֹ וְכַלּוּ אֶת הַלֵּצָה the creases are straightened out, and then the leprous spot is examined; a. e.—Tosef. Nidd. VI, 4, v. infra.—Part. pass. מִפְּשֹׁט. Y. Naz. IX, 57<sup>d</sup> וְכַלּוּ רַגְלָיו מִפְּשֹׁט וְכַלּוּ if the corpse is found with its feet stretched and its hands on the heart, opp. קַמְצוּץ.—2) *to strip, take off*. Tosef. Kel. B. Kam. IV, 17 מִשֵּׁר פִּשְׁט (חֲלוּקָן) from the time that the coat (the plaster of the stove) is taken off.

*Nif. פִּשְׁט* 1) *to be straightened out, be unfolded, become flat*. Kel. XXVI, 2 כְּהוּרָא נִי when it (the bag) is straightened out (so as to be a plain piece of leather, v. פִּשַׁט), it is not susceptible to uncleanness. Tosef. Neg. I, c. כְּקוֹמָת שֵׁנִי like a creased garment that has been straightened out; a. e.—2) *to be stripped*. Pirké d'R. El. ch. XIV צוֹרֵן כִּי עוֹר הַקֶּרֶן הָיָה נִפְשָׁט from Adam, and he saw himself naked. Midr. Till. to Ps. XCII, v. infra.

*Hif. פִּשְׁט* 1) *to strip, flay*. Pes. V, 9 הֵיכָרְתָּם וְנִפְשָׁטוּ הֵם how did they suspend and flay (the Passover lamb)? Ib. וְלֹא הָיוּ מָקוֹם לִפְשֹׁט מִיּוֹם הַפֶּסַח ... he that could find no place where to suspend and flay. Tam. IV, 2. Pesik. R. s. 28 אֶת עַבְדֵּיהֶם וְכַלּוּ they undressed their men servants and maid servants and presented them &c.; a. fr.—2) *to shed the skin*. Pirké d'R. El. I, c. כִּי שִׁנָּה מִפְּשֹׁט אֶת עוֹרוֹ וְכַלּוּ that it (the serpent) should shed its skin once in seven years. Midr. Till. to Ps. XCII כִּי הִנֵּחַ שֶׁרֶשׁ הַנָּחָשׁ וְכַלּוּ ed. Bub. (oth. ed. שנפֶּשֶׁט) of the skin which the serpent shed the Lord made garments of honor &c.; Pirké d'R. El. ch. XX; Yalk. Gen. 34.

*Hof. פִּשְׁט* *to be stripped*. Zeb. XI, 3 עַד שֶׁלֹּא הָיָה עוֹר הַחַיִּית before the hide was taken off. Ib. 93<sup>b</sup>; a. e.

*Hithpa. פִּשְׁט*, *Nithpa. פִּשְׁט* *to be straightened, become even; to flatten*. Hag. 9<sup>a</sup> וְכַלּוּ ... הִיגַר if he was lame on the first day, became straight &c. Y. Yeb. I, 2<sup>d</sup> bot. עַד שֶׁתִּפְּשֹׁט הַקָּה, פִּשְׁט; Tosef. Nidd. VI, 4 עַד שֶׁתִּפְּשֹׁט הַקָּה the wrinkles became even, and her beauty returned &c.; a. e.

*פִּשְׁט* ch. same, 1) *to stretch, stretch forth; to straighten*. Targ. Y. Gen. XXII, 10. Ib. XXXVIII, 28. Targ. Prov. XXXI, 19; a. fr.—Ib. XXVI, 18, v. פִּשְׁט.—R. Hash. 26<sup>b</sup> כְּמַה דְּפִשְׁט אִינִישׁ וְכַלּוּ the more man straightens his mind (removes all duplicity, v. preced.), the better it is, opp. כִּיָּה bends, humbles.—Part. pass. פִּשְׁט; f. פִּשְׁטָא. Targ. Y. Ex. XXVI, 28 (ed. Amst. פִּשְׁט). Targ. II Esth. V, 1.—2) *to strip, tear, flay*. Targ. Y. II Num. XXIII, 24.—Pes. 113<sup>a</sup> פִּשְׁט; B. Bath. 110<sup>a</sup>, v. קָטַט I.—3) (neut. verb) *to be stretched forth, reach out*. Y. Peab VIII, end, 21<sup>b</sup> יִרְיָה וְכַלּוּ may these lands which did not reach out to give thee, be cut off.—4) *to explain, teach; to deduce*. Gen. R. s. 17 הוּן יִתְבִּין פִּשְׁטָא וְכַלּוּ he and R. ... sat teaching; Lev. R. s. 34. B. Mets. 18<sup>b</sup> וְכַלּוּ רַבָּא וְכַלּוּ רַבָּא וְכַלּוּ Raba decided that restitution must be made. Kidd. 5<sup>b</sup>

בְּחַר רַבֵּי אֶתְרָא אַחֵר after having raised the question, he met it again himself. Ber. 2<sup>b</sup> וְהָרַר פִּשְׁטוֹ לֹא מִבְּרִייתָא and then they solved the question by deduction from a Boraitha. Hor. 13<sup>b</sup> פִּ' גִּרְסָא וְהָרַר וְכַלּוּ he explained (the subject to himself), and committed it to memory again and again. B. Mets. 90<sup>b</sup> מִהָא דְּהָרָא פִּשְׁטוֹ derive from this (Boraitha) one answer to the questions before us. Kidd. 25<sup>a</sup> מִי בְּעִירָוּ לָבוּ וְכַלּוּ did you ever ask me anything that I did not explain to you?; a. fr.—V. פִּשְׁטָא.

*פִּשְׁטָא* m. (preced.) 1) *plain wording; plain sense*. Keth. 111<sup>b</sup> כְּהִיב רַבָּא וְכַלּוּ what does the plain text (not homilectically changed) refer to?; Erub. 23<sup>b</sup> פִּשְׁטָא וְכַלּוּ what is the plain sense (not homilectically forced) of the text?; Kidd. 80<sup>b</sup>; a. e.—Y. Snh. I, beg. 18<sup>a</sup> פִּשְׁטָא דְּקִרְיָא the plain sense of the text. Y. B. Bath. VIII, 16<sup>a</sup> בְּעִירָוּ מִימֵר פִּשְׁטָא (פִּשְׁטָא) wanted to give the meaning (of the verse) and could not find it.—2) *extension, natural course* (of a river). Gitt. 60<sup>b</sup>; Hull. 18<sup>b</sup>; 57<sup>a</sup>, v. נְהַר II.

*פִּשְׁטָא*, v. פִּשְׁטָא.

*פִּשְׁט*, v. פִּשְׁטָא.

*פִּשְׁט*, v. פִּשְׁטָא.

*פִּשְׁטָא*, v. פִּשְׁטָא.

*פִּשְׁטָא* f. (פִּשְׁט) *stripping*. Sabb. 109<sup>b</sup> אֶת רִיקְלָא (אֶתְפִּשְׁטָא) on that portion of a date palm which shows the signs of having been stripped.

*פִּשְׁטָא*, v. פִּשְׁטָא.

*פִּשְׁטָא* c. (preced.) 1) *explanation, teaching*.—Pl. פִּשְׁטָא. Yalk. Lev. 665 מִן פִּשְׁטָא דְּהוּן when they had finished their studies; Yalk. Is. 352 מִפְּשִׁיטָא.—2) *plain, self-evident truth; is it not a matter of course?* Meg. 3<sup>b</sup> פִ' לִי I have no doubt. Y. Pes. VII, 34<sup>b</sup> bot. מִהָא דְּהָרָא this is clear, that &c. Y. Sabb. X, end, 12<sup>d</sup> מִהָא דְּהָרָא what to R. Jeremiah is doubtful, is clear to Isaac ben U. B. Bath. 137<sup>a</sup> וְכַלּוּ is not this a matter of course (what need was there to say it)? (Ans. I might have thought &c. B. Mets. 16<sup>a</sup> וְכַלּוּ it is undisputed, if he sold it ..., but if he made a present of it (to the robber), there is a difference of opinion &c.; a. v. fr.—Pl. פִּשְׁטָא. Y. Bets. I, 60<sup>b</sup> כִּי לָבוּ מִלֵּן ... פִ' לָבוּ מִלֵּן things doubtful to the Rabbis are clear to you; those clear to the Rabbis, are doubtful to you.—3) (fem.) *P'shita*, a small coin. Hull. 54<sup>b</sup> כִּי דְּפִשְׁטָא like a small P.—Pl. פִּשְׁטָא. Ib. דְּפִשְׁטָא the small coins of Pumb'ditha. B. Mets. 16<sup>b</sup> וְכַלּוּ the writer's fee, v. חֲזוּר. ch.—Trnsf. *flat and round blisters*. Gitt. 67<sup>b</sup> כִּי בִישְׁרָה קָאִי בִישְׁרָה his body was full of blisters.

*פִּשְׁטָא* f. (פִּשְׁט) 1) *stretching forth*. Y. Yoma V, 42<sup>b</sup> bot. פִּשְׁטָא reaching out with the hand.—2) *undressing*. Ib. III, 40<sup>c</sup> לְבִישָׁה דְּהָרָא וְכַלּוּ draw an analogy between (the high priest's) taking off and (his) putting on his garments; Bab. ib. 31<sup>b</sup>; a. e.—V. כִּיָּה.

**פְּשִׁיטוֹת** f. (v. פְּשִׁיט) *the plain heir's right, single share*. Y. B. Bath. VIII, 16<sup>b</sup> top אביו פ' לישול to take the plain share to which his father would have been entitled, opp. כפילות.

**פְּשִׁיטוֹתָא** ch. same. Sot. 13<sup>a</sup>, v. בְּכִירוֹתָא.

**פְּשִׁיטָנָא** m. (פְּשִׁט) *a low, spreading plant, fern*. Sabb. 110<sup>b</sup> וכ' ליהי פ' Mss. (v. Rabb. D. S. a. l. note; ed. פְּשִׁיטָנָא; Ar. Mets. 94<sup>b</sup>) let him take a fern and boil it in wine &c.

**פְּשִׁיטָתָא** f. (פְּשִׁט) *trespass, negligence*. Y. Sabb. XIV, 14<sup>c</sup> bot. 'מחים ב'... ninety-nine persons die through their own fault against one through the hands of heaven (a natural death); Lev. R. s. 16.—Esp. *negligence in guarding a trust, indictable neglect* (Ex. XXII, 8). B. Mets. 94<sup>b</sup> אבירה שקרובה לפ' losing which comes near to wilful neglect, opp. אוּנס. Ib. 81<sup>a</sup>, a. e. ב'בעלים פ' a loss through carelessness that occurred in the presence of the owner (Ex. l. c. 14). B. Kam. 21<sup>b</sup>, a. e. וסופי ב' החלוזי if there was neglect in the start, but the final injury came about through an unforeseen accident; a. fr.

**פְּשִׁיטוֹתָא** ch. same. B. Mets. 42<sup>a</sup> א"ר דלענין גנבי נטירותא although this was proper care as regards thieves, it was carelessness as regards fire. Ib. פ' היא every 'I do not know' (plea of ignorance) is considered an admission of indictable neglect; a. e.

**פְּשִׁיפֶּס** v. פְּסִיפֶּס.

**פְּשִׁיפֶּשִׁין** v. פְּשִׁפֶּשׁ.

**פְּשִׁיטָנָא** v. פְּשִׁיטָנָא.

**פְּשִׁטָא** v. פְּשִׁטָא.

**פְּשִׁל** (cmp. פָּחַל) *to twist, knot*, v. infra.

**Hif.** (1) *to knot and fasten*. Tosef. Sabb. IV (V), 2 and fasten the strap under its tail; Y. ib. V, 7<sup>b</sup> bot.; Bab. ib. 53<sup>a</sup> יפשיל Ms. M. (ed. Tosef. ib. VI (VII), 9 לאחוריד וכ' do not twist thy hands on thy back, lest we be prevented from work (a superstitious belief); Yalk. Lev. 587.—Esp. *to twist or knot a bundle and throw it over one's shoulder*. Succ. 27<sup>b</sup> טליתו וכ' R. El. tied up his cloak and threw it over his back and went off; Tosef. ib. I, 9 רגליו וכ' (read בנדריו, v. infra) R. El. bundled up his garments &c., i. e. went off in an ostentatious manner). Tosef. Hull. VIII, 4 [read:] וּפְשִׁילֵין נוחן... וּפְשִׁילֵין he may wrap them up with the peddler's bundle and strike, and cast them over his shoulder. Men. 85<sup>b</sup> טליתו וכ' he tied up his implements and threw them &c. Kil. IX, 5 Y. ed. החצונעים לאחוריהן במקל the scrupulous carry (the garments of mixed material, כלאים) in bundles over their shoulders. Y. ib. IX, beg. 31<sup>d</sup> (ref. to Lev. XIX, 19) I might have thought, לא יפשיל, לא יעלה (not) one dare not throw the bundle (containing forbidden garments) over one's shoulder; Sifré Deut. 232 לא יפשילנו בקופה וכ' (לקופה); Yalk. Lev.

614 לא יפשילנו בקופה וכ' a. fr.—Gen. R. s. 22, end; Yalk. ib. 38 ר' דברים לאחוריו וכ' he (Cain) threw the words (which he had heard) over his shoulder and went off, i. e. was petulant. Pesik. Shub., p. 160<sup>a</sup> וכ' כמפשיל דברים וכ' he went off like one that casts the words &c.; Lev. R. s. 10 בנדריו לאחוריו ו', v. supra.—Part. pass. מופשֵׁל; f. מופשֵׁלָה. Y. B. Kam. II, 3<sup>a</sup> וכ' קופתו מ' if his bundle (of grain &c.) was hanging over his back &c. Ber. 62<sup>b</sup>, a. e.—2) *to twist (wicks)*, (v. פְּחִילָה). Y. Succ. V, 55<sup>b</sup> bot. (expl. מפקיעין) they make wicks of them, v. פָּקַע. Keth. 75<sup>a</sup> וכ' הפשילה דידה she twisted her breasts back of her and gave suck to her child; a. e.

**פְּשִׁלָּא** v. פְּסִילָא.

**פְּשִׁעִי** (b. h.) [to pass beyond,] 1) *to be wilful, rebellious*. Yoma IV, 2 פְּשִׁעִי; ib. VI, 2 פְּשִׁעִי, v. פְּחִי; a. fr.—פְּשִׁעִי *a wilful transgressor, rebel, apostate*. Gitt. 57<sup>a</sup> פ' ישראלי a Jewish apostate (the censor's disguise for Jesus). Ib. חזי מה בין פ' ר' יהושע פושעין ישראל come and see the difference between Jewish apostates and gentile prophets. R. Hash. 17<sup>a</sup> פ' פושעין ישראל Jewish sinners with their bodies (disregarding the ceremonial laws intended to guard the purity of life); אומות העולם בנפון פ' gentile sinners with their bodies (lustful and violent). Midr. Till. to Ps. LI אוֹמֵר כְּשֶׁאָמַרְתָּ לַפְּשָׁעִים when thou sayest to the sinners, why have you not repented? (they may plead ignorance of thy goodness, but) if thou receivest me, all sinners will make peace with thee; a. fr.—2) *to be faithless*. Gen. R. s. 52 (ref. to Prov. XVIII, 19) פְּשִׁעָה thou (Lot) wast faithless to Abraham; Num. R. s. 18 כִּי־יָרָא וְהָיָה קֶרֶחַ שֶׁפ' בְּרוּרָה וכ' this refers to Korah who was faithless to the Law, which is called 'strength'; a. fr.—Esp. (with ref. to Ex. XXII, 8) *to be negligent in guarding a trust*. B. Mets. 36<sup>b</sup> כִּי־יָרָא וְהָיָה קֶרֶחַ שֶׁפ' בְּרוּרָה וכ' if he was careless in guarding the animal, and it went out &c. Ib. 34<sup>a</sup> כִּי־יָרָא וְהָיָה קֶרֶחַ שֶׁפ' בְּרוּרָה וכ' as soon as he says, 'I have been at fault', he surrenders the eventual fine (of the thief) to the owner. Ib. 58<sup>a</sup> כִּי־יָרָא וְהָיָה קֶרֶחַ שֶׁפ' בְּרוּרָה וכ' in order that they may not be called faithless guardians; a. fr.—Ber. 28<sup>a</sup> וְנִקְרָא פֹשֵׁעַ and he is called negligent (because he delayed his prayers).

**Hif.** *to cause to transgress*. Num. R. s. 9 (ref. to Ex. XXII, 8) וְהָיָה קֶרֶחַ שֶׁפ' בְּרוּרָה וכ' it alludes to Aaron who caused Israel to transgress the commandment, 'thou shalt have no other gods &c.' (Ex. XX, 3).

**פְּשִׁעִי** cb. same. Taan. 24<sup>a</sup> וכ' מה שרדינא וכ' if a child rebels (refuses to study), I bribe him by giving him &c. Gitt. 36<sup>a</sup> פְּשִׁעִי בִּינְיָקִי he was faithless to (maltreated) the children; Macc. 16<sup>b</sup>.

**פְּשִׁעִי** m. (b. h.; preced.) *rebellion, sin*. Gen. R. s. 22 וּפְשִׁעִי, v. פְּשִׁעִי. Tanh. Vayesheb 4 מה פשעי what wrong have I done?; a. e.—Pl. פְּשִׁעִים. Yoma III, 8; IV, 2. Ib. 36<sup>b</sup> פ' פְּשִׁעִים by p'sha'im are meant rebellious acts; Y. ib. III, 40<sup>d</sup> bot. פְּשִׁעִים; Tosef. ib. II, 1; a. e.

**פְּשִׁפֶּשׁ** m. (פְּשִׁפֶּשׁ I) 1) *investigation*. Targ. Y.

Lev. XIX, 20 (h. text בקרה).—2) that which has been, or is to be searched out, depth, recess. Targ. Job VIII, 8 (h. text חקר). Ib. XXXVIII, 16; a. e.—Pl. פֿאַרשפּרײט. Targ. Ps. XCV, 4.

פֿאַרשפּרײט, v. פֿאַרשפּרײט.

פֿאַרשפּרײט I פֿאַר [to split, enter into, comp. פֿאַרשפּרײט] to examine, investigate. Sifré Deut. 306 (ref. to Deut. XXXII, 2) מהו כן הווי ומפֿאַרשפּרײט... as the rains come down upon the plants and cleanse and permeate them &c.; כן הווי ומפֿאַרשפּרײט so do thou enter into the words of the Law &c.; Yalk. ib. 942. Ber. 5<sup>a</sup> רפֿאַרשפּרײט במעשיו... אם ימצא אם if man sees that troubles are coming upon him, let him investigate his conduct; וכן אם פֿאַר ולא מציא if he has investigated and can find nothing (wrong) &c. Erub. 13<sup>b</sup>, v. מִשְׁמַשׁ. Y. Keth. I, 25<sup>a</sup> bot. וכן אם בשפֿר ומצא if it be a case when he searched and found (tokens of virginity) &c. Ex. R. s. 25 שטרוהו ודם מִשְׁמַשׁ שטרוהו a human being examines his papers. Tanh. Huck. 6 ופֿאַרשפּרײט ופֿאַרשפּרײט I searched and inquired and investigated. Tosef. Shek. II, 1 מִשְׁמַשׁ פֿאַרשפּרײט they searched him on entering (the treasury) and on leaving. Tosef. Yeb. XIV, 8 באורח העיר מִשְׁמַשׁ פֿאַרשפּרײט investigation is held in that town. Tosef. Neg. VI, 7 צא ופֿאַרשפּרײט go and examine thyself (thy conduct) and do repentance; a. e.

פֿאַרשפּרײט I ch. same. Targ. Y. Gen. XXXI, 34 (h. text ממש). Ib. 35 (h. text חפש). Targ. Ps. CXXXIX, 1 (h. text חקר); a. fr.—Lev. R. s. 22 ופֿאַרשפּרײט ופֿאַרשפּרײט they went and searched him; Gen. R. s. 10. Ib. s. 49 ופֿאַרשפּרײט ופֿאַרשפּרײט go and investigate the case. Lam. R. to I, 2 (ref. to Ps. LXXVII, 7) ופֿאַרשפּרײט במעשיו I speak to my heart and investigate my doings; a. fr.

פֿאַרשפּרײט II (comp. preced. a. פֿאַרשפּרײט) [to divide, spread,] to dissolve. Yalk. Lam. 1000 ופֿאַרשפּרײט ופֿאַרשפּרײט they melted and fell apart.

פֿאַרשפּרײט II (transpos. of שפּרײט) to rub against, let glide down. Sabb. 154<sup>b</sup> דקמפֿאַרשפּרײט ליה וכן (ממש) he let his son glide down the back of an ass (to amuse him).

פֿאַרשפּרײט I פֿאַר c. (פֿאַרשפּרײט I) wicket. Midd. I, 7 שדירה זה שדירה פֿאַרשפּרײט the gate which opened into the court had a small wicket by which they entered to patrol &c. Tam. I, 3. Ex. R. s. 42 פֿאַרשפּרײט פֿאַרשפּרײט the Lord opened unto him a wicket under his throne of glory. Num. R. s. 13; Pesik. R. s. 5 ופֿאַרשפּרײט ופֿאַרשפּרײט he entered the palace through a wicket, and sent his crier forth saying, the king has entered the palace. Gitt. 54<sup>b</sup> (in Chald. dict.) ופֿאַרשפּרײט ופֿאַרשפּרײט perhaps one saw him (the high priest) through the wicket; a. e.—Pl. פֿאַרשפּרײט. Shek. VI, 3. Zeb. 56<sup>a</sup>; 55<sup>b</sup> שני פֿאַרשפּרײט שני פֿאַרשפּרײט (Ms. R. 2 פֿאַרשפּרײט, Ms. K. פֿאַרשפּרײט, v. Rabb. D. S. a. l. note 80) two wickets, eight handbreadths high, were in the Temple chamber for the knives; Tosef. ib. VII, 1 פֿאַרשפּרײט ed. Zuck. (Var. פֿאַרשפּרײט, corr. acc.). Zeb. I. c. פֿאַרשפּרײט שני פֿאַרשפּרײט it was different as regards the height of wickets. Gen. R. s. 1; Yalk. ib. 2 פֿאַרשפּרײט ופֿאַרשפּרײט

how to arrange the chambers, how to arrange the wickets (doors between the rooms).

פֿאַרשפּרײט II m. (פֿאַרשפּרײט I, comp. פֿאַרשפּרײט) [searcher,] bed-bug. Ter. VIII, 2. Nidd. 58<sup>b</sup>. Y. Ber. IX, 13<sup>c</sup> bot., v. פֿאַרשפּרײט.

פֿאַרשפּרײט III m. (פֿאַרשפּרײט II) melting, dissolving. Yalk. Lam. 1000 (ref. to למס, Lam. I, 1) אין לשון מס אלא לשון פֿאַרשפּרײט mas means melting, as we read (Ex. XVI, 21) &c.

פֿאַרשפּרײט m., pl. פֿאַרשפּרײט, v. פֿאַרשפּרײט.

פֿאַרשפּרײט [to divide, to spread,] 1) to melt, dissolve. Mekh. B'shall., Vayass'a, s. 4 (expl. ונמס, Ex. XVI, 21, comp. פֿאַרשפּרײט III) ופֿאַרשפּרײט ופֿאַרשפּרײט when the sun shone upon it (the manna), it melted and formed rivulets which ran &c.—2) to be stale, tepid. Tanh. Vayesheb 4 כוס פֿאַרשפּרײט (prob. to be read רפֿאַרשפּרײט) a cup of wine mixed with stale water. Sifra M'tsor'a, ch. I מים פֿאַרשפּרײט stale water (from pools), opp. מים חיים. Par. VIII, 9 (מים) מים חיים ופֿאַרשפּרײט salty water and pool water.—In gen. פֿאַרשפּרײט (sub. מים) tepid liquids. Y. Sabb. XX, 17<sup>c</sup> bot., opp. צוויי. Gen. R. s. 86 when his master said to him mix the wine with tepid water, it was tepid, opp. רוחה. Ber. 16<sup>b</sup>; Y. ib. II, 5<sup>b</sup> bot.; v. פֿאַרשפּרײט. Y. Nidd. II, beg. 50<sup>c</sup>; a. fr.—[Y. Keth. X, end, 34<sup>a</sup>, v. Pi.—Yalk. Gen. 38 ופֿאַרשפּרײט, v. Nithpa.

Hif. פֿאַרשפּרײט 1) to make tepid; to temper, cool. Sabb. 40<sup>b</sup> because (by standing against the fire after a cold bath) he tempers (warms) the water on his body. Ib. III, 5 (41<sup>a</sup>, sq.) לִתְפִּידָה enough to temper the cold water, opp. בשביל שיהיה to get hot. Y. ib. III, 6<sup>b</sup> top ופֿאַרשפּרײט במקום שדירה שולטת (cold water, on the Sabbath) by contact with a temperature which the hand can endure. Lev. R. s. 26 (ref. to Ez. X, 7) ופֿאַרשפּרײט ופֿאַרשפּרײט he lowered the temperature of the coals and handed them to him; Yalk. Kings 220; Tanh. Emor 3; Midr. Sam. ch. XXIV (Yoma 77<sup>a</sup> נצטנונו). Pesik. R. s. 12 (ref. to פֿאַרשפּרײט, Deut. XXV, 18) ופֿאַרשפּרײט ופֿאַרשפּרײט (who cooled thee, he (Amalek) made thee lukewarm, he made thee cold like water (so that others were encouraged to attack thee); a. fr.—2) (v. פֿאַרשפּרײט) to compromise. Y. Sot. V, 20<sup>c</sup> bot. ופֿאַרשפּרײט ופֿאַרשפּרײט Abraham changed the evil inclination within him into good..., he compromised with it, (as we read, Neh. IX, 8), and he made a covenant with it (his heart); Y. Ber. IX, 14<sup>b</sup> bot. ופֿאַרשפּרײט (corr. acc.).—Tosef. Erub. XI (VIII), 11, v. infra.

Nif. פֿאַרשפּרײט to be dissolved; to be tempered. B. Kam. 28<sup>b</sup> even if the vessel fell apart (and its contents made the ground slippery). Sabb. 40<sup>b</sup> לא בשביל שירבשל (not that it (the oil) be heated to boiling, but only that it be tempered (or be made more liquid).

Pi. פֿאַרשפּרײט 1) to separate, tear loose, disengage. Tanh. Ki Thissa 1 thou disengagest it (the thorn sticking to thy garments) here, and it sticks there; Pesik. R. s. 10 beg. ופֿאַרשפּרײט ופֿאַרשפּרײט (not that he may pick them (the thorns) out, provided he does not tear the garment; Tosef. Erub. XI (VIII), 11 מפֿאַרשפּרײט Var. (ed. Zuck. מפֿאַרשפּרײט). Pesik. R. s. 13

he stood up and tore it (the dog) away from him. Ib. זכור היאך פִּשְׁתִּיתִי הימך וכו' remember how I tore the dog away from thee; a. e.—2) *to temper*. Lam. R. to I, 12 פִּשְׁתִּיו . . . פִּשְׁתִּיו היה הורן the glowing wrath of the Lord lasted one day; if Israel had repented, he would have cooled it off.—3) *to compromise, arbitrate*. Y. B. Mets. VI, 11<sup>a</sup> top באותו שיכול לפַּשֵּׁר in a case of seizure for service (אגלגלי), when he might have compromised (pay a certain amount and release the seized animal). Y. Snh. I, 18<sup>b</sup> bot. שנים שפִּשְׁטִירֵי וכו' when two judges have arbitrated, the parties cannot retract. Y. Keth. X, end, 34<sup>a</sup> [read:] פִּי מן השני חזקה וכו' if he compromised with the second creditor, it is taken for granted that the first creditor has a right to seize the debtor's property (without regard to the claims of the second); פִּי מן פִּי מן הראשון... if he compromised with the first creditor ..., he has compromised (the compromise is binding, and the second creditor cannot seize that portion of the property which the first would have had a right to claim, v. Asheri to Keth. 91<sup>b</sup>).

*Nithpa* נִתְּפָא to be disentangled; transf. to be acquitted, pardoned. Gen. R. s. 22 וְנִתְּפָאִיתִי I repented and was pardoned; Lev. R. s. 10; Midr. Till. to Ps. C; Yalk. Gen. 38 וּפְשָׁאִיתִי (corr. acc.).

**פָּשַׁר** I ch. same, 1) *to melt, be dissolved*. Targ. O. Ex. XVI, 21.—Transf. (of a charm) *to vanish, be broken*. Snh. 67<sup>b</sup> וּב' מָטָה לְאַשְׁקִייר מִיַּד פ' רַב when he came (to a river) to let the ass drink, it disappeared (the charm was broken), and there stood a landing board (v. אִשְׁקִיירָה).—2) [*to dissolve,*] *to chew the cud*. Targ. Y. Lev. XI, 7. Targ. Deut. XIV, 8.—3) *to solve a riddle or a dream; to interpret*. Targ. Gen. XL; 16. Ib. XLI, 2; a. fr. (in O. ed. Berl. intercli. with *Pa.*).—Lam. R. to I, 1 רַבְרִי (חֲדָא אִירְחָא) וְלִמְפָּשַׁר חֲלֵמָא וּב' חֲלֵמָא דַּאֲתֹן (חֲדָא אִירְחָא) do you understand how to interpret a dream which I had as well as your master?; a. e.

*Pa.* פֶּשֶׁר 1) *to disengage, tear loose.* Pesik. Shek., p. 11<sup>a</sup> וְכִי רָאָה מִפֶּשֶׁר לָהּ וְכִי (not לִי) which thou makest loose here &c., v. preced. a. סִרְתָּהּ; Yalk. Prov. 953; Yalk. Ex. 386.—Snh. l. c. פִּשְׁרָהּ (Ms. K. פֶּשְׁרָהּ) she released (disenchanted) her.—2) *to solve (a riddle), interpret (a dream).* Targ. O. Gen. XLI, 15 וַיִּפְשֶׁר ed. Berl. (ed. Amst. וַיִּמְשֶׁר). Ib. XLI, 16; a. fr. (v. supra).—Targ. Cant. II, 5 (some ed. מִפֶּשֶׁר *Af.*).—Yoma 28<sup>b</sup> הוּא הוֹלִים וְהוּא מִפְשֵׁר did he dream and himself interpret?, i.e. did he answer his own query? Ber. 56<sup>a</sup> הוּא מִפְשֵׁר חֲלֵמֵי הוּא was an interpreter of dreams; ib. וְכִי מִפְשֵׁר לִי, v. גְּרִיעֵתָא. Lam.R. to I, i רבתי (כור) 1) חדר חדר a certain Samaritan professed to be an interpreter of dreams; a. fr.—Part. pass. מִפְשֵׁר. Ber. 55<sup>b</sup> וְכִי חֲלֵמָא דְּלֹא מִפְּשֵׁר a dream not interpreted is like a letter not read (has no effect).—3) *to release, settle with.* Y. Keth. X, end, 34<sup>a</sup> [read as Asheri to Keth. 91<sup>b</sup>]: קוּם פֶּשֶׁר (or פִּשְׁרִין) rise and settle with me; יִבֵּל מוֹמֵר לִי פִּשְׁרִין וְאִי טַרְחָ טַרְחָ he may say to him, settle with me, and if he (the prior creditor) should seize (what you give me in settlement), he may seize it. Pesik. Shub., p. 164<sup>b</sup> פֶּשֶׁר פִּרִּיטְךָ settle thy account; a. e.

*Ithpa.* אֶת־פֶּשֶׁר *to be released.* Ib. עַד זְמַן הַמִּתְפָּשֵׁר פְּרִיטוּי.

until he has redeemed his debt; וכיון דנתפטר וכ' (read: דנתפטר) and when his account was settled (v. ספן).

פֶּשֶׁר m. (preced.) *interpreter*. Targ. O. Gen. XL, 8 ed. Berl. (oth. ed. פֶּשֶׁר). Ib. XLI, 15.

פֶּשֶׁר II m. (preced.) *interpretation*. Targ. Y. Gen. XL, 8 לִיחָ לִיחָ פֶּשֶׁר (O. פֶּשֶׁר, v. preced.).

פֿאַר, v. פֿאַרן, a. פֿאַרן.

**פְּשָׁרָה** f. (פִּשְׁרָה) [*division*, cmp. פָּצַע,] *compromise, settlement* (cmp. Samar. פְּשִׁירוּנָה *for משפט*, Ex. XXI, 1, a. fr.). Keth. X, 6 בִּינֵיהֶם פ' שִׁיעֲשׂוּ דָר until they agree to a division among them. Tosef. Snh. I, 2 כִּךְ הֵפ' ... כָּשֵׁם שֹׁהֲדִין as three judges are required for legal judgment, so are three required for arbitration; Bab. ib. 5<sup>b</sup> ופ' בְּשֵׁנִים a compromise is valid if made before two judges. Ib. שֵׁנִים when two judges have arbitrated, the parties cannot retract (v. פִּשְׁרָה). Y. ib. I, 18<sup>b</sup>, v. הִתְקַרְתָּה. Ber. 10<sup>a</sup>; a. fr.—Sifrē Num. 95 הִיא זוּ ופ' this is to be a compromise (between God and ourselves), he cannot give us what we demand.

**פְּשָׁרָא** ch. same. Targ. Y. Deut. I, 16.

**פשה**, Lam. R. to II, 2, v. **פיש** ch.

פּוֹשֵׁט־בֵּנָא v. פֿשֵׁט־כֵּנָא

**פְּשִׁימָה** pl. (used as sing. f.; b. h. also פְּשִׂתָּה a. פְּשִׁתָּה. *p̄šetā*, emp. פוּשׁ, *to spread*; emp. בּוּץ) *flax, linen*. Kil. IX, 1 פַּשְׁתָּ אֵלָּא צִמְרֵי וְ... אֵין מִצְבּוּר no mixed web is forbidden as *Kilayim*, except wool and flax. Sabb. 27<sup>a</sup>. Men. 39<sup>b</sup>. Y. Kil. IX, beg. 31<sup>d</sup> (ref. to Lev. XIII, 47) מֶה פ' כְּבוֹרֵיהֶן וכו' as by 'flax' the material in its natural color is meant, so 'wool' is meant &c.; Sifra Thazr., Neg., Par. 5, ch. XIII מה פ' כְּבוֹרֵיהֶן; a. fr. (interch. with next w.).

**פִּשְׁתָּן** f. same. Kil. IX, 1. Y. ib. 31<sup>d</sup> כְּבִרְיִיתָהּ v. preced. Ib. פ' של ים (Maim. to Kil. IX, 1 פִּשְׁתָּיִם) sea-flax (tangle). Kel. XVI, 6 עֹשֵׂי פ' workers in flax. Sifra Thazr., Neg., Par. 5, ch. XIII אֹנִיּוֹת שֶׁל פ' אֹנִיּוֹת. Ib. ch. XV, אֹנִיּוֹת, v. אֹנִיּוֹת. Gen. R. s. 32; Cant. R. to II, 16 כִּשְׁפִּשְׁתָּנוּ קֶשֶׁה וְכִשְׁפִּשְׁתָּנוּ יָפֵה וְכִשְׁפִּשְׁתָּנוּ יָפֵה וְכִשְׁפִּשְׁתָּנוּ יָפֵה when his flax is hard, the flax-worker does not beat it too much וְכִשְׁפִּשְׁתָּנוּ יָפֵה וְכִשְׁפִּשְׁתָּנוּ יָפֵה but when his flax is good, the more he beats it, the better it grows; so the Lord tries not the wicked &c.; a. fr.

**פִּשְׁתָּנִי** m. (preced.) *flax-worker, dealer in flax*. Y.  
Yeb. XIII, 13<sup>c</sup>. Gen. R. s. 32, a. e., v. preced.

**פּת** *two*. Snh. 4<sup>b</sup> פת באפריקי שתיים *pth* in Afriki means two; Men. 34<sup>b</sup>; Zeb. 37<sup>b</sup>.

**פַּת** c. (b. h.; פֶּתַת) a piece of bread, in gen. bread, food, sustenance. B. Mets. 107<sup>b</sup> פַּת שַׁחֲרִית breakfast. Ib. (ref. to Ex. XXIII, 25) וַיִּזְפוּ פַת בְּמֶלַח וַיִּזְפוּ that is the morning bread with salt and a ladleful of water. Ab. Zar. II, 6 שֶׁלֶן וְהַפַּת הַגִּיטִּים (the gentiles') bread and oil; ib. 36<sup>a</sup> וְהַפַּת הַגִּיטִּים Yoma 74<sup>b</sup>, v. סָל. B. Er. 13<sup>b</sup> פַּת שֶׁלֶן בִּשְׁלֵם that is bread not sufficiently cooked (hoked). Ib. פַּת שֶׁלֶן

bread baked on coals. Gen. R. s. 67 פִּתְיָה אֶפְרַיִם, v. אֶפְרַיִם; a. fr.—[פִּתְיָה מִקְרָן, v. פִּתְיָה מִקְרָן].—Pl. פִּתְיָה, פִּתְיָה, pieces. Men. III, 2 מְרִיבֵיהֶם פִּי שֶׁפָּתְרוּ אוֹתָם or if he broke them in too many (small) pieces; ib. 18<sup>b</sup> מְרִיבֵיהֶם שֶׁרִיבָה בְּפִתְיָה<sup>b</sup> 'many pieces' means that he parted the pieces repeatedly; Sifra Vayikra, N'dab, Par. 10, ch. XII (ref. to Lev. II, 6) פִּתְיָה לֶפֶי אוֹתָהּ thou shalt part it in pieces, but not its pieces again in pieces; Yalk. Lev. 450, v. פִּתְיָה.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה, v. פִּתְיָה I, a. פִּתְיָה.

פִּתְיָה, v. פִּתְיָה, a. פִּתְיָה.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה c. (פִּתְיָה) width; wide, open place (h. רָחֹב). Targ. Job XXIX, 7. Targ. O. Deut. XIII, 17 פִּתְיָה (Var. פִּתְיָה; ed. Vien. פִּתְיָה; v. Berl. Targ. O. II, p. 53); a. fr.—Pl. constr. פִּתְיָה, פִּתְיָה. Targ. Is. VIII, 8. Targ. Job XXXVIII, 18 פִּתְיָה ed. Lag. (ed. Wil. פִּתְיָה). Targ. Prov. V, 16. Targ. Zech. VIII, 5 פִּתְיָה her open places; a. e.—Fem. pl. פִּתְיָה, פִּתְיָה. Targ. Cant. III, 2 (ed. Vien. פִּתְיָה).—Constr. פִּתְיָה, פִּתְיָה. Targ. Lam. II, 11 (ed. Vien. פִּתְיָה, corr. acc.). Ib. 12 (ed. Vien. פִּתְיָה).

פִּתְיָה c. (preced.) 1) enlargement. Targ. Ps. CXVIII, 5, v. פִּתְיָה.—2) open place, v. preced.

פִּתְיָה adv. (b. h.; פִּתְיָה) unawares, suddenly. Nidd. 16<sup>b</sup> וְהַנִּכְנֵס לְבֵית הַחֲבֵירוֹ פִּי וְכִי who enters his neighbor's house without notice. Ib. וְהַנִּכְנֵס לְבֵיתוֹ פִּי וְכִי... the Lord hates, and I do not love: him who enters his own house suddenly (after a long absence), not to speak of him who enters his neighbor's house &c.; Lev. R. s. 21; Yalk. Ex. 382; Pesik. Ahārē, p. 177<sup>a</sup>. Ib.; Lev. R. l. c. אֵל אֶל הַחֲכָמִים לְעִיר פִּי do not enter a city (in official capacity) without notice. Num. R. s. 10 (ref. to פִּתְיָה, Num. VI, 9) as in Num. XXXV, 22, pithom means an unavoidable accident; in heat (being carried away by passion, as in Prov. XXII, 3). Ib. s. 16 פִּי מַלְאֲכִי אֲנִי אֶשְׁלַח אֹתָם מִשְׁלַח לֵהֵם מִלְאֲכִי פִּי I will send them my messenger suddenly (by surprise); a. e.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה m. (פִּתְיָה to cut, divide; cmp. etymol. of פִּתְיָה piece of cloth, sheet, cloak. Targ. Prov. XXXI, 24 (h. text פִּתְיָה). Targ. Ps. XXII, 19 פִּתְיָה Ms. (Ar. פִּתְיָה; ed. Lag. פִּתְיָה pl.; ed. Wil. פִּתְיָה, read פִּתְיָה).

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה m. (b. h. פִּתְיָה; v. פִּתְיָה, cmp. a. derivatives) decree; word; affair, event (=h. פִּתְיָה). Targ. Num. XXI, 24, a. fr. דְּחַרְבִּי (כֹּפֶר) according

to the law of war (h. text לִפְנֵי).—Targ. Is. VIII, 10. Ib. IX, 7. Targ. Deut. XXIV, 1 עֲבַרְתָּ פִּי (h. text דְּבַר פִּי). Targ. Gen. XX, 10; a. fr.—Pl. פִּתְיָה, פִּתְיָה. Targ. O. Ex. XXXIV, 27; a. fr.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה, Targ. Is. III, 17, v. פִּתְיָה I.

פִּתְיָה (b. h.) pr. n. m. Pethuel, father of the prophet Joel. Midr. Till. to Ps. LXXX; a. e.

פִּתְיָה pr. n. pl. (פִּתְיָה) P'thugta (Division, cmp. מִפִּי שֶׁהָיָה יִינָם II), a place in Galilee. Lev. R. s. 5 שֶׁהָיָה יִינָם 'they got their wine from P., for their wine opened the body to lust, v. פִּתְיָה; Num. R. s. 10 פִּתְיָה (some ed. 'פִּתְיָה); Yalk. Am. 545.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה, פִּתְיָה, Targ. II Esth. III, 3 פִּתְיָה, prob. a corrupt dittography of the preceding פִּתְיָה.

פִּתְיָה, pl. of פִּתְיָה II.

פִּתְיָה m. (פִּתְיָה) opening, open top. Sifré Num. 126 (ref. to פִּתְיָה, Num. XIX, 15) דֶּרֶךְ פִּתְיָה a vessel that receives uncleanness through its open top; ib. עַל פִּתְיָה I speak (the text speaks) only of the open top (inside), but not of the entire vessel; (Yalk. Num. 762 פִּתְיָה).—[Ib. זֶה הַעֲוֶרָה, read: פִּתְיָה.]

פִּתְיָה, v. sub פִּתְיָה.

פִּתְיָה m. (פִּתְיָה) extended; a flat-headed person; [Rashi: elf-locked]. Ber. 58<sup>b</sup> Ms. M. (ed. פִּתְיָה pl.; Alf. Alf.).

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה, v. פִּתְיָה.

פִּתְיָה I m., פִּתְיָה f. (פִּתְיָה to extend, cmp. Assy. paššaru dish, v. Fränkel, Lexicogr. p. 53) table. Targ. Ex. XXV, 23; a. fr.—Targ. Prov. IX, 2 פִּתְיָה.—Targ. Y. Gen. XXIII, 16 פִּתְיָה (ed. Vien. פִּתְיָה) money-changer's table.—Sabb. 36<sup>a</sup> פִּתְיָה פִּתְיָה פִּתְיָה what formerly was called pathora (a small table, plate) is now called pathorta, and vice versa. Taan. 25<sup>a</sup> פִּתְיָה (Ms. M. רְחָא) a golden table. Sabb. 129<sup>a</sup>, v. יוֹנָס; a. fr.—B. Kam. 19<sup>b</sup> bot. פִּתְיָה it means a domestic animal eating from the table, v. פִּתְיָה.—Pl. פִּתְיָה, פִּתְיָה. Targ. Is. XXI, 5. Targ. Ez. XL, 43; a. e.—Nidd. 20<sup>a</sup> בְּפִתְיָה (some ed. sing.) 'dark clothes coming from abroad' refers to those worn at the table (vestes cenatoria or synthesis), v. אוֹלְרִין.

פִּתְיָה II m. (פִּתְיָה) interpreter. Koh. R. to X, 10 חִלְמֵי פִּתְיָה interpreter of dreams.

פִּתְיָה pr. n. m., v. פִּתְיָה.

**פְּתָחָהּ** m. (denom. of פְּתָחָהּ I) = h. שוֹלְחֵנִי, money-changer. Hull. 54<sup>b</sup>.

**פְּתָחָהּ**, v. פְּתָחָהּ I.

**פְּתָחָהּ** (b. h.) 1) *to open, begin*. Y. Ber. VI, end, 10<sup>d</sup> על פְּתָחָהּ ... שהיה פְּתָחָהּ כל over each cask as he opened it he said the benediction &c. Sabb. 104<sup>a</sup>, a. e. לוֹ פְּתָחָהּ (Var. פְּתָחָהּ, v. פְּתָחָהּ I. Ib. 48<sup>a</sup> לא פְּתָחָהּ ... אבל לא פְּתָחָהּ you may untie the neck-hole of a shirt, but not cut it open (on the Sabbath). Y. Taan. I, 64<sup>b</sup> top (ref. to Is. XLV, 8) פְּתָחָהּ ... נְקִיבָה like the female that opens for the male. Ned. III, 4 בְּנִדָּר לִי פְּתָחָהּ לא he must not begin (offer his willingness) to make a vow (in order to escape robbery &c., v. נִדָּר); a. v. fr.—Part. pass. פְּתָחָהּ; pl. פְּתָחוּ; v. פְּתָחוּ; v. פְּתָחוּ. Yeb. 71<sup>b</sup>, a. e. נִסְתָּם הָאֵל, נִסְתָּם הָאֵל. Snh. 94<sup>a</sup>, v. סָתָם (v. מִנְצֵף). Meg. 3<sup>a</sup>, ב' בְּאִמְצָע, v. סָתָם. Erub. IV, 6 פְּתָחוּ ... שְׁלֹשׁ חֲצִירוֹת הָפ' זוֹ לְזוֹ וְכ' (communicating with) one another and into the public road; a. v. fr.—Part. pass. פְּתָחוּ; v. פְּתָחוּ.—Esp. פְּתָחוּ a paragraph in the Torah beginning with a new, indented line, opp. סְתוּמָה. Treat. Sof'rim I, 14 כָּל שֶׁלֹּא וְכ' what is an open paragraph? Such as does not begin at the beginning of a line, וְהָיָה נִקְרָא פ' ... וכמה and how much space must one leave ... for a paragraph to be called open?; a. fr.—Trnsf. [to open the door to,] to introduce (into learning). Y. M. Kat. III, 83<sup>b</sup> top אִיזְדוּר רַבּוֹ אִיזְדוּר פ' כל שֶׁלֹּא וְכ' who is called one's (special) teacher? He who was the first to initiate him; a. e.—Esp. to open an opportunity for retracting a vow, to suggest reasons which, if known at the time, would have prevented the person from making the vow, v. חֲרִיבָה. Ned. IX, 1 פְּתָחוּ לְאָדָם בְּכָבוֹד וְכ' the judges offer suggestions taken from the respect due to parents (saying, if you had known that this vow cast a reflection on your father &c.). Ib. בְּכָבוֹד לִי פְּתָחוּ why not suggest to him the reverence due to the Lord ('if you had known that he who makes a vow is considered an evil-doer &c.')? Ib. 4 מִן הַחֲרִיב וְכ' פְּתָחוּ we offer suggestions to him from what is written in the Law, saying to him, if you had known that (in fulfilling that vow) you would transgress the law forbidding revenge &c.; a. fr.—B. Kam. 27<sup>a</sup> וְסִידִים בַּחֲבִית וְכ' the Mishnah begins with *kad* and closes with *habith*! Ber. 10<sup>a</sup> אָהָה פְּתָחָהּ פ' כִּי בָּהּ בְּאִשְׁרֵי וְכ' אָהָה פְּתָחָהּ thou wast the first man to speak of saving life; אָהָה פְּתָחָהּ thou wast the first to do repentance, ... one of thy descendants shall rise and be the first (prophet) to call for repentance; a. fr.—Esp. to open a lecture with a (Biblical) text. Pesik. Ahārē, p. 170<sup>a</sup> לֵי פ' ר' לֵי R. Levi took up the text (Ps. LXXV, 5) &c. Gen. R. s. 1; a. v. fr.—Pesik. R. s. 33 [an editorial gloss] פ' בכל אלו דפרשייהו the author takes his texts from all those (quoted) passages.—2) *to explain, speak plainly*. Shek. V, 1; Men. 65<sup>a</sup> (ref. to פְּתָחָהּ as identical with מְרַדִּי) he was named *Pethahia*, שהיה פְּתָחָהּ (not דְּבָרִים) because he explained words and interpreted them (etymologically) and knew seventy languages.—Part. pass. as ab. Sifrē Ahārē, beg., v. סָתָם.

*Nif.* פְּתָחָהּ 1) *to be opened*. Yeb. 71<sup>b</sup>, a. e., v. סָתָם. R. Hash. 16<sup>b</sup> בְּפְתָחוֹתֵינוּ בִּיחָד ... פְּתָחוֹתֵינוּ three books are opened (for recording) on the New Year's Day. B. Bath. 125<sup>b</sup>, v. סָתָם I, *Nithpa*. Pesik. R. l. c. לְפָתְחוֹתֵינוּ to have one's bowels opened, v. פְּסִיעָה; a. fr.—Ib. [editorial gloss] שֶׁם וְכ' עוֹר שֶׁם and furthermore this section (Is. LXI, 1) was used as the opening text; a. fr.—Esp. to have one's eyes opened, *to become seeing*. Pesik. R. s. 42 ל' ... כְּשִׁילְדָה שָׂרָה כָּל סוּמָא when Sarah gave birth, every blind person in the world was restored to sight; a. e.

*Pi.* פְּתָחָהּ 1) *to open*. Ib. הִפְלִיקוּהוּ פ' he opened the prisons. Par. III, 8 חֲלוּנוֹתָיו בָּהּ חֲלוּנוֹתָיו they piled wood in the shape of a tower and opened windows in it. Zeb. 88<sup>b</sup> רִימוֹנִים שֶׁלֹּא פְּתָחוּ פִּירָן (Ms. K. a. R. 2 נִפְתָּחוּ; Ms. R. 1 נִפְתָּחוּ, v. Rabb. D. S. a. l. note 5) pomegranates which have not yet burst open; a. e.—2) *to engrave*. Y. Ab. Zar. III, 43<sup>b</sup> בֹּת פִּירָחוֹתֵינוּ פ' if he cut designs into it.—3) *to dig, break ground*. Pirkē d'R. El. ch. XXVIII; Gen. R. s. 76 כְּשִׁיצְמַד וְיִשְׁדָּדוּ וְכ' when an ox and a cow are harnessed together, they will break and harrow all valleys.

*Hithpa.* פְּתָחָהּ, *Nithpa.* פְּתָחָהּ 1) *to be opened*, v. supra. Pesik. R. s. 31 נִפְתָּחוּ בָּהֶם (their cavities) were opened with (discharged) blood; a. e.—2) *to be cut into, graven*. Tosef. Sot. XV, 1; Y. ib. IX, 24<sup>b</sup> מִפְּתָחוֹתֵינוּ וְכ' רִיבִי ... וְכִינִי ... וְכִינִי when they let it (the Shamir, v. שְׁמִיר) look at the stones, they were engraven before it like the (wax-covered) tablets &c.—[Y. Kil. VII, beg. 30<sup>d</sup> מִפְּתָחוֹתֵינוּ R. S. to Kil. VIII, 1, v. פְּתָחָהּ.]

**פְּתָחָהּ** ch. same. Targ. Deut. XV, 11. Targ. Is. XIV, 17; a. fr.—Part. pass. פְּתָחָהּ; f. פְּתָחָהּ; pl. פְּתָחוּ; v. פְּתָחוּ; v. פְּתָחוּ a) *open*. Targ. Num. XIX, 15. Targ. Josh. VIII, 17; a. fr.—b) *seeing*, v. פְּתָחָהּ.—Taan. 24<sup>a</sup> וְכָל אֲחִיָּה לְמִפְתָּחָהּ ... וְכָל אֲחִיָּה לְמִפְתָּחָהּ she came to open the door ... but it could not be opened on account of the wheat pressing against it. Gitt. 69<sup>b</sup> וְכָל לֵיפְתָּחָהּ חֲבִיתָהּ וְכָל let him open a keg of wine &c. B. Kam. 112<sup>b</sup> כִּינִי כִּינִי וְכָל כִּינִי when they (the court) have opened his case (written a warrant, v. פְּתָחָהּ II) and sent for him. Ned. 28<sup>a</sup> וְכָל מִפְתָּחָהּ הוּא דִּלָּא יִפְתָּח וְכָל he dare not offer to make oath (in order to escape robbery &c.), but make a vow, he may. Num. R. s. 9 וְכָל מִפְתָּחָהּ דִּלָּא יִפְתָּח וְכָל אֲנִי רִפ' ... אֲנִי לֹא פְּתָחָהּ וְכָל although R. Y. offered such a suggestion for retracting a vow, we must not do so; וְכָל nor do we offer that other suggestion &c.; a. e.

*Af.* פְּתָחָהּ same. Iam. R. to I, 1 רַבִּי ר' רַבִּי, beg. פְּתָחָהּ וְכָל אִיָּה בִּיחָדָהּ he opened his house to him, and he entered.

*Pa.* פְּתָחָהּ same. Targ. Is. XLV, 1. Ib. XLII, 7.—Part. pass. פְּתָחָהּ *open-eyed, able to see*. Lev. R. s. 22 וְכָל סָמִי וְכָל סָמִי (Koh. R. to V, 8 פְּתָחָהּ) one was blind, and the other could see.

*Ithpa.* פְּתָחָהּ, *Ithpe.* פְּתָחָהּ 1) *to be opened; to be released*. Targ. O. Gen. III, 5; 7. Targ. Job XII, 14; a. fr.—Gitt. 69<sup>a</sup> bct. וְכָל לֵיפְתָּחָהּ (Rashi פְּתָחָהּ, read: לֵיפְתָּחָהּ *Pa.*) that the boil may open, let somebody blow &c. Ib. v. פְּתָחָהּ; Pes. 42<sup>b</sup>; a. e.—Esp. to be restored to sight. Lev. R. l. c. וְכָל אִיָּה רַבִּי רַבִּי וְכָל he who was blind re-



covered sight &c., v. פִּתְיָי; Koh. R. l. c. Ib. אֶרְפָּתְתָהּ the she-ass recovered &c.; a. e.

פִּתְחָא m. (פִּתְחָא Pi. 2) engraver. Pl. פִּתְחָאִים. Y. Shek. IV, 48<sup>a</sup> top פִּתְחָאִי אבִּנֵי (Ms. M. מִפְּתָחִי) stone engravers.

פִּתְחָא v. פִּתְחָא.

פִּתְחָא m. (b. h.; פִּתְחָא) opening, door, gate. Keth. IV, 3 (ref. to Deut. XXII, 21) וְכִּי בֵּיתָהּ הָאֵלֶּה if she (the faithless betrothed) has no paternal house door. Y. Sabb. VII, 9<sup>c</sup> top פִּתְחָתָהּ שֶׁל תּוֹרָה it can be seen that this man has never passed the gate of the Law (never studied). Koh. R. to III, 11 וְהָאֵלֶּה פִּתְחָתָהּ this gate (verse used as introductory text, v. פִּתְחָא) opens to the deep, i. e. leads to deep reflection. Gen. R. s. 85 (ref. to פִּתְחָתָהּ, Gen. XXXVIII, 14) הִלָּה עֵינֶיהָ בָּהּ she lifted up her eyes to the gate to which all eyes are directed (she prayed to the Lord). Ib. s. 38 פִּתְחָהּ הַלֹּדִי the Lord opened to them the gate of repentance; a. fr.—Euphem. פִּתְחָהּ absence of virginity Keth. 9<sup>b</sup> פִּתְחָהּ נֶעֱנָה, contrad. to נֶעֱנָה דְּמִים, v. פִּתְחָהּ. Ib. 9<sup>a</sup> כְּשֶׁנִּי עָרִים דְּמִי וְכִּי פִּתְחָהּ and the husband's statement that he found 'the gate open' is like a statement of two witnesses (to make her forbidden to him as a faithless betrothed); a. fr.—Trnsf. a) an opening for retracting a vow, a suggestion, v. פִּתְחָהּ. Gen. R. s. 91 מִצָּא לָהֶם פִּתְחָהּ for one hundred and fifty Nazarites he found causes for absolution; a. fr.—b) the starting time of menstruation. Arakh. II, 1 וְכִּי בְּכֻדָּהּ אֵין פִּתְחָהּ for a woman that has lost the account of a prolonged flux, there is no new starting point within either less than seven or more than seventeen days. Ib. 8<sup>a</sup> פִּתְחָתָהּ שֶׁבַע עָשָׂר her sure starting point is after seventeen days; a. fr.—Pl. פִּתְחָתָהּ. B. Bath. IX, 1 וְכִּי יִשְׁאַלֵּנוּ עַל הַפִּתְחָהּ let them go begging at the doors; Keth. XIII, 8 וְכִּי יִדְּוֵנוּ עַל הַפִּתְחָהּ Cant. R. to V, 2 פִּתְחָתָהּ לִי וְכִּי וְאֵין פִּתְחָתָהּ לָכֵן פִּתְחָהּ make for me one opening for return as wide as the point of a needle, and I shall open for you gates through which wagons and coaches can pass; a. fr.—Ab. III, 18 פִּתְחָתָהּ נִדְּהָ the calculations concerning starting points of menstruants (v. supra).

פִּתְחָא פִּי ch. same. Targ. Ez. XL, 38. Targ. I Chr. XVII, 25 פִּתְחָא פִּי opening of the mouth, courage to speak; a. fr.—Snh. 110<sup>a</sup> (ref. to Num. XVI, 30) לְקַרְבֵּי פִּי the creation consisted only in bringing the gate (of Gehenna) nearer.—Meg. 10<sup>b</sup>, sq., פִּתְחָתָהּ לֵה פִּי לְהָאֵלֶּה took his opening text for this (Purim) lesson from here. Ex. R. s. 1 לְהָאֵלֶּה פִּתְחָתָהּ took as text the following verse; a. fr.—Ned. 22<sup>b</sup> לְנִפְשָׁהּ פִּתְחָהּ offered himself a reason for absolution from his vow.

פִּתְחָתָהּ פִּי m. constr. (b. h.; פִּתְחָתָהּ) opening of the mouth, point of attack, fault-finding; excuse for wrongdoing. Sifra Vayikra, N'dab., ch. II, Par. 2 וְכִּי לֹא תִּתֵּן לָהֶם לְמִינֵי לְרִירוֹ in order not to give heretics (believers in plurality) occasion for rebellion. Gen. R. s. 8 בְּכָל מְקוֹם פִּתְחָתָהּ wherever (in the Scriptural text) there is an opportunity for heretics (to find pluralistic allusions), you will find the refutation next to it. Ib. (ref.

to Gen. I, 26) Moses said, Lord of the world, מַפְנֵי מַה אֶתָּה נֹתֵן פִּי פִּתְחָתָהּ why wilt thou furnish a point of attack to heretics? Lev. R. s. 20; a. fr.

פִּתְחָחִיָּה (b. h.) Pethahia, name of a priest (and a priestly family) during the days of the Second Temple. Shek. V, 1 עַל הַקִּינִין P. had the supervision of the sacrificial birds. Ib. מִרְדֵּכִי P. is the same as Mordecai, v. פִּתְחָחִיָּה; Men. 65<sup>a</sup>.

פִּתְחָחִיָּה (b. h.; cmp. פִּתְחָחִיָּה) 1) [to be open, wide,] to be accessible to influences, be compliant. Ex. R. s. 21 (ref. to Hos. VII, 11) וְכִּי מִינֵיהֶם פִּתְחָחִיָּה towards me they are like a tame dove, whatever I decree over them, they do and obey, but towards the nations of the world they are intractable like wild beasts.—2) to open; trnsf. to influence, persuade, entice. Snh. 38<sup>a</sup> (play on פִּתְחָחִיָּה Prov. IX, 16) מִי פִּתְחָחִיָּה לָאָדָם who persuaded this man (Adam)? A woman spoke to him; (differ. in Yalk. Prov. 943).—[Num. R. s. 7 וְכִּי פִתְחָחִיָּה, read: וְכִּי פִתְחָחִיָּה, v. פִּתְחָחִיָּה.]

Pi. פִּתְחָחִיָּה [to open the heart of,] to persuade; 1) (in a good sense) to win, conquer. Lev. R. s. 29 (ref. to Ps. LXXXIX, 16) שֶׁהֵם מְכִרְרִין לְפָתְחָהּ וְכִי they know how to win the favor of their Creator &c.; (Midr. Till. to Ps. LXXXI, 16) לְרִצּוֹנָהּ; Yalk. Ps. 840; Pesik. Bahod., p. 152<sup>a</sup>. Y. Kidd. III, 64<sup>a</sup> top וְכִּי פִתְחָחִיָּה אֵתָּה they (the court) persuade him to give her a letter of divorce, but they force him to &c.; a. fr.—Gen. R. s. 71 פִּתְחָחִיָּה, v. infra.—2) to gratify; to mislead by gratifying; to deceive. Lev. R. s. 8, beg. (ref. to וְכִּי פִתְחָחִיָּה, Prov. XXIV, 28) מֵאֲחֵר שֶׁפִּתְחָחִיָּהּ after you gratified him at Sinai, saying (Ex. XXIV, 7) &c. Ib. מֵאֲחֵר שֶׁפִּתְחָחִיָּהּ בְּשִׁפְתֶּיךָ after thou hast gratified with thy lips (promised to appear as witness) and caused him to go to law; a. e.—Deut. R. s. 7 (play on וְכִי הִמְכֹּחַ מִפְּתָחֵהּ אֹתָם וְכִי the plagues (by coming at intervals) deceived them (made the Egyptians believe every time that they were relieved forever); Midr. Till. to Ps. LXXVIII, 43 מִפְּתָחֵהּ ed. Bub. (oth. ed. בִּתְחָחֵהּ; corr. acc.).—3) to entice. Y. Snh. X, 28<sup>d</sup> הַשֵּׁרֶשֶׁת הַגּוֹמֵל לִזְנוּתָא the strong Moabite wine which opens the body to lust; Num. R. s. 10, a. e., v. פִּתְחָחִיָּה; a. fr.—Esp. to seduce. Keth. III, 9 (41<sup>a</sup>) הָאִשָּׁה פִּתְחָחִיָּה אֵתָּה if one declares, I have seduced that man's daughter. Ib. 4 הַמְּפַתֵּחַ הַנִּשְׁתַּחֲוֶה the seducer pays three fines, opp. to שֶׁהָאִשָּׁה פִּתְחָחִיָּה, read: שֶׁהָאִשָּׁה פִּתְחָחִיָּה; a. fr.—Y. Keth. III, 27<sup>b</sup> שֶׁהָאִשָּׁה פִּתְחָחִיָּה, read: שֶׁהָאִשָּׁה פִּתְחָחִיָּה; a. fr.—

Pu. פִּתְחָחִיָּה to be persuaded; to be seduced. Gen. R. s. 71; Yalk. ib. 127 פִּתְחָחִיָּה (not פִּתְחָחִיָּה), v. פִּתְחָחִיָּה.—Part. f. מִפְּתָחֵהּ a seduced woman. Keth. 39<sup>b</sup>; a. fr.

Hithpa. פִּתְחָחִיָּה 1) to be widened. Yalk. Is. 302 וְכִּי הִיא מִפְּתָחֵהּ ... וּמִרְחֶבֶת וְכִי it (Gehenna), too, grows every day wider and broader and deeper (with ref. to רַחֲבָהּ, Is. XXX, 33).—2) to be persuaded; to be enticed. Gen. R. s. 17 מַפְנֵי מַה הָאִישׁ נֹתֵן לְחִתְּמָתָהּ וְכִי why is man easily appeased and woman is not?; פִּתְחָחִיָּה.—Num. R. l. c. through wine they were enticed and they committed whoredom. Erub. 19<sup>a</sup> (play on פִּתְחָחִיָּה, v. supra) כֹּל הַמְּפַתֵּחַ בְּצִדּוֹ יִפּוֹל שֶׁם whosoever is carried away by his evil desire falls into it (Gehenna). Yalk. Is.

l. c.—Keth. IV, 1 נטרה שנתפתקה וכ' if a young girl has been seduced (v. נטרה); a. fr.—3) *to insinuate one's self, to make one's self popular*. Esth. R. introd. (play on אפרים Ezr. IV, 13) אפר' דברים שהמלכות מתפתה בהם וכ' even with those things by which the (Roman) government makes itself popular, as theatres and circuses, it does harm.

**פֶּתַח** I, **פֶּתַח** ch. same, *to be wide, open*. Targ. Is. LX, 5 (h. text רחב).—Part. **פֶּתַח** (פֶּתַח); f. **פֶּתַח**; pl. **פֶּתַח**. Targ. Ps. CIV, 25 *Gen. constr.* (some ed. **פֶּתַח**; ed. Lag. **פֶּתַח**, corr. acc.). Targ. Y. Gen. XXXIV, 21 *Gen. constr.* Targ. Jer. LI, 58. Targ. Ps. CXIX, 96. Ib. XXV, 17: a. e.

*Af. פתח to widen.* Targ. O. Gen. IX, 27 פתח (some ed. פתח). Targ. Ex. XXXIV, 24. Targ. Deut. XII, 20; a. fr.

*Pa.* פָּתַי to persuade, seduce. Targ. Prov. VII, 21 תַּפְתִּיחָה (some ed. תַּפְתִּיחָה).

**פָּתַר** II m. constr. (preced.) *widening*, 1) פ' ירבה (cmp. patella) *knee-pan*. Targ. Gen. XXXII, 26 (Y. II כַּף); ib. 33.—2) *width, distance*. Hull. 139<sup>b</sup> מֵלֵא שִׁירָסֵר דְּרִי ב' שִׁירָסֵר sixteen rows, each extending over one mile.—3) פ' רמשא v. אֶפְתָּה II.

פָּתָהּ m. (b. h.; פָּתָה; *one easily persuaded, credulous; inexperienced, simple; fool*. Midr. Prov. to I, 4 אמר שלמה פ' Solomon says, I was simple, and the Lord has &c. Ex. R. s. 3 beg. (ref. to Prov. XIV, 15) מהו פ' נער שכן *pethi* means (here) a lad, for in Arabia they call a lad *pathia* (v. next w.); אמר לשרן פָּתָה; *pethi* has the meaning of being enticed (with ref. to Ex. XXII, 15). Tosef. Kel. B. Mets. VII, 8 פ' מכתש של פ' (ed. Zuck. פָּתִין, read: פָּתִין, *the fool's mortar* (v. Prov. XXVII, 22), *an implement of torture* (v. חמור).—Pl. פָּתָהּ, פָּתָהּ, v. supra.

**פְּתָיִם** I ch. same, *inexperienced, child, lad*. Ex. R. s. 3, v. preced.; Gen. R. s. 87, beg. (ref. to פְּתָאִים, Prov. VII, 7) פֶּתָאִים לִבְנֵי יַעֲקֹב ... אֵלֵי הַשְּׁבָטִים (some ed. פְּתָיִם) *p'thaim* means the tribes (sons of Jacob) ... in Arabia they call a child *pathia*; Yalk. ib. 145; Yalk. Prov. 940; Snh. 110<sup>b</sup> (ref. to פְּתָאִים, Ps. CXVI, 6).

**פְּתִירָא** II c. 1) part. f. of פְּתַר. —2) *a wide earthen vessel*, pot. Gitt. 69<sup>b</sup> דְּמִינִי פֶּ' (masc.) a pot containing fish-brine. Ab. Zar. 16<sup>b</sup>; Ber. 50<sup>a</sup>; Pes. 88<sup>a</sup>; Meg. 14<sup>b</sup> פֶּ' אֶזְכָּרָהּ thou black pot! (i.e. scholar with an unattractive appearance; comp. Taan. 7<sup>a</sup>, quot. s. v. פֶּסֶר). —Pl. פְּתִירָא. Ab. Zar. 33<sup>b</sup> פֶּ' דְּרִי מִיכְסֵי (Ar. ed. Koh. פְּתִירָא, oth. ed. פְּתִירָא, read: פְּתִירָא) pots of Be Mikshē.—3) *open place, street*. B. Bath. 8<sup>a</sup>, פְּתִירָא; (Rashi refers to פֶּ' 2 *drinking vessel* at the well). —4) *enlargement*. Targ. Ps. CXVIII, 5, v. פְּתִירָא.

פְּתִיחַ, v. פְּתִיחַ I.

**פְּתִיחָא** f. (preced. wds.) 1) *width, room*; פְּתִיחַת יֵרֵךְ *ample space*. Targ. O. Gen. XXXIV, 21 (ed. Vien. פְּתִיחַת; Y. פְּתִיחַת הַחוּמִין, v. פְּתִיחַ I). Targ. Jud. XVIII, 10; a. e.—2) = פְּתָחָא *open space, street*. Targ. Ps. CXLIX, 45 פְּתִיחַת אֹרֵיחָא (ed. Wil. פְּתִיחַת, corr. acc.) *the highway of the Law* (h. text רַחֲבָה). Targ. II Chr. XXXII, 6 (ed. Lag.

(פְּתָחָהּ). Ib. XXIX, 4 פְּתָחָהּ (ed. Lag. פְּתָחָהּ, constr. of פְּתָחָהּ).—[Ab. Zar. 33<sup>b</sup> פְּתָחָהּ, Ar., v. פְּתָחָהּ II.]

**פֶּרוּחַ** m. (פָּרוּחַ) *ploughed land, furrow*. Tosef. Peah I, 8 פֶּרוּחַ שלש ריגות שלש *three ridges of a furrowed field*; Y. ib. II, beg. 16<sup>d</sup>; ib. III, 17<sup>c</sup> top; Kil. II, 6; Tosef. ib. II, 13 שלש ריגות שלש פֶּרוּחַ (prob. to be read: תלמים). Ib. שלש פֶּרוּחַ תלמים; Y. ib. II, 28<sup>a</sup> top.

**פִּתְיָא, פִּתְיָא** I m. (part. pass. of פָּתַח) *open-eyed, seeing.* Targ. Y. Ex. IV, 11.—Lev. R. s. 22, a. e. הוּחָא הוּחָא *seeing and the seeing man led the blind man;* ר' יוחנן דרבה פ' וכו' he that was seeing became blind, v. פִּתְיָא. Gitt. 69<sup>a</sup>; a. e.

**פְּתִיחָה** II (**פְּתִיחָה**) m. (פֶּתַח) [*opening*,] *preliminary legal proceeding*, esp. *summons to appear before, or to obey the decision of the court* under penalty of excommunication; *warrant*. R. Hash. 31<sup>b</sup> כָּתַב פ' עֵילוּיָהּ (Ms. M. 2 פִּירְחָה) he wrote a warrant out against her. B. Kam. 112<sup>b</sup> פְּתִיחָה עֵילוּיָהּ וּב' . . . נִטְרָוּ לֵיהּ we wait for him a Monday and a Thursday and another Monday; if he does not appear, we write a warrant against him, giving him ninety days &c. Ib. וְהָיָה מִלִּי לְשִׁמְחָה אֲבָל לִפ' וְכ' this is the case with reference to decreeing excommunication, but for writing a warrant (at the defendant's expense) it is not so (the court messenger's statement is not so valid as the testimony of two). Ib. 113<sup>a</sup> הָאִי מֵאֵן דְּכָתִיב (Ms. M. נִקְיֵט) if a warrant has been issued against a person; a. e.

**פְּתִיחָה** f. (פִּתּוּחַ) 1) *opening*. B. Kam. 49<sup>b</sup> (ref. to Ex. XXI, 33) **עַל אִם עַל פִּי חַיִּיב עַל כְּרִיחָה וְכִי** if he is responsible for opening a pit, how much more is he so for digging! Ib. **עַל עֲסָקִי פִּי וְכִי** for the act of opening &c. (the pit itself being on private ground). Ib. 50<sup>a</sup>. Pes. 54<sup>a</sup> **פְּתִיחַת פִּי הָאֶחָד** the opening of the mouth of (Balaam's) ass; **פִּי הָאֶרֶץ** the opening of the mouth of the earth (to swallow Korah). Sabb. 129<sup>a</sup>, v. **תְּכַרֵּר**. Gen. R. s. 13 **פִּי בָּוּ פִּי בָּוּ** with reference to the one (sustenance) *opening* (the stem פִּתּוּחַ) is used (Deut. XXVIII, 12), and with reference to the other (resurrection) *opening* is used (Ez. XXXVII, 12); a. fr.—2) **פְּתִיחַת נֶר** (v. פִּתּוּחַ) *offering reasons for regretting a vow*. Y. Ned. VIII, end, 41<sup>a</sup>; Y. Naz. VII, 52<sup>a</sup> top; a. e.—3) *introduction to a lecture, text*. Cant. R. to I, 2 **רַבָּנִי וְכִי** **עֲבָדֶיךָ יִרְחֹקוּ פִּי לִיְיָ וְכִי** the Rabbis used them (the verses Cant. I, 2 sq.) as a text for a lecture on Vayhi &c. (Num. VII.—4) v. *preced.*

**פְּתִירָא**, v. **פְּתִירָא**.—[Y. Shek. II, end, 47<sup>a</sup> פ' בר, v. **פְּתִירָה**.]

**פְּתִיחָא**, pl. of פְּתִיחַ II.

**פְּתִיל** m. (b. h.; פתל) 1) *twisted thread, border, edge*.  
 Gen. R. s. 85 (ref. to פתילך, Gen. XXXVIII, 18) זו סנהדרין  
 זו סנהדרין ב' מצוינות ב' this refers to the Sanhedrin that is  
 distinguished by the (blue) cord (v. מְלִיץ). Sifré Num. 115  
 (ref. to Num. XV, 38) על מקום הארוג ולא על מקום פ' the  
 snow-fringe must be attached to the woven part of the  
 garment, not to where the edge begins. Men. 39<sup>b</sup> ב' ב' ב' ב'  
 the cord must be twisted, opp. ב' ב' plaited; a. e.—2) *the*

וְהָיָה עֲלֵיכֶם לְחֹמֶת וְלִפְתָּחַיִם וְלִפְתָּחַיִם make a fringe and twist a part of it; Yeh. 5<sup>b</sup>  
וְהָיָה עֲלֵיכֶם לְחֹמֶת וְלִפְתָּחַיִם Tanh. Sh'lah 15 (expl. פתיל, Num. XV, 38) וְהָיָה  
וְהָיָה עֲלֵיכֶם לְחֹמֶת וְלִפְתָּחַיִם and one must twist them. Gen. R. s. 94 (play on  
וְהָיָה עֲלֵיכֶם לְחֹמֶת וְלִפְתָּחַיִם) [read: ע"ב חר] שְׂרָדוּ מִפְּתָלִים ד"א שְׂרָדוּ פְתָלִין ע"ל ע"ב חר

(the sons of Naphtali) were perverted; another explanation, they twisted (wove curtains) on seventy two leashes, v. ניר IV.

**Pi.** פתל same, *transf. to pervert*. [Sifr Deut. 308 מפתלו, read with Yalk. ib. 942 מפסלו, v. פסל.]—Part. pass. מפתל; *pl.* מפתלים. Gen. R. l. c. (some ed. מפתלים Hof.), v. supra.

**ch.** same; **Pa.** פתיל *to pervert*. Part. pass. מפתל; *pl.* מפתלים. Targ. Prov. II, 15 (ed. Wil. מפתל Ithpa.; h. text מפתלים).

**פתלגא**, v. פתלגא.

**פתלן** m. (preced. art.) *perverter*.—*Pl.* פתלנים. Yalk. Deut. 942 (not פתל); v. פתלול.

**פתלנא (פתלנא)** ch. same. Targ. Y. II Deut. XXXII, 5 (not פתלנא).

**פתלול** m. (b. h.; פתלול; reduplic. of פתל) *perverse; perverter*.—*Pl.* פתלולים. Sifr Deut. 308 (ref. to Deut. XXXII, 5) אתם פתלנים you are tricksters, you are perverters; (Yalk. ib. 942 פתלנים, v. פתלן).

**\*פתמנא** read: פתמנא m. pl. (denom. of פתן) *adder-like*. Targ. Y. II Deut. XXXII, 33, v. פתן ch.

**פתן**, Tosef. Kel. B. Bath. IV, 8, read: פתן.

**פתן** m. (b. h.; פתן, cmp. פתל, *to wind*) *asp, adder*. Num. R. s. 19 ופתן פתן even he who was bitten by an asp or a scorpion, &c. (was cured when looking at the brazen serpent); Yalk. ib. 764; Tanh. Huck. 19 נשך ופתן. Sifr Deut. 323 (ref. to Deut. XXXII, 33) [read:] אתה פתן פתן that means the foremost among you who are like the asp, the cruel; Yalk. ib. 946; a. e.—*Pl.* פתנים. Pirké d'R. El. ch. XIV ופתן פתן the venom of asps and death are in its (the serpent's) mouth; Yalk. Gen. 27.

**פתנא, פתנא, פתן** ch. same. Targ. Is. XI, 8 פתן (ed. Wil. פתן) a winding serpent (h. text פתן). Targ. O. Gen. XLIX, 17 (h. text פתן); a. e.—*Pl.* פתנין. Targ. O. Deut. XXXII, 33 ed. Berl. (oth. ed. פתני, פתני; Y. I פתני; v. פתני).

**פתע** (b. h.) *coming unawares, sudden*. Num. R. s. 10, v. פתאים.

**פתפוח** m. (next w.) *breaking, smashing*.—*Pl.* constr. פתפוחי, פתפוחי, only in בצים פתפוחי mashed eggs, a phrase for *confusion*. Cant. R. to II, 5 יש כאן פתפוח there is a confusion (of names) here; Y. Snh. XI, 30<sup>b</sup> bot.

**פתפה** (reduplic. of פתח) *to break, smash*.

**Hithpa.** פתפה *to be broken, crumbled*. Y. Kil. VII, beg. 30<sup>d</sup> רכיבה מפתפה הוא the soft rock crumbles (and the seeds above suck from the vine under it; R. S. to Kil. VII, 1 מתפחת).

**פתח** *to divide, distribute, esp. to dig or open a channel*.

Y. Snh. IX, 27<sup>a</sup> ופתח המים עליו וכ' if he opened a sluice near a person, and the water came and swept him off. Tosef. Sabb. I, 23 ופתח מים לגינה וכ' you may conduct water into a garden on the eve of the Sabbath shortly before dark &c.; Bab. ib. 18<sup>a</sup>; Y. ib. I, 3<sup>d</sup> bot. Tosef. B. Kam. II, 6 ופתח ביהמה וכ' those who conduct their gutters . . . into the public road. Gen. R. s. 16, v. מפתח. Tem. 12<sup>a</sup> [read:] ופתח למקרה . . . ממלא he may draw a quantity of nineteen S'ah of water and let it run through a gutter into the bath. Yalk. Prov. 961 שפתחא ריחן when he cut its supply off by diverting the channel; Yalk. Gen. 16 שפתח; Gen. R. s. 10 שפתח; a. e.

**Pi.** פתח same. Ib. s. 51, end (ref. to Deut. II, 9) אבל ופתח אתה מפתח נהרותיה but you may divert their rivers.—Denom. פתח, פתח.

**Nif.** פתח *to be cut off, divided; esp. to be conducted, diverted*. Tosef. Mikv. III, 6 ופתח וברא לחברי ed. Zuck. (oth. ed. ופתח) and the water of one pond was diverted and came into the other pond; ib. 5 ופתח R. S. to Mikv. III, 1 (ed. ופתח).

**פתח** I ch. same, v. פתחא.

**פתח** II *to aim, thrust*. Targ. II Chr. X, 18. Targ. Y. I Gen. XLIX, 8; a. fr.—[Targ. Y. II ib. VIII, 22 פתח some ed., read פתח]—Snh. 95<sup>a</sup> בה גירא פתח he shot an arrow at him. Ib. פתח בריש מותא וכ' (not פתח) he threw it (the distaff) on the top of her head and killed her. Gitt. 68<sup>b</sup> פתח ארבע וכ' he hurled him a distance of four &c.; Ab. Zar. 17<sup>b</sup>; a. e.

**פתח**, v. פתח. —[Tosef. Ab. Zar. IV (V), 12 הפתח, v. פתח].

**פתקונא, פתקא**, v. sub פתק.

**פתר** (b. h.; cmp. פתר) [*to divide, spread*] *to solve; to interpret*. Ber. 55<sup>b</sup> כר פתרי חלומיה וכ' twenty-four interpreters of dreams existed in Jerusalem, לא פתרו ומה שפ' לי זה לא פתרו and not two of them interpreted my dream alike. Pesik. Par., p. 33<sup>a</sup> פתרה פתרה explained the verse (Ps. XII, 7) as referring to the lesson concerning the red cow; Num. R. s. 19; a. fr.

**Nif.** פתר *to be interpreted, solved*. Ber. l. c. שני פתרו a dream which was interpreted in a dream. Y. Shek. IV, 48<sup>b</sup> ופתר שפורין וכ' it may be explained that they redeem unblemished sacrifices, and when afterwards they are blemished, (the money paid for them is secularized). Y. Ber. VII, 11<sup>a</sup> bot. ופתר כר' וכ' the difficulty may be solved in agreement with R. Ishmael's opinion; a. fr.

**פתר** I ch. same. Targ. Y. II Gen. XL, 12; 18. Targ. Y. Num. XXII, 5 פתרי חלמיה . . . בפדן in Paddan which is named Pethor after him (Balaam), 'interpreter of dreams'; Targ. Y. Deut. XXIII, 5 פתור חלמיה (corr. acc.).—Tam. 32<sup>a</sup> . . . בודר פתקא לך כל whatever you asked of us, we all explained in the same way. Keth. 107<sup>b</sup> כולי פתריהו האר have you gone so far in your interpretation? Y.

Ber. II, end, 5<sup>a</sup> וְכִי אֵין אֶתְּרָא (= לְמַפְתָּר) I can explain this in agreement with the opinion of &c. Pesik. Shek., p. 10<sup>b</sup> וְרַבְנֵי פְתִיחָא קְרִיא בְּרוּךְ וְכִי and the Rabbis explain this verse (Ps. III, 3) as a reference to Doeg &c.; a. fr.

*Pa.* פֶּתַר to mollify, steep (in water &c.). Y. B. Mets.  
IV, end, 9<sup>d</sup> וְכִי מִפֶּתַר וְכִי מִרְחֵצָא.

פִּתְרָא II, פִּתְרָא I פִּי. (preced.) *solution, interpretation*. Y. Ber. I, 2<sup>d</sup> bot., a. fr. פִּי לֵה וּכְ there is an explanation for it (you can meet this difficulty by saying), that it refers &c. Tam. 32<sup>a</sup> פִּי לֵה אֵין דָּא מִלְחָה this problem is insolvable. Yeb. 97<sup>b</sup> [read with Ar.] פִּי נִשְׁל לְכוּ סוֹרֵר we shall ask you something too mysterious for solution. Y. Shebu. I, 32<sup>c</sup> sq. פִּתְרָא לֵה פִּי חוֹרֵן offered a different solution for it. Y. Dem. VII, end, 26<sup>c</sup> אֵלֶּא כְּהוּיִן פִּתְרָא אֵין לָךְ אֵלֶּא כְּהוּיִן there is nothing left to thee but to agree with the first interpretation. Y. Naz. V, 53<sup>d</sup> bot. כְּפִתְרָא רִמְיָה דִּרְמִיָּה as R. J. has explained it; a. fr.—*Pl.* פִּתְרִין פִּתְרָא לֵה חוֹרֵן פִּי. Y. Erub. IV, end, 22<sup>a</sup> פִּתְרִין פִּתְרִין offered two explanations. Y. Peah IV, 18<sup>b</sup> top פִּתְרָא לֵה פִּי כְּאִילִין he explained it in accordance with those explanations (given above); Y. Gitt. VIII, 49<sup>c</sup> top פִּתְרִינָא (corr. acc.).

\* **פִּתְרָא** II m. (cmp. **פִּתְרָא** I. a. **פִּתְרָא** II) a certain kind of *wine vessel*.—**Pl.** **פִּתְרָא**, **פִּתְרָא**. Y. Ab. Zar. II, 41<sup>c</sup> top **פִּתְרָא** **בְּרַבְרָא** concerning those large vessels (used by gentiles).

\*פְּתוֹן I m. (cmp. preced.) *plate, tablet, merchant's dish* (in which the various coins are arranged). Tanḥ. Ki Thissa, ed. Bub. 1 (expl. אָנן הַסֵּרֶר, Cant. VII, 3, with play on סֵרֶר (סָרַר) וְכ' the plate used in business, whatever one needs, comes out of it; [read:] פ' ואין הלשון אָנן אלא לשון פ' and the word *aggan* means dish (ref. to Ex. XXIV, 6); Yalk. Cant. 992 פְּתוֹן.

**פְּתוֹר** II m. (b. h.; פָּתַר) *interpretation*. Ber. 55<sup>b</sup> כל ר' חלמוי וכל ר' אחר each was shown his own dream and the interpretation of the other man's dream. Gen. R. s. 89; a. e.

**פִּתְרוּנָא** ch. same. Targ. Y. II Gen. XL, 12; 18. Ib.  
אֵן חִלְמָא וּפְתָרֻיָּה, read: וּפְתָרֻיָּה.—Gen. R. s. 89  
חִלְמָא וּפְתָרֻיָּה ... here (in Pharaoh's case)

he knew the dream and wanted its interpretation of him (Joseph), but there (in Belshazzar's case) he wanted to be told the dream and its interpretation; Yalk. ib. 147 וְיִסְרָאֵל (corr. entire passage accordingly).

פתרון, Yalk. Cant. 992, v. I.

**פָּתַח** m. (פָּתַח to spread, relax; v. Fl. to Levy Targ. Dict. II, p. 574<sup>2</sup>) *weak, lean*. Targ. Ps. CIX, 24 (h. text כָּחַשׁ).—**פָּתַחְתִּי** Targ. Y. I Num. XIII, 20 (Ar. **פִּתְחִיתִי**; h. text רָחַח).

**פִּתְרָנוּתָא** f. (preced.) *leanness*. Targ. Ps. CVI, 15 (h. text רִוּוּן).

פתרונא, Yalk. Gen. 147, v. פתרניה

**פִּרְשָׁן, פִּרְשָׁן** m. (late b. h.; Persian) *repetition, copy, abstract*. Targ. O. Deut. XVII, 18 פִּרְשָׁן (ed. Berl. (פִּרְשָׁן); Targ. Josh. VIII, 32 (ed. Lag. פִּרְשָׁן; h. text מִשְׁנָה). Targ. Ps. I.X, 1 פִּרְשָׁן (h. text מִכְרֹס). Targ. II Chr. XXIV, 27 (h. text מִדְרַשׁ). [Targ. Esth. III, 14, a. e. translates our w.: אֲמִרְתָּ *ordinance*, v. Oppert Rev. des Ét. Juives XXVIII, p. 40; v. אֲמִרְתָּ *rev.*]

**פִּתְשָׁגָר, פִּתְשָׁגָר** m. (preced.) *second in rank* (h. משנה). Targ. I, II Esth. X, 3. Targ. II Esth. VII, 9.

**פָּתַח** I (b. h.) *to break, crumble*. Men. III, 2 ... לֹא פ' אִם he omitted to break the meal offering to pieces, ... or he broke them (the large pieces) into many small pieces, v. פָּח. Ib. VI, 4 (75<sup>b</sup>) וְכֹלֵן פִּוְחָתָן Bab. ed., v. פִּוְחָתָן. Num. R. s. 7 וְאוֹכְלֵינָן כִּסְמִינָן וּפִוְחָתֵין בְּחֹדֶךָ (not פִּוְחָתֵין) and we ate biscuits and broke them into the soup; a. fr.

\* **פָּתַח** ch. (preced.) *to break off, diminish*. Part. **פָּתִיחַ**.  
Targ. Ps. XIX, 3, v. **פָּתַח**.

\* **פָּתָה** II (v. פָּתַח) to persuade, seduce.—Part. pass. f. **פְּתוּיָה**. Y. Keth. I, beg. 24<sup>d</sup> **פַּסְק אַנּוּסָה סַפֵּק פִּי** there being a doubt whether she was outraged or seduced; [prob. to be read: **פְּתוּיָה**.]

פִּירְתָּהּ v. פִּתְתָּהּ

פתתה, Y. Keth. XII, 35<sup>a</sup> top, v. אֲבִירָתָא.

Ў *Tsadé (Sadé)*, the eighteenth letter of the alphabet. It interchanges with Ү а. Ѳ, q. v.; dialectically with Ү, q. v.

‘Ϛ, as a numeral letter, *ninety*, v. ‘ϛ.

תנ"ך, v. תנ"ך ch.

**צֵאָה**, v. צֵאָר.

צִמָּה, v. צִמָּה.

**צַיִר**, v. צִיֵּר II.

**צֹאֵר, צֹאֵרֶת** (v. צֹאֵרֶת) *to soil*. Part. pass. **צֹאֵרֶת** *dirty, unwashed (wool)*. Tosef. Hull. X, 5 (ed. Zuck. צֹאֵרֶת, v. צֹאֵרֶת).

*Pi.* צָאָה to treat as excrement. Y. Sabb. IX, 11<sup>d</sup> (ref. to צָא, Is. XXX, 22, v. LXX) צָאִיהוּ נִבְלָהוּ, v. נִבְלָה; Y. Ab. Zar. III, 43<sup>a</sup> bot. צָאִיהוּ.

צָבַח m. (prob. fr. a root צבח, with format. ב or פ; cmp. next w., a. צָבַע I) [*a grab*], a little, few. Targ. II Chr. XXIV, 24 (h. text מצער). Targ. Job XXXVI, 2 (h. text עָרַר). Targ. Is. V, 18; a. fr.—Y. Ber. I, 3<sup>b</sup> top. צ' מן גו דאיינק because they (the verses) are few; Y. Sabb. I, 3<sup>a</sup> bot. Y. Yoma VI, 43<sup>d</sup> צ' אורבין endure a little while yet. Gen. R. s. 49; Lev. R. s. 10, v. דָּרַר; a. fr.—

Pesik. B'shall., p. 93<sup>a</sup> צצחר (corr. acc.).—[Editions vary between צבחר a. צבחר.]

**צָבַט** (b. h.) *to seize, grab; to handle*. Hag. 22<sup>b</sup> (expl. בית הצביטה, ib. III, 1) מקום שצובטו any part of a vessel by which you seize it. Ib. (שוהין) צובטין מקום שנקרי הרעה צובטין (שוהין). Ms. M. (ed. צביטין; Ar. s. v. בית הצביטה; v. Rabb. D. S. a. l. note; Y. ib. III, 78<sup>d</sup> בו שחנקים תופסין) that part of the vessel by which the cleanly seize it when drinking (under the rim); v. צבע I.

צִבְיָטָה, v. צִבְיָטָה.

**צָבַח** (b.h.; cmp. צָבַח) to swell. Y. B. Kam. VIII, beg. 6<sup>b</sup> וְצָבַח . . . אִם כִּי יִרְאֶה if one burnt a person with a heated spit on the palm of his hand, and it swelled; ib. וְעַל רִאשׁוֹ וְצָבַח (read וְצָבַח) a. e.—[Ber. 6<sup>b</sup> לְצָבַח Ar., v. צָבַח.]

*Nif.* מִיָּם מְגוּלִין same. Y. Sot. V, beg. 20<sup>a</sup> (line 20) שָׁתָה וְנִצְבְּתָה (ed. Krot. שָׁתָה וְנִצְבְּתָה, corr. acc.) he drank uncovered water (poisoned by a serpent) and his belly was swollen. Ib. (line 25) שָׁתָה וְנִצְבְּתָה she drank &c.

*Pi.* צָבַח, צָבַח 1) *to cause to swell.* Lev. R. s. 17; Yalk. Ps. 808 [read:] וְלֹא צָבְחִים, v. עֵינָיִם II.—2) *to cause the appearance of being swollen.* Tosef. Peah IV, 14 הַמְצִיבָה הַזֶּה אֵת כְּרִישׁוֹ he that feigns a swollen belly; Y. ib. VIII, 21<sup>b</sup> top הַמְצִיב; Keth. 68<sup>a</sup> אֵת בְּטִנִּי הַמְצִיב.

**צָבַר, צָבֵר** (cmp. **צָבַר**) [*to seize; to bend*; cmp. **חָפַץ**] with **ב**, *to find pleasure in, to choose, desire*. Targ. Y. Gen. XXXIV, 19 (h. text **חָפַץ**). Targ. Prov. III, 31 (h. text **בָּחַר**). Targ. O. Ex. II, 21 (h. text **יָאֵל**). Targ. Y. Deut. XXIII, 6 (h. text **אֲבָר**). a. fr.—[Targ. Prov. II, 4 **תִּצְבֵּרָה**, ed. Wil., v. **בָּרָה**].—Part. **צָבֵר**; f. **צָבְרָא**; *pl.* **צָבְרִין**. Targ. Prov. XI, 20. Targ. II Esth. I, 16. Targ. Prov. XXI, 25 (ed. **צָבְרִין**, v. **צָבֵר**); a. e.—Tosef. Yeb. XIII, 1 **לִיָּהּ דְּרִיָּא צְבִירָא וּכ'** she refuses to be married to him. Snh. 65<sup>b</sup> **צ'** **רַמְרֵי** the master has found pleasure (in that man); **צ'** **שָׁבַר נָמִי מָרִי** the Sabbath likewise (is distinguished, because) the Lord has chosen it. Y. Keth. VII, 31<sup>c</sup> **וְלֹא תִצְבֵּר**, v. **פְּתִירָא**; a. e.

**צִבְרִי** m. (b. h.; preced.; comp. תִּצְרִיץ) 1) *desirable thing, beauty*. Tanh. Mishp. 17 (ref. to Jer. III, 19) . . . נחלה צבִי *an inheritance of choice* . . . , a land which the kings of the world coveted. Num. R. s. 23 (ref. to Ez. XX, 6, a. Jer. I. c.) **צִבְרִיבָה עָלַי אֶרֶץ וְכ'** the land of Israel is more precious to me than &c.—*Pl.* **צִבְרִיּוֹת**. Yalk. Cant. 988 **צִבְרִיּוֹתָיוֹן**, v. infra.—2) *deer, gazelle*. Keth. 112<sup>a</sup> (ref. to Jer. I. c.) **אֶרֶץ אֵלֵינוּ נִמְשְׁלָה לְצִ' מִדָּה צ' וְכ'** the land of Israel is compared to a deer, as the skin of a deer (when once taken off) cannot again cover its body, so cannot Palestine contain its fruits; Gitt. 57<sup>a</sup>, v. תִּזְק; Tanh. I. c.; a. e.—Tosef. Sabb. VII (VIII), 13 **אֵת הָרֹרֵךְ צ' פָּסַק צ' אֵת הָרֹרֵךְ** a deer cut the way off before me (a superstitious omen); Snh. 65<sup>b</sup> **בִּרְךָ צ' הִסְפִּיקוּ בִּרְךָ צ'** a deer cut him (me) off &c.—Y. Gitt. II, 44<sup>b</sup> bot.; Tosef. ib. II, 4 **רִבִּי צ' וְכ'** if he wrote a letter of divorce on the horn of a deer, and cut it off and gave it to her. Keth. XIII, 2 **הִנֵּה מְטוֹרֵי עַל קֶרֶן הַצִּ' וְכ'** he has put his money on a deer's horn, i. e. he cannot reclaim the unauthorized expense; a. fr.—*Pl.* **צִבְרָאִים**.

צִבְיָהּ. Sabb. 128<sup>a</sup>; Tosef. ib. XIV (XV), 8; Y. ib. XVIII,  
16<sup>c</sup>, v. חֲזַב II. Gen. R. s. 31; a. fr.—Fem. צִבְיָה.  
Hull. 79<sup>b</sup>, sq. Yalk. Cant. 988 צִבְיָהּ צִבְיָהּ  
למה... כצ' שרבתה צִבְיָהּ why is Jochebed likened to a hind? Because she reared  
the beauties of Israel (Moses and Aaron); a. e.

**צַבִּי** ch. *desire*, v. **צָבַה**.

צבֿתא II. v. צבֿיאתא

צִבִּית, v. צָבִי h.

**צִיּוֹן** m. (preced. art.) *desire, pleasure*. Keth. 111<sup>a</sup> (ref.

to ארץ שצִבִּיתִי בה מתיח זרע ו' (Ez. XXVI, 20) the dead of the land in which I have my desire, shall be revived &c. (v. אֶצְבֵּי 1). Gen. R. s.10 (ref. to צבא Job VII, 1) 'וכל צִבִּיתוֹ שֶׁל ו' and all the desire of man refers to what is earthly. Ex.R. s. 1 (play on הוצבָה 1 Chr.IV, 8) שֶׁנֶּעֱשֶׂה he did the will of the Lord; a. fr.—Hull. 60<sup>a</sup> כל ... בְּקוֹמָתָם ... בְּרֵעָתָם ... בְּצִבְיָתָם נִבְרָאוּ (animals) of creation were created in their full-grown stature, with their consent, with their pleasure (in their mission, with ref. to צָבָא, Gen.II, 1); [Rashi: according to the shape of their own choice]; R. Hash. 11<sup>a</sup> (v. Ms. M., Rabb. D. S. a. 1).

צִי, צְבִינָא, צְבִינָא, צְבוּרָנָא ch. same. Targ. Prov.  
X, 32. Ib. XI, 1 (ed. Lag. צְבוּרָנָא). Ib. 27. Targ. II Esth.  
III, 3; a. e.

**צְבִירָה** f. (צָבַט) *seizing, handling*; כִּית הַצֵּ' that part of a vessel by which it is seized, *handle, neck, cavity* for the fingers, &c. Hag. III, 1 (20<sup>b</sup>) אַחֲרֵיהֶם וְהָדָר וְכִית הַצֵּ' (יְרִיחַ צְבִירָה) (in vessels used for Trumah) the back (outside), the inside, and the handle are considered as independent of one another (one becoming unclean does not affect the others). Ib. 22<sup>b</sup> כִּית הַצֵּ' Ms. M. (ed. הַצֵּ' וְהָדָר), v. צְבִירָה. Kel. XXV, 7, sq. R. S. (ed. צְבִירָה). V. צְבִירָה.

צָבִי, v. צָבִי h.

אַבְיִזָּנָא, v. אַבְיָנָא, אַבְיָנָא

צִיָּבָהּ v. צְבִיָּהּ.

**צִבְיָה** I f. (צָבַע I) *handling*; **חֵצִי** that part of a vessel by which it is handled, v. **צִבְיָהּ**. Kel. XXV, 7 כל **הַחֵצִי** הכלים all vessels have backs, insides and handling places (independent of one another, v. **צִבְיָהּ**); ib. 8 אחזו בריב **צִבְיָהּ** וכ' how is this? If one's hands are clean, and the back of a cup is unclean, and he seizes it by its handling place. Ib. נטילתו באתר **צִבְיָתוֹ** that which is taken up with one hand (at one special place) has one handling place (for the purposes of levitical cleanness); שם **צִבְיָתוֹ** at whatever place a vessel is taken hold of, there is its handle. Y. Hag. III, 78<sup>d</sup> bot.; a. fr.

**צִבְרֵיָהּ** II f. (צָבַר II) *dyeing*. Men. 42<sup>b</sup> לשמה צ' בעינין צ' לשמה  
the show-fringe must be dyed for that purpose (to be

**צָבַר** (b. h.) *to join; to pile up* (cmp. **צָמַר** I); *to collect*. Yoma V, 1 **צָ' אֶת הַקְּטֹרֶת וְכ'** he heaped the frankincense upon the coals. Tam. I, 4. Y. B. Bath. III, beg. 13<sup>d</sup> **כִּיּוֹן וְכ' אֶשְׁכֵּן** as soon as he has put into it a pile of fruit, he has taken possession (of the building). Pirké d'R. El. ch. XI **אֵל גָּדָל עָפָר וְכ'** God collected the dust out of which to create Adam (v. infra); a. fr.—Part. pass. **צָבִיר**; f. **צָבִירָה**; **צָבִירָה**. Y. Taan. II, beg. 65<sup>a</sup> ... **וְאֵין צָבִירָה**. **צָבִירָה**; **צָבִירָה**. Y. Taan. II, beg. 65<sup>a</sup> ... **וְאֵין צָבִירָה**.



וכ' **כאילו** צ' **we** look upon it as if the ashes of Isaac were heaped upon the altar. Sabb. 127<sup>a</sup> **פירות חבואה** fruits piled for storage. B. Bath. 69<sup>a</sup> **לגדר צ' אבנים** stones piled up (but not yet arranged and assorted) to build a fence with, *contrad.* to סדריות (*comp. Tosef. ib. III, 6, quot. s. v. סדר*).

*Nif.* **נִצָּבֵר** to be piled, stored. Y. B. Bath. 1. c. פִּירוּחַ  
**רְאִייוֹן לִנְצָבֵר** fruits fit for storage (not only temporarily  
 deposited).

*Hof. הוּצֵר to be brought together, collected. Snh. 38<sup>a</sup> ה' עפרו ... אדם the dust of which Adam was made, was collected from all parts of the world; ib.<sup>b</sup>; Ab. d'R. N. ch. I.*

**צִבִּיר, צִבֵּר** ch. same. Targ. Ruth II, 7; 8; 15, sq. (h. text לָקַט). Targ. Ez. IV, 2 (h. text שָׁפַךְ); a. fr.

**צֶבֶר** m. (preced.) *heap, pile*. Ruth R. end, v. קֶבֶר. Y. Sabb. IV, 7<sup>a</sup> top צֵ' של קורות; Ohol. III, 7 Var., v. סִנְאָר.—*Pl.*, v. צִרְבֵּר.

כל העולם **לְצַבֵּחַ** to join; to attend. Ber. 6<sup>b</sup>; Sabb. 30<sup>b</sup> **לְצַבֵּחַ** כל העולם ... אלא **לְצַבֵּחַ** לזה ... Ar. (ed. **לְצַבֵּחַ**) the entire world has been created for naught but to attend (be subservient) to him (the God-fearing man), [perh. fr. **לְצַבֵּחַ**, comp. **לְצַבֵּחַ**].—*Part. pass.* **לְצַבֵּחַ**; *pl.* **לְצַבֵּחִים**.—*coupled.* Men. X, 9 (71<sup>a</sup>), v. **לְצַבֵּחַ**. [Lev. R. s. 17 **לְצַבֵּחִים** read: **לְצַבֵּחִים**, v. **לְצַבֵּחַ**.]

**צִבֵּת** ch. 1) same, *to join, associate*. [Targ. Prov. XXIII, 32 some ed., נָכַת]—Y. Keth. V, 30<sup>a</sup> bot. חָרִים אָנָּה I knew the women that kept my mother company (during her confinement), v. חָכֵם.—2) (comp. וָיָד) *to present, outfit*. Hull. 60<sup>a</sup> בִּיעָנָה רָאִצְבִּית לִיה נָחֵמָה וְכִי to your God; גִּזְרָה לְגִדּוּרָה וְכִי go out and offer up at the banks (or landing) of the Rabitha where there is a wide plain. M. Kat. 27<sup>b</sup> לְאִירָךְ וְזִרְתָּה ed. (read: צִבִּיתִי; Ms. M. חֲרִימוֹשׁ הָאֵר וְכִי) prepare a shroud for thy other son.

*Ithpe.* איצטבא *to be attached.* B. Bath. 80<sup>a</sup> Ar., v. צווח.

**צֶמֶת** m. (b. h.; preced.) *couple, pair, set*. Tosef. Ab. Zar. III (IV), 8 **בְּצֵ' תְּרַמְּשֵׁן** of the first pair (of T'fillin); Erub. 97<sup>a</sup>; a. e.—**פְּלִי צֶמֶתִים**. Ib. X, 1 **צֶ' מִצָּתָן** if he found the T'fillin arranged in sets; expl. ib. 97<sup>a</sup>, v. **וְיָרָא** I. Men. X, 9 (71<sup>a</sup>) **צֶ' מִיִּתּוֹן** (Talm. ed. **צֶמֶתִים**, v. Rabb. D. 8. a. l. note 3; Ms. M. **צֶבֶצֶן**, corr. acc.) he puts the sheaves down in sets (without tying them). Tosef. Ab. Zar. l. c.

**צֶבֶת** f. (preced.) a pair of tongs (comp. **זוג**). Ab. V, 6 (among the things created in the last moment before the Sabbath) **עֲשׂוּיָה בַצ' צ' אָה** also tongs which (by human hands) can be made only by means of tongs; Pes. 54<sup>a</sup> **אָה בַצ' אָה** also the (first) tongs; v. next w.—**סִנְה. VII, 2 פִּתְחוּךְ אֶת פִּי בַצ' וְכ'** they force his mouth open with tongs; Tosef. Sot. II, 3 (v. **עֲלֵבֵים**). Erub. X, 15 **שֶׁל עֵץ צ' אָה** wooden tongs; a. e.

שְׂקִילִינָךְ Gitt. 56<sup>b</sup> I c. ch. 1) same. **צִיְרָתָא, צִיְרָתָא**  
'וְכ' we get a pair of tongs and take the serpent away

... and save the cask. Pes. 54<sup>a</sup> ... צִבְתָּנָה בַּצ' מַחְעֵבְרָה צ' ...  
 עברה Ms. M. (ed. 'בַּצ' מַחְעֵבְרָה וְכ' our tongues are made  
 with the help of tongs: who made the first tongs? There-  
 fore the first tongs must have been a natural object;  
 Tosef. Erub. XI (VIII), 23 (וְלֵאמָר); Tosef. Hag. I, 9 (applied  
 to the numerous laws derived from a meagre text); expl.  
 Y. Erub. X, end, 26<sup>d</sup> אֵתָּה לְמַדְרֵי צִבְיָוֹת הָרֵבָה וְכ' ...  
 מַצ' אֵתָּה לְמַדְרֵי צִבְיָוֹת הָרֵבָה (found as a natural object)  
 they learned many manipulations with the tongs: so they  
 derived numerous forbidden Sabbath labors by analogy  
 from one intimated in the text.—Transf. *instrumentality*.  
 B. Kam. 9<sup>b</sup> דְּחָרַשׁ קִנְיִים צ' (Rashti Var. צִוְיָאָה) the deaf  
 and dumb (who was given charge of the fire) was the  
 instrument that caused the damage; ib. 59<sup>b</sup> (Ms. R.  
 צִוְיָאָה, v. Rabb. D. S. a. l. note 40).—Pl. צִבְתָּנָה, צִבְתָּנָה, צִבְתָּנָה.  
 Targ. I Kings VII, 49. Targ. O. Num. IV, 9 (ed. Berl. צִבְתָּנָה).  
 Targ. O. Ex. XXV, 38; XXXVII, 23 צִבְתָּנָה צִבְתָּנָה. Berl.  
 V. ien. a. oth. צִבְתָּנָה, corr. acc.). Targ. II Chr. IV, 21.—  
 2) *company*, v. צִוְיָאָה.

**צִיָּה**, **צִי** II f. (**צָהָה**) *outfit*, esp. *cosmetic preparations*. Targ. II Esth. II, 12 (h. text 'מרוק').—Denom. **צִיָּה**, **צִי** f. pl. *cosmetics*. Ib. 9 (ed. Amst. 'צִיָּה').

**צִיְבָתָא** *chips*, v. **צִירְבָתָא**.

**צד** m. (b. h.; צדד *to join*; cmp. צר) *side, border*. B. Mets. 11<sup>a</sup> **צדד** בצד שדוהו he was standing at the border of his field. Snh. IV, 2 in capital cases **הצד** מחזילין מן they begin to take the votes from the side bench (the junior judges), opp. **הגדול**. Ib. 36<sup>a</sup> (in Chald. dict.) כולחו **צדד** מן הצד הוה מחזלי ... they began all the while voting with the youngest; Gitt. 59<sup>a</sup>. Snh. 38<sup>b</sup> **בצידן** תשובתן, v. **פסך**. Gen. R. s. 8 **בצד** ח, **בצד** ח. Nidd. 22<sup>b</sup> **בצד** ח, **בצד** ח. Kidd. 74<sup>b</sup> **מצידה** (Var. in Ar. s. v. **צד**: **מצמרה**), v. **תבא**.—B. Mets. 63<sup>a</sup>, a. fr. אחד בריבית **צד**, v. **רביית**. B. Kam. I, 1, a. fr. **הצד** השוה שבוין the points common to both, v. **הרי** I. Kidd. 78<sup>a</sup>, a. e. מה **להצד** דושהו ו' what is the common point? Ib. **במה** הצד ומייתי לה **במה** הצד and proves it by analogy from the common point. Ber. 35<sup>a</sup> **שכן יש בו צד** מה להצד what is the common point? that it may eventually be used for the altar?; **צד** נמי זית and so is 'olive' included, which is eventually used on the altar (as oil). B. Mets. 115<sup>a</sup> **לצד** שני another interpretation.—**צד** sideways, in an unusual manner, indirectly. Sabb. 43<sup>b</sup> **שכן** ה. Ib. 47<sup>b</sup> **הצד** בנין מן הצד an indirect way of building' (putting up a folding bed); a. fr.—**בצד** באיזה צד, כיוון צד, כיוון צד, v. **פצד**.—*Pl.* v. צד.

דצ ch., v. ציד.

**צִדָּא**, v. **צִירָא**.

צִדְרִי, v. צִדְרִי.

צִדְיוֹתָא v. צִדְאֵיתָא.

**צָדָה**, *Pi*. צִידָה (denom. of צָד) to turn sideways, move aside; to arrange. Gen.R. s.8 מִצִּידָה man can look sideways (which other animals cannot); ib. s.14. Yoma 55<sup>a</sup> כְּשֶׁהוּא מְצִידָה when he is to sprinkle upwards, וְכִּי

he turns first his hand down &c. Sabb. 102<sup>b</sup> **הַמְצִיר אֶת** he who turns a building stone (makes room for it and sets it in its place). Bets. 32<sup>b</sup> **מִי שֶׁנֶּחֱדַר בָּנֵי** you are permitted to arrange them for a seat; a. e.—Part. pass. **מִצְדֵּדִין**, *pl.* **מִצְדֵּדִין**. B. Bath. 99<sup>a</sup> **וְפָנֵיהֶם וְכ'** their faces were turned sideways, like a disciple taking leave of his teacher.

*Nif.* נִצָּר (for נָצַר) *to be removed* (cmp. צָרָה II). Ruth R. to II, 14 (play on מצָר ib.) לִישׁוּעָה ... שֶׁנִּצָּרָהּ לִי his government was taken away from him for a time. Ib. 'שֶׁנִּצָּר מִמֶּנּוּ וְכ' שֶׁנִּצָּר מִלְכוּתוֹ his government was destined to be taken away &c. Gen. R. s. 26 שֶׁנִּצָּר v. צָרָה II.

אין חִצְרָא ch., Pa. צִירָא same. Targ. Prov. XXIII, 5 (חִצְרָא ed. Lag. (oth. ed. חִצְרָא) if thou turnest thy eye (h. text חִצְרָא, v. Pesh. a. l.).—Targ. Y. Lev. XVI, 24 (cmp. B. Bath. 99<sup>a</sup>, quot. in preced.).—Sabb. 102<sup>b</sup> חִצְרָא בְּרִי צִירָא Ms. M. (ed. חִצְרָא) to place the lowest stone it is necessary to make room for it in the ground and surround it with earth (v. preced.). Yoma 37<sup>a</sup> רָמַצְרָא אֶצְהִירָא (Rashi צִירָא, *Ithpa.*) he turns sideways. B. Bath. 99<sup>a</sup> רָמַצְרָא אֶצְהִירָא they (the Cherubim) were turned sideways (so as to face both the house and each other). Sabb. 141<sup>a</sup> לֹא לִצְרָא וְכִי (or לִצְרָא, *Ithpa.*), v. חִצְרָא II.

*Af.* אֶצֶר, *inf.* אֶצְרֶה, *v. supra.*

**צָרֵר** m. = צָר; pl. צָרְרִים. Hull. 8<sup>a</sup> והאִיכָּא צ' אַרְבֵּי צָרֵר are there not the sides (of the heated knife which burn instead of cutting)? Y. Sabb. XIII, end, 14<sup>b</sup> צָרְרִי בְהֶמָּה the sides of a beast. Bab. ib. 154<sup>b</sup> לֹא רָצ' הָן צ' this is making use of the sides of a beast, and this the Rabbis have not forbidden. Ib. צָרְרִי the sides of sides, indirect use of the sides of an object (v. צָר). Sifrē Num. 126 כָּל צָרְרֵינוּ on any of its sides, opp. entrance of the tent. Nidd. 22<sup>b</sup>, v. פְּנֵיהֶם. Sabb. 6<sup>a</sup> צָדֵי יְרוּשָׁתֵּנוּ הָרְבִּיעִים the sides (the walls &c.) along the public road. Ib. 90<sup>a</sup> צִידֵי עוֹלָה the sides of a wagon; עֲגֻלוֹת תַּחְתֵּירָן וּבֵינֵיהֶן וְצִדֵּיהֶן the spaces under wagons and between them, and their outsides. Y. Peah VI, 19<sup>c</sup> top רִבֵּי שְׂטוּחָא חוּזֵר מִשְׁנֵי צ' where a rule works as a restriction both ways; a.fr.—B. Kam. 16<sup>b</sup>, a. e. קַחְרֵי לֵצ' it is meant in either way, i. e. disjunctively, the one or the other. Y. Yeb. IV, 5<sup>d</sup> אוֹ רֹכ' לֵצ' . . . אִין הַמִּשְׁנָה means the Vav in a disjunctive sense, 'or' & c.

**צָרָה** ch. same. Targ. Y. Num. XIX, 14 צָרָה (v. Sifré Num. 126, quot. in preced.).—*Pl.* צָרִיץ, v. preced.—[Y. Sabb. VII, 10<sup>a</sup> bot. מְתָרָא בְּצָרִיץ, read: מְתָרָא בְּצָרִיץ, v. צָרָה II.]

צָדִיק, v. צִדִּיק. — [Yalk. Lev. 587 לוֹ צִדִּיק, read: צִדִּיק, v. צָדִיק.]

צִדָּה, v. צִידָה, a. צִידָא.

צֶדֶד f.=h. צִדָּה, *provision, food*. Lev. R. s. 33; Yalk.  
ib. 661 וְצֶדֶד טָבָא הוּא the best food in the market.

**צָרָה, צָרָה** f. (צָרָה II) *desolation, confusion, despair*  
(corresp. to h. צָרָה). Targ. Is. XIII, 9. Targ. Y. II Deut.  
XXXII, 10 (ed. Vien. צָר, corr. acc.). Targ. Ps. CIX, 10 מִן

מְרֻחָוּת צָרָתוֹן. Ms. (ed. Lag. צָרָתוֹן; oth. ed. מְרֻחָוּת צָרָתוֹן, corr. acc.). Targ. O. Deut. XXVIII, 37; a. fr.—Pesik. Nah., p. 128<sup>b</sup> (Hebr. dict., מְרֻחָוּת, (not צָרָה), v. פִּיר; Yalk. Job 918. Lam. R. to I, 13 (expl. שׁוֹמֵמָה a. דָּוָה ib.) שׁוֹמֵמָה לְצָ' שׁוֹמֵמָה דָּוָה לְגִרְדוּם *shomemah* means doomed to desolation, *davah*, to execution.

צִדוֹן, v. צִדוֹן.

צִדְהוּק, v. צִדְהוּק.

**צָדוֹק** (b. h.) pr. n. m. *Zadok*, 1) the high priest under David and Solomon. Yoma 73<sup>b</sup>; Sot. 48<sup>b</sup>. Shh. 21<sup>a</sup> מַה צ' מַזְחֶה וּכ' as Z. (the high priest) takes one half of the show-bread &c. Koh. R. to I, 4 (ref. to I Chr. VI, 34) לְלִמְדָּר מַה צ' וְיִהְיֶה וּכ' to teach thee that if Aaron and his sons had been alive (in David's days), Z. would have been their superior in his time; a. e.—2) Z., an alleged disciple of Antigonos of Sokho, and founder of the sect of the Sadducees. Ab. d'R. N. ch. V.—3) R. Z., a Tannaï, contemporary with the destruction of the Temple. Gitt. 56<sup>a</sup>, sq. Yoma 23<sup>a</sup>. Ab. IV, 5; a. fr.—V. Fr. Darkhé, p. 70 sq.

**צְדוֹקָה** pr. n. pl. *Ts'dōka*, in Galilee. Y. Dem. II, 22<sup>c</sup>  
top ר' שִׁיבְחִי וְצְדוֹקִי ר'. Y. Shebi. II, 34<sup>a</sup> אֶלְכֶם מִנְדָּרָה ר'.

צדוקה, v. next w.

**צָדוּקִי** m. (v. צִדּוּק 2) *Sadducee*, a member of the sect of the Sadducees, opp. to Pharisee (פָּרִישִׁי). Yoma 19<sup>b</sup> מַעֲשֵׂה they suspected him to be a Sadducee. Ib. חֲשׂוּהוּ צ' they suspected him to be a Sadducee (acting as high priest on the Day of Atonement) that he prepared the frankincense without &c.; (Tosef. ib. I, 8 בִּירוּרִי). Yad. IV, 8, v. גָּלִילִי. Nidd. 33<sup>b</sup> אַחֵר צ' אַחֵר צ' Tosef. ib. V, 3 אַחֵר צ' אַחֵר צ' (corr. acc.); a. fr.—*Pl.* צָדוּקִי, צָדוּקִי. Ab. d'R.N. ch. V על שֵׁם צִדּוּק צ' the sect of the Sadducees was named from Zadok. Tosef. Nidd. V, 2 בְּנוֹת הַצ' the Sadducean women; Nidd. IV, 2. Tosef. Hag. III, 35; Y. ib. III, end, 79<sup>d</sup>. Hor. 4<sup>a</sup> מִדִּין בּוֹ שֵׁם צ' a decision with which the Sadducees would have agreed; a. fr.—V. מִין III.—*Fem.* צָדוּקִי, *pl.* צָדוּקִי. Tosef. Nidd. V, 3 (Nidd. 33<sup>b</sup> (נְשֵׁי צָדוּקִים)).

צִדּוּקִי, v. צִדּוּקָא.

צִדְוֹתָא, v. צִדָּה.

**צד"י** *Tsadé*, name of the eighteenth letter of the alphabet. Sabb. 104<sup>a</sup> (symbolization of letters) **צ' כסופה** *Tsadé bent, Tsadé straitened*, righteous when bent, righteous when straitened (v. **כספה**). Y. Meg. I, 71<sup>d</sup> **צ' ב"ר מ' מצבאות** *Ts. Shebu. 35<sup>b</sup> if one wrote Tsadé and Beth, intending to write צבאות*; a. e.—*Pl. צריי*. Sabb. 103<sup>b</sup>, v. **צרי"ל**.

**צָדָה, צִדָּה** I (comp. צַר) to lie in wait, aim; to hunt, capture. Part. צוֹדֶה (= אוֹרֵב) *ambush*. R. Hash. I, 9 אַם צ' לֹאם if an ambush (of Samaritans) is apprehended. Yalk. Num. 787, v. *infra*.

*Pi.* צִירָה *to aim.* Sifré Num. 160 (expl. צִירָה, Num.

XXXV, 20) לו שמהכוון לו he aimed at him, had the intention of killing just him; Yalk. l. c. שצורה.

**צִדָּה** ch. same, to hunt, capture. Targ. Ps. XXXV, 8 Ms. (ed. חציריה). Targ. Prov. VI, 26 צִדָּה Ms. (ed. צִדָּה), v. צִדָּה ch.—Lev. R. s. 34 בפילקין צִדָּה Ar. (ed. סכריתון) they caught them and put them in prison. Y. Kil. I, 27<sup>a</sup> bot. וצִדָּה, v. מצִדָּה.

**אֶצְרָה** (with ל) to sport, mock, deride. Targ. Prov. XVII, 5. Ib. XXX, 17 (some ed. מצִדָּה, corr. acc.).

**חִתְּפָה** 1) to be caught, captured. Y. Ber. I, 2<sup>d</sup> bot. חִתְּפָה, v. חִתְּפָה; a. e., v. צִדָּה ch.—2) to be exposed to ridicule. Targ. Prov. XVIII, 1; XX, 3 (some ed. מצִדָּה; h. text וחגלה, v. חִתְּפָה).

**צִדָּה II** (b. h.; preced.; cmp. meanings of סִדָּה) to remove (the inhabitants of), make desolate. Gen. R. s. 26 (ref. to עִיר, Deut. II, 23, v. Ez. XXI, 32) שצִדָּה את העולם they depopulated the world.

**נִצְרָה** to become desolate. Cant. R. to IV, 1 they offer seventy sacrifices on the Succoth festival in behalf of the nations שלא יִצְרָה העולם that the world may not be depopulated of them (through their extinction); Yalk. Num. 782; Pesik. Bayom, p. 194<sup>a</sup> יצאו (Ms. O. יצאו; corr. acc.). Gen. R. l. c. גרמו לעולם שִׁצְרוֹר (from צִדָּה or צִדָּה) they were the cause that the world was desolated (through the flood).

**הוֹצְרָה** to be removed. Ib. הוֹצְרָה מן העולם they were removed from the world.

**צִדָּה** ch. same, to desolate. Targ. Ps. IX, 7 צִדָּה (some ed. Pa.).—Part. pass. צִדָּה, (צִדָּה); f. שִׁמְסָה; fr. which צִדָּה (צִדָּה) to be desolate; to be confounded, astounded. Targ. Lev. XXVI, 33, sqq. Targ. Jer. IX, 9. Targ. Ez. XXXVI, 4. Targ. Lam. I, 16. Targ. O. Lev. XXVI, 32 ויִצְדָּהוּ (ed. Berl. (ed. Vien., a. Y. ויִצְדָּהוּ). Targ. Ez. XXVI, 16; a. fr.—Lam. R. to II, 2; ib. to IV, 18 (ref. to צִדָּה, ib.) צִדָּהוּ deserted is the road, so that we cannot walk on our highways (v. Targ. a. l.).—[Y. Ber. I, beg. 2<sup>a</sup> צִדָּה לון; Lev. R. s. 12, a. e. צִדָּה some ed., v. צִדָּה II.]

**אֶצְרָה** to make desolate; to confound. Targ. Ps. LXXXIX, 7. Targ. Ez. XX, 26. Ib. XXXVI, 3. Targ. Y. Num. XXI, 30; a. fr.

**פִּצְרָה** same. Targ. O. Num. l. c. פִּצְרָה ed. Berl. (oth. ed. צִדָּה; ed. Vien. צִדָּה). Targ. Job XVI, 7 פִּצְרָה (ed. Wil. צִדָּה, corr. acc.); a. e.

**חִתְּפָה** 1) to be made desolate; to be confounded. Targ. Ps. IX, 7. Ib. CII, 18 (h. text ויִצְרָהוּ). Targ. Job XVIII, 20; a. e.—\*2) (cmp. צִדָּה) to be removed, disturbed. Nidd. 45<sup>a</sup> חִתְּפָה הוּא רְלָה מִתְּפָה they (the tokens of virginity) are not disturbed (by coition); [prob. to be read: חִתְּפָה ... מִתְּפָה (fr. חִתְּפָה) they have not yet been formed].

**צִדָּה I** m. (צִדָּה I) hunting, ensnaring. Targ. Y. II Gen. X, 9 (ib. also צִדָּה).

**צִדָּה II** m. (preced.) 1) name of an unclean bird. Targ. Y. Deut. XIV, 16 (h. text חֲסִידָה); [Targ. Y. Lev.

XI, 17 צִדָּה, read: צִדָּה (h. text חֲסִידָה).—2) (in Hebr. dict.) name of a sub-species of locusts. Sifra Sh'mini, Par. 3, ch. V הִצָּה (missing in Hull. 65<sup>a</sup>).

**צִדָּה**, Pesik. Shek., p. 12<sup>a</sup> יונה בר צִדָּה, read: בִּצְרָה (v. Bub. ib. note 30).

**צִדָּה** f. (צִדָּה II) desolation, ruins. Targ. Zeph. III, 6.

**צִדָּה** m. (cmp. צִדָּה) [crystal-shaped,] 1) eye-paint, antimony. Targ. Jer. IV, 30 (h. text פִּזָּה). Targ. II Kings IX, 30 (some ed. צִדָּה, צִדָּה, corr. acc.).—2) name of a precious stone. Targ. Is. LIV, 11 (some ed. צִדָּה, corr. acc.; h. text פִּזָּה).

**צִדָּה** f. (צִדָּה II) desolation, destruction. Targ. Is. VI, 12. Ib. XXXIV, 11. Targ. Y. I Deut. XXXII, 10 (ed. Amst. צִדָּה, ed. Vien. צִדָּה, read: צִדָּה). Targ. Esth. I, 4 צִדָּה רַבְבֵּל (ed. Lag. צִדָּה רַבְבֵּל) the destruction of Babylon; a. e.—V. צִדָּה.

**צִדָּה** f. (b. h. צִדָּה; צִדָּה I) lying in wait, aiming at. Yalk. Num. 787 וכן צִדָּה ... צִדָּה here (Num. XXXV, 20) the expression 'aiming' is used, and below (ib. 22) the same expression &c.

**צִדָּה**, v. צִדָּה.

**צִדָּה**, v. צִדָּה.

**צִדָּה** m. (b. h.; צִדָּה) virtuous, just, pious man. Ab. I, 2 צִדָּה ויטור לו צִדָּה כן צִדָּה Simon the Just. Ber. 7<sup>a</sup> צִדָּה a righteous man faring well is a righteous man and the son of a righteous man, opp. רשע. a. v. fr.—Gen. R. s. 49 art not thou, (Lord) the righteous one of the world? Yoma 37<sup>a</sup> (ref. to Prov. X, 7) ... בשעה צִדָּה when I mention the righteous (ruler) of worlds, give ye blessing.—Pl. צִדָּה. Ber. 18<sup>a</sup> (ref. to Koh. IX, 5) צִדָּה אליו צִדָּה שבמיתותיו וכן this refers to the righteous who are called living even when they are dead. Gen. R. l. c., v. נִבְלָה II; a. fr.—Fem. צִדָּה. Meg. 10<sup>b</sup> אסתר הצִדָּה that pious woman (Sarah). Ib. s. 63 הוּא הצִדָּה that pious woman (Rebecca); a. fr.—Pl. צִדָּה. Cant. R. to I, 4 הצִדָּה והצִדָּה the righteous men and women; a. e.

**צִדָּה** ch. same. Targ. Ps. XXXVII, 21. Ib. V, 13 Ms. (ed. pl.). Ib. XI, 7; a. fr.—Pl. צִדָּה, צִדָּה, צִדָּה. Ib. I, 5. Ib. XIV, 5; a. fr.—Ber. 61<sup>b</sup> או צִדָּה ... צִדָּה the world has been created only for the wholly wicked or for the wholly righteous (to be enjoyed). Succ. 45<sup>b</sup>, v. חִתְּפָה; a. fr.—Fem. צִדָּה. Targ. Esth. II, 7 (ed. Vien. צִדָּה).—Pl. צִדָּה. Targ. Ps. LXVIII, 26. Targ. Esth. II, 9 (Levy Targ. Dict. quotes צִדָּה).

**צִדָּה** or **צִדָּה** m.; pl. צִדָּה (cmp. צִדָּה) temples. Sifra K'dosh., Par. 3, ch. VI (expl. פִּתּוּחַ רִאשׁוֹן, Lev. XIX, 27) מִיִּבֵּן וְכִי מִיִּבֵּן הֵם הַצִּדָּה מִיִּבֵּן וְכִי he who makes his temples as hairless as the spot back of his ears &c. Nidd.

30<sup>b</sup> על שני צדעיו its (the embryo's) hands rest on its two temples; Lev. R. s. 14. Ned. 49<sup>b</sup> צדעיו, v. חגור; a. e.

**צדעה, צ' ch. same.** Targ. Y. Ex. XXVIII, 38. Targ. Jud. IV, 21, sq. (h. text וְהָיָה); a. e.—B. Bath. 60<sup>b</sup> צ' ובה צ' Ms. R. (ed. only צ' בה) the depilation of the (upper) temple and of the lower temple; Midr. Till. to Ps. CXXXVII בה צדעה (ed. Bub. צדעה). Sabb. 80<sup>b</sup> צ' ובה צ' (Ar. Var. צדעה צדעה Rashi צדעה, v. Rabb. D. S. a. l. note 30), v. אגדיש.

**צדעה, צדעה, v. preced. wds.**

**צדק** (b. h.; reduplic. of זק; cmp. זכה) [to be clear, pure, sincere,] to be right, true, just; to be cleared. Y. Snh. IV, 22<sup>b</sup> top בריק וצדק בדיני you may think, if he (the guilty) is cleared in thy court, he will also be cleared in my (God's) court.

**Pi.** צדק 1) (cmp. זכה) to act in favor of a person; to be liberal. B. Bath. 88<sup>b</sup> (ref. to Deut. XXV, 15) צדק משלך וזה be liberal with what is thine own and give it to him, i. e. add overweight and overmeasure (פירימין); Hull. 134<sup>a</sup> (ref. to the poor man's share). Num. R. s. 2 (ref. to צדק ואין Job XXVI, 3) צדק the Lord dealt kindly with them in not changing their arrangements.—2) to justify, declare or consider a person right; to defend. Gen. R. s. 49 (ref. to Ps. XLV, 8) וזה אתה צדק את ברוחי וזה (Abraham) lovest to defend my creatures, and hatest to condemn them. Y. Snh. IV, beg. 22<sup>a</sup> צדקו חקירו cross-examine him; Deut. R. s. 5.—Esp. צדק צ' את דורין to justify God's judgment, to submit to divine dispensation as just, to punishment as deserved. Sifra Sh'mini, introd. וישמע אורין כך when Aaron heard this, he submitted to divine judgment and kept his peace (Lev. X, 3). Ib. וזה אברהם צדק עליהם Abraham resigned himself to God's will, for we read (Gen. XVIII, 27), 'I am dust and ashes'. Ib. צדקו עליהם they resigned themselves &c. Y. Sot. VIII, 22<sup>e</sup> bot. צדקו עליהם Shallum was surnamed Zedekiah (justifier of God), because he justified God's judgment upon him. Ab. Zar. 18<sup>a</sup> ... בשעה שיצאו all three of them, when they were taken out for execution, resigned themselves &c. (reciting an appropriate Bible verse); a. fr.—Part. pass. מצדק; pl. מצדקים. Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) שונא מצדקים he will hate the justified words (the exhortations to justice) spoken at Sinai; Yalk. Ex. 353 (not דבריו).

**Hif.** הצדק 1) to justify, clear, declare to be right; to make virtuous. Snh. 10<sup>a</sup> (ref. to Deut. XXV, 1) צדקו שושינו when witnesses denounced an innocent man, and other witnesses came and justified him that was right, and thus exposed those (first witnesses) as wicked men; Macc. 2<sup>b</sup>. Gen. R. s. 21 (ref. to Ps. XVI, 15) אני מצדקי מאותה גזרה when he that is created in thine (Adam's) image shall awake (when the Messiah comes) ..., then I shall clear him from this decree (of expulsion from Eden). Lev. R. s. 4, beg. (ref. to Koh. III, 16) מן מקום שהצדקים there where I made them virtuous and called them divine beings ..., there they acted wickedly &c. Gen. R. s. 43 (ref. to Gen. XIV, 18) המקום הזה

this place (Salem-Jerusalem) makes its inhabitants righteous.—**to deal strictly with.** Taan. 8<sup>a</sup> ... מצדקיך עליה את הדין וזה he who makes himself righteous here below (who strives for righteousness) is judged righteously (strictly dealt with) in the judgment above (cmp. Yeb. 121<sup>b</sup> quot. s. v. דקדק). Hor. 11<sup>b</sup> (play on צדקו עליה וזה) אמר לו יהוה הצדק ענין וזה (Nebuchadnezzar) said to him, Yah shall deal strictly with thee, if thou wilt rebel against me; a. fr.—2) to treat with liberally towards. Y. Peah IV, end 18<sup>e</sup> (alluding to Ps. LXXXII, 3) עני ורש הצדקו במחטתו (not ועשירי) treat the poor and needy liberally as regards the gifts belonging to him (v. Hull. 134<sup>a</sup> quot. supra).—3) to submit to divine judgment, be resigned (v. supra). Sifra l. c. צדקים שמצדקים וזה the righteous are wont to resign themselves to the will of God. Taan. 11<sup>a</sup> מצדק עליה וזה he acknowledges the justice of the verdict and says, you have judged me rightly &c. Ber. 19<sup>a</sup> וזה עמד ומצדק וזה he (the mourner) stands up and declares the judgment to be just &c.; a. fr.—Part. pass. מצדק justified, lawfully qualified. Gitt. 86<sup>a</sup> (in a Chaldaic formula of sale of a slave) לעבדו v. צדקה.

**Hithpa.** הצדק to justify one's self, excuse one's self. Gen. R. s. 92 (ref. to Gen. XLIV, 16) מה נצדק בדינה how can we justify ourselves for what we have done in the case of Dinah (that we killed the Shechemites)? &c.; Yalk. ib. 150.

**צדק, צדק ch. same, to be clear, just.** Targ. Ps. XIX, 10 צדקו Ms. (ed. זכראו).

**Af.** הצדק to justify, do justice to. Ib. LXXXII, 3.—**to acknowledge the justice of divine judgment.** Taan. 22<sup>b</sup> דקא מצדק דינא אנפשיה וזה Ms. M. (ed. עליה) that he acknowledged the justice of God's decree over him, saying (Lam. I, 18) &c.

**צדק m. 1) (b. h.; preced.) righteousness, justice, equity; virtue.** Hag. 12<sup>b</sup>, v. צדקו I. Yalk. Deut. 907 (ref. to Deut. XVI, 19) הוא אין יוצא ידי צדקו עד שיהיה צ' בחוראיו he (that takes bribes) will not finish his days before he will prove that his (wrong) decision was right; Sifré Deut. 144 שיהיה צ' ולא הודה בצדקו. Midr. Till. to Ps. LVIII, ed. Bub. וזה לא הודה בצדקו he would not confess that David was right. Ib. אי בצ' שפטתם בצ' did you pursue me justly? רפסם אחרי קשית—אז or did you judge me in righteousness?; a. fr.—**the true Messiah** (Jer. XXIII, 6). Pesik. R. s. 37 אפרים צ' Ephraim, my (the Lord's) true Messiah. Ib. מ' צדקי our true Messiah; a. fr.—2) **Tsedek**, the planet Jupiter. Sabb. 156<sup>a</sup>, v. צדקן. Ib. <sup>b</sup> top במערב צ' because Ts. stands in the west (thy planet is declining). Gen. R. s. 43 (ref. to Is. XLII, 2) היה מאיר לו the planet Ts. shone on his (Abraham's) way; a. fr.

**צדקה ch. as preced. 1.** Targ. Ps. IV, 6. Ib. XXXV, 27; a. fr.

**צדקה f. (b. h.; preced. wds.) purity, righteousness, equity, liberality, esp. almsgiving.** Deut. R. s. 5 (ref. to Prov. XXI, 3) וזה ודורין מכפרין וזה the sacrifices effect atonement only for the involuntary sinner, but right-

**צִחָלָה** f. (preced.) 1) *shouting, rejoicing*. Num. R. s. 10  
 צִחָלָה שִׁמְחָה בִּירוֹ 'וכ' the joyful shouting at the dedication  
 of the Temple &c.; Midr. Prov. to XXXI, 5, v. בְּלִיזְמָא. Ib.  
 וְהִירָחָה 'צ' וְשִׁמְחָה וְשִׁמְחָה וְכ' 'וכ' read: 'וכ' and  
 there was shouting and joy (on account of the daughter  
 of Pharaoh) and the rejoicing over the dedication &c.—

2) *neighing of war-horses*. Sot. VIII, 1; Sifré Deut. 192.

**צֶהַר** (cmp. preced. wds., a. **זָהָר**) *to be bright, shining*.

**Hif.** **הִצְהִיר** *to brighten*. Lev. R. s. 5 ... **שְׁהוּהוּ מִשִּׁיר** **וְהִצְהִיר** which removes the hair and makes the body (skin) glistening; v. **צִנֵּן**.

**צֶהַר** ch. same; *transf. to be clear, to understand*. Kidd. 39<sup>a</sup> **לֹא צִהַרְתָּ** you do not understand (the law) clearly; cmp. **הָוֵר**. Bets. 14<sup>b</sup> **כִּפִּי צִהַר** Ms. M. (ed., v. **צִהַר**) the peeled surface of the grain was very bright (white,—an indication that it was pounded immediately before it was cooked).

**צֶהַר** m. (preced.) *glossy, white scurf*. Targ. Y. Lev. XIII, 39 (h. text **בַּהֶק**).—Gitt. 86<sup>a</sup> Alf., v. **מִצְהָר**.

**צֶהַר** m. (b. h.; preced.) *light; window*. Gen. R. s. 31 (ref. to Gen. VI, 16) expl. as *window*, and as *jewel*.—**Du.** **צֶהַר** noon-time. Snh. 108<sup>b</sup> (ref. to **צֶהַר**, Gen. I. c.) אמר **לֹדֵי** **לִבְךָ** ... **מֵאִירוֹת** **לִבְךָ** the Lord said to him, place in it (the ark) jewels and precious stones that they may give you light as bright as noon. Tanh. Kdosh. 9. Men. 18<sup>a</sup>. Ab. III, 10 **צֶהַר** **יֵין** של **צֶהַר** drinking wine at noon-time; a. e.

**צֶהַרָא**, v. **צִהַרָא**.

**צֶהַרָא**, v. **צִהַרָא** *to dry up*, v. **צִהַרָא** II.

**צֶהַרָא** f. (**צֶהַרָא**) *command, order, verbal will*. B. Bath. 147<sup>a</sup> **בְּעֶלְמָא** **בְּצֶהַרָא** by mere expression of his will (without symbolical possession); a. e.—**Pl.** **צֶהַרָא** Ber. 15<sup>b</sup> **וְכִתְבֵהֶם** **צֶהַרָא** 'and thou shalt write them' (Deut. VI, 9, XI, 20) the entire section must be written out (in the T'fillin), including the orders ('thou shalt write', 'ye shall bind' &c.). Ib. (ref. to the roll written for the Soṭah, Num. V, 23) **אִינוּ כֹרֵחַ** **צֶהַרָא** ... **צֶהַרָא** the priest writes the curses but not the instructions; Sot. 17<sup>a</sup> **וְקִבְלוּ** **צֶהַרָא** (not **צֶהַרָא**) the instructions and the affirmations (by the woman saying Amen).

**צֶהַרָא** f. (**צֶהַרָא**) *filthy matter, excrement*. Pesik. Dibré, p. 111<sup>a</sup> (ref. to **צֶהַרָא**, Is. XXX, 22) **צֶהַרָא** **לִי** call it (the idol) filthy; Yalk. Lam. 998; Yalk. Prov. 932 (v. **צֶהַרָא**). Ber. III, 5. Ib. 25<sup>a</sup> **צֶהַרָא** **לִי** the mouth of a swine is like moving filth (you must not pray in its sight). Gitt. 57<sup>a</sup>. Bekh. 29<sup>b</sup> **מִצְהָרָא** wool cleansed of its dirt; a. fr.

**צֶהַרָא** m. (b. h.; preced.) *dirty*. Bekh. IV, 7 **צֶהַרָא** **מִלְבָּן** (Ar. **יִצְוִר**) washed or dirty wool, (corrected, ib. 29<sup>b</sup> **מִלְבָּן** **מִצְהָרָא**, v. preced.). Hull. XI, 2 **צֶהַרָא** (Mish. Cambridge **צֶהַרָא**) washed, but not dirty wool; Tosef. ib. X, 5 **צֶהַרָא** ed. Zuck. (oth. ed. **צֶהַרָא**, v. **צֶהַרָא**).—**Pl.** **צֶהַרָא** **וְכִי** **רִכְבּוֹ** ... **בְּגָדִים** **צֶהַרָא** (ref. to Zech. III, 3) was it Joshua's habit to wear dirty clothes?; Yalk. Jer. 309.—Chald. **צֶהַרָא**, v. **צֶהַרָא**.

**צֶהַרָא** m. (**צֶהַרָא**=**צֶהַרָא**, v. **צֶהַרָא**) 1) *pile*. Ohol.

III, 7, v. **צֶהַרָא**.—2) (b. h.) *neck, esp. the front of the neck, throat*, opp. **עוֹרָה**. Hull. I, 4. Sabb. 58<sup>a</sup> **שֶׁבִצְהָרָא** v. **הוֹרָם**; a. fr.—Ab. Zar. 30<sup>a</sup>, a. e. **עָלִי וְעַל צֶהַרָא** upon me and my throat, i. e. I take the responsibility. Y. Snh. VI, 23<sup>b</sup> **בְּצֶהַרָא** **עֵדִים** his blood be suspended from the neck of the witnesses, i. e. they will have to answer for the innocent blood; Bab. ib. 44<sup>b</sup> **עֵדִים** **בְּצֶהַרָא** v. **וִירָא** **קוֹלָר** **חֲלוּר** **בְּצֶהַרָא** **וְהָ בֵּית וְכ'** Cant. R. to IV, 4 **צֶהַרָא** **וְהָ בֵּית וְכ'** (ib.) means the Temple; **פֶּשֶׁט** ... **הִיָּה צֶהַרָא** ... **וְכ'** for as long as the Temple stood, Israel's neck was stretched (uplifted) among the nations &c. Lam. R. to V, 5 [read:] **עַל שֶׁבִנְדָנוּ בְּצֶהַרָא** **בָּא יוֹם צָרָה** because we were faithless to our 'neck' (the Temple), the day of distress came; a. fr.—[Sabb. 90<sup>b</sup> **צֶהַרָא** **רָקַל** Ms. M., v. **צֶהַרָא** III.]

**צֶהַרָא**, **צֶהַרָא**, **צֶהַרָא** ch. same; mostly in *pl.* constr. **צֶהַרָא**, **צֶהַרָא**, **צֶהַרָא**. Targ. Is. III, 16. Targ. Y. Gen. XLV, 14. Ib. O. **צֶהַרָא** (ed. Berl. **צֶהַרָא**; ed. Vien. **צֶהַרָא**; v. Berl. Targ. O. II, p. 16); a. fr.—Sabb. 33<sup>b</sup> **עַד** **צֶהַרָא** **וְכ'** (Ms. M. **צֶהַרָא**) they sat in the sand up to their necks; a. fr.—B. Bath. 36<sup>a</sup> **מִחוּצָא** (Ms. O. **צֶהַרָא**) *the Neck of Maḥoza*, name of a valley.

**צֶהַרָא** f. *pl. (denom. of preced.)* [*throat-ticklers*], *dainties*. Sabb. 136<sup>a</sup> (to a person that observed mourning not required by law) **צֶהַרָא** **קִבְעִיהָ** **צֶהַרָא** **לִמְכִּיל** Ms. M. (ed. **צֶהַרָא**, Rashi ed. Sonc. **צֶהַרָא**); Ar. (צֶהַרָא) dost thou want to eat dainties (which friends send to the mourner)?; M. Kat. 20<sup>b</sup> **צֶהַרָא** Ms. M. (ed. **צֶהַרָא**, Rashi **צֶהַרָא**; v. Rabb. D. S. a. l. note).

**צֶהַרָא** imperat. of **צֶהַרָא**.

**צֶהַרָא**, v. **צֶהַרָא**, **צֶהַרָא**, **צֶהַרָא**.

**צֶהַרָא**, v. **צֶהַרָא**.

**צֶהַרָא** f. = **צֶהַרָא** II. Y. Erub. V, 22<sup>c</sup> bot. (expl. משולשים Mish. ib. 3) **בְּעֶשְׂרִים** **צֶהַרָא** when the three villages are situated in a triangle, opp. **שׁוּרָה**. Y. Shebi. I, 33<sup>b</sup> top **צֶהַרָא** (not **צֶהַרָא**) when the three trees stand in a triangle.

**צֶהַרָא** (b. h.) pr. n. *Zobah, Zoba*, a portion of Aram. Targ. II Sam. VIII, 3. Ib. X, 6; a. fr.

**צֶהַרָא** m. (**צֶהַרָא**) *dyeing material, plant used for dyeing*.—**Pl.** **צֶהַרָא**, **צֶהַרָא**. Shebi. VII, 1, sq. **מִמֵּין הַצֶּהַרָא** (Ar. **הַצֶּהַרָא**) plants belonging to the class of dyers. Y. ib. VII, beg. 37<sup>b</sup> **לִאֲדָם** **צֶהַרָא** **צֶהַרָא** **לִבְהֵמָה** to be used for food of beasts, in the Sabbatical year; a. e.—[Y. Sabb. VI, 7<sup>d</sup> **צֶהַרָא** **וְכ'** **צֶהַרָא** II.]

**צֶהַרָא**, Y. Shebi. I, 33<sup>b</sup> top, v. **צֶהַרָא**.

**צֶהַרָא** (b. h.; v. **צֶהַרָא**) *to lie in wait, hunt, catch*. Gen. R. s. 66 (ref. to Gen. XXVII, 80) **מִזְרִיץ** **לְצַד** **נֶפֶשׁוֹ** (not **נֶפֶשׁוֹ**) armed to hunt lives (to kill, with ref. to Ex. XXI, 13, a. I Sam. XXIV, 12; v. 'Rashi' a. l.). Ib. s. 67 **עֵשָׂו** **צָד** **וְכ'** Esau caught deer and tied them. Ib. s. 63 (ref. to Gen. XXV, 27 sq.) **הָ צָד** **אֶת הַבְּרִייתוֹ בְּפִי** (Esau-Rome) catches men with his mouth (by means of insidious cross-

examination in court); ib. s. 37 בפירום צד catches people through their own mouth. Deut. R. s. 1 לציד לציד when he went hunting. Sot. 4<sup>b</sup> (ref. to Prov. VI, 26) ויא' she will chase him to the judgment of Gehenna. Sabb. XIII, 5 ויא' he who chases a bird into the tower or a deer into the house. Ib. XIV, 1 ויא' he who catches them (on the Sabbath). Gen. R. s. 63 (ref. to Gen. I. c.) 'ציד צד בבית צד' a hunter, catching (captivating Isaac's good opinion) in the house, catching in the field, in the house (by asking), how are tithes given of salt &c.?; a. fr.

*Nif.* נצוד, *to be hunted, caught.* Sabb. 106<sup>b</sup> כל an animal which belongs to those that are hunted. Bets. III, 2 ויא' he knows that they have been caught on the eve of the festival. Sabb. I, 6 catching in time to be caught in the net before the Sabbath begins; a. fr.

**צוד** ch. same. Targ. Gen. XXVII, 3; 5; 33; a. fr.—Part. **צוד**, **צוד**, **צוד**; f. **צוד**, **צוד** &c. Targ. Prov. VI, 26 (Ms. **צוד**, v. **צוד** I). Ib. XXIII, 28 ויא' ed. Lag. (ed. **צוד**, corr. acc.) she catches thoughtless youths. Ib. II, 19 **צוד** (some ed. **צוד**, corr. acc.; h. text ויא'; a. fr.—Y. Sabb. VII, 10<sup>a</sup> ויא', v. **צוד**. B. Mets. 85<sup>b</sup> ויא' Keth. 103<sup>b</sup> ויא' (Rashi ויא', v. **צוד**. Gen. R. s. 67 ויא' how they caught thee, O hunter! Y. B. Bath. X, end, 17<sup>d</sup> ויא' לחברו if a man catches his neighbor in the street (for a debt), and one comes and says, let him go &c. Ib. VIII, 16<sup>b</sup> top כלום he catches (obtains) nothing. M. Kat. 11<sup>a</sup> ויא' all went out and fished; a. fr.

*Ithpe.* ויא', *to be caught.* Targ. Prov. VI, 2. Ib. III, 26.—Lev. R. s. 30 ויא' ויא' (ed. Wil. ויא', oth. ed. ויא', v. **צוד**. Y. Yeb. XVI, beg. 15<sup>c</sup>; Y. Sot. IX, 23<sup>c</sup> bot. ויא', v. **צוד**; a. fr.

*Ithaf.* ויא' same. Gen. R. s. 79 ויא' it (the bird) was caught and captured, v. **צוד** I; a. e.

**צודני**, v. **צודני**.

**צודנייתא**, v. **צודנייתא**.

**צוד**, v. **צוד**.

**צוד**, v. **צוד**.

**צוד**, v. **צוד**.

**צודא** m. (צוד, v. **צוד**; Syr. **צוד**, P. Sm. 3371)=h. **צוד**, [pile], mark. Targ. Ez. XXXIX, 15 ed. Lag. (Var. **צוד**; ed. **צוד**).

**צודא**, **צודא**, **צודא**, **צודא**, s. sub **צוד**.

**צוד**, **צוד** (b. h. **צוד**) *to cry, shout; to complain.* Keth. 14<sup>b</sup> ויא' one that is called a bastard and brings complaint, opp. שורק. B. Mets. 24<sup>b</sup> ויא' but does he (the loser) not stand up and cry (which shows that he has not given up the hope of recovery)? נצוד

it is like one crying over his house that has fallen in &c. B. Bath. 138<sup>a</sup> ויא' (or **צוד**) at the start (when it was offered to him). Sot. 42<sup>b</sup> ויא' (better **צוד**) they (the gentile soldiers) shout (before they attack) and stamp; Sifré Deut. 192 ויא'; a. fr.

*Pl.* **צוד** same. Y. M. Kat. III, 82<sup>d</sup> top (ref. to **צוד**, Ez. XXIV, 17) מן **צוד** (or **צוד** *Kal*) from here we learn that ordinarily a mourner must cry out (lament). Bab. ib. 24<sup>b</sup> ויא' Ms. M. (v. **צוד**). Tosef. Sabb. VI (VII), 14 ויא' ויא' a woman that shouts at the stove that the bread may not fall apart (a superstitious practice). Midr. Till. to Ps. XX ויא'; a. fr.

*Hif.* ויא' *to cause to shout.* Sabb. 67<sup>b</sup> ... ומשתקת who tells people around her to be silent, when lentils are cooked, or to shout, when grits are cooked (a superstitious practice; Tosef. l. c. 15 ויא', v. **צוד**).

**צוד**, **צוד** ch. 1) same. Targ. Gen. XXVII, 34. Targ. Ex. V, 8 (O. ed. Berl. *Pa.*); a. fr.—Y. Taan. IV, 68<sup>a</sup> [read:] בגין דצודתין עליו because the people of Sepphoris cry out against him (dislike him). B. Mets. 6<sup>a</sup> ויא' when he cried (complained of being wronged). Succ. 31<sup>a</sup> ויא' ולא אשגח (h. form) she complained, but R. N. did not mind her. Ib. ויא' איתא a woman whose father kept three hundred and eighteen servants is complaining before you. B. Kam. 86<sup>a</sup> קרופטי Ms. M. (v. *Pa.*) and he cries (feels pain) on account of the sores; a. fr.—2) (=h. קרא) *to invite.* Lev. R. s. 28 ... מאן ויא' who is he whom we did not invite, and who wrote these words?; a. e.—3) (=h. קרא) *to call, name, surname.* Targ. I Chr. II, 55; a. fr.—Y. Sabb. IX, 11<sup>d</sup>; Gen. R. s. 39, end, a. e. ויא', v. **צוד**. Ib. s. 87, beg., v. **צוד** I; a. fr.—[Pes. 110<sup>b</sup> ויא', v. **צוד** II.]

*Pa.* **צוד** 1) same, *to cry.* Targ. O. Ex. V, 8, v. supra. Targ. II Kings II, 12; a. fr.—2) *to cause to cry, to pain.* Sabb. 33<sup>b</sup> ויא' ויא' (Ms. M. **צוד**) and gave him pain. B. Kam. l. c. ויא' (ויא') Ar. (Rashi ויא'; ed. ויא', read ויא', v. supra) and these sores gave him pain.

*Af.* ויא' *to cause to cry out, excite to discontent.* Erub. 60<sup>a</sup> ויא' ויא' (Ms. M. עלי) see to it that thou do not create discontent with it (me) at college; Ab. Zar. 74<sup>b</sup>.

**צודא**, **צודא**, **צודא**, v. **צודא**.

**צודא**, **צודא** f. (b. h.; preced.) *cry.* Midr. Till. to Ps. XX ויא' I cannot bear her crying; a. e.—*Pl.* ויא' ויא' Pes. 57<sup>a</sup> ויא' four cries did the Temple court utter; Yalk. Lev. 469. Sot. VIII, 1 ויא' (Y. ed. ויא') the noise of the shoutings (of the enemy); (Sifré Deut. 192 ויא'); a. e.

**צוד**, **צוד**, **צוד**, **צוד** ch. same. Targ. Y. Gen. XXVII, 34 (O. ed. Berl. ויא', ed. Lsb. ויא'). Targ. Ps. CXLIV, 14 ויא' constr.; a. e.—Y. Taan. IV, 68<sup>a</sup> ויא' do we act with regard to popular

crying, (are we to be guided by the popular dislike of a person)?

צורני, v. צורני.

צורני, v. צורני.

צורני, v. צורני.

צורני m. (denom. of צור) *neck-chain*; trnsf. (emp.) *a gang of men*.—Pl. צורני. Kidd. 72<sup>b</sup> ... היה אחי Elijah would come and send entire gangs away from us (Var. קולדין, v. Rashi a. l.).

צורני, v. צורני.

צורני, Cant. R. to VI, 4, v. צור II.

צורני, v. צורני.

צורני (emp. צור a. צור) *to join, attach*. [B. Mets. 29<sup>b</sup> Ms. F., צורני Ms. R. 2, v. צורני].

צורני *to be attached*. B. Bath. 80<sup>a</sup> אמה דמיצורתא (Ar. (דמיצור) the mother bird will be attached to the daughter bird and to the mate that we leave with her, v. ריצורא איהי נמי ריצורא וכו' (not ריצורא וכו' 300-400) she (the daughter), too, will remain attached to her mother &c. Ib. אמה אברתא מיצורתא וכו' the mother remains attached to the daughter, but not so the daughter &c.

צורני m. (preced.) *company*. Succ. 52<sup>a</sup> ... אורחין (Ar. (וצורחין) our way is long, and our company sweet (I am sorry that we have to part); Yalk. Joel 535 ואחריו בצורחין הוא Tam. 27<sup>a</sup> ואחריו בצורחין הוא (משום צורחין) and the second one goes along only for company's sake.

צורחני, v. צורחני.

צורחני, v. sub צורחני, צורחני, צורחני, צורחני, צורחני.

צורחני m. (צורחני, as נוי fr. dirty, v. צורחני, a. צורחני).

צורחני I, Pa. צורחני (= צורחני) *to cry, shout*. Hull. 53<sup>a</sup> bot. Ar. (ed. אורחני קא מעורר, v. צורחני II.—[Gen. R. s. 65 מצורחני Ar. s. v. מצורחני, v. צורחני.—B. Mets. 29<sup>b</sup> מצורחני Ar. l. c., Ms. F. צורחני, Ms. R. 2 מצורחני, v. צורחני.]

צורחני II, צורחני, צורחני (v. S. Sm. 3370) [*to contract*,] *to be hot, dry up, wither*. Pes. 56<sup>a</sup> צורחני לאתר ed. (Ar. צורחני) it will at once dry up. Ib. 110<sup>b</sup> פקע וצורחני דיקלא Ar. (ed. צורחני) the bark burst, and the palm dried up. Ib. 111<sup>a</sup> רצויו כרעיה his legs shrivelled.

צורחני *to burn, desiccate*. B. Bath. 24<sup>b</sup> bot. ... דאזיל the dust penetrates its heart and desiccates it (the plant).

צורחני 1) *to join, attend*. Ber. 6<sup>b</sup>; Sabb. 30<sup>b</sup> צורחני

ed. (perh. fr. צורחני, v. צורחני; Ar. לצורחני, v. צורחני.—[2] *to arrange, pile*; denom. צורחני.]

צורחני (b. h.) *to order, command; to appoint*. Men. 44<sup>a</sup> the Lord gave us one command, its name is Tsitsith. Ib. צורחני עלי ויעשוני וכו' give orders about me, that they make me a proselyte. Sabb. 23<sup>a</sup>, a. e. abbrev. אקב"א who has sanctified us through his commands, and commanded us to &c.; and where did he command us (where in the Torah is it intimated)? B. Bath. 151<sup>b</sup> מיהו מיהו one who disposes of his property, because he expects to die. Sifra Tsav, end המצורחני למי שנצטורחני the commander was worthy of him who was commanded; a. fr.—Part. pass. המצורחני. Kidd. 31<sup>a</sup> ורשע וכו' he who is commanded, and does (a good deed, because it is God's will) stands higher than he that is not commanded and does (a good deed); a. e.

Nithpa. צורחני *to be ordered, commanded*. Ib. 38<sup>a</sup> שלש צורחני three commands were given to the Israelites on their entering the land. Ib. כל מצורחני שנצטורחני וכו' whatever command was enjoined upon the Israelites before they entered the land. Y. Meg. I, 70<sup>d</sup> bot. אלו המצורחני שנצטורחני וכו' these are the commandments which were given us through the mouth of Moses; a. fr.

צורחני, v. צורחני.

צורחני, v. צורחני.

צורחני, v. צורחני.

צורחני m. pl. *inhabitants of Beth-Tsula*. Targ. Mic. I, 11 (Ms. צורחני; h. text האצל ברת).

צורחני, v. צורחני.

צורחני f. = h. צורחני, scar. Targ. Y. Ex. II, 5. Targ. Y. Lev. XIII, 23; 28 (h. text צורחני).

צורחני ch. = b. h. צורחני (emp. צורחני) *to restrain one's self; to fast*. Targ. II Sam. XII, 16. Targ. Y. Lev. XXIII, 29; a. fr.—Part. צורחני, צורחני, צורחני; pl. צורחני. Targ. II Sam. XII, 23. Targ. Y. II Lev. I, c.; a. fr.—Y. Hall. I, 57<sup>c</sup> top צורחני ררי יומין צורחני fasted two days (observed the Day of Atonement two days). Y. Kil. IX, 32<sup>b</sup> bot.—Y. Hag. II, 77<sup>d</sup> bot. צורחני ומפרסמה she used to fast and make it public; a. fr.

צורחני same. Targ. Y. Lev. I, c.—Y. Ned. VIII, 40<sup>d</sup> bot. ר' R. J. fasted every New Year's eve; ib. צורחני צורחני ... צ' כל ערובין וכו' observed three hundred voluntary fasts; Y. Meg. I, 70<sup>d</sup> top (also צורחני). Y. Sot. III, 19<sup>a</sup> מצורחני וכו' she fasts and loses her virginity; a. fr.

צורחני m. (b. h.; preced.) *fast, fast-day*. Treat. Sof'rim XVII, 4 fast-days. R. Hash. 18<sup>b</sup> (ref. to Zech. VIII, 19) אין שלום צ' when there is peace, these days shall be days of joy &c., when there is no peace, they shall be fast-days; a. e.—Pl. צורחני, צורחני. Koh. R. to X, 10 ורעיות צ' ורעיות let them decree fasts and afflictions. Y. Bets. II, end, 61<sup>d</sup> ורעיות ורעיות (not from fasts and &c. Meg. 16<sup>b</sup>; a. e.



**צוֹמָא**, ch. same. Targ. Joel II, 12. Targ. II Esth. III, 8. Targ. Zech. VII, 5 צום חשן a fast of affliction; a. fr.—Y. Hall. I, 57<sup>a</sup> top; Y. R. Hash. I, 57<sup>b</sup> bot. חשן חשן יומין there (in Babylonia) were such as thought the Great Fast (Day of Atonement) should be observed two days (on account of the uncertainty of the calendar). Y. Ab. Zar. I, 39<sup>b</sup> bot. דאח מחשב ואח משבח 'צ' for if you make the calculation, you will find that the Day of Atonement would have been on a Sunday (which must not be); a. fr.—Pl. צומא, צומא, צומין. Targ. Esth. IX, 31; Targ. II Esth. ib. צומא (ed. Lag. sing.). Ib. V, 1; a. e.—Y. Ned. VIII, 40<sup>d</sup> bot., v. צום; a. e.

**צוּמוֹס**, Tosef. Bekh. IV, 15 ed. Zuck., v. צומא.

**צוּמְוֹת** c. (צמח) (*forced*) meeting of tradesmen for public labors, taxation &c. Y. Peah I, 16<sup>a</sup> הוּרָה ... הוּרָה the storekeepers of ... had a meeting (v. כוּרְנָא). Ib. 15<sup>c</sup> bot. צמח לטחונייה a summons for public work was issued to the millers; Y. Kidd. I, 61<sup>b</sup> bot. אהא צמח (read צומחא); a. e.

**צוּמָח** m. (צמח) [*grown over*, sub. אונחם] a person without (or with very small) auricles. Tosef. Bekh. IV, 15, expl. ib. 16 אונחם לו אונחם 'צ' (ed. Zuck. צומח, corr. acc.) a *tsummah* is an animal which has no external ears; Bekh. VII, 4 (44<sup>a</sup>) צמח (Bab. ed. צומח, Ar. צימח, expl. שמואל. Ib. (in G'mara) צומח, a. צומח.—[V. צימח.]

**צוּמְחָתָה** f. (צמח) *sprouting bulb, seed-onion*. Y. Peah III, 17<sup>c</sup> bot. (expl. אימוחה של בצלים; Mish. ib. 4) ושמואל אמר 'צ' Samuel says, it is what we call *tsumahtah*; v. פוּרְחָה.

**צוּמִים**, **צוּמִים** m. (אונחם, sub. צמח) [*tied up*,] a person whose auricles are a shapeless mass (instead of being carved out). Tosef. Bekh. IV, 15 צומים, expl. ib. 16 'צ' (שמואל. ed. Zuck. צומח שאונחם ו' corr. acc. שאונחם מגופפה; Bekh. VII, 4 (44<sup>a</sup>) צמח (Bab. ed. צומח; Ar. צימח, expl. שמואל. whose auricles resemble a sponge. Ib. (in G'mara) צומים.

**צוּמִיל**, v. צומח.

**צוּמְצִמָא**, v. צומח.

**צוּמָה**, v. preced. art.

**צוּמָה** m. (צמח; cmp. צומח) *junction*; the bunch of converging sinews in the thigh. Hull. IV, 6; expl. ib. 76<sup>a</sup> מקום שהגידים צומחין בו there where the sinews converge. Tosef. ib. III, 6; a. e.

**צוּנִין**, v. צון.

**צוּנִיָּחָא**, v. צוּנִיָּחָא.

**צוּנְמָא** m. (צנח) *rock, flint; granite*. Y. B. Bath. II, beg. 13<sup>b</sup> מורר בצ' against a neighbor's granite wall it is permitted; Tosef. ib. I, 4 ובצוק (corr. acc.), contrad. to ordinary stones. Num. R. s. 16 אבן ... אבן observe their stones and pebbles, if they are

granite-like, the fruits are fat; Tanh. Sh'lah 6. Nidd. 8<sup>b</sup> (במצא בה) 'צ' if flint is found in breaking the ground, it is sure to be virgin soil. B. Bath. 18<sup>a</sup> צ' ארמא ארמא granite block intervenes (preventing the roots from spreading over the neighboring ground). Pes. 47<sup>b</sup> בר זריעה הוא 'צ' Ms. M. is flinty ground fit for sowing?; a. e.—Y. Kil. VII, beg. 30<sup>d</sup> בדרין צלמא (corr. acc.) in flinty ground, opp. רכיכא; v. פתחא.—[Ber. 39<sup>a</sup> פ' צ' Ar., v. צנח.]

**צוּנְנָה** f. (צנח) *something cold*. Pes. 76<sup>a</sup> 'צ' בחרס 'צ' if cold meat is put into cold milk. Ib. בחרס 'צ' מעשר ... על 3 when the earthen vessel was cold. Dem. V, 3 one may give the tithes from the hot bread for the cold, and from the cold for the hot; a. fr.—Pl. צוּנְנִין, צוּנְנִין. Pes. 94<sup>b</sup> 'צ' כל העולם ... ומעיינות 'צ' (the whole world) is hot, and the springs are cold &c. Y. Maasr. IV, 51<sup>b</sup> top חבשיל צוּנְנִין a dish of cold things (not yet cooked). Gen. R. s. 12, end (some ed. incorr. צוּנִין). Y. Sabb. XX, 17<sup>c</sup> bot. צוּנִין, opp. פוּשְׁרִין; a. fr.

**צוּנְנָה**, **צוּנְנָה** ch. same. Y. Sabb. IV, 6<sup>d</sup>, v. צנח.

**צוּעָה** f. (צעה, denom. of צע, to lie down, to banquet, v. צע) *banqueting dish, plate*.—Y. Keth. X, 33<sup>d</sup> bot. ובלבד מן הצ' באוחו הלילה. Ib. קחש'ת v. ומן הצ' but you cannot seize plates prepared for use that same night.—[Tosef. Keth. VII, 11 הצועה ed. Zuck., read: הצועה.]

**צוּעָר** (b. h.) pr. n. pl. *Zoar*, a town east of the Dead Sea. Yeb. XVI, 7 צ' עיר החמרים Z. the palm-town. Tosef. Shebi. VII, 15 עד שיכלה אחרון שבצ' until the last dates in Z. are gone; Pes. 53<sup>a</sup>; a. e.

**צוּעָר** m. (b. h. צער; צער) *boy, servant*. Mekh. Mishp. s. 16 (ref. to Ex. XXII, 11) 'צ' ממה להוציא את הצ' from with him', this excludes the shepherd boy from responsibility; [another vers. להביא את הצ' this includes the shepherd's responsibility for the shepherd boy;] Yalk. Ex. 346 הוציאו (corr. acc.).—Pl. צוּעָרִים, constr. צוּעָרִי. Arakh. II, 6; Tosef. ib. II, 2, v. צעיר.

**צוּק** (b. h.; cmp. שוק) [*to shine*,] 1) to come to the surface, float; to lie in a conspicuous place (on a stone, pillar &c.). Sifr. Deut. 205 (ref. to Deut. XXI, 1) ולא (בשרה) but not when found floating on the water; Sot. IX, 2. Y. Peah VI, 19<sup>c</sup> (if two bodies are found, one lying on top of the other, the ceremony of breaking a heifer's neck is not performed) צק ... משום צק not for the lower one, because it is hidden, nor for the upper one, because it lies in a conspicuous place; Sot. 45<sup>a</sup> (referring to two sheaves lying one upon the other) ודלילין (Ar. עק) and the upper is not considered a forgotten sheaf, because &c. Ib. צפ' עומרין לחוד ו' (Ar. צפ' if sheaves floated into a neighbor's field; ib. צפ' אין only when they came to lie in a conspicuous place, and not when they rested on the ground? Ib. bot. צפ' אין לא חיי צק מין במינו לא חיי צק the same kind is not considered as above the ground. Cant. R. to VII, 9 צק חבשין the furnace (in the ground) came

(v. פִּלְטָא II). Ab. II, 6 שְׂצָפָה רַב' in  
 the water. Makhsh. IV, 5 הַנִּזְחָץ וְהַצֵּפִין  
 irted out of, and that which overflows  
 12<sup>a</sup> וְהַנִּצְפִין Rashi, a. Ms. O. (ed. וְהַנִּצְפִין  
 -2) *to stick to the surface*. Sot. 48<sup>b</sup>; Y.  
 שְׂחִיָּה צָפָה Tanh. Ekeb 1 fine flour  
 which sticks to the sieve; Yalk. Ps. 676  
 (corr. acc.).—V. צָפָה.

to bring to the surface, cause to float;  
 to flood, inundate. Tanh. B'shall. 2  
 the iron axe to float. Gen. R. s. 38 (ref. to  
 וַיַּצֵּף ה' עֲלֵיהֶם הַיָּם vayafets  
 he made the sea flow over them, and  
 ilies to flow (issue) from them. Lev. R.  
 שֶׁלֹּא יִצָּף that it (the deep) may not  
 ld; Midr. Till. to Ps. XXXVI; Yalk. Ps.  
 מִבְּקַעַת בֵּית כֶּרֶם וּמִצֵּקָה (מִיַּם אֶרֶם expl.  
 from the valley of Beth Kerem, upon  
 water float; Y. ed. מִיַּצָּה עֲלֵיו מִים (fr.

*Pa.* צִיֵּיר 1) to form, shape, paint, engrave. Targ. Job X, 8. Targ. Jer. XXII, 14; a. e.—Part. pass. מְצִיֵּיר, מְצִיֵּר. Targ.

O. Ex. XXV, 33, sq. (h. text 'משקר'). Targ. Ez. XXIII, 14 (h. text מזקק). Targ. Y. I Lev. XXVI, 1 (h. text מוֹחֵק).—Gitt. 36<sup>a</sup>; 87<sup>b</sup>, v. מְכִינָה, מְכִינָה, מְכִינָה, v. 2) to tie up, fold under. Men. 37<sup>b</sup> האר מאן דצִיִּיִּיִּי ללגמיה Rashi (ed. דצִיִּיִּי; Ar. רצארי) he who folds his cloak (and puts the show-fringes on the fold).

*Ithpa.* אֶצְטִיר, אֶצְטִיר to be embroidered, shaped. Targ. Ps. CXXXIX, 15 (ed. Wil. אֶצְטִיר, corr. acc.; h. text 'רקמ').—[Ithpe. אֶצְטִיר, אֶצְטִיר, v. יצִיר.]

צִיר III m. (preced. wds.) [twist,] band made of palm-bark (cmp. יצִיר III).—Pl. constr. צִיר. Sabb. 90<sup>b</sup> דקל שחיס (Ms. M. מִצִּיר; Ar. צִיר) he who carries palm-bands abroad (on the Sabbath), has transgressed the law by carrying two strips.

חבלי צִיר ch. same.—Pl. צִיר. Ab. Zar. 75<sup>a</sup> bot. חבלי צִיר (Ar. ropes) ropes made of palm-bands.

צִיר (b. h.) pr. n. pl. Tyre in Phœnicia. Gen. R. s. 61 end (h. text מִצִּיר) כל צִ' wherever in Scripture Tsor is written *plene*, the city of Tyre is meant, where it is defective (צִ' enemy), Rome is meant; Tanh. Bo 4; Pesik. R. s. 17. Y. B. Kam. IV, 4<sup>b</sup> סולמיה דצִ' Y. Ab. Zar. I, 40<sup>a</sup> bot., v. סולמיה, סולמיה; a. fr.—Denom. צִיר, צִיר. Bekh. VIII, 7, a. e. מִנֵּה צִ' מִנֵּה, v. מִנֵּה צִ' a Tyrian sword (Tanh. Vaeth. 6 ימירי). Maast. III, 5, v. יצִיר; a. fr.—Chald. צִיר, pl. צִיר. Y. Sabb. II, 4<sup>c</sup> bot.; Y. Meg. II, 73<sup>b</sup> bot.

צִיר, v. יצִיר.

צִיר, v. יצִיר.

צִיר, v. יצִיר, pl. צִיר.

צִיר m. (צִיר) mark of a burn, scab; v. one that has caught fire by associating with Rabbis (cmp. Ab. II, 10); a student of rabbinical lore. Meg. 28<sup>b</sup> מִר צִ' מִר צִ' if he is a rabbinical scholar, let him recite a Halakah, contrad. fr. Mishnah. Taan. 4<sup>a</sup>, v. פִּרְצִיָּה. Ib. מִר דרחה ו' if a young student is hot (of temper), it is the learning that heats him. Keth. 105<sup>b</sup> מִר דמרחמין ו' if a student is popular ...; it is not because he is superior to others, but because he does not reprove the people &c. Sabb. 23<sup>b</sup>; a. fr.

צִיר, v. יצִיר.

צִיר, Yalk. Jon. 550, v. צִיר.

צִיר f. (b. h.; צִיר) 1) form, shape, figure; painting. Y. Sabb. VII, 10<sup>d</sup> צִ' כלי a vessel with raised figures, v. חבשיל שנחלקלה II. Y. Shebi. VIII, 38<sup>a</sup> top [read:] צִיר a dish that has become defaced (looking repulsive). Tosef. Zeb. VII, 6 צִירָה; Pes. VII, 9, a. e. צִירָה let its appearance be gone, i. e. wait until the flesh looks disfigured by beginning decay. Nidd. 25<sup>b</sup> צִיר פנים the shape of a face. B. Bath. 54<sup>a</sup> ו' צִיר if one draws a figure in the ground (or on the wall) of the estate of a deceased proselyte (as a symbol of possession). Gen. R. s. 73 צִיר עד שנשחטה צִיר until their features had changed (beyond recognition). Num. R. s. 9, beg. צִיר הולך the

features of the child (born in adultery); צִ' הנואך; the features of the adulterer. Ab. Zar. III, 3 צִיר ומה a representation of the sun; צִ' דרקון of a serpent (idolatrous emblems); a. fr.—Tosef. Meg. IV (III), 41, a. e. המחרגם he who translates a Biblical verse as it is formed, i. e. word for word without regard to idiomatic differences.—Taan. 16<sup>a</sup> אדם של צִ' a stately person. M. Kat. 9<sup>a</sup> אנשים של צִ' worthy men; Yalk. Joh. 31 צִיר (corr. acc.).—Pl. צִיר. Y. Ab. Zar. III, beg. 42<sup>b</sup>; Tosef. Sabb. XVII (XVIII), 1 ו' כ' an inscription under paintings or busts; Sabb. 149<sup>a</sup> הצורה. Num. R. s. 9 צִ' ביתך שחוררה ו' are the paintings in thy house portraits of black or of white persons? (Gen. R. s. 73 מראיה; a. e.—[Yalk. Gen. 72 צִיר, v. צִיר]—2) creature. Gen. R. s. 24, beg. (ref. to Is. XXIX, 16) גדול צִ' great (bold) is the power of the prophets who represent the Creator under the form of the creature (by ref. to Dan. VIII, 16; Ez. I, 26); a. fr.

צִיר balsam, v. יצִיר.

צִיר, צִיר, צִיר, v. צִיר.

צִיר m. (b. h.; צִיר) need, necessity. M. Kat. II, 4 צִיר if required for use during the festival; צִיר המוכר if the seller is in need of money. Pes. 5<sup>b</sup> we do not say, 'שלא לצִ' ... לצִ' since lighting a fire is permitted (on the Holy Day) for the need of the day, it may also be permitted where it is not needed for the day. Y. Naz. III, beg. 54<sup>c</sup> יצא צִיר the prohibition to start a fire on the Sabbath (Ex. XXXV, 3) is specified for a purpose (for interpretation). Sabb. 131<sup>b</sup> צִיר needed for the altar (v. צִיר). Bets. 21<sup>b</sup> אדם צִיר man may use a loaf of bread for whatever he may need (not only for eating); Ber. 50<sup>b</sup> צִיר (pl.). Snh. 88<sup>b</sup> צִיר כל צִיר who had not attended their teachers sufficiently; Y. ib. I, 19<sup>c</sup> כצִיר; a. v. fr.—Euphemisms: Y. Keth. V, 30<sup>b</sup> צִיר באחרים she gratified her desire with other men; Gen. R. s. 52 צִירָה (pl.). Y. Ber. III, 6<sup>c</sup> אעשה צִיר I will gratify my desire; a. fr.—Pl. צִיר, constr. צִיר. Ber. 46<sup>b</sup> צִיר the requirements of a meal. Sabb. XIX, 2 (133<sup>a</sup>, sq.) מילה צִיר all preparations needed for circumcision. Shek. IV, 7 צִיר (Y. ed. צִיר) shall be sold for the purposes of (to buy with the money realized) burnt-offerings. Bets. 28<sup>b</sup> צִיר לך 'for you' (Ex. XII, 16), for all your needs of the day. Y. Ber. V, 9<sup>b</sup> bot. צִיר ו' inserts the prayer for his individual needs in the benediction 'Hearer of Prayers'. Lev. R. s. 34, end (ref. to Is. LVIII, 13) לחבו צִיר בשבט ... לחבו from this we learn that man must not pray for his individual wants on the Sabbath; a. fr.—Y. Hag. II, 78<sup>a</sup> top צִיר עמה had marital connection with her, v. supra. Nidd. IX, 1 צִיר urinated. Ib. 2 צִיר. Yalk. Job 927 (ref. to Job XLI, 7) חורמה הצרכים he (the Leviathan) closes all the seals of needs (all his own orifices of discharge, contrad. כל חורמה הצרכים all the seals of those that have needs (causes their obstruction); a. fr.

צִיר ch. 1) same. Targ. O. Deut. II, 7 (Y. pl.) Targ. I Kings V, 22; a. fr.—Euphem. Targ. Y. Ex.





לשונו even when the blood is clear. Deut. R. s. 1 לשונו וְכִי... his tongue is cured and speaks at once clearly in teaching the words of the Law.

**צחצח** ch. same, to *polish, furbish; to clarify*. Targ. Jer. XLVI, 4. Targ. Is. XXI, 5.

\***צחצח** II (transpos. of **צחצח**, v. **צחצח**; cmp. **צחצח**) to cut. Gen. R. s. 94 (play on **צחצח**, Gen. XLVI, 24) **צחצחו** they cut with their teeth (make cutting remarks) and sneer with their lips.

**צחצח** f. pl. (**צחצח**) clear words. Targ. Is. XXXII, 4.

**צחק** (b. h.) [to be bright,] to laugh; to jest, sport.

*Pl.* **צחק** same. Macc. 24<sup>b</sup> **צחק** אני **צחק** (Ms. M. משחק, v. Rabb. D. S. a. l. note) therefore I am glad. Gen. R. s. 53 (ref. to Gen. XXI, 9) **צחק** אין מצחק אלא גלוי וְכִי... 'sporting' alludes to licentiousness, v. **צחק**. Ib. **צחק**... ועושה and pretended to be only jesting; a. e.—V. **צחק**.

**צחק** ch. same. Y. Erub. V, beg. 22<sup>b</sup>, v. **צחק**.

**צמרא**, v. **צמרא**.

**צמרא**, v. **צמרא**.

**צב** m. (= **צב**, v. **צב**, cmp. **צב**, **צב**) 1) *swelling*.—*Pl.* **צבים**, **צבים**. Lev. R. s. 17, v. **צבים** II; Yalk. Ps. 808 **צב**.—2) *tuff, tassel*. Hull. IX, 4 **צב** הוצא ממנו **צב** the tassel that proceeds from it (the tassel-like ends of a hide).—*Pl.* as ab. Lev. R. l. c., v. **צבים** III; Yalk. Ps. l. c. **צבים** (corr. acc. or **צבים**).

**צבא** I m. = h. **צב** II. Targ. Nah. II, 8 (ed. Wil. **צב**; h. text **צב**).—*Pl.* **צבין**, **צבין**, **צב**. Targ. Is. XLIX, 22 (ed. Wil. **צבין**) (h. text **צב**).

**צבא** II m. (preced.; cmp. **צבא**); *pl.* **צבים** *rakings, chips, twigs* &c. Targ. Y. Num. VII, 5 וְכִי **צב** (not **צבים**) the chips (of the wood used for the wagons) shall be used for the altar pile.—B. Kam. 93<sup>a</sup>, v. **צב**. Taan. 23<sup>b</sup>; a. fr.

**צבא**, v. **צבא**.

**צב**, **צב** m. (b. h. **צב**; **צב**; **צב**) 1) *heap, pile*. Pes. 10<sup>a</sup> **צב** אחד של חמץ one pile of leavened matter.—*Pl.* **צבים**, **צבים**, **צב**. Ib. 9<sup>b</sup>. Gen. R. s. 39 וְכִי **צב** he put up piles of sand and brought sieves &c.; Yalk. ib. 62, end; Yalk. Neh. 1071, v. **צב**. B. Mets. II, 2 **צב** פירות fruit in piles; **צב** מטות **צב** coins in piles. Y. Peah VI, 19<sup>c</sup> bot. (ref. to **צב**, ib. VI, 5) מה בין **צב** מה בין **צב** what difference is there whether there are piles of olives or olives (not piled up)?; a. fr.—2) *congregation, community*. Ber. V, 5 הוא **צב** ואם שליו **צב** and if it happened to him as a deputy of the congregation (public reader of prayers). R. Hash. 18<sup>a</sup> **צב** של גזר רע an evil decree concerning a community, opp. **צב**. Ab. II, 2, v. **צב**. Sot. 40<sup>a</sup> **צב** אימרו the fear (respect) of the assembled congregation. Ber. 6<sup>a</sup> **צב** בשעה שהצב when the congregation is in prayer. Zeb. V, 3 **צב** חטאת communal sin-offerings; a. fr.

**צב**, **צב**, **צב** ch. same, *congregation*. Targ. Prov. V, 14 Levita (ed. **צב**).—Y. Gitt. III, 45<sup>a</sup> bot. ליה **צב** there is no community altogether rich, none

altogether poor. Taan. 25<sup>a</sup> **צב** לבריהו **צב** perhaps when the congregation break their hearts (humble themselves in prayer), rain will come. Y. Sabb. III, 5<sup>d</sup> top **צב** היה מורי **צב** in public session he decided &c. Ruth R. to III, 13 (in Hebr. dict.) **צב** בצבורא... (some ed. **צב**) he did not know that R. 'A. had interpreted that verse in a public lecture; a. fr.—*Pl.* **צב**, **צב**. Y. Gitt. l. c. פרישן **צב** אשאלן lent money to congregations.

**צבא**, v. **צבא**.

**צבא** f. (or **צבא** m. pl.; v. **צבא** II) *spice-wood, roots* &c. Hull. 84<sup>b</sup> **צבא** שרא בהו **צבא** (Ms. M. **צבא**, v. Rabb. D. S. a. l. note) he threw spice-wood in; B. Mets. 29<sup>b</sup> (Ms. M. **צבא**; Ms. H. **צבא**).

**צבא**, v. **צבא** a. **צבא**.

**צבא** I *tongs*, v. **צבא**.

**צבא** II *outfit*, v. **צבא**.

**צבא** f. = **צבא** II, *chips, twigs* &c. Sabb. 139<sup>b</sup> **צבא** לא נהדק אינש **צב** Ar. (Ms. O. **צבא**; ed. **צבא**), read: **צבא**; v. Rabb. D. S. a. l. note 60) one must not stuff chips into the mouth of a jug (to let wine run through them). Hull. 67<sup>a</sup> **צבא** לא לשפי... בצבורא... (some ed. **צבא**) one must not pour date-beer through chips &c. Ib. 105<sup>b</sup> **צבא** משום **צבא** (Ms. M. **צבא**, v. Rabb. D. S. a. l. note) on account of the chips (floating on top). Ab. Zar 75<sup>b</sup> top **צבא** bands made of shavings; Tam. 30<sup>a</sup>. Succ. 29<sup>a</sup> a wind blew מירי **צבא** (Ms. M. 1 **צבא**; Ms. M. 2 **צבא**, v. Rabb. D. S. a. l. note) and caused twigs and leaves (covering the Succah) to drop down (v. **צבא**).

**צד**, v. **צד**.

**צד** m. (b. h.; v. **צד**) *game; provision*. Pirké d'R. E. ch. V **צד** וליהן **צד** and give mankind their sustenance.

**צד** m. = h. **צד**, *side*; (prep.) *near, with*. Targ. Y. Lev. XVIII, 19, sq. Targ. O. Ex. XIX, 15 (some ed. **צד**; Ms. II **צד**); a. fr.—*Pl.* with suffixes: **צד**, **צד** &c. Targ. Prov. VIII, 30 ed. Lag. (ed. Wil. **צד**). Ib. XXIII, 7 (ed. Wil. **צד**); a. e.—[Targ. Y. Lev. XI, 11 **צד**, **צד** I ch.]

**צד**, v. **צד**.

**צד**, v. **צד**.

**צד**, v. **צד**.

**צד** m. (צד) 1) *hunting, ensnaring*. Targ. Gen. XXVII, 30. Targ. Y. I ib. X, 9 (Y. II **צד** a. **צד**).—2) *game*. Targ. ib. XXVII, 3 (O. ed. Amst. **צד**). Ib. 5 (Y. ed. Amst. **צד**). Targ. Lev. XVII, 13 (Y. ed. Amst. **צד**).

**צד** f. (b. h.; preceded.) 1) *hunting, laying a trap*. Sabb. XIII, 5 **צד** מחוסר **צד** that which requires catching (in a trap, chasing into an enclosure &c.). Tosef. ib. XII (XIII), 3 **צד** שנייה the second act of catching; a. e.—2) (cmp. **צד**)

**צִיּוּר, צִיּוּרָא** ch. same, esp. *embroidery*. Targ. Y. Ex. XXVI, 1. Ib. XXVII, 16; O. ed. Berl. (oth. ed. צִיּוּר; h. text



רקס. Ib. XXVIII, 39; O. ed. Berl. (oth. ed. צִיּוּר; a. fr.—Pl. צִיּוּר; Targ. I Kings VI, 29. Targ. Jud. V, 10; 30; a. e.

צִיּוּרֹת, v. צִיּוּר.

צִיּוּרָא, v. צִיּוּר.

\*צִיּוּרִין m. pl. (צִיּוּר, v. צִיּוּרָא) a preparation of small fish. Ned. 51<sup>b</sup> מאי עלי צ' if one vows abstinence from *tsikin*, how is it (is he allowed brine and *muries*)?

צִיּוּרֹתָא, v. sub צִיּוּרָא.

צִיּוּר, צִיּוּרָא m. (b. h.; צִיּוּר) hunter, fowler, fisher. Gen. R. s. 19 בִּיד צ' ... לַצִּפּוֹר this is to be compared to a bird in the hand of a fowler. Erub. 54<sup>b</sup> (ref. to Prov. XII, 27 (יֹדֵר) the student whose object is to dazzle people with his erudition) shall not live and prolong his days; ib. צ' the shrewd hunter (the student that tries to learn and retain as much as possible) will roast his game (will become a scholar); Ab. Zar. 19<sup>a</sup>. Ib. מִשֵּׁל לַצִּיּוּר Ms. M. (ed. לארס) like a fowler that catches many birds &c.; Erub. l. c.

צִיּוּרָא, צִיּוּרָא ch. same. Gen. R. s. 79 חָמָא חֹר צִיּוּרָא saw a fowler stand catching birds; Y. Shebi. IX, 38<sup>d</sup>. M. Kat. 11<sup>a</sup> אָדָא צִיּוּר Ada the fisher; a. fr.—Pl. צִיּוּרִין. Targ. Is. XXXIII, 21. Targ. Jer. XVI, 16.

צִיּוּרָא, v. צִיּוּרָא I, II.

צִיּוּרִיָּה, צִיּוּרִיָּה, v. צִיּוּרִין.

צִיּוּרָתָא pr. n. pl. *Ts'yadta*. Y. Meg. I, 70<sup>a</sup> bot. (transl. הנקב, Josh. XIX, 33 (prob. Bethsaida, v. Neub. Géogr. p. 225).

צִיּוּרָא, v. צִיּוּר.

צִיּוּרִיָּה, v. צִיּוּרִיָּה.

צִיּוּרִיָּה f. (צִיּוּר) faster, self-afflicting. Y. Sot. III, 19<sup>a</sup> צ' הוֹסִיפוּ עֲלֵיהֶן כְּזוֹלָה צ' they added to them (the false Pharisees) a self-afflicting girl (Bab. ib. 22<sup>a</sup> צִיּוּרִיָּה).

צִיּוּרִין, v. צִיּוּרִין.

צִיּוּרִין, v. צִיּוּרִין.

צִיּוּר, צִיּוּרָא m. (צִיּוּר) artist, designer, painter, sculptor. Gen. R. s. 1, v. סִמְכֵן. Ber. 10<sup>a</sup> (ref. to צִיּוּר, I Sam. II, 2) אֵין צִיּוּר כְּאֵלֵהֶּוּ there is no artist like our God; a. fr.—[Koh. R. to II, 12 נָתַח צִיּוּר הוּא צִיּוּר הוּא צִיּוּר (v. צִיּוּר) is a fine artist; prob. to be read: הוּא צִיּוּר הוּא צִיּוּר this creature (man) is a fine creation].—Pl. צִיּוּרִין. Tosef. Kel. B. Bath. II, 9 שֵׁל צִיּוּר (עֲרִיסָה) (ed. Zuck. a. oth. צִיּוּרֹת) the frame of the embroiderers (or painters).

צִיּוּר, צִיּוּרָא ch. same, esp. embroiderer. Targ. O. Ex. XXVI, 36 (ed. Berl. צִיּוּר, read צִיּוּר, v. Berl. Targ. O. II, p. 28). Ib. XXXV, 35 (ed. Berl. צִיּוּר; Y. צִיּוּר; v. צִיּוּר ch.).

צִיּוּר I pr. n. pl. *Ts'yar*, in the district of N'vay. Tosef. Shebi. IV, 8 צִיּוּר וצ'; Y. Dem. II, 22<sup>d</sup> top צִיּוּר וצ'.

צִיּוּרָא, צִיּוּרָא m. *siege*, v. צִיּוּר.—[Targ. Y. Lev. XI, 17 צִיּוּרָא, v. צִיּוּרָא II.]

צִיּוּרָא, צִיּוּרָא m. (צִיּוּר) listening. Targ. Y. Deut. XXXII, 1.—Targ. I Chr. I, 30 (transl. of משמע, pr. n. pl.), v. צִיּוּרָא.

צִיּוּרֹת, v. צִיּוּרֹת.

צִיּוּרֹתָא, v. צִיּוּרָא.

צִיּוּרִיָּה f. (preced. art.) listener, eavesdropper. Gen. R. s. 18 I will not create her out of Adam's ear וְהָיָה צִיּוּרִיָּה וְהָיָה צִיּוּרִיָּה that she may not be an eavesdropper; צִיּוּרִיָּה and now she is an eavesdropper (ref. to Gen. XVIII, 10); Deut. R. s. 6 צִיּוּרִיָּה; Tanh. Vayesh. 6; a. e.—Pl. צִיּוּרִיָּה Gen. R. s. 45; Deut. R. l. c. צִיּוּרִיָּה; a. e.

צִיּוּרָא, צִיּוּרָא, צִיּוּרָא, צִיּוּרָא Sabb. 68<sup>b</sup> צִיּוּרָא וְהָיָה צִיּוּרָא וְהָיָה צִיּוּרָא as this oil is clear, so may the wine of—be clear (that our minds may not be affected by the wine); ib. צִיּוּרָא וְהָיָה צִיּוּרָא וְהָיָה צִיּוּרָא read: צִיּוּרָא; Ms. O. צִיּוּרָא as this sealing clay is bright, so may the wine &c. Ib. 75<sup>a</sup>, v. צִיּוּרָא ch. Erub. 64<sup>a</sup> צִיּוּרָא וְהָיָה צִיּוּרָא; Yalk. Noah Ms. צִיּוּרָא; v. Rabb. D. S. a. l. note 70) my mind is not clear (I am not clear in my mind). Pes. 110<sup>b</sup> וְהָיָה צִיּוּרָא וְהָיָה צִיּוּרָא he remained clear in his mind, and was on his guard. Sabb. 23<sup>a</sup> צִיּוּרָא וְהָיָה צִיּוּרָא Ms. M. (ed. צִיּוּרָא) its light is brighter. Hull. 55<sup>b</sup> וְהָיָה צִיּוּרָא when the fluid in the ulcers is clear, opp. עֲכָרִי.

*Ithpe* to become clear (in mind), be rational. Gitt. 70<sup>b</sup> וְהָיָה צִיּוּרָא וְהָיָה צִיּוּרָא when he is rational again, he need not retract what he said when delirious.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא m. (preced. art.) clear. B. Mets. 40<sup>b</sup> וְהָיָה צִיּוּרָא וְהָיָה צִיּוּרָא he prefers clear wine (without dregs).—Fem. צִיּוּרָא. Yeb. 113<sup>a</sup> sq. וְהָיָה צִיּוּרָא וְהָיָה צִיּוּרָא Ar. (ed. צִיּוּרָא) whether his mind is at all times equally clear (though weak) or &c. Gitt. 70<sup>b</sup> וְהָיָה צִיּוּרָא וְהָיָה צִיּוּרָא (ed. צִיּוּרָא) there his mind was clear, only that weakness befell him, opp. שְׂגִישָׁה.

צִיּוּרָא f. = צִיּוּר shade, esp. the shade from the covering of the Succah. Succ. I, 1 מְצִיּוּרָא וְהָיָה צִיּוּרָא a Succah which has more sun (light) than shade. Ib. 4<sup>a</sup> וְהָיָה צִיּוּרָא וְהָיָה צִיּוּרָא if they have more shade than sun; a. fr.

צִיּוּרָא, צִיּוּרָא m. (צִיּוּר) part.—Pl. צִיּוּרִין. Targ. Ps. CXXXVI, 13 (ed. Wil. צִיּוּרִין; Ms. צִיּוּרִין).

צִיּוּרָא f. (v. צִיּוּר) clearness (of mind). Meg. 28<sup>b</sup> a Talmudic decision וְהָיָה צִיּוּרָא requires a mind as clear &c.; Erub. 65<sup>a</sup> צִיּוּרָא Ms. M. (ed. צִיּוּרָא, corr. acc.). Yeb. 113<sup>a</sup> sq.; Gitt. 70<sup>b</sup>, v. צִיּוּרָא.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא pr. n, v. מְקַרְחָא.

צִיּוּרָא, v. צָלָם ch.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, pl. of צָלָם.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. sub צָלָם.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. צָלָם.

צִיּוּרָא, v. צִיּוּרָא, a. צִיּוּרָא.

צִיּוּרָא, v. צָלָם.

צִיּוּרָא, v. צָלָם.

צִיּוּרָא m. = h. צָמַר, yoke; a yoke of oxen. B. Bath. 77<sup>b</sup> וְכִי צִיּוּרָא דְקָרוּ לָא צִיּוּרָא where they call a yoke *tsimda* and the oxen *baḥar* &c.; וְכִי צִיּוּרָא לִיה נָמִי לְבָקָר צִיּוּרָא כֹּלִיָּה וְכִי where they call also the oxen *tsimda*, there (in selling the yoke) he sold him the whole (the yoke and the animals).

צִיּוּרָא m. (צָמַר) sprouting, growth. Tosef. Neg. IV, 2 לְהַצִּיל בַּצִּיּוּרָא to save (relieve from the leper's restrictions) by the growth of black hair (Lev. XIII, 37).

צִיּוּרָא, צָמַר ch. same, growth. Targ. Am. VII, 1, Targ. Is. XL, 31.

צִיּוּרָא, v. צָמַר.

צִיּוּרָא, צָמַר m. (b. h.; צָמַק) raisin. — Pl. צִיּוּרָא, צִיּוּרָא. Maasr. I, 6; Y. Ter. I, end, 41<sup>a</sup>. Lev. R. s. 36 וְכִי צִיּוּרָא ... עֲנָבִים וְיֵשׁ בָּהּ צִיּוּרָא as on the vine there are (green) grapes and dried up grapes, so there are in Israel students of the Scripture &c.; a. fr. — [Taan. 19<sup>b</sup> צִיּוּרָא, v. צִיּוּרָא.]

צִיּוּרָא ch. same. — Pl. צִיּוּרָא. Y. Dem. II, 22<sup>d</sup> top וְכִי צִיּוּרָא a load of raisins. Y. Sabb. VII, 10<sup>a</sup> bot., v. מִסְבֵּלָה.

צִיּוּרָא, צָמַר m. (צָמַר) 1) v. צִיּוּרָא. — 2) a goat with long hair lumps and long, dependent ears. Bekh. 44<sup>a</sup> וְכִי צִיּוּרָא (Ar. הצִיּוּרָא) it has been taught (in addition to the blemishes mentioned) also a person looking like a *tsim-meah*; וְכִי צִיּוּרָא the Rabbis did not know what *ts.* was, when they heard an Arab (trader) call out, 'who wants a *ts.*?' and it was found to be a shaggy goat (v. הַרְיָא II).

צִיּוּרָא, צִיּוּרָא, v. sub צָמַר.

צִיּוּרָא, v. צָמַר.

צִיּוּרָא, v. צָמַר, a. צִיּוּרָא.

צִיּוּרָא, v. צָמַר.

צִיּוּרָא, צִיּוּרָא m. pl. (v. צָמַר) scarce things, curiosities. Sabb. 63<sup>a</sup> מְשֻׁכָּח בִּי גִזָּא דְרִצִּי דְמִלְכָּתָא Ms. M. (ed. 'מ' דְרִצִּי; Ms. O. 'מ' דְרִצִּי) it is to be found in the queen's collection of curiosities. [Comment.: of queen *Tsimts'mai*.]

צִיּוּרָא, צָמַר m. (צָמַר) heat, fever. Pes. 55<sup>b</sup> פְּרָחָא צִיּוּרָא her heat has left her (the breeding hen's desire to hatch is gone). Hull. 51<sup>a</sup> וְכִי צִיּוּרָא בְעֵלְמָא הוּא וְכִי it is merely the fever (from the inflicted wound) that has seized them (and we need apprehend no injury to a vital organ). Gitt. 69<sup>b</sup> בְּרָא צִיּוּרָא outside fever (eruption); גִּזָּא צִיּוּרָא inner fever; a. e. — Pl. צִיּוּרָא, צָמַר. Ib. צִיּוּרָא רַמְעֵלִיא לְכֹלְהוּ צִיּוּרָא Rashi (ed. צִיּוּרָא, corr. acc.) it is good for all kinds of fever.

צִיּוּרָא (denom. of צִיּוּרָא) to put up a pile, to mark. Shek. I, 1; M. Kat. I, 2 (2<sup>a</sup>) מְצִיּוּרָא עַל הַקְבֵּירוֹת Y. ed. (Bab. ed. a. Mish. אַח; v. Rabb. D. S. a. l. note 2) graves are marked (with lime). Ib. 5<sup>b</sup> קְבֵירָא וְצִיּוּרָא ... שְׂרָה (not 'צִיּוּרָא') a field in which a grave was lost, and which they marked. Maas. Sh. V, 1 כְּרִם רַבְעִי מְצִיּוּרָא וְכִי a vineyard in the fourth year is marked with clods of earth, ... and graves with lime &c. Y. Shek. I, 46<sup>a</sup> top (ref. to M. Kat. I, 2) מִיכָן שְׂמִיּוּרָא עֲלֵי אֶבֶן had they not marked them in Adar? Ib. (ref. to Tosef. Ez. XXXIX, 15) וְכִי מִיכָן שְׂמִיּוּרָא from this we learn that the mark is put on a fixed stone; a. fr. — Part. pass. מְצִיּוּרָא, מְצִיּוּרָא; f. מְצִיּוּרָא, מְצִיּוּרָא. Ib.; Tosef. ib. I, 5 pl. מְצִיּוּרָא, מְצִיּוּרָא. Ib.; Tosef. ib. I, 5 מִצָּא אֶבֶן אַחַת מִצָּא if one found a single stone marked, although this ought not to be done (several stones surrounding the marked spot being required by law) &c.; M. Kat. 6<sup>a</sup>. Ib. 5<sup>b</sup> וְכִי מִצָּא שְׂרָה אַחַת מִצָּא if one found a field marked, and knows not for what purpose; a. fr. — [Lev. R. s. 6 מְצִיּוּרָא, v. צִיּוּרָא.] — Transf. to distinguish, make prominent, adorn. — Part. pass. as ab. Gen. R. s. 85, v. פְּרִזִּי. Sabb. 145<sup>b</sup> מִצָּא מִצָּא מִצָּא why are the scholars in Babylonia distinguished (in their dress)? Ber. 8<sup>a</sup> (ref. to Y. Ter. I, 2) שְׂרָה צִיּוּרָא gates prominent for learned decisions. Sifré Deut. 43 (ref. to Jer. XXXI, 20) מִצָּא מִצָּא distinguish yourselves by observing (in exile) religious laws (meant for Palestine), so that they be not new to you, when you return; a. fr. — [Cant. R. to VI, 4; Yalk. Num. 713, read: מְצִיּוּרָא, v. צִיּוּרָא II.]

*Hithpa.* מְצִיּוּרָא to distinguish, adorn one's self. Lam. R. to I, 19 (ref. to Jer. I. c.) וְכִי מְצִיּוּרָא adorn thyself with the religious observances by which Israel was distinguished (in Palestine), v. supra.

צִיּוּרָא, צָמַר ch. same. B. Bath. 58<sup>a</sup> וְכִי צִיּוּרָא v. מְצִיּוּרָא. Ib. וְכִי צִיּוּרָא but I want to mark the burial cave; a. e.

צִיּוּרָא I m. (v. next w.) basket (of palm leaves). Targ. Y. Deut. XXIII, 25 צִיּוּרָא (ed. Vien. צִיּוּרָא). — Pl. צִיּוּרָא. Ib. XXXVI, 3 (Bxt. צִיּוּרָא). — V. צִיּוּרָא.

צִיּוּרָא II m. (צָמַר) = h. צָמַר II, [stinging] palm, stone-palm (of great endurance). — Pl. צִיּוּרָא. Targ. Y. I Num. XXXIV, 11 צִיּוּרָא טָרַר פְּרִזָּא v. צִיּוּרָא II. Targ. Am. IX, 2

בצירין (ed. Lag. בירונין, cler. error; ed. Wil. בטורין; prob. to be read: דטורין: (בצ) — B. Bath. 69<sup>b</sup> וצ' Ar. a. Rashb. (v. Rabb. D. S. a. l. note 10; ed. וצירין, corr. acc.), v. תאלא. — V. צִינְרָה II.

סִנְבָרָרִי v. צִנְבָרִי, צִינְבָרִי, צִינְבָרָה.

צִנְהָה v. צִנְהָה.

צִינְנִיחָה v. צִינְנָה II.

צִינְק m. (preced.; emp. Samar. Ex. XXV, 25; Deut. XXXIII, 25) *tight bundle*. Tosef. Maasr. I, 6 רִיק שֶׁבֶּהֱרָא לְשֹׁק herbs which were tied in the field with the intention to re-pack them in a bundle for the market. Y. ib. I, 49<sup>a</sup>. [For b. h. צִינְק, v. next w.]

צִינְקָה m. (preced.; emp. אסר a. derivatives) *narrow prison*. Targ. Jer. XXIX, 26 (ed. Wil. צִנְקָה).

צִינְקָה &c., v. sub צִנְקָה.

צִינְנִיחָה v. צִינְנָה II.

צִינְיָה I f. (v. צִינְיָה I) *basket*. Lam. R. to I, 17 מִקְלָה לִּיכָהּ like one who had nothing but a staff and a basket (with which he made a living).

צִינְיָה II f. (v. צִנְיָה II) *callosity, callus* (on the sole of the foot). Sabb. VI, 6, expl. ib. 65<sup>a</sup> בַּת אֶרְעָה a growth caused by the soil, v. אֶרְעָה.

צִינְיָה ch. same. Keth. 93<sup>b</sup> אֶסְרִיָּה דְּצִ' (some ed. דְּצִ') a coin that may be used for putting on a callus. — [צִינְיָה II, v. צִינְיָה II.]

צִינְעָה, צִינְעָה, v. sub צִנְעָה.

צִינְהָה I f. = h. צִנְהָה III, *cold*. Targ. Y. II Gen. VIII, 22. Targ. Job VI, 16. — Lev. R. s. 16 יָחִיד וְהָאֵשׁ כָּסוּ וְצִ' — Lev. R. s. 16 יָחִיד וְהָאֵשׁ כָּסוּ וְצִ' one more covering, and the cold is gone (not felt); Y. Snh. X, 29<sup>c</sup> [read:] וְצִ' וְהָאֵשׁ כָּסוּ וְצִ' a. e.

אסר II f. = h. צִנְהָה II, *stone-palm*. Erub. 63<sup>a</sup> אֶסְרִיָּה דְּצִ' (Ms. M. אֶסְרִיָּה דְּצִ'; Ms. O. אֶסְרִיָּה דְּצִ'; ed. Sone. a. Alf. דִּיקְלָה דְּצִ') tied his ass to a palm (palms) on the Sabbath. — Pl. צִינְיָה, צִינְיָה, Sot. 46<sup>b</sup> עַד דְּבַבְלָהּ to the place called 'between the palms' of Babylonia; ib. 46<sup>b</sup> עַד דְּבַבְלָהּ those palms of Babylonia date from the days of Adam; Ber. 31<sup>a</sup> אֶסְרִיָּה דְּצִ' (Sone. a. Alf. דִּיקְלָה דְּצִ'; Ms. M. אֶסְרִיָּה דְּצִ'; v. Rabb. D. S. a. l. note 400) the waters along the (dry, or stony) palms of Babylonia. B. Mets. 24<sup>b</sup> דְּבַבְלָהּ דְּצִ' (Ms. M. אֶסְרִיָּה דְּצִ'; Ms. R. אֶסְרִיָּה דְּצִ'; Ms. O. אֶסְרִיָּה דְּצִ') between the palms of the estate of Bar Marion. [Sabb. 139<sup>b</sup>, v. אֶסְרִיָּה.]

צִיפָה I m. (v. next w.; emp. אֶסְרִיָּה a. derivatives) *willow*. — Pl. צִיפָה. Kidd. 45<sup>a</sup> וְצִ' וְהָאֵשׁ כָּסוּ וְצִ' were drinking wine under willows in Babylonia; [oth. opin., v. next w.]

צִיפָה II, or צִיפָה m. (preced.; emp. P. Sm. 3428

s. v. צִיפָה a. sq.) [*coarse texture*,] 1) *the fleshy covering of date-stones*. Hull. 50<sup>b</sup> וְצִ' בְּרוּקָה בְּלֹא צִ' when three date-stones can pass the opening, by force with the covering on them, and easily without the covering. — 2) *reed-mat*. — Pl. צִיפָה or צִיפָה. Ber. 25<sup>a</sup> וְצִ' דְּבַבְלָהּ look at the mats in the school house, some sleep thereon, while others are studying. B. Bath. 8<sup>b</sup> וְצִ' דְּבַבְלָהּ the mats in the synagogue. — [Kidd. 45<sup>a</sup> וְצִ' דְּבַבְלָהּ under mats spread over their heads, v. preced.] — 3) *close embrace*. Nidd. 61<sup>a</sup> וְצִ' דְּבַבְלָהּ Ar. (ed. במשולבות) when the two women slept embracing each other.

צִיפָה III, צִיפָה f. (v. preced.) *flake of wool, hatchelled wool*. Sabb. 50<sup>a</sup> וְצִ' בְּרוּקָה may go out with lint or a flake of wool (on a wound; oth. opin. in Tosaf.: with a wig); Tosef. ib. V (VI), 2 וְצִיפָה (ed. Zuck. פּוֹקֶרֶן, v. הַצִּיפָה, v. 23, הַצִּיפָה, Sifra Sh'mini, ch. VII, Par. 6 יָחִיד וְהָאֵשׁ כָּסוּ וְצִ' you may think the same law applies to raw wool (as to a woven garment); Yalk. Lev. 537 הַצִּיפָה (corr. acc.). — Pl. m. (of צִיפָה, צִיפָה) כְּשֶׁשֶׂאֱשָׁא וְצִ' when the thief changed the stolen wool by making flakes of it. Ib. 70<sup>b</sup> וְצִ' שְׂמָא יֵשׁ צִ' וְצִ' cleansing of wool is sometimes done without hatchelling it, but is hatchelling ever done without previous washing? — Esp. בְּנִידִי in shorn wool (before it is washed and hatchelled) or in hatchelled wool. Tosef. Sabb. l. c., v. supra. Yalk. Num. 732 בְּנִידִי שֶׁל צִיפָה he stamped upon it (the fire), and quenched it with hatchelled wool; a. fr.

צִיפָה אֶרְבִּי m. pl. (v. צִיפָה) *the sparkling morning lights*. Y. Hag. II, beg. 77<sup>a</sup> (interpret שֶׁשֶׁשֶׁשׁ עֵשֶׂה, Am. IV, 13) וְצִ' אֵילָן צִ' וְצִ' (he turns) the morning lights into voidness, darkness and obscurity.

צִיפָה, צִיפָה, v. צִיפָה.

צִיפָה III, צִיפָה v. צִיפָה.

צִיפָה m. (preced. to *rush, storm*, v. P. Sm. 3431), *rashness of soul, recklessness*. Targ. Ez. XXV, 15; XXXVI, 5 (h. text שֶׁאֵת).

צִיפָה m. (b. h.; צִיפָה Pi.) *covering, overlaying*. Y. R. Hash. III, 58<sup>d</sup> top מִתְחַמֵּת הָאֵשׁ if its sound became thick on account of the overlaying (of the mouth-piece with gold). Y. Hag. III, end, 79<sup>d</sup> וְצִ' שְׂמָא יֵשׁ צִ' was the overlaying (of the altar) not solid enough to stand by itself? Tem. 28<sup>b</sup> וְצִ' מִתְחַמֵּת let the metal used for overlaying it (its horns &c.) be permitted; a. fr. — Pl. צִיפָה, צִיפָה, Ib. 79<sup>d</sup> וְצִ' שְׂמָא יֵשׁ צִ' Sifra Vayikra, N'dab., ch. II, Par. 2 וְצִ' וְצִ' a. e.

צִיפָה, צִיפָה m. = h. צִיפָה, *north*. Targ. Ex. XXVI, 20 (ed. Berl. צִיפָה). Targ. Is. XIV, 13 (ed. Wil. צִיפָה); a. fr. — Yoma 32<sup>b</sup> (transl. Jer. XLVI, 20) וְצִ' מִתְחַמֵּת מִצִּיפָה murderous peoples from the north &c. (see Targ.). Y. Taan. II, 65<sup>b</sup> top וְצִיפָה, v. צִיפָה. B. Bath. 25<sup>b</sup> וְצִ' דְּבַבְלָהּ north of Palestine. Ms. M. (ed. במשולבות) וְצִ' דְּבַבְלָהּ north of Palestine.

צִיפּוֹרָא, צִיפּוֹר, v. צִיפּוֹרָא.

צִיפּוֹרָא, v. צִיפּוֹרָא.

צִיפּוֹרָא, v. צִיפּוֹרָא.

צִיפּוֹרִין, צִיפּוֹרִין, I m. pl. (II) *whirling waters*. M. Kat. 29<sup>a</sup> בכ"ז בפי' ו' [Rashi: like a knotted rope passing through a loop-hole in the mast]; Lev. R. s. 4; Koh. R. to VI, 7 כצִיפּוֹרִין, v. צִיפּוֹרִין.]

צִיפּוֹרִין, צִיפּוֹרִין, II pr. n. pl. *Sepphoris* in Upper Galilee. Meg. 6<sup>a</sup> ו' כ' Kitron (Jud. I, 30) is Sepphoris, and why is it named S.? Because it is perched on the top of a mountain like a bird (*tsippor*). B. Bath. 75<sup>b</sup> בשלוחה צ' אני ראיתי צ' I have seen S. in her prosperous days. Sabb. 121<sup>a</sup>, v. צִיפּוֹרָא. Y. Kil. IX, 32<sup>b</sup> top ו' בצ' ו' Rabbi lived in S. seventeen years. Arakh. IX, 6 של צִיפּוֹרִין קצרה ... של צִיפּוֹרִין קצרה ... (a fortification dating from the days of the Israelitish conquest); Bab. ed. (32<sup>a</sup>) צִיפּוֹרִין; a. fr.—Ex. R. s. 3, a. e. צִיפּוֹרִין (corr. acc.).

צִיפּוֹרִין, צִיפּוֹרִין, m. (preced.) *Sepphorite, of Sepphoris*. Y. Ter. XI, end, 48<sup>b</sup>; Cant. R. to VI, 8 ר' חייא צ' R. Hiya of S.; a. fr.—Pl. צִיפּוֹרִין, צִיפּוֹרִין. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top צִיפּוֹרִין. Y. Sabb. IV, end, 7<sup>a</sup>; a. fr.

צִיפּוֹרִין, צִיפּוֹרִין, I, II v. צִיפּוֹרִין.

צִיפּוֹרִין, f. (II) *of Sepphoris*. Tosef. Maas. Sh. IV, 13 ו' צ' ו' if a man lends his neighbor a Tiberian *Tressis*, he must accept in return a Sepphorite *Tressis*, and vice versa.

צִיפּוֹרִין, v. צִיפּוֹרִין.

צִיפּוֹרִין, m. (preced. art.) *Sepphorite*.—Pl. צִיפּוֹרִין. Y. Bicc. I, 63<sup>d</sup> bot. ו' ו' you must not offer first-fruits belonging to Sepphorites or to Beth Sheanites.

צִיפּוֹרִתָא, צִיפּוֹרִתָא, v. sub צִיפּוֹרִתָא.

\*צִיפּוֹתָא f. (צִיפּוֹתָא; cmp. Syr. צִיפּוֹתָא, P. Sm. 3429) *clearness, the liquid parts of honey cells*. Sot. 48<sup>b</sup> רבש' the honey which comes from the inner portions of the cells (= טופח צופים), v. נִיפּוֹתָא; Y. ib. IX, 24<sup>b</sup> bot. רבש' honey which comes in a state of clearness.

צִיפּוֹתָא, v. צִיפּוֹתָא.

צִיפּוֹתָא, צִיפּוֹתָא, v. sub צִיפּוֹתָא.

צִיפּוֹתָא, v. צִיפּוֹתָא.

צִיפּוֹתָא, v. sub צִיפּוֹתָא.

צִיפּוֹתָא, Y. Sabb. XVII, beg. 16<sup>d</sup> ה' read: צִיפּוֹתָא.

צִיפּוֹתָא, v. צִיפּוֹתָא.

צִיפּוֹתָא f. name of a clean bird, *tsipparti*.—Hull. 65<sup>a</sup>.

צִיפּוֹתָא, f. = צִיפּוֹתָא II, *matting, mat*.—[Targ. Y. II Deut. XXXII, 9 בצ' ed. Vien., read: בצִיפּוֹתָא.—Sabb. 140<sup>b</sup> ו' א' א' a student at the school house should not sit down on new matting, because it ruins the garments. Ned. 50<sup>a</sup> top ו' ו' he lifted up the mat (on which he had been sitting), and said. &c. Kidd. 12<sup>b</sup> צ' א' a braid of myrtle twigs (worth less than a P'rutah). Gitt. 68<sup>a</sup> עילוייה צ' עילוייה Rashi (ed. צִיפּוֹתָא) they threw a mat over it (the pit). Ib. רשוריה צ' I see a map that is thrown down.

צִיץ, צִיץ, v. צִיץ.

צִיץ I to come forth; to glisten, bloom, v. צִיץ.

צִיץ ch. same, 1) to stand forth, shine, bloom. Targ. Koh. XII, 5 וצִיץ Var. (for וצִיץ, v. וצִיץ; h. text וצִיץ), Targ. Ps. CXXXIX, 6 (Ms. וצִיץ; h. text וצִיץ).—2) to look for, search. Targ. Prov. II, 4 ed. Lag. (v. וצִיץ).

צִיץ II m. (b. h.; preced.) 1) *something glistening, foil*. Tanh. Vayetsé 12 (describing the Teraphim) ... מביאין they get a firstborn man and slaughter him ... and write the name of a spirit of uncleanness on a golden plate, and put the plate under his tongue with sorcerous ceremonies &c.—Esp. the highpriest's front plate. Succ. 5<sup>a</sup> רומה כמין טס ו' the front plate was something like a gold foil &c.; Sabb. 63<sup>b</sup>. Zeb. 88<sup>b</sup> ... צ' ו' the plate procures forgiveness for sins committed by effrontery. Gen. R. s. 71 צ' ו' in this (the tribe of Levi) is the sheen (of the high priest's frontlet), and in that (the tribe of Judah) is the splendor (of the crown, Ps. CXXXII, 18); a. fr.—[Pl. וצִיץ. Tosef. Sot. III, 4 ed. Zuck. ו' with fineries, v. וצִיץ].—2) *blossom*. Gen. R. s. 53 (ref. to Is. XL, 8) ו' ו' the flower of Abimelech was dried up, and his blossom faded (his procreative faculty was lost); Yalk. Is. 309.—Pl. וצִיץ. Sabb. 145<sup>b</sup> (ref. to Is. XXVII, 6) ו' צ' this refers to the scholars in Babylonia who create blossoms and flowers for the Torah (revive learning); a. e.—3) *filament, thread, thread-like shred, fringe*. Ib. 131<sup>a</sup> Ms. M., v. וצִיץ.—Pl. as ab. Ib. 94<sup>b</sup>; Tosef. ib. IX (X), 12 ו' ו' a nail, and shreds (of skin) the largest portions of which are severed from the body. Sabb. XIX, 6 ו' ו' shreds of the corona which make the circumcision invalid. Y. ib. XIX, 17<sup>a</sup>; a. fr.—Tosef. Ab. Zar. V (VI), 2 (describing a scarab or dragon used as an emblem of idolatry, v. וצִיץ) ו' ו' from whose neck fringes come forth; Y. ib. III, 42<sup>d</sup> top; Bab. ib. 43<sup>a</sup>.

צִיץ ch. same, 1) *gold plate*. Targ. Y. Gen. XXXI, 19 (describing the Terafim, v. preced.).—Esp. the highpriest's front plate. Targ. Ex. XXVIII, 36. Targ. O. ib. XXXIX, 30 (Y. צִיץ, constr. fem.); a. e.—2) *jewels*. Targ. II Esth. I, 2.—3) *blossom*. Targ. Job. XIV, 2 ed. Lag., v. וצִיץ I ch.—4) name of a bird of prey, night-hawk. Targ. O. Lev. XI, 16; Deut. XIV, 15 (cmp. וצִיץ II; h. text וצִיץ).—Pl. וצִיץ a) *finis*. Targ. Lev. XI, 9, sq.; Deut. XIV, 9, sq.; v. וצִיץ b) *wings*. Targ. Ps. CXXXIX, 9 (Ms. וצִיץ).

Targ. Y. Num. XXIV, 24 (wings of an army; cmp. Is. VIII, 8; h. text צרים).—c) *fringes*. Targ. Y. II ib. XV, 38, v. ציציתא.

**צִיצִית** f. (b. h.; preced. wds.) 1) *flower, knob on the top of the central stem of the palm branch* (Lulab). Y. Succ. III, beg. 53<sup>c</sup> יבשה ציצית (ed. Krot., a. Asheri to Succ. III, beg. ציצית; Asheri quotes a Var. (רבשו דוצין) if the top of the branch is withered.—2) *fringes*. Gitt. 56<sup>a</sup> שדירה ציצית the fringes of his cloak were dragged along on cushions. M. Kat. III, 4 חכלה לציצית Y. ed. (Mish. a. Bab. ed. 19<sup>a</sup> לציצית; Rabb. D. S. quotes ציצית) the blue thread for his show-fringes.—Kel. XVI, 4 ויעשה את ... סקורטא ... ציצית (Ar. ציציתא, read: ציציתא) a leather apron is considered finished, when ... he attaches its fringes (cords); [Maim.: a leather table cloth ... when he puts on a *bright center piece*].—Pl. ציצית, v. supra.

**צִיצִיתא**, v. ציציתא.

**צִיצִית**, Y. Yeb. XVI, 15<sup>d</sup> top 'לצ', some ed. לציצית, read: לציצית, v. supra.

**צִיצִי** *tsitsi*, a derisive imitation of the sound *ts* (צ) in certain formulas of benedictions. Men. 42<sup>a</sup> (ref. to a person who had said the benediction ציצית I heard here? Ber. 42<sup>a</sup> (ref. to the benediction הארץ ... (המוציא ... מאי צ' וכ' (Ms. K. צי צי).

**צִיצִי**, v. ציצית.

**צִיצִית** f. (b. h. ציצית; ציצית, v. ציציתא. Sifra Ahārē, Par. 9, ch. XIII, 3) שלא הוגל (v. ציציתא. Zeb. 28<sup>a</sup>; Yalk. Lev. 446 הוא בפנים וציציתו וכ' if the sacrifice stands (within the sacred precincts), and its locks (prob. the tuft of its tail) are without.—2) *fringe, esp. the show-fringes* (Num. XV, 38). Sifre Num. 115 דבר צ' אלא צ' אלא הוא וציציתו ורבר כל שהוא protrudes (hangs over) and is of a minute size; Men. 41<sup>b</sup>. Sifre I. c. הציצית מן הציצית v. ציצית II. Men. 39<sup>b</sup> require no show-fringes; require show-fringes; a. fr.—M. Kat. III, 4 (19<sup>a</sup>), a. e., v. ציציתא.—Pl. ציציתא. Men. 44<sup>a</sup> באר ארבע ציציתיו וכ' the four fringes of his garment came into sight and slapped him in the face (reproached him for his sensuality, reminding him of Num. XV, 39). Sifre I. c.; Men. III, 7 מעכבות וכ' the four fringes are dependent on one another, v. עכב. Ib. 43<sup>a</sup> שיתר ציציתו אין ... עד שיתר ציציתו אין ... you must not sell a fringed cloak to a gentile without removing its show-fringes; a. e.

**צִיצִיתא**, ch. same, 1) *lock*. Targ. Cant. V, 2.—Men. 42<sup>a</sup>, v. ציציתא.—Pl. ציציתא, constr. ציציתא. Targ. Cant. I. c.—2) *show-fringe*. Targ. Y. Num. XV, 39 (ed. Amst. ציציתא. Targ. Y. II Deut. XXII, 12 (Y. I ציציתא).—Y. Snh. X, 28<sup>c</sup> [read:] וסרה ציציתא רגולתה the cedar swallowed him (Isaiah) up, but the fringes of his cloak remained hanging out. Midr. Till. to Ps. VII, 5 (ref. to I Sam. XXIV, 6) וכ' מה בין קטע צ' וכ' what is the difference between cutting off (a man's) show-fringes (depriving him

of the privilege of religious observance) and cutting off (a man's) head?—Pl. ציצית, v. ציציתא. Targ. Y. I Num. XV, 38. Ib. 39, v. supra.—3) *fin* (?). Targ. Y. Deut. XIV, 9.—Pl. ציצית, v. ציציתא.

**צִיצִיתא**, pr. n. pl., v. סביתא.

**צִיצִית**, v. ציציתא.

**צִיצִית**, v. ציציתא.

**צִיקָן** m. pl. (צִיקָן) [*cast in a mould*], only in קררה a sort of *pudding* consisting of minced meats &c. mixed with wine and spices. Hull. 77<sup>b</sup> ק' עשאן צ' ק' they minced them (the bones &c.) for a pudding. B. Mets. 86<sup>b</sup> הללו לצ' ק' those (the animals mentioned I Kings V, 3) were used for puddings. Yoma 75<sup>a</sup> (ref. to בשרו ברור Num. XI, 8) בשלו בפרור this intimates that, with the manna, the ingredients for puddings came down &c. Keth. 65<sup>a</sup> ק' רין לצ' wine for puddings. Pes. 56<sup>a</sup>; a. e.

**צִיקָן**, m. (צִיקָן) [*narrow-minded*], miser. Y. Pes. VII, 35<sup>a</sup> top.—Pl. צִיקָן, Mish. ib. VII, 8; Bab. ib. 82<sup>a</sup>.

**צִיקָן**, v. צִיקָן.

**צִיר** I m. (צִיר; cmp. צִיר, v. צִיר) *juice, brine*. Sifra Sh'mini, ch. IV, Par. 3 (ref. to Lev. XI, 12) לאסור שכן 'abomination' is used to imply the prohibition of their brine or soup &c. Ib. לאסור צִירם ורובם Ab. Zar. II, 6 (35<sup>b</sup>) שאין בה דגה (בו) brine in which no fish is distinguishable. Ib. 40<sup>a</sup> בצִירן in their brine (without the fish), opp. בגופן. Hull. 99<sup>b</sup>; a. fr.

**צִירא**, ch. same. Targ. Y. Lev. XI, 11 צִיראון (v. Sifra quot. in preced.)—Ab. Zar. 40<sup>a</sup> הוה משכילנא בצִירא I used to dip (bread &c.) in their brine. Y. Ter. VIII, 45<sup>b</sup> bot. דמריסא (not 'מר') the brine of *muries*.

**צִיר** II m. (b. h.; צִיר) *hinge, pivot*. Men. 33<sup>a</sup>; Erub. 11<sup>b</sup> צִיר, v. אֶבְקָתָא. Kel. XI, 2; Num. R. s. 12, v. צִיר. Erub. X, 12 הוחתון צִיר you may bring back to its socket the lower pivot (of a door of a chest &c.). Yoma 39<sup>b</sup> צִיר, v. צִיר, in her turning hinges of the Temple door were heard &c.; a. fr.—Pl. צִיר, Y. Naz. VIII, 57<sup>a</sup> bot (ושומרי) Roman soldiers were stationed in Jerusalem as guards of the hinges (of the Temple gates); Tosef. Pes. VII, 13 צִיר ed. Zuck. (corr. acc.). Bekh. 45<sup>a</sup> לאשה כח צִיר as a house has hinges (doors moving in sockets), so a woman's body has hinges (in her sexual organs; ref. to I Sam. IV, 19 צִיר). Ib. צִיר בשר (the sockets and pivots in the male body are merely) hinges of flesh (muscles, not separate organs); a. e.

**צִיר** III m. (b. h.; צִיר; cmp. צִיר) *writhing, agony, throes of birth*.—Pl. צִיר. Pesik. R. s. 36 צִיר אורח צִיר and pangs like those of a travailing woman shall seize them (v. Is. XXI, 3).

**צִיר** IV m. (b. h.; צִיר) [one going around.] messenger, agent. Pirké d'R. El. ch. XXIII לשולחו צִיר נאמן לשולחו like one sending through a messenger faithful to those who send him (Prov. XXV, 13); Yalk. Gen. 58. Ab. d'R. N. ch. XXXIV.

**צִיר**, **צִירָה**, **צִירָה** m. (צִיר) *siege; straitness*. Targ. O. Deut. XXVIII, 53 (ed. Berl. צִירָה); ib. 55; 57. Targ. Ez. IV, 2 (ed. Lag. בצִיר; oth. ed. בצִיר, corr. acc.). Ib. 3 (ed. Wil. צִירָה). Targ. Deut. XX, 19; a. fr.

**צִירָה** I *brine*, v. צִיר ch.

**צִירָה** II = h. צִיר II, *hinge, pivot; socket; pin*. Y. Hag. II, 77<sup>d</sup> bot. 'ו' דרעה ו' צִיר the pin of the gate of Gehenna was fastened to her ear; Y. Snh. VI, 23<sup>c</sup> bot. (corr. acc.).—*Pl.* צִירִין. Targ. I Kings VI, 34 (h. text צלעים, צלעים) *turning door-wings*. Targ. Ex. XXVI, 17 (Y. ed. Vien. 'צִיר', corr. acc.; h. text 'ידוה'); ib. 19 (ed. Vien. 'צִיר', corr. acc.); a. e.—Targ. Y. Gen. XX, 18 ולדה בית ולדה צִירָה ב' ו' צִירָה, read: 'ו' צִירָה the hinges of the womb (v. צִיר II).—V. צִירָה.

**צִירוכין**, v. next w.

**צִירוף** m. (צִיר) 1) *smelting, reduction through trials*. Keth. 112<sup>b</sup> 'צִיר אחר צִיר one reduction after the other (ref. to Is. VI, 13).—2) *fusion, the state of being considered as one coherent mass or as one act*. Pes. 19<sup>a</sup> דאורייתא צִיר that things contained in one vessel are to be considered as one mass is a Biblical rule. Naz. 4<sup>a</sup> ר"ש ליה ליה צִיר R. S. does not adopt the rule of fusion (that the various things forbidden to the Nazarite, if partaken of together, combine to make up the legal quantity). Y. Maasr. IV, 51<sup>b</sup> למה צִיר why is it necessary to apply the rule of fusion?; 'ו' and if you apply the rule of fusion &c.; a. fr.—*Pl.* צִירופין. Y. Naz. II, 54<sup>c</sup> bot. [read:] 'צִיר וכללו לצִיר' (ed. Krot. בצִירוכין, corr. acc.) and why have they again been stated by implication? To intimate that the rule of fusion applies to them (if eaten together). Ib. <sup>d</sup> bot. בצִירופי נזיר as to the rule of fusion applied to the Nazarite; a. e.

**צִירָה**, v. צִירָה.

**צִירָה**, **צִירָה** m. (צִיר) I; Syr. צִירָה, P. Sm. 3441) *slit, incision*. Pes. 40<sup>a</sup> 'ו' דאיה ברו צִיר as they (the wheat grains) have a slit, the water penetrates them. Ib. top בצִירָה דחבירה... דילמא (Ms. M. בצִירָה, read: בצִירָה) maybe one grain moves in boiling and settles in the slit of the other. Nidd. 23<sup>a</sup> 'ב' דא באוכמא דא בצִיר in one case the shape of the black of the eye is meant, in the other, the slit (in which the eye is seated), v. צִירָה.—*Pl.* צִירָה. Ab. Zar. 65<sup>b</sup> 'ב' צִירָה ו' צִירָה (Ms. M. דאיה ברו צִיר, read צִירָה) on account of their slits, they are considered as if they were burst open.

**צִירָה** m. (denom. of צִיר I) *one whose eyes discharge a briny liquid, blear-eyed*; [Rashi: *one whose eyes have a cylindrical shape like a pivot*, fr. צִיר II]. Bekh. VII, 3, expl. ib. 44<sup>a</sup> דאיה דרועיה ו' צִירָה whose eyes are bleared and granulated; [Rashi: round or pivot-shaped]; Tosef.

ib. V, 3 עיניו מצורניות ed. Zuck. (corr. acc., or read with oth. ed. מצורניות).

**צִירָה**, v. צִירָה.

**צִירָה** f. pl. (v. preced. art.) *discharging pus, granulated*. Targ. Y. I Gen. XXIX, 17.

**צִירָה** f., pl. צִירָה, v. צִירָה.

**צִירָה**, **צִירָה**, **צִירָה**, v. sub. צִירָה.

**צִירָה** f. = צִירָה II, *hinge, pivot*. Targ. Prov. XXVI, 14.

**צִירָה** f. (cmp. צִיר) *anguish*. Targ. Y. Deut. XXVIII, 22 ולבה צִירָה anguish of heart (*incubus?*).

**צִירָה**, v. צִירָה.

**צִירָה** m. (preced.) *joint; prep. with, near; לצִיר towards*. Targ. Gen. XI, 4; XXVIII, 12. Targ. Y. Ex. XX, 18 (O. לצִיר, לצִיר). Targ. Job II, 12. Targ. II Esth. IV, 2 ed. Lag. (oth. ed. ללבר); a. e.

**צִירָה**, v. צִירָה.

**צִירָה**, **צִירָה** pr. n. pl. Tsaythor. Lev. R. s. 24 אבא צִירָה יוסי איש צִירָה; Tanh. K'dosh. 9 יוסי איש צִירָה; Yalk. Ps. 680 יוסי איש צִירָה.

**צִירָה**, v. צִירָה.

**צִירָה**, v. צִירָה.

**צִירָה**, v. צִירָה.

**צל**, v. צל.

**צל** m. (b. h.; צל, v. צל) *shade, shadow; protection*. Succ. 2<sup>a</sup> אדם יושב בצל סוכה ... עד up to a height (of the walls) of twenty cubits one sits in the shade of the ceiling of the booth; בצל דפנתו ... למעלה above twenty cubits, one sits no longer shaded by the ceiling, but shaded by the walls. Ib. <sup>b</sup> כיון דרריחא איכא צל סוכה when the Succah is very large, there is the shade of the ceiling (even when the walls are higher than twenty cubits). Koh. R. to I, 2 (ref. to ib. VI, 12) 'אם כצלו של כורח ו' like what shadow? if like the shadow of a wall, there is some reality in it; ib. כצלן של דבורים ו' like the shadow cast by flying bees &c.; Gen. R. s. 96 'כצילו ו' Pes. 114<sup>a</sup> 'אכול בצל ושב בצל' eat onions and sit in the shade (of thy house in contentment) rather than &c. Y. Ab. Zar. III, 43<sup>b</sup> bot. צל אסור צל the shade of a worshipped tree is forbidden (to be enjoyed), the shade of the shade is permitted; כל שאילן; ... as far as the tree would reach if felled, so far is its shadow; what is beyond, is the shadow of the shadow; Bab. ib. 48<sup>b</sup> צל קומחה צל the extent of the shadow corresponding to the height of the tree. Midr. Sam. ch. XIV; Yalk. Sam. 109, v. צל. Ex. R. s. 34 (ref. to Ps. XCI, 1) בצל ששעה בצלאל in the shade which Bezalel has made (the Tabernacle). Ber. 55<sup>a</sup> (play on בצלאל) שמה בצלאל דאיה אל דאיה ו' hast thou been in the shade of God that thou knowest it?; a. v. fr.

צלא, v. צלו.

**צלא** (צלא) m. (צלי to stretch, v. צלי II; cmp. מִשְׁכָּא m. Ned. 56<sup>b</sup> רצ' a bedstead covered with skins. B. Bath. 5<sup>a</sup> (prov.) ארבעה לצ' ארבעה לַלְלָא four (Zuz) for dressing a large skin, four for dressing a small skin, i. e. do not claim anything for guarding your neighbor's field enclosed within your fields, since you have no more expense by doing so; [oth. opin: four for the skin and four for the **צלא** the tanner, v. comment.].—[צלין, Y. Sabb. VII, 10<sup>b</sup> bot., v. צליין.]

צלא, בית צ', v. צלא.

**צלב** to hang, impale. Esth. R. to I, 8 ארזה... וצולב לזה I, 8 when thou raisest the one to dignity, thou must decree hanging for the other. Gen. R. s. 30 צולב ארז... ארזמול yesterday he was prepared to be hanged, and now he hangs those who had intended to hang him; a. fr.—Part. pass. צליב, f. צליבה &c. Yeb. XVI, 3 צ'... אפ'י ראיהו even if witnesses saw him... nailed to the stake (v. צליב h.) Tosef. Gitt. VII (V), 1; Y. ib. VII, 48<sup>c</sup> bot. 'וכ' וד' צ' if a man was impaled or being led to death, and motioned (to his friends) and said, write a letter of divorce &c. Ohol. III, 5; Tosef. ib. IV, 11 שרמו שורר צ' one nailed to the stake whose blood runs freely. Koh. R. to VII, 26 לַצְלִיבִים v. בְּכִיר; a. fr.

*Nif. to be hanged, impaled.* Esth. R. introd. (ref. to Deut. XXVIII, 66) להצלב ירצא שרוא ירצא that is he who is taken out to be impaled. Ib. to I, 12 כש'... אימרר when was his wrath pacified? When Haman was hanged. Ib. to III, 1 להצלב... אה' סופו this man, too, will in the end be hanged; a. fr.

**צליב** ch. same. Targ. Y. I Num. XXV, 4; Y. II (צליבין) (not וירדוין צליבין). Targ. Gen. XL, 19. Targ. Esth. VII, 9; a. fr.—Part. pass. צליב, pl. צליבין. Targ. II Esth. IX, 24; a. e.—Y. Hag. II, 78<sup>a</sup> top וְצִלְבָּנוֹן and they impaled them (the sorceresses); a. e.

*Ithpa. to be hanged.* Targ. O. Deut. XXI, 23. Targ. II Esth. IX, 14; a. fr.—Koh. R. to VII, 26. Esth. R. to I, 12 מַצְלִיב, v. קָן. Gen. R. s. 65 end אול קומי שרירא למצלבקה (not למצבלה) walked before the beam (on which he was) to be hanged; Yalk. ib. 115 למצלבקה. Lev. R. s. 28 למצבלה (corr. acc.) is going to be hanged; Yalk. Esth. 1058 למצלבקה.

צלפוני, v. הצלפוני.

צלברח, v. צלופתא.

צלה I, v. צילה.

**צלה** II (b. h.) pr. n. f. *Zillah*, one of the two wives of Lamekh. Gen. R. s. 23; a. e.

**צלתב** (v. next w.) to gild. Part. pass. מצליחב. Mekh. B'shall, Vayass'a, s. 2 בזהב מצ' the manna appeared gilt with a gold-like mass; (Yalk. Ex. 258 בזהב מצ').

**צלתב** (Pale of צהב) 1) to redder.—Part. pass. מצליחב burnished, red or yellow. Targ. Ez. I, 7 (h. text קלל). Targ. Y. Lev. XIII, 30; 32 (h. text צהב).—2) to glow, heat, consume. Targ. Ps. L, 3. Ib. LXXIII, 9. Targ. Y. Ex. XIX, 18; a. fr.

**צלתור**, **צלתורב** m. (preced.) flashing. Targ. Nah. III, 3 (h. text להב).

**צלו**, **צלותא**, **צלו** f. (צלי II) prayer. Targ. Gen. XVIII, 22. Targ. II Chr. XXXIII, 13; a. v. fr.—Taan. 12<sup>a</sup>; Y. ib. II, 66<sup>a</sup> top, v. יָסֵר. Y. Snh. X, 29<sup>c</sup> bot. 'צ' לית הו'א this is no prayer (need not be prayed for), v. צליחא I. Ib. צליחא... צ' הו'א this is a prayer; now, may thy prayer be heard. Y. Meg. I, 71<sup>c</sup> bot. 'צ' צריכה צ' this thy Torah scroll needs prayer (that it may not be condemned). Yoma 28<sup>b</sup> צלותיה דאברהם the prayer time of Abraham (the afternoon prayer). Ber. 26<sup>a</sup> רומי הו'א וכ' since prayer is a matter of love (contrad. to sacrifice), one may pray whenever one desires; a. fr.—Pl. צליין. Targ. II Esth. V, 1 שמוע צליין O hearer of prayers!—Gen. R. s. 26 אינון צ' חרדיון (not צליון) both of my wishes are prayers (and not curses); Yalk. ib. 43 צליין.—צליין hymns. Targ. Ps. LXXII, 20.

צלב, v. צלב.

**צלב** I m. (צלב) stake, gallows. Gen. R. s. 56 צליב, v. פִּתְחָה. Pesik. R. s. 31. Yeb. XVI, 3 צליב על הצליב Y. ed. (corr. acc.) nailed to the stake; Y. ib. 15<sup>c</sup> bot. Sabb. VI, 10, v. מִצְבֵּר; a. e.

**צלב** II m. = h. צליב, impaled, hanging. Targ. Y. Deut. XXI, 1.—[צליבין, Targ. Y. II Num. XXV, 4 (ed. Amst. צליבין, read: צליבין, v. צליב.)]

צלוחא, v. צליחא.

**צלוחיה** f. (b. h. צלוחיה) flask, bottle with a wide belly and a narrow neck. Par. XII, 2. Mekh. B'shall, Vayass'a, s. 5 'צ' המן רצ' של מי נדה רצ' וכ' the bottle containing the manna (Ex. XVI, 33), that containing the sprinkling water (Num. XIX, 9) &c.; Tanh. B'shall. 21 'צ' צננת המן רצ' 'צ' של ברד וכ' Pesik. Vayhi, p. 3<sup>b</sup> (ref. to Ex. IX, 24) 'צ' a bottle of hailstone filled with fire; a. e.—Pl. צלוחיה. Cant. R. to III, 11; Num. R. s. 12. Y. Bets. IV, beg. 62<sup>b</sup> 'צ' bottlewise. Midr. Till. to Ps. XVIII, 16; Yalk. Sam. 161; a. e.

**צלוחיה**, **צלוחיה** ch. same. Targ. Ex. XVI, 33 (h. text צננת). Targ. II Kings II, 20. Ib. XXI, 13 (h. text צננת). Targ. I Kings XVII, 16 (h. text צננת).

**צלויבא** m. (= צלב, צלבירא) *ricinus tree* (*Palma Christi*, v. Löw, Pfl. p. 353 sq.). Sabb. 21<sup>a</sup> רצ'... ורצ' I have seen the Kikayon of Jonah; it resembled the ricinus tree.

צלולפוני, v. הצלולפוני.

## צלוּחָא, v. next w.

**צלוּפָחָא** m. eel. Ab. Zar. 39<sup>a</sup> רמי לנ' (Ms. Ar. 'צלוּ', Ar. 'צלב') they brought before him a fish that looked like an eel.

**צלוּחָא, צְלוּ, v. צָלוּ.**—[Erub. 65<sup>a</sup>, v. צְלִיחָא.]

**צָלוּ** (b. h.) [to split, pass through,] to succeed, prosper. Ber. 46<sup>a</sup> וירצח מאור ו' נָכְסִים, v. וירצח מאור ו' a. e.

**Hif.** הַצְלִיחַ 1) same. Ib. 64<sup>a</sup> עלה ו' he went and succeeded; M. Kat. 29<sup>a</sup>. Ab. Zar. 19<sup>b</sup> לו נכסיו מצליחין his business enterprises will prosper. Y. R. Hash. III, end, 59<sup>a</sup> (ref. to Dan. VIII, 12) whenever Israel casts truth to the ground, הַמְלִיכָה that wicked (Roman) government decrees (persecution) and succeeds; Lam. R. introd. (R. Abba 2). Midr. Till. to Ps. I, 3 וּמַצְלִיחֻם v. מצוה II; a. fr.—2) to cause to prosper. Sabb. 63<sup>a</sup> ה' מקצליהם להם the Lord helps them to success.—Part. pass. מוֹצְלִיחִין; pl. מוֹצְלִיחִין. Ber. 46<sup>a</sup> מצו' ... ויהיו (Ms. M. מצליחין, v. נָכְסִים, a. e.)

**צָלוּ** ch. same, 1) to split, pass through. Targ. I Chr. II, 54. Ib. XI, 18 ארוא צ' (h. text וירבסו) —2) to be successful, prosper; to become fit. Targ. Jer. XX, 11. Targ. Prov. XXVIII, 13; a. fr.

**Pa.** צָלוּ to split. Targ. O. Gen. XXII, 3. Targ. I Chr. XXI, 23.—B. Mets. 79<sup>a</sup> ו' לצריב let him chop it into chips and use it. B. Kam. 113<sup>b</sup> לצלחא with a gentile, to chop it up (and divide it). Sabb. 119<sup>a</sup> ו' מצלחי רבה Rabbah and R. J. used to chop wood themselves (in preparation for the Sabbath). Ib. 129<sup>a</sup>; a. e.

**Af.** אֶצְלִיחַ 1) to pass through; to do a thing successfully; to prosper. Targ. O. Deut. XXVIII, 29. Targ. ib. XXIX, 8 (O. ed. Vien. Pe.). Targ. O. a. Y. I ib. XXXII, 15 חקוק אצ' succeeded in gaining strength. Targ. I Kings I, 34 (h. text וירי) a. fr.—Men. 43<sup>a</sup> ו' עיסקיהו ו' and their business prospered. Erub. 45<sup>a</sup> ו' אצ' whether or not he shall succeed. Y. Snh. VI, 23<sup>c</sup> bot. ו' עבדא מה דו עבדא (not מצלח) and she will not succeed in what she wants to do. B. Bath. 3<sup>b</sup> מצלח ... כל עבדא that will now rebel, shall succeed; Yalk. Deut. 913. R. Hash. 16<sup>a</sup> מצלח ו' that the winter seed thrives; a. fr.—2) to cause to succeed, prosper. Targ. Gen. XXIV, 21. Targ. Jer. III, 19 (h. text ואשיתך I. a. fr.—Gen. R. s. 13 ו' מצליח, v. עבד I.

**צְלִיחָא, v. צְלִיחָא.****צְלוּחָא, v. צְלוּחָא.**

**צְלִיחָא, צְלִיחָא** f. (preced. art.) [part, cmp. Lat. hemi-cranium,] pain on one side of the head, megrim. Sabb. 90<sup>a</sup> (ref. to עֲטָרָה) 'צ' is good for megrim. Gitt. 68<sup>b</sup> 'צ' צלח' (Rashi 'לצלח'; ed. 'לצלח').

**צָלוּ** (b. h.) [to turn, cmp. צָלוּ II,] to roast. Tosef. Pes. V, 9 צָלוּ ... בישלו if he cooked (the Passover lamb) and then roasted it; Pes. 41<sup>a</sup>. Ib. כל צורכו if he roasted it as much as needed (well-done, contrad. to נא). Ib. VII, 1 כיצד צלין ו' how must the Passover lamb be

roasted? Ib. 2 ו' צָלוּ לכו ו' go out and roast the lamb for us &c. Y. ib. VII, beg. 34<sup>a</sup> צָלוּ בשרי ו' if he roasted it together with a secular (not sacrificial) kid. Ib. bot. בשר צָלוּ meat to roast it; a. fr.—Part. pass. צָלוּ; f. צָלוּ; Ab. Zar. 29<sup>a</sup> צָלוּ ביצה a roasted egg; a. e.

**Nif.** נִצְלוּ to be roasted. Y. Pes. I. c. נִצְלוּ מקצרו ו' if it was roasted partly by the heat of the stove &c.; a. fr.—Sabb. I, 10 כרי שרצולו ו' (fr. צול) in time to be roasted before the Sabbath begins.

**צָלוּ** I ch. same.—Part. pass. צָלוּ; pl. צָלוּ. Y. Naz. IX, 57<sup>d</sup> ו' ו' אילין נתיני צ' ו' corpses found in a position like fried fish, the head of one by the tail of the other &c.

**צָלוּ II** (preced.; corresp. to h. נָכְסִים) 1) (neut. verb) to turn, decline; to incline. Targ. Ps. CII, 12. Targ. Job XV, 30 Ms. (ed. ריערי; h. text יסור) Ib. XXXI, 7 (some ed. רָצִי, corr. acc.). Targ. Ps. XL, 2; a. fr.—2) to stretch, put up. Targ. Hos. IX, 8; a. e.—3) (with ארנא) to bend, incline the ear, listen, heed. Targ. Prov. V, 13. Ib. II, 2 Ms. (ed. Af.). Ib. XXII, 17; a. fr.—4) to bend, wrest, pervert. Ib. XVII, 23. Ib. XVIII, 5; a. fr.—5) to pray, v. Pa.

**Af.** אֶצְלִי 1) (neut. verb) to turn; to deviate. Targ. Ps. CXXIX, 51; 157; a. e.—Ber. 34<sup>b</sup>; Meg. 23<sup>a</sup> ו' אצליהם that they turned sideways (in prayer, instead of prostrating themselves).—2) to move, turn aside; to bend; to wrest, pervert. Targ. Job XXIV, 4. Targ. Ex. XXIII, 6 (not רָצִי). Targ. Deut. XXVII, 19; a. e.—Bets. 14<sup>a</sup> ו' אצליהם bend the mortar sideways and pound. Ib. לאצליהם perhaps he bent &c. Keth. 105<sup>a</sup> ו' אצליהם to wrest judgment. Snh. 109<sup>b</sup> (name of one of the judges of Sodom) ו' אצלי Ms. M. (ed. רינא; Ms. K. אצלי, v. Rabb. D. S. a. l. note) Perverter of justice; a. e.—4) to pray, v. Pa.

**Pa.** צָלוּ [to bend, turn aside,] to pray. Targ. Ps. LXXXVI, 1. Targ. Gen. XII, 8. Targ. I Kings VIII, 30; 33 (ed. Wil. רָצִי Pe.). Ib. 28 (ed. Wil. אצלי Af.); a. fr.—Ber. 34<sup>b</sup> ו' אצליהם, v. רָצִי, v. רָצִי. Sabb. 10<sup>a</sup> ו' אצליהם went up to pray in Jerusalem. Ib. s. 81 ו' אצליהם would it not be better for thee to pray on this blessed mountain (Gerizim)?; ib. s. 32 ו' אצליהם; a. e.

**Ithpe.** אֶצְלִי to be moved; to tremble, shake. Targ. Is. XL, 20. Targ. Jer. X, 4; a. fr.

**צָלוּ** m. (b. h.) (צָלוּ) roasted meat, roast. Zeb. V, 8. Pes. 75<sup>a</sup> ו' אצלי אש this is not called 'roasted by fire' (Ex. XII, 9); Y. ib. VII, 34<sup>a</sup> bot. ו' אש ו' אצלי (the text says, 'roasted by fire', but not roasted through the heat of the spit, of the pot &c.; a. fr.—Meg. 7<sup>b</sup> ו' אצלי ו' the last dish they offered me, they called 'roast of the pot.'

**צָלוּ, Yeb. XVI, 3 Y. ed., v. צָלוּ I.****צָלוּ, v. צָלוּ.**

**צָלוּ, צָלוּ** c.=h. צָלוּ. Targ. O. Gen. XI, 19. Targ. II Esth. IX, 13; a. fr.—Y. Snh. VI, 23<sup>c</sup> bot. ו' אצליהם



bring the pole (to hang her on); a. e.—*Pl.* צִלְבָּה, צִלְבָּהָן. Targ. Josh. X, 26.

**צִלְבָּה** f. (צִלָּב) *impaling, hanging*. Gen. R. s. 30, v. צִלָּב. Esth. R. to III, 1 וְצִלְבָּתָהּ ... מי he who permitted us to see the downfall of B. a. T. and their execution, shall permit us to see &c.; a. e.

**צִלְבָּתָא** ch. same; צִלְבָּתָא קִיסָא *death on the gallows*. Targ. Lam. V, 13. Targ. Ruth I, 17.

**צִלְחָתָא**, v. צִלְחָתָא.

**צִלְיוֹן** f. pl. (צִלָּי) *dates dried or to be dried*. Y. Peah VII, 20<sup>b</sup> וְהוּא לִיה רִבֵּשׁ דְּצִ' and he had (and gave them by mistake) date-honey (in place of bees' honey). Y. Sabb. VII, 10<sup>a</sup> bot. רִשְׁתָּהּ צִלְיוֹן v. מִסְכָּלָה.

**צִלְיוֹן**, pl. of צִלָּי, q. v.

**צִלְיוֹנִית** f. (צִלָּי II) *given to prayer, devotee*. Sot. 22<sup>a</sup> צִלְיוֹנִית (Ar. צִלִּיל, incorr.) a prayerful maiden, v. צִלְיוֹנִית.

**צִלְלוֹ**, v. next wds.

**צִלָּל** (b. h.; cmp. שָׁלַל) 1) *to move, shake, hang over*; denom. צִלָּל — 2) *to turn, circle, roll* (v. Jud. VII, 13); *to eddy, sink*. Koh. R. to XII, 7; Y. Ber. IV, 7<sup>b</sup> bot., a. e. (ref. to Cuth. Is. XLIV, 27) why is Babylonia called *tsulah*, צִלָּל 'צ' הִרְחָה. צִלָּלוֹת: because there sank the corpses of the generation of the flood; Lam. R. introd. (R. Josh. 2) צִלָּל מִבּוֹל (corr. acc.); v. infra.—3) (cmp. שָׁקַע) *to settle, be clear; to clarify*. Tosef. Nidd. III, 11 צִלָּלֵהּ לֹא יִהְיוּ וְכ' if the mixture has settled (become clear), he must not stir it up again; Nidd. 20<sup>a</sup>, v. עָבַר. Y. Keth. I, 25<sup>b</sup> bot. וְהוּרָה וְצִלָּלָהּ v. עָבַר. Gen. R. s. 80, end וְצִלָּלָהּ v. עָבַר; a. e.—Part. pass. צִלָּל; f. צִלָּלָהּ; pl. צִלָּלִים. Ib. הִרְחָה. צִלָּלֵהּ v. עָבַר. Y. Ter. V, end, 43<sup>d</sup> צִ' clarified wine. Sabb. 109<sup>a</sup>; 139<sup>b</sup>; a. fr.—Pesik. Ha'omer, p. 71<sup>a</sup> (play on צִלָּל, K'ri צִלָּל, Jud. VII, 13) על שֶׁצִּלָּל הָיָה אוֹתוֹ הָדָר וְכ' (not על שֶׁצִּלָּל) v. עליהם, v. Rashi to Jud. I. c.) because that generation was cleared (bared) of righteous men; Pesik. R. s. 18 שֶׁצִּלָּלָהּ corr. acc.); Yalk. Jud. 62, Yalk. Lev. 643 (corr. acc.).—[4] *to glisten, be bright; (of sound) to vibrate, ring*; v. צִלָּל &c.]

**צִלָּלָהּ** v. צִלָּל, *to be cleared*. Y. Nidd. II, end, 50<sup>b</sup> שֶׁצִּלָּלָהּ (Bab. ed. שֶׁצִּלָּלָהּ) v. וְלֹא יַעֲבֹר. Sabb. XX, 2 (139<sup>b</sup>) שֶׁצִּלָּלָהּ (Bab. ed. שֶׁצִּלָּלָהּ) v. Rabb. D. S. a. l. note 20) that they (the dregs) may settle.

**חִיף** 1) *to become clear, settle*. Par. VIII, 11 עד שֶׁצִּלָּל until it is settled.—2) (denom. of צִלָּל) *to shade*. Pes. 50<sup>a</sup> (ref. to Zech. XIV, 20) there will be an addition to the sacred precincts of Jerusalem וְיִצְלָל (עד שֶׁעָה שֶׁחֹסֶם וְכ' Rashi: as far as a horse can run (from sunrise) until it gives shade (casts its shadow under itself, i. e. till noon-time; Y. ib. III, end, 30<sup>b</sup> כל בִּיחָה l. c. (עד מְקוֹם שֶׁחֹסֶם רֶץ וְאִינוֹ עוֹשֶׂה צֶל כֹּל בִּיחָה l. c. whatever booty Israel will make (from morning) to the time &c., will be sacred &c.).

**Nithpa**, *to be sunk, dumped*. Zeb. 113<sup>b</sup> מִתִּיבָה

Ms. R. a. K. (ed. נִתְפְּלָה שָׁם) because all the corpses of the flood were dumped there (in Babylonia); Sabb. 113<sup>b</sup>; v. supra.

**צִלָּל** ch. same, 1) *to vibrate, ring*. Targ. II Kings XXI, 12; Targ. I Sam. III, 11; Targ. Jer. XIX, 3.—2) *to be clear; to clarify*. Sabb. 75<sup>a</sup> וְלִי צִלָּל some ed. (oth. וְלִי צִלָּל, fr. צִלָּל), v. צִבָּע ch.—Part. pass. צִלָּל, f. צִלָּלָהּ; pl. צִלָּלִים; צִלָּלָהּ. Targ. Y. Ex. VII, 24. Targ. Y. Gen. I, 21 צִלָּלָהּ (not צִלָּלָהּ).—3) *to cast a long shadow* (cmp. Neh. XIII, 19).—Part. pass. צִלָּל; f. צִלָּלָהּ. Y. Shebi. IX, 39<sup>a</sup> top כִּד רִחְמוֹן כִּד רִגְלָא צ' when you see the foot casting a long shadow (towards evening, when people are going home from market), take it out of the market &c.

**צִלָּן**, v. צִלָּרִי.

**צִלָּהּ** m. a small skin, v. צִלָּהּ.

**צִלָּהּ** m. tanner, v. צִלָּהּ.

**צִלָּלָהּ**, v. צִלָּלָהּ.

**צִלָּם**, Pa. צִלָּם (denom. of צִלָּם) *to paint (dark)*. B. Mets. 60<sup>b</sup> צִלָּם שֶׁרָא לְצִלָּמֵי גִידֵי allowed to paint arrows; 'צ' צִלָּם to paint baskets (in order to improve their appearance).

**צִלָּם** m. (b. h.; denom. of צִלָּל; v. Del. Proleg., p. 141 note) *shadow, picture, image*. Gen. R. s. 8 הַעֲלִינִים נִבְרָאוּ בְּצ' וְכִדְמוֹתָו וְכ' the celestials are created in the (divine) image and likeness &c.; 'צ' וְכִדְמוֹתָו וְכ' I will create him (man) in an image and likeness that he may partake of the nature of the celestials &c. Ib. (ref. to Gen. I, 26; 28) אִתְּ שֶׁהוּא בְּצִלָּמֵינוּ כְּמוֹתֵינוּ וְכִדְמוֹתֵינוּ וְכ' of him who is in our image and likeness (who imitates the Creator) it is said, *ur'du* (rule); of him who is not &c., it is said *yer'du* (they shall go down); Yalk. ib. 14. Ab. III, 14 'צ' שֶׁנִּבְרָא בְּצ' that he was created in the image (of God). Tanh. Mishp. 19 תַּנִּי כְבוֹד לְצִלָּמֵינוּ וְכ' pay honor to the image of the Lord! Gen. R. s. 89 (Daniel divined) חֲלוֹם הָצ' the dream and its interpretation, the dream of the shadow (imagination) and the dream of the tree (reality). Midr. Till. to Ps. XXV, 8 וְהִרְחָה 'צ' וְכִדְמוֹתָו וְכ' every mile was a station, and at every station was a figure with a curved hand which pointed towards the places of refuge &c.; a. fr.—Esp. *idol*. Ex. R. s. 24 צִלָּם שֶׁל מִכָּה; Esth. R. to III, 7, v. מִכָּה I. Taan. IV, 6 (26<sup>b</sup>) וְהוּא צִלָּם (idol) and an idol was placed in the temple. Ruth R. to II, 14 וְכ' wilt thou receive in repentance the man (Manasseh) that put an idol in the Temple? Lam. R. to I, 9 הוֹלֵל צ' a hollow idol. Ib. introd. (R. Josh. 1), v. לִקְבָּץ; a. fr.—*Pl.* צִלָּמִים. Meg. 15<sup>b</sup> וְכ' when she (Esther) reached the room of the idols (in the palace), the Divine Presence left her; a. e.—[Kil. IV, 9, v. צִלָּמִין]

**צִלָּם, צִלָּל, צִלָּלָהּ, צִלָּלָהּ** ch. same. Targ. Gen. I, 26. Targ. Ex. XX, 4. Targ. Jud. XVII, 3; a. fr.—Lam. R. to I, 9 וְכ' פִּנָּה לִי צ' פִּנָּה לִי since that

certain idol told me &c. Ruth R. to II, 14 צ' וְהוּא צוֹרֵחַ צ' פֶּלֶן וְכ' פֶּלֶן וְכ' and he (Manasseh) cried, O, idol—, O, idol—, save me. Y. Shek. II, end, 47<sup>a</sup>, a. e., v. אֲדַרְדֵּר; a. fr.—B. Kam. 98<sup>b</sup> לֹצ' (Ms. H. לִצְלָמִיָּהּ), v. פִּשְׁוֹרָא.—[Y. Kil. VII, beg. 30<sup>d</sup> צ' בְּהִרְדִּין, read: צוֹנָמָא.—Pl. צִלְמִיָּהּ, צִלְמִיָּהּ, צִלְמִיָּהּ. Targ. Y. Lev. XXVI, 1. Targ. Is. XLIV, 9; a. fr.—Y. Ab. Zar. IV, 43<sup>d</sup> bot. וְכ' חָבַר כָּל אִדְלִין צ' וְכ' break all those idols in the bath-house. Y. Ber. II, 4<sup>b</sup>, v. אֲדַרְדֵּר.—B. Kam. 23<sup>b</sup> וְכ' רָשָׁה צִלְמִיָּהּ when the animal rubbed paintings off the wall. Ib. 86<sup>b</sup>, v. פִּשְׁוֹרָא; a. fr.

**צִלְמוֹן** (b. h.) pr. n. *Zalmon*, name of a hill near Shechem, and of a place (v. Neub., Géogr. p. 275). Tosef. Par. IX (VIII), 2, v. יוֹדֵרֶת.—Yeb. XVI, 6. Kil. IV, 9 (Var. צִלְמִיָּהּ, v. רַבִּי. D. S. a. l. note 9). Ber. 15<sup>b</sup>, v. צִלְמִיָּהּ; a. e.

**צִלְמוֹנָה, צִלְמוֹנָה** (b. h. צִלְמִיָּהּ) 1) pr. n. pl. *Zalmonah*. Y. Or. I, 61<sup>a</sup> top; Y. Maasr. I, beg. 48<sup>c</sup>.—2) *darkness*, name of Gehenna, v. צִלְמִיָּהּ.

**צִלְמוֹנִית** f. (denom. of צִלְמִיָּהּ) *dear image*; trnsf. *only child* (cmp. צִלְמוֹנִית). Gen. R. s. 94; Midr. Sam. ch. XXX; ch. XXXII וְכ' דָּן נָכְסוֹ בְּצִלְמוֹנִיתוֹ וְכ' Dan went in to his father (for a blessing) with his only son (Gen. XLVI, 23), and was blessed with a posterity of &c. (Num. I, 39).

**צִלְמוֹת** f. (b. h.)=צִלְמוֹת, *darkness*; (homilet. = צִלְמוֹת) *shadow of death, Gehenna*. Mekh. B'shall, Vayass a, s. 1 (ref. to Jer. II, 6) צִלְמוֹת וְכ' וְכ' shadow and with it death (v. יְנָכְסוּ); Tanh. ib. 18; Yalk. Jer. 266. Pesik. R. s. 23; Yalk. Job 906 (ref. to Job X, 22) וְכ' לָמוֹת וְכ' what is *tsalmaveth*? (The angel Dumah says, when the Sabbath ends, to those relieved from Gehenna during the Sabbath,) Go out unto death, for the Sabbath exercises (v. יְנָכְסוּ) are over. Ber. 15<sup>b</sup> (ref. to Ps. LXVIII, 15) וְכ' אֲלֵה בְּצִלְמוֹן אֵלֶּה בְּצִלְמוֹן read not *b'tsalmon*, but *b'tsalmaveth* (in Gehenna). Tanh. R'eh 13 (ref. to Ps. l. c.) וְכ' הַשֶּׁלֶג הוּא צ' שֶׁלֶהוֹן the snow is their hell; (Tanh. ed. Bub. ib. 10 צִלְמוֹנִית; Pesik. 'Asser, p. 97<sup>b</sup> צִלְמוֹנִית; Midr. Prov. to ch. XXXI, 21 צִלְמוֹנִית; Yalk. Deut. 892 צִלְמוֹנִית.) Midr. Till. to Ps. XCII וְכ' אֶתֶּן שְׁלֹשׁ אֲבָנִים לְאָדָם שֶׁל צ' אֶתֶּן שְׁלֹשׁ אֲבָנִים לְאָדָם שֶׁל צ' the Lord prepared for Adam two stones, one from Ofel (darkness) and one from *T'salmaveth* (ref. to Job XXVIII, 3); a. e.

**צִלְמוֹת, צִלְמוֹת** m. (denom. of צִלְמִיָּהּ) *image, statuary*, *idol*. Targ. Jud. XVIII, 17 (ed. Lag. צִלְמוֹת).—Pl. צִלְמוֹת, צִלְמוֹת, צִלְמוֹת. Targ. Hos. XIII, 2 (ed. Lag. צִלְמוֹת). Targ. Gen. XXXI, 19; a. e.—M. Kat. 25<sup>b</sup>, v. מְהַלְכֵי צִלְמוֹת.

**צִלְע** (b. h. צִלְע) pr. n. pl. *Zela*. Targ. II Sam. XXI, 14. Targ. Job. XVIII, 28 אָלֶּה צִלְע.

**צִלְע** (b. h.; cmp. צִלְע II, a. e.) [to bend, hang over,] to halt; trnsf. to sin. Yalk. Num. 764 (ref. to Ps. XXXV, 15 sq.) וְכ' כַּשְׂאֵנִי צִלְעָא מֵעַתָּה וְכ' as soon as I halt a little (am afflicted for my sins), they gather themselves against me; Pesik. R. s. 13 נָכְסוּ עוֹשִׂים הֵרִין בְּצִלְעֵיהֶם the paralyzed execute judgment on the halting (the wicked punish the frail); ib. [read:] וְכ' וְהִגְרִם עוֹשִׂים אֶת הֵרִין שֶׁמָּא נָכְסוּ וְהִגְרִם עוֹשִׂים אֶת הֵרִין

are the paralyzed and the crippled to punish him who halts?

**צִלְע** Ib. כַּשְׂאֵנִי מְצַלְעֵת וְכ' when I halt (sin), they rejoice.

**צִלְע** m. (b. h.; preced.) *halting; fall, sin*. Pesik. R. s. 13 (v. preced.) הֵצ' לְבוֹא עָלַי הֵצ' יוֹשְׁבִים they sit and look out, when I come to fall, that they may come against me. Midr. Till. to Ps. III (ref. to *Shimei*) reminded him (David) of the story of the fall (David's crime); Yalk. Sam. 151.

**צִלְעָה, צִלְעָה** f. (b. h.; v. צִלְע) 1) *side, rib*. Hull. 42<sup>b</sup> כָּל זֶמֶן ... כְּאֹדֶר Gen. R. s. 21 (ref. to Gen. III, 22) כְּאֹדֶר ... כְּאֹדֶר as long as he was Adam, he was like one (harmonious in himself), but when his rib was taken from him, he was 'to know' (the conflict between) 'good and evil'; Yalk. ib. 34. Kidd. 6<sup>a</sup> מִדּוֹ צִלְעָתִי if one says to a woman, 'be thou my rib' (alluding to Gen. II, 22), how is it (is this to be recognized as a betrothal)?; a. fr.—Pl. צִלְעָה. Hull. III, 1 צִלְעוֹתֶיהָ if the larger number of an animal's ribs are broken. Ib. 52<sup>a</sup> גְּדוּלוֹת וְכ' and it means the large ribs, those that have marrow in their bones; a. fr.—2) *side of a hill or rock*.—Pl. as ab. Shebi. V, 4; Y. ib. 36<sup>a</sup> top צִלְעוֹת constr. v. שִׁינָא.—3) *wing of a building*. B. Bath. 61<sup>a</sup>.

**צִלְעָה** m. (צִלְע; v. צִלְע) *worker or dealer in leather*.—Pl. צִלְעָה. Ned. 56<sup>b</sup> שׁוּקָא דְּצ' the leather market.

**צִלְהָ** (cmp. צִלְע) to vibrate.

**צִלְהָ** *Hif. to swing (a whip); to strike*. Yoma V, 3, sq. אֵלֶּה ... אֵלֶּה (in sprinkling upward and downward) he did not aim at a certain point above or below, but made the movement of swinging a whip; ib. 15<sup>a</sup>; a. e., v. מְנַגְנְגָא a. מְנַגְנְגָא.

**צִלְהָ** ch., Af. צִלְהָ same. Targ. Ps. LXXIV, 5. Targ. Y. Deut. XXV, 3 אַרְבַּעִין יִצְלְהָ וְכ' forty times he shall swing the whip, but strike one less.

**צִלְהָ** m. *caper-bush*. Maasr. IV, 6 וְכ' הֵצ' מִתְעַשֵּׂר וְכ' of the caper-tree the tithes must be given of the palm-like shoots, of the fruit, and of the flower (v. Löw, Pfl., p. 264); Ber. 36<sup>a</sup> (identical with צִלְהָ). B. Bath. 28<sup>b</sup> כְּגוֹן ... כְּגוֹן if one partook of three products of the same tree within three days, as for instance of the caper-bush. Sabb. 30<sup>b</sup> אֲדוּרִי לִירָה צ' he pointed by way of an example to the caper-bush (of which the various products are eaten successively). Ib. 150<sup>b</sup>, v. נִצְפָּה. Bets. 25<sup>b</sup>; a. fr.—Pl. צִלְהָ, צִלְהָ. Sabb. 110<sup>a</sup> מִי צ' caper-juice.

**צִלְצוֹל, צִלְצוֹל** m. (צִלְצוֹל; cmp. צִלְצוֹל, fr. צִלְצוֹל) *belt of net work* (to support the bosom; considered indecent); *bandage, wrap*. Sabb. 62<sup>b</sup> (ref. to Is. III, 24) בְּצ' מְקוֹם שֶׁהָיוּ הַגְּרוּרִים בְּצ' the place on the body where they were girt with a girdle becomes full of bruises. Sot. 8<sup>b</sup>; 9<sup>a</sup> וְכ' הָיָא הַגְּרָה לֹא בְּצ' הָיָא הַגְּרָה לֹא בְּצ' הָיָא הַגְּרָה לֹא בְּצ'

she (the adulteress) put on a fine belt for his sake, therefore the priest brings a rope &c.; Tosef. ib. III, 4 בַּצִּיצִין ed. Zuck. (Var. בצִּיצִין; oth. ed. בפנים; corr. acc.). Y. Yoma VI, 48<sup>d</sup> top וְהוּרָהוּ צִלְצֹלֵל he made him put on an undergarment and girt him with a girdle (like a woman); Men. 109<sup>b</sup> בצִּיצֹלֵל. Zeb. 19<sup>a</sup> קָנָן צ' a small belt (used as a bandage); a. fr.

**צִלְצֹלִין, צִיל'** pl. ch. (used as sing.) same. Targ. Y. Num. V, 18.—Gen. R. s. 19 צִלְצֹלִין; Yalk. ib. 27 צִלְצֹלִין.

**צִלְצֹל** (v. צִלֵּל) 1) *to vibrate; to have a clear ring*. Y. Succ. V, 55<sup>e</sup> bot. וְלֹא הָיָה מְצִלְצֹל וְכ' and it had not the clear ring as before.—2) *to clap*. Pirké d'R. El. ch. XVII וּמְצִלְצֹלֶת she clapped with her hands (in joy); (Yalk. Kings 232 ומסלסלה בכפי ירידה).

**צִלְצֹל** ch. same, *to shriek or shout*. Y. Ter. VIII, 46<sup>b</sup> bot. שָׁרִי מְצִלְצֹל he began to shout.

**צִיל', צִלְצֹל** m. (b. h.; preced.) 1) *cymbal*. Y. Succ. V, 55<sup>e</sup> bot. צ' של מקדש וְכ' the cymbal of the Temple originated from Moses' days. Ib. 55<sup>b</sup> bot. מִירִיחוֹ ... הַצִּי' in Jericho they could hear the sound of the cymbal (of the Temple). Shek. V, 1 בֵּן אֲרָזָא עַל הַצִּי' (the family of) Ben Arza had charge of the cymbal. Y. ib. 48<sup>d</sup> bot. הַנִּיחָה ... וְהִקְשִׁי בֵּן א' בַּצִּי' when the Sagan waved the flag, B. A. struck the cymbal; Tam. VII, 3; Cant. R. to IV, 4. Arakh. II, 5 לְבַד הַצִּי' only a single cymbal was used in the Temple; a. e.—2) *shade, covering* (v. צִלָּא). B. Bath. 75<sup>a</sup>, contrad. to מִכְשָׁה (Rashb. צִל); (correct vers. in) Yalk. Is. 361 (v. Rabb. D. S. B. Bath. I. c. note 9).

**צִלְצֹלָא**, v. צִלָּא.

**צִיל', צִלְצֹלִין, צִלְצֹל** m. pl.=h. צִלְצֹל, *cymbal*. Targ. Ps. CL, 5. Targ. I Sam. X, 5 (חִלִּיל). Ib. XVIII, 6 (h. text שלשים). Targ. II Sam. VI, 5; I Chr. XIII, 8.

**צִלְצֹלָתָא**, v. צִלָּא.

**צִלֵּק** (cmp. צִלֵּחַ) *to split*. Hull. 124<sup>a</sup> מְצִלֵּק when he split the stove across the width, v. מִצְלֵקָא.

**צִלֵּק** *to be split*. Ber. 56<sup>b</sup> [read:] וְנִשְׁכַּח הַרְסָא וְנִשְׁכַּח הַרְסָא וְנִשְׁכַּח הַרְסָא (Ms. M. אַסְתִּילִין) let the rope go until he is split up to his head. They let the rope go, when each tree bounded back to its natural position, and his body was torn apart.

**צִלְקָתָא** f. (preced.; cmp. צִלְקָתָא) *a rough, scabby surface, scar*. Keth. 75<sup>a</sup> if a dog bit her, צ' and the spot of the bite became scarred. Nidd. 55<sup>a</sup> צ' ... בָּשָׂר if a piece of flesh is cut out, the spot becomes scarred. Sifra Thazr. Par. 3, ch. VI; Par. 4, ch. VII; Y. Pes. VII, 34<sup>a</sup> bot. (synonymous with צִרְבָּה). V. צִלְקָא.

**צִלְקָתָא** pr. n. pl. *Tsalta*. Bekh. 21<sup>b</sup> רֹעֵי הַצִּלְקָתָא the shepherds of Tsalta.

**צִמ**, v. צָמ.

**צִמָּא** I m., **צִמְמָא** f. (b. h.) [*shrunk*], *parched, thirsty*. Taan. 22<sup>b</sup> צ' לֹא שָׁכְרָה וְלֹא צ' that the ground be neither drunk (oversated) nor thirsty; a. e.—Pl. צִמְמִין, צִמְמִין; צִמְמִין. Midr. Till. to Ps. CXVIII, 19 הִיחִיָּהוּ I used to give drink to the thirsty; והם אומרים לוֹ זֶה הַשֹּׁעַר לָהּ and they (in heaven) say to him, 'this is the gate of the Lord', thou, who hast been a giver of drink to the thirsty, enter thereby. Ib. to Ps. XXII כל הַדְּוִיּוֹת וְכ' and when they are thirsty, all the beasts gather around her (the hind) &c.; a. e.

**צִמָּא** II (b. h.; preced.) *to be thirsty*.

**Hif.** צִמְמִינָא *to cause to perish from thirst*. Sifré Deut. 199 (ref. to Deut. XX, 10 וְלֹא לְהַצְמִינָא וְכ' 'to wage war against it', but not to let it perish from famine or thirst, or cause it to die from pestilence; a. e.

**צִמָּא** m. (b. h.; preced.) *thirst*. Ex. R. s. 2 (Moses said to the lamb) לֹא ... מִפְּנֵי צ' וְכ' I did not know that thou didst run off on account of thirst; thou must be tired &c. Ber. VI, 8 הַשְׁוֹרָה מִים לְצִמְמָא he who drinks water to satisfy his thirst. Pirké d'R. El. ch. XXX מִיתָה הַצִּי' death from thirst; a. e.

**צִמְמָא** f. (b. h.) same. Yoma 77<sup>a</sup> (ref. to Jer. II, 25) גִּנְיָן מִנִּי ... גִּנְיָן לִירֵי צ' withhold thy tongue from evil talk, that thy throat may not be doomed to thirst; Yalk. Jer. 266 צִמְמָא; a. e.

**צִמְמָאֵן** m. (b. h.) same, v. preced.

**צִמְד** (b. h.) *to press together; to join, couple*. Gen. R. s. 5 צִמְדֵּן בֵּין שְׁנֵי בָרִי הָאֵלֶּיךָ (v. comment. Y'fath Toar a. l.) he matched them (arranged them according to ranks) between the two bars of the Ark (ed., a. Yalk. Josh. 14 סִמְכָן; Lev. R. s. 10 שָׁמָן).—Part. pass. צִמְדָּא; f. צִמְדָּה &c. Num. R. s. 12 אֵלֶּיךָ צִמְדָּה (wagons, by ref. to Is. XLIX, 22 בָּחֲצֵן, v. חֲצִי I; v. Targ. a. l.).

**Nif.** צִמְדָּא *to be attached, yoked*. Tanh. Bal. 18 [read:] וְנִצְמְדוּ וְכ' and they were joined to one another; thus it is written (Num. XXV, 3), and Israel was joined &c.; ed. Bub. 28 וְנִצְמְדוּ וְכ'.

**Po.** צִמְדָּא *to crowd, pack*.—Part. pass. צִמְדָּא; pl. צִמְדָּיִן, a) *attached, harnessed*. Targ. I Kings XIX, 19. — b) *attached to, addicted to, in the habit of*. Lam. R. to III, 9 הָיָה צִמְדָּא עִינֵי קִינְדִּילֵי וְכ' Ar. (ed. הָיָה) made it a habit to prepare his lights on Friday &c. (v. עִינֵי ch.). Lev. R. s. 26 הָיָה צִמְדָּא אִמְרָה וְכ' (some ed. צִמְדָּה) was addicted to evil talk.—2) *to bind up* (a broken limb). Targ. Ez. XXXIV, 4, 16.—3) *to narrow in, retain*. B. Bath. 53<sup>a</sup> (ed. Pes. a. oth. רִצְמָא, v. צִמָּת) he retained

**צִמְד** ch. same, 1) *to join, attach, harness*. Part. pass. צִמְדָּא; f. צִמְדָּה; pl. צִמְדָּיִן, a) *attached, harnessed*. Targ. I Kings XIX, 19. — b) *attached to, addicted to, in the habit of*. Lam. R. to III, 9 הָיָה צִמְדָּא עִינֵי קִינְדִּילֵי וְכ' Ar. (ed. הָיָה) made it a habit to prepare his lights on Friday &c. (v. עִינֵי ch.). Lev. R. s. 26 הָיָה צִמְדָּא אִמְרָה וְכ' (some ed. צִמְדָּה) was addicted to evil talk.—2) *to bind up* (a broken limb). Targ. Ez. XXXIV, 4, 16.—3) *to narrow in, retain*. B. Bath. 53<sup>a</sup> (ed. Pes. a. oth. רִצְמָא, v. צִמָּת) he retained

(dammed) the water for the benefit of the field, opp. ארוה let the water spread.

**Pa.** צמד same, 1) to bind up, heal, mend. Part. pass. מצמד. Ab. Zar. 55<sup>a</sup> מצמד ... מבורר כי מבורר who go (to an idolatrous temple) broken (crippled), and come out healed; Yalk. Ex. 289 מצמד (corr. acc., or מצמד *Ilhpe*).

*Ilhpe.* מצמד to be bound up, repaired. Ber. 22<sup>b</sup> א' הצבירה R. N.'s pitcher has been mended (the rule he laid down is restored again), opp. אחרב, v. הצבא.

**צמד** m. (b. h.; preced.) yoke; a pair of working animals tied to the yoke. B. Bath. V, 1 ... מכר את הצ' הכקר if one sold 'a yoke', he has not sold the oxen (but only the yoke); ib. אמר מכור לי צמדך וכ' (Bab. ed. 77<sup>b</sup> ציץ') if he said, sell me thy yoke for two hundred Zuz, it is well known that a yoke is not worth two hundred Zuz (therefore he meant the yoke of oxen); v. ציץ; Tosef. ib. IV, 1. B. Mets. 116<sup>a</sup> של פרוה צ' a pair of cows with the yoke, Rashi (Tosaf. a yoke for cows, consisting of two pieces). — Kidd. 74<sup>b</sup> מצמד Var. in Ar. s. v. צר, v. תכר.

**צמדא**, v. צימדא.

**צמדהא**, v. צימדא.

**צמוקא**, v. sub 'ניב'.

**צמות**, v. צימות.

**צמח** (b. h.) to break forth, shine; to bloom, sprout, grow. Cant. R. to III, 6 וצמח אש צומח ... ידיה the pillar of cloud came down, and the pillar of fire grew brighter. Hull. 60<sup>b</sup> וצמחו... רשאים the plants came out and stood at the opening of the ground, until Adam prayed, when rain came down, and they came forth. Pesik. R. s. 46 צמחה אמר his pardon was revealed. Y. Shebi. IX, 38<sup>d</sup> top אמר צמחו מוצא ו' if the leaves came out after the Sabbatical year. Ib. אם צימח ו' if it (the lof in the ground) sprouted again &c. Maasr. I, 3 שתצמח Ms. M. fenugrec is subject to tithes when it is so far advanced that the seeds can be planted and will grow; R. Hash. 12<sup>b</sup>, expl. משתצמח לורעים when it has grown sufficiently to be planted (Rashi: when its seeds begin to develop). Neg. X, 3 הצומח a black hair that grows out of the sore (Lev. XIII, 37). Tosef. ib. IV, 1 שערות צומחות ו' two black hairs of recent growth. Ib. אחת צומחת ו' one of recent growth, and the other (of old standing) surrounded with flesh; a. fr.

*Nif.* צמח to be made to grow forth; to grow. Midr. Till. to Ps. XXII ו' להם גואל ו' a redeemer grew up for them and redeemed them. Pirké d'R. El. ch. XII נצמחין grew of themselves (without being planted); a. e.

*Pi.* צמח to grow. Y. Shebi. l. c., v. supra. Y. Maasr. I, 49<sup>a</sup> top (ref. to Deut. XIV, 22) וצמח (R. S. to Maasr. I, 3 וצמח) that (is subject to tithes) which is sufficiently advanced to grow when planted (v. supra); a. e.

*Hif.* צמח 1) same, v. *Pi.* — 2) to cause to grow, produce. Sifré Deut. 307, v. צידיק.

**צמח** ch. same. Targ. Gen. II, 5. Targ. Ez. VII, 10; a. fr. — Hull. 60<sup>b</sup> ו' ולא צ' he put seed in it, but it did not sprout, וצ' ארא מירא a rain came, and it sprouted. Y. Kil. II, 27<sup>d</sup> ודור צמחין מן after he had sown, they (the vines which had been cut down) grew up again. Y. Maas. Sh. IV, end, 55<sup>c</sup> צמחין the wheat in the storehouse will sprout and be ruined).

*Af.* צמח 1) same. Targ. O. Ex. X, 5 (Y. Pe.). — 2) to cause to grow, produce. Targ. O. Gen. II, 9. Targ. Ps. CXXXII, 17; a. e. — Lam. R. to I, 1 רבוי (כוח) רבוי ראיין (1) הר כוח' רבוי that they (the wheat stores) shall produce sproutings, and this man (thou) shall have no benefit of them.

**צמח** I m. (b. h.; preced.) growth, sprout, plant. Pirké d'R. El. ch. V לברך צמחה של ארץ to bless the growth of the earth. Ib. הארץ מתעברת וצמחה כאשה ו' the earth becomes pregnant, and what she produces is like the issue of a widow that conceived in whoredom. Ib. וצמחה ברכה ... and what she produces is a blessed seed. Tanh. Ki Thetsé 4 and the people say, רשע צ' this is a wicked growth (the father of a wicked son); a. e. — *Pl.* צמחים צמחין. Y. Shek. I, beg. 45<sup>d</sup> ניכרין הצ' ינכרין is it not (necessary to wait with the examination) until the growths are sufficiently advanced to be distinguishable?; a. e. — *Transf.* morbid growths, swellings, ulcers, eruptions. B. Kam. 85<sup>a</sup> אם עלו בו צ' מחמת המכה ו' if ulcers grew on his body in consequence of the wound, so that the wound is covered up. Hull. 48<sup>a</sup> הוצלחה צ' if the lungs have ulcers (or blisters); a. e.

**צמח** II pr. n. *Tsemaḥ*, allegorical name of the future Messiah. Y. Ber. II, 5<sup>a</sup> top שמו צ' his name is Ts. (by ref. to Zech. VI, 12). Ib. הוא מנה צ' הוא the numerical value of the letters צמח is the same as that of the letters of מנה (138); Lam. R. to I, 16.

**צמח** III, pr. n. *K'far Tsemaḥ*, in the district of Susitha (v. סוסיתא). Tosef. Shebi. IV, 10; Y. Dem. II, 22<sup>d</sup> top.

**צמחא** = *צ' צמח* I. Targ. Gen. XIX, 25. Targ. Y. II Deut. XXXII, 2; a. e. — *Pl.* צמחין, צמחי, צ' Targ. Y. ib. XXIX, 22. Targ. Ps. LXV, 11, v. נצריא; a. e. — Hull. 48<sup>a</sup> צ' צ' he saw the lungs covered with ulcers (or blisters). Ab. Zar. 39<sup>a</sup> הוא רואה ביה צ' he saw that it (the eel-like fish) had growths (like scales).

**צמחונ** m. (preced. wds.) bud. — *Pl.* צמחונין, צמחונות. Maas. Sh. II, 3 רחל צ' fenu grec dedicated as second tithes may be used as buds (directly from the capsules, before they are dry); [R. S.: the growth from seeds of fenu grec dedicated as second tithes and not redeemed, may be eaten]. Y. ib. 53<sup>c</sup> top מורח צ' כיני ... מורח the Mishnah means to say may be (not must be) eaten &c.; Tosef. ib. II, 1 צמחונות.

**צמחונא** ch. same, growth, plant. — *Pl.* constr. צמחוני. Targ. Y. I Deut. XXXII, 2 (v. צמח).

**צִמַּרְתִּי** (cmp. צִמְצַם) *to reduce, clip, trim* (nails). Targ. Y. Deut. XXI, 12.

*Af.* מְצַמֵּי same. Y. M. Kat. III, 82<sup>a</sup> וְכִי יִרְיֵב מְצַמֵּי (perh. *Pe.*) sat trimming his nails.

*Pa. צָמַי to cause to suffer want, afflict.* Targ. Ps. LXXXI, 8 צָמַי ed. Lag. (oth. ed. עָנִי; h. text אָעַן; v. צִיּוֹם).

צָמִיָּא, *pl.* צָמִיָּאִים, *v.* צָמָא.

**צִמְדִּים** m. (b. h.; צִמְד) [*closely joined*,] 1) *exactly fitting lid*. פְּתִיל צִמְד, v. פְּתִיל. Snh. 64<sup>a</sup> (ref. to הַנְּצַמְדִּים, Num. XXV, 5, in contrast to הַרְבָּקִים, Deut. IV, 4) 'כֹּז' פ' הַנְּצַמְדִּים who were attached to Baal Peor like an air-tight lid, whereas they were 'attached to the Lord' merely as two dates sticking to each other; Yalk. Num. 771.—2) *joined, yoked*. Num. R. s. 20 (ref. to וַיִּצְמַד, Num. XXV, 3) כֹּז כִּי בְמִלְאָתוֹ צִמְד like a man yoked (inseparably attached) to his work.—3) *wrist-band, bracelet*. Snh. l. c. ... הַנְּצַמְדִּים 'כֹּז' עַל יְדֵי אִשָּׁה וְכִי 'who were attached to Baal Peor', means merely as a bracelet on the hands of a woman, whereas &c., v. דִּבְקָה, a. e.—*Pl.* צִמְדִּים. Num. R. l. c. 'כֹּז' לִי עַל יְדֵי הָאֵל 'the bracelets on her hands' (Gen. XXIV, 22). Ih. הַנְּצַמְדִּים קֶשֶׁת וְיִצְמַד בַּצִּי ... this was a greater calamity than that of the golden calf, for there it is said (Ex. XXXII, 2), 'take off the golden rings', but here, 'and Israel was tied' (Num. l. c.) with wristbands. Yalk. Gen. 109; a. e.—4) *couple*.—*Pl.* as ab. Num. R. l. c. (ref. to וַיִּצְמַד, v. supra) כֹּז וְיָגוּת 'כֹּז' צִמְד צִמְד בְּחֻלְהָם ... צִמְד צִמְד (a pair of oxen); Tanh. Bal. 18.

צִמְדָּה, צִמְדָּה, v. צִמְדָּה.—[Yalk. Koh. 989 צִמְדָּה, v. צִמְדָּה.]

שָׁרִיטָה [shrunk by the summer, ?] f. קְרִיטָה, צִמְרִיטָה  
 name of a kind of *early figs*. Y. Maasr. I, 49<sup>a</sup> top מְשִׁיבֵר  
 לא בִּיכָר צ' ק' when the first *tsamya kayia* ripens; ק' בִּיכָר צ' ו'  
 if in that year the *ts. k.* did not ripen early &c.

**צִמְרָה** f. (צֶמֶר) 1) *hot; inflammatory fever*, v. אֵשׁ. Pes. 25<sup>b</sup>, Ab. Zar. 28<sup>a</sup>; a. e.—2) *stone in the bladder or kidneys*. B. Mets. 85<sup>a</sup> (Ms. R. 1 צִמְרָה; Ag. Hatt. צִמְרָה). Gitt. 69<sup>b</sup> (Rashi צִמְרָה).

צמית m. (צמית, v. צמיתות) *irredeemably sold, forfeited*.  
 Y. Maasr. III, 50<sup>d</sup> ואין צ' בייבול (prob. to be read: נצמית,  
 v. צמית) and does not become irredeemable in the jubilee  
 year (Succ. 3<sup>b</sup> ואינו נחלש). Arakh. 31<sup>b</sup>, v. צמיתות.

\*צִמְתָּהּ m. (צִמַּת) *gathering together, summons*. Targ. Y. Gen. XXV, 14 (transl. of מִשְׁמַע, pr. n. pl., emp. וַיִּשְׁמַע I Sam. XV, 4); v. צִירָתָהּ

צִמְיֹתוֹת f. (b. h. צִמְיָה; צִמָּה) *irredeemable sale*; לֹא *absolutely, finally*. Arakh. 31<sup>b</sup> (ref. to Lev. XXV, 30) לֹא *latsts'mithuth* means *absolutely*; ... הַמְתַּנָּה ר"א לֹא: another interpretation: *latsts'mithuth* is an

amplification serving to include a gift (to be final if not redeemed within a year); why? Because צמיר would have sufficed to indicate a final sale, and *ts'mithuth* amplifies the scope of the law.

**צמל** m. (emp. צמצם) [contraction, wrinkle,] *the last stage in the growth of the fig; transf. the stage of complete puberty of woman*, בוחל. Nidd. V, 7. Ib. 47<sup>a</sup> (phonetic etymology) כמ"ה רצוח מלאה as one says, it has come forth complete. Ib.<sup>b</sup> מלמעה צ' the symptom of complete puberty on the upper part of the body.

**מִצְוָה** *to be pressed together, be restrained.*

*Hif.* הָצַם *to restrain; to tie up.* Cant. R. to IV, 1 (ref. to צִמָּח, *ib.*) 'הָאִשָּׁה הוֹצֵאת כְּשֶׁצִּמָּח שְׂעָרָהּ וּב' as a woman ties up her hair behind, and this is an ornament to her, so the Great Sanhedrin sat behind the Temple &c.

מַצָּה, Y. Maasr. II, 50<sup>a</sup> bot. מַצָּה, v. מַצָּה.

**צָמַץ** (*Plp. of צָמַץ* 1) *to contract; to press, squeeze*  
*in, force into close confinement.* Snh. 76<sup>b</sup> **הַצְמִצְמִים**  
 this includes him who caused the death of a person by  
 forcing him into a place whence he could not escape.  
 Ib. 77<sup>a</sup> **מִצְמָצִים** . . . **בְּנוֹקִין** in cases of damages the Law  
 does not condemn him who causes damage through con-  
 finement (e. g. by placing an animal where it was exposed  
 to sunstroke). Pesik. Bahod., p. 152<sup>a</sup> **שִׁכְנֵתוּ בִּירֵיהֶם**  
 forces his Divine Presence into their midst; ib. Vayhi,  
 p. 5<sup>a</sup>. Gen. R. s. 5; Lev. R. s. 10 **וְכִי צִבְצָצְמָן** he crowded  
 them (the priests) between the two bars of the Ark (cmp.  
**צָמַד**; a. e.—Part. pass. **מִצְמָצִים**; f. **מִצְמָצָצִים**; *ql.*  
**מִצְמָצָצִין**; *pl.* **מִצְמָצָצִים**; *pl.* **מִצְמָצָצִים**).  
**אֵת הַמִּירְיָה מִצְ** Ib. s. 11 (in Chald. dict.) **מִצְמָצָמוֹת**  
 I saw it (the Divine Presence) confined in the  
 midst of them (the elders); Yalk. Prov. 964. Lev. R. s. 14  
**וְשָׂאֵר אֵיבְרֵי מִצְ** and the rest of its (the embryo's)  
 limbs are pressed together like a shapeless lump; (Y. Nidd.  
 III, 50<sup>d</sup> **מִצְמָצָמִים**, v. גִּלְגִּים. —2) *to press against, hide behind.*  
 Pesik. Sos, p. 147<sup>b</sup> (ref. to Is. LXI, **הִידֵּי בֵּין** . . .  
**וְכִי צִבְצָצְמָן** when the Israelites stood at Mount Sinai  
 they pressed themselves (against one another, in reverence)  
 like a bride (when she undresses), opening one (part of  
 her garment) and holding together another part. Cant.  
 R. to IV, 10 the Ten Commandments **עֲלִיהֶן** **מִצְמָצָמִים**  
 כִּכְלָה (sub. **עֲצָמָן**) at receiving which they hid themselves  
 like a bride. Gen. R. s. 45 end **וְצִבְצָמָהּ פָּנֶיהָ**  
**וְכִי** she leaned on her maid and pressed her face (against  
 her), so that the king could not see her &c.; Yalk. ib. 80.  
 Cant. R. to VI, 5 **וְצִבְצָמָהּ פָּנֶיהָ אַחֲרֵי הָעֵמֹד** she went  
 and pressed her face (hid herself) behind a column; a. e.—  
 3) [*to press the eye*] *to observe closely; to define exactly.*  
 Bekh. II, 6 (17<sup>a</sup>) **אִי אֶפְשָׁר לְצַמֵּץ** (Mish. ed. **אִי אֶפְשָׁר**  
 only) it is impossible to ascertain exactly (that both heads came  
 forth simultaneously). Ib. 17<sup>b</sup> **לִצְ בִּירֵי שְׁמַיִם** it is  
 possible to ascertain simultaneity in natural processes;  
**לִצְ בִּירֵי אָדָם** it is impossible to ascertain simultaneity  
 in human actions. Shebu. 32<sup>a</sup> (ref. to **כִּפְרוּ שְׁנֵיהֶן כְּאֶחָד**  
 Mish. IV, 4) **אִי אֶפְשָׁר לִצְ** **וְהָאִי אֶפְשָׁר לִצְ** it is not impossible  
 to ascertain simultaneity (of evidence of two witnesses)?

Ib.; Hull. 28<sup>b</sup> לפי שא"ל לצ' חלקו if he divided the stove into two equal parts, both are unclean, because it is impossible to make an exactly even division; a. fr.—Y. Erub. V, 22<sup>c</sup> שחיה אחתה מצמצמת בו באחד וכ' that the sun should shine on it exactly in the first moment of the solstice of Tebeth and of that of Tammuz.—Part. pass. as ab. Y. Hull. I, 57<sup>d</sup> bot. מצ' exactly five quarts. Y. Sabb. II, 5<sup>a</sup> top שלש על שלש מצ' exactly three by three (handbreadths). Gitt. 7<sup>a</sup> שמונורי מצ' אם if a man sees that his means of support are getting scanty; a. fr.—4) to stint, save, v. צמח.

**צמצם** ch. same, 1) to squeeze in, confine. Snh. 76<sup>b</sup> הורא צמצם (not מא ...) Ms. M. צמצם Hebr. form) a man that confined his neighbor's animal so as to expose it to sunstroke; Yalk. Num. 787 רצמצמה read: רצמצמה. Yeb. 46<sup>a</sup> ליה רצמצמו ליה ארפו (ed. רצמצמו, Hebr. form) they loosened the halter around his neck, and pressed it close to his neck; צ' ליה כי היכי וכ' they pressed it, in order that he (when immersing) may not anticipate them and say, I take this immersion as a freedman.—Transf. to get a person into a dilemma. Lam. R. introd. (R. Josh. 2) 'וב' Nebuchadnezzar said, he (the Lord, in commanding me to destroy the Temple) wants to get me into trouble, that he may do unto me as he did &c.; ib. (Zabdi 2) מצמצא some ed. (corr. acc.); ib. to IV, 12.—2) (cmp. b. h. צמח, v. איסמחא) to restrain the hair from flying, to tie up, veil. Targ. Y. II Gen. XXXVIII, 15 (h. text כסחיה).—[Gen. R. s. 98 צמצמה some ed., read: רצמצמה, v. צמח.]

*Ithpalp.* 1) ארצמצם to veil one's self. Targ. Y. II Gen. XXIV, 65 (h. text ורחס) —2) אצמצם (cmp. מונחין, v. ונוע) to be pressed, want. Lam. R. to I, 1 (רבה) 'וב' אצמצמין לבישרא we were pressed for meat (our store of meat had given out). Ib. ואצמצמין לחמא (corr. acc.) and we had no wine; v. צמח.

**צמצמא** v. צמצם.

**צמק** (b. h.) to shrink. Hull. 55<sup>b</sup> (expl. חרורה, Mish. III, 2) כל שצמקה וכ' an animal whose lungs are shrunk; Tosef. ib. III, 12 שצמקה ed. Zuck. (Var. שצמקה). Sabb. 91<sup>a</sup> צמקה וחורה וכ' shrank (became less than the size of a dry fig) and then swelled again. Y. Orl. I, 61<sup>b</sup> top אם צמקו if the grapes are shrunk (dried). Y. Ter. II, 41<sup>d</sup> top לצמק, v. תפח. Gen. R. s. 31 רצמוק, v. גוע; a. fr.—Part. pass. צמיק; f. צמיקה, v. supra.

*Pi.* צמצם to cause shrinking; to dry (in the sun). Y. Maasr. IV, 51<sup>b</sup> top פריי רצמוקן if he redeemed it (when fresh), and let it dry. Y. Naz. VI, 55<sup>c</sup> צימיקו (read: צימיקו); a. e.—Part. pass. מצמיק; f. מצמיקה; pl. מצמיקים. Sabb. 38<sup>a</sup> ביצים מצ' eggs boiled or roasted down to a small size.

*Hithpa.* רצמצם to be reduced in size (through boiling &c.). Ib. ארצמצם ויע לו a dish which is deteriorated by boiling down; ib. מצמיקות ויעה לון eggs are improved by &c. Ib. 37<sup>b</sup>. Y. ib. III, 5<sup>d</sup>; a. fr.

**צמיק** ch. same. Part. pass. צמיק; f. צמיקה &c.

Targ. Y. I Num. VI, 3 (h. text יבשים).—Hull. 55<sup>b</sup> חנוו רצ' those rams whose lungs were dried up.

*Pa.* צמק as preced. *Pl.*—Part. pass. מצמק. Y. Peah VII, 20<sup>b</sup> חרוב מצ' (חרוב) a dish of dried carobs.

**צמק** m. (preced.) shrunk, shrivelled fruit, esp. figs, dates. Y. Ter. II, 41<sup>d</sup> top, v. תפח, a. תפח I.

**צמר** m. (b. h.; צמר to be pressed, thick, warm; cmp. wool, hair. Sabb. 54<sup>a</sup>; Shebu. 6<sup>b</sup>, v. קבן. Kil. VII, 2 גפן צ', v. גפן. Y. ib. II, 27<sup>d</sup> גפן הצ' cotton tree. Tosef. Sabb. IX (X), 3 צ' אינבים (not בינים ...) hair of hares. Gen. R. s. 37 (ref. to צמרי, Gen. X, 18) (the inhabitants of Hamatz are named Zemarites,) because they work in wool. Yeb. 4<sup>b</sup> צ' לפשרים ופשרים לצ' woolen show-fringes for linen garments, and linen for woolen garments; a. fr.

**צמר** m. (preced.) dealer or worker in wool.—*Pl.* צמרים. Kel. XXIX, 6 של צ' the wool-dealers' (or weavers') cord of balances; B. Bath. 89<sup>a</sup>. Erub. X, 9 שוק של צ' the wool-dealers' market. Eduy. III, 4 'וב' רשעין הצ' וכ' the wool-weavers and the dyers are permitted to form a partnership to buy up whatever goods come to town; a. fr.—[Y. B. Bath. VIII, 16<sup>a</sup> bot. צ' מירצאי, read: מצרים.]

**צמר** v. מורין, צ' מורייה, צמר.

**צמר** to be pressed, hot.

*Pa.* צמר to heat. B. Kam. 60<sup>a</sup> צמרה צמרה he increased the heat of the coals by breathing on them.

**צמרה** v. צמרה.

**צמר** (b. h.) pr. n. gent. Zemarite. Gen. R. s. 37; Y. Meg. I, 71<sup>b</sup> bot., v. חמץ, a. צמר.

**צמרמורה** (sub. באבי) m. pl. (v. צמר) feverish flushes. Nidd. IX, 8 (63<sup>a</sup>) (among the premonitory symptoms of menstruation) וכמין צ' אודוין אורה (Mish. ed. צמרמורה) a kind of feverish flushes seizes her; ib. 63<sup>b</sup> צמרמורה (Ar. רצמרמורה).

**צמרמורין** m. pl. (preced.) chills and fever. Y. Ab. Zar. II, 40<sup>d</sup> bot.; Y. Sabb. XIV, 14<sup>d</sup> bot. צמר מורין (corr. acc.). Cant. R. to II, 16 צמר מורייה (corr. acc.).

**צמרמורת** v. צמרמורה.

**צמרמר** (preced. wds.) to be hot. Targ. Ps. XXXVIII, 11 (h. text סחרור; cmp. סחרור).

**צמת** (b. h.) [to be pressed together,] 1) to meet, join. Hull. 76<sup>a</sup> צומחין, v. צמח. —2) to be smashed. B. Kam. 85<sup>b</sup> רצמה ידו וכ' if one struck his neighbor on his hand, and his hand was smashed, but is expected to recover; Y. Naz. IX, end, 58<sup>a</sup>. —3) to contract; to reduce a swelling by applications of vinegar, wine &c. Pes. 40<sup>a</sup> ... שורן צומחין he steeps the barley-corns in vinegar, and this binds them (prevents moisture from penetrating and

**צַנּוּיִעַ** m. (b. h.; צַנִּיַע) *retired, discreet, chaste, decorous.*

**צְנִיעוּת** f. (preced.) 1) *secrecy, retirement*, Cant. R. to



III, 4 (ref. to Is. XLVII, 2) uncover thy secret, that means the (Babylonian) king that is kept behind seven enclosures. Num. R. s. 1 יפה היה הצ' the privacy (in the Tabernacle) is becoming; a. e.—2) discretion, chastity, decency, piety. Meg. 13<sup>b</sup> בשר צ' ... ברחל<sup>b</sup> 'as a reward for Rachel's discretion Saul was her descendant. Ib. ומה צ' דחתה וכ' and wherein consisted Rachel's discretion? Erub. 100<sup>b</sup> מהחול צ' ... אילמלא if the Law had not been given to us, we might have learned decency from the cat; a. e.

**צניעותא** ch. same. [Targ. Y. I Ex. XXXVIII, 8, v. צניע]—Erub. 26<sup>a</sup> עבירה ביון דלצ' because the partition is made merely for the sake of privacy (not permanent). Ber. 62<sup>a</sup> ושריקותא צ' decency (in uncovering one's self for a human need) and silence. B. Kam. 82<sup>a</sup> משום צ' as a matter of chastity (v. סינר); a. e.

**צניק** m. (b. h.; v. מצנפת) turban. Cant. R. to VIII, 6 מלכות צ' royal turban.

**צניק** v. צנח.

**צניק** m. (preced.) shrill. Hull. 79<sup>a</sup>, v. צבר.

**צניקא** f. (preced.) shrieking (of the wood-cock). Targ. II Esth. I, 2 (3).

**צניקה** v. צנקה II.

**צניקתא, צניקת** v. sub צני.

**צנמ** (b. h.; cmp. next art.) to sting, be hard, shrunk. Part. pass. צנמ; f. צנמקה. Ber. 39<sup>a</sup> בקערה פת צ' (Ar. צונמא) shrunk pieces of bread (soaked) in a bowl.

**צנמ**, Tosef. B. Mets. II, 22, v. צנה II.

**צנן** (cmp. סנן) [to sting; (of taste) to be pungent; (of color) to be bright, polished]; (of temperature) to be cold. Mekh. Yithro s. 4 רוק ממנה צ' if he is removed from it, he is cold. Y. Pes. IV, 31<sup>b</sup> top שלא רצין that she (the ass in heat) may not cool off (before copulation). Gen. R., s. 87 רמי וצ' רמי he saw his father's image before him, and his blood grew cold; ib. s. 98 וצין (corr. acc., or וצין); a. e.—V. צון.

**Hif. רצין, Nif. נצן to become cold.** Y. Hor. III, 46<sup>d</sup> רצין he must become cold (suppress his passion); לא ד' if he does not cool off (what shall he do)? Ib. וירא מצין and he will cool off. Ib. ראה ... מיר ד' he saw his father's image and at once was cooled off (v. supra).—Gen. R. s. 20 רצין שמא רצין (Nif.), v. next w.

**Hif. רוצין to be cooled off.** Ab. Zar. III, 9 רצין if it is an old oven, it must be allowed to cool off (before being used again); Pes. 26<sup>b</sup>; 27<sup>a</sup>.

**Pi. רוצין to cool off.** Sabb. 53<sup>a</sup> לצנקה to cause the perspiring animal to cool off, opp. לרממה to keep her warm. B. Bath. 74<sup>b</sup> וצ' וצ' סירס ... וצ' וצ' he emasculated the male (Leviathan), and cooled the female. Ex. R. s. 10 וצין וצין (not וצין) they caused the stove to cool off. Pes. 118<sup>a</sup> the

angel Gabriel said, וצין ארד let me go down and cool the furnace &c.; a. e.—[Gen. R. s. 98, v. supra.]

**Pu. רוצין to be cooled off.** Gen. R. s. 98, v. supra.—Part. רוצין; f. רוצינה. Hull. III, 5 רוצין an animal suffering from frost; Tosef. ib. III (IV), 19.

**Hithpa. רוצין, Nithpa. רוצין to become cold; to get chills.** Sabb. 129<sup>a</sup> רוצין דם וצ' if one has chills after blood-letting. Yoma 77<sup>a</sup> רוצין לא נצננה if the coals had not been cooled off on their transmission from the hand of the Cherub &c. Sot. 11<sup>b</sup>; Ex. R. s. 1 רוצין וצין, v. רצין; a. e.

**צנן** ch. same, to be cold. Y. Yeb. IV, 6<sup>a</sup> bot. רוצין before she cools off (her throes of birth die away); (Gen. R. s. 20 רוצין וצין lest she get cold and die).

**Af. רוצין to make cold.** Y. Sabb. IV, 6<sup>d</sup> [read:] רוצין חמה sand heats a warm object buried in it, and makes a cold object colder.

**Ithpa. רוצין to be cold, have chills.** Sabb. 129<sup>a</sup> רוצין (missing in Mss. M. a. O., v. Rabb. D. S. a. l. notes 80, 90) she got chills.

**צננה** m. (preced.) cold. Naz. 22<sup>b</sup> בצ' מתפס כר מתפס (Rashi בצין) when a man takes hold (of a dish), does he do so when it is in its original condition (as it is cooked), or when it is cooled off?, i. e. when referring to a thing in a vow, is the vowing person presumed to mean the thing when it is yet prohibited (as flesh of a peace-offering before the blood is sprinkled), or when it has become permitted? [Ned. 11<sup>b</sup> בהיריירא, a gloss that took the place of our w.; Ar. reads בצננה, q. v.]

**צנע** (b. h.) to hide; to retire.—Part. pass. צנע. Taan. 16<sup>a</sup> (commenting on the custom of bringing the chest containing the Torah scrolls to the open place of the town for fasts and prayers) לומר כלי צ' היה לנו וכ' as if saying, we had a vessel kept in reverential retirement, and it has been exposed on account of our sins.—V. צנע.

**Hif. רוצין to withdraw (from use); to reserve, hide.** Sabb. X, 1 רוצין לורע וכ' if a person had laid aside something for seed, or for a sample, or for medicinal purposes, and takes it out into the street &c. Ib. 90<sup>b</sup> רוצין ... רוצין וצ' if he had laid it aside, but forgot for what purpose &c. Ib. 91<sup>a</sup> רוצין וצ' a thing not fit for reservation, or of the kind not usually reserved, but this person considered it fit &c. Num. R. s. 1 רוצין עצמה keeps herself in retirement (chastity). Ib. s. 20 רוצין עצמן contained themselves (remained chaste); a. e.—Part. pass. רוצין; f. רוצינה &c. Ter. VIII, 8 מקום רוצין a retired (well-guarded and clean) place; Bekh. 33<sup>b</sup>, a. e.—Gen. R. s. 94; Cant. R. to I, 12 (ref. to Ex. XXXV, 24) רוצין מלמד שרצין מ' וכ' this shows that acacia wood was kept by them in reserve from the days of Jacob; a. e.—Gen. R. s. 1 (ref. to אמן, Prov. VIII, 30) רוצין אמן amon (=amun) means well cared for (by ref. to אמן, Esth. II, 7).

**Pi. רוצין to restrain.** Y. Bets. V, 63<sup>a</sup> רוצין זה שבת מי רוצין זה שבת who is he that comes to put us under restrictions in our own house?

**צַנֵּעַ** ch. same, *to guard*. B. Kam. 23<sup>b</sup> רִלְיָאֵי צַנֵּעִינָהּ... זיל (Ar. *ṣanē' Af.*) go and tell the owner of the goats to guard them (from trespassing on my property).—Part. pass. *צַנֵּעַ*; pl. *צַנֵּעִין* a) *reserved, kept, guarded*. Targ. Y. Deut. X, 5.—B. Bath. 58<sup>a</sup> אַמַּאי לֹא צַנֵּעִית בְּאִסּוּרָא why art thou not more guarded in thy immoral conduct?—b) *retired, chaste*, v. *צַנִּיעַ*.

*Af.* *to put aside, deposit, withdraw (from use)*. Targ. Num. XVII, 22. Targ. Lev. XVI, 23; a. fr.—B. Mets. 25<sup>b</sup> אִשׁוּ אִמּוֹרִיִּים מְצַנֵּעִין וּכְ' is it only Amorites that hide (their treasures in walls) &c.? B. Bath. 24<sup>a</sup> רִמְיָנִיב מִנִּיה וְאַצְנֵנְתִּי רִמְיָנִיב מִנִּיה וְאַצְנֵנְתִּי Ms. M. (v. Rabb. D. S. a. l. note for Var. Lect.) as to being stolen from there and hidden, they would not hide it in the same grounds from the surface of which they had taken it. Ib. אַבְל עֵינֵיב מְצַנֵּעִי (or *מִצְנֵעִי*) but grapes they may hide in the same grounds; a. e.—B. Kam. l. c. אַצְנֵנְתִּינָהּ guard them, v. supra.—[Cant. R. to I, 16 מְצַנֵּעָה, v. *נָצַע*.]

*Pa.* *1) to restrain, make a person respect authority*. Nidd. 36<sup>b</sup> זִיל צַנֵּעִיהּ go and make him respect my authority.—2) *to cause a person to live in retirement* (a mild method of excommunication). Kidd. 25<sup>a</sup> זִיל צַנֵּעִינָהּ go and tell them to withdraw (emp. *הִכְבִּיר וְשָׁב בְּבִירָךְ*, M. Kat. 17<sup>a</sup>).

*Ithpa.* אִצְנֵנְתִּי, *Ithpe.* אִצְנֵנְתָּ 1) *to restrain one's self*. Targ. Y. Gen. XIV, 15 (not *אַצְנֵנְתָּ*).—2) *to be private, to be hidden*. B. Bath. 80<sup>a</sup> מְצִינָא לְאַצְנֵנְתִּי מִינָךְ I can be private (protect myself) from thy gaze. Ib. 24<sup>a</sup>, v. supra.

**צַנְעָה, צַנְעָה, צַנְעָה** f. (preced.) *secrecy*; *privately, in secret, without ostentation*. M. Kat. 12<sup>b</sup> וּבְלִבְר שִׁכְנִינִים *צַנְעָה* 36<sup>b</sup> provided he brings them into his house with the least publicity possible. Ib. רִהֲנִי יִמְמָא הוּא *צַנְעָה* the least publicity in bringing these (joists) in is, if it is done in day-time. Snh. 75<sup>a</sup>, opp. *בְּפִרְהָסָא*. M. Kat. 24<sup>a</sup> רַבְרִים שָׁבַע רִהֲנִי one must observe (on Sabbaths or festive days) such customs of mourning as refer to domestic privacy; Keth. 4<sup>a</sup> *צַנְעָה* רַבְרִים שָׁל *צַנְעָה* Bets. 16<sup>a</sup> *צַנְעָה* *בְּצַנְעָה* ... *בְּצַנְעָה* all commands that God gave to Israel, he gave unto them publicly (for all nations), except the Sabbath which he gave them privately, as we read, between me and &c. (Ex. XXXI, 17); a. fr.

**צַנִּיק** (emp. *צַנִּיק* II) [to shine, be bright; (of voice) to be clear, shrill,] to neigh. B. Kam. 18<sup>b</sup>; Kidd. 24<sup>b</sup>. [B. h. *צַנִּיק*, denom. of *צַנִּיק*.]

**צַנִּיק, צַנִּיק** ch. same, 1) (of the woodcock) to shriek, squeak. Targ. II Esth. I, 2 (3).—[Targ. Is. XIII, 22 Kimhi in ed. Ven. I Var., v. *נָצַע*.]—2) to neigh. Pes. 113<sup>a</sup> ... לֹא וּכְ' live not in a place where no horse neighs, no dog barks &c.

**צַנְפָּא** f. (preced.; emp. *צַנְפָּא* a. derivatives) *uppermost branch; border, fringe*. Targ. Is. XVII, 6 ed. Lag. (oth. ed. *עֲנַפָּא*; h. text *אֲמִיר*).—Naz. 22<sup>b</sup> *צַנְפָּא* ... *צַנְפָּא* Ar. does he seize it by the root or by the top?, v. *צַנְפָּא*.—Pl. *צַנְפָּא*, constr. *צַנְפָּא*. Targ. Y. II Deut. XXII, 12; Num. XV, 38 'רֹגֶל' *צַנְפָּא* (not 'רֹגֶל').

**צַנְפָּת** f. (b. h.; v. *צַנְפָּת*) *a bottle of glossy material*. Mekh. B'shall., Yayassa, s. 5; Tanh. B'shall. 21 (ref. to

Ex. XVI, 33) אֵינִי יוֹדֵעַ ... ח'ל' צ' רֹבֵר הַמְצִיץ וּכְ' I should not have known of what material it was, whether of silver ..., therefore the text has *tsintsenneth*, something that glistens more than anything else, that is, a (glazed) earthen vessel. Ib. הַמֵּן צ' the bottle of manna (which was preserved), v. *צַלְוִתָּהּ*. Tanh. Noah 18 'מִלֵּאָה' צ' a bottle full of live locusts.

**צַנְתָּא**, v. *צַנְתָּא*.

**צַנְתָּין** m. pl. (emp. *צַנְתָּין*) *spouts, tubes*. Targ. II Esth. I, 2 (corresp. *צַנְתָּין*, Zech. IV, 12).

**צַנְתָּא** m. (v. *צַנְתָּא*) *plate, dish*. Hull. 47<sup>b</sup> צ' דִּקְוִיָּא a glazed earthen plate. Pes. 111<sup>b</sup> צ' אֲפֻמָּא רַחֲצָבָא וּכְ' to hang a plate on the snout of a pitcher is indicative of poverty; a. e.—Pl. *צַנְתָּא*. Bets. 32<sup>a</sup> הַתְּלִיחָא צ' the dining plates of the peasantry, v. *אִירֻחָא*. Meg. 7<sup>b</sup> וּכְ' שְׁרִין צ' sixty plates of sixty different dishes. Yoma 83<sup>b</sup>, v. *לִנְפָּא*; a. e.

**צַעֵד** (b. h.) *to step, walk*. Taan. 20<sup>b</sup> וְלֹא צַעֵדִי בְּפִי מִי וּכְ' I never walked in front of one my superior; Meg. 28<sup>a</sup>.—[Yalk. Ex. 346 הַצֹּעֵד, v. *צֹעֵד*.]

*Hif.* *to cause to walk, direct*. Ber. 29<sup>b</sup> שְׂוִלִיכְנִי וּכְ' שְׂוִלִיכְנִי וּכְ' that thou mayest lead me in safety and direct me in safety.

*Pi.* *to climb*. Pirké d'R. El. ch. XXXIX ... וְדוּרִי וְדוּרִי *צַעֵד* and the Egyptian girls used to climb up the walls and throw to him (Joseph) rings &c.

**צַעֵד** m., *צַעֵדָה* f. (b. h.; preceded.) *step*.—Pl. *צַעֵדִין*, *צַעֵדִין*. Pirké d'R. El. ch. XVII 'עֲשֵׂה' *צַעֵדִין*; Yalk. Kings 232 'עֲשֵׂה' *צַעֵדִין*. Pirké d'R. El. ch. XXXVI (ref. to Prov. IV, 12) *צַעֵדִין* Jacob's steps were not straitened; Midr. Till. to Ps. XCI.

**צַעֵדָה**, Yalk. Ez. 352 וּמְצַעֵדָה, read: וּמְצַעֵדָה, v. *צַעֵדָה*.

**צַעֵר**, Targ. Prov. III, 20, a corrupt. of *עַנִּי* (itself a Var. of *עַנִּי*, v. correct vers. s. v. *עַנִּי*).

**צַעֵדָה** f. (*צַעֵד*) *step*. Y. Snh. X, 29<sup>a</sup> bot. (ref. to II Sam. VI, 13) וּכְ' צַעֵדָה וּכְ' צַעֵדָה at every step they offered &c.; Num. R. s. 4. Gen. R. s. 98 (play on *צַעֵדָה*, Gen. XLIX, 22) [read:] *צַעֵדָה* I will give thy daughters a step (or space) in the Law; *צַעֵדָה* what is meant by *ts'idah*? A section (Num. XXVII, 1-11).

**צַעֵרָה** m. (b. h.) *veil, cover*. Gen. R. s. 60; s. 85; Yalk. ib. 109.

**צַעֵק**, v. *צַעֵק*.

**צַעֵר**, v. *צַעֵר*.

**צַעֵר** m. (b. h.; *צַעֵר*) *young, junior; attendant, boy*. Gen. R. s. 6 (ref. to Gen. XLVIII, 14) וּכְ' שְׂוִלִיכְנִי ... do we not know from the genealogical records that he was the younger?—Pl. *צַעֵרִים*. Arakh. II, 6 (13<sup>b</sup>) וְצַעֵרִי Rashi יְצַעֵרִי (Mish. וְצַעֵרִי; Bab. ed. וְצַעֵרִי Ar. a. Maim. (Mish. וְצַעֵרִי

and they were called the junior Levites; ib. 13<sup>b</sup> קרי להו צערי ותנא דרין... there is a version, 'and they were called the assistants of the Levites'; and as to our version (צוערי or צערי), because the voices of those were fine..., therefore he calls them *tsā'ārē* (the troubles) of the Levites (v. צער). Gen. R. s. 75 של צעריהם של שבטים the youngest of the tribes; a. e.—*Fem.* צעירה. B. Kam. 38<sup>b</sup> וְקַמְרָה בֶּן עַמִּי ז' the younger (daughter of Lot) that called her son Ben-ammi &c.; Hor. 11<sup>a</sup>; Naz. 23<sup>b</sup>; a. e.—Y. Meg. I, 71<sup>d</sup> bot. צעירה הרגלים... they (the Greek translators) wrote for him (Ptolemy) 'the slender-footed' (in place of ארנבה, Lev. XI, 6); Bab. ib. 9<sup>b</sup>; Treat. Sof'rim I, 8; Mekh. Bo, s. 14; Tanh. Sh'moth 22.—[LXX Lev. XI, 5, 6 has *δασυπόδα*=שְׁעִירַת הָרַגְלִים.]

**צעצעים** m. pl. (b. h. צעצעים, II Chr. III, 10; צע, comp. צערי; comp. זעזעו זעזעו *miniatures, babes, dolls*. B. Bath. 99<sup>a</sup> דיו צ' כרובים מעשה צ' (not ון, v. Rabb. D. S. a. l. note 1, 2) the Cherubs in the Temple had the form of babes, v. צערי I; [Comment.=צאצאים, v. Rabb. l. c.].

**צעק** (b. h.; comp. צעק to cry; (comp. צערה) to complain. Mekh. Mishp. s. 18 (ref. to Ex. XXII, 22) יכול כל זמן שהוא צעק I hear him (take up his cause), and when he does not cry, I do not &c. B. Kam. 93<sup>a</sup> הנצק... הוצק woe to him who cries (prays for divine judgment to come down upon his neighbor) more than to him who is cried against. Ib. אחר צעק ואחר לנצק Ms. M. both are included (in Ex. l. c.) as deserving divine punishment, the crier and he who is cried against, only that they (in heaven) hasten to attend to the crier first &c. (differ. vers. quoted in Tosaf.). B. Mets. 75<sup>b</sup> נצקו ואין נענה three persons cry in distress, and are not answered (because they are themselves to blame for their sufferings). Midr. Till. to Ps. XXXIV וידו צועקו שדיהן וכן and both of them screamed and raged within &c. Men. 53<sup>b</sup>; a. fr.

*Nif.* צעק to be complained of, v. supra.

**צעק, צעיק** ch. same. Targ. Josh. XXIV, 7. Targ. Jud. IV, 3.

**צעקה** f. (preced.) cry, complaint. Gitt. 7<sup>a</sup> לגימא צעקה until now their cry has not come before me, because the destined end (of the captivity) has not yet arrived. R. Hash. 16<sup>b</sup> צדקה... ארבעה four things cause the evil verdict to be torn up (reversed), they are: charity, prayer &c. Deut. R. s. 2 צ' (one of the names for prayer); a. fr.

**צער** (b. h.) 1) to be narrow, slender, young, v. צוער, 2) to be restrained, suffer privation, pain. Taan. 11<sup>a</sup>, v. infra.

*Hif.* צעיר to lessen; to subordinate. Gen. R. s. 6 (ref. to Gen. XLVIII, 14) על ידי שיהיה מצער את עסקיו because he subordinated his affairs (was contented with lesser services), he was privileged to be invested with the rights of the firstborn; וכן הגדול שהוא מצער וכן if a great man applies himself to minor services, how much more (is he praiseworthy)!—Part. pass. מצער, q. v.

*Pi.* צער 1) to narrow, restrain; to inflict pain, annoy. Naz. 19<sup>a</sup>; 22<sup>a</sup>, a. e. (ref. to Num. VI, 11) ומה זה שלא צ' if this (Nazarite) who denied himself only the enjoyment of wine is called a sinner, how much more so he who denies himself all enjoyments of life! Taan. 11<sup>a</sup> במשה רבינו שצ' עצמו וכן man must suffer (deny himself enjoyments), when the community suffers; for thus we find that Moses afflicted himself (by sitting on a stone, Ex. XVII, 12) &c.; ib. המצער וכל המצער (Ms. M. insert עצמו עם, v. Rabb. D. S. a. l. note) and he who afflicts himself in sympathy with the community, will be allowed to see the comfort of the community; Yalk. Gen. 148, a. e. המצער. Snh. 11<sup>a</sup> ואחר מצערי? Ab. Zar. 40<sup>b</sup> ואחר הוא שצ' לאבא ואחר ואתה תלך עמי in pain (without telling me of the remedy)?; a. fr.—2) \*to suffer. Yalk. Is. 333, v. צער.

*Hithpa.* הצער, *Nithpa.* הצער to feel pain; to suffer privation; to grieve, trouble one's self. Yalk. Gen. l. c., a. e., v. supra. Hag. 15<sup>b</sup> בזמן שאדם מצער וכן when a man suffers (the penalty of the law), what does the Shekhinah say?; אם כך הקב"ה מצער וכן if the Lord thus grieves over the blood of the wicked (convict), how much more does he grieve over the blood of the righteous that is shed!; Ms. M. 1 אם כן מצער אני וכן Ms. M. 2 מצעריני if thus I (the Lord) grieve &c. Snh. 46<sup>a</sup>; Yalk. Deut. 930. Succ. 26<sup>a</sup>, a. e. מצער פטור וכן he that feels uncomfortable (cold) is exempt from sitting in the Succah (contrad. fr. חולה). Meg. 16<sup>a</sup> sq. אפשר דבר שנוצ' בו... יכשל בו it is possible that this righteous man (Joseph) should commit the same wrong from which he himself had suffered (to make distinctions between brothers)? Yoma 74<sup>b</sup>; Y. ib. VIII, 44<sup>d</sup> top (ref. to Lev. XVI, 29) ויצער... ויכול ישב you may think, one must sit in the sun or in the cold in order to afflict one's self. Bab. ib. 19<sup>b</sup> על ידי שיהיה מצער myself about this verse (Lev. XVI, 2) thinking, when shall I have an opportunity to carry it into practice (in accordance with the Sadducean interpretation of it) &c. Sifré Deut. 354 ויצערינו וכן since we have gone to the trouble of coming here &c.; a. fr.

**צער, צעיר** ch. same; (act. verb) צער [to diminish,] *disregard, shame, curse* (comp. גרה, חסר). Targ. II. Esth. II, 5 (transl. of חקלל, Ex. XXII, 27). Targ. Prov. XXX, 11 ויצעיר ed. Lag. (oth. ed. נצער; ed. Wil. נצער Pa.; h. text קלל). Ib. 10 ויצעיר ed. Lag. (oth. ed. נצעיר Pa.).

*Pa.* צער, צער 1) same, v. supra.—Meg. 28<sup>a</sup> when going to bed he used to pray, לכל מאן דצער the Lord forgive every one that may have insulted me.—2) to afflict, grieve, trouble. Targ. Y. Deut. XXVI, 6 (not צער). Targ. Job XVIII, 4; a. fr.—Ber. 10<sup>a</sup> קא מצערי ליה טובא they annoyed him exceedingly. Ib. 27<sup>b</sup> כמה צעריהו how long shall he go on vexing him? Naz. 23<sup>b</sup>; Hor. 10<sup>b</sup> sq. (ref. to Deut. II, 9) צעריהו מלחמה הוא ולא הא צעריהו war you must not wage (against Moab), but you may afflict them (put them under tribute); אפי' צערי לא אפי' צערי לא you must not even afflict them (the Ammonites); (B. Kam. 38<sup>b</sup> בער בהו אנגריא Y. Snh. I, 18<sup>c</sup> bot. לצערי... כן

is that your custom, to trouble your teacher? Hull. 95<sup>a</sup> לצערך ch.; a. fr.—3) to *grieve, take pains*. Ber. 18<sup>b</sup> הוו קצער לארמוריה they took pains (in vain) to recall (what they had learned; Ms. M. הוו יחבר ומצער they sat and grieved; v. Rabb. D. S. a. l. note).

*Itpha. מצער to suffer, grieve, be vexed, troubled*. Targ. Y. Num. XI, 1 (h. text מואנל). Targ. Ps. VII, 15; a. fr.—Keth. 104<sup>a</sup> וקצער... חלק he put his T'fillin off and put them on again, and was in pain. Sabb. 140<sup>b</sup> למי מצערן until they were vexed (by curiosity). Succ. 52<sup>a</sup>. Ber. 18<sup>b</sup> Ms. M, v. supra; a. fr.

**צער** m. (preced.) *pain, grief, trouble*. B. Kam. VIII, 1, v. נזק. Ib. 84<sup>a</sup>; 26<sup>b</sup> (ref. to Ex. XXI, 25) במקום נזק this intimates that you must decree indemnity for pain even where injury has been inflicted (in addition to damages for mayhem). Snh. 19<sup>b</sup>, a. e. גירול בנים v. גירול. Taan. 11<sup>a</sup> שרד בצ'... בזמן when the community is in trouble (and holds a fast). Ib. ... רואיל ישראל שרדין בצ' רואיל as Israel is in trouble (suffering the privations of warfare), I (Moses), too, will suffer privations with them, v. צער. Ib. 10<sup>b</sup> לו צ' הוא in a matter of affliction, one may act (as if he were a distinguished person) ... for his motive is not self-elevation but affliction (sympathy with public sufferings). Gen. R. s. 52, end וצ' של איש the privation (abstinence from sexual contact) is felt more intensely by the man than by the woman. B. Mets. 31<sup>a</sup> בעלי חיים because there is suffering of animals connected with the case (which must be relieved). Ib. 32<sup>b</sup>; Sabb. 128<sup>b</sup> בעלי חיים the duty of relieving the suffering of beasts is a Biblical law; a. v. fr.

**צער, צער, צער** ch. 1) (v. צער) *degradation, disregard, shame*. Targ. Prov. III, 35 (h. text קלקל; a. fr.—Ib. XIV, 3 וצ' rod of humiliation (h. text לארוד).—Pl. צער. Ib. VI, 33.—2) *pain, grief, privation*. Targ. Gen. III, 16. Targ. I Chr. IV, 9; a. fr.—Gen. R. s. 82 (transl. Gen. XXXV, 18) בר צ' child of my pain. Ber. 28<sup>a</sup> הוא מצ' what evidence is there that *nugē* (Zeph. III, 18) has the meaning of grief? B. Mets. 31<sup>a</sup> וצ' וצ' where both the owner and the animal suffer; a. fr.—Pl. צער, צער. Targ. O. Gen. III, 16. Targ. Job IX, 28. Targ. Ps. CXLVII, 3; a. fr.

**צער** f. same, *grief, trouble*. Targ. Y. Deut. XXVIII, 58; 57 (h. text מצור; ib. 55 צערי ed. Amst. (corr. acc.).

**צערה** v. צרי.

**צפה** m., **צפה** f. (part. of צה q. v.) 1) *floating, flat*. Men. V, 8, a. e., v. מרחבת.—2) *shining, conspicuous*.—Pl. מצפין. Yalk. Num. 759 (expl. יקרו וקפאן). Zech. XIV, 6, v. מצפין the things which are covered up to you in this world, shall be as clear to you &c., v. בולס. Yalk. Is. 316, a. Num. R. s. 19 צופים (comp. part of חול: חול a. חל; Tanh. Hück. 8 מצפין; v. צפה.

**צפה** or **צפה**, v. צפה II, III.

**צפה** (b. h.; comp. צפה) 1) *to be pressed; to cleave*. Pesik. R. s. 37, beg. עורך על עצמך וצ' thy skin was cleaving to thy bones, and thy body was as dry &c.—2) *to press, contract*. Y. Yeb. XVI, 15<sup>d</sup> top [read:] והכירוהו שצפהו (Var. שצפרו) they identified the drowned man, for the cold had contracted him (preserved his features). Y. Pes. II, eid, 29<sup>c</sup> צופין vinegar contracts them (Bab. ib. 40<sup>a</sup> צומח, v. צמת. Y. Ter. X, beg. 47<sup>a</sup> ערשים the thick mass of lentils presses it (the onion) so that it cannot absorb (the taste of the lentil water); so that it cannot communicate its taste; ib. IX, beg. 46<sup>c</sup> צופיו (corr. acc.).

**צפונה** v. next w.

**צפונה** (צפונה) m. (preced.) *scurvy*. Yoma 84<sup>a</sup> Ms. M. (ed. צפיר, v. Rabb. D. S. a. l. note) suffered from scurvy; Ab. Zar. 28<sup>a</sup>; Y. ib. II, 40<sup>d</sup> צפונה; Y. Sabb. XIV, 14<sup>d</sup> צפונה; ib. צפיר (corr. acc.).

**צפה** part. f. of צה q. v.

**צפה** to look, v. צפ.

**צפונה** v. צפונה.

**צפיר** v. צפיר.

**צפון** I m. (adapt. of *sapo*, as if fr. צה q. v.; v. Sm. Ant. Engl. ed.<sup>3</sup>, s. vv. *Sapo a. Fullo*) [*foam*] *soap, detergent*. Nidd. 62<sup>a</sup> וצ' עליו (Ar. ספון) if he rubbed soap over the suspected blood-stain, and it disappeared. Ib. but will not soap also remove red dye? B. Kam. 93<sup>b</sup> צ' because he can remove it with soap. Ib. 101<sup>a</sup> וצ' צ' where with shall he take the dye off? With soap? Soap will remove the dye, but will not restore the natural color. Tosef. Nidd. VIII, 11 ed. Zuck. (Var. סאפון) if he had rubbed soap over it at the start, it might have passed away.—Denom. וצ' to soap. Ib. וצ' ed. Zuck. (read וצ' and strike out) if he soaped the stain, and it passed away (oth. ed. וצ' sub. סאפון וצ' ed. v. supra).

**צפון** II m. (b. h.) [*brightness*, comp. צה q. v.] *north*. Erub. 38<sup>a</sup>, sq. Gen. R. s. 1, beg. (של רקיע) הצפון the northern portion of the sky; a. v. fr.—Denom. וצ' f. וצ' Y. Peah III, 17<sup>d</sup> הצפון its northern half. Zeb. V, 3; a. fr.

**צפונה** v. צפונה.

**צפונה** f. (צפן) *reserving*. Lev. R. s. 2 (ref. to צפנה, Lev. I, 11) ומנין שדלשון הזה לשון צ' whence do you prove that this expression (the stem צפן) has the meaning of reserving? Ans. ref. to צפנה (Cant. VII, 14).

**צפונה** v. צפונה II.

**צפור** c. (b. h.; v. צפר I) 1) *bird*. Ab. Zar. III, 1

statue which holds in its hand a staff or a bird &c. Ib. 41<sup>a</sup> 'כצ' the emblem of the bird is a symbol that he causes himself to be caught like a bird in behalf of the entire world (v. פדור); Y. ib. III, 42<sup>c</sup> bot. 'כצ' the bird alludes to (Is. X, 14), 'My hand reacheth forth, as for a nest, to the riches of all peoples' (universal conquest); Num. R. s. 13. Sabb. XIII, 5, v. ציד h. Ib. 106<sup>b</sup>, a. fr. דרור 'צ, v. דרור; a. v. fr.—Y. Suh. X, 28<sup>d</sup> bot. צפור מדינה (some ed. צפורה) he said to Moses, is not thy bird (Zipporah) a Midianite?—Makhsh. V, 2 במים 'צ (Var. חנושה) if one makes 'a bird' in water (producing bubbles by blowing through a tube); Tosef. ib. II, 13.—Pl. צפורים, צפורים, צפר, Naz. I, 1 ור' (Y. ed. 'צפר) if a person says, I vow birds . . . , he is bound to be a Nazarite; Y. ib. 51<sup>a</sup> bot, sq. ציפורין. Ib. הוא מביא ור' does the Nazarite offer 'birds', does he not offer doves &c.? Ib. 'צ all birds, whether clean or unclean, are called *tsipporin*. Bab. ib. 3<sup>a</sup> in saying, 'I vow birds', he presumably had in his mind the birds mentioned in connection with the growth of hair (Dan. IV, 30). Neg. XIV, 1 צפרי דרור (Mish. ed. צפרים), v. דרור. Ab. Zar. 29<sup>a</sup>; Ber. 57<sup>b</sup> 'צ birds' flesh (bad for convalescents); a. fr.—2 נפש 'צ [the bird of life], the cartilage at the end of the sternum (cartilago ensiformis). B. Kam. 90<sup>b</sup> ציפור נפשו Ms. R. (ed. 'צ צפר . . . כמה; Ms. F. צפר; v. Rabb. D. S. a. l. note 40) wherewith he struck him, and whether he struck him on his leg or on his stomach; Yalk. Ex. 331; Tosef. Shn. XII, 3. Tosef. Macc. V (IV), 15 כר כר שלא חגית לצפור, v. ed. Zuck. (Var. צפור, cler. error for לצפור) lest the whip reach his stomach, and he die.—'צ, כרמים, v. צפורה.—[צפור, Tosef. Kel. B. Bath. IV, 14 ed. Zuck., v. צפירא II.]

צפור, צפורא ch., v. צפר.

צפורתא, v. ציפורתא.

צ'פ' (b. h. צפורה) pr. n. f. *Zipporah* (Bird), wife of Moses. M. Kat. 16<sup>b</sup> (ref. to Num. XII, 1) וכי כושה ור' was her name Kushi? Was not Z. her name? &c. Ex. R. s. 1 כציפור 'צ . . . נקרא שמה 'צ she was named Zipporah (bird), because she sped like a bird (to bring Moses to her father's house); a. e.

צפורת, Tosef. Kel. B. Bath. V, 12, v. צפירא II.—Tosef. Kel. B. Mets. V, 5, v. צפירא II.

צפורין, צפוריא, צפורי v. sub צ'פ'.

צ'פ' (b. h. צפון; v. צפר I) 1) *nail* (of finger or toe), *talon* (of a bird). Mikv. IX, 2; 4. Gen. R. s. 20; end 'כצ' they were as smooth as a nail, Yalk. ib. 34. Koh. R. to VI, 7 כצ' מוחך הושט (the departure of the soul from the body is) like getting a nail out of the gullet, v. ציפורי I; a. fr.—Gen. R. s. 45 ור' אבוח ולא ור' rather a nail of the fathers than the belly of the sons, i. e. the older generations were better than the latter; Yoma 9<sup>b</sup> ור' צפורים, צפורים, צפורים. Du. טובה צפורין ור' cut the nails; M. Kat. 17<sup>b</sup>. Y. Hor.

II, 46<sup>d</sup> בצ'פ'רני ידיו through his finger nails; Gen. R. s. 98 the talons; Yalk. Lev. 537; Toh. I, 2; Hull. 121<sup>a</sup>; a. fr.—2) *a digging tool, spade, mattock*. Tosef. Sabb. XIV (XV), 1 'צ a large spade; Y. ib. XVII, beg. 16<sup>a</sup> הציפורין (corr. acc.). Y. Shek. VIII, beg. 51<sup>a</sup> 'צ אבא שאל היה קורא אותו (not אבא) Abba Saul called it (the מרצפה) *tsipporen*, because it resembles a nail. Ex. R. s. 37, v. חרר; Lev. R. s. 10 Ar. (ed. חסירה).—3) (חסייה) *onycha* (*unguis odoratus*), a spice. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>; a. e.; v. שחלקה.—[Ex. R. s. 3, a. e. ציפורין, v. ציפורין II.]

צ'פ' (b. h. צ'פ' (v. ציפור) [the bird of the vineyards], a species of locusts. Sifra Sh'mini, Par. 3, ch. V; Hull. 65<sup>a</sup>, sq.; Yalk. Lev. 537 (also 'צפור כ'). Sabb. IX, 7.

צפורתא, v. ציפורתא.

צפחה f. (b. h. צפחה; v. ציפורתא) *a tenacious batter dripped on a hot griddle, a sort of waffle*. Makhsh. V, 9 חוץ מן (צפוח) except the connected flow (צפוח) of thick honey or of a batter; [Maim., taking צפוח a. צ' as pr. n. pl., except the flow of honey from *Zifin* or *Tsappahath*, v. II, III]; Naz. 50<sup>a</sup> ור' צפוחית (= b. h. צפוחית); Sot. 48<sup>b</sup> [For b. h. צפוחית pitcher, cmp. צפוחית].

צפה, צפי (b. h.; cmp. ציף) [to shine; cmp. ציץ] to look, esp. to look into distances of space or time; to foresee; to have a vision. Gitt. 58<sup>a</sup>, v. צפנה. Meg. 24<sup>b</sup> ר' צפנה לר' צפנה Ms. M. (ed. צפנה לר' צפנה, v. Rabb. D. S. a. l. note) many looked out for the Merkabah (v. מר'קבה), and never lived to see it; (ed. hoped to be able to preach on the Merkabah; Tosef. ib. III (IV), 28 ר' צפנה ר' צפנה Gen. R. s. 79 ר' צפנה ר' צפנה . . . ברוח הקדש ור' R. S. b. Y. saw by means of the spirit of holiness (inspiration) &c.; Y. Shebi. IX, 38<sup>d</sup>; Koh. R. to X, 8; Pesik. Vayhi, p. 90<sup>a</sup>. Sot. 12<sup>b</sup> ר' צפנה ר' צפנה they see (have a vision) and know not what they see. Tosef. Pes. II (III), 12 [belonging to 13] ר' צפנה ר' צפנה who is called a *tsafeh* (a pilgrim that sees Jerusalem)? He who sees it and never loses it out of sight again. Meg. 14<sup>a</sup> (expl. two heights that look at each other; a. fr.—[Num. R. s. 19, a. e. צפנים, v. צפנה].—V. צפנה, צפנה.—Part. pass. צפנה a) *seen, foreseen*. Ab. III, 15 ור' צפנה ור' צפנה everything is foreseen (every deed of man is observed by God before whom there is no distance of space or time), but freedom of will is granted. Tanh. Sh'lah 5 ור' צפנה לפני ור' צפנה before the Lord that they would come &c. Ib. 9 ור' צפנה (omit ר' צפנה) for every event is foreseen by the Lord; a. fr.—b) *bright, perspicuous*. Tanh. Huck. 8 ור' צפנה ור' צפנה.

Pi. צפנה 1) to look forward to, wait, hope. Ber. 57<sup>b</sup> ור' צפנה may hope to attain piety. Pes. 50<sup>b</sup> ור' צפנה he who looks forward to (is dependent on) his wife's earnings. Bets. 32<sup>b</sup> ור' צפנה who depends on his neighbor's table. Ib. ור' צפנה על שולחן ור' צפנה (corr. acc.) Ruth. R. introd. (ref. to Ez. XIII, 4) ור' צפנה as the fox in the ruins looks out, when he sees men pass by, which way to flee &c.; Yalk.

Ez. 352 יושב ומצפה (corr. acc.). Gen. R. s. 74 אביך מצפה לך thy (dead) father looks forward to thy coming, thy mother &c.; a. fr.—2) *to cover with shining plate, to overlay*. R. Hash. 27<sup>a</sup> וְכִי צִפְּהוּ זָהָב if he overlaid the Shofar at the place where the mouth is applied; Y. ib. III, 58<sup>d</sup>; a. fr.—Part. pass. מְצִפֵּה, f. מְצִפָּה &c. Ib. III, 3 וְכִי מְצִפֵּה וּפִי מִצָּה and its mouthpiece was covered with gold. Kel. XI, 4; 6. Hag. III, 8 שָׁוֶה מְצִפֵּה שָׁוֶה because they (the altars) are overlaid (with gold or copper); a. fr.

**צִפֵּי** ch., Pa. צִפֵּי same, *to look out, wait*. Lam. R. to IV, 2 וְכִי צִפֵּי לִיה וְכִי וְכִי וְכִי וְכִי and he looked out for him from the top of the roof.

*Ilhpe* to look out, to face. Targ. Y. II Num. XXI, 20, v. צִפֵּי ch.

**צִפִּיָּא**, v. צִפִּיָּא.

**צִפְּדָנָא**, v. צִפְּדָנָא.

**צִפְּחִית, צִפְּחִית**, v. צִפְּחִית.

**צִפְּחִית (צִפְּחִית)**, v. צִפְּחִית.

**צִפְּרָא** I m. (late b. h. צִפְּרָא; v. צִפְּרָא I) *young he-goat*. Targ. Lev. XVI, 9, sq. Targ. Gen. XXXVII, 31. Targ. Y. II Gen. XXXVIII, 26 צִפְּרָא; a. fr.—Yoma 66<sup>b</sup> מֵאֵי צִפְּרָא שְׂדֵי (ל) צִפְּרָא רִינֵי דְרִינֵי חֻבִּין כְּנִינֵין note; Ar. צִפְּרָא (משוך צִפְּרָא וְכִי) why does this scape-goat tarry that carries so many sins?—Pl. צִפְּרִין, Targ. Lev. XVI, 7, sq.; a. fr.—Fem. צִפְּרָא. Ib. IV, 28; a. e.—Pes. 42<sup>b</sup> top וְכִי צִפְּרָא אֶפְרָח (sub. רחמה) a she-goat that has not given birth (Ms. M. 2 צִפְּרָא a bird that has not laid; v. Rabb. D. S. a. l. note 5, a. Ar. s. v. צִפְּרָא); Gitt. 69<sup>b</sup> כְּחֵלֶא צִפְּרָא Rashi (ed. צִפְּרָא) the milt of &c.

**צִפְּרָא II, צִפְּרָא I** f. (preced.) *she-goat; goat's hair, shag*. Tosef. Kel. B. Bath. II, 11 של צִפְּרָא (sandals) of goat's hair. Ib. V, 12 של צִפְּרָא (R. S. to Kel. XXVIII, 9 (צִפְּרָא) (a strainer) of goat's hair. Ib. IV, 14 של צִפְּרָא ed. Zuck. (corr. acc.) mats of goat's hair; Succ. 20<sup>b</sup> של סְפִירָא of (loosely woven) shag (v. Rashi in Rabb. D. S. a. l. note 200); [Rashi, fr. סִפְּרָא to shear: horse-hair from the mane or the tail].

**צִפְּרָא II** f. (b. h. circle, turn; crown; v. צִפְּרָא II) 1) *circuit*. Y. Erub. I, end, 19<sup>d</sup> (ref. to יִצְחָר, Jud. VII, 3) וְכִי וְכִי וְכִי וְכִי and why were they to go home on a circuitous route?—2) *circle, suite of body-guards*. Mekh. B'shall, Shir., s. 3; Yalk. Ex. 244 מִקִּיפְּתוֹ צִפְּרָא וְכִי וְכִי a king that enters a city, and about him is a circle of guards that surrounds him, and his mighty men &c.—3) *a round of twist, border*. Tosef. Kel. B. Mets. V, 5 סִרְדָּא צִפְּרָא (ed. Zuck. (צִפְּרָא) a frame with a rim (of plaited ropes &c.), if it has handles, is susceptible of uncleanness. Kel. XVI, 3 אֶפְרָח וְכִי צִפְּרָא as soon as he has woven around it one round (as a rim); Tosef. ib. B. Mets. V, 13 וְכִי צִפְּרָא אֶפְרָח וְכִי צִפְּרָא (corr. acc.) one round besides the rims of the web itself. Y. Sabb. VIII, 11<sup>b</sup> top בְּאִילֵין קִשְׁיָא וְכִי צִפְּרָא Y. Sabb. VIII, 11<sup>b</sup> top בְּאִילֵין קִשְׁיָא of hard palm-leaves (used for ropes, y.

אֶפְרָח) as many as are required to make a border; a. e.—Pl. צִפְּרָא. Kel. I. c.; Tosef. I. c. צִפְּרָא (corr. acc.).

**צִפְּרָא**, v. צִפְּרָא.

**צִפְּרָא** f. (צִפְּרָא) *lamp*. Gen. R. s. 63, end (transl. צִפְּרָא arrange the lamp; ... there are places where they call a lamp *tsafitha*; Yalk. ib. 111; Yalk. Is. 288.

**צִפֵּן** (b. h.; cmp. צִפֵּה 1) *to look up to, respect, regard*, v. סִפֵּן.—2) *to provide, store away, reserve, guard; to hide*. Deut. R. s. 7 (ref. to Prov. II, 1) וְכִי צִפֵּן וְכִי וְכִי you treasure up learning and good deeds with me in this world, and I treasure up for you good reward in the hereafter (ref. to Ps. XXXI, 20); Cant. R. to VII, 14; a. e.—Part. pass. צִפְּנִי, f. צִפְּנִי, pl. צִפְּנִים, צִפְּנִים. Midr. Prov. to ch. II וְכִי צִפֵּן חֻצִּי וְכִי if you do well, guarding my Law (making provision for the study of the Law), I will satisfy you out of the good which is reserved for the hereafter (ref. to Ps. I. c.). Lev. R. s. 2 (ref. to 'צִפֵּה, Lev. I, 11) שֶׁהָאֵל לִפְנֵי צִפֵּה this is typical of the deeds of Abraham ..., which are stored up before him (the Lord, for the benefit of their descendants); v. צִפְּנִי. Midr. Prov. I. c. (ref. to צִפֵּן, ib. II, 7) לֵי צִפֵּן ... צִפֵּן while man is formed in his mother's womb, (the reward for) the Law which he will study is reserved for him. Succ. 52<sup>a</sup> (play on הַצִּפְּנִי, Joel II, 20) וְכִי צִפֵּן וְכִי צִפֵּן וְכִי צִפֵּן that means the evil inclination that constantly lies in waiting in the heart of man. Gen. R. s. 90; Yalk. ib. 148, v. צִפֵּן; a. fr.

*Nif. צִפֵּן to be reserved, kept*. Tanh. ed. Bub. Yithro 8 וְכִי צִפֵּן וְכִי צִפֵּן and he (Moses) was reserved for three months (for the giving of the Law in the third month, Ex. XIX, 1); Yalk. Ex. 271; ib. וְכִי צִפֵּן (corr. acc.).

*Hif. צִפֵּן 1) to guard, provide; to remove, hide*. Midr. Prov. I. c., v. supra. Deut. R. s. 1 (play on צִפֵּה, Deut. II, 3) וְכִי צִפֵּן וְכִי צִפֵּן hide yourselves from him; a. e.—2) (denom. of צִפֵּן II) *to turn north*. B. Bath. 25<sup>b</sup> וְכִי צִפֵּן let him turn towards the north (in prayer).—3) (denom. of צִפֵּן I) *to brighten, cleanse with soap*, v. צִפֵּן I.—4) (in enigmatic speech) *to enlighten*. Erub. 53<sup>b</sup> ... וְכִי צִפֵּן וְכִי צִפֵּן 'unhide' unto us where R. ... is hidden; [Rashi refers to צִפֵּה, with 'emphatic ]].

**צִפְּנָא** pr. n. f. *Tsaf'nath*. Gitt. 58<sup>a</sup> כִּחַ פְּנִיאל שְׂמִי צִפְּנָא her name was Ts., daughter of Peniel; צִפְּנָא וְכִי צִפְּנָא she was named Ts. (the bright), because all looked at her beauty.

**צִפְּנִי** m. (b. h. צִפְּנִי) *adder*. Num. R. s. 10; Lev. R. s. 12, v. פֶּרֶשׁ; Yalk. Prov. 960 (also צִפְּנִי).

**צִפֵּן** (cmp. צִפֵּה I) *to touch closely, press; to squeeze into, weave* (v. צִפֵּן). Midr. Till. to Ps. XVIII, 41 וְכִי צִפֵּן וְכִי צִפֵּן (השחיל עצמו) he slipped and squeezed himself into the cave.—Part. pass. צִפְּנִי, f. צִפְּנִי, pl. צִפְּנִים, צִפְּנִים. Ab. V, 5 וְכִי צִפֵּן וְכִי צִפֵּן when they stood (in the Temple); they were pressed

together, but when they prostrated themselves, they had room enough; Lev. R. s. 10; Koh. R. to I, 7. Y'lamd. to Deut. V, 6, quot. in Ar. ראו היאך עומדין המלאכים ו' see, how the angels stand before me crowded and trembling.

*Nif.* תָּצַפּוּ to be pressed together, huddle. Yalk. Ex. 283 (ref. to Ex. XIX, 17 וְכִי יִרְדּוּ בָּם מַלְאָכָיו) 'they placed themselves', they huddled together, which intimates that they were afraid &c.; Mekh. Yithro, Bahodesh, s. 3 נִכְפְּרוּ וְכִי (corr. acc.); the entire paragraph is to be emended after Yalk.).—[חִיפ, הִרְצִיעַ, v. צִוָּה.]

**צָפַף** I (v. preced.) *to press, break through.* Lev. R. s. 34 'בְּשֶׁהָ שֶׁנֶּפֶשׁ צָפָה לָצֵאת וְכ' when thy soul shall press to get out of thy body (when thou art dangerously ill), I will restore it to thee.

*Nithpa*. נִתְּפָא (cmp. צָנָא) to be pressed, be in want of. Men. 85<sup>b</sup> וְכִי נִתְּפָא אֲנִשׁוֹ Ar. (ed. נצרכו להן, Ms. M. נצרכו, v. Rabb. D. S. a. l. note) the Laodiceans were in want of oil.

**צַפְצַף** ch. some; *part. pass.* מִצְצָה scarce. Y. Succ. III, end, 54<sup>a</sup> מִצְצָה הוּן Ethrogim were scarce there.

צַפְצָפָה II 1\*) (v. צָהָה) to shine, be bright. Cant. R. to VI, 10 מִצְפָּצָה ... כִּד גִּזְלוּהוּ אִירָה ... שבקעה אורה ... they saw the first dawn (v. אִירָה) whose light burst forth, when R. H. said ..., so will the redemption of Israel break forth in brightness; [in parallels, Y. Ber. I, 2<sup>c</sup>; Midr. Till. to Ps. XXII, a. e. our w. is omitted; perh. it ought to read: מִצְפָּצָה, v. [פָּרַח].—2) (b. h.) [of voice, comp. צָהָה, to be shrill], to scream; to chirp. R. Hash. 16<sup>b</sup> sq. לְהִירָם וּמִצְפָּצָה יִרְדּוּ יִרְדּוּ לְהִירָם וּמִצְפָּצָה they (the half-wicked) will go down to Gehenna, but when they scream (if in prayer), they will be permitted to come up again, as it is written (Zech. XIII, 9); (Yalk. Zech. 582 Ms. וּמִצְפָּצָה כְּמוֹ שֶׁהָיָה אִירָה וְעוֹלָה, v. Babb. D. S. a. l. note 9); Tosef. Snh. XIII, 3 וּמִצְפָּצָה ed. Zuck. (corr. acc.). Yalk. Kings 175 מִצְפָּצָה; Gen. R. s. 65 וּמִצְפָּצָה, v. [פָּרַח]. Koh. R. to VII, 8 מִצְפָּצָה וְכִי שָׁמַעְתִּי אֱלֹהִים I heard a divine voice shrieking and saying, return &c.; ib. XII, 7; a. e.

**שָׁרָה** ch. same, *to squeak*. Y. Dem. I, 22<sup>a</sup> top שָׁרָה  
מִצְפִּירֵי they (the mice) began to squeak.

**צַפְצָפָה** f. (b. h. [?]; v. צָפַח, emp. צָרְבָה; v. צִפְּאָה) a species of *willow*, (growing in waterless regions). Succ. III, 3 פְּסוּלָהּ רֹחַץ ... נִקְטָם if the head of the willow branch is broken off, if its leaves are spread, and if it is a *tsafsafah*, it is unfit for the ceremony (v. צָרְבָה). Ib. 34<sup>a</sup> עֵרְבֵי נָחַל 'שרייה וכו' Ms. M. (v. Rabb. D. S. a. l. note) 'willows of the brook' (Lev. XXIII, 40), this excludes the *ts*. which grows in the mountains. Ib. (expl. Ez. XVII, 5) אֲנִי אֲמַרְתִּי ... כָּקָה עַל מֵיִם רַבִּים ... וְהָיָה שְׁמִי צֶצְצָן כֵּן' בין ההרים Ms. M. I intended that Israel be before me like a shoot by the side of many waters, which is an 'ārabah (willow), but they made themselves like the *ts*. in the mountains. Ib. קִנָּה שֶׁלָּה לְבָן וְעֵלָה וכו' צ' the *ts*. has a white stem, and its

leaves are round &c.; Tosef. ib. II, 7; Y. ib. II, 53<sup>b</sup> bot. צפצפת, Sabb. 36<sup>a</sup> ערבה צ' ערבה what formerly was called *ʾarabah*, is now called *ts.*, and vice versa; Succ. l. c. Ms. 2 (Ms. M. 1) ערבה ו' ע' ed. חילפתא ו' ח' corr. acc., v. Rabb. D. S. a. l. note 1).

צֶפֶר (b. h., v. צֶפֶר II) *to circle*; v. צִפְרָה II. [Y. Ter. IX, beg., 46<sup>c</sup> צִפְרֹת v. צֶפֶר.]

**צִפּוּר** I (cmp. **צָפָה**) [*to be bright*; denom. **צִפְּרָא**, (of movement) *to be swift*; denom. **צִפּוּר**, **צִפְּרָא** &c.; (of sound) *to be shrill*], *to whistle*. Y. Hag. II, 77<sup>d</sup> bot. אין צִפְּרִית דור אין צִפְּרִית דור when I whistle once, put your garments on &c.; ib. 78<sup>a</sup> top [read:] רמננין ... חרין צפּוּרין אַי בִּי עבד אנא צ' חרין צפּוּרין ... רמננין אַי בִּי עבד I can do (this); I can whistle twice and bring up eighty young men for you &c.; Y. Snh. VI, 23<sup>c</sup> bot. אַי בִּי עבד צ' חרין צפּוּרין אַי בִּי עבד I can do (this); I can whistle twice and bring up eighty young men for you &c.; Y. Snh. VI, 23<sup>c</sup> bot. אַי בִּי עבד צ' חרין צפּוּרין אַי בִּי עבד

**צפר** II (b. h. צפר, denom. of צפור) to circle (v. צפירה);  
to plait one round. Y. Sabb. VII, 10<sup>c</sup> top ההן רצבר קופין  
ההן רצבר קופין he who makes baskets: when he finishes one  
round (on the Sabbath), he is guilty of weaving.

Yoma I, end, 39<sup>b</sup> קבוער צ' ליה באצבעהיה ו' he drew a circle with his finger to intimate that the name is קבוער (with ו, and not בועל).—*Pl.* צפרא, צ'. Koh. R. to IX, 18 (expl. האמנץ, II Kings XVIII, 16) צ' golden wreaths (on the doors).

**צִפְרָא IV, צִפְרָא** m. (צִפְרִי I) 1) *morning*. Targ. Gen. I, 5. Targ. Ps. XC, 6; a. v. fr.—[Ib. 10 וַיִּשְׁכְּחוּ לֵצ' prob. to be read: צִפְרָא.—] Pes. 111<sup>b</sup> וְכ' בַּשּׁוֹלֵי דֵצ' in the morning and evening shadows of things of less than a cubit's length. B. Mets. 107<sup>b</sup>; B. Kam. 92<sup>b</sup> (prov.) גְּבֵרָה . . . שֶׁתִּיךְ שֶׁתִּיךְ sixty runners may run, but will not overtake a man that takes early morning meals. Taan. 22<sup>a</sup> top, a. fr. 'צ' when the morning came. Pes. 12<sup>b</sup>; a. v. fr.—**צִפְרָא** צִפְרָא Targ. Ps. CI, 8 (ed. Wil. *sing.*). Targ. Lam. III, 23; a. e.—2) *whistling signal*.—*Pl.* as ab Y. Hag. II, 78<sup>a</sup> top, v. צִפְרִי I.—[3) *bird*, v. next art.]

**צִפּוֹר** *bird, pl.* צִפּוֹרִים, צִי, v. צִפּוֹר.

**צִפּוֹרָא, צִפּוֹר, צִפְרָא, צִפֵּר** ch. same, *fowl, bird*. Targ. O. Gen. VII, 14 (Y. צִפּוֹר). Targ. O. Lev. XIV, 5 (ed. Berl. צִפְרָא, corr. acc.; Y. צִפֵּר). Ib. 6 (ed. Amst. צִפֵּר). Targ. Prov. VII, 23 ed. Wil. צִ (ed. Lag. צִפֵּר); a. fr.—Meil. 20<sup>b</sup>, v. מִלְכָּא III. Zeb. 64<sup>b</sup> צִ מִלְכָּא the bird (whose head is to be pinched) must be turned outside (over the back of the priest's hands). Gen. R. s. 79 צִפּוֹר מִלְכָּא וכו' no bird is caught without the decree of heaven; Y. Shebi. IX, 38<sup>d</sup> צִפּוֹר; Esth. R. to I, 9 צִפֵּר; Koh. R. to X, 8 צִפּוֹר, v. רִבֵּר. Ib. to IV, 6 (prov.) צִ כְּפוּתָא וכו' better one bird tied, than a hundred flying; a. fr.—Pl. צִפְרָא, צִפֵּרין, צִפֵּר. Targ. Lev. XIV, 4 (ed. Berl. צִפֵּר). Targ. Ps. CIV, 17; a. fr.—Y. Shebi. l. c.; Gen. R. l. c., v. צִפֵּרָא. Koh. R. l. c.; Lev. R. s. 3, beg., v. אֲרָא II; a. fr.—I. צִפְרָא (name of a family) *Beth-Tsipparā*. Arakh. II, 4 (Bab. ed. 10<sup>a</sup> צִפְרָא; Rashi interprets, v. צִפּוֹר); Tosef. ib. I, 15 צִפְרָא; Succ. 51<sup>a</sup>.



**צַפְרָדַע** c. (b. h.) *frog*. Ker. 13<sup>b</sup>. Toh. V, 1; 4. Snh. 67<sup>b</sup> (ref. to Ex. VIII, 2) **צ' אחת דידה וכו'** originally there was only one frog &c.; Ex. R. s. 10. Ib. ... **אני עושה שליחותי** אני עושה שליחותי **צ' וכו'** I have my message carried, and be it even through a serpent, a scorpion or a frog; a. fr.—**Pl. צַפְרָדַעַיִם**, **צַפְרָדַעַיִם**, **צַפְרָדַעַיִם** the ruin which the frogs effected. Pesik. Vayhi, p. 66<sup>b</sup> **צ' קולטני (בגו) וכו'** and then he sent them criers (heralds), that is the frogs; Pesik. R. s. 17; a. e.

**צַפְרִירִי** m. pl. (denom. of **צַפְרָא**) 1) *mornings, every morning*. Targ. Ps. LXXIII, 14.—2) *morning demons*. Ib. CXXI, 6. Targ. Cant. IV, 6. Targ. Y. Num. VI, 24.

**צַפְרִי**, v. **צַפְרִי**.

**צַפְרָא** f. (v. **צַפְרִי**) *fowl, esp. a small bird*, (supposed to be) *the humming bird*. Snh. 107<sup>a</sup> **שָׁן** **צ' אֵלֶּיךָ** Satan came to him disguised as a bird (Yalk. Sam. 148 **כְּטִירָא**). Succ. 5<sup>b</sup> **כְּאֵפִי רַצ' בְּרִיכָה** as large as the face of a *tsipparta*, opp. **רִיכָה**. Sabb. 80<sup>b</sup> **רַצ' הַבֶּיטָה** the egg of a *ts*. Yoma 75<sup>b</sup> **הַבֶּיטָה** the quail (*s'lav*) was no larger than a *ts*; a. e.; v. **צַפְרָא**.—**צ' דִּיקְלָא** 'the bird of the palm' (= *הַצִּפּוֹרִת כְּרִמִּים*) a species of *locusts*. Sabb. 90<sup>b</sup> Ar. ed. Koh. (missing in ed.).

**צַפְתָּ** pr. n. pl. *Ts'fath (Safed)*, near Tiberias (v. Neub. Géogr. p. 227). Y. R. Hash. II, 58<sup>a</sup> **טֹפֵּן צ' וכו'** those who see (the New-Moon fire at) Ts., must they go around (announcing the New-Moon to others)? **ר' בַּרְכִּי** **צ' לְמַדָּה מִסְבָּה וכו'** since Rabbi has abolished the signals (except for the lake of Tiberias), why should Ts. go around? But (the fires are raised at the lake) for announcement, that they (the inhabitants of Ts. and other places) may know it.

**צַצְחָר**, v. **צַצְחָר**.

**צַקְלָג** (b. h.) pr. n. pl. *Siklag*, a Judæan town in possession of the Philistines. Gitt. 7<sup>a</sup>, v. **לְגִימָה**.

**צַקְלָן** m. (b. h. **צַקְלָן**) *bag*. Pirké d'R. El. ch. XXXV; Yalk. Gen. 119 **הַלֶּחֶם בַּצַּקְלָן** the bread is in thy bag.—[Men. 66<sup>b</sup> (play on **בַּצַּקְלָן**, II Kings IV, 42) **בָּא וַיִּצֶק לָנוּ** וַיִּזְרוּ ... he came and poured water (on our hands), and we ate, and it was pleasing.]

**צָר**, v. **צָר**.

**צָר** I *to be narrow*, v. **צָר**.

**צָר** II m. (b. h.; preceded.) 1) (adj.) *narrow*. Par. XII, 2 **צָר** **צ' צִנּוֹרָא** a flask with a narrow neck; a. e.—**צָר** **צ' צָר** *narrow-minded, selfish, envious*. Y. Taan. III, 66<sup>d</sup> (ref. to Job XXXVI, 19) **לֹא יָרָו לְךָ** **צָר** ... he came and poured water (on our hands), and we ate, and it was pleasing.]  
2) *anguish, trouble*. Erub. 65<sup>a</sup> **צָר** **צ' צָר** *oppressor, adversary*. Gen. R. s. 61, end, v. **צָר**.—[Yalk. Gen. 62 **צָר** **צ' צָר** ... **צָר** **צ' צָר** order

thy prayer before thy Maker, that thou have no adversaries (accusers) in heaven above; Snh. 44<sup>b</sup> **כָּל הַמַּאֲמִין** **צ' וכו'** he who strengthens himself (makes a strong effort) for prayer, has no adversaries &c. Ib. **וְאֵל** **צ' וכו'** and that he may have no adversaries &c. Ex. R. s. 27 **צָרָאֵם** **צ' צָרָאֵם** Israel's allied adversaries; a. fr.

**צָרָא**, pl. constr. **צָרָא**, v. **צָרָא** III.

**צָרָא**, v. **צָרָא**.

**צָרָב** (cmp. **צָרָב**) *to shrink (from heat)*.—*Part. pass.* **צָרָב** *compact, hardened*. Bets. 7<sup>a</sup> **מִשּׁוּם דְּצָרָבֵן** because they (the eggs that are laid) are hard-shelled (and that is what he cares for).

**צָרְבָא** m. (preced.) *shrinking, reduction (through smelting)*. Targ. Is. VI, 13 (some **צָרְבָא**, corr. acc.; h. text **בְּשֵׁר**).

**צוֹרְבַת צָרְבָא** f. (preced.) *shrivelled surface, scar* (= b. h. **צָרְבָא**). Neg. VII, 1 **צ' עַד שֶׁלֹּא נִעְשֶׂה צ' עַד** ed. Dehr. (ed. **צוֹרְבָא**) before they are cicatrized; Tosef. ib. II, 14 **צוֹרְבָא** (ed. **צוֹרְבָא**). Lam. R. to I, 2 [read:] **וַיִּנְשְׁכוּ עַל לִחְיֵיהֶם כְּצוֹרְבַת הַשְּׁחִין** and they (the tears) ate themselves into their cheeks (forming a surface) like the scars of a sore.

**צָרְבָא**, v. preceded.

**צָרַד** (צָרַד) (cmp. preceded. wds.) *to contract, shrivel, have a rough surface*.—*Part. pass.* **צָרִיד** *rough, harsh (of sound)*. R. Hash. 27<sup>b</sup> **צָרִיד** Ar. a. Rashi to Hull. 36<sup>a</sup> (ed. **צָרִיד**).

**צָרְדָא** m. *tsarda*, name of a bird (prob. named from its voice, v. preceded.). Hull. 62<sup>b</sup> (Ar. **צָרְדָא**; Ms. H. **צָרְדָא**; Ms. R. 1 **צָרְדָא**; Rashi Ms. **צָרְדָא**, v. Rabb. D. S. a. l. note 300).

**צָרְדָא** I c. (preced. wds.) *coarse web (of hemp), rough cloth*. M. Kat. 27<sup>b</sup> **בְּרִי צָרְדָא ... אִפִּי** (Ar. **צָרְדָא**) and nowadays people use for shrouds even rough cloth worth a Zuz; Keth. 8<sup>b</sup> bot.—**Pl. צָרְדָא**. B. Mets. 60<sup>b</sup> **צ' צָרְדָא** (Ms. M. **צָרְדָא**; Ms. F. **צָרְדָא**; Ms. R. **צָרְדָא**, v. Rabb. D. S. a. l. note) permitted to beat hemp-clothes (to improve their appearance).

**צָרְדָא** II (צָרְדָא), **רִיחַ צ' צָרְדָא** f. *demon Ts'rada*, name of a disease, (supposed to be) *vertigo*. Hull. 105<sup>b</sup> **צָרְדָא** (Ar. **צָרְדָא**; Ms. R. 3 **צָרְדָא**; Rashi M. **צָרְדָא**; v. Rabb. D. S. a. l. note 8) it is bad for (it begets) vertigo. Pes. 111<sup>b</sup> **צ' צָרְדָא** **צָרְדָא** **צָרְדָא** vertigo seized him (Rashi: *megrin*, prob. reading **צָרְדָא**).

**צָרְדָא** (or **צָרְדָא**) f. (צָרְדָא) *rough sound, snap (or whistle, v. infra)*; **צָרְדָא** *the snapping finger, middle finger*. Yoma I, 7; Tosef. ib. I, 9, expl. **צָרְדָא** the large finger of the right hand. Y. ib. I, end, 39<sup>b</sup> **רַב**



בפח Rab H. says, the Mishnah means that the finger is put into the mouth (produce a shrill sound). Bab. ib. 19<sup>b</sup> (phonetic play) צָרָה דָּא מֵאֵי דִּינָא the match to this (the middle finger) [comment.: the nearest to this (the index finger)], what is it? The thumb, i.e. the sound is produced with these two fingers. Tanh. Bo 14 אַצְבַּע אֲמַצְעִית 'צ' up to 'the snapping finger', that is the middle finger.

**צָרָה** m. (צָרָה I) *manufacturer or seller of common cloth* (or clothes).—Pl. צָרָהִי B. Mets. 51<sup>b</sup> דִּיהֵבִי בַצ' דִּיהֵבִי B. Mets. 51<sup>b</sup> (ed. v. Rabb. D. S. a. l. note 4; Ar. צָרָה; older eds. in Rashi צָרָה) it refers to manufacturers &c., who pay four percent. commission.

**צָרָה** f. pl. (preced.) *rough cloth-garments* (which one does not mind selling), opp. מֵאֵי (good) garments for one's own use. B. Mets. 51<sup>a</sup> older eds., Ms. F. a. H. (Ms. R. 1 צָרָה, later eds. צָרָהִי; v. Rabb. D. S. a. l. note 70).

**צָרָה**, v. צָרָה II.

**צָרָה** I (b. h.; צָרָה) [*nearest, associate wife, rival* (cmp. רֵעַ)]. Yeb. I, 2 צָרָה פְּטוּרָה כִּי צָרָה פְּטוּרָה as a man's daughter (who was the wife of his brother that died without issue) is exempt from marrying the *yabam* (her father), so is her associate exempt. Ib. הִלְכָה צָרָה (her father), so is her associate exempt. Ib. כִּשְׁם שְׁצָרָה בְּרוֹ פְּטוּרָה כִּי צָרָה צָרָה פְּטוּרָה if this his daughter's associate marries a second brother of his who has another wife besides her, and he dies (without issue): as his daughter's former associate is exempt, so is the latter's present associate exempt; a. v. fr.—Snh. 103<sup>b</sup>; Yoma 9<sup>b</sup>; Num. R. s. 7 'מִסְכָּה צ' v. מִסְכָּה I. Midr. Till. to Ps. CI וְעָבַר בֵּינָם צ' זה צִלְמוֹ שֶׁל מִיכָה 'and a rival crossed the sea' (Zech. X, 11), that means the image of Micah; Num. R. s. 16, end; Mekh. Bo, s. 14.—Yoma 19<sup>b</sup>, v. צָרָה. Pl. צָרָהִי Yeb. I, 1 צָרָהִי צָרָהִי צָרָהִי ... פְּטוּרָה צָרָהִי צָרָהִי צָרָהִי fifteen women (married severally to the brother of a man with whom marriage is forbidden) cause the exemption from *yibbum* (יִבּוּם) of their associates and eventually the associates of their associates. Ib. 4 בֵּית רִיבִּי the school of Shammai allows the rivals of a woman forbidden on account of consanguinity to be married to one of the brothers of the deceased (without issue); a. fr.

**צָרָה** II f. (b. h.; צָרָה) 1) fem. of צָרָה.—2) *anguish, trouble, distress, persecution*. Ber. 9<sup>b</sup> בִּשְׁעָתָה לֹצ' time enough for the trouble when it comes ('sufficient unto the day is the evil thereof'). Ib. 63<sup>a</sup> (ref. to Prov. XXIV, 10) 'בֵּינָם צ' ... כֹּל הַמְרַפֵּה he who neglects the words of the Law, has no strength on the day of trouble. Pes. 117<sup>a</sup> 'צ' in every trouble that may not come (euphem. for: that comes) upon them. Yeb. 63<sup>b</sup> (from Ben Sira) אַל תִּדְאָג בְּצָרָה מָחָר וְכ' worry not about to-morrow's trouble, for thou knowest not what the day may beget. Sot. 12<sup>a</sup> (play on צָרָה, I Chr. IV, 7) וְכ' שֶׁנֶּעֱשִׂיתָ צָרָה because she was a trouble (an object of envy) to her companions. Snh. IV, 5 וְכ' לָמָּה לֵבְךָ צָרָה lest you say, why should

we undergo this trouble (of giving testimony)? &c. Gen. R. s. 81 'צ' וְכִינָן שָׂרָה שְׁצָרָה וְכִינָן when he saw that his trouble was a real trouble (when he felt greatly embarrassed). Ib. אַל תִּזְכְּרֵנִי צָרָתִי do not cause me to mention my trouble. Cant. R. to III, 4 (ref. to Is. XXI, 2) כָּבֵד נִתְעַלָּה צָרָתָהּ שֶׁל עֵלָם ... כָּבֵד נִתְעַלָּה צָרָתָהּ (not נִתְעַלָּה) the anguish which Elam has to bring has already been brought up (prepared), ... the anguish through Media has already been created; a. v. fr.—Pl. צָרָה. Ber. 13<sup>a</sup> 'צ' אֲחֵרֵינוּ וְכ' the later troubles make us forget the earlier; Y. Sot. IX, 24<sup>b</sup> top. Y. Meg. I, 70<sup>d</sup> צָרָה שֶׁל הַמֶּן ... צָרָה לֹא דִינָה הִיא have we not enough with the persecutions that visit us (on account of which we hold fast-days), that you want to impose upon us (the fast in commemoration of) the persecution by Haman? Snh. 97<sup>a</sup>; a. v. fr.

**צָרָה** m. (צָרָה) *smelter, goldsmith*.—Pl. צָרָהִי Kidd. 82<sup>a</sup> Ar. (ed. צוֹרָפִים).

**צָרָה** m. (צָרָה) *need, use, profit*. Targ. Y. Num. VII, 5, v. צָרָה II. Targ. Hos. VIII, 8 (חֲפֵץ צָרָה). Targ. Is. LIV, 12. Targ. Job XXXV, 3. Targ. II Kings V, 7 'צ' אֵיךְ בִּי וְכ' does the Lord need me &c.; a. fr.—[Targ. Ps. LXXX, 1, v. צָרָהִי.]

**צָרָה** m. (b. h.; צָרָה) *smelter, goldsmith*. Y. Meg. III, 74<sup>a</sup> bot., v. תְּמָרָהִים.

**צָרָה**, v. צָרָה.

**צָרָה** m. (צָרָה I) *enmity*. Num. R. s. 21 וּמִלְחָמָה צָרָה בֵּינָם וְכ' disgrace, wars and enmity (Tanh. Pinh. 3 צָרָה).

**צָרָה** I m. (b. h.; צָרָה I) 1) *knot*. Kel. XXVI, 4 (צָרָהִי) 'צ' if they are tied up with a temporary knot; 'צ' with a permanent knot; Y. Kil. VI, 30<sup>c</sup>. Ib. 'צ' וְכ' a permanent knot requires cutting through (to be opened); a temporary knot does not &c.—2) *bundle, bag*. Kel. I. c. 2 'צ' הַמְרַגְלִית a piece of leather in which jewels are bound up; 'צ' הַמַּעֲוִית in which money is bound up; Tosef. ib. B. Bath. IV, 3. Snh. 68<sup>a</sup>. Ex. R. s. 20; a. fr.

**צָרָה** II m. (b. h.; צָרָה II, v. צָרָה) *pebble, stone*. Sabb. VIII, 6 (81<sup>a</sup>) 'צ' אוֹ אֶבֶן, read as in Y. ed. אֶבֶן a pebble; Tosef. ib. VIII (IX), 22; Y. ib. VIII, 11<sup>c</sup> top (v. Rabb. D. S. to Sabb. I. c. note 3). Gitt. 64<sup>b</sup>, a. e. 'צ' וּדְרִיקָא אֶבֶן וְכ' a child that is given a pebble and throws it away, a nut and takes it. Men. I, 2 'צ' קִמְנָן וְעָלָה בִּידֵי צ' if the priest took a handful (of the meal offering), and a pebble was in it. T'bul Yom I, 4 'צ' שֶׁבַכְךָ הִיא a pebble (or a piece of earthen ware) put as a mark on a loaf; a. fr.—Pl. צָרָהִי Y. Erub. V, 22<sup>c</sup> top. Y. Yoma IV, beg. 41<sup>b</sup> וְכ' 'צ' וְכ' (not צָרָהִי) let him take two pebbles, one black &c.; a. fr.—[Yalk. Lev. 587 רִצְצוֹתָם, read: רִצְצוֹתָם.]

**צָרָה** ch. same. Y. Snh. VII, end, 25<sup>d</sup>. Ib. צָרָה (corr. acc.).

**צָרָה**, Lev. R. s. 15 'בצ', read: בְּצָרָהִי (v. Lam. R. to IV, 20).

\*צִרְתָּא f. pl. (v. preced. art.) *rough, stone-like*. Snh. 96<sup>b</sup>, Ms. M., v. צִרְתָּא II.

צִרְתָּא (b. h.; cmp. צָרַח) *to scream, croak*. Tosef. Sabb. VI (VII), 6 קרא עורב וא"ל צָרַח וכו' if a raven cries, and one says to him, croak . . ., this is a superstitious practice; Yalk. Lev. 587 צָרַח (corr. acc.); Sabb. 67<sup>b</sup>, v. צִרְתָּא.

צִרְתָּא I, צִרְתָּא ch. same. Lam. R. to I, 3 קם וצ' אמר (not וצִרְתָּא) he stood up and screamed (after him), saying to him &c.

\*Af. צִרְתָּא *to call together*; (of the bear) *to growl*. Targ. Prov. XXVIII, 15 (Ms. מְצִרְתָּא; h. text שוֹקֵק).

Ithpe. צִרְתָּא *to be called together, be summoned*. Targ. O. a. Y. I Num. XXIV, 24.

צִרְתָּא II (interch. with צָרַח) *to be narrow*; צ' לִי *to worry; to be sorry, be afraid*. Gen. R. s. 91 לִי וְעַרְבָּא צ' (not צָרַח) he was afraid, and fled. Ib. וצ' לִי מִיָּד וכו' and I was afraid of thee, lest thou kill me. Y. Ber. I, beg. 2<sup>a</sup> וצ' לִי מִיָּד (ed. רַצְרִי, corr. acc.) they are afraid of wild beasts. Esth. R. to I, 22; Lev. R. s. 12 דצ' לִי וכו' (not רַצְרִי, v. שְׂטוּרָא).

Ithpe. צִרְתָּא (אִצְרִי, אִצְרִי same. Gen. R. I. c. וּמִצְרִיָּה וְאִצְרִי (some ed. וּמִצְרִיָּה) and I am sorry that I did not ask it; Y. Ber. VII, 11<sup>b</sup> לא מִיָּד לִי וכו' (read: (מִיָּד דלא וכו') שְׁלוּחָה וצ' לִי מִיָּד (ed. רַצְרִי, a. corr. acc.; v. Rashi to Ber. 48<sup>a</sup>).

צִרְתָּא, צִרְתָּא m. (preced.) *anguish*, צ' רִלְבָּא (prob.) *angina pectoris; pain of the heart* (Rashi). Gitt. 69<sup>b</sup> לִצ' לִי a remedy for &c. Ber. 40<sup>a</sup> רִלְבָּא לִצ' Ms. F. a. Ar. (ed. רִלְבָּא; v. Rabb. D. S. a. l. note 400). Cmp. צִרְתָּא.

צִרְתָּא I, צִרְתָּא *to split, tear*. Targ. II Esth. IV, 1.—Ab. Zar. 30<sup>a</sup> דְּצָרַח וְחַיִּי... חוּיָּה (Ar. צָרַח) saw a serpent split (cross the water, cmp. צָלַח) and come on.—[Men. 37<sup>b</sup> וְצָרַח צִרְתָּא II ch.].

Pa. צִרְתָּא *to burst*. Ab. Zar. I. c. bot. רַמְצִי וְצִרְתָּא, v. מִצְרִי II.

Ithpa. צִרְתָּא, Ithpe. צִרְתָּא *to be split, burst*. Ib. 65<sup>b</sup> וְצִרְתָּא וְצִרְתָּא that the wine bags should not burst. Sabb. 154<sup>b</sup> בְּנָחַא... מִצְרִיָּה וְצִרְתָּא the bags may burst. Yeb. 17<sup>a</sup>... בְּנָחַא... מִצְרִיָּה וְצִרְתָּא the (Canaanean) girls of that generation had their wombs cut.—[Targ. Prov. XVIII, 1; XX, 3, v. צִרְתָּא I.]

צִרְתָּא II, v. צִרְתָּא

צִרְתָּא m. (b. h.; preced. art.) [that which runs through cracks,] *resin, balsam* (v. Gen. R. s. 91, quot. s. v. בִּלְסָם).—Ker. 6<sup>a</sup>, a. fr. הַצ' an ingredient of frankincense. Sabb. 25<sup>b</sup>; Tosef. ib. II, 3 אֵין מְלִיקִין בַּצ' you must not feed the Sabbath lamp with balsam; Y. ib. II, 4<sup>d</sup> אֵין מְלִיקִין צִרְתָּא.

צִרְתָּא, Sabb. 90<sup>b</sup>; Ab. Zar. 75<sup>a</sup> bot. Ar., v. צִרְתָּא III h. a. ch.

צִרְתָּא, v. צִרְתָּא.

צִרְתָּא (צִרְתָּא) m. (צִרְתָּא) *hard and dry matter*. Hull. 36<sup>a</sup>; Pes. 20<sup>a</sup>; Men. 102<sup>b</sup> שֶׁל מִנְחוּת צ' (Ms. M. everywhere צִרְתָּא, v. Rabb. D. S. a. l. notes) the dry portion of meal offerings (not permeated with oil). Eduy. I, 8 יֵאָכֵל צ' (early eds.

צִרְתָּא, v. Rabb. D. S. a. l. note 9) it must be eaten dry (coarsely pounded without being moistened); Maas. Sh. II, 4.

צִרְתָּא, Targ. Y. Num. V, 26; Targ. Y. Lev. IX, 17 (some ed.), v. צִרְתָּא.

צִרְתָּא, Targ. II Kings IX, 30; Targ. Is. LIV, 11; Targ. Jer. IV, 30, v. צִרְתָּא.

צִרְתָּא, צִרְתָּא (b. h. צָרַח) pr. n. pl. *Seredah*, in Perzæ (v. Neub. Géogr. p. 275), home of R. Jose ben Joëzer. Ab. I, 4. Eduy. VIII, 4; Ab. Zar. 37<sup>a</sup>; Pes. 16<sup>a</sup>; a. fr.

צִרְתָּא f. pl. (v. צִרְתָּא) *hard and dry*. Snh. 96<sup>b</sup>, v. צִרְתָּא II.

צִרְתָּא *to scream*, v. צִרְתָּא I.

צִרְתָּא pr. n. pl. (preced.) *Ts'riah (Gathering Place, Tower)*. Targ. Jud. IX, 46; 49 (h. text תָּצָא).

צִרְתָּא f. pl. (v. צִרְתָּא) *full of cracks(?)*. Snh. 96<sup>b</sup> Ms. F., v. צִרְתָּא II.

צִרְתָּא m., צִרְתָּא f. (צָרַח) *needing; needed; he (she, it) must*. Sabb. II, 7 אָדָם לִמְרָב צ' אָדָם לִמְרָב a man must order three things &c. B. Bath. 110<sup>a</sup> שִׁירְדִּיק צ' שִׁירְדִּיק a man who is about to marry a woman, should investigate the character of her brothers. Ber. 13<sup>a</sup> כֹּוֹנֵה צ' must be read with the intention to comply with the law. Ib. 14<sup>a</sup>, a. fr. לִמְרָב צ' וְאֵין צ' (abbrev. וְאֵין, or וְאֵין) and needless to say, of course. Yoma 83<sup>a</sup> אֵינוֹ צ'... אֵינוֹ צ' if the patient says that he needs food (cannot fast), and the physician says, he does not need. Ib. אֵין צ' I must have food. Tosef. Hag. II, 11 צִרְתָּא וכו' I must offer it &c. Pes. 5<sup>a</sup>, a. fr. אֵינוֹ צ' this reference to a Biblical verse is unnecessary. Y. Hag. II, 78<sup>a</sup> top; Snh. 46<sup>a</sup>, a. e. לִכְךָ the condition of the time required such a measure; a. v. fr.—צִרְתָּא (sub. שְׁאֵלָה, &c.) *is questionable, is undecided*. Y. Ned. IV, beg. 38<sup>a</sup> וְלִכְבוֹר צ' (not צִרְתָּא) as to harvesting and grape-cutting, it is questionable (whether he may borrow tools of one from whom he has vowed not to derive any benefit, v. הִנְיָאָה).—צִרְתָּא, צִרְתָּא, צִרְתָּא, צִרְתָּא. Sabb. 55<sup>b</sup>, a. e. אֵינוֹ צ', מוֹדֵעִי. Ber. 13<sup>a</sup>, a. fr. כֹּוֹנֵה צ', מוֹדֵעִי. Keth. 21<sup>b</sup> לִהְדַּר צ' לִהְדַּר צ' need not testify before court (to the identity of their signature); a. v. fr.—[צִרְתָּא, Shek. IV, 7 Y. ed., v. צִרְתָּא.]

צִרְתָּא, Targ. Ps. XXXVIII, 1 some ed., v. צִרְתָּא.

צִרְתָּא *to need*, v. צִרְתָּא.

צִרְתָּא m., צִרְתָּא f. I f. = h. צִרְתָּא. Targ. I Chr. XXVIII, 12. Targ. O. Gen. XVI, 12. Targ. Is. LIII, 2; a. fr.—Taan. 20<sup>b</sup> וְכִי מֵאֵן דְּצ' וכו' whosoever is in need, let him come and eat. Ib. וְכִי מֵאֵן דְּצ' let whoever needs (to wash his hands) enter &c.; a. fr.—צִרְתָּא a) (in Y.) *it is doubtful*, v. צִרְתָּא. Y. Gitt. IV, 46<sup>a</sup>, v. אִפְרִיָּה. Y. Ned. V, end, 54<sup>b</sup> וְכִי מֵאֵן דְּצ' וכו' it was doubtful to him, and here &c., v. פְּשִׁיטָא; a. fr.—b) *(it is) necessary to state it*. Ber. 21<sup>a</sup> sq. וְכִי מֵאֵן דְּצ' וכו' and it was necessary (to teach both cases), for, if we had been taught only the first case,

*Hof.* הִצְרִיךְ *to be needed; to be in need of, be forced.*  
Men. 79<sup>b</sup> אִם הִצְרִיכֵנו הַצְרִיכֵנוּ *if they shall be needed (for*

the sacrifice intended), they shall be used; if not, they shall be otherwise employed; Keth.106<sup>b</sup>; Shebu.11<sup>a</sup>. Ib.  
הַזֶּה הָיָה לְעֹלֵת אֲנִי וְלֹא לְחֻטִּית animals selected for daily offerings beyond the needed number. Yoma 67<sup>a</sup> מֵעוֹלָם לֹא  
לֵכךְ it never happened that the messenger sent with the Azazel needed to make use of the offer of food.  
Num. R. s. 7 שֵׁשׁ עֶשְׂרִים כֹּ' לֹא הֵצִירָם כֹּ' they had not to be forced &c., v. עֲשֵׂה; a. fr.

צָרָה, ch. same. Targ. Y. II Gen. XVI, 5.—Y. B. Bath. VIII, 16<sup>b</sup> bot. צָרָתָהּ וּבִנְתָּהּ וּכ' she needed money and sold to her husband (the property which she had assigned to her brother). Y. Erub. V, beg. 22<sup>b</sup> [read:] צָר צָרָה לָךְ צָרָה לָךְ he who needs thee may smile (assent) to thee (flatter thee), he who needs thee not, dares to wonder at thee (in disapproval); Y. Snh. XI, 30<sup>b</sup> top צָרָה לָךְ צָרָה לָךְ a. e.—Mostly *pass.* צָרָה לָךְ צָרָה לָךְ to need, be needed. Ib. צָרָה לָךְ צָרָה לָךְ ... דְּלֵא צָרָה לָךְ he spent thirteen years ... without needing him. Taan. 20<sup>b</sup> צָרָה לָךְ צָרָה לָךְ now we do not need it. Yeb. 105<sup>b</sup> צָרָה לָךְ צָרָה לָךְ come back, she needs not (to be examined, or: thou needest not examine her). Ber. 13<sup>b</sup> צָרָה לָךְ צָרָה לָךְ more you need not do; a. fr.

*Ithpa.* אִתְּפָא, *Ithpe.* אִתְּפָא *to be needed; to need.* Targ. Y. I Gen. XVI, 5. Ib. XLVII, 12; a. fr.—Taan. 23<sup>a</sup> כִּי מִצְטָרֵךְ לִמְטָרָא whenever the world needed rain. Ber. 9<sup>a</sup> א' וְכ' it was necessary (in the Scriptural text) to write *hazzeḥ*. Ib. 13<sup>a</sup> לִמָּה לִי א' וְכ' that *v'hayu* (Deut. VI, 6) which is written, what is it for? It is needed because of the preceding *sh'm'a*. Bets. 7<sup>a</sup> לְאַשְׁמַעֲיָן א' it was necessary to let us understand distinctly. Bekh. 31<sup>a</sup> אִצְטָרִיכָא לִיה אִצְטָרִיכָא the time needed him, i. e. the scholars felt in need of his teaching. Hull. 38<sup>a</sup> לִיה לֵאבָא אִצְטָרִיכָא does Abba (do you) consider the shaking of the ears (of the animal) an indispensable symptom of vitality? Keth. 22<sup>a</sup> א' קָרָא לְדַרְבֵּי דְיוֹנָא וְכ' but that citation is needed for the rule which R. H. . . deduced from it. Ib. 97<sup>a</sup> אִצְטָרִיכֵי . . . לְמוֹזֵן וְכ' he wanted money to buy oxen; לִיה לֵאבָא אִצְטָרִיכֵי finally he found that he could do without it. Ber. 47<sup>b</sup> תְּרֵי אִצְטָרִיכֵי two more persons were wanted (to make up the legal quorum); a. v. fr.—Gen. R. s. 91 אִצְטָרִיכֵי לְמַשְׁאֲלֵיהּ I felt the need of asking him; Y. Ber. VII, 11<sup>b</sup> לִי אִצְטָרִיכֵי sub. לְמַשְׁאֲלֵיהּ, v. צָרִיךְ.

*Af.* אֶצְרָה as preced. *Hif.* Gitt. 63<sup>b</sup> גַּט... אֶצְרָה R...  
decided that she required a letter of divorce.

צוֹרֵבָא, צוֹרֵךְ. v. צוֹרֵבָא, צוֹרֵךְ:

**צֶרַע** *to incise, split.* Bekh. V, 3 וְצֶרַע בְּאָזְנוֹ if one makes a slit in the ear of a firstborn animal. Ib. . . נָטַל (Talm. ed. הלך וצ' באזנו וכו' (35<sup>a</sup>) **פָּגְיוֹן** v. וצ' וכו' **וְצִירָם**, *Pi.*) he went and mutilated the ears of other first-born animals. Zeb. 25<sup>b</sup> וְצֶרַע אֶת הַפָּר הַזֶּה if one mutilates the (priest's sacrificial) bullock; Bekh. 39<sup>b</sup> (Tosaf. הוֹחֵר. **הוֹחֵר**). Tosef. Par. III, 8 לוֹ בָּאֵזְנוֹ צֶ' לוֹ he slit his ear (to make him unfit for priestly service); a. e.

*Pi.* צירם same, v. supra.

**צָרַע** (b. h.; cmp. preced. a. **נָצַח** *Hif.*) to strike, smash,

esp. (comp. **נָגַע** a. **פָּרַשׁ**) *to strike with leprosy*. Yalk. Is. 271  
**כְּמוֹ שֶׁצָּרַעְתִּי אֶת יָדְךָ** as I struck thy (Moses') hand with  
 leprosy.—Part. pass. **צָרִיעַ** *leper*. Num. R. s. 7, v. **פָּרַשׁ**.

*Hithpa.* הִתְחַפֵּץ, *Nithpa.* נִתְחַפֵּץ to become, or to be a leper. Snh. 110<sup>a</sup> he who encourages strife לְרַחֵץ רֵאיוֹ deserves to be stricken with leprosy. Ib. 107<sup>a</sup> שֶׁשָּׂה חֲרָשִׁים David was a leper for six months. Ex. R. s. 3 לֹא יָרַד מִן הַר רֹכֵם מֹשֶׁה Moses' hand did not become leprous, until he had taken it out &c.; a. e.

צַרְחַ ch., *Ithpa*. אֶצְרַח as preced. *Hithpa*. Targ. Y. I Num. XII, 16 (XIII, 1).

**צִרְעָא** *leprosy*, v. צִרְעָה.

**צִרְיָה**, **צִרְיָה**. f. (b. h.; preced. wds.) [*plague,*] *hornet* (collect. noun). Y. Sabb. XIV, beg. 14<sup>a</sup> מותר להרוג את הצִרְיָה (you may kill hornets on the Sabbath (because they are dangerous to life)). Ib.; Bab. ib. 121<sup>b</sup> צִרְיָה, v. שְׁבִינִיתָּהּ. Midr. Till. to Ps. LXXXVIII, 45 וכן הצִרְיָה ברמי יוכ' the same was the case with the plague of hornets in Joshua's days; Yalk. Sam. 102; a. e.—[Yalk. Lev. 537 וְכַל אֶת הַצִּירְיָהּ, read: הַצִּירְיָהּ].—Pl. צִרְעוֹן, צִרְעוֹן. Yalk. Sam. l. c. והיו צִרְעוֹן שני צִרְעוֹן שני two hornets split the stem &c.; Tanḥ. Mishp. 18 צִרְעוֹן; ed. Bub. 12 צִרְעוֹן. Makshsh. VI, 4 רבש צִרְעוֹן שני צִרְעוֹן שני there were two plaques of hornets, one in Moses' days, and one in Joshua's; a. e.

צָרַת f. (b. h.; preced. wds.). [*plague*,] *leprosy*. Yeb. 63<sup>b</sup> (fr. Ben Sira) מִצָּרָתָהּ ... אִשָּׁה רָעָה צ' a bad wife is a plague to her husband; ... let him divorce her and be cured of his plague; Snh. 100<sup>b</sup>. Lev. R. s. 16, a. fr. לָקַח צ' was smitten with leprosy. Ib. s. 17 (ref. to יִסְגֹּדֶךָ, I Sam. XVII, 46) מִי שֶׁצָּרָתוֹ תְּלוּיָהּ Meg. 8<sup>b</sup> הַסִּפְרָה, v. לִשְׁוֹן צ' בְּגוֹפוֹ he whose (seclusion on account of) leprosy depends on the condition of his body; אֲלֵא בְּיָמִים שֶׁאֵין צָרָתוֹ ... whose seclusion depends ... on time; בְּרִפּוּאוֹתָיו ... מי שֶׁצָּרָתוֹ depends on his recovery; a. fr.—*Pl.* יִצְרָעוֹת. Sifra Thazr., Neg., Par. 3, ch. III שִׁירָיו הֵצ' בִּנְיָן אֵב לֹכֵל הֵצ' שִׁירָיו (not הִצְרָעָתוֹ, v. R. S. to Neg. IV, 3) this verse (Lev. XIII, 11) establishes the rule for all leprosy cases that they must be no less than the size of a bean.

צוֹרֵעַ, v. צָרַעַת.

צָרַף (b. h.; cmp. צָרַב) [to press, shrink,] 1) to smelt, melt; transf. to refine, purify, try. Y. Keth. VII, end, 31<sup>d</sup>; Tosef. ib. VII, 11 צֹרֶף, v. infra. Yoma 72<sup>b</sup> (ref. to Ps. XVIII, 31) צֹרֶף... צֹרֶף if he deserves well, she (the Torah) cheers him; if not, she smelts him (through trials); צֹרֶף she steels him for life; לְמִרְחָה צֹרֶף she smelts him for death. Yalk. Ex. 391 'צָרַף וּבִחֲנֵהּ וּכ' I studied and searched, refined and tested &c.; a. fr.—2) to tighten, harden. Yoma I. c., v. supra. Y. Yeb. XVI, 15<sup>d</sup> top שֶׁצִּרְפוּ Var., v. צָפַר.—3) to change, v. infra.

*Pi.* צָרָה 1) *to smelt*. Keth. VII, 10 (among the occupations to which a wife may object) מִצָּרָה נְחוּשָׁתָא, expl. ib. 77<sup>a</sup> דְּרִירָא, v. חֲשָׁלָא; anoth. opin. מִחֲתָךְ נְחוּשָׁתָא וְכ'.

v. *תָּרַף*; Tosef. ib. l. c. *he that casts bronze*.—Trnsf. *to refine*. Gen. R. s. 44 (ref. to צָרַף, Ps. XVIII, 31) *the law that the (ceremonial) laws have been given for the purpose of refining (disciplining) men through them*. Ib. *שָׂרַף הַקֶּבֶת* (Abraham) whom the Lord tried in the furnace of fire. Ib. (ref. to צָרַף, Is. XLII, 7) *זֶה אַבְרָהָם שָׂרַף* that means Abraham, whom the Lord tried &c.; (Yalk. Is. 313 *שָׂרַף*, *Nif.*).—2) *to tighten, harden*. Makhsh. V, 7 *לְצַרְפָּה* ... המוליך if one takes a ship out to sea for the sake of tightening it; *לְצַרְפָּה* ... מוציא מסמר if one takes a (glowing) nail in the rain for the sake of hardening it; Tosef. ib. II, 16 *בשֶׁבִיל לְצַרְפָּה*. Tosef. Kel. B. Kam. III, 13 *צִיָּפֶן אֶפֶי* ... *לְצַרְפָּה* (or *צָרַף*) if he hardened (baked) them (the earthen vessels) even in a peat fire. Bets. 32<sup>a</sup> *בכבשן* (Ms. M. *משיצִרְפֵּם*) from the time he baked it in the kiln. B. Mets. 84<sup>a</sup> (of iron weapons) *בכבשן משיצִרְפֵּם* when he has hardened them in the furnace, v. *צִיָּצָה*; a. e.—3) [*to melt together, weld*], *to combine, join*. Maasr. II, 5 *וְאִם צָרַף* (Y. ed. *צִירַף*) if he combined (ate them together). Y. Pes. III, 30<sup>a</sup> *תּוֹפֵי מִצָּרָה שְׁנֵי* ... אין הבית מִצָּרָה שְׁנֵי if two pieces (of leavened matter), each half the size of an olive, are in the same room, the room does not join them (so as to be counted one olive-size); if in one vessel, *הַכֵּל מִצָּרָה* the vessel joins them. Kidd. 40<sup>a</sup>, a. e. *לְמַעֲשֵׂה*, v. *מִחֲשָׁבָה*; a. fr.—4) *to change small for large coin*, opp. *פָּרַט*. Maas. Sh. IV, 2 *שְׂדֵי מִצָּרָה* ... *כְּמוֹ* as the banker counts when he gives small change for large coins, not as he counts when giving large coins for small change; Tosef. ib. III, 3 *הַצִּירָה* (הַמִּצָּרָה) if one buys a gold Denar for coins designated for second tithes, he must count as the banker would when selling small change, not as he would, when buying large change. Shek. II, 1 *מִצָּרְפִּין*, v. *הִרְפִּין*. Y. B. Mets. IV, end, 9<sup>d</sup> *לְצִרְפָּה* ... if he wants to change the defective coin to be spent in Jerusalem, he must exchange it as if it were of full value (v. Bab. ib. 52<sup>b</sup>); a. fr.—Sifrē Deut. 48 *אֶחָד מִצָּרָה דִּינָר וְאֶחָד מִצָּרָה דִּינָר וּמִנִּיחָה* a gold Denar and spends it, and another changes his accumulation for a gold Denar and puts it away; Yalk. ib. 873, v. *סָגַל*.

*Nif.* 1) *to be smelted, tried*. Yalk. Is. 313, v. *supra*. Midr. Till. to Ps. CXIX, 81 *כִּבְרֵי נִצְרָפִים* we have already been tried.—2) *to be hardened*. Kel. IV, 4 *משיצִרְפֵּם בכבשן* when they have been baked in the kiln; Tosef. ib. B. Kam. III, 13 *משיצִרְפֵּם*.

*Hithpa.* 1) same, v. *supra*.—2) *to be joined, combined, counted in*. Naz. 35<sup>b</sup>, a. e. *אִין הִירָר מִצָּרָה לְאִיסוֹר* a permitted thing is not to be joined to a forbidden thing, i. e. if one ate simultaneously, one half of the legal size each, of a permitted and of a forbidden thing, the two must not be counted together to make up the legal size. Ib. 4<sup>a</sup> *זֶה עִם זֶה מִצָּרְפִּים* they are counted together. Ib. VI, 1. Ber. 47<sup>b</sup> *עֶבֶר תְּשֵׁנָה וְעֶבֶר מִצָּרְפִּין* nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. *שְׁנֵים וְשֶׁבַע מִצָּע* two persons (at meal) and the Sabbath may be combined (count for three persons); *שְׁנֵי רַ"ח* ... *מִצָּע* two scholars (at meal) who are engaged in discussion are counted as three. Mikv.

III, 4 *מִצָּע* are combined to make up the legally required quantity of water; a. fr.—Tosef. Maas. Sh. III, 3, v. *supra*.

*I צָרַף*, ch. same, 1) *to smelt, refine, try*. Targ. Jer. IX, 6. Targ. Is. LIII, 10; a. fr.—Part. pass. *צָרִיף*; f. *צָרִיפָא* &c. Targ. Prov. XXX, 5.—2) *to contract, sponge (cloth)*.—Part. pass. as ab. Snh. 44<sup>a</sup> *צָרִיפָא* Ms. F. (v. Rabb. D. S. a. l. note 3; ed. *דְּצָרִיפָא*) a sponged cloak (Rashi: *dyed with alum*, v. *צָרִיפָא*); v., however, *צָרִיפָא* 2.—3) *to combine, join*. Targ. Y. II Gen. XV, 1; Num. XXIV, 24.

*Pa.* 1) *to smelt, refine*. Targ. Mal. III, 3.—Trnsf. *to torment* (v. P. Sm. s. v. 3446). Targ. Prov. XXV, 20.—2) *to join, attach*. Y. Nidd. II, end, 50<sup>b</sup> *לֹא הָיָה מִצָּרָה לִּי עִמִּיהָ* and never joined them to himself (invited them to a consultation); *זֶמַן צָרַפִּין עִמִּיהָ* once he did invite them; *בְּגִין כֵּן צָרַפְתִּיכֶן* (צָרַפְתִּיכֶן) therefore I invited you; a. e.—B. Mets. 53<sup>a</sup>, v. *infra*.—Part. pass. *מִצָּרָה*. Sot. 17<sup>a</sup> *הָאֵלֵּי מִצָּרָה* the Alef and Shin (אֵלֵּי) are joined, in אֵשׁ, they are not joined (separated by י); Rashi: *מִצָּרָה* (*Ithpe.*)—3) (denom. of *צָרִיפָא*) *to mix earth with alum*. Part. pass. as ab. Ab. Zar. 33<sup>b</sup> *דְּמִצָּרְפֵּי* they (the earthen vessels) contain alum and therefore absorb more.

*Ithpa.* 1) *to be joined*, *to join*. Targ. Y. I Gen. XV, 1; Num. XXIV, 24.—B. Mets. 53<sup>a</sup> *וּנְצִרְפִּינָהּ* (Rashi *וּנְצִרְפִּינָהּ*) (Ms. M. *וּנְצִרְפִּינָהּ*; Ms. F. *וּנְצִרְפִּינָהּ*) let them (the two kinds of coins) be joined (and treated as one mass; Rashi a. Mss.: let him join them); *דְּאִיסוֹרֵיהּ* things forbidden as sacred by Biblical law and things forbidden by rabbinical law cannot be combined (Ms. H. *לֹא מִצָּרְפִּין* we dare not combine). Succ. 19<sup>a</sup> *דְּאִיסוֹרֵי מִצָּרָה* ... *מִי* is there anything that may be joined (to make up the legal size) which in itself is not fit? Ber. 47<sup>a</sup> *לְאִיסוֹרֵי* do you expect to be counted with us (as the third person for saying grace)? Yoma 74<sup>a</sup> *לְאִיסוֹרֵי* fit to be added (to make up the legal quantity); a. fr.—Sot. 17<sup>a</sup>, v. *supra*.

*II צָרַף* m. (preced.) *junction*; (adv.) *in immediate succession*. Y. Pes. III, 30<sup>a</sup> *תָּקַן לִירָר צָרָה* ground his flour for the Passover without interruption (without waiting for the millstones to cool off).

*צָרָפָא* m. (preced. wds.)=l. *מִצָּרָה*, *refining pot, crucible*. Targ. Prov. XVII, 3; XXVII, 21. Ib. XXV, 4.

*I צָרַפָּה* f. (v. *צָרַף*) *belonging to the goldsmith's shop*. Tosef. Kel. B. Mets. VII, 10, v. *תְּרִיחָה*.

*II צָרַפָּה* f. (v. next w.) *the woman of Zarephath* that entertained Elijah (I Kings XVII, 8 sq.). Y. Ber. V, 9<sup>b</sup> *תּוֹפֵי מִצָּרָה* nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. s. 4, v. *מִצָּרָה*. Yalk. Jon. 550 *בֶּן צָרָה* ... *בֶּן צָרָה* was the son of the widow of Zarephath.

*צָרַפָּה* (b. h.) pr. n. pl. *Zarephath (Sarepta)*, near Sidon. Pirkē d'R. El. ch. XXXIII. [In later Hebrew literature *צָרָה* is a name for *France*; with ref. to Ob. 20.]

**צָרָר** m. (cmp. צָרוּר II) *a stone vessel containing a strainer and having an indented (comb-like) rim; a sort of cooler.* Kel. II, 8 'צ' המסרק של צ' if an unclean object touches the 'comb' of a cooler; Tosef. ib. B. Kam. II, 8; Tosef. Eduy. II, 1. Kel. III, 2. Mikv. III, 3 המערה מן המערה ... מצ' קטן<sup>א</sup> Ab. Zar. 73<sup>א</sup> if one pouring water out of a cooler throws water out in several places. Ab. Zar. 73<sup>א</sup> מצ' קטן<sup>א</sup> if one pours forbidden wine from a small cooler into the wine pit. Y. Snh. X, 28<sup>d</sup> top 'צ' וידה שם צ' and there stood a pitcher full of Ammonite wine; Bab. ib. 106<sup>א</sup> צָרָרִי (corr. acc.); Num. R. s. 20; Tanh. Bala. 18; Yalk. Num. 771 (ed. Salon. ברסור, v. Rabb. D. S. to Snh. I. c. note 1). Gen. R. s. 98 [read:] אפי' היה צ' של מים בצדו וכו' even if a pitcher of water had stood by his side, he would have been unable to put his hand forth &c.—Pl. צָרָרִי. Tosef. Kel. B. Kam. II, 9.

**צָרָרִי** m. (צָרָר II, v. צָרָר) [*chirper*,] *Cricket.* Hull. 65<sup>b</sup> 'צ' וזה וזה has not the cricket four feet &c. (and yet it is not permitted, because it does not go by the name of חֲנֹכֶּה); v. נָצַר I.

**צָרָרִי** m. (צָרָר I) *knot, loop.* Gen. R. s. 92 (ref. to 'צ' כהוין צ' עבדו וכו' (Joseph, in tying Simeon) made something like a loop (making the brothers believe, that he really tied him), as it is written, 'he tied them in their eyes'; cmp. ib. s. 91. [Comment. ref. to preced. w. or to צָרָרִי offer no intelligible explan.]

**צָרָרָא** f. 1) = *צָרָרִי, cricket.* Lev. R. s. 33, end; Cant. R. to II, 14 צָרָרָא, v. נָצַר.—2) [*croaker*,] *raven* (in Arab. *accipiter*, v. Freit. Dict. s. v.). Esth. R. to I, 9; (ib. 4 גִּלְגֵּל, v. בַּת כְּרִיָּא).

**צָרַר** I (b. h.; v. צָרָר II) 1) *to surround, wrap, tie up.* Hull. VIII, 2 צָרַר אדם בשר וכו' one may tie up meat and cheese in one sheet. Ber. 23<sup>b</sup> צָרַר אדם תפיליו וכו' a man may tie up his T'fillin with his money &c.; לא רָצַר he must not do so. Tosef. Shebi. I, 9 צָרַר he may bandage (a fig-tree when the bark is peeled off). Cant. R. to I, 7 אני צָרַרָא I (the Lord) will tie this up in thy lap (reverential expression for *my lap*), i.e. I shall remember and visit this act upon thee; a. fr.—Part. pass. צָרָר; f. צָרָרָא &c. Gen. R. s. 14 (ref. to ויָצַר, Zech. XII, 1) מלמד וכו' Gen. R. s. 14 (ref. to ויָצַר, Zech. XII, 1) מלמד וכו' the soul of man is tied up within him (love of life is a natural instinct), or else, when trouble comes upon him, he would detach it and cast it away. Sabb. V, 2 ויצאור צָרָרָא may be let out (on the Sabbath) with their udders tied up. R. Hash. 22<sup>b</sup> ויצאור צָרָרָא two hundred Zuz are tied up in my cloak; a. fr.—2) (neut. verb) [*to be narrow*,] *to cause distress*; Part. pass. צָרָר; imperf. יָצַר (with לֹ- or sub. לֹ-). *to be distressed*; *to worry.* Gen. R. s. 76 (ref. to Gen. XXXII, 8) ויָצַר לוֹ וכו' ... ויָצַר לוֹ וכו' he was distressed, lest he be slain; Tanh. Vayishl. 4. Yeb. 63<sup>b</sup> ויָצַר צָרָרָא, v. צָרָר II; a. e.

*Hif.* ויָצַר 1) *to be distressed, worry, feel sorry.* Pesik. R. s. 3 ויָצַר ויָצַר ויָצַר although he (Joseph) grieved over it, yet he (Jacob) placed Ephraim before Menasseh.

Joseph grieved over it exceedingly. R. Hash. II, 9 ויָצַר ... ויָצַר R. A. found him grieving; ib. 25<sup>a</sup> ויָצַר מי מיָצַר ר"ע מיָצַר וכו' which of them was grieving? was it R. A. or R. Joshua? Ib. שהיה מיָצַר ... שהיה מיָצַר R. A. found R. J. in distress. Cant. R. to VIII, 6 מְצָרִין ... מְצָרִין travellers suffer through them (the rains; Yalk. Is. 333 מְצָרִין); a. fr.—2) *to distress, oppress, persecute.* Lam. R. to I, 5 כל מי שְׂבָא לְצָר וכו' whoever is designated to persecute Israel, is first made a chief; Gitt. 56<sup>b</sup> כל המְצָרִים (המְצָרִין) להם 5 כל מי שְׂבָא לְצָר וכו' to all that are to distress them in the future; a. fr.—3) *to narrow, close.* Y. Taan. III, 66<sup>d</sup> (ref. to Job XXXVI, 19) מְצָר פִּיךָ when thou orderest thy prayer, do not narrow thy mouth (be timid in thy demands), but 'open thy mouth wide, and I shall fill it' (Ps. LXXXI, 11). Yalk. Job 927 ויָצַרְתִּי (not ויָצַרְתִּי) and I closed him up.

*Hof.* ויָצַר *to become distressing, be painful.* Ruth R. to I, 7 ויָצַר הַצָּרָה עליהם הדרך וכו' travelling was painful to them, because they walked barefoot.

*Nif.* ויָצַר *to be tied up, gathered.* Sabb. 107<sup>b</sup> הָרֵם וכו' if (in consequence of a blow) blood is gathered (and congealed), though no bleeding took place; Hull. 46<sup>b</sup>. Y. Sabb. VII, 10<sup>e</sup> top; a. e.—Gen. R. s. 46 רָמוּ מִשְׁנֵי when man's blood is tied up (runs slowly, in advanced age); Yalk. ib. 80.

**צָרַר** ch. same, *to tie up, enclose.* Perf. צָרָר; impf. יָצַר, יָצַר. Targ. Prov. XXX, 4. Targ. Ez. V, 3. Targ. Y. Lev. XVI, 4 יָצַר (O. ויָצַר; h. text ויָצַר); a. fr.—[Targ. Prov. XXIII, 5, v. יָצַר.—Part. pass. צָרָר. Targ. Job XXVI, 8; a. e.—Part. pass. צָרָר. Targ. Ex. XII, 34 (Y. II קָטַר). Targ. Y. Deut. XIV, 25. Targ. Ps. LXXVIII, 13; a. e.—Lev. R. s. 6 צָרַר קִנְיָא בִּידְךָ hold this staff in thy closed hand (Ned. 25<sup>a</sup> נָקוּט). Ber. 23<sup>a</sup>, a. e. לְמִיָּצַר, v. צָרָר II ch.

**צָרַר** II *to be rough,* v. צָרָר.—Denom. צָרוּר II.

**צָרַר** ch. same. *Pa. part. pass.* מְצָרָר; pl. מְצָרָרִין *wrinkled, hard.* Targ. Josh. IX, 4 (h. text מְצָרָרִין).

**צָרָא** I m. = *צָרוּר I, bundle; money-bag, purse.* Targ. Prov. VII, 20. Targ. O. Gen. XLII, 35 (ed. Vien. צָרָר).—Pl. צָרָרִין. Ib.—Bets. 15<sup>a</sup> רֶפְשִׁיטִי צָרָרִין bags filled with money (if made of mixed webs). B. Bath 174<sup>a</sup> אימא צָרָרִין (not אִמָּא) I may say, the father, when he borrowed the money, gave the creditor bundles (of valuables) as security. Ib.<sup>b</sup> ויָצַרְתִּי לָנוּ we take into consideration the possibility of security's being deposited with the creditor. Ib. לאו דאִמָּא צָרָרִין מְעִיקָרָא וכו' (not דאִמָּא) unless he had secured him by a deposit, he (the guarantor) would not have assumed the guaranty. Keth. 107<sup>a</sup> אימא צָרָרִין I may say, he (the husband on going away) left a deposit with her (his wife, with which to support herself). Ib.<sup>b</sup> לָקֵנָה לֹא מַחְשָׁבִין צָרָרִין no money is likely to be deposited with a minor; a. e.

**צָרָא** II m. = *צָרוּר II, pebble.* Y. Peah VIII, 20<sup>d</sup> bot., v. בְּרָחָא.—Pl. צָרָרִין, צָרָרִין. Y. R. Hash. II, 58<sup>a</sup> bot. צָרָרִין מְשַׁרֵּי עֲלֵי צָרָרִין threw pebbles at it (the moon). Y. Sabb.

VII, 10<sup>a</sup> bot. כד מבוּרָא בצ' (not מבוּרָא בצדריא) when she picks the pebbles out (of the wheat).

**צָרְרִיָּא** pr. n. pl., v. צָרְרִיָּה.

**צָרְתָא** f.=h. צָרָה I. Yoma 19<sup>b</sup> צָרְתָא דדא, v. צָרְתָא.

**צָרְתָא**, v. next w.

**צָרְתָא**, צ' m. pl. (cmp. צָרְתָא) *Satureia*, savory (v. Löw, Pfl. p. 325, a. Sm. Ant. s. v. Thymbra). Sabb. 128<sup>a</sup>

(expl. סִיָּא, not פִּיָּא) 'צ' (Ms. M. צָרְרִיָּא; Ms. O. צָרְרִיָּה); Y. Shebi. VII, 37<sup>b</sup> bot. צָרְרִיָּא. Y. Ter. X, 47<sup>b</sup> top 'צ' מי צ' water in which savory (of T'rumah) has been steeped. Ab. Zar. 29<sup>a</sup> צ' (Ms. M. בָּרְרִי, corr. acc.).

**צָתָה**, part. מצִתָּה, v. צִתָּה h.

**צָתָה**, Pa. צִתָּה (v. צִתָּה) to kindle. Sabb. 119<sup>a</sup> מצִתָּה מצִתָּה used to kindle the fire himself (to cook for the Sabbath).

## ק

**ק** *kof*, the nineteenth letter of the Alphabet. It interchanges with כ a. ב, q. v.; also with ח and with ע, q. v.

**ק**, as a numeral, *one hundred*, v. 'א.

**ק** a prefix, v. next w.

**קָא** (abbrev. of קָאם, v. קָאם a. קָאם) [*he, it stands*], a particle of emphasis, mostly untranslatable. Ber. 2<sup>a</sup> 'אימא קא אכלי וכו' ... אימא now, when do the priests eat T'rumah?; מילתא... קא משמע לן the Mishnah (in choosing that definition of the time) wants to teach us something else indirectly; ודא קמשמע לן (abbr. קמ"ל) and it is this, it wants to teach us. Ib. 4<sup>b</sup> ודא דקא אמרי וכו' and the reason why they say &c.; a. v. fr.—V. קָאָ I, a. קָאָ.

**קָאָ** v. קָאָ.

**קָאָ** m. (collect. noun) *cotton-seed*. Sabb. 21<sup>a</sup> (expl. (דקָאָ Ar. a. Ms. Alf. משהו דק' (שמין קיק

**קָאָ**, v. קָאָ.

**קָאָ** m. (abbrev. of קָאָם) *standing*. Targ. Y. Gen. XXIV, 13. Targ. Prov. XXIV, 16; a. e.—Ber. 2<sup>a</sup> תנא דיקא 'ק' where is the teacher of the Mishnah (I, 1) standing (what does he refer to), when he says, 'From what time does the duty of reading the Sh'm'a begin'? Ib. תנא דיקא the teacher has in his mind the Biblical text (Deut. VI, 7). Taan. 2<sup>a</sup> דיקא דתנא the teacher refers to what has been taught there (Ber. V, 2) &c. Pes. 43<sup>b</sup> מבוּרָא ק' באוכלין ... ק' באוכלין מרבה נאכלין it stands to reason, where the text speaks of eaters ('thou must' or 'must not eat'), you extend its scope to eaters, but when the text speaks of eaters, would you extend its scope to things to be (or not to be) eaten?; a. v. fr.

**קָאָ** m. (קָאָ) [*spitting*], outlet. B. Bath. 68<sup>b</sup> קָאָ Ms. M. (ed. קָאָ); Rashb. a. Ms. H. קָאָ, v. קָאָ.

**קָאָ** m. (part. of קָאָם) *standing, rising*. Targ. O. Gen. XXIV, 13 (קָאָ). Targ. Deut. V, 5; a. fr.—Keth. 62<sup>b</sup> דק' וכו' ... דק' does a father stand up before his son? Erub. 79<sup>a</sup> דק' לה באפה he stands in front of the animal; a. fr.—V. קָאָ a. קָאָ ch.

**קָאָ**, a corruption, read: קָאָ m. pl. (καλῶς ῥηθῆς) *well-disposed, well-behaved*, opp. קָאָ. Ex. B. s. 43 [read:] מן קָאָ הוא או מן קָאָ הוא this slave whom thou offerest to me for sale, does he belong to the class of the mischievous (κακοῦργος) or to the well-behaved? 'א"ל מן קָאָ הוא וכו' said he to him, he belongs to the mischievous, and as such I sell him to thee.—[The emendations by Perles ZDMG XXXV, 141, Krauss, Lehnwörter, p. 273 sq. stand refuted by the context, in which the slave says רע או בעבר רע ... בעבר טוב hast thou bought me as a good slave, or as a bad slave?]

**קָאָ** (καλῶς) *very well*. Sabb. 108<sup>a</sup> bot. 'ק' 'א"ל said he to him, Well spoken.

**קָאָ**, v. קָאָ.

**קָאָ**, v. קָאָ.

**קָאָ**, v. קָאָ. [The change is an intentional perversion, in accordance with the Talmudic interpret. of Ex. XXIII, 13, v. Snh. 63<sup>b</sup>; cmp. Ab. Zar. 46<sup>a</sup>, a. e. quot. s. v. קָאָ. Perh. our w. alludes to *canis*.]—V. קָאָ.

**קָאָ**, v. קָאָ I.

**קָאָ** m. (onomatop., cmp. קָאָ) *goose*.—Pl. קָאָ. Ber. 20<sup>a</sup> דיקא דמין ... כי ק' דיקא they are in my sight like white geese (exciting no sexual desires). Gitt. 73<sup>a</sup> (of unjust scholars) ק' דיקא דמשלחי וכו' white geese (old men) that strip men of their cloaks; Keth. 85<sup>a</sup>.—[Ar. reads: קָאָ, v. קָאָ.]

**קָאָ** *neck*, v. קָאָ.

**קָאָ**, read: קָאָ, v. קָאָ.

**קָאָ**, pl. קָאָ, v. קָאָ I.

**קָאָ**, v. קָאָ I.

**קָאָ**, v. קָאָ.

**קָאָ** f. (b. h.; קָאָ) *pelican*. Y. Sabb. II, beg. 4<sup>c</sup>; Hull.

63<sup>a</sup>, a. e., v. קי. M. Kat. 25<sup>b</sup>, v. פֶּסֶל.—Pl. קאָה. Tosef. Ter. X, 2 (Var. קיאור).

קאָה, v. קאָה.

קב, v. קב.

קב m. (b. h.; קבב to hollow out, arch; cmp. גבב, 80<sup>b</sup>)

1) *Kab*, a measure of capacity, one sixth of a S'ah. Sabb. 11<sup>b</sup> if an unskilled man caves out a Kab in a log (on the Sabbath); [Ar. refers to 2, v. infra]. Tosef. B. Bath. V, 10 קב ו' ... בכל מקום everywhere (in all shops) they must make (keep) measures ... of a Kab, half a Kab &c.; B. Bath. 89<sup>b</sup>. Sot. 8<sup>b</sup> a. e. קב וחצי a Kab, half a Kab &c.; minor measures of sin, v. קב. Y. Hall. II, 58<sup>c</sup> bot. dough of a Tiberian Kab of flour. B. Mets. 80<sup>b</sup> one Kab (in addition to the load agreed upon) for a carrier is an unlawful overload; a. fr.—Sot. III, 4, a. e. הדוא there was a man whom they nicknamed 'a Kabful of notes of indebtedness'. קב ונקר, v. קב. I.—Du. קבדים. B. Mets. 21<sup>a</sup> ק' if one finds two Kabs of fruits scattered within a radius of eight cubits.—Hall. II, 3 ק' let him make his doughs Kab-wise (so as to be exempt from the priest's share). Ib. 4. Kidd. 49<sup>b</sup> ק' ten measures of &c. Ber. 22<sup>a</sup> ק' a woman performed the ceremony of Hälitsah (חליצה) if a woman performed the ceremony of Hälitsah (חליצה) by taking off the Yabam's artificial foot. Sabb. VI, 8; a. e.—Pl. as ab. Hag. 4<sup>a</sup> ק' stump-legged persons; a. e.—3) *cavity, the lower part of a trumpet or horn*. Kel. XI, 7 קב שלה Mish. ed. a. Ar. (Talm. ed. דוקן, ed. Dehr. דוקן).

קב ch. same, *Kab*. Targ. II Kings VI, 25.—[Targ. Jer. VIII, 20 קבא, read with ed. Lag. קבא.—Snh. 29<sup>a</sup> קבא am I stuck to you by (a gift of) a Kab of wax?, i. e. am I not free to form my own opinion? Yeb. 17<sup>a</sup>, v. קבד. I. Kidd. 79<sup>b</sup>, v. פיל ch. Pes. 113<sup>a</sup> קבא better a Kab from the ground, than a Kor from the roof, i. e. better a small profit at home, than a large one from abroad (for which you look out anxiously from your roof-top). Snh. 27<sup>a</sup> bot. קבא a Kab of peeled barley; a. fr.—Pl. קבדי. Y. Hall. II, 58<sup>d</sup> top קבדי (read אחרעון, v. קבדי) the Kabs (measures) in their place were enlarged by one fourth.—Esth. R. to I, 1 the world is shaped קבדי (prob. to be read: קבדי) like the outside of round measures.

קבא, Tosef. Kel. B. Mets. X, 6 קבא ed. Zuck., read: קבא, v. קבא. II.

\*קבה f. (denom. of קב) curse. Snh. 92<sup>a</sup> top (ref. to Prov. XI, 26) קבה אין ק' אלא קלה (Ms. F. קב; Ag. Hatt. קב, v. Rabb. D. S. a. l. note 1) *kabbah* (the noun from

the same root as קבה) means curse (with ref. to Num. XXIII, 8); (Yalk. Prov. 947 קבדו); Sot. 41<sup>b</sup> קב.

\*קבה (denom. of קב 2) to put the leg in a kab, to put on a wooden leg (pretending to be lame). Keth. 68<sup>a</sup> קבה אר רגלי ואת שוקי (read: רגלי ... (המקפה את שוקי ואת שוקי ed. only (המקפה את שוקי v. קפה).

קב, ק' f. (b. h.; קבב) maw. Hull. XI, 1. Ib. 134<sup>b</sup> (ref. to Deut. XVIII, 3) קב זה (ref. to Deut. XVIII, 3) serves to include the fat surrounding and inside the maw; a. e.—Esp. rennet, used to curdle milk. Ab. Zar. II, 5 קבה עולה rennet of a burnt-offering. Y. Bets. I, 60<sup>a</sup> קבה הגוי rennet supplied by a gentile. Ib. bot. קבה אחר באת ק' the rennet in the maw comes from outside (is not considered a part of the animal itself); a. fr.—Pl. קבוא. קב, Ib. קבואותם. התירו קבואותם. they allowed to use the rennets of these sheep; Y. Ab. Zar. II, 41<sup>c</sup> bot.

קבורא f. pl. (= קבב; קבב; cmp. פניא), only in דרשא ק' frames of the door. M. Kat. 11<sup>a</sup> דרשי ק' Ms. M. (not דרשי; ed. קבורא דרשא; Ms. Rashi דרשא, v. Rabb. D. S. a. l. note; Ar. קבורא a. קבורא) whose opinion do we follow now that we are permitted (during the festive week) to raise the framework above the door (to drive the pegs home which fasten the upper beam to the wall)?

קבוט m. (קבט; cmp. קבץ, v. חבט a. denomin., esp. קבוט a vessel containing pressed or pickled substances, pressing pot.—Pl. קבוטין. Y. Ter. X, 47<sup>a</sup> bot. קבוטין של מוריים (v. מוריים).—V. קבוא; קבואין.

קבוטל pr. n. m. *K'butal*. Yoma I, 6 (18<sup>b</sup>). Y. ib. I, end, 39<sup>b</sup> קבוטל מה נחיה קבוטל ק' how shall we read it? K'butal or K'butal?, v. קבוטל; Bab. ib. 19<sup>b</sup> (to one that read קבוטל) Rab showed him with his hand K'butal (drawing a Beth in the air; differ. in Ms. M., v. Rabb. D. S. a. l. notes 3, 4). Ber. 63<sup>a</sup>.

קבוט, v. preced.

קבולא, v. sub קב.

קבולין, v. קבולין.

קבולת, v. קבולת.

קבוסי, קבוסי, קבוסי pr. n. m. *K'busay, K'fusay*, father of R. Joshua (v. Fr. Darkhé, p. 187). Tosef. Mikv. VI, 3 (Var. קבוסי). Tosef. Makhsh. III, 15; Tosef. Dem. I, 14 קבוסי (Var. קבוסי); Y. ib. III, 23<sup>c</sup> bot. קבוסי. Tosef. Bekh. III, 19 קבוסי; Bab. ib. 35<sup>b</sup> קבוסי. Ib. 39<sup>a</sup> קבוסי. Tosef. ib. IV, 5 קבוסי. Sabb. 147<sup>a</sup> קבוסי (Ms. M. קבוסי, read כ כ for כ). Ab. Zar. 32<sup>a</sup> קבוסי; Tosef. ib. IV (V), 10 קבוסי. Y. Pes. VI, 33<sup>a</sup> bot. קבוסי (corr. acc.).

קבוסי, v. sub קב.

קבורא, v. קבורא.

קבורא m. pl. (קבר) grave-diggers. Snh. 26<sup>b</sup>.



**קְבוּרָה** f. (b. h.; קבר) *burial*. M. Kat. 28<sup>a</sup> (ref. to Num. XX, 1) immediately after death, burial is mentioned (without mentioning the exhibition of the body in an open place prior to burial). Snh. 46<sup>b</sup> (ref. to Deut. XXI, 23) וְכִי מֵכָאן רָמַז לָךְ here is a hint in the Torah that burying the dead is a religious duty. Ib. משום ק' משונה, v. בְּיוֹזָא. Y. Taan. IV, 69<sup>a</sup> top לָכֵן ... משנינו when those slain at Bethar were permitted to be buried; Ber. 48<sup>b</sup>. Gen. R. s. 62 לְקַבְּרָהּ ... לְקַבְּרָהּ thirty-eight years intervened between Sarah's funeral and that of Abraham; a. fr.—Targ. Y. II Deut. XXXIII, 21 קְבוּרָה *cemetery*.

**קְבוּרָה**, v. קְבוּרָה.

**קְבוּרָה, קְבוּרָה** f. = l. קְבוּרָה, a. קָבַר, *burial; grave*. Targ. Gen. XXIII, 4; 20. Targ. Ps. XXX, 10; a. fr.—Pl. קְבוּרָה, קְבוּרָה. Targ. Job XXI, 32. Targ. Ez. XXXII, 23; a. fr.

**קְבוּרָה** m. = קְבוּרָה.—Pl. קְבוּרָה. Kel. X, 5 של ו' pots of pickle which are lined with pitch up to the rim (so that the lid does not touch the body of the vessel itself); [Ar. reads: קְבוּרָה]; Tosef. ib. B. Kam. VII, 7 קְבוּרָה (some ed. 'קָבַר').

**קְבוּרָה** m. (cmp. קָבַר, a. קְבוּרָה) *a round metal pot*. Tosef. Kel. B. Mets. IV, 11 ומיתם ק' כיסוי the lid of a *habia* or of a caldron.

**קְבוּרָה, קְבוּרָה** pr. n. pl., v. קְבוּרָה.

**קְבוּרָה**, v. קְבוּרָה.

**קְבוּרָה**, v. קְבוּרָה.

**קְבוּרָה**, v. קְבוּרָה.

**קְבוּרָה**, v. קְבוּרָה.

**קְבוּרָה, קְבוּרָה**, corrupt. of קְבוּרָה, v. קְבוּרָה.

**קְבוּרָה**, v. קְבוּרָה.

**קְבוּרָה, קְבוּרָה** m. = h. קְבוּרָה, *appointment*; ק' דירחא *the proclamation of the New Moon Day*. Sabb. 86<sup>b</sup> (Ms. M. קְבוּרָה, v. קְבוּרָה.—Pes. 51<sup>b</sup> bot. כִּגּוֹן אֵינָא דְּבִקְעִינָא בָּךְ' for instance, I who know when the New Moon Day was appointed (v. Rabb. D. S. a. l. note).—Esp. דירחא ק' *the fixed regulation of the lunar calendar*. Bets. 4<sup>b</sup>, v. קְבוּרָה.—V. קְבוּרָה.

**קְבוּרָה** f. (preced.) 1) *appointment*. Targ. I Chr. IV, 23, v. preced.—2) *definitiveness, certainty*. Ker. 18<sup>a</sup> who does not make certainty (of the presence of one forbidden piece among permitted ones) a requirement for a sacrifice (אשם חלוי), v. קְבוּרָה II. Yoma 50<sup>b</sup> וְכִי אֵינָא דְּבִקְעִינָא בָּךְ' have his (the high priest's) fellow-priests a definite share in the atonement through the high priest's bullock (i. e. are they to be considered partners in the sacrifice from the time of its dedication), or

do they receive their forgiveness merely by implication?, v. קְבוּרָה.—V. קְבוּרָה.

**קְבוּרָה** f. (קָבַר) *gathering*. Snh. 112<sup>a</sup> ק' ... מְחוּסֵר requiring to be gathered in one place and to be burnt.

**קְבוּרָה** I (b. h.; cmp. חָבַר a. חָבַר) [*to seize; to join, meet, correspond.*]

*Pi.* קְבוּרָה *to receive, accept; to take an obligation upon one's self; to contract, agree*. Zeb. II, 1 דְּמִן שְׂקִי רִמְן כל הוֹבָחִים שְׂקִי רִמְן all sacrifices whose blood was received (in a vessel) by a non-priest &c. Ib. 4 ק' וְהִלֵּךְ חֶרֶק וְכִי if he received the blood, or carried or sprinkled it with the thought of disposal at an unlawful time. Ib. 3; a. fr.—Ab. I, 1 מִשָּׁה וְכִי Moses received the (traditional) law from Sinai, and handed it over to &c. Ib. 4 קְבוּרָה מִחָם (Var. מִמֶּנּוּ) received the traditions from them. Ib. 3 קְבוּרָה וְכִי, v. קְבוּרָה. Erub. 72<sup>b</sup> פֶּרֶס מְקַבְּלִי ib. 73<sup>a</sup> קְבוּרָה, v. פֶּרֶס. Ab. I, 15 חוּר וְכִי receive every man &c., v. סָבַר. Keth. 58<sup>a</sup> (a mnemonical formula) ק' if he (the betrothed) accepted (was satisfied to marry her in spite of blemishes discovered), or if the father handed his daughter over to the groom's delegates, or if the father (or his delegates) went along with the groom's delegates; Kidd. 11<sup>a</sup>. Keth. 56<sup>b</sup>, a. fr. עֲלִיר אֲחֵירוֹת ק' if he assumed the guaranty. Dem. II, 2, sq. ק' הִמְקַבֵּל עֲלֵיו וְכִי he that obligates himself &c., v. נִצָּחֵן. Ex. R. s. 3 וְכִי עָל וְכִי קְבוּרָה and did they not receive (punishment) for what they did? Ib. מִקְבֵּל מוֹסֵר does not accept correction. Men. 96<sup>b</sup>, a. fr. מִקְבֵּל מוֹסֵר susceptible of levitical uncleanness; a. v. fr.—Esp. *to take on lease, to rent a field* either on shares (v. אָרִיס) or at a fixed rent (v. חֲקִיר). B. Mets. IX, 1. Ib. 9 קְבוּלָה הִרְמִנוּ לְשִׁבְעַת וְכִי if he rented it of him for seven years. Ib. 10 קְבוּלָה הִרְמִנוּ שִׁבְעַת ... if he rented it for 'seven years at a rent of seven hundred Zuz', the Sabbatical year is not included; a. fr.—פִּנִּים, v. חִיפ.—*Part. pass.* קְבוּלָה a) *accepted, acceptable, well-liked, beloved*. Ber. V, 5, v. טָרָה. Ib. 17<sup>a</sup> וְכִי הִרְמִינוּ מִקְבֵּל עַל הַבְּרִיּוֹת and that he may be well-liked of men.—b) *holding a tradition*. Peah II, 6 מִקְבֵּל אֲנִי מִר' אֲנִי מִר' I hold a tradition from R. M. who received it of &c.; Naz. 56<sup>b</sup> מִקְבֵּלִי וְכִי; a. e.

*Hif.* קְבוּרָה (with פִּנִּים or sub. פִּנִּים; interch. with *Pi.*) *to ask for a favorable reception, to visit, pay one's respects to*. Y. Erub. V, beg. 22<sup>b</sup> פִּנִּי רִבּוּ שְׁדִירָה מִקְבֵּל פִּנִּי רִבּוּ כִּאֵילוּ מִקְבֵּל וְכִי אֵילוּ לֹא = דִּירָן, שֶׁכֵּן הִמְקַבֵּל פִּנִּי רִבּוּ כִּאֵילוּ מִקְבֵּל וְכִי אֵילוּ לֹא ... עָשָׂה כְּלוּם אֵלָּא had he done nothing (during the thirteen years of his waiting on his master) but greet his teacher, it were sufficient; for he that pays his respects to his teacher is considered as one waiting on the Divine Presence; Y. Snh. XI, 30<sup>b</sup> top. Hag. 5<sup>b</sup> אֲהֵם יוֹכֵזִים לְהַקְבִּילֶם ... חוֹבֵזִים לְהַקְבִּילֶם that is seen but cannot see (a blind man), may you be permitted to greet the Countenance that sees and cannot be seen. Snh. 42<sup>a</sup> וְכִי לְהַקְבִּיל פִּנִּי רִבּוּ אִיִּלְמָא if Israelites were permitted to greet their Father in heaven only once a month &c.; כִּאֵילוּ מִקְבֵּל וְכִי saying the blessing over the new moon in its due time, is, as it were, greeting the Divine Presence; Yalk. Ex. 189 מְקַבֵּל וְכִי, v. בְּבִקְעִינָא ר' חִיפָא וְכִי waited upon (visited) R. J. in B'kian; Y. Sot. III, 18<sup>d</sup> bot.; Tosef. ib. VII, 9,

a. fr.—Sabb. Hag. 3<sup>a</sup> וְהַקְבִּיל פְּנֵי וְכ'; 152<sup>a</sup>, v. infra.

*Hof.* הִיפּוֹל (with פנים, or -ל) to be placed opposite, be admitted to the presence of, (a polite expression for:) to be visited. Sabb. 152<sup>b</sup> שְׂהִיפּוֹלְנִי מִיֶּדֶךָ... מהפני מה לא הִיפּוֹלְנִי מִיֶּדֶךָ... early eds. (Ms. M. לא הִיפּוֹלְנִי, incorr.; later eds. שְׂהִיפּוֹלְנִי... *Hif.*; v. Rabb. D. S. a. l. note) why were we not permitted to see you on the festive day, as my ancestors used to receive thy ancestors?

*Hithpa.* הִתְקַבֵּל, *Nithpa.* נִתְקַבֵּל 1) *to be received, accepted.* Sifra Vayikra, N'dab., ch. IV, Par. 4 הָרַם הָאֵם שֶׁל בָּכָל 'they shall sprinkle the blood' (Lev. I, 5), the blood which has been received in a vessel. Zeb. 34<sup>b</sup>, sq.; a. e.—Pesik. R. s. 44 מִתְקַבֵּל סֶפֶק אֵינוֹ סֶפֶק *it is doubtful, will he or will he not be favorably received.* Ab. d'R. N. ch. IV בְּרִצּוֹן מִתְקַבֵּל תַּפְּלוֹתוֹ *his prayer was accepted with favor;* a. fr.—2) *to make one's self the recipient of, to receive, accept.* Keth. V, 1 וְכִי הִתְקַבֵּלְתִּי מִמֶּךָ I have received at thy hands (on account) one hundred &c. Gitt. VI, 1 הִתְקַבֵּל 'make thyself the receiver of this letter of divorce in behalf of my wife. Ib. הִתְקַבֵּל לִי גֵטִי *accept my letter of divorce in my behalf;* a. fr.

1b. XLV, 10.—2) **ק** **לְמִימְרָא** *to listen, obey*, v. infra.

*Pa.* קַבֵּל *to receive, take, accept.* Targ. Ex. XXIII, 8. Targ. II Sam. XIV, 14 (h. text נָשַׁם וְקִבֵּל). Targ. Ps. XXIV, 5. Targ. Is. XII, 3. Targ. Lev. XX, 17; a. fr.—Targ. Ps. LXII, 11 ed. Lag. (ed. חָבַל = *seize*), וְקִבֵּל. —Esp. לְמִימְרָא *to accept, consent, listen to, obey.* Targ. Gen. III, 17 (Y. ed. Vien. קִבְּלָתָּ *Pe.*). Ib. XVI, 2. Targ. Deut. XXVI, 17; a. fr.—B. Mets. 117<sup>a</sup> וְקִבֵּלִי I took upon myself (consented to, was prepared for), וְעָלִיתָ. Y. Hag. II, 77<sup>d</sup> מִרְחָא רְבִיתָא רַקְבָּלָתָּן the mistress of the house who received us (whose guests we were). Sabb. 17<sup>a</sup> מִיִּנְיֵיהוּ וְקִבְּלוּ they decreed the prohibition, and the people accepted it of them. Bekh. 38<sup>a</sup> בְּרִיבְלִי קִבְּלִי מִמָּוֶה בר susceptible of levitical uncleanness; a. fr.

*Itkpa*, אִתְקַבֵּל 1) to be received, accepted. Targ. Num. XV, 7; 10; 13. Targ. II Chr. XXX, 27; a. fr.—2) (v. preced. *Hithpa.*) to be made the recipient of, to have assigned to. Targ. O. Deut. XXXIII, 21 וַיִּחַקֵּב בְּקִרְיָתָא דִּילֵיהּ ed. Berl. (oth. ed. 'ואתק' to him (to God) shall be (has been) assigned a share in the foremost part of it (of the land; h. text וַיִּרְא רִאשִׁית לוֹ)).

**קָבַל** II (cmp. **הָבַל**) *to feel oppressed; to cry; (cmp. קוֹבֵּלְךָ to complain, bring charges. - Yad. IV, 6 קוֹבֵּלְךָ אֲנִי we cry out against you (we say, 'woe unto you'). Ib. 8 קוֹבֵּל אֲנִי I accuse you. Gen. R. s. 96 (ref. to יִרְיָבוֹ, Gen. XLVII, 29, v. קָרַב. אמר [לן] הקב"ה היום קובל עליך לומר בי הוא יקום (כ"י) the Lord said to him, the day brings suit against thee (summons thee before court) saying, with me (on this day) he shall stand (before the throne of justice); Tanḥ. Vayhi 2; Yalk. Kings 168. Deut. R. s. 9 (ref. to Deut. XXXI, 14 הֵן קָרַב) היום קבל לפני (הן קרבו) the day cried out before the Lord saying, O Lord, I will not move, I will not set, and Moses shall live; Yalk. ib. 941 כד ... כארס שאמר פלוג קובל*

ידיים קובל וכו' (קבל not ידיים) as one says, that man is bringing charges against thee . . . , so (the Lord said,) the day is summoning thee, but the sun said, I will not move &c. Y. Peah I, 15<sup>c</sup> וְאָמַר שֶׁל יוֹמְךָ וְעוֹד לְרִבְרוּחִי וכו' R. Yishmael's mother... came and complained of him before our teachers, saying &c.; Y. Kidd. I, 61<sup>b</sup>; a. e..

*Hif.* הִקְבִּילָהּ same. Ab. d'R. N. ch. XVI וְהִקְבִּילָהּ she complained to her mistress.

**קבל** ch. same, to *cry out, complain, lament*. Targ. Esth. IV, 1 (h. text *וּזְעַק*) Targ. Ps. LXXVII, 2 (ed. Lag. a. oth. *קַבְּלִיָּהּ Pa.*; h. text *פָּעַק*). Targ. O. Ex. XXII, 22 (Y. צוּר); a. fr.—Snh. 31<sup>b</sup> קדמנא ... ק' U. the Babylonian brought suit before us. Kidd. 59<sup>a</sup> קַבְּלִיָּהּ אורל ... יזרא R. G. came and complained against him to R. Z.; וז' R. Z. went and laid the suit before &c. Y. Kidd. I, 61<sup>a</sup> top; Y. Peah I, 15<sup>d</sup> ק' לי על בררה וז' he brought complaint before me against his son (asking) that he should support him; Pesik. R. s. 23-24; a. e.

*Pa.* קָבִיל same. Targ. Job XXXV, 9 (Bxt. מִקְבִּילָן *Af.*; h. text וְיִעֲדֶיךָ); v. supra.

**קָבֵל** III, **קָבֵל** (cmp. prec.) [*to be thick*,] *to be misty, dark*. Targ. Mic. III, 6. Targ. Is. XIII, 10; a. e.—Part. **קָבֵל**, **קָבֵל**, **קָבֵלָה**. Targ. Ps. CXXXIX, 11 (not 'קָבֵל'; h. text אור!). Targ. Y. Lev. XIV, 57 'קָבֵל a cloudy day, opp. נִדְרָה; a. e.—V. next art.

*Af. אַפּיל to darken.* Targ. Am. V, 8. Ib. VIII, 9.

קבל m. h., v, קבלן.

**קבל** m., **קבלא** f. (preced. art.) *foggy, dark*; trnsf. *obscure*. Targ. Y. I Gen. XV, 12 **קבלא** בבבל Babylonia the foggy (v. תְּשׁוּבָה II).—Snh. 14<sup>a</sup>; 92<sup>a</sup> **קִיּוּרֵיהֶם** remain always obscure (without office) and live.

I m. 'קִיב', 'קִיב', 'קִיבָּא', 'קִיבָּא', 'קִיבִּיל IV קִיבִּיל  
(preced.) 1) *darkness, fog*. Targ. O. Gen. XV, 12. Ib. 17  
(ed. Amst. קִיבִּיל). Targ. O. Ex. X, 21 לִיִּילָא ed. Berl.  
(oth. ed. קִיבִּיל, קִיבִּיל). Ib. 22 חֲשׁוּךְ וְקִיבִּיל. Targ.  
O. Deut. XXVIII, 29 'קִיב' (ed. Amst. 'קִיב'). Y. קִיבִּיל. Targ.  
Job III, 3 (some ed. 'קִיב'). a. fr. — *Pl. קִיבִּילָא, קִיבִּיל*. Targ.  
Ps. LXXXIII, 18. (h. text וְלִיִּילָא).—2) *vapor, vanity*. Targ.  
Job VI, 26 וְלִיִּילָא (ed. Lag. וְלִיִּילָא; h. text וְלִיִּילָא).—V. קִיבָּא

**קִיבְּלָא**, **קִיבְּלָא** II, **קִי**, **קִיבְּלָא** m. (v. I קִבְּל) *junction, meeting*; (prep.) constr. קִבְּל, קִבְּלִי, קִבְּל (corresp. to h. לצמח, מול, נגד, towards, corresponding to, alongside of, opposite; מִלְּפָנֶיךָ, מִלְּפָנֶיךָ, מִלְּפָנֶיךָ; also pl. קִבְּלֵי. Targ. O. Gen. XXVIII, 17 (ed. Vien. 'קִי); Y. קִי: מִבְּרִית כִּלְכִּל corresponding to. Targ. Y. II Gen. XXV, 18 כִּלְכִּל (h. text פִּי פִּי). Targ. O. Lev. V, 8 תִּבְּרִית (oth. eds. קִבְּלִי); Y. קִבְּלִי. Targ. Ruth IV, 4, Targ. Koh. V, 15. Targ. Ps. X, 5 מִן קִבְּלֵי מִן ed. Wil. (Ms. קִיבְּלֵי). Targ. Y. II Deut. XXXIII, 20 לְקִיבְּלֵיכֶן against you; a. v. fr. — Y. Ab. Zar. II, 41<sup>b</sup> אִיבְּרִית לְקִיבְּלֵיכֶן he was angry with him. Ib. top לְקִיבְּלֵיכֶן ... אִיבְּרִית R. H. was not right in speaking harshly against him; Y. Dem. III, 23<sup>c</sup> bot. לְקִיבְּלֵיכֶן ... וְלֹא עֵצָא (corr. acc.); a. e.

III (preced.) [a means against,] charm  
(to ward off danger). Ber. 62<sup>3</sup> אָנָה ק' בְּמִירָר Ms. M. (Ar.



## קבץ I (b. h.) [to cover, press,] 1) to overpower, rob.

Tanh. T'rumah 9 (ref. to Mal. III, 8) מה איהו... לשון רביר it is an Arabic expression; when an Arab argues with his neighbor and wants to say, why wilt thou rob me?, he says, why art thou *kob'eni*?; Yalk. Mal. 587 (read (גמלני for קובעני).—2) to prevent. Yad. IV, 3... קובע איהו (by allowing the priests' share to be given to the poor) thou preventest the heaven from sending down dew and rain.

## קבץ

ch. same. R. Hash. 26<sup>a</sup> sq. a man came to Levi and said *קבצן פלניא* that man is a *kab'an*, and he (Levi) did not know what it meant; (on asking at college, he was told) *גולן פלניא* it means that man is a robber &c. (ref. to Mal. III, 8 (והיקבע). Ib. *דיכי קבצן במאי*... אי הוינא... *דיכי קבצן במאי* had I been there, I should have said to the man (using the same expression), how did he *k'ba* thee?, wherewith?, and wherefore?, and thus I should have found out what it meant.

## קבץ II (preced.) [to squeeze in, make a hole,] 1) to insert, drive in; to fix.

B. Bath. 7<sup>b</sup> *קבץ*, v. *מסמר*. Tanh. *אם קבצת אורח* (משמרווה XII, 11) *קבצת אורח* if thou hast driven them (the words of the Law) like a nail into thy heart, they will guard thee. Lev. R. s. 5 (ref. to Is. XXII, 16) *איהו מסמר קבעת כאן* what nail hast thou driven into it (to acquire ownership)? Tosef. Kel. B. Mets. X, 6 *א"ע שקבצן* (not שקבאן) although he fastened them with nails; a. fr.—Part. pass. *קבוצ* &c. Ib. *קבוצת ארס* a man ought to have a nail or a peg fixed in the burial ground so as to take possession and be sure to be buried in the designated place. Y. Maas. Sh. V, beg. 55<sup>d</sup> *אבן ק' קבוצת* a stone affixed to the ground, stationary, opp. *חלושה*; a. fr.—Transf. to *fix, appoint, make permanent*. Ber. 6<sup>b</sup> *כל הקובץ מקום וכו'* he who designates a certain place where to pray regularly; ib. 7<sup>b</sup>. Sabb. 31<sup>b</sup> *קבוצת וכו'* Meg. 7<sup>a</sup> *קבוצת וכו'* at first they instituted the feast of Purim for Shushan, and afterwards for the whole world. Ib. *קבוצת*... שלהו... *קבוצת* Esther sent word to the scholars, Appoint my memory to be celebrated for all generations. Ab. III, 2 *הקב"ה קובע לו שכר* the Lord will determine his reward. Bets. 20<sup>a</sup> *קבוצת הלכה וכו'* they attempted (by vote) to establish the law in agreement with their opinion; Tosef. Hag. II, 11; a. fr.—Part. pass. as ab. Tosef. Ab. Zar. I, 1 *קבוצת* regular (annual) festivals. Ab. Zar. 11<sup>b</sup> *קבוצת* five idolatrous temples (and the fairs connected therewith) are permanent; expl. ib. *קבוצת* permanent, regular, and all the year through &c. B. Bath. I. c. *קבוצת* they are established laws; a. fr.—2) (denom. of קבץ) to impart the character of a regular appointed meal. Bets. 34<sup>b</sup> *קבוצת למעשר* does the Sabbath give, to fruit not yet ready for regular use, the character of an appointed meal with reference to the duty of tithing (so that you dare not eat of them on the Sabbath even as a luncheon, *קבוצת*)? Ib. *קבוצת* the Sabbath gives that character, whether the food you partake of be sufficiently ready for con-

sumption or not. Pes. 105<sup>a</sup> *קובעת לקידוש*... כשם שהשבת... as the Sabbath makes every meal an appointed one with regard to tithes, so does it with reference to Kiddush (that you dare not taste anything before reciting the Kiddush, v. *קידוש*). Ib. *קבוצת לחבולה* the exit of the Sabbath makes every meal an appointed one as regards the Habbalah (v. *לחבולה*); a. fr.

*Pi. קבץ to wedge in, set.* Sabb. 67<sup>b</sup> *קבוצת* Rashi Var., v. *קבוצת*.—Part. pass. *קבוצת*; f. *קבוצת*. Num. R. s. 12 בעשרה וכו' *קבוצת* like the royal crown which is beset with precious stones and pearls.

*Nif. קבץ to be appointed, established.* Tosef. Hag. II, 11 *קבוצת הלכה כדברי וכו'* the law was established (by vote) in accordance with the opinion of &c.; (Bets. 20<sup>b</sup> *קבוצת שאין*... *קבוצת* אלא וכו' Y. Yoma V, beg. 42<sup>b</sup> congregational sacrifices are designated as such only by the act of slaughtering. Hall. IV, 11 *קבוצת דרבה* that this usage may not become an established obligation; a. e.

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ch. same, 1) to stick into, fix. Targ. I Sam. II, 14. Ib. XIX, 10. Targ. Y. Ex. XXV, 7; a. e.—Part. pass. *קבוצת* &c. Targ. Y. Gen. XXVIII, 12. Targ. Y. II Ex. XX, 21. Targ. Cant. IV, 9 (*engraven*); a. e.—Y. Hag. III, 78<sup>d</sup>, v. *קבוצת*. Y. Pes. V, 32<sup>b</sup> top; Y. Yeb. XIII, 13<sup>c</sup> top; v. *קבוצת*; a. e.—2) to fix, appoint, establish, Targ. Y. II Deut. XXXII, 8. Targ. Y. Ex. XII, 2; a. fr.—Part. pass. as ab. Ib. 3; a. e.—Ab. Zar. 11<sup>b</sup> *קבוצת*... דלא קבוצת An Arabian fair which has no fixed date. Ber. 43<sup>b</sup>, v. *קבוצת*; a. e.—Ker. 18<sup>a</sup>, v. infra.—3) to impart the character of an appointed meal. Pes. 105<sup>a</sup> *קבוצת לשבת* let us interrupt our meal, and (resuming it) appoint it as a Sabbath meal; *קבוצת*... לא you need not interrupt your meal, the Sabbath itself makes it an appointed meal. Bets. 34<sup>b</sup> *קבוצת*... ליה עילוייה as soon as he says, 'from here I will take to eat to-morrow', he makes it an appointment (and it is subject to tithes); a. e.

*Pa. קבץ to set, garnish with.*—Part. pass. *קבוצת*; pl. *קבוצת* (מקבוצת) beset with precious stones; Y. II *קבוצת* precious stones are set (in it). Targ. Esth. VIII, 15. Targ. II Esth. I, 2 *קבוצת* some eds. (Hebr. forms).

*Af. קבץ same, to set, fasten.* B. Bath. 6<sup>a</sup> *קבוצת* Ms. R. a. Rashi, v. *קבוצת*.

*Itthe. קבץ to be appointed, established.* Targ. Y. Num. XIV, 1.—Ker. 18<sup>a</sup> *קבוצת* לא קבוצת א' איסורא וכו' where there are two pieces (one forbidden and one permitted) the presence of a prohibited element is established; one piece (of doubtful quality) does not establish the presence of a prohibited thing; Naz. 23<sup>a</sup>. Sabb. 86<sup>b</sup>, sq., v. *קבוצת*; a. e.

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m. (preced.) appointment, permanency, institution; regular, perfunctory act. Y. Ber. II, 4<sup>c</sup> bot. *קבוצת* a regular meal; *קבוצת* a regular sleep, v. *קבוצת*. Yoma 10<sup>b</sup>, v. *קבוצת* I. Ber. IV, 1 אין לה ק' for the evening prayer there is no fixed law, expl. ib. 27<sup>b</sup> רשות וכו' it is optional. Ib. IV, 4 וכו' ק' the prayer of one who treats it as a perfunctory obligation, is not

**קֶבֶר** m. (b. h.; preced.) *grave*. Snh. 47<sup>b</sup> **ק' חדש** a fresh grave (that has been dug but not used). Ib. **ק' בנין** a grave on which something has been built, i. e. an arched grave (not flat). Ib. **שלושה קברות הן ק' חמוצא** there are three kinds of graves (with reference to law): a grave that has been discovered (a fresh grave in which somebody was buried without the consent of the owner of the ground); **ק' ידיוע** a known grave (in which one was buried with the owner's consent); **ק' המזיק את הרבים** a grave which interferes with public comfort (made in a thoroughfare). Y. Naz. IX, 57<sup>d</sup> top., v. **תהום**. Ohol. XVII, 1 **אם יעבור אדם את הקבר** if one passes the plough over a grave. Koh. R. to VII, 8 **אם יקברו ... את אהרן** when they had buried him (Elisha-Aher), a fire came to burn his grave; a. v. fr.—*Pl.* **קברו את עצמכם**. Taan. 25<sup>b</sup> **ק' וכו'** have you prepared graves for yourselves (are you ready to

die)? Ib. 22<sup>b</sup> בתייהם קבריהם שלא ירוא בתייהם קבריהם that their houses may not become their graves (that their dwellings may not fall down from excessive rains); Y. Yoma V, 42<sup>c</sup> top נשחטה על קבריו וכו' Hag. 22<sup>b</sup> שלא יעשו ... קבריהם he prostrated himself over the graves of &c. Yeb. 47<sup>b</sup> שני כ' the court has charge of two burial places (for culprits). Snh. VI, 5 אבותיו אבותיו in the burial place of their ancestors; a. fr.—*בית הקברות* (abbr. ב"ק) *cemetery*; *pl.* ב"ק. Ber. 18<sup>b</sup> הלך ולן בב"ק he went and spent the night in the cemetery. Snh. l. c. (46<sup>b</sup>) שני בתי כ' two burial grounds were at the disposal of the courts, one for those put to death by the sword, and one &c.; a. fr.—*Transf. uterus (containing an embryo)*. Nidd. 21<sup>a</sup> באיפשא they differ as to whether the uterus can open (to pass the embryo) without discharging blood. Sabb. 129<sup>a</sup> וכו' פתוחה וכו' for a woman in confinement you must violate the Sabbath laws as long as the uterus is open, whether she says that she needs it or that she needs it not. Ib. מאימתי פתוחה וכו' when does the opening of the womb begin (in regard to Sabbath laws)?; חזק' ... עד מתי ... how long is it considered open? Ohol. VII, 4 אין לנפלים פ' חזק' וכו' in the case of abortions the laws of levitical cleanness connected with the opening of the womb do not apply, unless &c., v. פ'קא I; Tosef. ib. VIII, 8; a. fr.

**קברא** (קברא) ch. same. Targ. Jer. V, 16. Targ. O. Num. XIX, 18 קברא ed. Berl. (oth. ed. a. fr.—B. Bath. 58<sup>a</sup>, v. תבשט. Taan. 23<sup>b</sup> וכו' אשחטה he threw himself prostrate over his father's grave. Hag. 15<sup>b</sup> סליק smoke rose from Aher's grave; a. fr.—*Pl.* קברא, קברא, קברא, קברא. Targ. O. Ex. XIV, 11 (ed. Berl. כ'; ed. Vien. קב). Targ. Is. LXV, 4. Targ. Num. XI, 34; a. fr.—Yeb. 86<sup>b</sup> לבי כ' R. A. turned the entrance towards the cemetery. B. Mets. 107<sup>b</sup> וכו' ב"ת קברא [*Daughter of Graves*,] name of a bird, prob. *raven*, v. צ'צ'צ'א. Esth. R. to I, 4, ונאנא. ונאנא, קבר נאנא.—ג'ג'ג'ג'ג' R. to I, 4, v. נאנא.

**קבריא** (קבריא) pr. n. river (*K'baria*). *Kabriël*. Gen. R. s. 13 חוויי כמין חווייא כהרין קבריא וכו' Ar. s. v. חוויי (ed. חוויי (קבריא) like a flood, like the K. that swells and inundates; Koh. R. to I, 7, v. קבר 2.

**קברין**, Y. Ned. III, 37<sup>d</sup> bot., v. קרובין.

**קברין**, Esth. R. to III, 6, v. קברין.

**קברניט**, v. קברניט.

**קברן** m. (קבר) *grave-digger*, name of a bird (that buries its eggs at the sea-shore). Esth. R. to III, 6 quoted in Matt. K. to Esth. R. to I, 4 קברין some ed. (ed. ע'ש; Yalk. Esth. 1054 אברני).

**קברנינא**, Ar., v. נאנא.

**קברנמו**, קברנמו, קברנמו, v. next wds.

**קברנימ** I m. (a corrupt. of labyrinthus, induced

by phonetic association with קבר) *labyrinth, cavern*. Sot. 13<sup>a</sup> של מלכים היה קבור ב'ק' (Ar. בקברנו, some ed. בקברנו; read ... he (Joseph) was buried in the labyrinth where the kings were buried (v. Sachs, Beitr. I, p. 54); Yalk. Ex. 227; v. קריסולין.

**קברנימ** II m. (στυβερνήτης) *steersman, pilot*. Tanh. Sh'lah. 15 וכו' וכו' ה'ק' וכו' the helmsman threw a rope to him, saying, hold to this rope &c.; Yalk. Num. 750. B. Bath. 91<sup>a</sup> sq. (on Abraham's death) [read:] ... אוי לו woe to the world whose leader is gone, woe to the ship whose helmsman is gone; a. e.—*Transf.* (emp. רב החבל, Jon. I, 6, א'תבנלח) *prudent manager*. Pesik. Ahäre, p. 176<sup>a</sup> (ref. to תחבולות, Prov. XXIV, 6) לעולם יעשה א'תבנלח how to do good; Lev. R. s. 21; a. e.—*Pl.* קברניטין. Ib. פתח קריא ב'ק' interpreted the verse (Prov. I. c.) as referring to the art of the helmsmen. Pesik. R. s. 47 (ref. to Prov. I. c.) אם אין לה כ' וכו' as the ship without a helmsman is bound to go down, so is Israel without leaders &c.

**קברנימא** ch. same. Esth. R. introd. to s. 5 (ref. to Prov. XXIII, 34) כהרין כ' דייחין וכו' like the pilot that sits on the top of the mast &c.; Lev. R. s. 12 קוורניט (ed. Wil. קוורניט; read: קוורניט; Yalk. Prov. 960 קרביניט (corr. acc.).

**קבתא** קבתא = h. קבה. Targ. Deut. XVIII, 3.

**קבתא**, v. קבתא.

**קדר** 1) b. h.) *to bow*. Ex. R. s. 5 (ref. to Ex. IV, 31) וכו' על הפקידה v. פ'קידה. —2) (emp. פ'ר פ'ר) *to cave, cut out*, v. קדר.

**קדר** ch. as preced. 2, v. קדר.

**קדר**, v. קדר.

**קידה** f. (b. h.) 1) *cassia, bark of the tree called cassia* (v. Sm. Ant. s. v.) Ker. 5<sup>a</sup>; Y. Shek. VI, beg. 49<sup>c</sup>. —2) *white Kiddah*, a tree. Kil. I, 8; Erub. 34<sup>b</sup>. —3) name of a *seasoning plant*. Ib. וכו' וכו' (Var. pl.) seasoning reeds, Kiddah, and Urbanin belong to the vegetable class (ירק). Ib. לבנה לחור K. Kiddah and white K. are different species.

**קדוחא** m. (קדר) *borer (of pearls)*; *transf. one able to enter into the depth of a Biblical subject*. Cant. R. to I, 10 I am a stringer of pearls and I am also a borer, v. קדר.

**קדוחים**, v. קדוחים.

**קדוחא**, v. sub קדר, a. also קדר.

**קדור**, Res. 11<sup>b</sup>, read: קדור.

**קדוש** m. (b. h.; קדש) 1) *holy, sacred; holy man, saint*. Yeb. 20<sup>a</sup> נקרא כ' כל המקיים he who observes the

ordinances of the scholars (with regard to marriage laws) is called holy (chaste). Ib. 105<sup>b</sup>; Meg. 27<sup>b</sup> עַם הַקֹּדֶשׁ the holy assembly, v. פָּסַע; (Snh. 7<sup>b</sup> קֹדֶשׁ לַיהוָה; Yeb. l. c. also קֹדֶשׁ). Lev. R. s. 24 כְּדֹשׁ אֲנִי כְּכֹדֶשׁ אֲתָּה as I am holy, so be you holy. Y. Sabb. XVI, 15<sup>c</sup> bot.; Treat. Sof'rim XVI, 12 הללו ה' בְּקֹדֶשׁ הַקֹּדֶשׁ 'praise the Lord in his holiness' (Ps. CL, 1) according to his holy servant, according to (the years of life of) Aaron, the holy servant of the Lord (123 Hallelujahs). Tem. 14<sup>b</sup>, a. e. הַקֹּדֶשׁ כל הַיּוֹם בְּיָמֵינוּ כִּי אֵלֶּיךָ בָּרִיךְ כִּי אֵלֶּיךָ בָּרִיךְ whatever must be offered in day-time, becomes sacred (by being put in a sacred vessel) only in day-time &c. Meg. 23<sup>b</sup>; Snh. 15<sup>a</sup> אִם אִישׁ אֶחָד is a human being ever sacred (dedicated to be Temple property)? Ber. 10<sup>b</sup> (ref. to II Kings IV, 9) הוּא אִישׁ כִּי (the prophet) is a pure man, but his servant (Gehazi) is not; a. v. fr.—הָרִבֵּנוּ our teacher, the saint, i. e. R. Judah Hannasi. Y. Meg. III, 74<sup>a</sup>; a. fr.—הָרִבֵּנוּ הוּא (abbrev. Hannasi) הַקֹּדֶשׁ (הַקֹּדֶשׁ) the Holy One, blessed be He, the Lord. Ber. 6<sup>b</sup>. Num. R. s. 20; a. v. fr.—*Pl.* קֹדֶשִׁים. Lev. R. l. c. Sabb. 86<sup>a</sup>, a. e. הַיִּשְׂרָאֵלִים the Israelites are a chaste people. Pes. 104<sup>a</sup> בֶּן שָׁלֹשׁ הַקֹּדֶשׁ the descendant of holy men (R. Menahem); Ab. Zar. 50<sup>a</sup>; a. fr.—פֶּרֶשֶׁת הַקֹּדֶשׁ the section of the Torah beginning with *k'doshim* (Lev. XIX). Lev. R. l. c.; a. e.—*Fem.* קֹדֶשֶׁת. Y. Maas. Sh. II, end, 53<sup>d</sup>; a. e., v. יָדָה.—2) (v. קֹדֶשֶׁת) *Kadosh*, the recitation of *Kadosh* (Is. VI, 3). Treat. Sof'rim l. c. בִּיצֵר קָטָן (not בִּיצֵרָה) a minor ... must not recite *Kadosh* in the morning prayer (v. יָצֵר). Ib. עֲמִידָה קָטָן the *Kadosh* recited in the 'standing prayer' (v. עֲמִידָה), the *K'dushshah*.

**קֹדֶשׁ** ch. (denom. of preced.) 1) *to become sanctified, consecrated*. Men. 100<sup>a</sup> וְלִקְדֹּשׁ, v. פָּסַע; Yoma 29<sup>b</sup> וְלִקְדֹּשׁ; a. e.—2) *to be betrothed*. Kidd. 12<sup>b</sup> וְלִקְדֹּשׁ let her be betrothed by means of the four Zuz which are wrapped up &c.

**קֹדֶשֶׁת, קֹדֶשֶׁת, קֹדֶשֶׁת**, v. suh קֹדֶשׁ

**קֹדֶשֶׁת**, v. קֹדֶשֶׁת

**קֹדֶשֶׁת** f. (קֹדֶשׁ) 1) *holiness, sanctity, sacredness; chastity*. Yeh. II, 3, a. e. אִסּוּר, v. אִסּוּר. Kidd. 55<sup>a</sup>, a. fr. קֹדֶשֶׁת an object which is consecrated as such (irredeemable), opp. רֵמִים that which is consecrated for its value (redeemable). Tem. 10<sup>b</sup> הוּלָה עַל הַיָּלֹד because he has pronounced sanctity on the embryo (by dedicating the mother). Ib. אֵין כִּי הָלָה עַל עִבְרִין no sanctification takes effect on embryos (by the dedication of the mothers). Naz. VII, 1 קֹדֶשֶׁת קֹדֶשֶׁת הַקֹּדֶשׁ the Nazarite whose sanctification is not an everlasting one (it ceasing with the expiration of his vow). Hag. 3<sup>b</sup> אֵין כִּי הָלָה עַל עִבְרִין as to the first consecration (of the holy land by Joshua), he consecrated it only for the time being (as long as inhabited and ruled by Israelites); Meg. 10<sup>b</sup>, sq.; Zeh. 60<sup>b</sup>; a. e.—Hor. 13<sup>a</sup> גָּדַל עִמִּי בֶן הַקֹּדֶשׁ the one (the *nathin*, v. קֹדֶשׁ) has grown up with us in holiness (under the influences of the Jewish religion), and the other (the proselyte) has not &c. Snh. 58<sup>a</sup> לִידָה בְּקֹדֶשׁ born in holiness (after his mother's conversion); Yeb.

98<sup>a</sup>, v. הוֹרָה; a. v. fr.—2) *sanctification, proclaiming the holiness of the Lord, solemn public act connected with the idea of Israel's priesthood*. Meg. 23<sup>b</sup>; Ber. 21<sup>b</sup> כָּל דֶּבֶר וְכִי לֹא יִהְיֶה וְכִי אֶחָד בְּעַד אֶחָד no sacred public act should be performed with less than ten persons.—Esp. קֹדֶשֶׁת הַשֵּׁם a) *sanctification of the Name, fidelity to the Jewish faith, martyrdom*. Ib. 20<sup>a</sup> אֶחָד בְּעַד אֶחָד נִפְשֵׁיהֶוּ אֶחָד, v. מִסֵּר. Snh. 74<sup>b</sup> בְּעַד אֶחָד בְּעַד אֶחָד bound to sanctify the Name (with his life); a. fr.—b) הַשֵּׁם הַקֹּדֶשׁ, or קֹדֶשֶׁת הַשֵּׁם, praising the holiness of the Lord; the appeal to the congregation to join in the 'holy, holy &c.' (v. קֹדֶשׁ). R. Hash. IV, 5 וְכִי הוּא הַקֹּדֶשׁ the order of the benedictions (for the New Year's Day) is: *Aboth* (v. אָב), *G'buoth* (v. גְּבוּת) and the sanctification. Ber. 21<sup>b</sup> קֹדֶשֶׁת הַשֵּׁם הַקֹּדֶשׁ before the reader reaches the *k'dushshah*. Ih. אֵין דִּיחִיד אֹמֵר כִּי one praying alone should not recite the *k'dushshah*; a. fr.—קֹדֶשֶׁת הַיּוֹם, also *declaration of the sanctity of the day (the Sabbath &c.)* in prayer or at meals. R. Hash. l. c. הַיּוֹם הַקֹּדֶשׁ that section of the Prayer of Benedictions which closes with the benediction 'who sanctifies the day &c.' Bets. 15<sup>b</sup> וְכִי הוּא הַקֹּדֶשׁ I borrow on my (the Lord's) account and celebrate the sanctity of the day, and trust me &c. Ber. 33<sup>a</sup> שְׁבַח הַקֹּדֶשׁ בֵּין כִּי שְׁבַח הַקֹּדֶשׁ thou hast made a distinction between the way of sanctifying the Sabbath and that of sanctifying the Holy Day. Pes. 105<sup>a</sup> הַקֹּדֶשׁ הַזֶּה the proclamation of the sanctity of the Day over a cup of wine (קֹדֶשֶׁת); a. fr.—*Pl.* קֹדֶשֶׁת. Kel. I, 6 הַקֹּדֶשׁ there are ten degrees of territorial sanctity. Y. Ber. IX, 13<sup>a</sup> top; Tanh. K'dosh. 4 (ref. to Josh. XXIV, 19) וְכִי הוּא הַקֹּדֶשׁ he is holy in all kinds of holy acts, for all his doings are in holiness, his speech is in holiness &c. Lev. R. s. 24 שְׁלֹשׁ אָנָּשִׁים הוֹדוּ הַקֹּדֶשׁ three times 'holy', v. בָּרַךְ; Yalk. Is. 272. Ber. 33<sup>a</sup> הַקֹּדֶשׁ הַזֶּה the men of the Great Assembly instituted for Israel blessings (on enjoyments of food &c.), daily prayers, sanctification of sacred days (over wine), and the blessing at the exit of sacred days (v. הַקֹּדֶשׁ); a. fr.—3) a title, *his holiness*. Y. Ned. VI, end, 40<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> top (in irony) לִקְדֹּשֶׁת חֲנַנְיָה to his holiness Hanania (who had usurped the functions of the Palestine authorities).

**קֹדֶשֶׁת, קֹדֶשֶׁת** ch. same, constr. קֹדֶשֶׁת. Targ. O. Lev. XXI, 9. Targ. Ez. XVI, 11.—Meg. 27<sup>b</sup> רִבְעֵי אַמֹּת רִבְעֵי אַמֹּת (Ms. M. קֹדֶשֶׁת; suh. זֶמֶן) a synagogue whose sacred character is permanent; קֹדֶשֶׁת אֲרִבְעֵי אַמֹּת the four cubits surrounding a synagogue whose sacredness is not permanent (as it would cease with the removal of the synagogue). Bekh. 3<sup>b</sup> מִקְדֹּשֶׁתוֹ הוֹדוּ הַקֹּדֶשׁ he deprives them of their sacred character; a. e.

**קָדַח** 1) *to bore, perforate, penetrate*. Sabb. XII, 1 הוּא הַקֹּדֶשׁ he who bores a hole ever so small. Tosef. ih. XI (XII), 3 שִׁקְרָה אֶת בּוֹרָא until he bores as far as is needed for his purpose; Y. Pes. VI, 33<sup>b</sup> top. Lev. R. s. 4 הוֹדוּ הַקֹּדֶשׁ הַזֶּה one of the passengers of the ship took a borer and began to bore under the place assigned to him; הוּא לֹא תַחֲתִי אֵין קוֹדֶשׁ have I no right to

bore in my place? Ab. Zar. 58<sup>a</sup>, v. מִיִּנְקָה; a. fr.—[Tosef. B. Bath. V, 4 קורח ed. Zuck., read: קוֹיִנָּה.—2) (b. h.; cmp. אבל a. אל applied to fire) *to burn, rise in a column and spread sparks*; [b. h. also to *enkindle*]. Y. B. Kam. VI, 5<sup>e</sup> top (ref. to Mish. ib. 4) אבל במקשפו ו' the Mishnah speaks of a fire which (unexpectedly) blazes up and spreads, but in the case of a creeping fire all agree &c.; Bab. ib. 61<sup>a</sup> בקורחה Ar. (ed. בקולחה).

Hif. בקרה 1) *to cut out, make an opening*. Y. R. Hash. II, 58<sup>a</sup> bot. ככברה ... לו' the Lord made for him an opening (in the clouds) of the size of a *K'barah* (v. כִּבְרָה), and the moon became visible within it.—2) *to cause burning, to spoil a dish, a dye* &c. B. Kam. IX, 4 (100<sup>b</sup>) הִקְרַחְתָּהּ (Bab. ed. הִקְרַחְתָּהּ), v. יִרְחָה II. Y. ib. IX, 6<sup>d</sup> bot. שִׁקְרַחְתָּהּ when the dyes burned the material, and if the boiler burned &c. Erub. 53<sup>b</sup> הִקְרַחְתָּן she spoiled them (the beans) by over-salting. Gitt. IX, 10 חֲרִיחָה חֲבִשְׁלִי אִם she spoiled a dish for him (he may divorce her). Bets. 29<sup>a</sup> כִּדְרִי שֶׁלֹּא כִּדְרִי so as not to spoil his dish (by spicing it too much or too little); Ar. שֶׁלֹּא יִקְרַחְתָּהּ that they (the spices) may not burn &c. Tosef. B. Kam. X, 9 ... הַמּוֹלִיךְ if one gives meat to a cook, and he spoils it; a. fr.—Trnsf. חֲבִשְׁלִי *to misapply learning, disgrace one's education; to degenerate*. Ber. 17<sup>b</sup> שִׁמְקַרְיָה ... לֹא יִהְיֶה that we may not have a son or a pupil that disgraces his education in public; Snh. 103<sup>a</sup>.—3) *to have fever*. Sifra B'huck. Par. 2, ch. IV מִקְרִיחַ נִחַ לוֹ וְאִינוּ מִקְרִיחַ he is comfortable and has no fever; Yalk. Lev. 673.—[Tosef. Maasr. I, 2 מִשְׁקִירִיחַ ed. Zuck., v. קִרְחָה.]

קרה ch. same, 1) *to bore, perforate*. Targ. Job XL, 25 (ed. Wil. חֲרַח Af.).—Cant. R. to I, 10 לִמְקַרְחָה v. חֲרַח.—2) [to break through,] *to grow forth, sprout*. Ber. 56<sup>a</sup> חֲרַח ... I saw (in my dream) a pomegranate sprouting through the mouth of a wine jar. B. Bath. 28<sup>b</sup> רִקְרַחְתָּהּ Ms. M. (Ar. רִקְרַח, ed. רִקְרַח) it (clover or grass) grew forth, and he made use of it, and as it grew again (the next day), he made use of it &c. Hull. 110<sup>a</sup> קִרְחִי v. חֲרִיחָה III. Snh. 109<sup>b</sup> (Sodomitic justice) חֲרִיחָה ... עַד וְקִרְחָה (Ms. M. רִקְרַח) give him the ass (whose ear he had cut off), until its ear is grown again; a. e.—3) *to be inflamed*. Ab. Zar. 28<sup>b</sup> חֲרִיחָה לֹה עֵינָא her eye was inflamed. Hag. 5<sup>a</sup> קִרְחָה her knee was burned.

Af. אֶקְרַח *to dig out, make a path for*. [Targ. Job I, c., v. supra.]—M. Kat. 4<sup>b</sup> וְכִי לְאַקְרַחֲתִי נָהַר to clean the canal of B. (in the festive week).

קרה m. (preced.) *inflammation, blister*. Neg. VI, 8; VIII, 5; Sifra Thazr., Neg., ch. I קרה (corr. acc.); a. fr., v. מִרְרִי II.

קרה ch. same, *inflammation*. Ab. Zar. 28<sup>b</sup> חֲרִיחָה tearing and inflammation of the eyes; Bets. 22<sup>a</sup> קִרְחָה Ms. M. (ed. קִרְחָה).

קרה f. (preced.) 1) = b. h. קִרְחָה *fever*. Targ. O. Lev. XXVI, 16 קִרְחָה ed. Berl. (ed. Vien. קִרְחָה); Y. קִרְחָה; Targ. Deut. XXVIII, 22.—2) *inflammation of the eye*, v. preced.—V. קִרְחָה.

קרה (b. h. קִרְרָה) *to bow*. Midr. Till. to Ps. XXXV בְּרִאשִׁי אֵי כוּפָה וְקוֹרְחָה ו' (I praise God) with my head, when I bend and bow in my prayer; Yalk. Ps. 723 רֹפְעִי וְקוֹרְחָה ו' (corr. acc.).

\*קרה Af. אֶקְרַח (cmp. preced., a. meanings of גָּבַב; cmp. Syr. קִרְרָה, Brockelm. 312) *to pile up*. Targ. O. Lev. I, 16 ed. Berl. רִמְקִרְיָה (ed. Vien. a. Y. רִמְקִרְיָה; fr. יִקְרָה (?); ed. Lsb. רִמְקִרְיָה, fr. אֶקְרַח; v. Berl. Targ. O. II, p. 32).

קרה m. *Kadia*, name of an unclean bird, *Little Owl* (?). Targ. O. Lev. XI, 17; Deut. XIV, 16 ed. Berl. a. early eds. (later eds. קִרְיָה; h. text בֹּזֵס, v. צִרְיָה II).—Ber. 57<sup>b</sup> קִרְיָה Ms. M. (ed. קִרְיָה, v. Rabb. D. S. a. l. note 8); Nidd. 23<sup>a</sup> Ms. (v. Rabb. D. S. l. c.; ed. קִרְיָה).

קרה, Targ. Prov. XVII, 14 ed. Lag. quid? (ed. אֶקְרַח; Levy Targ. Dict. קִרְיָה, v. קִרְיָה).

קרה v. קִרְחָה.

קרה v. קִרְחָה.

קרה f. *burning, inflammation*. Targ. Ps. XXXVIII, 8 Ms. (ed. קִרְחָה; h. text נִקְלָה, v. קִלָּה II).

קרה m. (b. h.; קִרְחָה) with רִיחַ, or sub. רִיחַ, *east wind*. Mekh. B'shall. s. 4; Yalk. Jer. 300. Kel. XX, 2 ... חֲרִיחָה ו' if he exposed the trough to the east wind, and it cracked. Gitt. III, 8 חֲרַח שֶׁל מִצְצָה חֲרַח (Bab. ed. 31<sup>a</sup> בקִרְחָה) after an east wind following the end of the Succoth festival; ib. 31<sup>b</sup> בקִרְחָה; a. e.

קרה v. קִרְחָה.

קרה f. *antecedent, early period*.—Pl. קִרְיָה Gen. R. s. 1 (ref. to Prov. VIII, 22-29) as the builder needs six things ... ו' כך חֲרִיחָה קִרְיָה אוֹתָן שֶׁשׁ קִי ו' so the Torah preceded creation by these six early periods, *kedem, meaz* &c.; Yalk. Prov. 942.

קרה f. = h. קִרְחָה, *east wind*. Y. Gitt. III, end, 45<sup>b</sup> (not קִרְחָה), v. קִרְחָה I.

קרה, Cant. R. to IV, 10 בְּכָל קִי, read: בְּכָל־קִרְחָה; v. קִרְחָה.

קרה v. קִרְחָה.

קרה v. קִרְחָה.

קרה f. *round segment, hole*. Hull. 57<sup>b</sup> קִרְחָה קִנָּה בִּכְמָה (Ar. a. Rashi Ms. קִרְיָה) how large must a hole in the windpipe be (to make the animal *t'refah*)?

קרה, Esth. R. to I, 2, read: קִרְחָה.

קרה I m., *קִרְיָה, קִרְיָה, קִרְיָה* f. 1) = h. קִרְיָה, *holy, sacred, pure*. Targ. Num. XVI, 5 (some ed. O. קִרְיָה, קִרְיָה). Targ. Is. I, 4. Ib. LVII, 15; a. fr.—[Targ. Y. Num. XI, 7, read: קִרְיָה.]—Midr. Till. to Ps.



קִדְר, קִדְרִי m. (preced.) [*precedence*,] 1) (prepos. of time and place) *before*. Targ. Gen. XXIX, 26. Ib. XLIII, 29; a. fr.—With suffix of personal pronoun mostly in *pl.*

Targ. Prov. XXIII, 1 קדמא ed. Lag. (oth. ed. קדמא). Targ. Ps. XCVI, 9 קדמא. Ib. 8 קדמא; a. fr.—Lev. R. s. 37 a proclamation went before him, and all the people came out to meet him. Lam. R. to III, 16; a. fr.—2) (conj.) a) *ere, before*; b) *since, because* (h. מפני). Targ. Y. Gen. XIII, 10 עד לא ק' Targ. Prov. VIII, 23. Ib. 25 Ms. (ed. קרים); a. fr.—Targ. O. a. Y. II Ex. XIX, 18 (מן בוגלל I. Y. I. 19<sup>a</sup> bot. and spat in our presence; Y. M. Kat. III; 82<sup>a</sup> bot. קדמא; Yeb. 39<sup>b</sup>; a. e.—V. קדמין.

קדמא, קדמא, v. קדמי.

קדמון m. (b. h. preced. wds.) *ancient, originator*. Gen. R. s. 38 (play on מקדם, Gen. XI, 2) 'במקדמוני וב' נשע; ib. s. 41.

קדמונא, v. קדמי.

קדמוני m. (b. h.; preced. wds.) *ancient, first, primeval*. Num. R. s. 10 'אדם הראשון (usually הראשון) the first man. Gen. R. s. 22 'נחש העד the ancient serpent (of Eden); a. fr.

קדמונא f. (preced. wds.) 1) *previous condition*. Targ. Job XLII, 12.—Bekh. 31<sup>a</sup> 'לוקדמונא זיל (read אל) he went back to his former condition (resigned his office).—2) *early morning*. Ib. <sup>b</sup> 'וב' ושנייה בב' and he solved that problem the next morning by reference to a Boraitha.—3) *the first time*. Deut. R. s. 1, beg. קדמונא היא חניניהו היא is this thy first or thy second offence?; ib. 'במקדמונא ו' is it your first &c.?; Yalk. Ex. 392 קדמא (corr. acc.).—4) *to meet, towards*. Targ. Ex. XIX, 17. Targ. Ps. LIX, 5; a. fr.—Lev. R. s. 37 קדמונא let all the people (of the place) come out to meet me. Ib. 'לוקדמונא, v. קדמי.—5) (adv.) *first, in front*. Targ. O. Gen. XXXIII, 2 ed. Berl., v. next w.

קדמיא, קדמא, קדמי m. (preced. wds.) *first, former, previous*. Targ. Y. II Gen. I, 5 (ed. Vien. קדמי). Targ. Is. VIII, 23. Targ. Ps. XCII, 1 אדם קדמי (קדמוני). Targ. Gen. XXV, 25; a. fr.—Y. R. Hash. II, 58<sup>b</sup> top 'כונה אחמני קדמי מן ו' K. was appointed (member of the court) before R. Jacob. ל' מיניה לעיבורא; a. e.—Pl. קדמאין but R. J. entered the meeting for intercalation before him. Lam. R. to III, 7 מנהו v. קדמי; a. e.—Pl. קדמאין, קדמי, קדמי. Targ. Job XXIX, 2 (ed. Wil. קדמי, read מין ...). Ib. VIII, 8. Targ. Jer. XVI, 18; a. fr.—Targ. Job XVIII, 20 קדמי Ms. (ed. קדמונא).—Y. Peah I, 21<sup>d</sup> bot. 'בני מל' (not 'בני מל') if our ancestors were angels, we are human beings, and if they were human &c.; Y. Shek. V, beg. 48<sup>c</sup> קדמא; Gen. R. s. 60; a. e.—Fem. קדמא. Targ. Jer. XXV, 1. Targ. Is. XLIII, 2 'בין קדמא. Targ. O. Gen. XI, 2 'בין (h. text 'בין'). Ib. XXXIII, 2 קדמא ed. Amst. ed. Vien. קדמא; (ed. Berl. קדמא; Y. R. Hash. I, beg. 63<sup>c</sup> 'בין קדמא. R. Eliezer's opinion in the former quotation (Mishnah) is the same as in the latter. Ib. 'בין in the early prayer (שחרית). Y. Peah V, end, 19<sup>a</sup> (in a defective passage) 'מה בין לב' what is the difference between this and the former case? Y. Ned. VI, end, 40<sup>a</sup> 'ואיקרון ק' when

the first (of the three letters) was read, he showed them honor; a. e.—[Y. Gitt. III, end, 45<sup>b</sup>, read: קדמא.]

קדמין m. pl. (preced. wds.) 1) *beginning, olden days*. Targ. O. Gen. I, 1. Targ. O. Deut. XXXIII, 27 'מלך (ed. Berl. מלך); Y. 'מן from of old. Targ. O. Gen. III, 15. Ib. XXXI, 2 'ומדקדמוני (ed. Berl. 'ומדקדמוני) and before yesterday (Y. 'ומדקדמוני); a. fr.—2) *front; east*. Targ. O. Gen. III, 24. Targ. Is. II, 6 כמלקדמין as in the east (or: as in former times?); a. e.

קדמא = קדמא, v. קדמי.

קדמא f. (preced. wds.) 1) *past time; only in קדמא* or *קדמא before this*. Targ. Y. Gen. XXVIII, 19 (O. ארשונה, ed. Berl. 'ומדקדמין; h. text 'ומדקדמין). Targ. Ez. XXXVIII, 17; a. e.—Taan. 12<sup>a</sup>.—2) *early morning*. B. Mets. 30<sup>b</sup>.—[Yalk. Ex. 392 קדמא, v. קדמא.]

קדקד\* (cmp. נקר I) to speckle. Part. pass. 'מקדקד; pl. 'מקדקדין. Targ. Y. Gen. XXXI, 10; 12 Ar. (ed. 'מקדקדין).

קדקד, קדקד (b. h.; קדר, cmp. קדר II, II; Assy. kakkadu) head, skull, vertex; summit. Neg. X, 10, a. e., v. 'מקדקד. Men. 37<sup>a</sup> 'בין עיניו ו' 'between thy eyes' (Deut. VI, 8), that means the vertex; expl. ib. 'מקדקד the place on the head where the child's brain is seen to pulsate; (Sifré Deut. 35 ראש של מדבר); Erub. 95<sup>b</sup>. Gen. R. s. 62, end 'בא מקדקדו של מדבר he came all the way from the highest point of the desert. Midr. Till. to Ps. XXIII, 4 (expl. גיא צלמה ib.) 'של מדבר; a. e.—Pl. 'מקדקדים. Lev. R. s. 9; s. 25, a. e. 'בקדקדי ראשיהן by the tops of their heads.

קוד, קדקודא, קדקודא ch. same. Targ. Y. I, II Deut. XXXIII, 16. Targ. Y. I ib. 20.—Bekh. 43<sup>b</sup> 'רבישא ק' Ar. (ed. קדקודא) a hump in which there is no bone, is merely an elevation of flesh (swelling).

קדקודא, קדקודא, v. preced. wds.

קדר I (קדר) (cmp. קדר, קדר, קדר) to cut around, perforate, cut out. Sabb. 116<sup>a</sup>; Y. ib. XVI, 15<sup>c</sup> bot. קדר (קדר) מנשה ק' 'וב' Snh. 103<sup>b</sup> 'וב' Manasseh cut the divine names out (of the Scriptures). Kidd. 22<sup>b</sup> 'קדר ויודד ו' Ar. (ed. קדר ויודד) one must bore (through the slave's ear) until the door is reached. Hull. 77<sup>a</sup> 'כל שדורסא קדרו' (Ar. a. Ms. M. correct. קדרו, v. Rabb. D. S. a. l. note) such flesh as the physician cuts out; a. e.—Part. pass. קדרי (קדרי). Ab. Zar. 32<sup>a</sup> (expl. עיר 'וב' 'וב' כל שקריו ... ו' 'וב' a hide which is slit open opposite the heart and cut out like an air-hole; Tosef. ib. IV (V), 7 'כנגד לבו Var. ed. Zuck. (text 'שקרי, oth. 'שקרי). Ukts. II, 4 קדריה (ed. Dehr. קדריה) cut into, שלמה.

Pi. קדר 1) to cut through; (in measuring distances) to estimate the level distance between two places separated by mountains. Erub. V, 4 (58<sup>a</sup>) שמעתי שמקדרין בהרים (Y. ed. Ven. שמקדרין; v. Rabb. D. S. a. l. note 90) I have heard a tradition that in measuring Sabbath distances elevations are considered as cut through. Ib. 58<sup>b</sup> 'כיצד מקדרין ו' how is the measuring done to obtain the tunnel distance? He who stands below holds the rope against his heart, while he who stands above holds the other end of the

rope against his feet. Ib. **אין מקדורין אלא בתבל וכו'** only a rope of four cubits can be used for measuring &c. Ib. **אין מקדורין לא בעגלה וכו'** this method of measuring distances is not applied in the case of a slain body found in the field (v. **עגלה**), or for cities of refuge. Tosef. ib. VI (V), 11 **מקדורין עולה מק' יורד וכו'** we go up measuring the air-line and down again (on the other side), and consider the elevation as if it were cut through before us. Erub. 58<sup>a</sup> **מקדורין עולה וכו'**; Tosef. l. c. 12 **מקדור**. Y. ib. V, 22<sup>d</sup> (repeatedly **מקדורין**). Ib. **מקדורין** (corr. acc.). Y. Sot. V, 20<sup>b</sup> bot. **מקדורין**; Y. Macc. II, end, 32<sup>a</sup> **מקדורין**; a. fr.—Y. Keth. XIII, 36<sup>b</sup> top **מקדור ויוצא וכו'**—he may cut his way through the vines and get out (v. **פסס**). —[Pes. 11<sup>b</sup> **מקדורין**, read: **מקדורין**, v. **קדר**. —2] (denom. of **קדר** or **קדר**) *to make pots, pretend to be a potter*. Ruth R. to I, 1 (s. 2), v. **קדרת**.

*Hif.* חָקַר to cut through; to penetrate. Erub. 58<sup>a</sup>, v. supra. Nidd. 56<sup>b</sup>; Tosef. ib. VI, 13 מְחַקֵּר, v. גָּלַר, [perh. fr. קָרַר II, becomes dull].

*Nif.* נִקְדָּר *to be cut out*. Hull. 77<sup>a</sup> טבעת נקדרת (Ar. (נִקְדָּר) if the flesh over a fracture is cut out like a ring. Ib. 57<sup>b</sup> שני קנה שלה רחל . . . רחל a lamb . . . whose wind-pipe was perforated, and they inserted a tube of reed, and it recovered.

**בשר אגב (קנדר) קנדר** ch. same, to *penetrate*. Men. 83<sup>a</sup> **בשר אגב קנדר** (Ms. M. קריר, v. Rabb. D. S. a. l. note) meat being fat penetrates (the fat is communicated to an object with which it comes in contact); Zeb. 98<sup>a</sup> **משוב קריר** (Ms. K. קריר; Ms. R. 1 קריר; v. Rabb. D. S. a. l. note 6). Ib. 79<sup>b</sup> **שאי רוק קריר** Ms. M. (ed. דקריר; Ms. R. 2 a. Ms. K. דקריר; Ms. R. 1 (קריר) it is different with saliva, because it penetrates.

*Pa.* קָדַר to measure level distances. Y. Bicc. I, end, 64<sup>b</sup>  
שְׁגוּרֵיכִי וְכִי, מאן דמקדד וכו'.

*Ithpe*. אֶתְּפֶה (אֶתְּפֶה) to be caved or arched. Targ. Esth. VIII, 10 אֶתְּפֶה פִּיטֵה וְכ' (ed. Lag. אֶתְּפֶה) the soles of their feet were arched (so that they, in running, touched the ground only with their toes).

קָדַר II (b. h.; cmp. Arab. *ḳaḍar*) [*to be soiled,*] *to be dull black*; *transf. to be sad*.

*Hif.* **הִפְּךָ** to become, or be black. Y. Nidd. II, 50<sup>b</sup> top **מִקְּךָ** a dull black color, opp. **מִצְחָצָה** shining. Y. Sabb. X, 12<sup>c</sup> bot. **מִקְּךָ** רַבִּי פִּי שֶׁל רַבִּי Rabbī's face darkened (he grew sad). Gen. R. s. 12 **מִקְּךָ** וּפְנֵיהֶם מִקְּךָ וְכֹ' in the future world the statures of the wicked shall be bent (their pride broken), and their faces shall be sad.

קָדַר; ch. same. Targ. Y. Deut. XXVIII, 15.—[Yalk. Job  
901 וקדרר יחיה, read as Lev. R. s. 22: וּמְקִים.]

*Ithpe.* אִתְּפֶה *to become black.* Targ. Cant. I, 5. Targ. Lam. V, 10. Targ. Koh. XII, 2.

**קֶדָר** (b. h.) pr. n. *Kedar*, name of a tribe of Arabs. Cant. R. to I, 5 (Ex. R. s. 23 יִשְׁמְעֵאלִים). Bets. 20<sup>b</sup> צֶאֱן ק' sheep from Kedar; a. e.—Denom. קֶדְרִי; *pl.* קֶדְרִיִּים. Taan. 5<sup>b</sup> עֹבְדֵי ק' the Kedarites worship water.

**קֶדֶר** m. (v. next w.) 1) (comp. פֶּדֶר *potter*. Toh. VII, 1.—*Pl.* קֶדֶרִי, קֶדֶרִים. Num. R. s. 16, beg. (ref. to דֹּרֵשׁ Josh.

II, 1, v. תָּרָם I ק' ר' they pretended to be potters and called out, who wants pots?; Tanh. Sh'lah 1; Yalk. Josh. 7; [Ruth R. to I, 1 (s. 2), v. קָרָרָה]. Gen. R. s. 86 ק' ר' בכפר ו' (Ar. קרוורם) will you import potters to K'far Hanina? (Matt. K. קרוורם *pots*); v. זָבָא.

**קָדַר** m. (קָדַר I) *pot.* Pes. 41<sup>a</sup> ק' צלי roasted through the heat of the pot. Meg. 7<sup>b</sup>, v. צָלָה; a. e.—Pl. קָדְרִים, v. *preced.*

**קִדְרָא** ch. same. Targ. O. Num. XI, 8 (h. text פִּירִיר). Targ. Mic. III, 3 (h. text קִלְתָּהּ); a. fr.—Targ. Joel II, 6; Targ. Jer. VIII, 21, a. e., v. אֲכָרִים.—Lev. R. s. 19, beg. חֲרָא בִּקְרִי יִהְיִינָם בְּכִי he put them (the young ravens) into a new pot. Esth. R. to III, 6 (prov.) נִפְלָה כִּפֶּה וְכִי יִפֹּל אִם הָאֵשׁ יִפֹּל כִּי וְיִרֵי לֵךְ וְכִי if the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; (Yalk. Esth. 1054 **ק' קופה קידרה** וְכִי). Erub. 3<sup>a</sup>, a. e. רְשׁוּחֵי **ק' קידרה** וְכִי. Targ. II Chr. XXXV, 13. Targ. Y. Num. XXXI, 23.—Y. Hag. II, 77<sup>d</sup> bot.; Y. Shn. VI, 23<sup>c</sup> bot.; a. e.

**קִדְרִית, קִדְרָה** f. h. same, *pot, contents of the pot, dish*. Hull. VIII, 3 בארזה אם יש ... if there is enough milk to give a taste to the entire contents of the pot. Ab. Zar. 67<sup>b</sup>, a. fr. ירומא ב' ד' ירומא. Ex. R. s. 1; Sot. 11<sup>a</sup> (ref. to Ex. XVIII, 11) ב'ק' שבשולו. Ib. מאי הוא משמע דהאזי חזי לישנא דק' what is your evidence that this *zadu* (Ex. l. c.) has the meaning of cooking in the pot? Pes. 112<sup>a</sup> ו'ב' לא חבשל ב'ק' cook not in a pot which thy neighbor has used, i. e. marry not a divorced woman. Y. Snh. VIII, beg. 26<sup>a</sup> ... השחירה הקדרה ו'ב' when the semen within begins to boil, the pot blackens without (the hair grows); a. fr.—Trnsf. *skull*. Hull. 45<sup>a</sup> כל מה שב'ק' ב'פסח' v. מוח. Ib., sq. על פי ה'ק' ... two bean-like glands lie at the mouth of the skull (at the end of the cerebellum).—Pl. קִדְרִית, קִדְרִי. Pes. 30<sup>a</sup>; Zeb. 95<sup>b</sup> ב'פסח' ק' earthen pots in which leavened matter has been cooked on Passover, must be broken. Num. R. s. 16, a. e., v. קִדְרִי; a. fr.

I. קָדְרוּ v. קָדְרוּ.

קדרום, v. קדרום.

קִדְרוֹן (b. h.) pr. n., נַחַל ק' *Torrent (or Brook) of Kidron*, near Jerusalem. Y. Taan. III, 67<sup>a</sup> top, a. e., v. קִשְׁקִשׁ I.

קדרון Targ. Y. Gen. VIII, 4, v. קרהי I.

קדרון, Lam. R. to I, 16 גיוסקאן ק' some ed., read:  
קדלין.—Yalk. Lev. 665 חמי ק' read: קדלין.

קַדְרִימוֹן, v. קַדְרוֹנִיץ.

קדרום I m. (κέδρος) *cedar*. Targ. O. Gen. VI, 14 (h).

text (גפר).—R. Hash. 23<sup>a</sup> (among the species of ארז) ק' Ms. M. 2 (Ms. M. 1 קדרום; ed. קדרום, קדרום; v. Rabb. D. S. a. l. notes 50, 60).

## קדרום II pr. n. m., v. קדרום II.

קדרות f. (denom. of קדר) *potter's trade*. Ruth R. to I, 1 (s. 2) ref. to דיוצרים, I Chr. IV, 23, in connection with Josh. II, 1 (חרש) they (the spies) carried potters' tools with them, pretending to be potters, v. קדר.

קדרית, Y. Kil. I, 27<sup>a</sup> bot., v. פֶּרְסָאָא.

## קדרונמס, v. קדרונמס.

קדרנין m. (κέδρινος, -ov) of cedar, cedar wood. Targ. Y. II Gen. VI, 14 (quoted Gen. R. s. 31) דאעין דק' Y. I (ed. Amst. קדרונין, corr. acc.).—Tanh. B'shall. 24 (ref. to Ex. XV, 25) קדרנין read with Y'lamd. a. l., quot. in Ar. קדרנין; Mekh. B'shall. Vayass'a, s. 1 קדרום א, v. קדרום I.

קדריתא, קדריתא f. (קדר II) *black*; trnsf. *miserable*. Targ. Cant. I, 6.

## קדרנמים, v. קדרנמים.

## קדש, v. קדוש.

קדש (b. h.) [to be cut off, separated, v. Ges. Hebr. Dict.<sup>12</sup> s. v.; cmp. פָּרַשׁ, *to be, become pure, sacred, holy*. Y. Sabb. III, 5<sup>d</sup> bot.; ib. IV, end, 7<sup>a</sup> עליו היום ק' the day became holy upon him, i. e. the Sabbath commenced while he was engaged in doing something. Meil. II, 8 (10<sup>a</sup>) קדשו בכלים (Talm. ed. קישין) after they have become sacred by being put in a sacred vessel (v. infra); Shebu. 11<sup>a</sup> (Ms. F. קירשן) Bekh. 4<sup>b</sup> קדשו בכורו וכו' the firstborn in the desert were consecrated; a. fr.

Pi. קדש, 1) קדש, or קדש, *to sanctify*, esp. שם שמים, *to sanctify the name of the Lord, to manifest fidelity to religion* by noble deeds, by martyrdom &c. Sot. 10<sup>b</sup>; 36<sup>b</sup> יוסף who sanctified the name... in secret (when he resisted temptation); יהודה who sanctified... in public (when he admitted his guilt, Gen. XXXVIII, 26); a. fr.—2) *to sanctify, consecrate; to purify, keep pure*. Ber. 17<sup>a</sup> טהר וקדש עצמך Be. 17<sup>a</sup> טהר וקדש עצמך (aloof) from every guilt &c. Yoma 39<sup>a</sup> (ref. to Lev. XI, 44) ... מקדש אדם מקדש if a man sanctifies himself a little (trains himself to self-restraint), they (the divine agencies) will help him much to sanctify him; they will sanctify him if he (sanctifies himself) below, they will sanctify him from above; he in this world, they will declare him holy in the hereafter. Yeb. 20<sup>a</sup>, a. e. קדש עצמך במותר לך sanctify thyself by self-restraint from what is permitted to thee. Hag. 3<sup>b</sup>, a. e. קדשה לשערה, v. קדשה. Sebu. 15<sup>a</sup> ... הכלים as regards all vessels that Moses made, theointing of them gave them their sacred character; Snh. 16<sup>b</sup> מקדש (corr. acc.). Men. 95<sup>b</sup> הנור מקדש the oven (the baking of the showbread) gives it its sacred character.

Ib. 100<sup>a</sup> כלי שרת מקדשין the vessels of the service consecrate (the things put into them); a. v. fr.—Part. pass. מקדש; f. מקדשה; pl. מקדשים &c. Sabb. 55<sup>a</sup> (ref. to Ez. IX, 6) read not *mikdashi* (my sanctuary) but *m'kuddashai* (my sanctified ones), that means those who fulfilled the whole Law &c.; Ab. Zar. 4<sup>a</sup>. Zeb. 115<sup>b</sup> (ref. to Ps. LXVIII, 36 ממקדשך) read ממקדשך 'from thy sanctified ones', when the Lord passes judgment on his holy servants &c.; a. fr.—3) (with, or sub., ידיו ורגליו) *to wash hands and feet prior to a sacred act*. Yoma III, 6. Ib. IV, 5. Ib. 22<sup>a</sup>; a. fr.—4) *to prepare the water of lustration* (Num. XIX). Par. VI, 1 המקדש ונפל על ידו if he prepares the lustration, and some of the consecrated water falls upon his hand. Ib. 2 נטל ומקדש he may take (of the ashes) and prepare the water with them. Ib. 3 המקדש בשוקו וכו' he who puts ashes into a large vessel of water; a. fr.—5) (of seasons) *to proclaim the sanctity of esp., a) (החדש) (ק') to proclaim in court that the new month had begun* (v. infra). R. Hash. II, 7 unless אם לא ... אין מקדשין אותו שכבר קדשהו שמים the new moon is seen in its due time (on the evening of the twenty-ninth day), no announcement is made, for the heavens have already proclaimed it (and the new month begins with the thirty-first day). Ib. 24<sup>a</sup> בין כך שנים אחד מקדש וכו' in neither case is the ceremony of announcement required, for we read (Lev. XXV, 10), 'ye shall sanctify the fiftieth year', years thou must sanctify &c. Ex. R. s. 15 ואתם את החדש אני ואני I and you, let us (as a court) proclaim the month (of Nisan); a. fr.—Part. pass., as ab. R. Hash. II, 7 ואמר מק' וכו' the president of the court says, '(the new month is) proclaimed', and all the people say after him, 'proclaimed, proclaimed.' Ib. III, 1 ולא הספיקו לומר מק' וכו' when the witnesses were examined, and the court had no time to say *m'kuddash* before night set in; a. e.—b) חשבה ק', *to pronounce the sanctity of the Sabbath, the Holy Day &c., to recite the Sabbath or the festive benediction* (over wine), *to say Kiddush*. Pes. 105<sup>a</sup> ב"ע' מ' שלא ק' ב"ע' מ' he who fails to bless the Sabbath on the Sabbath eve, may do so during the entire day. Ib. 106<sup>b</sup> טעם אינו מקדש if a man tasted something without *Kiddush*, he must not bless the Sabbath; Ib. 107<sup>a</sup> טעם מקדש even if he has tasted something, he must bless the Sabbath. Ib. 107<sup>a</sup> כגון זה ראי לך קדש עליו כגון זה ראי לך קדש a beverage like this is fit for *Kiddush*; a. fr.—6) אשה ק' [to consecrate a woman,] a) *to betroth* (expl. Kidd. 2<sup>b</sup> כחוקש ... לה) ... because the rabbinical term, in place of the Biblical phrase,—because he makes her forbidden to others like a consecrated object, v. קתשה. Kidd. II, 1 ור' ור' מקדש בו וכו' a man may betroth a woman either in person or through a deputy. Ib. 41<sup>a</sup> אסור לארס שיקדש ... עד וכו' a man is forbidden to betroth a woman to himself, before he has seen her. Ib. II, 4 ור' ור' מקדש ... צא וקדש ... if a man said to his deputy, go and betroth to me that certain woman in that certain place, and he went and betrothed her in a different place, she is not betrothed (the betrothal is invalid); a. v. fr.—Part. pass. מקדשה; pl. מקדשות. Ib. 7 ור' ור' מקדש ... (of the father of a minor נערה) (נערה)

to accept a betrothal in behalf of one's daughter. Ib. 1 a man may accept his daughter's betrothal, if she is a *na'arah*, either in person or through a deputy. Ib. 41<sup>a</sup> a man is forbidden to betroth his daughter as a child, (but must wait,) until she is grown up and says, I like this man; a. fr.—7) to cause a thing to be prohibited, esp. (by ref. to Deut. XXII, 9) by planting seeds in a vineyard, or vines among seeds; to cause condemnation. Kil. IV, 5 ... דוורע if a person sows within four cubits of a vineyard, he has caused the condemnation of one row of vines. Ib. V, 5 he has made forty-five vines forbidden. Ib. VII, 2 ... ואינה מקדשתו ... גפן to plant seeds near a dried-up vine is forbidden, but it (the vine) does not cause the condemnation of the seeds. Ib. 3 the following plants make the planting of seeds in their neighborhood forbidden, but do not cause condemnation of the seeds, if planted, or their own condemnation. Ib. 5 אדם מקדש דבר וכו' no man can cause condemnation of a thing not his own. Ib. וכו' he has caused the condemnation of his neighbor's seeds and must pay damages; a. fr.

*Hithpa.* הִתְקַדְּשָׁה, *Nithpa.* נִתְקַדְּשָׁה 1) to be sanctified, glorified as holy. Yeb. 79<sup>a</sup> ... וְהִתְקַדְּשָׁה שֵׁם וכו' let a letter of the Law be uprooted (disregarded), but let the name of God be sanctified in public. Tanh. Sh'mini 1 (at the dedication of the Tabernacle) I shall be sanctified by (the death of) those that honor me. Lev. R. s. 12; a. fr.—2) to be consecrated, dedicated; (of the New Moon) to be proclaimed. R. Hash. 21<sup>b</sup> ... עַד שֶׁיִּתְקַדְּשֶׁה וכו' you may have thought, as well as the Sabbath is to be disregarded (by the witnesses travelling to the seat of the court), until they (the months) are proclaimed, it may also be disregarded (by the messengers carrying the announcement), until they are established. Ex. R. s. 15 ... והכלי מִתְקַדְּשִׁים וכו' the priest received in it some sacred object, by which the vessel was consecrated; and a profane vessel became sacred. Shebu. 15<sup>a</sup> ... וְהַזֵּוֹהָר מִתְקַדְּשָׁה וכו' the Temple hall was not consecrated, until the priests ate therein the remnants of the meal-offering. Ib. 16<sup>a</sup> ... הַזֵּוֹהָר מִתְקַדְּשָׁה בְּכָל אֵלּוּ the lower reservoir became consecrated through all these (ceremonies mentioned); a. fr.—3) (of mixed seeds) to be condemnable, condemned. Kil. VII, 7 ... מִתְקַדְּשִׁים מֵאִמְרוֹ from what time are seeds of grain (planted among vines) to be condemned? Ib. ... אֵין מִתְקַדְּשִׁים are not to be condemned; a. fr.—4) to be betrothed. Kidd. II, 1 ... וְהָאִשָּׁה מִתְקַדְּשָׁה בִּהּ וכו' a woman may be betrothed in person or through her deputy. Ib. דְּאָמַר ... if a man says to a woman, be betrothed to me with this fig. Ib. 45<sup>b</sup> ... וְהָאִשָּׁה לִישָׁת אַבִּיהָ וְנִיסָת וכו' if she (the minor) was betrothed with her father's consent, but was married without it; a. fr.—5) to sanctify one's self. Sifra Vayikra, N'dab., ch. II, Par. 2 ... שֶׁרִיר לְהִתְקַדֵּשׁ he that is ready to sanctify himself (by vowing a sacrifice).

*Nif.* נִתְקַדְּשָׁה 1) to be sanctified; to become consecrated. Tem. 14<sup>a</sup> ... לִיקְרֹב כֵּאֵן לִיקְדֹּשׁ כֵּאֵן in the one case it refers to being consecrated (by being put in a sacred vessel), in

the other to being offered. Bekh. 4<sup>b</sup> ... לִיקְרֹב they were admonished concerning the firstborn, that they be consecrated; a. e.—2) to be betrothed. Kidd. 48<sup>a</sup> if she says, ... וְאֶתְּנֶה לְךָ make for me chains &c., and I shall be betrothed unto thee.

*Hif.* הִתְקַדֵּשׁ 1) to cause sanctification. Zeb. 115<sup>b</sup> ... לֵאמֹר אֲהִי כְּאֶהֱרֹן (Aaron's) sons died only in order to give thee an opportunity to sanctify the name of the Lord.—2) to sanctify, dedicate an object as Temple property (Lev. XXVII, 14-24). Arakh. VI, 2 ... נִכְסֵי הַמִּקְדָּשׁ if a person dedicates his property to the Temple, but owes his (divorced) wife her *k'thubah* &c. Ib. VII, 1 ... אֵין מִתְקַדְּשִׁין לְפָנֵי הַדּוֹבֵל וכו' you cannot dedicate landed property within less than two or three years before the jubilee. Ib. 5 ... הִתְקַדֵּשָׁה וְגֵאֻלָּהּ if he dedicated and then redeemed it. Ib. 5 אֵין אָדָם מִתְקַדֵּשׁ דָּבָר וכו' nobody can dedicate a thing not belonging to him. B. Kam. VII, 2; a. v. fr.

*Hof.* הִתְקַדֵּשׁ to be dedicated, consecrated. Meil. II, 8 ... מִשְׁוֹקֵי הַזֶּהֱבָה the law concerning misappropriation of sacred things applies to meal-offerings as soon as they have been dedicated. Ib. 1 ... מִשְׁוֹקֵי הַזֶּהֱבָה as soon as it has been designated for a sin-offering; a. fr.—Part. מִתְקַדֵּשׁ, f. מִתְקַדֵּשׁ, pl. מִתְקַדֵּשִׁים &c. Ned. V, 6 (48<sup>a</sup>) ... אֵם הֵם הָרִי הֵם מִיָּךְ לַשִּׁמִּים if they are mine, be they dedicated to the Lord. Ib. ... מִקְדָּשָׁה אֵינָה מִתְּנָה (read: a gift which is not made so that if the recipient dedicates it to sacred use, it is dedicated, is no gift. Bekh. V, 1 ... כָּל פְּסוּלֵי הַמִּזְבֵּחַ all dedicated sacrifices which became unfit for the altar; a. fr.

קִדְּשָׁה ch. same, to be sanctified, sacred (v. קִדֵּשׁ). Shebu. 15<sup>b</sup> ... רִמְקֵי הַשֶּׁה (Rashi) ... שְׁנֵי הַלֶּחֶם ... רִמְקֵי הַשֶּׁה it is through the slaughtering of the sheep that the two loaves received their sacred character. Bekh. 4<sup>b</sup> ... רִמְקֵי הַשֶּׁה those firstborn that were consecrated, were consecrated &c.

*Pa.* קִדֵּשׁ as preced. *Pi.*, to sanctify; to proclaim; to betroth &c. Targ. Ex. XXVIII, 41. Ib. XXIX, 1 ... לִקְדֹּשׁ (Y. לִקְדֹּשׁ). Ib. 44; a. fr.—Targ. Y. Deut. XX, 7 (not קִדֵּשׁ). Ib. XXII, 16 (h. text: וְקִדֵּשׁ); a. e.—Shebu. 16<sup>a</sup> ... וְעִזְרָא מִתְקַדְּשָׁה וכו' (the various places), although the Urim and Tummim were no longer extant. Pes. 106<sup>a</sup> ... רִמְקֵי הַשֶּׁה יוֹמָא בְּעִי לְקַדְּשֵׁהּ the actual sanctification of the Sabbath must take place in the evening, for when one sanctifies the Sabbath, one must sanctify the beginning of the day. Ib. ... לִקְדֹּשׁ לָן וכו' please, sir, recite for us the great Kiddush, v. קִדְּשָׁה. Ib. 101<sup>a</sup> ... לִקְדֹּשִׁי בְּרִיתָא to recite the Kiddush in the house. Ib. 106<sup>b</sup> ... מִקְדֵּשׁ אֵרֶסְתָּא וכו' at times, when he cared more for bread, he recited the Kiddush over bread.—R. Hash. 25<sup>a</sup> ... וְקִדְּשִׁיהּ וכו' go to 'En-Tab and proclaim the New Moon Day. Ib. ... בְּעִינִי לְקִדְּשִׁי בֵּן וכו' he said (to the moon), to-night we desire to initiate the new month through thee, and thou standest here? Ib. ... לִקְדֹּשִׁי וכו' Ms. M. and we may proclaim it at night. Shebu. 15<sup>b</sup> ... רִמְקֵי הַשֶּׁה יוֹמָא וכו' so that immediately after one has recited the blessing at the exit of the day (וְהַבְדֵּלָה), one might finish the building and consecrate it.—Kidd. 50<sup>b</sup> ... בְּאֵרֶת רִמְקֵי הַשֶּׁה where it is customary to send

the gifts after betrothal, v. סבל. Ib. 59<sup>a</sup> לבריה ... לקדושי to betroth a wife for his son (as his deputy); a. v. fr.—Part. pass. מקדש; f. מקדשא, &c. Shebu. l. c. ... תרויהו both of them are consecrated at the same time. Ib. מק' how can even one of them be consecrated?—Pes. 101<sup>a</sup> לכו בבירה אכילה (Ms. M. 2 מתקדש) and no Kiddush will be recited for you in your dining place; a. fr.

*Ithpa.* אִתְּקַדַּשׁ, אִתְּקַדַּשׁ; *Ithpe.* אִתְּקַדַּשׁ to sanctify one's self; to be sanctified; (of mixed seeds) to be condemnable; (of woman) to be betrothed. Targ. Ex. XXIX, 37. Targ. Lev. XX, 7. Targ. O. ib. X, 3; a. fr.—Kidd. 54<sup>a</sup> מִיִּשְׂרָאֵל מִיִּשְׂרָאֵל is Jerusalem itself consecrated ground? Ned. 31<sup>a</sup> כִּיִּן רֵאִיךָ when Abraham was consecrated (as the bearer of religion), they (the Israelites) were called after him (they are no longer included among 'the sons of Noah').—Keth. 62<sup>b</sup> אִי מִיִּשְׂרָאֵל (some ed. מִיִּשְׂרָאֵל) if I consent to be betrothed unto thee, wilt thou go to college? Ib. אִתְּקַדַּשׁ she was betrothed to him in secret, and she sent him (Akiba) away (to study). Kidd. 9<sup>a</sup> אִי מִיִּשְׂרָאֵל ... אִי if I give it thee, wilt thou be betrothed to me? Ib. 12<sup>a</sup> אִי מִיִּשְׂרָאֵל a woman cannot be betrothed with a P'rutah; a. fr.—Pes. 105<sup>a</sup> זֵיל הוּי אִי מִיִּשְׂרָאֵל יומא (Ms. M. קדי) go and see whether the sacred day has begun.

*Af.* אִתְּקַדַּשׁ, אִתְּקַדַּשׁ 1) to sanctify, dedicate. Targ. Lev. XXVII, 14 (Y. ed. Vien. קדיש). Ib. 15. Targ. Jud. XVII, 3; a. fr.—2) to betroth. Kidd. 9<sup>b</sup> עד דמקדש ודור דביר (Rashi דמקדש) until he betroth her and consummates. Ib. 12<sup>a</sup> דא מִיִּשְׂרָאֵל אִי מִיִּשְׂרָאֵל a man betrothed a woman with a piece of &c., v. פִּתְחָא. Ib. <sup>b</sup>; a. fr. (interch. with Pa.).

קדיש m., v. קדיש.

קדש m. (b. h.; קדש) [cut off, rejected, cmp. דרם] sodomite. Sifrē Deut. 260 חמור ק' the sodomite whose crime is the severer one (v. infra).—Pl. קדשים. Esth. R. to I, 9 (expl. מעילל, Is. III, 12) ברוך ק' sodomites were among them (with ref. to ירמיהו, Jud. XIX, 25).—Fem. קדשה prostitute. Sifrē l. c. קלה ק' the K'deshah whose crime is a minor one (compared with that of the K'desh).

קדש (b. h.) pr. n. pl. Kedesh in Naftali, one of the cities of refuge. Macc. 9<sup>b</sup>. Y. Meg. I, 70<sup>a</sup> bot., v. אֶנְנָא.

ק' נוינא, קדש. v. נוינא.

קדשא, קודש, קודש, v. קדש.

קד' קדשא m. (קדש) [cut out,] ear-ring, nose-ring (b. h. נוס). Targ. Job XLII, 11. Targ. Gen. XXIV, 22. Targ. Jud. VIII, 24; a. fr.—Pl. קדשין, קדשין, קדשין. Ib. (ed. Wil. קדשין). Targ. O. Gen. XXXV, 4 (ed. Amst. O. a. Y. קד'). Targ. O. Num. XXXI, 50 ed. Berl. (ed. Vien. קד'; Y. I קדשין, Y. II קדשין; h. text קדשין). Targ. Prov. XI, 22 קדשין ed. Lag. (oth. ed. קדשין, קדשין); a. fr.—Y. Sabb. VI, 8<sup>b</sup> bot. (transl. עניל, v. supra) קדשין. Ib. קדשין (transl. לחשים, Is. III, 20), v. קדשין. Lev. R. s. 33 קדשין (transl. צמירים, Ez. XXIII, 42); Yalk. Dan. 1061. Yalk. Ps. 687 אֶנְנָא I shall take (Esther's) chains and rings; Midr. Till. to Ps. XXII ed. Bub. קדשין וקדשין.

\*קדשין, pr. n. pl. (2) Kadashin. Y. Keth. VI, 30<sup>d</sup> (comment. קר).

קדח, קתח, קתח, v. קדי.

קדח, קתח, קתח m., f. (preced.; cmp. פדה) dull, faint; 1) (of cutting tools) blunt; (of teeth) blunt and loose.—Pl. קתח, קתח, קתח. Midr. Sam. ch. XVI as with the grape vine ... שנינו ק' וכל he that eats of its unripe fruit, will have his teeth set on edge, so it is with Israel &c.; Lev. R. s. 36 (corr. version after Midr. Sam.).—2) (of limbs) wearied, benumbed. Y. Yoma VIII, 44<sup>d</sup> בבא ... ק' in the case of one that had come from a journey, and his feet were benumbed; Y. Ber. II, 5<sup>b</sup> bot.; a. e.—3) tough, hard, unyielding. Taan. 7<sup>b</sup> (ref. to Koh. X, 10) אִי רֵאִיךָ רֵאִיךָ שֶׁן כְּבוֹר וכל when thou seest the sky as tough as iron not sending down dew or rain; Yalk. Koh. 979 רור שהשקים קדחין וכל when thou seest a generation over which the heavens are as tough &c. Ab. IV, 20 ענבים קדוח hard (unripe) grapes, opp. בשוליה.—Trnsf. (of intellectual subjects) tough, difficult, unsolvable. Yalk. l. c. עניו כבורל ק' עליו שותלמודו ... אִי when thou seest a student to whom his lesson is as tough as iron (Taan. 8<sup>a</sup> שלמודו קשה; Ms. M. כדור). Pesik. R. s. 33 וכל when a case was too difficult for me to decide, I asked &c.; Yalk. Job 917. Cant. R. to IV, 11; a. e.—4) fainting, having a morbid appetite. Y. Shebi. IV, end, 35<sup>c</sup> אִיכְלוּ אוֹתוֹ שֶׁן דִּרְךָ הֵן אוֹכְלוּ אִתּוֹ are in the habit of eating it (the unripe grape).

קתח, קתח, קתח (b. h.; cmp. פדה) 1) to be dull, blunt; (of a sword) to slide off a hard object. Y. Ber. IX, 13<sup>a</sup> וקתח החרב מעל וכל and the sword slid off Moses' neck and broke; Deut. R. s. 2; Yalk. Ex. 167 וקתח (corr. acc.). Gen. R. s. 78; Cant. R. to VII, 5 וקתח שנינו וכל and the teeth of the wicked (Esau) became blunt and loose.—2) to be tough, unyielding, hard. Num. R. s. 3 (ref. to Koh. X, 10) אִי רֵאִיךָ שֶׁן קדח השמים וכל, v. preced.—Trnsf. to be difficult, unsolvable. Cant. R. to III, 7 הלכה ... שֶׁן כִּלְיָן שׁוֹנִיךָ they all sharpened the discussion like a sword, so that, when a case came before them, the decision might not be too difficult for them. Ib. to IV, 4 הלכה קדחא וכל never was there a subject too difficult for them to decide; a. e.—3) to be wearied; to faint; esp. to have a morbid appetite (caused by the smell of a dish). Ib. to I, 12 הוֹדִיָּה שֶׁן רִיחַ עֵדֶן קדחא וכל and they were dying to eat (of the Passover sacrifice), v. עֵצָה; a. e.

Hif. קתח (with שן) to make blunt and loose; trnsf. to refute; to break the power of; to grieve. Mekh. Bo. s. 18 אִי אִתְּקַדַּח אִי שֶׁן אִי thou, too, make his teeth blunt (refute his arguments). Gen. R. s. 99 (play on קתח, Gen. XLIX, 10) אִי מִי שֶׁמִּקְתַּח שֶׁן וכל (the Messiah) that shall break the power of all nations; ib. s. 98. Sot. 49<sup>a</sup> [read:] למה קתחיה וכל ... אִימִרִים (v. Rashi) they (the children of the wicked that died in their parents' lifetime) argue before him, ... if thou intendedst to punish them in the hereafter, why didst thou cause them grief while living? Ib. וקתחיה השני ... וקתחיה thou hast gladden-

ed my heart (with the evidence of thy purity) and given me pain (by showing more affection for thy son than for myself). Snh. 109<sup>b</sup> (play on קהה, בן, Num. XVI, 1) בן שו' ו' a son that brought grief over his parents; a. e.

*Pi. קרהה* to pronounce unsolvable. Neg. IV, 11, v. ברהה.

*Nif. נקהה* 1) to become faint, powerless. Koh. R. to X, 10 אם נקהה אומה ו' if the nation whose power was as hard as iron, has grown powerless.—2) to be tough, difficult. Ib. 11 אם נ' הלמוד ו' if thy lesson is as tough to thee as iron (v. preced).

*Hithpa. התקהה, התקהה; Nithpa. נתקהה* 1) to faint, long for. Yalk. Ex. 186 (ref. to מתקהה, Ex. IX, 24) מתקהה (שליחיה) it (the fire) was dying to perform its mission; Pesik. Vayhi, p. 4<sup>a</sup> מיתה מתקהה ו' Ar. (ed. מחקריה, corr. acc.) dying, that is longing &c.; Cant. R. to III, 11 מיתה ומתקהה בשביל לעשות רצון בורא (corr. acc., a. read בוראה); Num. R. s. 12 (combining both versions) בוראה מיתה ומתקהה לעשות (corr. acc.).—2) to become tough, hard, unyielding, grievous, irksome. Koh. R. l. c. אם נתק' הרב על החלמיד ו' if the teacher has been unyielding to the pupil like iron (out of patience, and refusing to teach him) ..., and the teacher shows not a friendly face (does not relent) &c. Ib. אם נתק' החלמיד על הרב ו' if the pupil has been annoying to his teacher (through his obtuseness or wearisome questions) ..., and the teacher refuses to explain &c.

*Q. קהה* ch. same, 1) to be blunt (and loose); to be dull, faint. Targ. Y. II Gen. XXXIII, 4 (Y. I ארומיניו). Ib. XXXII, 26 וקהה (some ed. וקהה, v. קהה; Y. I וזעזע; h. text ורחקע).—[Targ. I Kings XIV, 4 קההה (ed. Wil. קהה; ed. Lag. קמה; h. text קמו).—2) to be stale, distasteful. Ber. 56<sup>a</sup> קהה עסקך ו' Ms. F. (ed. קהה fr. קהה; Ms. M. פסיד קהה, read קהה) thy business (wine store) will be stale (and taste) like a pomegranate.—Part. pass. קההה (comp. קההה, a. קמה). Lev. R. s. 19 הא קההה (are they (the vessels with wine you have been examining) spoiled?; [Ar. s. v. קההה is it spoiled?].—3) to be unrelenting, rigorous. B. Mets. 52<sup>b</sup> נפש מקרי נפש רעה Ar. (ed. דמוקים) he who is rigorous in matters of coins (refusing a coin for slight imperfections) is called 'a malevolent soul' (v. נפש).

*Pa. קהה* to give an acrid taste to. Pes. 116<sup>a</sup> צריך לקההה one must give the pap (חרוסת) an acrid taste (with apples and wine).

*Af. אקהה* [to blunt a person's teeth,] to refute, argue. Yeb. 110<sup>b</sup> מקהה Ar. a. Var. in Rashi (ed. מקהה, v. אקהה).

*Q. קההה* f. (preced.), bluntness of teeth; trnsf. old age. Yalk. Lam. 996 ו' בן שטון לו בן ש' ו' the son that was given him (Abraham) in his old age, when he was one hundred years old.

*Q. קההה* f., pl. קההה arguments. Yeb. 110<sup>b</sup> Ar., v. אקהה.

*Q. קההה* v. קההה.

*Q. קהה* (b. h.; emp. קהל) to call.

*Hif. קההה to assemble.* Ber. 61<sup>b</sup>; Ab. Zar. 18<sup>a</sup> קההה called public assemblies (to teach). Gen. R. s. 99 כשרקהה קרה ו' (some ed. כשרקהה) when Korah will gather his followers for strife, my (Jacob's) name shall not be joined with them. Yalk. Ex. 408 שילמדו ו' that coming generations may learn from thee to assemble congregations every Sabbath; a. e.

*Nif. נקהה to be assembled.* Gen. R. s. 98 שעה נקהה when they will be assembled against Moses in the party of Korah &c. Lev. R. s. 24 בנהה ... פרשה ... that this section (Lev. XIX) was proclaimed in full assembly (v. ib. 2), because &c. Koh. R. to I, 1, v. קההה.

*Hithpa. התקהה* same. Gen. R. s. 99 (ref. to וקהה, Gen. XLIX, 10) מתקהה עליו מי he around whom the nations will group themselves.—[Num. R. s. 12 מתקהה, v. קההה.]

*Q. קהל* m. (b. h.; preced.) gathering, congregation. Y. Hor. I, 46<sup>a</sup> bot. (ref. to Num. XV, 24, העדה) כל השבטים כל שבט ק' all tribes together are called *kahal*; ... כל שבט ק' every tribe for itself is called *k.*; Bab. ib. 3<sup>a</sup> ... כגון ו' when six tribes have sinned, and they form the majority of the congregation (the entire people) &c. Ib. הני הוא דאקרו ק' only they (the entire people) are called *k.*—Kidd. 73<sup>a</sup> קהל ודא ק' a community of Israelites of undoubted legitimacy; ק' ספק of doubtful legitimacy; Y. Yeb. VIII, 9<sup>b</sup> bot. ברור ק' ברור ק' four communities are meant by 'the congregation of the Lord' (Deut. XXIII, 2; 3; 4; 9): the community of priests, of Levites, of Israelites, and of proselytes. Mish. ib. VIII, 2 אלא מלכא בן' they are forbidden only to enter the congregation (to intermarry with Israelites); a. fr.—Pl., v. קהלה.

*Q. קהלה* ch. same. Targ. Num. XVI, 3. Ib. XX, 4; a. fr.—Kidd. 73<sup>a</sup> נפקי קהל מדר (Rashi אקהה) the (laws concerning priests and Levites) are derived from one of the verses (Deut. XXIII, 3; 4; 9) in which *kahal* occurs.—Pl. קהלי. Ib. הנחו נמי תרי ק' גינחו these (priests and Levites) are also two communities (requiring two verses with the word *kahal* in them); a. e.

*Q. קהה* f. (b. h.) same. Y. Ber. VII, 11<sup>a</sup> top ו' במקהלות כל ק' ו' in assemblies praise God' (Ps. LXVIII, 27), in every kind of assemblies (use a different phraseology for the appeal to praise God, according to the size of the assembly). Meg. 2<sup>a</sup> ו' זמן ק' ו' the thirteenth of Adar was the date of gathering all Jews (Esth. IX, 18). Lev. R. s. 9 (ref. to Deut. XXXIII, 4) ו' אין ו' it is not written here, 'an inheritance of the congregation of Yannai' (privileged scholars), but of the congregation of Jacob (v. וקהה); a. e.—Pl. קההה. Y. Yeb. VIII, 9<sup>b</sup> bot., v. קהה. Ab. Zar. 18<sup>a</sup>, a. e., v. קהה. a. fr.

*Q. קהלה* (b. h.) pr. n. m. *Koheleth*, traditional surname of King Solomon. Koh. R. to I, 1 ... למה נקרא שמו ק' why was his name *Koheleth*? Because his words were proclaimed in public meeting, as it is written (I Kings VIII, 1) &c.; a. e.—ק' the Book of *Koheleth*,



**קִיבְּלָנָא** m. (v. קִבְּלָא III) *a formula to ward off danger*, e. g. when complaining of a trouble to a friend, to say, 'may it never occur to you!' Snh. 104<sup>b</sup> (ref. to Lam. I, 12 מִכָּאן לֹא מִן הַתּוֹרָה (לֹא אֵלֵינוּ) (Ar. 'לִקְבֹּל') here we have a



ary &c. Targ. Ex. XXIX, 29. Targ. Ps. LI, 13. Targ. Ex. XXVIII, 29; a. fr.—*Pl.* קִדְּשָׁא, קִדְּשִׁין. Targ. Lev. XXI, 22. Ib. XXII, 2; a. fr.—קִדְּשׁ קִדְּשִׁין the *Holy of Holies*. Targ. Ex. XXVI, 33; a. fr.—2) *the Holiness, the Lord*, usu. with



quot in Ar.—Yalk. Deut. 854 ארתה ... אני נחרי ק' I gave (my daughter) jewelry, and you lost it. Pesik. R. s. 12. Tanh. ed. Bub. Mikketš 9 כ' שלך ו' ... אם בא if a man should come to borrow thy jewels, wouldst thou lend them to him?; Yalk. Job 919. Gen. R. s. 19 ... כל ק' (קומיקון) all his jewels are there (in that barrel), and he wants to marry another wife and give them to her; Pirké d'R. El. ch. XIII קומיס קומיא (corr. acc.).

**קומיקון** m. (κομικός) *universal; (of a wind) extending over the whole world.* Gen. R. s. 24 אלא ו' there is no universal wind (mentioned in the Scriptures) except that in the case of Elijah (I Kings XIX, 11); Koh. R. to I, 6 (not קין ...); Y. Ber. IX, 13<sup>d</sup> top קומיקון; Yalk. Kings 219 קומי (corr. acc.).—[Gen. R. s. 19, v. קומיקין]

**קומיקין** Gen. R. s. 19 Ar. ed. Koh., read: קומיקין (v. next w.), v. קומיקין.

**קומיקין** m. pl., v. קומיקין.

**קומיקין** f. pl. (נקוד) *vessels for blood-letting.* Y. Nidd. II, 50<sup>b</sup> top באילין קומיקין brought (for comparison) ... the various sorts of blood contained in their (the blood-letters') vessels.

**קומיקין** v. קומיקין.

**קומיקין** (b. h.; cmp. קין I) [to shrink,] to feel aversion, be disgusted.

*Nif.* same. Pesik. B'shall, p. 81<sup>b</sup> ער ... חספיק לא חספיק (for comparison) ... he had not eaten much of the foul things, when he felt disgust; Yalk. Ex. 225.

**קומיקין** ch., *Ithpol.* אַתְּקוֹשֶׁט v. קומיקין.

**קומיקין** v. next w.

**קומיקין** f. (קטב) *small wine or olive press with a cylindrical beam.* Sifra B'har, Par. 1, ch. I עושין וזרים in a bad (v. פד II) or in a *kutbi*; Shebi. VIII, 6 Ms. M. a. Y. ed. (Mish. a. Bab. ed. קומיקין); Y. ib. 38<sup>b</sup>; Tosef. ib. VI, 27 קומיקין (ed. Zuck. קומיקין, corr. acc.). Tosef. Toh. X, 22 קומיקין (corr. acc.). [In later Hebr. קומיקין pole; Arab. polar star.]

**קומיקין** v. קומיקין.

**קומיקין** v. קומיקין.

**קומיקין** v. קומיקין.

**קומיקין** f. *Kuttith*, a small liquid measure. Sifra K'dosh., Par. 3, ch. VIII (expl. משורה, Lev. XIX, 35); Yalk. Lev. 617.

**קומיקין** Sifré Num. 89 סק בק' read: אַסְקוֹשֶׁלָא, as Yalk. ib. 735; v. אַסְקוֹשֶׁלָא II.

**קומיקין** chains, v. קומיקין h.

**קומיקין** v. קומיקין.

**קומיקין** Midr. Till. to Ps. XII, v. קומיקין.

**קומיקין** v. קומיקין.

**קומיקין** m. (קטן) *minority, childhood.* Keth. II, 10 ואלי ... בגורלן מה שראו בקומיקין the following are admitted, when they are of age, to testify to what they have seen as minors. Y. ib. 27<sup>a</sup> top הא בקומיקין לא but as long as they are minors are they not admitted?

**קומיקין** m. (preced.) 1) *the thinner side.* Sabb. 134<sup>a</sup>, v. אַלְמָא. Y. Sot. VII, 21<sup>d</sup>, v. עַבְרָא.—2) *tail.* Targ. Y. I Ex. IV, 4 (Y. II קומיקין pl.).

**קומיקין** m. pl. (קומיקין) *the beans of colocasia (ciborium).* Maasr. V, 8 אה חק' פטורין ו' Bab. ed. (Y. ed. קומיקין) the colocasia beans are likewise exempt &c.; Tosef. ib. III, 14 הקומיקין שלמטה ו' ed. Zuck. (Var. הקומיקין; oth. ed. הקומיקין, corr. acc.) the beans beneath them (the colocasia leaves).

**קומיקין** v. preced.

**קומיקין** v. קומיקין.

**קומיקין** = קומיקין, v. קומיקין.

**קומיקין** v. קומיקין I.

**קומיקין** v. קומיקין.

**קומיקין** Midr. Till. to Ps. XLV, v. קומיקין.

**קומיקין** (b. h.) [to circle, v. קין] to cave or heap up, gather. Part. pass. קומיקין. Y. Ber. VI, 10<sup>d</sup> ידו קומיקין even when the oil is held in the hollow of his hand.

*Hif.* קומיקין 1) to gather, to conduct water courses into a common bed. Y. Kil. IX, 32<sup>a</sup> bot.; Y. Keth. XII, 35<sup>b</sup> bot. הרריות יעשאו Diocletian united several rivers and made it (the bay of Emesa); Midr. Till. to Ps. XXIV (corr. acc.), v. קומיקין. Num. R. s. 13 חקב"ה ו' when the Lord, on the third day of creation, gathered all the waters in one place; a. e.—2) to add to the capacity of a bath. Tosef. Shek. I, 2 כשר לקומיקין עליו a bath which has the (legally required) capacity of forty S'ah is fit to be added to (by carrying water into it in vessels). Tosef. Mikv. III, 6; a. e.

*Pi.* קומיקין a. קומיקין to look out (cmp. קומיקין a. קומיקין) to wait, hope. Gen. R. s. 5 (play on קומיקין, Gen. I, 9) לקומיקין לי המים מה ו' let the waters look out for me (to see) what I shall do &c.; ib. s. 28; Lam. R. to I, 17; Yalk. Gen. 7; Yalk. Ps. 848; [perh. to be read קומיקין Nif.]. Midr. Till. to Ps. VI ... ודדיה and the patient anxiously waited for the physician (asking), when will he come? &c.; Yalk. ib. 635. Cant. R. to II, 3, v. next w.; a. fr.

**קומיקין** f. (preced.) *hope, wish.*—Pl. קומיקין. Cant. R. to II, 3 קומיקין ו' ... קומיקין three noble wishes

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**קולבין** m. sing. a. pl. (κολόβιον) *a tunic without or with short sleeves*. Y. Kil. IX, 32<sup>d</sup> top קולבין (corr. acc.), v. רַחֲמֵשׁוּרִין. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. מעטפות, Is. III, 22), v. מַעֲפָא. Y. ib. XVI, 15<sup>d</sup> (among the garments permitted to be saved from fire on the Sabbath) ק' של פשתן *a linen tunic*; Bab. ib. 120<sup>a</sup> קלבוס (Ms. M. קנבוס; corr. acc.).

**קָלֶבֶן, קִיל', קוֹלֶבֶן** m. (denom. of קִילֵב II) *one whose legs are axe-shaped, club-footed*. Sifra Emor, ch. II, Par. 3; Tosef. Bekh. V, 9; Bekh. 45<sup>a</sup> הָקֵר.

קולבון v. קולבנות, קולבן.

קולומוס, read: קוליזיס q. v.

**קולון** pr. n. m. (Colonus) אבא *Abba Kolon*, a legendary person connected with the foundation of Rome. Cant. R. to I. 6.

קולום m. (prob. a corrupt. of *κολικός*, sub. *קולי*; emp.  
Syr. *דקולון* P. Sm. 1659) *colic*. Y. Sabb. XIV, 14<sup>d</sup>;  
Y. Ab. Zar. II, 40<sup>d</sup>.

קולורית, v. קיפּוּרִית.

קִלְחָה, *pl.* קִלְחָהוֹת, *v.* קִלְחָה.

קִלְחָא, v. קִלְחָא.

ק.ל.ט.ז. v. קוּלְמֵה, קוּלְמֵה

קֹרֶיִא, קֹרֶי m. (קֹרֶי II) *parched grain; flour made of parched grain*. Targ. Ez. XXVII, 17 (Ar. קֹרֶי; ed. Ven. I קֹרֶיִא; some ed. קֹרֶיִא *pl.*; ed. Lag. קֹרֶיִא; h. text פֹּרֶי).—  
v. קֹרֶי.

**קָלִיָּא II, קָלִיָּא** m. (preced.) *ashes of an alkaline plant*. Erub. 28<sup>b</sup> מִשְׁרֵבֵי בִקּוּלִי Ms. M. (ed. בקל) you may use *kulia* for an 'Erub (v. פִּירֵבֵי), expl. בִּירְקָא דִּקְ the plant from which k. is won. Y. Sabb. IX, end, 12<sup>b</sup>, v. קְרִמּוּלִיָּא.

קוֹלֵיִים v. קוֹלֵיִאם

קוליינו, v. next w.

קָלִירִי, קוֹלִירִינִין m. pl. (קָלִיר; emp. קוֹלִיר I) *curtained enclosures, canopies*. Cant. R. to VI, 4 (expl. צב סגולתו צב. Num. VII, 3) (not כן ...) resembling canopies (v. אֶסְפָּסֶטֶי; Num. R. s. 12) (קָלִיר; Yalk. ib. 713) (בְּקִלְיֵימֵי). Pesik. Vayhi, p. 8<sup>a</sup> (בְּקִלְיֵימֵימֵי, אֶסְפָּסֶטֶי).

**קוֹלִיָּאס, קוֹלִיָּאס, קוֹלִיָּאס** m. (κολίας) *colias*, a kind of tunny fish. Tosef. Hull. III (IV), 27, v. אֶקִינָא; Makhsh. VI, 3 תאספנין ק' (ed. Dehr. תאספנין, v. אֶספנין; Tosef. Bets. II, 1 קוליאס האיספון ed. Zuck. (ed. only קוליאס). Tanh. Ki Thissa 32 כק' הזה וכ' Moses moved in the heavens like a colias (swimming in the water), until he arrived &c.

קולרין m. pl. (v. קולא I) בֵּית ק' (= b. h. הכלא *prison*. Cant. R. to VIII, 13.

קוֹלָרִים, v. קוֹלָרִים.

מִדְּקוּלָּיִם v. קוּלָּיִם

קולירא v. קירלור.

קִיבִּלִּית f. (v. קִיבֵּלָא, a. קִיבִּלְתָּא) [something hollow and round,] 1) ball; globule. T'bul Yom I, 1 מִיּוֹם הַמְּחֻלְחֵלָה (שלמים) a hollow ball of water, bubble, froth; ib. 2 מִיּוֹם הַמְּחֻלְחֵלָה a solid water globule, drop.— 3) marrow-bone, esp. thigh-bone. Tosef. Pes. VI, 10 מִיּוֹם הַמְּחֻלְחֵלָה מִיּוֹם הַמְּחֻלְחֵלָה the marrow in the head (brain) or in a bone; Pes. 84<sup>b</sup>. Tosef. Ohol. IV, 3 קִיבִּלִּית if one makes handle for a knife out of a marrow-bone of a human body. Tosef. Uks. II, 5. Gen. R. s. 10; a. e.

קולמוז, v. קולמוז ch.

**קֹלָמוֹס** m. (calamus) *reed, writing pen*. Sabb. 92<sup>b</sup> כוהב' if two take hold ... of a pen and write; Tosef. ib. IX (X), 10; Sifra Vayikra, Hob., ch. IX, par. 7. Sabb. I, 3 בקולמוס'; Y. ib. 3<sup>b</sup>, v. לְבָרֵךְ. Taan. 20<sup>b</sup> therefore (because of its yielding nature) the reed was privileged to supply the pen with which to write the Torah &c. Tanh. Ki Tissa 37 שמשו עד שכתבו the reed and the pen were used together (of the fire-ink) was left in the pen, and he passed over his head &c. Pes. 118<sup>b</sup> (ref. to Ps. LXVIII, 31) געיר rebuke the beast (Rome) all of whose reeds are written down with the same pen (of tyranny); T. fr.—Hull. 30<sup>b</sup> כק' שחיתה העשירה a cut (of the animal's throat) shaped like the cut of a writing reed (slanting).—מכין ק' דרי Y. Sabb. XII, 13<sup>e</sup> bot. קולמוסין, קולמוסים the boards were cut like pens (thinner and slanting on top). Gen. R. s. 58, a. e. משהברין כמה ק' how many pens were broken &c., v. ידיו. Tosef. Kel. B. Bath. VII, 12 המ' metal pens (styluses; Kel. XII, 8 sing.). Sabb. 11<sup>a</sup> אם יאכלו יאכלו if all seas were ink, and all reeds were ink &c.; Ab. d'R. N. ch. XXV קלמוסים (ed. Schechter pen, Var. קולמוסין).

קִיּוֹמָסָא, קִיּוֹמָס ch.same. Targ. Jud.V, 14. Targ.  
Job XIX, 24 (Ms. קִיּוֹמָס). Targ. II Esth. III, 9; a. e.—Gitt. 6<sup>a</sup>  
top, v. קִיּוֹ. —Pl. constr. קִיּוֹמָס, v. מִיּוֹד.

מִזְנָה v. ק' מַסִּיא, קוֹלְמוֹז

קולמיות, Pesik. B'shall., p. 87<sup>a</sup> Ms. O. a. Ar., v. קרומית.

מִזְרָא v. ק' מִסִּיא, קוֹלֵמָן

קוֹלָמִים, v. קוֹלָמִים-

**קִלְכָן** I m. (κόλλα, accus.) *glue*. Pes.III, 1 שֶׁל סוּפְרִים the glue which the scribes use (to paste together strips of papyrus &c.), v. יִירֵאָהֶיךָ Ib.42<sup>b</sup> שֶׁל רַצְעָנִיץ the leather-workers' paste.

קוֹלֵךְ II, קוֹלֵכִי m. (denom. of קוֹל) *shouter*, esp. *night-guard, crier*.—*Pl.* קוֹלֵנִין, קוֹלֵנִים. *Pesik. Vayhi*, p. 66<sup>b</sup> וְאֵחָד

and then the Lord brought shouters against them (like troops preparing an attack), that is the frogs; Yalk. Ex. 182; Pesik. R. s. 17 קולנים; Tanh. Bo 4 קולאנים (fr. Chald. קולא). Cant. R. to I, 12 החויל העמיד ... בקולאנים; ib. בוקונוס; v. חעמיד עליהם ק' וכו' (corr. acc.); Yalk. ib. 983 קולנים לעורר he appointed criers over them to wake them up. Lev. R. s. 16 birds (for the leper's sacrifice, Lev. XIV, 4) are noise-makers; the Lord said, let the voice come and bring atonement for the sin of the voice (evil gossip); Yalk. ib. 559. Tanh. T'savveh 11 (play on קולן, Prov. III, 35, with allusion to חולעים של חולעים וכו' Ex. XVI, 20) a night watch of vermin (that keep people awake) went forth &c.; Y'lamd. to Ex. XXVIII quot. in Ar. קלנין; (Yalk. Prov. 935 דור וכו' חולעים).—*Fem.* קולניר a screaming woman. Keth. VII, 6 אף אף ה' also a screamer (may be sent away without a dowry); Tosef. ib. VII, 7; (variously expl.) Keth. 72<sup>b</sup>; Y. ib. VII, 31<sup>b</sup> sq.—*Pl.* קולניר. Tanh. Naso 2 ק' לא ... רך the daughters of Israel are not loud, nor walk with uplifted foot &c. (Tanh. ed. Būb. ib. 4 sing.).

**קולס** m. (קלס to be round; cmp. קולא, קולא &c.) 1) *cap, helmet*.—*Pl.* קולסיס, קולסיס, קולסיס. Gen. R. s. 99 אילו Midr. Haggadol (communic. by S. Schechter; ed. קיסים, corr. acc.) they (the priests) wear turbans, and they (the Greek soldiers) wear helmets. Yalk. Deut. 885 בקלוסיס ... יוצא בקלוסיס (corr. acc.) as they (the gentiles) go out with helmets, so will I &c.; Sifre Deut. 81 בחולסיס (corr. acc.). Zeb. 88<sup>b</sup> קולסאות (Mus. s. v. קולסאות; v. Rabb. D. S. a. l. note 5), v. קולסאות. [Gen. R. s. 19 קולסיס (Yalk. ib. 27 קולסיסותא) girdles tied around like a turban, v. קולסיסותא (דקסלונין שרשי ק' הכרום Uks. I, 4 cabbage-heads. Uks. I, 4 cabbage stalks; (Maim.: the shoots under the head, which are thrown away). Y. Bets. V, 63<sup>a</sup> top. Tosef. Shebi. VII, 17 וכו' ק' חב' cabbage stalks in the ground even if they are dried up.—V. קלס II.

**קל', קולסא, קולס** ch. same, 1) *helmet*. Targ. I Sam. XVII, 5 (Rashi to Zeb. 88<sup>b</sup> קל', a. e.—*Pl.* קולסיס, קולסיס, קולסיס. Targ. Ez. XXIII, 15 (h. text שבולים). Ib. 24. Targ. Jer. XLVI, 4; a. e.—\*2) *cabbage-head*; trnsf. one of *repulsive appearance* (or perh. *blockhead*). Yeb. 118<sup>b</sup> דק' גברא when the husband is a cabbage-head, the wife requires no lentils for the pot, i. e. a woman is contented with any husband, in the poorest circumstances, rather than remain single; [Rashi: ק' of a disreputable family, v. קלס; Ar.: קולסא a cabbage gardener, v. נפפא; Keth. 75<sup>a</sup> דקלס (Rashi) וקלס].

**קולסיסא** f. (preced.) 1) *turban, head-dress*. Y. Kidd. II, 62<sup>a</sup> דמטמא לה חתוה קלוסיסא וראשה (corr. acc.) she had hidden it (her blemish) under her head-dress.—2) *belt*. Y. Sebū. VI, 37<sup>a</sup> bot. דקולסיסא וכו' she had two Denars tied up between the folds of her belt.

**קולפא** m. (קלפא) 1) *a peeled pole, lance*. Sabb. 63<sup>a</sup> (expl. אפ'ה) ק' (Ar. a. Ms. O. קופל).—2) [*peeled or scraped leather*,] strap. Ber. 58<sup>a</sup> יחבו ליה (v. Rabb. D. S. a. l.

note 5) they gave him the strap, i. e. gave him the privilege of inflicting punishment; Yalk. Ez. 362 קיל'. Ber. l. c. מחייה ליה בקולפיה דפרולא וכו' Ms. M. (ed. בקולפא only) he struck him with his iron-pointed whip and killed him; Yalk. l. c. בקיל'. Keth. 65<sup>a</sup> רשירא לה בכ' דשירא she struck her with the strap of a chest (Ar. דשירא בכ' with a silken strap).—*Pl.* קולפאי. Ber. 56<sup>a</sup> בלעט ק' thou shalt receive two lashes. Men. 7<sup>a</sup>; Arakh. 22<sup>a</sup>, v. בלעט. Snh. 110<sup>a</sup>; Pes. 119<sup>a</sup>, v. קולפא I.—3) *parcament*, v. קולפא.

**קולקין** v. קולקין.

**קולקלון** v. קולקלון.

**קולקלין** v. קולקלין.

**קולקליתא** v. קולקליתא.

**קולקס**

m. *colcas, colocasia*, an edible root of the Egyptian bean (v. Sm. Ant. s. v. Colocasia). Y. Peah I, 16<sup>c</sup> bot. [read.] ק' כירק למעשריה וכו' colocasia is treated as greens (as regards tithes &c.; Y. Ned. VII, beg. 40<sup>b</sup>. Y. Pes. IV, 31<sup>a</sup>. Tosef. Maasr. III, 14; Maasr. V, 8 קולקס (Bart. קולקס; Y. ed. קירקס, corr. acc.; v. Rabb. D. S. a. l. note 8); Y. ib. 52<sup>a</sup> bot. קירקס).

**קולקסייה, קולקסייה**

f. same. Y. Shebi. II, end, 34<sup>b</sup> עליו (not קולקסייה) the leaves of colocasia; Y. Ned. VII, beg. 40<sup>b</sup> קולקסייה. Ib. קולקסייה.

**קולר**

m. (collare) *collar*, (Roman) *prisoner's band or chain around the neck*. Y. Ned. IX, beg. 41<sup>b</sup> ק' ... הנודר he who makes a vow is like one putting a collar around his neck. Ib. [read:] וראה ק' אודי לקוסטוריא ... וראה ק' אודי it is as if a guard passed by (with prisoners), and some one seeing a collar vacant would put his head into it. Gitt. VI, 5 וכו' ק' חיוצא if one is led out in chains (a prisoner) and says, write ye a letter of divorce &c.; Y. ib. 48<sup>a</sup> bot. סוף דבר בק' של סכנה אלא אפי' בק' של ממון this refers not only to a prisoner in danger (to be tried for his life), but also to a prisoner to be tried for a money matter; וכו' ק' חב' for every prisoner is to be considered in danger of his life. Bab. ib. 65<sup>b</sup> חזה בק' חזה G'niba was taken prisoner; (Y. ib. l. c. למחזקטא). Lam. R. introd. (R. Z'era) וכו' מצוריו ק' מציוריו he (King Hosea) removed the collar (of responsibility) from his neck, and put it on the neck of the people &c.; Yalk. Kings 236. Snh. 7<sup>b</sup>, a. e. ק' חלוי וכו' ... עשרה if ten men sit in court, the responsibility rests upon every one of them; a. fr.—*Pl.* מפיל בקולרם [Midr. Till. to Ps. X, 10 בקולרם, קולרין, קולרין בניו ... בק' וכו' (Daniel said,)]—Y. Ber. VII, 11<sup>c</sup> (Daniel said,)]—Y. Ber. VII, 11<sup>c</sup> (Daniel said,)] His children are in chains (in the Babylonian exile), where is His strength (that we should say יומא)? (Yoma 69<sup>b</sup> נכרים אחר מפללו ... שבאו עמו בק' וכו' (משחעבדים בבטרי after the downfall of Sennacherib Ezekiah arose and freed all the people that had come with him in chains (the Egyptian prisoners) &c.; a. e.—Trnsf. a chain of men, gang. Yeb. 122<sup>a</sup> של בני אדם וכו' a party of men travelling to Antiochia; Tosef. ib. XIV, 7 קולרא (Var. קולר).—*Pl.* as ab. Kidd. 72<sup>b</sup> ק' Ar. (ed. only once ק'), a Var. to צורני (v. Rashi a. l.), v. צורני.

**קולר** ch. same.—Pl. קולרין, קולרין. Targ. Ez. XIX, 9 (perh. sing. = collarium). Targ. Y. II Num. XXI, 29 (ed. Amst. קולרין = collaria).

**קולרין**, Lev. R. s. 16, some ed. קולרין, v. קולרין.

**קולרין**, v. קולרין.

**קולרין**, v. קולרין.

**קולרין** m. (קלש) *thinness, flat part*, opp. סמך. Hull. 55<sup>b</sup> בקולרין on the flat part of the milt.

**קולרין** f. (v. קולר II) *pitcher, jar*. Y. Ab. Zar. II, 41<sup>d</sup> top אמר ארזגליה ק' וזמא a pitcher of water had been left uncovered; Y. Sabb. X, 3<sup>d</sup> top קולרין (corr. acc.). Y. Ab. Zar. V, 44<sup>d</sup> וז' (קולר), שחם. Lev. R. s. 33 (play on נבז כלבא נפח כק' נצד וז' (נבזל נצד) bark like a dog, be blown up (distended) like a pitcher (פ'ר), and chirp like a cricket; Cant. R. to II, 14. Pesik. Ahäre, p. 176<sup>b</sup> קולרין; Keth. 62<sup>b</sup> קולרין, a. e., v. קלי. B. Mets. 84<sup>b</sup>; Snh. 103<sup>a</sup> [read:] קולרין רעא זינייה חמן רעא קולרין חלם חלם (Var. quot. in Rashi קולרין, v. קולרין), קולרין, a gloss for, or the reverse) where the master of the house hangs up his armor, the shepherd hangs up his pitcher (said of an unworthy successor of a distinguished man); Lev. R. s. 4; Koh. R. to III, 16, v. קולרין [where correct *pitcher* for *bag*]; a. e.—Pl. m. קולרין, קולרין. Esth. R. to I, 8 וזמא וזמא wine from jars, opp. דוקין kept in leather bottles.

**קולרין**, Midr. Till. to Ps. XXII, read: קולרין, v. קולרין II, a. קולרין II.

**קום** (b. h.) *to stand up, rise; to stand, exist*. Sifre Deut. 357 (ref. to Deut. XXXIV, 10) וז' אבל באומור קום וז' but among the nations he (a prophet like Moses) has existed &c.; R. Hash. 21<sup>b</sup> וז' קום וז' among the prophets never one arose like Moses, but among the rulers one did arise (Solomon). Tanh. B'shall. 16 ... וז' שכל וז' whoever rises against Israel is considered as if he rose against the Sh'khinah. Ib. (ref. to Ex. XV, 7) וז' וז' thou hast often shown thyself glorious over all that rose against thee; a. v. fr.—עשה קום rise and do, a *transgression of a prohibitive law which you must repair by an action*, v. נחם. Hull. XII, 4. Macc. 15<sup>b</sup>, v. infra; a. fr.—V. קום.

**Pi.** קום 1) *to establish; to attest, identify*. Gitt. 2<sup>b</sup> אין קום no witnesses are likely to be found to attest it (identify the signatures). Ib. 6<sup>a</sup> בעין קום all agree that identification by witnesses is required. B. Mets. 7<sup>a</sup> קום even if the debtor admits that he has written the note, the creditor must establish its identity (or else the debtor may maintain that the debt has been paid). Gitt. III, 4 דבריו את קום and they sustained his opinion. Keth. 20<sup>a</sup> משור ... אלא קום אין קום a document can be identified only by comparison of the signatures with those on a document that had been disputed and declared valid in court. Ib. מקום אין קום משור ... a document can be identified only by comparison of signatures with two marriage deeds or deeds

of sale of two fields &c. Ned. 72<sup>a</sup> וז' שמעו if he heard her vow and confirmed it. Y. R. Hash. I, 56<sup>c</sup> top וז' קום I sustain that opinion for a case when &c.; a. fr.—Part. pass. מקום. B. Mets. I. c. וז' דבריו במ' if the document has been identified, all agree &c.; a. e.—2) *to fulfill, carry out, execute*. Yoma 28<sup>b</sup> וז' אברהם ק' Abraham fulfilled the whole Law. Macc. I. c. וז' ק' ... כל מצוה in the case of a transgression of a prohibitive law for which reparation is commanded, if the transgressor fulfills the prescribed reparation, he is free (from legal punishment), but if he made the reparation impossible &c. Ib. וז' בן R. S. ben L. reads, if he makes reparation (he is free), and if he refuses, (he is punished); ib. 15<sup>a</sup> וז' למאן דאמר ק' ולא ק' according to him who reads *kigy'mo v'lo kigy'mo* (punishment can be executed as soon as one refuses to make reparation, although reparation is not made impossible); Hull. 141<sup>a</sup>. Ab. IV, 9 ... כל המקום he who maintains (studies and observes) the Law in poverty, shall finally maintain it in wealth. Sot. 13<sup>a</sup> sq. וז' אמרו ק' זה כל וז' they said, this one (Joseph in the coffin) has fulfilled what is written in this (the tablets in the ark of the covenant). Y. R. Hash. I, 57<sup>b</sup> top וז' רצה ק' if he so desires, he observes it (his own decree). Ber. 9<sup>b</sup> וז' בהם וז' ק' בהם וז' the Lord fulfilled on them 'and they shall make them serve &c.' (Gen. XV, 14), but he did not fulfill on them &c.; a. v. fr.—וז' מה אני מקום וז' how can I maintain the words &c., i. e. in what way can this Scriptural verse which seems to conflict with my opinion be interpreted? R. Hash. 21<sup>b</sup> מקום וז' אלא מה אני מקום וז' interpret the verse *bik'esh* &c. (Koh. XII, 10)? Y. Kidd. I, 61<sup>c</sup> bot. בנים ... וז' how does R. Elazar interpret *banim* &c. (Deut. XIV, 1)?; a. fr.—3) *to sustain, preserve alive, save*. Snh. IV, 5 מקום וז' צדיקים שמקומן את העולם וז' the righteous who sustain the world which was created &c. Kil. V, 8 מקום וז' וז' he who keeps (cultivates) thorns in a vineyard. Ib. דבר שכמורו מקומן a plant of the kind that people are wont to cultivate; a. e.—4) *to place (on the chafing stove)*. Tosef. Sabb. III, 1 וז' ואין מקומן עליה וז' (not לה) you must not place dishes on it, until it is swept or covered with ashes. Ib. 3; Y. ib. III, beg. 5<sup>c</sup>; a. e.

**Hithpa.** וז' 1) *to be established, identified*. Gitt. I, 3 וז' וז' let the genuineness of the document be established through its signers (the witnesses subscribed or through others identifying their signatures); a. fr.—2) *to be fulfilled, realized*. Macc. 24<sup>b</sup> וז' עד שלא נתקמה ... שלא נתקמה נבואתו וז' as long as the prophecy of Uriah (Mic. III, 12) was not fulfilled, I was afraid lest Zechariah's prophecy (Zech. VIII, 4) fail to come true; וז' עכשיו שנתקמה ... נתקמה now that Uriah's prophecy has been fulfilled, it is sure that Zechariah's will come true. Tosef. Snh. XI, 8; Y. ib. XI, 30<sup>a</sup> bot. וז' וז' part of a dream may come true, but the whole of it will not. Midr. Till. to Ps. I, 3 וז' וז' are executed, v. וז' II; a. fr.—3) *to be preserved; to last, endure*. Gitt. II, 3 וז' וז' with any writing-ink which does not endure. Pes. 68<sup>b</sup>

but for the Law, heaven and earth would not continue to exist. Taan. 7<sup>a</sup> מה מתקיימין... לא נחקרימו ו כ' as these three liquids can be preserved only in the lowest kind of vessels, so will the words of the Law stay with him only whose mind is lowly. Erub. 54<sup>a</sup> תלמודו מחק' בידו his learning will remain with him (in his memory). Shebi. VII, 2 בארץ מחק' plants the roots of which continue in the ground (perennials). Ab. IV, 11 ... כל נכסיה every union for a sacred purpose is destined to last. Ib. V, 17 סופה להתקיים a contest for a sacred purpose is bound to have an enduring effect; a. fr.—4) *to be maintained, be harmonised*. Mekh. Mishp. s. 20 בקראות שני תתקיימו שני כיצד how can these two verses be harmonised?; a. fr.

*Hif.* בָּנָא שְׁנָקִים 1) *to put up, erect.* Ex. R. s. 52 שְׁנָקִים 'וכ' come, for we will put up the Tabernacle. Ib. . . שְׁנָקִים 'וכ' the holy spirit came upon him, and he put it up. Tanh. P'kudē 11 אֲנִי כֹוֵב עֲלֶיךָ שְׁנָקִים הִקְדִּמְתִּי I will record about thee, that thou didst put it up; a. fr.—2) *to confirm (a woman's vow).* Ned. 67<sup>b</sup> הִ' אָבִי אִם הִ' אָבִי if he (the father) has confirmed it, it stands confirmed (the betrothed cannot annul it). Ib. 69<sup>a</sup> יֵשׁ שְׁנָקִים בְּרָקִים can a confirmation (by one of the two, the father or the husband) be reconsidered? (v. שְׁנָקִים, v. שְׁנָקִים; a. e.

*Hof.* כִּי־יָרַד הָיָאָה לָנוּ *to be put up.* Tanh. l. c. הַמִּשְׁכָּן מִיָּד *as soon as the Tabernacle was erected, the Divine Presence came down &c.* Tanh. Naso 23. Num. R. s. 12; a. fr.

קנים ch. 1) same. Targ. Gen. XXII, 3. Targ. Lev. XXV, 30; a. v. fr.—Part. קָנַים, apocop. קָנָא (q. v.); קָנִים, קָנִים; f. קָנִימָא; pl. קָנִימִין. קָנִימִין, קָנִימִין. Targ. Josh. IV, 10. Targ. O. Ex. XXVI, 15 (Y. קָנִימִין); a. v. fr.—B. Mets. 19<sup>a</sup> (expl. דידיה) וְכִי אֵין עֵלַי הַיָּדִים וְכִי אֵין עֵלַי הַיָּדִים this is to stand and be, that when I die &c. B. Bath. 43<sup>b</sup> bot. תִּקְוִים תִּקְוִים אֵין אֵין אֵין אֵין let the land remain where it is (in the possession of the present incumbent). Gen. R. s. 65 וְכִי אֵין אֵין may thy Creator stand by thee. Koh. R. to XI, 1 גְּבִירָא הוּא הַיָּדִים הַיָּדִים here is (I am) the man whom his loaf of bread assisted (who was rewarded for throwing his bread into the sea). Y. Ab. Zar. II, 40<sup>e</sup> bot. וְכִי אֵין and they remained (in the trade), v. זָקֵן I. Macc. 22<sup>b</sup> מְקַמֵּי דְקָנִימִין דְקָנִימִין מְקַמֵּי דְקָנִימִין who stand up before a scroll of the Law and do not stand up before a great man. Kidd. 33<sup>b</sup> קָנִימִין מְקַמֵּי אֲבִי I should stand up before him. Ib. <sup>a</sup> מְקַמֵּי אֲבִי הַיָּדִים הַיָּדִים he stood not up before them (gentile old men), but he showed them honor. B. Mets. 7<sup>a</sup> בְּרִשְׁוִיָּה קָנִימִין it is in his possession. Lev. R. s. 16 (ref. to Is. V, 19) הוּא דְקָנִימִין נִיב דְּמִן הַיָּדִים הַיָּדִים that we know whose counsel will stand (prevail), ours or his; ib. קָנִימִין וְכִי אֵין קָנִימִין וְכִי אֵין קָנִימִין my counsel does not stand, shall theirs stand?; Yalk. Is. 266 הַיָּדִים הַיָּדִים הַיָּדִים הַיָּדִים now, theirs is carried out, and mine should not be?; Yalk. Lam. 1033, sq. (read עָצָא for עָלַי); Pesik. Vattom., p. 133<sup>a</sup> (corr. acc.). Y. Ter. I, 40<sup>b</sup> top קָנִימִין אֵין קָנִימִין we are standing at (are treating of) the case of a deaf mute. Y. Maasr. I, 51<sup>b</sup>, a. fr. קָנִימִין (א) מַה (ב) מַה what are we treating of; a. v. fr.—Yeb. 32<sup>a</sup> וְכִי אֵין אֵין הַיָּדִים הַיָּדִים (by giving *hădîtsah* to one of his brother's widows) he has been declared one 'who does not build up his brother's

house' (Deut. XXV, 9), and the Law says, when one has once refused 'to build', one must not 'build' again (marry another of his brother's widows); ib. 44<sup>a</sup>.—Shebu. 26<sup>a</sup> כִּי רַב רֵיב הָיוּ קִירֵימָה מִקְמִיהָ (Ms. F. מפַּטְרֵי) when they were out of Rab's sight, opp. אָזֵר לִקְמִיהָ. כִּי אָזֵר לִקְמִיהָ (cmp. עָמַד) *a)* to ascertain. Ab. Zar. 35<sup>b</sup> בְּמִלְחָה לֹא יִשְׁמַר אֶת הַתְּבוּלָה it cannot be ascertained; Ab. e.—B. Mets. 19<sup>a</sup> בְּמִלְחָה קָמְנוּ... the Rabbis ascertained the case, v. קָמַם. Yeb. 81<sup>a</sup>; a. fr.—*b)* to bargain for. Gen. R. s. 11 קִירֵימִין עִילִייהָ... אֲנִי וְאֶת אֶחָד מִיִּשְׂרָאֵל I myself and a certain Jew were bargaining for it (the fish); a. e.—יִקְוֹם, תִּיקְוֹם = יִקְוֹ, תִּיקְוֹ. קָמַם, v. קָמַם, לִיה בְּרִבְחָה מִיִּנְיָה. B. Kam. 96<sup>a</sup> וְעַבְדֵּי נָרְ וְעַבְדֵּי נָרְ קִנְיָנָם לֵעֲבָדִים shall we get up and make rules for the benefit of gentile (robbers)? Zeb. 17<sup>a</sup> וְעַבְדֵּי נָרְ וְעַבְדֵּי נָרְ (not בְּדוּכִיחָה וְעַבְדֵּי נָרְ; Ms. M. תִּיקֹם) let each verse stand in its own place, i. e. you can draw no analogies between them.—Esp. תִּיקֹם let it stand, i. e. *the question remains undecided*. B. Kam. l. c. Hull. 46<sup>a</sup>; a. fr.—2) (v. עָמַד) to curdle. Ab. Zar. 35<sup>b</sup> וְנִיקְוֹם קָלִי וְנִיקְוֹם מִיִּנְיָה (v. עָמַד) to curdle. Ab. Zar. 35<sup>b</sup> וְנִיקְוֹם קָלִי וְנִיקְוֹם מִיִּנְיָה (prob. to be read וְנִיקְוֹם קָלִי) let one take a little of it and curdle it: Ib. מִיִּנְיָה, v. קִירֵימִין. 3) to cause to stand (v. קָמַם).—Inf. מִקְמָה, מִקְמָה, v. Af.

*Af.* אָקֵים, אָקֵים, אָקֵים 1) to *put up, erect; to appoint, place; to maintain.* Targ. O. Ex. XL, 2 אָקֵים (ed. Berl. a. Y. אָקֵים). Ib. 18 אָקֵים (ed. Berl. אָקֵים a. אָקֵים). Targ. O. Deut. XXV, 16 אָקֵים ed. Berl. (oth. ed. אָקֵים; Y. אָקֵים). Targ. Ps. LXXVIII, 13. Targ. Prov. XXIX, 4; a. fr. — B. Mets. 39<sup>b</sup> לִינִיקָא ... מוֹקֵמֵינָן we (the court) appoint a guardian over it in behalf of the minor. Ib. מוֹקֵמֵינָן ... since one appoints a guardian for the one-sixth portion, we may just as well appoint one for the other sixth. B. Bath. 33<sup>a</sup> בִּידֵיהּ ... אָקֵמָה R. H. placed it in his possession, i. e. decided that it belonged to him. Ib. 34<sup>a</sup> בִּידֵיהּ לֵה מוֹקֵמֵינָן we would place (or leave) it in his possession; a. v. fr. — Taan. 8<sup>a</sup>, a. fr. אָמֵרָא ... אָקֵים, v. אָמֵרָא — Esp. a) to *put a case, to treat with reference to.* B. Bath. 44<sup>a</sup> וְלִקְמָה בְּגוֹלָן why does he not put the case as treating of a robber?; וְלִקְמָה בִּירוּשׁ let him say, it refers to the case of an heir!; a. fr. — b) to *let stand, place, leave (under the presumption).* Keth. 12<sup>b</sup>, a. e. אָקֵי מֵרֵה אִתְּקֵמָה אַחֲזִיקָה leave the money where it is, on the presumption that it belongs to its present owner, i. e. possession has the benefit of the doubt. Ib. אִתְּקֵמָה אַחֲזִיקָה leave the woman in her ascertained condition (v. אִתְּקֵמָה), i. e. consider her as having married as a virgin. Yeb. 31<sup>a</sup> אָקֵי אָקֵי חֲרִי לְחֲדִי חֲרִי וְאִשָּׁה אָקֵמָה אַחֲזִיקָה leave the two witnesses (on the one side) against the two witnesses (on the other side), and leave the woman &c.; a. fr. — c) to *establish, prove.* Num. R. s. 6, end אָקֵי מֵהָאִי קָרָא וְרַבְנָן מוֹקֵמֵינָן מֵהָאִי קָרָא and the Rabbis prove from this verse, that as atonement takes place in day-time, so &c.; a. e. — d) to *place right [to guarantee, secure].* Y. Gitt. I, end, 43<sup>d</sup> [to place right] to *guarantee, secure.* Y. Gitt. I, end, 43<sup>d</sup> אָקֵי בְּרִי אִתְּקֵמֵינָן אָקֵי (not באָקֵי) we want thee to secure us (against an eventual loss of the money which thou art collecting from us for our creditors); בְּהִחוּץ דְּלֵא יִכִּיל בהוּחָא דִּיכִיל לְמִיקְמָה גְּמִיחָה in the case of one who has no opportunity to secure himself (who cannot get a collector to take the risk), בְּרַם הִוּוּא דִּיכִיל לְמִיקְמָה וְכִ' but if he finds a collector to take the risk, he may take it away from the one and give it to the other; Y. Kidd. III, 64<sup>a</sup> —



2) (v. צמד) *to make consistent, curdle*. Ab. Zar. 35<sup>a</sup> [read:] 'כיון דאוקמיה איסורא הוא דקא מוקים ליה וכו' (v. Ms. M. in Rabb. D. S. a. l., a. note) since it had the effect of curdling the milk, it is the forbidden matter that gave it substance, and therefore it (that forbidden substance) is to be considered as if it were there in its natural state. Ib.<sup>b</sup>, v. supra.

*Ittaf*. איתקם, איתקם *to put up; to be placed*. Targ. Ex. XL, 17. Targ. Lev. XVI, 10; a. e.

*Polel* *to put up, erect*. Targ. Is. XLIV, 26; a. e.

*Pa*. קים, קים *as preced. Pi., to establish, confirm, fulfill &c.* Targ. O. Deut. XXXII, 8 (Y. Af.). Targ. Num. XXX, 14. Targ. Is. l. c. Targ. Ps. CXIX, 106; a. fr.—Ned. 70<sup>a</sup> קיימיה לגרירה היום (not קיימי, v. Rashi) for he has confirmed the vow to-day. Ib. (h. form) קיימיו קיימו since he once confirmed it, it remains confirmed. Keth. 19<sup>a</sup> קיימו שטרתיי go and get evidence for the identification of your documents, and then come to court. Y. Gitt. I, end, 43<sup>d</sup> קיימיה מדאמר וכו' thou canst substantiate thy opinion by referring to what R. . . said. Pesik. Ha'omer, p. 72<sup>b</sup> קיימיה לכוון וכו' in order to fulfill on you the prophecy (Deut. XXXIII, 29) &c.; Yalk. Lev. 643; Pesik. R. s. 18. Y. Ab. Zar. V, 44<sup>d</sup> קיימי קיימי and I can ascertain it (by experiment); a. v. fr.—Part. pass. (מתקיים). Ber. 55<sup>a</sup> וכו' לא חלמא טבא מן וכו' (Ms. F. מקיים) neither a good dream comes true entirely, nor a bad dream &c.—2) (v. קיים) *to swear, vow*. Targ. Num. XXX, 3. Targ. Gen. XXVIII, 20. Targ. O. Lev. V, 4; a. e.

*Itkpa*. איתקיים as preced. *Hithpa*. Targ. Num. XIV, 38. Targ. Ez. XXXIII, 12; a. fr.—Y. Sabb. VI, end, 8<sup>d</sup> [read:] קיימיה לכוון נפשיכון בהדין יומכון הדין דקיימיהון וכו' may your life be restored on that day of yours (when your time comes), as you have restored my life on this day. Erub. 54<sup>a</sup> כיון דהכי דחקיה בידך דהוריד חיי (not בידך, v. Rabb. D. S. a. l.) in order that it (thy learning) may be preserved in thy possession, and thou mayest live long; a. e.

**קום** m. (v. preced. *Pe*. 2, a. *Af*. 2) *curdled milk, curd*; [Maim. whey]. Ned. VI, 5. Ib. 52<sup>b</sup>. Y. ib. VI, 39<sup>d</sup> top מדר מדר בק חלבא מן קום what is *kom*? 'Bound milk.'

**קומי**, v. קומי.

**קומא** I ch.=h. קום. Ned. 52<sup>b</sup> ולק' . . . באררא רבנן ק' at the place of the Rabbis (that allow curd to him who vowed abstinence from milk) they call milk *helba* and curd *koma* (without any additional qualification) at R. Jose's place they call curd also the *koma* of milk; (Y. ib. VI, 39<sup>d</sup> top שם אבוי קורי it is designated by its origin).

**קומא** II f., pl. קומין, v. קומהא.

**קומא** III m.=קומים. Ab. Zar. 11<sup>a</sup>.

**קומא** m.=h. קומים. Gitt. 19<sup>a</sup>, v. קומים; Sabb. 104<sup>b</sup>. Ib. 110<sup>a</sup> אלכסנדרי ק' Alexandrian gum (of the Spina Aegyptia, v. Löw, Pfl., p. 197).

**קומה** f. (b. h.; קום) *height, stature, man's height*. Esth. R. to I, 6 קומה מלא ק' וכו' space for the whole length of a human body &c., v. קומה. Gen. R. s. 12; Num. R. s. 13 (among the

seven things that were taken away from Adam) ידיו ודיריו וקומתו his beauty, his life's length, and his high stature (which was diminished). Ib. של מירת, v. ק'. Bekh. 45<sup>b</sup>, a. fr. בעלי ק' men of high stature. B. Kam. 60<sup>a</sup>, v. קומה; a. fr.—קומה וקומה, v. ק'. [Gen. R. s. 53 של קומתו וכו', v. קומה.]—Pl. קומות. Snh. VI, 4 שרר ק' the height of two men.

**קומים** m. (cmp. *xóμμi*, *cummis*) *gum, resin, esp. ink prepared with gum* (v. Sm. Ant. s. v. Atramentum, a. Löw, Pfl., p. 197). Gitt. II, 3, expl. ib. 19<sup>a</sup> קומא Sabb. XII, 4; ib. 104<sup>b</sup>. Num. R. s. 9 וכו' בך וכו' you must not write (the oath of the suspected woman, *כושנה*) with gummied ink &c.; Sot. II, 4; Sifre Num. 16 קומים Meg. II, 2; a. e.—Tosef. Mikv. VI (VII), 16 המור וכו' (Var. קומין) myrrh or (acacia) gum. Koh. R. to VI, 1; IX, 13 במור ק' putting gum in myrrh (for adulteration); Sifra Vayikra, Hobah, Par. 12, ch. XXII קומים; Yalk. Lev. 479; Tosef. B. Bath. V, 6 קומין.

**קומים** comes, v. קומים.

**קומט** m. (קמט) 1) *fold, wrinkle, a folded part of the body as arm-pit &c.* (cmp. *סתר*). Nidd. 42<sup>b</sup> בקומטו שרין if a person holds a creeping (unclean) thing in a fold of his body. Ib. 43<sup>a</sup>; a. e.—Pl. קומטים. Tosef. Neg. I, 8 מפשטין את קומטיו you must straighten out its creases.—V. קמט.—2) (cmp. קומץ II) *pit, esp. the pupil of the eye*. Treat. Der. Er. Zutfa ch. IX שבשחור ירושלם ק' the 'pit' in the black of the eye (iris) is typical of Jerusalem; פירצוק שבן ק' the image in the pupil is typical of the Temple.

**קומטוריסין, קומטוריסין, קומטוריסין** a corrupt. for קומטוריסין m. pl. (*controversiae*) *controversies, arguments*. Yalk. Ps. 680 (ref. to עצמיהם of Esau; Is. XLI, 21) שאל בני עשו ק' the pleas of the sons of Esau; Is. XLII, 21 ויהם אמרים מי עושה ק' של ישראל וכו' they will say, who will make up the pleas for Israel? Said the Lord, I will (ref. to העצמות, Ps. LXVIII, 36); Midr. Till. to Ps. XX (defective version; ed. Bub. קומטוריסין).

**קומטון**, Sabb. 145<sup>b</sup> Rashi, v. קומים.

**קומיטטון**, read: קומיטטון m. (*comessatum*, *χομεσάτων* S.; cmp. *אפיסקין*) (*comissatio*), *the aftermeal entertainment consisting of an open door reception, at which food and drink are served* (v. Sm. Ant. s. v. *Comissatio*). Esth. R. to I, 5 כבית ק' היה וכו' that (entertainment at) Susa was like the house of a *comissatio*, food and drink being served there.

**קומטרא**, v. קומטרא.

**קומי** m. pl. constr. (contr. of קום) prep. *before, in the presence of, prior to*. Targ. Ps. I, 21 קומי Ms. (ed. קומי). Ib. LVII, 7 קומי Ms. (ed. קומי). Ib. LXIX, 23 קומיהון Ms. (ed. קומי); a. fr.—Y. Meg. I, 72<sup>a</sup> top ר' זירא בעי קומי וכו' R. Z. asked in the presence of &c. Y. Bets. III, 62<sup>a</sup> top ר' הורא (not ר') before R. H. the elder. Ib. II, 62<sup>c</sup> top קומיה עבר ק' סדרה passed before the school house. Ib. bot. קומיהון נפלה . . . the lamp fell down in their presence; a. fr.—V. קומי, v. קומי.



cucumis is not recorded in Lat. Dict.) *kettle* (smaller than מירוס). Kel. III, 7 קומקום Mish. ed. (Talm. ed. קומקומוס; Maim. קומקומס. Ib. XIV, 1 קומקום (ed. Dehr. קומקומוס). Tosef. Mikv. VII (VIII), 1 קומקומים ed. Zuck. (corr. acc.; oth. ed. קומקום). Y. Pes. VI, 33<sup>a</sup> bot. לו יורד אני כבב' (בב' (not) I would meet him as if attacking him with a (boiling) kettle; ידו זה חק' מה חק' as a kettle scalds and wounds and blackens (if thrown at a person), so would I &c.; Men. 109<sup>b</sup> אני משיל עליו ק' וי' I would throw a kettle of hot water at him. Y. Bets. II, 61<sup>c</sup>. Deut. R. s. 2; Yalk. Hos. 517 קומקמין; a. fr.—Pl. קומקמוסין. קומקמין. Sabb. 151<sup>a</sup> קומקמוסין Ms. M. (ed. קומקמין). Ab. Zar. 75<sup>b</sup>; Y. ib. V, end, 45<sup>b</sup>; Sifrē Num. 158 קומקמסין; Tanḥ. Huck. 2 קומקמוסין (ed. Bub. קומקמסין).

**קומקמוסא, קומקמא, קומקומא** ch. same. B. Bath. 73<sup>b</sup> קומקומס' (some ed. קומקומא, Ms. M. קומקמא; v. Rabb. D. S. a. l. note). Tanḥ. Huck. 2 ואע"ג דקומקא (corr. acc.; ed. Bub. קומקמסין, read מסא ...) although ordinarily men do not cook in a kettle; a. e.—Pl. קומקמוסא. קומקמין. Targ. Y. Num. XXXI, 23 (not סין ...). Targ. II Esth. I, 7.

**קומקמין, קומקמוסא, קומקמוס, קומקמא** v. preced. wds.

**קומרא** v. קמור.

**קומרוטון** v. קמרוטון.

**קומרין** Sabb. 80<sup>a</sup> Ms. M. a. Ar., v. קלמין.

**קומא, קומא** f. = h. קומה. Targ. Y. Lev. XXVI, 13 (not קי). Targ. II Esth. V, 1. Targ. Is. X, 33 (ed. Lag. קומה); a. e.—Pl. קומין. Y. B. Mets. IX, beg. 12<sup>a</sup> ק' דרחין double a man's height.

**קין** or **קין** (b. h.; cmp. פין) to arrange, order, plan (applied to art, comp.; תרש; to music, v. קינה).

Pol. קין to arrange a song of lamentation (*kinah*, cmp. עליה ק' ירמיהו וי' (הספד). Gitt. 58<sup>a</sup> ק' קינה on her account Jeremiah sang &c. Ib. ועליה קינה וי' (corr. acc.; v. En Ya'āqob). Lam. R. introd. (R. Nahman) דהחיל ... מקינן עליהם ... Jeremiah began to sing Ekhah (Lam. I, 1) over them. Ib. (R. Pinḥas) מקינן עליהם ... behold, Jeremiah will sing lamentations of seven alphabets (of) Ekhah over you. M. Kat. III, 9 אבל לא מקיננו but they (the lamenting women) must not sing dirges, v. קינה a. פריני I; a. fr.

**קונאות** m. pl. (pl. of *κῶνος*) cones or peaks of helmets, crests. Zeb. 88<sup>b</sup> של קונאות וי' (קולס) in the shape of the cones of the helmets on children's heads.

**קונבי** v. קונבי.

**קונביתא** f. (קנב) snuffers. Y. Yoma III, 41<sup>a</sup> (expl. נברשא).

**קונדא** (κονδο = κοντος—), v. קונדון.

**קונדיומן** m. (conditum, *κονδῖτον*) 1) (sub. vinum) spiced wine. Y. Ter. VIII, 45<sup>c</sup> ק' חדר *had* (sharp) means spiced wine; Y. Ab. Zar. III, 41<sup>a</sup> top. Pesik. Bahod., p. 102<sup>b</sup> (not טין ...) as spiced wine contains wine, honey and pepper &c. Y. Yeb. X, 11<sup>b</sup> ק' חדר *had* the spiced wine (that was promised) is gone (forfeited). Y. Ber. II, 4<sup>b</sup> bot. Lam. R. to II, 12 קינ' (corr. acc.); a. e.—2) *spices to be put in wine* (prob. to be read: קונדיטין pl.). Y. Bets. I, 80<sup>d</sup> וי' ק' חדר *had* how about grinding spices for wine on the Holy Day? Ib. [read:] ק' חדר *had* do you grind spices &c.? Y. Sabb. XIX, 16<sup>d</sup> bot.; a. e.

**קונדילין** m. pl. (κόνδυλος, *condylus*) [joints of reeds,] writing reeds. Gen. R. s. 1 Ar. s. v. מל 13 (missing in ed.).

**קונדים** v. קונדקא, a. קונטום.

**קונדיקוס** v. קונדיריקוס.

**קונדיריקון** v. קונדיריקון.

**קונדס** v. קונטום. —[Bets. 34<sup>a</sup>; Yalk. Gen. 32, v. קינ' a. next w.]

**קונדקא** m. (a popular corrupt. of קונדס, v. קונדקא) *artichokes*. Erub. 83<sup>a</sup> מוריא דק' (some ed. מוריא; ed. Pes. מוריא; Ms. M. מוריא; ed. Sonc. מוריא; Rashī מוריא קנדיס; v. Rabb. D. S. a. l. note) a modius for measuring artichokes, v. נאקא. [Comment.; Kundasa, designation of a certain modius.]—Pl. קונדקא. Y. Shebi. IX, end, 39<sup>a</sup>, v. קונדקא.

**קונה** m. (b. h.; קנה) 1) *purchaser*, v. קנה. —2) *owner, master; the Lord*. Num. R. s. 4 end לפני קוני like a slave before his master. Midr. Till. to Ps. XXII קוני my Master's honor. Snh. 81<sup>b</sup> bot. ולקוני ולמקני (a curse) on him (euphem. for thee), thy Owner, and him that gave thee possession, v. קינ' a. e.—[Esth. R. introd. ק' וי' ואין קונה; Tosef. B. Kam. VII, 6 read: דבר אחר ... להשעבר לקוני וי' oth. ed. להשעבר לבנו יבוא וישעבר. דאמרי אינשי לא רצה להשעבר לבנו יבוא וישעבר. לבנוחרי.]

**קונח** *konah*, a substitute for קרבן (v. פריני), used for a vow of abstinence or consecration. Ned. I, 2, a. e., v. קונם.

**קונטא** (κόντα) a termination of several Greek numerals, meaning *ten times*; v. אומדיריקונטא.

**קונטברא** m. pl. (pl. of *contabrum*) standards in the Roman army. Midr. Till. to Ps. XLV של קונטברא אקלפריין טעניין ק' ed. Bub. (oth. ed. ריא ..., corr. acc.) ensigus carrying the royal standards.

**קונטום, קונדס** m. (κοντός, *contus*) pole, shaft of a pike; pike. Erub. III, 3 (34<sup>b</sup>) בראש הק' Y. ed. (Mish. a. Bab. ed. ד for ט; v. Rabb. D. S. a. l. note 10) on the top of a pole (which is stuck in the ground); Y. ib. 21<sup>a</sup>.

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**קונציה** f. (קנע; emp. קנה) 1) *right of acquiring property, citizenship*. Gen. R. s. 32, beg. **החזיר קונציהו ויעשה** untie (declare as forfeited) his (David's) citizenship and make him an outlaw (v. **ויצטרס**); ib. s. 38 **הסיר ק' קונציה** (corr. acc.); Yalk. Ps. 631. — 2) *possession, dear wife*, v. קונציה.

**קונצפון**, v. **קונצפון**.

**קונפר**, Yalk. Gen. 109, v. **קונפר**.

**קונרס, קונרוס**, v. **קונרס**.

**קונשוברין**, Y'lamd. to Gen. XXXII, 7, quot. in Ar., a corruption, prob. for **קונטוריונין** (centuriones), v. **קונטוריוני**; [Gen. R. s. 75 **גייסות** (centuriones)].

**קונתיה** pr. n. pl. *Kuntiah* (v. קנה). Y. Ned. X, 42<sup>b</sup> top **קונתיה דק' גמלייל דק'**; Y. M. Kat. II, 82<sup>c</sup> **דק' גמלייל דק'**.

**קנס**, *Pi*, **קנס**, v. **קנס**.

**קוס** m. (קסס, emp. כסס, a. קרץ) [*cutting*], a rough-edged cup. — Pl. **קוסים** or **קוסים**. Kel. IV, 3 **הצידוריים** Sidonian cups; Tosef. ib. B. Kam. III, 11 **קוסים** ed. Zuck. (corr. acc.).

**קוסא** m. (preced.; emp. קצה) *cut off corner, small remote place*. Taan. 24<sup>a</sup> **רחיקא (רחיקא)** Ms. M. 2 a. **En Yaak**. (ed. **בקיטא**; Ms. M. 1 **בדוכתא**; Ag. Hatt. **בקיטא**, v. Rabb. D. S. a. l. note) I live in a remote (or poverty-stricken) place. — [Yalk. Koh. 973 **קוסיא**, read: **קיסיא**, v. **קיסיא**.]

**קוסדודר**, **קס' m.** (quæstor) *quæstor, military adjutant, inquisitor* (v. Sm. Ant. s.v.). Sabb. 49<sup>a</sup> **אחד קוס' אחד קוס'** Ms. M. (ed. **קס'**; Var. in Ar. **קוד'**) a quæstor saw him (wearing T'fillin), and he fled before him; Yalk. Ps. 795. Tosef. Erub. VIII (V), 4 **קצדור הבא לעיר וק'** (Var. **קסדור**) when a military quæstor (commissary) takes up his station in a town for thirty days; Y. ib. VI, 23<sup>b</sup> bot. **הקוסטור**. Yalk. Esth. 1049 **ולא הייה כק' וק'** (some ed. **בקיס'**) and thou wast not even so much as a quæstor (worthy) to run before my father's chariot.

**קסדוריות, קוסדוריות** f. pl. (denom. of preced.) *commission of inquiry*. Midr. Sam. ch. XXV (ref. to Ps. LI, 16) [read:] **מדמו של אוריה שהיה רוד משלח ק' לאחריו** לידע אם מפור הוא דברים אילו לא היה מפור דברים לא היה **דוריו** (save me) from punishment for Uriah's blood, for David had sent detectives after him to find out whether he would divulge the things (that had happened between him and David); if he had not done so, he (David) would not have had him killed; Yalk. Ps. 765 **הוא אר דבריו** whether he would take back his words (his refusal to go home to his wife); had he done so &c.

**קוסמא** m. (קסס), v. **קוסמא**.

**קוסמאנמי**, v. **קוסמאנמי**.

**קוסמבר**, v. **קוסמבר**.

**קוסמח**, v. **קוסמח**, pl. **קוסמח**.

**קוסמודיא** f. (custodia) *a guard*. Y. Ned. IX, beg. 41<sup>b</sup> **קוסמודיא** (corr. acc.), v. **קודר**.

**קוסמור**, v. **קוסמור**.

**קוסמור, קוסמור** m. (quæstionarius) *torturer, executioner*. Pesik. Shub., p. 159<sup>a</sup>; Yalk. Ps. 854; Yalk. Prov. 961 end, v. **פרקילא**. Y. Ber. IX, 13<sup>a</sup> **של נחזה החרב ... וקוסמור ...** (corr. acc.) the sword rebounded from Moses' neck against that of his executioner; ... and the executioner was killed; Midr. Till. to Ps. IV; Cant. R. to VII, 5 **קוסמור** (corr. acc.); Deut. R. s. 2; Yalk. Ex. 167 (not **קסמ'**). Num. R. s. 1 (ref. to **שאו את ראש**, Num. I, 2) **לקיס'** (corr. acc.) as a man says to the executioner, take this man's head. Lev. R. s. 35 **הושיב בו קוסמור** (some ed. **והושיב בו קוסמור**) he appointed an executioner to be the governor of the place (disturbed by rebellious hordes); Yalk. ib. 670 **קוסמור** (corr. acc.); Cant. R. to VI, 11 **כגון חק' וקוסמור** (corr. acc.) like the torturer that strikes and dislocates a rib and a vertebra at the same time; ed. Bub., a. Yalk. ib. 650 **הקוסמור** (corr. acc.). — Pl. **קוסמור** (some ed. **קוסמור**, corr. **קוסמור**). Pesik. R. s. 10 **ושמעו חק' ונטלוהו וק'** (some ed. **קוסמור**, corr. **קוסמור**) the executioners heard (the king's order), and they took him (his son) to cut his head off. Y'lamd. to Deut. I, 1, quot. in Ar. **פסחין ... ולק' ונטלוהו וק'** he made Pharaoh deaf and the executioners lame (Ex. R. s. 1 **סנקליטין**). Midr. Till. to Ps. VI **הוא קוסמור של מור** (oth. ed. **קוסמור**) anger and wrath are death's two executioners. Ib. **קוסמור** (not **קוסמור**) cruel quæstionarii; Yalk. ib. 635 **קוסמור** (corr. acc.); a. e.

**קוסמל** m. (castellum) *castle*. Targ. Ps. LXI, 4 ed. Wil. (oth. ed. **קושמל**; Ar. **קושמל**, q. v.).

**קוסממניא** pr. n. pl. (abbrev. of Constantinopolis) *Constantinople* (Byzantium), the capital of the Lower Roman empire (frequ. identified with Rome-Edom). Targ. Ps. CVIII, 11 **קושל דאדום** (read **קושמל**; oth. ed. **קושל**; ed. Wil. **אדום** only). Targ. Lam. IV, 21 **קושמל דאדום** (oth. ed. **קושמל**; Var. **קושמל**); Targ. Y. I Num. XXIV, 19; 24 **קושמל** — Midr. Till. to Ps. IX **קושמל** Constantine built Constantinople; Yalk. ib. 642.

**קוסממניא, קוסממניא**, pr. n. m. (Constantinus) *Constantine*, Roman emperor, v. preced.

**קוסמר**, v. **קוסמר**.

**קוסמרינוס, קוסמרינוס**, v. **קוסמרינוס**.

**קוסר**, pr. n. m., v. **קוסר**.

**קוס**, v. next w.

**קוֹסְטֵרְפִּיזִין** m. pl. (κοστοτράπεζον, Du Cange I, 722) *parasites, toad-eaters*. Lam. R. to II, 22 (expl. מגורר, ib.; v. מגורר בני אדם שהיו קוֹסְטֵרְפִּיזִין טר' האתם עלי (מגורר 'קוֹסְטֵרְפִּיזִין, and insert (שלי) men that were parasites at my table didst thou lead against me; (ed. corrupt.).

**קוֹסֶם**, v. קָסַם.

**קוֹסֶם**, v. קָסַם.

**קוֹסֶם**, v. קָסַם.

**קוֹסְמָא**, v. קָסַם II.

**קוֹסְמָא**, v. קָסַם.

**קוֹסְמִיקוֹן**, v. קוֹסְמִיקוֹן.

**קוֹסְנִי**, v. קִינָסָא.

**קוֹסְתָא**, Tosef. Kel. B. Mets. VIII, 2, read with R. S. to Kel. VIII, 2, קוֹפָּה, v. קוֹפָּה.

**קוֹפָּה** m. (cmp. נָקַע) *throat, gullet, windpipe*. Ab. Zar. 29<sup>a</sup> (to one that entrusted himself to a gentile barber) לֹוֹנָא קוֹפָּה לֹוֹנָא thou hast a fine neck for the shears. Hull. 28<sup>a</sup>; 53<sup>b</sup>, v. מִסְמָס I. B. Kam. 117<sup>a</sup> לקוֹפָּה מִיָּדָה tore his windpipe out of him (a colloquial expression for: forced him to give up the threatened information against his neighbor; differ. in Rashi). Ib. 55<sup>a</sup> אֵרִיךְ קוֹפָּה (Ms. H. 'קָפָה, emended 'קָפָה; Ar. קָפָה; v. Rabb. D. S. a. l. note 200) has a long neck, וֹטֵר ק' a short neck. Ib. אֵלִים קוֹפָּה (Ms. M. קָפָה) has a thick neck; ק' slender neck. Ber. 49<sup>a</sup> זָפָה ... לִקְוִיָּה וּכ' (Ms. M. לִצוּאָרִי) R. Shesheth stretched his neck over me like a serpent (was angry). Yoma 87<sup>a</sup> בֹּהֵר דָּקָא ... מוֹחִיָּה בְּקוֹפָּה (not בְּקוֹפָּה) while he was splitting a head, a bone flew off and struck his throat (severing an artery), and killed him; a. e.—[Yalk. Gen. 111 'קוֹפָּה, v. מִקְוִיָּה.]

**קוֹפָּה**, v. קוֹפָּה.

**קוֹפָּה** II, to go around.—Denom. קוֹפָּה = נָקַע.

**קוֹפָּה** I *Kof*, the nineteenth letter of the alphabet. Maas. Sh. IV, 11 קָרְבֵּן כ' if you find a vessel on which *Kof* is written, it indicates that the contents are consecrated. Sabb. 104<sup>a</sup> (in children's conversations) קוֹפָּה ק' קוֹפָּה ר' ר' שֶׁשׁ *Kof* intimates the Holy One, *Resh*, the wicked; מִיָּדָה ... ר' why is the face of *Kof* turned away from *Resh* (why does *Resh* turn its back to *Kof*)? Ib. מִיָּדָה ר' the crownlet on the *Kof*; a. e.

**קוֹפָּה** II m. (b. h.) *ape*. Kil. VIII, 6. Bekh. 8<sup>a</sup> הַפִּיל וְהָאֵפֶה the elephant, the ape, and the long-tailed ape (*cercopithacos*) give birth after three years of pregnancy. B. Bath. 58<sup>a</sup> בְּפָנֵי אָדָם כַּךְ as inferior in looks as the ape is to man. Yoma 29<sup>b</sup> כְּמוֹ שֶׁדָּרְדְּרוּ הָאֵפֶה as if an ape had arranged it on the table (as an unconscious act). Tanh. P' kudé 3; a. e.—[Par. III, 5 בֵּן הַקּוֹפָּה, Mish. ed., v. בְּתָנָה.]—

*Pl.* קוֹפָּה, קוֹפָּה, קוֹפָּה. B. Kam. 80<sup>a</sup>; Tosef. ib. VIII, 17. Shn. 109<sup>a</sup> וְכ' וְרוּחוֹת וְכ' were turned into apes, spirits, demons and night-demons. Gen. R. s. 23 (in the days of Enosh) כָּן כָּן men's faces were made to be ape-like. Koh. R. to VI, 11 (ref. to מְרִבִּים הַבֵּל, ib.) וְכ' כָּן מְרִבִּים כָּן as those who rear apes, cats &c.; a. e.

**קוֹפָּה** I ch. same. Ned. 50<sup>b</sup>. B. Kam. 101<sup>a</sup> וְקָפָה וְכ' and an ape came and dyed the (stolen) wool (with dye stolen from another person). Ib. שָׂבַע כְּדוֹ קוֹפָּה כָּן ed. he painted a (stolen) ape with the stolen paint (so that he improved nothing thereby); [oth. opin. *Q. basket*; Ms. M. קוֹפָּה, v. Rabb. D. S. a. l. note 1].—*Pl.* קוֹפָּה. Targ. I Kings X, 22; Targ. II Chr. IX, 21.

**קוֹפָּה** II m. (קָפָה; cmp. Syr. *Q. vectis*, P. Sm. 3551) 1) *lever, carrying pole*. Targ. Y. Num. IV, 12 (חֹמֶשׁ מִזֶּה). Targ. Y. II ib. XIII, 23 קוֹפָּה.—2) (cmp. גִּפְּן) *trunk, vine*. B. Mets. 109<sup>b</sup> סָבָא פִּלְגָא ק' (Ms. H. קָפָה, v. Rabb. D. S. a. l. note 6) of the trunk of an old vine (that is cut down) the gardener gets an even share with the tenant. Hull. 110<sup>a</sup> מִיָּדָה ק' (Ms. H. ק' v. Rabb. D. S. a. l. note 10; missing in ed.) it was an old trunk.—*Pl.* קוֹפָּה. B. Bath. 24<sup>a</sup> בֵּין ק' (Ms. F. קָפָה) between the trunks of vines.—3) *that which hangs on the carrying pole*. Hull. 111<sup>a</sup> קוֹפָּה בְּקוֹפָּה (Ar. בְּקָפָה) the windpipe with all that hangs on it (lungs, heart &c.).

**קוֹפָּה** I m. (קָפָה) = h. קוֹפָּה, 1) *basket, tub*. B. Kam. 101<sup>a</sup>, v. קוֹפָּה ch.—*Pl.* קוֹפָּה, קוֹפָּה. Y. Sabb. VII, 10<sup>c</sup> top, v. קוֹפָּה II. Y. Pes. III, 29<sup>d</sup> sq. וְכ' not to place the tubs with flour one on top of the other. Y. Ab. Zar. IV, end, 44<sup>b</sup>. Y. Ber. I, 2<sup>d</sup> bot. קוֹפָּה מְסֻמֵּר בֵּין ק' hidden among the baskets. Y. Gitt. VIII, end, 49<sup>d</sup>; Y. Nidd. II, end, 50<sup>b</sup> כַּמָּה ק' רְעוּבָרִין וְכ' how many basketfuls of cases came &c.—V. קוֹפָּה.—2) *ball, esp. the head of a pin or needle, eye*. Ber. 55<sup>b</sup>; B. Mets. 38<sup>b</sup>, v. פִּיֶּלָא I. Hull. 48<sup>b</sup> אִם ק' לְבָר וְכ' if the head is directed outward ... if inward &c.; ib. 49<sup>a</sup>; a. e.—3) *pinnacle*.—*Pl.* קוֹפָּה, v. קוֹפָּה.

**קוֹפָּה** II f. = קוֹפָּה, *arch, doorway*. Tosef. Erub. VII (V), 2, v. קוֹפָּה.

**קוֹפָּה** 1) pr. n. pl. *Be-Kuppa*. Ber. 31<sup>a</sup>, v. קוֹפָּה.—2) pr. n. gent. *Beth-Kuppa*. Yeb. 15<sup>b</sup> מִשְׁפַּחַת בֵּית קוֹפָּה the family of Beth-Kuppa (in Jerusalem) of Ben-M'koshesh; Y. ib. I, 3<sup>a</sup> bot. נִקְרִי מִבֵּית קוֹפָּה מִשְׁפַּחַת בֵּית קוֹפָּה קוֹשֵׁשׁ.

**קוֹפָּה**, v. קוֹפָּה II.

**קוֹפָּה** m. (b. h. קָפָה; קָפָה) *hedgehog*. Sabb. V, 4 (54<sup>b</sup>) עוֹר הָאֵפֶה (הַקּוֹפָּה) the skin of a hedgehog (tied around the udder). Ib. 53<sup>b</sup> bot. עוֹר הָאֵפֶה Ms. M. (ed. only עוֹר); Y. ib. V, end, 7<sup>c</sup> עוֹר הָאֵפֶה.

**קוֹפָּה** I ch. same. Targ. Is. XXXIV, 15 (חֲסִידוֹתֵינוּ).—*Pl.* קוֹפָּה. Ib. XIV, 23 (ed. Wil. קוֹפָּה). Ib. XXXIV, 11 ed. Lag. (oth. ed. קוֹפָּה). Targ. Zeph. II, 14.

## קופדא II, קופדא

m. (cmp. preced.) [a ball, cmp. אַמפּאַ,] a piece of meat, in gen. meat; [the Greek κομμάτιον is prob. an adaptation of our w.]. Y. Shek. V, end, 49<sup>b</sup> [read:] 'ק' הא לך טימיה וזיל וכן ק' (Bab. ed. קופר; Ms. M. קופדא בשר, read ד ...; v. Rabb. D. S. a. l. note) here is the price for it, go and buy a piece of meat. Y. Ber. II, 5<sup>c</sup> bot. Y. Pes. VI, 33<sup>c</sup>. Y. Shebi. VI, end, 37<sup>a</sup> עבר ק' he prepared a piece of meat for him. Y. Maas. Sh. II, 53<sup>c</sup> bot. קופדא שמינה a piece of fat meat. Gen. R. s. 19, beg. צלי ק' (some ed. קופר) a piece of roast. Ib. s. 63 (expl. כי ציר וכו', Gen. XXV, 28) קופדא טבא וכו' a good piece of meat—for his (Isaac's) mouth, a good cup of wine &c.; Yalk. ib. 110 קופדא; a. fr.—Ber. 44<sup>b</sup> ק' על מיני ב' Ar. (ed. קופדא; Ms. M. על הקופדא) over all kinds of meat dishes.—Pl. קופדא, קופדא. Y. Shek. V, 49<sup>a</sup> bot. קופדא look at these pieces of flesh (on his body)!; Lev. R. s. 34 קופדא (read: ין ..., some ed. קופדא, oth. קופדא); Koh. R. to V, 13 מקטעה ק' וכו' (קופר). Y. Shebi. VIII, 38<sup>a</sup> ק' וכו' to cut it in pieces and sell it in the market.

קופדא, v. קופדא.

קופדא, v. קופדא II.

קופדא, v. קופדא.

קופדא, v. קופדא II.

קופדא, v. קופדא.

קופדא f. (קפה, v. קפה; cmp. קפה) 1) *heap, pile*. Yoma 22<sup>b</sup> unless a heap of reptiles hangs behind him, v. פרחס. Ber. 32<sup>a</sup>, v. נהם; a. e.—2) *archway, vault, v. קפה*.—3) (v. קפה) *basket, large vessel*. Y. Ber. I, 3<sup>a</sup> ק' מלאה וכו' a basket full of bones. Gen. R. s. 13 ק' פרוצה הבא קפה ק' פרוצה (fill it); Y. Succ. I, 52<sup>b</sup> bot. Y. Sabb. X, 12<sup>c</sup> top ק' פרוצה a basket which is broken through (the contents of which protrude). Bab. ib. 91<sup>b</sup> קופדא הרוכלין a spice-dealers' basket. Gitt. 67<sup>a</sup> קופדא הרוכלים ... יוחנן ר' R. Joh. ben Nuri is a spice-peddler's basket (ready in all branches of learning); Ab. d'R. N. ch. XVIII; ib. הלכות ק' של הלכות (or a pile) of laws (an erudite scholar). Keth. VI, 4 עשרה ... חותן וכו' the bridegroom must obligate himself to give his wife ten Denars for the *kuppah* for each Maneh (which she brings in), expl. ib. 66<sup>b</sup> של בשמים (for perfumes; a. v. fr.—Tosef. Kel. B. Bath. III, 7 קופדא (corr. acc.).—Esp. *kuppah*, the communal fund for dispensing sustenance to the poor every Friday, contrad. רמחור. B. Bath. 8<sup>b</sup>. Peah VIII, 7 לא יטול מן דהק' must not take support from the *kuppah*; a. e.—Pl. קופדא. Y. Ab. Zar. I, 39<sup>d</sup> למה דיהא עשר ב' ... if one was in the habit of exhibiting five baskets with goods, and exhibited ten (on account of the gentile festival). Tosef. Maas. Sh. I, 10<sup>a</sup> דיהא עשר ב' if the dates are in baskets, opp. של בשמים; a. fr.—Tosef. Kel. B. Mets. VIII, 2 וחק' מעקה שבמגדל וחק' (קוסר) the railing attached

to a turret (spice-box) and the cupolas thereon (cmp. אקניב).

קופדא, v. קופדא.

קופדא m. (קפה or קופדא) 1) *wall, parapet*. B. Bath. 73<sup>a</sup> 'ק' ran on the parapet of the wall of Maḥoza (Rashi: אקניב on the pinnacles).—2) *circuit, trans. indirectness, implication*. Yoma 50<sup>b</sup>, v. קופדא; Zeb. 6<sup>a</sup>; 7<sup>b</sup>, v. קופדא; [Rashi fr. קופדא floating, unsettled condition.].—[Hull. 111<sup>a</sup> בקופדא, v. קופדא II.]

קופדא m. (v. קופדא II) דמרא ק' the handle of a hoe, contrad. to קופדא blade; [oth. opin.: קופדא (cmp. קופדא I, 2) that part of the hoe which contains the hole for the insertion of the handle, the blade, v. קופדא]. B. Kam. 27<sup>b</sup>. Gitt. 32<sup>a</sup>; Sabb. 102<sup>b</sup> דמרא בק' the pin which fastens the handle to the blade.

קופדא = next w.

קופדא m. (ch. form) (קפץ; cmp. קפץ, a. קפץ) [curved cutting tool,] hatchet or bill for chopping bones. Targ. Y. Deut. XXI, 4 (ed. Vien. קופדא).—Bets. IV, 3 מביקעין און מביקעין you must not split wood (on the Holy Day for immediate use) with an axe ..., but only with the butcher's hatchet. Ib. III, 6 כנגד חק' by putting on the scale a hatchet (instead of the commercial weights); Y. ib. 62<sup>a</sup> bot. קופדא. Sot. IX, 5, v. קפץ. Pes. 70<sup>a</sup> קפורה וכו' (fem.) the hatchet tied to the slaughtering knife; a. fr.—Tosef. Bekh. I, 17 ערפר בקופדא (Var. בקפץ) he breaks its neck with a hatchet from behind.

קופדא m. (v. קופדא II) peeled pole, lance. Sabb. 63<sup>a</sup> Ar. a. Ms. O., v. קופדא.

קופדא I [m. (קפל I, cmp. כבל) metal rim on bags, lock.—Pl. קופדא. Snh. 110<sup>a</sup> Ms. F. (Ar. s. v. קפל; Var. ק' ed. קופדא; Ms. M. קופדא; v. Rabb. D. S. a. l. note); Pes. 119<sup>a</sup> Ms. M. (ed. קופדא, Rashi קופדא), v. קופדא.

קופדא II (קפל II) scraping off. B. Bath. 4<sup>b</sup> Rashi, v. קופדא, a. קופדא.

קופדא, Y'lamd. to Lev. IX, quot. in Ar., v. קופדא.

קופדא, v. קופדא.

קופדא, Y'lamd. to Lev. IX, quot. in Ar. ed. Koh. (oth. ed. קופדא) quid? [Koh. Ar. Compl. suggests κοιφολογία light talking.]

קופדא f. pl. (cmp. קופדא I, a. Arab. *kuf* sera, pessulus) 1) *bolts, padlock with chains*. Gen. R. s. 48, end (some ed. קופדא) like one who held in his hand two parts of a lock and took them to the smith &c. Tosef. Kel. B. Mets. II, 3 של ק' the chain of a padlock. Ex. R. s. 40, beg. של חורה וכו' the lock which guards learning is fear of sin (ref. to Is. XXXIII, 6). Pesik. Ahārē, p. 175<sup>a</sup>

**קֹנֶץ** I m. (b. h.; קֶנֶץ or קֹנֶץ I) 1) *thorn*. R. Hash. 17<sup>a</sup> bot. (ref. to Mic. VII, 18) בַּהּ יֵכֶּה אֵלֶיהָ וְכֵן a fat tail with a thorn in it (a consolation implying an evil prediction),



**קור** I m. (נָקַר I; cmp. מִקְרָא II) [*marrow*,] *the white heart or terminal bud of a palm (cabbage tree) used as food*. Ukts. III, 7 **הָרִי הוּא בָעֵץ וְכֹ** *kor is like wood*

**קְרִיבָה** f. (קרב) *nearness, approach, contact*. Sabb. 13<sup>a</sup> שום ק' בעלמא sexual contact; של גילוי עריות any bodily contact whatsoever; Ab. Zar. 17<sup>a</sup> Ms. M. (ed. קְרִיבָה); Yalk. Lev. 589 קריבה. — B. Bath. 23<sup>b</sup> ק' ראווייחא that in

(Var. קיסין של זהב ...) went out in (gilt) slippers on the Sabbath; ib. בקורדיקס ... אין מנהגין ... בקורדיקס בשבא (Var. קיסין של זהב) it is not the custom here to go out in (gilt) slippers &c.; Pes. 51<sup>a</sup> קורדקסין (read: סין ...; Ms. M. קורדקסין; Ms. M. 2 קורדקסין; Ms. O. קורדקסין); ib. בק' ... לא ... בקורדיקס' Yeb. 102<sup>b</sup> we also know the reason for not wearing slippers on the Sabbath, because they may slip off, and one may carry them &c. Yeb. 102<sup>b</sup> בקורדיקס' one must not walk around in slippers in one's house (on the Day of Atonement). Y'lamd. to Deut. XII, 29, quot. in Ar.

קורה I ch., v. קורא II.

קורה II f. (b. h. קרה; II cold, cooling; קורה רוח [cooling of the spirit,] satisfaction, pleasure, comfort. Ab. IV, 17 ו' של ק' ר' וכ' better one hour of gratification in the hereafter than a whole life of this world. Yeb. 63<sup>b</sup> ו' של ק' ר' וכ' a man finds contentment only with his first wife. Lev. R. s. 3, end לך ק' ברוך ... לך ק' be blessed and contented. Y. Ber. IV, 7<sup>d</sup> bot. ורבה לפניך קורה and may our contentment come before thee for good; a. e.

קורה III f. (b. h. קרה; I 1) joist, beam, post. Gen. R. s. 42, a. e., v. עוזי. קורה בית הבר—עוזי. Kel. XII, 1 קורה (not קורה) the (iron-shod) post used as a target for arrows; ו' של אסירין the beam with holes for the hands of prisoners on a transport. Lam. R. to III, 12, v. וזין; a. fr.—Kel. XI, 2 חק' (Mish. ed. הקורא) the long iron bolt of a city gate (corresp. to נגר, v. Maim. ed. Dehr. a. l. expl. נגר).—2) the trunk of a tree with its ramifications. Midr. Sam. ch. XIII, v. קורה. Y. Sabb. X, 10<sup>a</sup> שקמה קורה the trunk of a sycamore tree; a. e.—Pl. קורים, קורה. Yoma 47<sup>a</sup>, v. קלה II. Y. Peah VII, end, 20<sup>c</sup>; Pes. 57<sup>a</sup>; Tosef. ib. II (III), 22. Y. Ter. II, 41<sup>b</sup> bot.—Gen. R. s. 41, beg.; Num. R. s. 3, beg. שפעה קורה; Yalk. Ps. 845 שפעה קורה; a. fr.—[Gen. R. s. 71 מאחורי הקורים, v. קוריים.]

קורה IV f. (part. fem. of קרה I) accident, event.—Pl. קורה. Tanh. P'kudé 3 גזר על כל קורותיו וכ' he decrees concerning all things that will happen to him, except whether he is to be righteous or wicked.

קורה f. (b. h. קרה, pl. constr.; קור, emp. קו) cavity, window; web. Yalk. Ps. 789, v. קיפה.

קורי (קורני) קורי, Targ. Y. Deut. III, 40, v. אפיקורוס.

קורחמא, קורחמא, v. קורחמא.

קורט m. (קרט, emp. קרץ) a particle, grain, (coagulated) drop. Snh. 43<sup>a</sup>, v. לבונה. Ab. Zar. II, 6, v. ויליית. Men. 11<sup>a</sup> אחד so that only one grain of frankincense remained. Hull. 50<sup>b</sup>, sq. דם ק' a drop of coagulated blood; a. fr.—Pl. קרטי, קרטי, קרטי. Ib. 58<sup>b</sup> בק' concerning the tears of assafetida, opp. to עליו leaves. Men. l. c. Y. Sabb. III, end, 6<sup>c</sup> של בוסם ק' grains of burnt spices (remnants in the coal pan); Bab. ib. 47<sup>a</sup> דאית ביה ק' some grains were yet left in it. Ib. בי רבי וכ' did those of the house of Rabbi care for the grains left unburnt? Tosef. Men. I, 17; a. fr.

קורט ch. same. Nidd. 20<sup>a</sup>, v. גרשמה. Hull. 105<sup>b</sup> it (the injurious kind of Sodomitic salt) is found in the proportion of one grain in a Kor; a. e.—Pl. קרטי, קרטי. Ib. 43<sup>b</sup> דמא ק' רמא two drops of coagulated blood; a. e.—Trnsf. a man of minute weight, pigmy. Gen. R. s. 16 קטוע פושא Ms. Par. quot. Koh. Ar. Compl. s. v. (Ar. ed. Koh. קרט; ed. only קרט) Pishon (Gen. II, 11) refers to Babel, (Nebuchadnezzar) the dwarf, the pigmy, the stunted, of the size of a hand-breadth (v. Yalk. Dan. 1062, quot. s. v. פושא).

קורטבא, v. קרה II.

קורטבניות, v. קורטבניא.

קורטוב, v. קרטוב.

קורטור m. קור' (קרט, Parel of קרט II; emp. play on קרט, Gen. R. s. 61, quot. s. v. פנקה) [that which is tied up=store-room, treasury. Targ. I Chr. XXIX, 8. Targ. Y. Num. XXIV, 13; ib. XXII, 18 (strike out בירחיה).—Pl. קורטורין. Targ. Job XXXVIII, 22. Ib. III, 14. Targ. I Chr. XXVIII, 11 (h. text נגננ).]

קורטמי m. pl. (v. קרשם) [thorns, v. P. Sm. 3743,] safflower, bastard saffron (carthamus). Pes. 42<sup>b</sup> [קרטימי] one third portion (of the mixture) safflower. Ber. 38<sup>a</sup> (some ed. 'קיר; Ms. F. קורטמי, v. Rabb. D. S. a. l. note 60). Gitt. 70<sup>a</sup>, v. קרה.

קורטמן m. (v. preced.; emp. Syr. קורטמא verba crassa et stupida, P. Sm. 3743) [stinging,] sharp, acute. Snh. 100<sup>b</sup> (Ms. M. קורטמן, corr. acc.; marg. gloss קורטמן; Ms. F. קורטמן, corr. acc.), v. ונלמן.

קורטמא, v. קרטימא.

קורי, Y. Ned. III, 38<sup>a</sup> top, v. קירי.

קורי, v. קורי.

קוריא, v. קוריא.

קוריוטה m. cariota, caryota, a species of dates. Y. Ab. Zar. I, 39<sup>d</sup> bot. (expl. קרד); Bab. ib. 14<sup>b</sup> (expl. נקלם) קוריט, קוריט, קוריט, v. Rabb. D. S. a. l.). Ber. 50<sup>b</sup> קוריט is fit for a drink made of cariota (cariotum), v. Löw, Pfl., p. 111.

קוריות, Yalk. Deut. 850, v. בלי ק', I. קוריים.

קורי, f. place, town, v. קריא.

קוריית m. (preced.) inhabitant of a small place, villager.—Pl. קוריית. Y. Sabb. I, 4<sup>a</sup> top דלא קוריית as is the case with country people who are not particular (about their linen ware).

קוריית pr. n. m. Kuryah. Gen. R. s. 19 בר ק' אבא; v. קוריית.

קוריית, v. קוריית.

**קוריון** m. pl. (denom. of קורה III) *those handling the press-beam, pressers*. Gen. R. s. 71 הגחיוות (Ar. הקוריים . . . הנשים; corr. acc.), v. גחיו; Esth. R. to I, 10 הקוריים (corr. acc.). Y. Pes. VI, 33<sup>a</sup> bot. אפי' נשים מאחורי הק' וכ' even the women (wine-treaders) behind the pressers knew that David was to be king.

**קוריום** I m. (corius, corium) *leather, skin, bark*; כלי ק' leather garments, *working clothes*. Y. Sabb. XVII, 16<sup>a</sup> bot. ק' מדי לטטל ב' ק' is it permitted to handle working garments on the Sabbath? Gen. R. s. 49, beg. . . שמוחם the names of the wicked are like leather garments; as long as you use them, they wear well; when you let them lie, they rot. Koh. R. to II, 17 נרעטק בכ' he wrapped himself in his working clothes. Deut. R. s. 7 (ref. to Deut. XXIX, 4) ק' וכ' were leather garments carried with the Israelites out of Egypt (that they did not wear out)?; Cant. R. to IV, 11; Pesik. B'shall., p. 92<sup>a</sup>, a. Yalk. Deut. 850 קוריוו (read: קוריים); Yalk. Ps. 691; Midr. Till. to Ps. XXIII קוריים (ed. Bub. קוראים, read: קוריים).—[Gen. R. s. 71 Ar.; Esth. R. to I, 10, v. קוריים. —Koh. R. to III, 11 שפעת ק' read: קוריים, v. שפעת I, a. קורה III.]

**קוריום** II pr. n. m. *Korias*. Y. Orl. II, 62<sup>a</sup> ר' ק' (ed. Amst. בירייה; v. Fr. M'bo, p. 122<sup>a</sup>; p. 69<sup>a</sup>).

**קורינוס**, v. קרינוס.

**\*קוריסין** adv. (αὐτοπώσων) *advertising for sale, at auction*. Deut. R. s. 3, beg. ק' בכל וכ' like a slave whom his master desires to sell at auction for what he may get.

**קורכין**, Num. R. s. 23, end בק' v. קריכין.

**קורלין** m. pl. (corallium, corallum) *corals*. Y. Sabb. VII, 10<sup>a</sup> קרילי דגוז . . . קרילי דגוז (corr. acc.) he that cuts . . . corals (on the Sabbath).

**קורם**, Cant. R. to VI, 4 some ed., v. קירם.

**קורמי** m. pl. *kuramé*, name of a *water plant* bearing fruit the kernels of which can be made edible by cooking (v. Löw, Pfl., p. 202). Erub. 22<sup>a</sup> (R. Adda to his wife asking what she could do for his children during his absence at college) מר שלימו ק' באגמי (Ms. M., with slight difference of diction, קירמי; Ms. O. קירמי, v. Rabb. D. S. a. l. note) are the k. in the marshes all gone?—V. קרמי.

**קורמל**, v. קורמל, קורמין.

**קורנוס**, v. קרנוס.

**קורניסא**, v. קורניסא.

**קורניסין**, v. קירם.

**קורנית** f. (comp. קרן) *thyme or origanum* (v. Löw, Pfl., pp. 181; 329). Tosef. Sabb. XIV (XV), 12; Sabb. 128<sup>a</sup>; Y. ib. VIII, 11<sup>b</sup>. Maastr. III, 9; Y. Dem. I, beg. 21<sup>c</sup>; a. e.

**קורניתא** ch. same. Sabb. 128<sup>a</sup>, v. קשארי.

**קורנס** or **קורנס** m. (enlargement of קרן) *mallet; smith's hammer* (v. Sm. Ant. s. v. Malleus). Sabb. XII, 1. Ib. XVII, 2. Kel. XXIX, 6 (7) של זהבים הק' (ed. Dehr. . . .) the goldsmiths' hammer; Sabb. 123<sup>a</sup>. Ib. של ק' the spice-dealers' mallet. Tosef. Ab. Zar. V (VI), 7 עד שירכה בק' וירחבל (ויראכל) until he strikes upon it with the hammer and batters it. Y. ib. IV, 43<sup>d</sup> bot. מחרין ק' בו על כל ק' he is forewarned at every stroke of the mallet (with which he chisels the idol). Yalk. Ex. 369 beaten work; a. fr.—[קורניסין, Gen. R. s. 58 Ar., v. קלירוס.]

**קורניסא**, **קורניסא** ch. same. Targ. Ps. LXXIV, 5. Targ. Is. XLI, 7 (h. text פסע). Targ. Y. Num. VIII, 4 עובר (מעשה מקשה gold-beating work (h. text מעשה מקשה).—Ned. 10<sup>b</sup> לא אמר כלום ק' Ar. (ed. קורניסא) if a person used the word *kurn'sa* for a vow (in place of קונם), he has said nothing (it is no vow).—Trnsf. *proboscis*. Hull. 58<sup>b</sup> בקורניסיה, v. בקא.

**קורסין**, v. קירם.

**קורסל**, v. קרסול.

**קורסם** m. (v. קרסם; cmp. מגלב, fr. גלב) *a blow or lash*. Y. Ber. II, 5<sup>c</sup> bot.

**קורפדאי** m. (cmp. קיפד) *mole*. Hull. 63<sup>a</sup> ק' באור . . . כל [read:] (קורפ' Ms. R. 1) v. קורפ' (Ar. קורפדאי, ed. קורפדאי) if a person used the word *kurn'sa* for a vow (in place of קונם), he has said nothing (it is no vow).—Trnsf. *proboscis*. Hull. 58<sup>b</sup> בקורניסיה, v. בקא.

**קורפדיא** f. pl. (cmp. preced.) *long and narrow jars*. Y. Bets. IV, beg. 62<sup>b</sup> וכו' דקיקחה וכו' the slender jars two or three of which can be carried in one hand.

**קורפיות** f. pl. a kind of *cups or bowls* with pointed bottoms. Kel. IV, 3 (R. S. קורפאות; Ar. קורפ'; Tosef. ib. B. Kam. III, 11 קורפאות ed. Zuck. (Var. קורפאות).

**קוראפסח**, **קוראפסח** quid?—Y'lamd. to Num. VIII, 2 quot. in Ar., and explained קונקי (= קונקי).

**קורפדאי**, v. קורפדאי.

**קורצא**, v. קרצא.

**קורצד**, Tosef. Makhsh. I, 7 ed. Zuck., oth. ed. קורצד, read with R. S. to Makhsh. II, 3: זה בור ציר a pitful of brine (Var. in R. S. בור ציר a lime pitful).

**\*קורצין** m. pl. (קרין; cmp. קורצא) *destructive insects, worms*. Ab. d'R. N. ch. XXXI בארם ק' בורם וברא ק' בעולם וברא ק' בארם (זה אוניו וכו'; Var. ed. Schechter קורצין) he created destroyers in the world (vegetable kingdom), and so he did in man, namely the intestinal

fastened to the waters of the Ocean (that surrounds the earth).

**קִירְקוֹסָא, קִירְקוֹסָא** ch. same. \*עִירָא דִקִי 'a goat with hooks', name of a threshing sledge (v. בִּזְרִיל). Ab. Zar. 24<sup>b</sup>; Yalk. Sam. 122 קִירְקוֹשָׁא; Men. 22<sup>a</sup> (Ms. R. 1 קִירְפֶּסָא, 2 קִירְקוֹסָא, v. Rabb. D. S. a. l. note 100); Zeb. 116<sup>b</sup> קִירְקוֹסִי Ms. M. (ed. קִירְקוֹשָׁא, Rashi קִירְקוֹשָׁא).—*Pl.* קִירְקוֹסָא. קִירְקוֹסִי, קִירְקוֹסִי, Y. Ned. IX, end, 41<sup>c</sup> קִי דִאֲפֻחִיקִיא אֵין אֲחִין... קִי (ed. Krot. קִי; Ar. קִי) if all the camels of Arabia came together, they could not carry the clasps (bolts) of my treasures. Y. Peah. III, 17<sup>d</sup> top עַל קִירְקוֹסוֹי אֲשֶׁכָּה... found a snake wound around his locks; Yalk. Ex. 404 קִירְקוֹסוֹי; Yalk. Kings 222 קִירְקוֹסִי (corr. acc.).

קִירְקִסוֹתָא, קִירְקִסוֹן f. pl. (preced.) *threshing sledges*. Targ. I Chr. XXI, 23.

וּבְיָרֵקְסִין; read: וְיֵאָשְׁרוּן וַק' Pesik. R. s. 6, קורקסין.  
v. קרסיות.

קִרְקָסָא v. קוֹרְקָסָתָא

בְּרִיקָה, v. קִירָה.

**קוֹרְקָשָׁא** m. (v. next w.) *a frame of boards*; 'עִזּוֹת רֶק' threshing sledge; v. קוֹרְקֵסָא.

ק' דספינתא **קִירְשָׁא** m.=h. קִרְשׁ, *board*. Koh.R. to XI, 1  
the board of a wrecked ship.

קורתא f. *cold*, v. קרתא.

קשש v. קנש

**קֹשֶׁט׃** c. *Koshṭ* (costum, *χοστός*), name of a fragrant root or shrub, *putchuck*. Ukts. III, 5; Nidd. 51<sup>b</sup>; Y. Hag. III, 79<sup>c</sup> רִשֵׁי; Y. Erub. IX, end, 25<sup>d</sup> קֹשֶׁט׃; Sifrē Deut. 107. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>c</sup> (one of the ingredients of frankincense). Ch. **בְּשֵׁרֶתָּה**.

**קוּשְׁטָא** (b. h. קֶשֶׁט; קֶשֶׁט) *straightness, truth*. Gen. R. s. 55 (ref. to Ps. LX, 6) בשביל שחוקשט and wherefor all this (trial)? For the sake of truth, in order that divine justice be justified in the world; Yalk. ib. 95; Yalk. Ps. 777 כִּדִּי לִיחַן ... בִּן in order to give them their reward in truth (ref. to Is. LXI, 8); Yalk. Job 906.

**קוּשְׁמָא** ch. same, v. קוּשִׁיט.—[Targ. Ps. LXL, 4, v. קוּשְׁמָל.  
a. קוּשְׁמָא.]

קִישָׁטִין m. (preced.) *true*. Lev. R. s. 26 כִּבְר מִיֵּלָא ק' (some ed. קִשָּׁטִין) surely, the thing is true.

קוֹשְׁט' v. sub, קוֹשְׁטֵינֵי, קוֹשְׁטֵינֵינֵי

קנשטניט v. קנשטניט

**קושי** m. (קָשָׁה) [*hardness, stiffness,*] 1) *erection*. Snh. 55<sup>a</sup>, opp. מַת (אָרַב).—2) *protracted travailing* (v. Gen. XXXV, 17). Sifra Thazr. ch. II; Nidd. 38<sup>b</sup>, opp. שׁוּפִי.

Ib. IV, 6. Yeb. 83<sup>a</sup>; a. fr.—3) *hard effort*; בק' *by an effort*, *reluctantly*. Sabb. 12<sup>b</sup> להווי לנחם וכו' it was with reluctance that they allowed mourners to be comforted and the sick to be visited on the Sabbath (because it disturbs the Sabbath joy).

**קושיא** f. (preced.) *difficulty, question, objection, argument*. Snh. 75<sup>b</sup>, sq. מרואי ק' לא ידונוה we cannot draw the analogy on account of this argument. B. Kam. 117<sup>a</sup> אמר ר' יהודה וכו' he told them of one difficulty and of another, and how they were solved. Men. 95<sup>b</sup>, a. fr. ק' מאי what argument is this?, i. e. this is no argument. Ib. מרואי ק' (Ms. K. קוש). Hull. 3<sup>b</sup> כי קושיא in accordance with his argument; a. v. fr.—Y. Sabb. XIX, 17<sup>b</sup>; Y. Pes. VI, 33<sup>d</sup> top מן קושיא מקשי לה וכו' what was the difficulty that R. J. found (to induce him to say), provided that &c.?—Pl. קושיא. Hor. 13<sup>b</sup>, v. פיהקא. Yoma 3<sup>b</sup> לאפוקי כולי קושיאין excluding all the cases which we argued. Yeb. 77<sup>a</sup> top, v. קושיא; a. fr.

**קושיא**, v. preced.

**קושיא** m. (Pers. *kushk* aedificium magnum et altum, Vollers; prob. Semitic, cmp. קושיא *high building, tower*. Targ. Ps. LXI, 4 עשינא ק' Ms. a. Ar. (ed. Lag. בקושנא, v. עישנא), v. קושנא. Targ. II Chr. XXXVI, 15.—Sabb. 11<sup>a</sup> Ar. a. Ms. O., v. קושיא II.

**קושיא** pr. n. (= קושיא) *Kavsheker (Rule of Falsehood)*, a fictitious name of one of the judges of Sodom. Gen. R. s. 50 Ar. (ed., a. Yalk. ib. 84 שקר, v. קצץ).

**קושיא**, v. קושיא.

**קושיא**, Y. Sabb. VI, 8<sup>c</sup> פראה ק', read: קושיא פראה, v. קושיא.

**קושיא** f. (קשר) *belt of knotted rope, poor man's belt*. Tanh. Ahäre 1 קושיא קושיא read: קושיא his belt (was all that was left to Solomon, v. קוד); Y. Snh. II, 20<sup>c</sup> bot. קושיא; Koh. R. to II, 10; IX, 11 קושיא. Pl. קושיא. Y. Sabb. II, 10<sup>c</sup> top, v. קושיא II.

**קושיא** pr. n. pl. (?) *Beth Koshesh*. Y. Yeb. I, 3<sup>a</sup> bot., v. מקושיא II.

**קושיא**, Y. Kidd. III, 64<sup>a</sup>, v. קושיא.

**קושיא** m., pl. קושיא; *bacon*. Hull. 17<sup>a</sup>; Meg. 13<sup>a</sup> Ar., v. קושיא.

**קושיא**, v. קושיא.

**קושיא**, v. קושיא.

**קושיא** (cmp. קצץ, נקד) *to cut, divide*.

*Pa. Q. to mark; to calculate, settle, strike the balance*. Y. Ber. IX, 14<sup>b</sup> bot.; Y. Sot. V, 20<sup>c</sup> bot. (expl. קוד) פרוש קוד he commits one sin and does one good deed, and strikes the balance, 'one against one.' Y. Hag. II, 77<sup>d</sup> bot. וקושיא ליה חרדי she

used to fast one day and mark down two (deceiving herself in her account with God).

**קושיא**, v. קושיא.

**קושיא** m. (b. h.; cmp. Syr. קושיא, P. Sm. 3516) *stalk, shoot*. Succ. 34<sup>a</sup>, v. קושיא; Yalk. Ez. 357.

**קושיא** *to be dull, faint*. Targ. Y. II Gen. XXXII, 26 some ed., v. קושיא.

**קושיא** m. (preced.) *faint-colored, gray (?)*.—Pl. קושיא. Targ. Zech. I, 8 ed. Lag. (oth. ed. קושיא; h. text שרקים).

**קושיא** I, **קושיא** m. (= קצץ) *to cut, pluck*; (cmp. קצץ) *to harvest*. Y. Ter. VIII, 45<sup>d</sup> top (proverbial expression) *he plucks a piece of coal, if he loses, he loses a pearl* (i. e. he risks his life for a trifle); Y. Ab. Zar. II, 41<sup>a</sup> bot. ק' שידו (corr. acc.).

**קושיא** II m. (preced.) *fragment, chip*. Pesik. R. s. 21 'הוא תלמידא ק' מן וכו' that student is a chip from (the rock of) Mount Sinai; Y. Snh. IV, beg. 22<sup>a</sup> קושץ.

**קושיא**, v. קושיא.

**קושיא** *κατάβα* descend/Tanh. Tsav 2, v. קושיא.

**קושיא**, v. next w.

**קושיא** m. (*κατάδικος*) *collector of fines*. [This meaning of our w. is not recorded in Dictionaries.] Yalk. Jer. 305 לארכיטקטון שבנה מדינה ועשה ... ואחר כך (קאשרקי) like the case of an architect that built a fortress and made underground passages and caves and secret chambers therein, and who afterwards came forth as a collector of fines against that same city; Yalk. Num. 705 שהשליך ... לארכיטקטון (corr. and supplement acc.); Tanh. Naso 5 קשרים למדינה (corr. and supplement acc.); ed. Bub. 8 יצא לארכיטקטון קאשרקים על מדינה; Num. R. s. 9 beg. קאשרקים על מדינה (supplement and corr. acc.); (v. Gen. R. s. 24 beg. לאדור ימים נעשה גבאי).

**קושיא** f. (*κατάδικη*) *judgment, sentence, fine*. Ex. R. s. 11 [read:] לחבירו לא יטול פלוני ... עליו *like a man saying to his neighbor, that man will not undergo that sentence, for such and such stands by him as his patron*. Ib. s. 30 [read:] לקומים רוח ק' לאברהם; Gen. XV, 13). Lev. R. s. 18, end ב"ד גובה ק' (not קשריק) a human being (king) collects a fine, and so does the Lord (ref. to Deut. XXII, 19); Num. R. s. 7 קשריקם (corr. acc.). Deut. R. s. 3 ק' ק' thy children sinned, and me thou punishest? Ib. ק' אחא וכו' (I want) to fine thee; thou hast broken them (the tablets) and thou must replace them. Koh. R. to V, 12 ק' דרא

**קטור** **קטור** m. (קטר II) 1) *knot*. Targ. Y. I Ex. XXXIII, 23 ורפלי ק' (strike out רביד, or רביד, which came over from Y. II).—2) *band, girdle*. Targ. Y. Deut. XVIII, 4 (v. Hull. 138\*)—*Pl.* constr. קטור. Targ. Y. Gen. L, 11 (ed. Vien. קטר).—V. קטור II.

**קטורה** (b. h.) pr. n. f. *Keturah*, the second wife of Abraham. Gen. R. s. 61 וז הרג K. is Hagar; Tanh. Hayé 8; ib. שדחת קטורה כנור she was called K. (the tied up, v. קשר II), because she was tied up like a water bag (was chaste). Zeb. 62<sup>b</sup> קרי עליהו בני ק' (not עליהם, v. Rabb. D. S. a. l. note 70) he cried out over them, sons of K. (i. e. sons of Abraham, but not of Sarah); a. fr.

בְּקַטְרִיָּה, v. כל ק', קטורין.

קטורנים, v. קטורנים.

קטורקא, קטורקא, v. קטורקא.

**קטורקא** f. (קטא) *branch, switch*. Lam. R. to I, 3 (some ed. קטורקא); Num. R. s. 12.

**קטמ** (cmp. קטץ) *to cut, diminish*.

*Pilp.* קטמקט [to make fine,] (cmp. קטקט) *to even the wool by beating*. Y. Sabb. XII, 13<sup>c</sup> bot. האריג על האריג. השיבט והקטמקט על האריג. he who beats to make the web close or to make the wool even; ib.<sup>d</sup> top; Y. Pes. VI, 33<sup>b</sup> top.

*Hif.* קטמ, v. next w.

**קטמ** ch. same.

*Af.* קטמ (cmp. קטמ) *to vex, annoy*. B. Mets. 61<sup>b</sup> (in Hebrew diction) לא חגב על מנה לביקט (some ed. לביקט; Ms. M. למקט, corr. acc.) 'thou shalt not steal (Ex. XX, 15), not even if it be only with the intention of vexing (thy neighbor, until thou restore the stolen object); Tosef. B. Kam. X, 37; Yalk. Lev. 605; Sifra K'dosh. ch. III, Par. 2; Y. Snh. X, beg. 30<sup>a</sup>.

*Pa.* קטמ [to thin,] (music) *to produce a fine (high) sound, to sing tenor or soprano*. Arakh. 13<sup>b</sup> הני קטמטי יב' they (the young Levites) sang high, and they (the older Levites) could not do it.

*Ilhpe.* קטמ (v. next w.) *to quarrel*. Nidd. 67<sup>b</sup> זכר אקט לאו זכר יב' was it not so with the wife of Abba Mari ... when they had a quarrel, and R. N. went &c.?

*Ilhpol.* קטמ (fr. קוט) same. Targ. Y. Lev. XXIV, 10. Targ. Lam. IV, 15.

**קטמיה** f. (preced.; cmp. meanings of חסר, חקם, &c.) *quarrel, dispute, discord*, opp. שלום. Yeb. XV, 1 בירו ק' קטמיה if there had been a dispute between husband and wife (at the time of, or before his alleged death) &c. Y. ib. 14<sup>d</sup> top אין זה ק' לא קדשתי ... if she had said (at the time of the dispute), thou hast never betrothed me ..., this is not a dispute (on account of which her statement concerning her husband's death is to be rejected); ..., this is not a dispute (on account of which her statement concerning her husband's death is to be rejected); ק' קטמיה thou didst betroth me, but thou hast divorced me and not given me my *k'thubah*, that is a dispute (which makes her untrustworthy); Bab. ib. 116<sup>a</sup>. Ib. מאי טעמא דק' what is the reason that her statement is disbelieved in the case of a dispute? Ib.<sup>b</sup> ק' דארגיל הוא (Tosaf. דארגיל הוא when he was in the habit of quarrelling (whereas she loved him). Ib. עד מהו if there is one witness testifying to the husband's death, is it sufficient also if disunion was

known to have existed between them? Ib. כיון דאיהו ליה 'וכ' because there has been discord between them, (we apprehend that) she will not be careful to ascertain her husband's death, and get married again. Sabb. 130<sup>b</sup> מצוה שקבלו עליהם בק' the Israelites accepted under quarrel (protest) &c., opp. בשמחה. Pesik. R. s. 38 אם ידחה if there has been a quarrel between a man and his neighbor, how can he obtain forgiveness on the Day of Atonement? Gen. R. s. 8 רבוליה ק' Peace said (to God), let him (man) not be created, for he will be all quarrel. Koh. R. to IV, 9 (when he saw two men walking on the road, he said) peace to you, men of quarrel (sure to have a dispute); a. e.

קטי, v. קטי.

קטיא, v. קטיא.

קטיבליא, v. קטיבליא.

**קטיגור** m. (κατήγορος) *accuser, public prosecutor*.

Ab. IV, 11 קטמ לו ק' איהו he who commits one sin, acquires one prosecutor for himself, opp. פרקליט. R. Hash. 26<sup>a</sup>, v. קטיגור. Ex. R. s. 43, beg. Lev. R. s. 19 קטיגוריו (Solomon's) accuser (before the Lord) arose &c. Ib. s. 30; a. fr.—[Ab. d'R. N. ch. II קטמ, read: קטמ, קטיגורין, קטיגורין. Pesik. R. s. 40 וק' (רם ...) the accusers stand before thee, and the advocates stand before thee, these pleading in our favor, and those bringing charges against us. Y. R. Hash. I, 57<sup>b</sup> top. Midr. Till. to Ps. VIII, 2 בכל יום ויום ק' קטיגורין (not קטיגורין) at all times you have been accusers (creating mischief) between me and Israel; a. e.—Gen. R. s. 31, beg. ק' קטיגורין some ed., read: קטיגורין.

**קטיגורא** ch. same. — *Pl.* קטיגורא. Targ. Job XXXIII, 23.

**קטיגורא** f. (κατήγορία) *accusation, denunciation, prosecution*. Lam. R. to I, 13 לפני כסא וק' Prosecution sprang up before the throne of glory, and spoke &c. Ex. R. s. 15 end אחד מלמד ק' שלו וק' one pleads for his prosecution (proving him guilty), and the other for the defence; ... והוא מלמד ק' but not so the Lord, he defends and he accuses. Pesik. R. s. 40 קטיגור (not רם ...) v. קטיגור. Gen. R. s. 31, beg. קטיגורין the charges against them have come before me; a. fr.—Keth. 112<sup>b</sup> בחלמדיהם יור ... ק' in the period of the advent of the Messiah there will be prosecution (ill-will) against scholars. Ab. d'R. N. ch. II קטמין ... ק' קטיגורין the angels conspired to speak ill of Moses.

קטיגור, v. קטיגור.

קטיגמא, v. קטיגמא.

קטיגור, v. קטיגור.

**קטיגמא** f. (κτίσμα) *creature, creation*. Midr. Till. to Ps. XVIII, 36 ק' שלי אלא מזכר ק' בור...



ed. Bub. (not קטריא) when a human being sets a memorial to his name, he mentions first his name, and then his creation, but not so the Lord, he records his creation first and then his name, as we read (Gen. I, 1), 'In the beginning created God;' Gen. R. s. 1 (misplaced and curtailed, v. Ar. s. v. קטריא); Tanh. ed. Bub. B'resh. 4 קטריא (corr. acc.); ib. 5 קטריא (corr. acc.); Yalk. Sam. 162 קטריא (corr. acc.).—Y. B. Kam. V, 5<sup>a</sup> top [read:] רשב"ג קטריא אומר אומר (not 'קוט') R. S. b. G. says, he (the purchaser of a breeding slave) may say, it is my creation (i. e. damages for injury to his slave's embryo belong to him).

קמ', קמ', קמ' m. pl. (v. קמא I) *cucumbers*. Targ. Y. I, II Num. XI, 5.

קמיל, v. קמל.

קמילא, קמילא, part. pass. of קמל.

קמילא f. = קמילא, *putting to death*. Targ. Job V, 15, v. קמילא.—Constr. קמילא. Targ. Ruth I, 17; Targ. Esth. IX, 5 סייפא ק' death by the sword.

קמילא f. *chain*, v. קמילא ch.

קמין I pr. n. m. *Kattin*. Yoma III, 10 (37<sup>a</sup>) בן ק' (Ms. O. Ben K.; Tosef. ib. II, 2; Y. Shek. V, beg. 48<sup>c</sup>).

קמין II m., קמין I c., קמיןא f. (קטן) *slender, thin, fine*. Zeb. 62<sup>b</sup> וק' דארדך that the altar may be long and narrow (an oblong instead of a square). B. Mets. 85<sup>a</sup>, v. קמיןא. Arakh. 13<sup>b</sup> קליריו ק' קליריו ק' their voices were fine (high tenor), opp. v. קטש. Y. Maas. Sh. IV, end, 55<sup>c</sup> ק' רגלי I saw in my dream that my foot was emaciated. Hull. 48<sup>b</sup> ק' a thin pin. Lam. R. to III, 19 (prov.) עד דשמינא עביר ק' נפשיה דק' וק' by the time the stout becomes thin, the life of the thin is gone out (until the mighty are punished, the weak perish); a. e.—ארעא ק', v. next w. — Pl. קמיןא. B. Mets. 89<sup>a</sup> קמיןא ק' he pulls out the slender onions from among the large. Yeb. 43<sup>a</sup> ק' thin (fine) combs, v. קמיןא. Pes. 112<sup>b</sup> ק' thin bones. Erub. 65<sup>a</sup>, v. קמיןא ch.; a. e.

קמיןא II m. (preced.) *something small*; ק' דארעא (or sub. דארעא) *a small piece of ground*. B. Kam. 59<sup>a</sup> קמיןא in connection with a small piece of ground. Keth. 91<sup>b</sup> וק' דא left to his heirs a small piece of ground worth fifty Zuz. Ib. דמי דארעא these fifty Zuz I give in payment for the small field. Gitt. 30<sup>b</sup> דמי דארעא like the case of the small field that Abayi had to decide upon (Keth. l. c.).—Pl. קמיןא. Keth. l. c. דא two small fields.

קמיןא III pr. n. m. *Kattina*, name of an Amora. Ber. 59<sup>a</sup>. B. Mets. 79<sup>a</sup>; a. fr.

קמיןא m. pl. (v. קמיןא I) *slender onions* (with small heads and long stems, v. קמילא, a. Sm. Diet. Ant. s. v. Caepa). Y. Shebi. V, 36<sup>a</sup> top (expl. קמיןא); [R. S. to

Shebi. V, 4 reads: קמיןא (denom. of קמיןא) *summer-onions*.]

קמיןא, v. קמיןא.

קמיןא, v. קמיןא II.

קמיןא, Yalk. Ez. 362; Yalk. Dan. 1061, a perversion of קמיןא, v. קמיןא.

קמיןא, קמיןא m. (next art.) of *Ctesiphon*. B. Bath. 93<sup>b</sup> קמיןא (Ms. H. כטיפסא, emended 'ק'); Bets. 38<sup>b</sup>.

קמיןא, v. next w.

קמיןא pr. n. pl. *Ctesiphon*, a city in the southern part of Assyria, on the eastern bank of the river Tigris. Targ. Y. I Gen. X, 10 (ed. Vien. קמיןא); Y. II קמיןא (h. text כלנה).—Gen. R. s. 37 (not קמיןא, קמיןא). Lev. R. s. 5; Num. R. s. 10; Yalk. Am. 545 קמיןא; a. e.; V. קמיןא.

קמיןא m., קמיןא f. (קטע) *mutilitating, barbarous*. Ab. Zar. 10<sup>b</sup> קמיןא ק' they will call thee (thy government) a mutilating government (that kills its own subjects); Yalk. Ez. 373; Pes. 87<sup>b</sup>.

קמיןא, קמיןא m. (preced.) 1) *dwarfed, puny*. Yalk. Dan. 1062, v. קמיןא.—2) pr. n. m. *K'ti'a*. Ab. Zar. 10<sup>b</sup> בר שלום ק' name of a gentile Roman counsellor, who suffered death for pleading in favor of the Jews, saying to the emperor, They will call thee קמיןא (v. preced.); Yalk. Ez. 373.

קמיןא, v. קמיןא.

קמיןא m. (קטע) [*the movement of the grape-cutter*], cut. Koh. R. to X, 2 גיסא ק' מן הרין גיסא showed him (with his hand) a cut from that (left) side (threatening punishment; Var. in Matt. K. מיר וק' he struck him a cutting blow with his hand).—[Koh. R. to XI, 9, v. קמיןא I.]

קמיןא m., pl. קמיןא, v. קמיןא.

קמיןא I f. (קטע) *plucking*. Pes. 11<sup>a</sup> בשעה ק' while engaged in plucking (instead of cutting the ears for the Omer with the sickle), v. קמיןא.

קמיןא II f. (קטע); cmp. Arab. *katifath* vestis externa incisus fimbriis instructa) a sort of *cloak* with fringes.—Pl. קמיןא. Ar. s. v. קטע, quoted from a second version of Sifré (Midrash Sefer Vay'dabber), and explained as Arabic, corresponding to קטע.

קמיןא, קמיןא, v. קמיןא.

קמיןא m. (redupl. of קטע, with formative ון; cmp. קמיןא, a. קמיןא II) *pettiness, narrowness*. Lev. R. s. 15, beg. (ref. to Job XXVIII, 25) as people say, איש פלוגי רוח ק' this man has a narrow spirit (is selfish), for a spirit of pettiness has been put into him;

[Ar. has קטירטון, ed. Koh. קטרוקון, and a different version]; Yalk. Job 916 קטק' (Yalk. Lev. 554 קצרה).

**קטיר** m. (קטר II) [knot,] conspiracy. Yeb. 61<sup>a</sup> ק' קטיר I see here a conspiracy (a nomination achieved through bribery).

**קטירה**, Tosef. Kel. B. Kam. IV, 3 Var., v. קטרה.

**קטיריקי**, v. קטיריקי.

**קטיותא**, v. קטותא.

**קטל** 1) to cut. Snh. 74<sup>b</sup> if a gentile says to a Jew, 'let him cut, that he (the gentile) may not kill him; שרי ליה קטל ואלא ליה קטליה, but if he says to him, (cut grass aud) throw it into the river, let him (the gentile) kill him, but he must not cut, because the gentile's intention is merely to make him commit a sin; Yeb. 121<sup>b</sup>. Sabb. 95<sup>a</sup> thy teacher must have been a cutter of reeds in the marsh (an ignorant man); Snh. 33<sup>a</sup> אבנן קטליה are we reed-cutters?; a. e.—2) to kill. Targ. Gen. V, 8. Targ. Ex. IV, 23, sq.; a. fr.—Part. pass. קטיל, קטילא; f. קטילא; pl. קטילין. Targ. II Sam. XXIII, 8. Targ. Prov. VII, 26; a. fr.—Cant. R. to III, 4 thou hast killed a dead lion; Snh. 96<sup>b</sup> thou hast killed a dead people, v. קטל. Ib. 74<sup>a</sup> זיל קטליה ... ואי לא קטליה לך the governor of my place told me, go and kill that man, or I shall kill thee; א"ל ליה קטליה ואלא תיקטול וכו' (Raba) to him, let them kill thee, but do thou not kill; who tells thee that thy blood is redder &c.? Cant. R. to IV, 1 (expl. Gen. VIII, 11) killed, as we read (Gen. XXXVII, 33) tarof &c.; אמר לה אילו לא קטלתינהי וכו' he (Noah) said to her (the dove), hadst thou not killed it, it would have become a big tree; Lev. R. s. 31 איילו לא קטלתי (Raba) Yalk. Gen. 59; (Gen. R. s. 33 ויקטלנהי); a. fr. Pa. קטיל same, to kill. Targ. Ex. XVII, 3. Targ. II Kings XVII, 26; a. fr.—Y. Taan. IV, 69<sup>a</sup> ויקטלנהי ... והרוח רומים the Romans came and massacred them (the inhabitants); a. e.

Ithpe. קטיל to be killed, put to death. Targ. Ex. XXI, 15. Targ. Prov. XXII, 13; a. fr.—Keth. 35<sup>b</sup> אע"ג אילו לא קטלתי him although he is to be put to death, he must pay damages; a. e.

**קטלא** (קטילא) m. (preced.) killing, death-penalty. Targ. Lev. XX, 9; 11 (O. ed. Berl. קטל). Targ. Prov. XXIV, 11; a. e.—Snh. 11<sup>a</sup> לחרבא וחבריהו לך Simon and Yishmael are destined to fall by the sword, and their colleagues to be executed. Ab. I, 13 קטלה she was prepared to die (resisting her assailant). Ib. 78<sup>b</sup> קטלה בר ק' הוא he was guilty of a capital crime, but Moses did not know in what manner he was to be executed. Ib. 79<sup>b</sup> אר בר ק' הוא if he is to be put to death &c. Keth. 35<sup>a</sup> this (makkeh, Lev. XXIV, 21) refers to slaying (and not to wounding); a. fr.

**קטלה** f. (catella) chain, necklace. Kel. XI, 8 a chain the links of which are of metal and strung on a linen or a woolen thread. Ib. ק' שרירי the fragments of a necklace (in order to be susceptible of levitical uncleanness) must be large enough &c. Meil. V, 1. Tosef. Kel. B. Mets. I, 9; a. fr.—Pl. קטלאות. Ib. 13; Kel. I. c. Ab. Zar. I, 8 (19<sup>b</sup>) קטלאות ... שרירי וקטלין (omitted in Y. ed.) you must not manufacture jewelry for idols: necklaces &c.; a. e.—Gen. R. s. 98 שרירי וקטלין chains, necklaces &c.

**קטלא** ch. same.—Pl. קטלין, קטליא, קטליא. Targ. Y. I Gen. XLIX, 22 (Y. II קטלין). Targ. Y. I Num. XXXI, 50; a. e.

**קטלא**, Yalk. Ps. 848 ק' דמא v. קליט.

**קטלה**, v. קטלא.

**קטלון** m. (קטל, enlargement of provisions &c., [chopping place,] counter for retail sale of provisions &c., opp. to קטלון הנמכר ... הנמכר &c. Ab. Zar. 40<sup>b</sup> קטלון (קטלון) apple wine of gentiles ... which is sold over the counter is forbidden, because they mix it with wine; Tosef. ib. IV (V), 12 קטלון חריר זה אסור ... ed. Zuck. (ed. incorr.) at retail, in the market. [Ab. Zar. I. c. לפני חנוני בק' read as Tosef. I. c.: בסלולה. Tosef. B. Bath. V, 4, פירקטני. Tosef. B. Mets. VI, 13 המוכר (קטלון, בקטלון, בקטלון) ... ed. Zuck. (Var. בקטלון) ... כדרך שמעמיד בקטלון if one sells his neighbor wine or oil to be delivered during the whole year (taking payment in advance), he must charge him as he would charge at retail, (being paid as he delivers; otherwise it would be usury).

**קטלון**, v. preced.

**קטליקין**, v. קטליקין.

**קטליה** f. (קטל) [club-shaped,] the thigh with the kneecap. Ohol. I, 8 there are three limbs in the katlith.

**קטלפמא** (κατά λεπτά) piece by piece, in small quantities. Lam. R. to I, 1 (הציר) Ar., v. קטמא.

**קטמ** I (cmp. גרם) to cut, chop, lop. Shebi. II, 4 וקטמ and trim them; [oth. opin., v. קטם II]. Y. Sabb. VII, 10<sup>b</sup> bot. קטמ he that clips it (the wing-feather); Tosef. ib. IX (X), 20; Bab. ib. 74<sup>b</sup> קטמ. Bets. 33<sup>b</sup> לא יקטמ one must not nip it in order to smell at it, but if one did &c.; a. fr.—Part. pass. קטמ; f. קטמה; pl. קטמים &c. Succ. III, 4 ק' אחד אינו ק' if two (of the three myrtle sprigs) are broken on the top, and one is not. Y. ib. 53<sup>c</sup> bot. ק' דרר even if the point is broken off, it may still be called hadar (beautiful); ib. d. ק' דרר ק' a. e.

Pi. קטם same. Tosef. B. Kam. II, 1, v. קטם.

Nif. קטם to be lopped, nipped. Succ. III, 1 ראשי ק' if its top is broken off; ib. 2; 3; a. e.

**קטם** I ch. 1) same, to break off, pluck.—Part. pass.

קטם. Targ. Y. Gen. VIII, 11 Ar. (ed. לקיט; h. text טרף).—  
2) to *crumble, crush*.—Denom. קטם III.

**קטם II** (denom. of קטם III) to cover with ashes or powder. Shebi. II, 4 קיטמין אותן you may cover them with powder (v. זבאב); [oth. opin., v. קטם I.]—Esp. to cover embers with ashes on which to put dishes to be kept warm for the Sabbath. Y. Sabb. III, beg. 5<sup>c</sup> שיקטום וכו' the kites he that covers must not put dishes on until he has sufficiently covered (choked the flame). Ib.; Bab. ib. 37<sup>a</sup> קטמא, v. לבה; a. e.—Part. pass. קטום; f. קטומא &c. Ib. Tosef. ib. III, (II) 3 אחא גרופא וכו' one part of the double store being swept or covered. Ib. 2 הרי הן כק' they are considered as if they were covered; a. e.

**קטם II** ch. same. Tam. 29<sup>b</sup> משום דקטמין vers. of Korban Aharon and of Rabad to Sifra Vayikra, N'dab., Par. 4, ch. VI (ed. דקטמין) because these kinds of wood cover up the flames with their ashes.

**קטם III, קטמא, קי' I** m. (קטם I, 2) ashes, powder. Targ. Gen. XVIII, 27. Targ. Y. Ex. IX, 8 קי' (h. text פיר). Targ. Lev. I, 16 (h. text קטמ; a. fr.—Hull. 51<sup>b</sup> קי' נחילה (fem.), v. קהל. Ber. 28<sup>a</sup>, v. קטמא; a. fr.—[Midr. Till. to Ps. XII קיטמא מולח ed. Bub., v. קיטמא].—[Targ. Zech. VI, 3 קטמין Ar., v. קטמא].

**קטמא, קי' II** m. (קטם I, 1) that which is lopped; (euphem.) בית קי' (comp. מורקתא) membrum virile. Targ. Y. II Deut. XXV, 11 בית קיטמיה (not קיטמי; h. text מבשרו).

**קטמוס** Y. Taan. IV, 69<sup>a</sup> bot., read: קטמוס or חטמוס.

**קטמית** f. (v. קטם III) powdered earth.—Pl. קטמיות. Gen. R. s. 90 וכו' נתן בהם עפר וכו' (Ar. קטמיות) he put in them (the grain stores) dust and powder, things which preserve the fruits (comp. הויקטמן); Yalk. ib. 148 קטמיות (corr. acc.).

**קי', קטמנין** m. (קטם III) ash-colored.—Pl. קטמנין. Targ. Zech. VI, 83 (Ar. קטמנין, corr. acc.; h. text אמצים).

**קטמן** Yalk. Sam. 124, השמן קי', read: קיתון.

**קטמן**, v. קיטמן.

**קטמן, קטמן** (b. h.) to be short, small, inferior. Gen. R. s. 76 (expl. קטמנין, Gen. XXXII, 11) כדאי ... כדאי I am not deserving (of any of the mercies &c.); R. L. says, I am deserving, but I am too small for (unworthy of) all the mercies &c.

**Hif.** קטמן 1) to make small; to subordinate. B. Bath. 90<sup>b</sup> מקטמין איהם those who make the Ephah (measure) small (Am. VIII, 5). Y. Sot. IX, 24<sup>b</sup> Samuel was surnamed 'the small', לפי שהוא מקטמן את עצמו because he made himself small (bore himself humbly). Gen. R. s. 37 (play on קטמן, Gen. X, 25) עסקיו את עסקיו made his affairs small (was contented with subordinate services); מקטמן את עסקיו subordinated himself and his affairs, v. צער. Meg. 11<sup>a</sup>, v. קטמנין; a. e.—2) to grow smaller, be

narrower. Lev. R. s. 31 מקטמנות, v. רחב; Pesik. Kumi, p. 145<sup>a</sup>; ib. מקטמנות (corr. acc.).

**Hof.** קטמן to shrink. Snh. 81<sup>b</sup> עד שיוקטן, v. מיעון.

**Nithpa.** קטמן to be reduced, become less. Tosef. Sot. XV, 5 Var. ... נתקטנה חסידות וכו' when Abba José ben Kithnith died, piety became rare in Israel; v. קיטניתא.

**קטמן, קטמון, קטמנה** f. (b. h.; preced.) small, young; inferior. Y. Kil. IV, beg. 29<sup>a</sup>. Ab. IV, 19, a. fr. שמואל הק' Samuel the junior; Y. Sot. IX, 24<sup>b</sup>, v. preced. Yeb. II, 8 ומה אם הק' שרוא Gen. R. s. 37 שרוא אם הק' מקטין וכו' if an inferior person that is contented with a subordinate position (v. preced.) is thus rewarded, how much more a great man &c. Gen. R. s. 93 קטמין של שבטים one of the youngest of the tribes; Yalk. ib. 152 (not קטמין); Yalk. Ps. 762; a. fr.—Esp. minor, a boy under thirteen, a girl under twelve years. Gitt. 65<sup>a</sup> וכו' שלש מדות בק' וכו' there are three legal stages of a minor: when he throws away a pebble &c., v. צדור II; ונגנן בק' מחקדשה וכו' and in the corresponding stage a girl may be betrothed subject to protest (מייאן). Ib. II, 6 והביל הק' if he received a letter of divorce (as a carrier) while he was a minor, and reached majority before delivery. Ber. 47<sup>b</sup>; a. fr.—Sot. 22<sup>a</sup> (among those who are a ruin to the world) קי' שלם כלל לו וכו' a child whose months are not complete (a prematurely born child), expl. ib. 'a student who disregards his teacher', or 'a student who constitutes himself a teacher before regular ordination.'—Pl. קטנים; קטנות. Tosef. Snh. XIII, 1 רשעי ארץ קטנים ed. Zuck. (Var. קטני) children of the wicked of the land that died in childhood; Snh. 110<sup>b</sup>; Y. Shebi. IV, end, 35<sup>c</sup> ישראל קי' children of Israelites (that died); קי' גרים of gentiles. Keth. II, 3 היינו קי' we were minors (when we signed as witnesses). Ib. VII, 9 מומין קי' minor physical blemishes. Sot. 48<sup>b</sup> אמה קי', v. אמה. Ib. 49<sup>b</sup> חסידים קי' of the youngest (last) of the pious men (v. next w.); a. fr.—Euphem. קטנים (sub. נקבים) the minor functions of the body, urinating. Ber. 23<sup>b</sup>; a. fr.

**קטמנות** f. (preced.) 1) youth; inferior position. Lam. R. introd. (R. Joh. 1) שבו קטמנו ... woe to the king who succeeded when he was young but failed in his old age. Meg. 11<sup>a</sup> (ref. to קטמן, I Sam. XVII, 14) שבו קטמנו as in his inferior position he (David) subordinated himself to one greater ..., so when he was king &c.; a. e.—2) humility, modesty. Ib. בקטמנו הוא he was always the same as to his humility.—3) (sub. אמה) want of faith, pusillanimity. Sot. 48<sup>b</sup> (ref. to Zech. IV, 10) קי' ... מי גרם (שחיה) שחיהה בהן שלא האמינו וכו' what causes the table of the righteous in the hereafter to be contemptible? The pusillanimity that was in them, in that they had no faith in God; Yalk. Zech. 571.—4) the thinner end, tail-end (comp. קיטמן). Sot. IX, 15 (49<sup>a</sup>) Abba José was surnamed קטמנות (Y. ed. חמדות; Bab. ed. קטמנות) because he was the tail-end (the last) of the pious men (v. קטמן, Nithpa.); (ib. 49<sup>b</sup> מקטני חסידים preced. w.).

**קטמנותא** ch. same, younger days. Gitt. 29<sup>b</sup> הא דאבא

דאס 'דאס' (Ar. דאס) this my father's opinion dates from his early days.

**קַמְנֵטִין** m. (reduplic. of קָטַן) *a subordinate officer, attendant of a magistrate*. Midr. Till. to Ps. LIV, 3 ק' שְׂרָא רֹדֵף לְאָדָם וְי' ed. Bub. (oth. ed. אַחֲרֵי חֲבִירֵי, corr. acc.) if an attendant persecutes a man, he may complain against him to the lieutenant (hyparch), and if the lieutenant persecutes him, he may complain to the king; Yalk. ib. 771 קֹבֵל עָלָיו לְאַפְקִידוֹ וְי' (read: קַמְנֵטִין) (read: לְאַפְקִידוֹס) if an attendant . . . , he appeals to the proconsul &c.

קָמַנִית, קָמַנִי v. sub. קָמַנִי.

קִטְנוּת a. קִיטוּנָה v. קִטְנָה

קטנטן v. קטנתן.

קָטַעַ (cmp. גָּרַעַ) to cut off, lop, mutilate. B. Kam. VIII, 1. Ib. 7 קָטַעַ אֶחָד יָדַיִם if one says to one's neighbor, cut my hand off, he (who did so) is bound to pay damages. Ab. Zar. I, 5 קוֹטֵעַ אֶחָד יָדַיִם one may cut off its toe and sell the cock to the idolater. Ib. 10<sup>b</sup> וְקָטַעַהּ, v. לוֹמַר; a. fr.—Part. pass. קָטֵייעַ. Nidd. 64<sup>b</sup>; Keth. 10<sup>b</sup> הוֹרֵקֵי, v. דָּרֵק, קָטַעַ.

*Pi.* קָטַע same, also to *cut through*. B. Kam. 83<sup>b</sup> ... ירבו מְקַטְעֵי אֶרֶץ יִשְׂרָאֵל (Ms. M. (קָטַע) (from Ex. XXI, 24) you might think, if a person cut a man's hand off, one (we, the court) should cut his hand off. Tanh. Hayē 3 וּב' מְקַטְעֵי וַיִּצְאֶנּוּ רֹכְסֵי הַיָּמִין (the waters) cut through and come forth between the mountains.—*Part. pass.* מְקַטְעָה; f. מְקַטְעֵי; pl. מְקַטְעִים; מְקַטְעֵי; מְקַטְעוֹת *lopped, defective*. Pesik. R. s. 31 שִׁדְּדוּ מְקַטְעֵי אֶצְבָּעוֹתֵיהֶם their fingers were mutilated (bitten off).—חֳדָשִׁים מְקַטְעִים (or sub. חֳדָשִׁים) incomplete months, a fraction of the last month of pregnancy. Y. Bets. I, beg. 60<sup>a</sup>, v. סוֹם I. Bekh. 21<sup>a</sup> אֵינָהּ יוֹלֶדֶת לִמְקָא an animal does not give birth before the due number of months is completed; a. fr.

*Hithpa.* חִתְּפוּץ, *Nithpa.* נִתְּפוּץ to be cut off, crippled.  
Pesik. R. l. c. חִתְּפוּצֵי אֶצְבָּעוֹתֵינוּ our fingers were mutilated  
(by the handcuffs); Midr. Till. to Ps. CXXXVII; Yalk. Ps.  
884. Taan. 21<sup>a</sup> חִתְּפוּצֵי ... גְּבִלִי may my feet that paid no  
regard to thy feet be crippled.

**קָטַעַ** ch. same, 1) *to cut off, break off.* Targ. II Chr. XXXIV, 4 (h. text **נָרַעַ**) Targ. Y. Deut. XIX, 5. Targ. Y. II Num. XIII, 23. Targ. Y. Ex. XXXIX, 3; a. fr.—Lam. R. to I, 1 (**הוֹדַרַּךְ** **קָטַעַתְּ** **הַמָּעֵדָה** cut thy cut (garment, i. e. mind thy own business). Y. Sabb. VI, 8<sup>c</sup> bot. **בִּמְקוֹמֵי**, v. **בִּימָא**. Y. Meg. IV, 75<sup>b</sup> bot., v. **הוֹדַרְתָּ**. Ib. **וְאִין קָטַעְתָּן רִישָׁךְ יוֹכִי** and if they were to cut thy head off, do not listen to them; a. fr.—Part. pass. **קָטַעֵי**; f. **קָטַעְתָּ**; *pl.* **קָטַעְתִּין**; **קָטַעִין**. Targ. Y. Num. XI, 32 **דִּקְ** he that was crippled. Targ. Y. Ex. XXI, 21 **דְּרִינִין יוֹמִין קִי** two days incomplete (v. preced.). Targ. Y. Gen. XLVI, 29; a. e.—Pesik. Nahāmu, p. 125<sup>b</sup>, a. e.—**לִישָׁנָא קִי** tongue-cut, stammerer, v. **מְסִילִיפִילָא**.—2) *to cut short, end.* Gen. R. s. 44; Yalk. ib. 77, v. **מְלִיכִי**.—3) *to form cakes (עֲקָטָה)*. Targ. Y. Ex. XII, 39.

*Pa.* מִשֶּׁפֶּס same. Targ. Job XVI, 13 Ms. (ed. *Pe.*; h. text (יִפְלוּ). Targ. II Chr. II, 9; a. e.—Y. Sabb. VII, 10<sup>a</sup> bot.; Y. Bets. IV, 62<sup>c</sup> bot., v. בְּגוּמָא. Y. Meg. I. c. לִין מִקְשָׁעִין לִין וְלִין do we not break a portion of the Pentateuch (סִדְרָא)

for their sake (divide the recitation of a Sidra among the school children)? Y. Ned. IX, 41<sup>c</sup> (we say to him who vowed revenge, ref. to Lev. XIX, 18) הוּחַדּוּ . . . הוּחַדּוּ הוּחַדּוּ he chopped meat, and the knife struck his hand, wilt thou again strike his hand?, i. e. if he did wrong, he hurt himself. Y. Sabb. XII, beg. 13<sup>c</sup>, v. מְסִיפִים. Bets. 25<sup>b</sup> וְכִּי מְסִיפִים גְּלִיחוֹתָיו II, a. נִסְעֶה.

*Itzpe.* אִתְּפֶּה *to be cut, shortened.* Targ. Y. Gen. XXIV, 61. Targ. Koh. VIII, 13.—Y. Peah VIII, end, 21<sup>b</sup> . . . יִרְדֶּה יִרְדֶּה, v. פִּשֵּׁט.

קִרְפוּצָה, v. קִפָּצַע

קִיפֵּץ, v. קִיפֵּץ.

קִרְיָ, קִמְעָא m. (preced. art.) *cut, the garment under the tailor's hand*. Lam. R. to I, 1 (חציר), v. קִמְעָא.

קפּאַצ, v. קפּוּצ.

**קָטַף** (b. h.; cmp. קָטַע, קָטַל, a. גָּרַח) *to cut, break off, pluck*. Lam. R. to I, 12, v. עוֹלֵלָהּ. — Part. pass. קָטָף; f. קָטִיפָה. Ber. 47<sup>b</sup>; Tosef. Meg. IV (III), 27, a. e. אֲמַן קִי, v. infra. — Pirké d'R. El. ch. XXIX עוֹלֵלוֹת קָטִיפִין *premature (undeveloped) grapes*.

*Nif. הִתְקַשַּׁף, Hithpa. הִתְקַשַּׁף to be plucked, broken off.*  
Tosef. l. c. שְׁנוֹתָיו יִקְשָׁפוּ אָמֵן . . . הַיּוֹנָה he who  
pronounces a broken Amen (v. אָמֵן II), his years shall be  
broken off; Ber. l. c. הִתְקַשַּׁף; Y. ib. VIII, end, 12<sup>c</sup> הִתְקַשַּׁף  
נַשְׁמָתוֹ his soul shall be plucked off (he shall die before  
his time).

*Pi.* קִרְטָהּ 1) same. Esth. R. s. I, 9, v. עוֹלְלָלוּ.—Esp. “*to do plucking among the small single bunches,*] *to initiate persecution with attempts to destroy the young generation.* Gen. R. s. 42 ר' ראשון תחילת מַקְצֵה בלי ויכ' the first enemy began with breaking off the young bunches the second with thinning the clusters (v. יִזְבֶּן) &c.; Lev. R. s. 11; Ruth R. introd. (נשם האדם).—Nidd. 66<sup>b</sup> משום שיש לה במנהגה she must not wash her head with natron, because it plucks (uproots) the weakly rooted hairs (which left on the head prevent the water from immediate contact with the body; v. חוץ I); a. fr.—Transf. (of fire) *to creep along the ground of a field*, opp. קָדַח. Y. B. Kam. VI, 5<sup>a</sup> top במקפצה (Bab. ib. 61<sup>a</sup> הנכפפה, v. קָדַח.—2) *to tear in pieces a lump of dough* to form cakes, for which purpose the kneader moistens his hands with water, oil &c.; hence: *to form dough and smoothen its surface.* Y. Pes. II, end, 29<sup>v</sup> אבל מקפצין וכ' . . . אין לשיך you must not knead unleavened bread (for the Passover night) with liquors (juice of fruit, oil &c.) but you may form it with liquors; Bab. ib. 36<sup>a</sup>. Ib. כי מקפצין בו only such liquid as may be used for kneading, should be used for forming. Ib. 42<sup>a</sup> אחד שמקפצתה וכ' one vessel in which she dips her hand when forming the cakes, and another &c.; a. e.—Part. pass. מְקֻצָּעָה f. מְקֻצָּעָה &c. broken off, nipped Midr. Till. to Ps. LXXIII, 4 ואחר מעוצה אחר מן' האשה ... אחת מב' (ed. Bub. (ed. מיסרה, corr. acc.) when a woman spins a yarn, once a thread is broken (and must be knotted), and once it is rubbed off (crumbled, too thin). Gen. R. s. 99

מק' ואזניו יצא . . . Reuben came forth with his ears clipped (his pride humbled); (comment.: his ears hanging down like a nipped plant, i.e. saddened).

**קטף** I ch. same. Targ. O. Lev. XXV, 11 (Y. Pa.; h. text בצר). Targ. Deut. XXIII, 26. Targ. I Sam. II, 31 (h. text גרע). Targ. Ez. V, 11 (h. text וגרע); a. fr.—Lam. R. to I, 22 רָקַטְפָּהּ וְכ' . . . קָטְפָּהּ v. עוֹלָלָהּ. Y. Gitt. III, end, 45<sup>b</sup> רָאִינוּ קָטְפִין בְּרֵר קְרִימָתָא וְכ' (קְרִימָתָא) they cut the grapes after the first east wind after Succoth; a. fr.—Part. pass. קָטְפָּהּ. Koh. R. to XI, 9 וְכ' קָטְפָּהּ נִזְרִיךְ 'ק' וְכ' now that thy nose is nipped (hanging down like a faded plant), thy ear heavy of hearing &c.

Pa. קָטְפָּהּ 1) same. Targ. Y. Lev. XXV, 11; a. e.—Lam. R. I. c., v. supra.—2) to break off, interrupt. Ab. Zar. 72<sup>b</sup> (רמפסין read רמפסוקי פסוקי Rashi) רָקַט מְקַטְפָּהּ קָטְפָּהּ he breaks off (the connection of the flow, withdraws the pouring vessel before the jet reaches the vessel into which the wine is poured). Ib. קָטְפָּהּ קָטְפָּהּ (not קָטְפָּהּ; Ar. ed. Koh. קָטְפָּהּ) interrupt you the flow!

Ithpe. קָטְפָּהּ to be broken off, lopped, mutilated. Targ. Is. XLVI, 1, sq. (h. text קָרַם). Targ. Jer. XLVIII, 25 (h. text נָגַד); a. fr.

**קטף** m. (preced.) [*incision*,] resin gained by tapping, balsam; עֵץ הָק' (or sub. עֵץ) balsam-tree. Shebi. VII, 6 וְכ' the law of the Sabbatical year does not apply to the balsam tree; Tosef. ib. V, 12 שְׁבִיעִיתָא (ed. Zuck. לקט בש', corr. acc.) the law does apply; Y. Orl. I, 61<sup>b</sup> bot. Nidd. 8<sup>b</sup> פִּירָא קָטְפָּהּ וְכ' its resin is its fruit. Ker. 6<sup>a</sup> וְכ' מִצְרֵי הַצֵּרִי tsuri is the sap that drips from resinous trees. Gen. R. s. 91, v. פִּלְקָם; a. fr.

**קטף** II, **קטפא**, **קטף** I ch. same. Targ. Gen. XXXVII, 25. Ib. XLIII, 11 (Y. קָטְפָּהּ). Targ. Y. I Ex. XXX, 34 (Y. II ed. Vien. קָטְפָּהּ, corr. acc.; h. text קָטְפָּהּ); a. e.—Ab. Zar. 35<sup>b</sup> וְכ' דְּפִירָא ק' the sap which flows out of incisions in fruits; Nidd. 8<sup>b</sup>. Ib. פִּירָא ק' resin is considered as fruit (v. preced.). Ber. 48<sup>a</sup> מִקְטָפֵיהּ v. בְּנִצְיָנָא; a. e.

**קטפא**, **קטפא**, **קטפא** III m. (קָטְפָּהּ) plucking, cutting grapes, vintage. Targ. Mic. VII, 1 (ed. Lag. a. oth. קָטְפָּהּ). Targ. Lev. XXVI, 5. Targ. Jer. XLVIII, 32; a. e.

**קטפורוס** v. next w.

**קטפורוס** f. pl. (καταφοράς, acc. pl.) downward strokes, in gen. blows, lashes. Pesik. B'shall. p. 81<sup>b</sup> וְכ' thou art doomed to receive ten strokes,—they are the ten Egyptian plagues,—and to pay a fine &c.; Yalk. Ex. 225. Lev. R. s. 18 וְכ' a human authority decrees lashes, so does the Lord; Num. R. s. 7 (וְכ' קָטְפָּהּ) יש' יו' (read: [קָטְפָּהּ] Ex. R. s. 30 [read:] receives a certain number of strokes; a. e. Ib. קָטְפָּהּ (corr. acc.).

**קטפורוס** v. preced.

**קטפורוס** v. קָטְפָּהּ.

**קטפורוס** m. (καταφέρης) sloping downward; gutter (= מִזְרִיחַ). Ohol. III, 3 קָטְפָּהּ אֵם הָיָה מְקוֹמוֹ קָטְפָּהּ (ed. Dehr. (ed. רס . . .) if the place whereon he stood was sloping. Ib. (Bab. ed. יוֹחֵק', corr. acc.) and it (the sill) is sloping. Toh. VIII, 8; sq. Gitt. 78<sup>b</sup> וְכ' הִיחָה יָדָהּ if she held her hand (to receive the letter of divorce) like a gutter (sloping downward). Y. Erub. VIII, end, 25<sup>b</sup> מִבְּפִינֵי כ' בְּרִיחָהּ (not קָטְפָּהּ) when the trough slopes inward; a. e.—Pl. קָטְפָּהּ. Y. Shek. VI, 50<sup>a</sup> תֹּפ' הֵן כ' מִן כ' (not קָטְפָּהּ) they are gutter waters (and therefore) unfit for &c.

**קטפורוס** v. קָטְפָּהּ.

**קטפורוס** m. (κατάφρατος, v. Sm. Ant. s. v. Cataphracti) mailed in full armor (on horseback). Cant. R. to I, 9 וְכ' רִצָּא פִרְעֹה ק' רִצָּא פִרְעֹה (not קָטְפָּהּ) Pharaoh went forth in full armor, so, as it were, did the Lord (Is. XLII, 13).

**קטקט** v. קָטְטָהּ.

**קטר** I (b. h.; cmp. א. טר [to circle,] to rise in circles, to smoke. Ker. 6<sup>b</sup> דְּבַר שְׁקוּרָה וְעוֹלָה וְרִירוֹהּ וְכ' (not שְׁקוּרָה) something which circles and rises, and whose savor spreads. Ib. לְשׁוֹן קָטְרָה דְּבַר שְׁקוּרָה וְעוֹלָה. k'foreth means something which circles &c.

Pi. קָטְרָה to offer incense (mostly with ref. to idolatrous rites). Tosef. Snh. X, 2 וְאַחַר הַמִּקְדָּשׁ (an idol), or sacrifices, or offers incense &c.; Ker. 3<sup>b</sup>. Ib. מְקַטְרָה לְשׁוֹר וְכ' who makes incense rise to a demon in order to exorcise him; Snh. 65<sup>a</sup>. Ber. 53<sup>a</sup>, v. פְּשָׁהּ. Lev. R. s. 7, v. infra; a. fr.—Part. pass. מְקַטְרָה perfumed. Pirké d'R. El. ch. XXX (play on קָטְרָה) שְׁדוּחָהּ מִן מְכַל וְכ' she was (through her good deeds) more savory than all kinds of spices; Gen. R. s. 61 שְׁמֵן מִצְוֹתָהּ she was perfumed with godly deeds and good works (v. קָטְרָה II).

Hif. קָטְרָה same (mostly with ref. to the Lord). [Tosef. Snh. X, 3 וְהַמִּקְדָּשׁ, prob. to be read: וְהַמִּקְדָּשׁ. Men. 110<sup>a</sup> (ref. to Mal. I, 11) כֹּאִילוּ מְקַטְרִינֵיהּ וְכ' this refers to the students engaged in the Law; wherever it be, I account it to them as if they were offering incense and bringing sacrifices to my Name. Lev. R. s. 7 (ref. to מִקְדָּשׁ בְּקָטְרָה אֵין כְּרִיב כֹּאֵן אֵלָּא Ex. XXX, 1) מְקַטְרָה וְכ' it says not 'being perfumed with incense', but 'perfuming with incense', the altar gave forth incense of itself. Ber. 7<sup>a</sup> לְהִקְטִיר . . . קָטְרָה once I entered to let incense rise in the Holy of Holies; a. fr.

Hithpa. קָטְרָה to be perfumed, v. supra.

**קטר** ch. same, v. infra.

Af. קָטְרָה to let incense rise. Targ. O. Ex. XXX, 1. Ib. 7 (Y. some ed. Pe.). Targ. O. ib. XL, 27; a. e.

**קטר** II (b. h.; v. preced.) to wreath, tie. Gen. R. s. 61 (play on קָטְרָה מִצְוֹתָהּ) שְׁמִקְטָרָה וְכ' קָטְרָה מִצְוֹתָהּ (made a crown of) godly deeds &c.; Yalk. ib. 109; Yalk. Chr. 1073.—[Gen. R. I. c. קטר, a

grammatical gloss, v. Yalk. Gen. I. c., and Ar. s. v. קטר 2.]—Part. pass. קטיר &c. Midd. II, 5 (ref. to קטיר, Ez. XLVI, 22) אין קטירות אלא שאינן מקורות 'fenced in' means that they were not roofed; Yalk. Ez. 381.

**קטיר, קטיר** ch. same, to tie. Targ. Jud. XV, 4. Targ. Gen. XXXVIII, 28; a. fr.—Part. pass. קטיר; f. קטיר, קטיר &c. Targ. Y. ib. XXII, 4 (ed. Amst. קטיר, read: קטיר). Targ. Prov. XXII, 15; a. fr.—Koh. R. to III, 2 [read:] הן קטיר לולבך when thou tighest thy Lulab, tie thy ship; Gen. R. s. 6, a. e., v. לולבך. Ber. 16<sup>a</sup>, v. גנין. Bekh. 31<sup>a</sup> קטיר קטיר, v. פתחא. Koh. R. to IX, 10 ... אירחון גנין get a rope and tie it to my feet. Y. Erub. X, 26<sup>c</sup> top קטיר בגמי (קטר) tied with reed-grass. Y. Gitt. IV, 46<sup>a</sup> (we must not help captives to escape) מפני דלא יהיון קטירינן ... this law is made for the benefit of the (remaining) captives, that they (the captors) may not chain them; a. fr.—2) (v. קטר) to gather, be covered. Ber. 59<sup>a</sup>, v. עניא. עניא.

**Pa. קטר** same. Part. pass. מקטר, מקטר &c. Targ. Ez. XLVI, 22 מקטרן fenced in (v. preced.).—Y. Ned. VI, 39<sup>d</sup> top מקטר bound (curdled) milk, v. קום.

**קטרא, קטרא** v. קטרא.

**קטריב** m. a cross-piece in front of yoked animals; [oth. opin., v. Koh. Ar. Compl. s. v.: the pin fastening the ropes of the yokes to the pole]. Kel. XIV, 4. Ib. XXI, 2.

**קטרבא** ch. same. Targ. Y. Num. XIX, 2.

**קטריב** (a transposed denom. of קטיר) to denounce, bring charges; to incite anger against. Y. Sabb. II, 5<sup>b</sup> top אין השמן מקטריב וכו' Satan brings charges against man only in the hour of danger. Ib. מצוי לקטריב ... בשלשה ... on three occasions Satan is ready to bring charges; Koh. R. to III, 2 (not למקטריב). Y. Snh. II, 20<sup>c</sup> bot. קטריב, v. יר"ד; Cant. R. to V, 11; Lev. R. s. 19. Gen. R. s. 49, end ... עמד הדיין 'when the judge rises, the advocate is silenced, and the accuser goes to carry out his mission (of punishment). Esth. R. to III, 8 מקטריב חמץ against Israel here below, Michael spoke in their defence above. Midr. Till. to Ps. LXXIV (ref. to Is. LXVI, 6) הדייב מקטריב (ed. Bub.) the destroyed Temple is the accuser; ומהו מק' and what does it say in the way of accusation? Hear the voice of the Lord &c.; Yalk. ib. 809; a. fr.

**Hithpa. קטריב** to be denounced. Esth. R. I. c. בין וכו' thy children are denounced (by Haman) not for worshipping idols, nor for unchastity or bloodshed, but they are denounced only because they observe thy laws.

**קטריב** ch. same. Targ. Job XXXVII, 20 (h. text קטריב). Targ. Y. Num. XXIX, 1.

**קטריב** I (b. h.) pr. n. pl. Kitron (Jud. I, 30). Gen. R. s. 87 end שמיני ארש ק' Simon of K.; Tanh. ed. Bub. Naso 34. Meg. 6<sup>a</sup> קטריב ק' K. is the modern Sepphoris;

ו' can K. be Sepphoris? was not K. in Zebulun &c.?

**קטריב** II m. (a contraction of centurio, *κεντυριων*, v. קטיריב) commander of a century. Sifrè Deut. 309 אם היה ק' שגדול וכו' if it were a centurio who is more powerful than he (the *buleutes*) &c.; Yalk. ib. 942 קטריב (corr. acc.). Tosef. Sot. XV, 7 (two versions confounded, one having זמורה, and the other 'ק'), v. זמורה. Yalk. Jer. 321 קטריב (corr. acc.). Tosef. Dem. VI, 3 שוקל לאוצר קטריב he that pays taxes to the (Roman) treasurer or to the Centurio, gives first the tithes and pays his taxes (on the remainder). Sifrè Num. 131, v. פלומפילון; Yalk. Lev. 631; Yalk. Ex. 178 (not קטריב).—Pl. קטריב. Pesik. R. add. s. 2 (ed. Fr. p. 197<sup>a</sup>) קטריב (corr. acc.).

**קטריבין, קטריבין** m. pl. (קטריב) a species of hard nuts. Pesik. R. s. 11; Cant. R. to VI, 11 קטריבין; Yalk. ib. 992 קטריבין (corr. acc.).

**קטריב** pr. n. pl. *K'tarzia* (?). Meg. 21<sup>b</sup> (Ms. M. קטריב a. קטריב; Bashi Ms. קטריב; v. Rabb. D. S. a. l. note).

**קטריב** v. קטריב.

**קטריב** Midr. Till. to Ps. XVII, 3, ed. Bub. קטריב; [The entire passage is corrupted, v. ed. Bub.]

**קטריב** v. קטריב.

**קטריב** Lev. R. s. 15 Ar., ed. Koh. קטריב, v. קטריב.

**קטריב** pr. n. m. *Katariki* (?), surname of R. Yitshak. Pesik. R. s. 14; Pesik. Parah, p. 39<sup>a</sup> (prob. to be read קטריב, v. Bub. note 168).

**קטריב** v. קטריב.

**קטריב** v. קטריב.

**קטריב** (not טון ...) m. (*καταπάτης*, S.) a kind of sluice or trap-door. Gen. R. s. 31 היה לו וכו' he (Noah in the ark) had a sort of trap-door, through which he shovelled &c., v. פסס; Yalk. ib. 54 טריבין (corr. acc.).

**קטריב** f. (b. h.; קטר I) incense. Ker. 6<sup>a</sup>, v. מזהר וכו' מה לשון ק' I. Shek. IV, 5 קטריב the remaining supply of incense (in the Temple, not used during the year); a. fr.

**קטריב** ch. same. Targ. Ez. VIII, 11 (ed. Wil. קטריב). Targ. Ex. XXX, 1 קטריב constr. (not קטריב ...); a. fr.—V. קטריב.

**קרא** v. קרא.

**קראות** Tosef. Ter. X, 2 Var., v. קראות.

**קִיבּוּר** m., pl. קִיבּוּרִין (caconomy for theatres. Targ. Y. Deut. XXVIII, 19.

**קִיבָּה**, v. קָבָה.

**קִיבּוּל** m. (קָבַל I) 1) *taking, catching*. Sifré Num. 129 (ref. to Num. XIX, 18) טִמְאָה 'which had been there' at the time of catching the uncleanness.—2) *receiving*. Zeb. V, 1 'their blood must be received in a consecrated vessel (v. שָׁרָה). Ib. I, 4 (13<sup>a</sup>) 'וכי' 'וכי' the sacrifice becomes unfit through wrong intentions in one of four acts, in slaughtering, receiving (the blood) &c.; a. fr.—'כלי' ק' (or sub. כלי) a *receptacle*, opp. פְּשִׁיט. Bets. II, 9 'מִשּׁוֹם כָּלִי ק' is susceptible of uncleanness, because it is a receptacle. Tosef. Kel. B. Bath. VI, 1, v. פְּשִׁיט. Kel. XVII, 16. Sabb. 84<sup>a</sup>; a. fr.—3) *acceptance*. Sifré Num. 115; Yalk. Num. 750 מַלְכוּת שְׁמִים 'a Biblical section in which is expressed the acceptance of the divine kingdom.

**קִיבּוּלָא**, **קִיבּוּלָא** ch. same. Targ. Y. Num. XIX, 18 בַּעֲדָן 'to be placed after' (to be placed after), v. Sifré Num. 129, quot. in preced.

**קִיבּוּלָת** f. (קָבַל I) *contract-labor, job*. M. Kat. 11<sup>b</sup> 'וכי' 'וכי' if the mourner has work for others on hand, even if it be contract-labor, he must not work; (emended) 'בין' 'בין' whether it be contract-labor or not (whether he is paid for the job or by the day. Ib. 12<sup>a</sup> 'בין' 'בין' if gentiles take labor on contract within the Sabbath limits (of the Jewish employer), it is forbidden to let them work on the Sabbath. Ib.; Tosef. ib. II, 5 'וכי' 'וכי' you may contract during the festive week for work to be done after the festival. Y. Sabb. I, 4<sup>a</sup> bot. 'בין' 'בין' whether he is hired by the day or by the piece; Y. Ab. Zar. I, 39<sup>b</sup> bot.; Tosef. ib. I, 3 'וכי' 'וכי' (not שכר) if he was hired by the piece.

**קִיבּוּסָת** f. (קָבַס, cmp. כָּבַשׁ, a. Syr. קִפְסוּתָא P. Sm. 3695, sq.) *repression, intermission* (of prophetic revelation). Y. Snh. XI, 30<sup>b</sup> 'וכי' 'וכי' Hana-niah ... was a true prophet, but he had an intermission (his gift of prophecy was in abeyance), and hearing what Jeremiah prophesied &c.

**קִיבּוּץ**, **קִיבּוּץ** m. (קָבַץ) *gathering, reunion*. Pes. 88<sup>a</sup>, v. גָּלוּת. Keth. 8<sup>a</sup> 'וכי' 'וכי' when her children shall be reunited in her midst (in Palestine); a. e.

**קִיבּוּרָא** m. (קָבַר) [something arched.] 1) *coil*. B. Mets. 24<sup>b</sup>, v. גָּזֵל II. Hull. 95<sup>b</sup> 'וכי' 'וכי' a skein of blue wool.—Pl. קִיבּוּרָא. Ab. Zar. 17<sup>b</sup> 'וכי' 'וכי' they brought two coils before him and said to him, which is warp, and which is woof?—2) *cluster of fruit*. Sabb. 156<sup>b</sup> 'וכי' 'וכי' he severed a cluster of dates with his teeth. Ib. 67<sup>a</sup>; Hull. 78<sup>a</sup> 'וכי' 'וכי' כְּמֵאֵן חֲלִינִין 'a. l. note 20; ed. (כֹּבֶסָא), v. פְּקָסָא. Snh. 26<sup>b</sup> 'וכי' 'וכי' a cluster of inferior dates.

**קִיבּוּרָא**, Keth. 112<sup>a</sup>, v. קִיבּוּרָא.

**קִיבּוּרָת**, v. next w.

**קִיבּוּרָת** f. (v. קִיבּוּרָא) *the elevation on the arm, biceps muscle*. Men. 37<sup>a</sup> 'על ידך' 'upon thy hand' (Deut. VI, 8) that means on the biceps muscle; Erub. 95<sup>b</sup>; Arakh. 19<sup>b</sup> 'וכי' 'וכי' Men. 37<sup>b</sup> (v. קִיבּוּרָת); a. e.

**קִיבּוּלָא**, v. קָבַלָא.

**קִיבּוּלָא**, v. קָבַלָא.—[קִיבּוּלָא, v. next w.]

**קִיבּוּלָא** f. a species of quails (שָׁלִי), *partridge*. Yoma 75<sup>b</sup>; Yalk. Ex. 260, v. קִיבּוּלָא. Sifra M'tsor'a, Par. 1, ch. I R. S. to Neg. XIV, 1 (some ed. קִיבּוּלָא; ed. Sifra קִיבּוּלָא, read קִיבּוּלָא; Rabad to Sifra קִיבּוּלָא) the chosen of its kind, that means the quail; [Yalk. Lev. 559 קִיבּוּלָא]—[קִיבּוּלָא] Tosef. Neg. VIII, 3 (Var. ed. Zuck. קִיבּוּלָא, corr. acc.; v. R. S. to Neg. I. c.).

**קִיבּוּלָא**, v. קָבַלָא.

**קִיבּוּעָא**, v. קָבַעָא.

**קִיבּוּר** m. (cibarium) *the coarser meal which remains after the fine wheat flour, shorts*. Y. Peah VII, 20<sup>a</sup> bot. 'וכי' 'וכי' one Arbelian S'ah of wheat yielded one S'ah pollen, one first flour, one *cibarium* &c. (v. Sm. Ant. I, 66<sup>b</sup>); Y. Sot. I, 17<sup>b</sup>; ib. IX, 24<sup>b</sup> bot. (insert סִילָה); Tanh. T'tsavveh 13; Keth. 112<sup>a</sup> קִיבּוּרָא (read: קִיבּוּרָא cibaria); a. e.—'פַּח' (panis cibarius) *black bread*. Makhsh. II, 8 'וכי' 'וכי' the class of eaters of black bread (slaves, poor men &c.). Y. Ber. VI, 10<sup>b</sup> bot. 'וכי' 'וכי' opp. נְקִיָּה. Y. Hall. IV, beg. 59<sup>d</sup> 'וכי' (sub. פַּח) two women baking together, one white bread, and the other black bread. Cant. R. to I, 6 (ref. to Jer. XXXVII, 21 מִחוּץ הָאֵפֶסֶת, changed to מִחוּץ הָאֵפֶסֶת) (not לְאֵפֶסֶת) 'וכי' 'וכי' 'וכי' that is, common bread which is sold outside of the bakershops, and which is darker than the seconds of barley flour; Yalk. ib. 982.—Transf. (v. Lat. Dict. s. v. cibarius) *common*. Gen. R. s. 48 (ref. to the middle (milk) is one fortieth, and the common (remainder) contains 5 percent. milk substance.

**קִיבּוּרָא**, v. קָבַרָא.

**קִיבּוּרָא**, v. קָבַרָא.

**קִידָה**, Tosef. Kel. B. Kam. III, 11, v. קִידָה.

**קִידָה**, v. קָבַרָא.

**קִידָה**, v. קָבָה.

**קִידָה** f. (קָבַד or קָבָה) *bowing to the ground*. Succ. 53<sup>a</sup> 'וכי' 'וכי' he pressed both his big toes against the floor and bowed and kissed the pavement ...

and this is *kidah*. Meg. 22<sup>b</sup> a. e. אפים ק' על אפים *kidah* means falling on the face (ref. to I Kings I, 31). Ib. אורי ק' וכו' showed the way of *kidah* . . . and became lame; (Y. Ber. I, 3<sup>c</sup> bot. חורא בריעה); a. e.

**קד', קידומא, קידום** m. (קדם) 1) *early morning*. Targ. Prov. XXVII, 14.—2) *east*. Targ. Gen. XXV, 6. Targ. O. Num. XXXIV, 3; a. fr.—3) (with רוח, or sub. רוח) *east-wind* (h. קרים). Targ. Gen. XLI, 6. Targ. Hab. I, 9 (some ed. ברוח קדים, strike out קדים ק'; a. fr.

**קידור**, v. קירור.

**קד', קידוש** m. (קדש) 1) *sanctification*, esp. השם ק' the sanctification of the Name (of the Lord, v. קדושה), *loyalty to the Jewish faith, martyrdom*. Y. Shebi. IV, 35<sup>a</sup> bot. Pesik. B'shall., p. 87<sup>a</sup>. Deut. R. s. 2 (ref. to Prov. XXIV, 21) אמר לו דבר של ק' שמי וכו' (the Lord said to Solomon, a thing which concerns the sanctification of my name (the unity of God) dost thou express by a brief allusion? Y. Kidd. IV, 65<sup>c</sup> bot. הוא גדול השם ביהוה ק' a positive act of sanctification of the Name is superior to (supersedes) a law which is to prevent profanation of the Name; ובק' ביהוה השם חריב ... ובק' concerning the profanation of the Name it is written (Deut. XXI, 23), 'thou shalt not suffer his body to remain (even) over night &c.', but when the Name was to be sanctified (by an act of retributive justice), it is written (II Sam. XXI, 10), 'from the beginning of the harvest &c.'; Y. Snh. VI, 23<sup>d</sup> (corr. acc.); a. fr.—Pl. קידושי *laus of sanctity*. Y. Yeb. II, 3<sup>d</sup> top ... לפרשה ק' למה why does the Biblical text join the chapter on sanctity (Lev. XIX) to that on incest (Lev. XVIII)? (Lev. R. s. 24 לפרשה קדושים, v. קדוש).—2) *proclamation of sanctity; a) of the New Moon, seasons &c.* (by the authorities). Tosef. Snh. II, 1 ק' החדש ויעבור וכו' the proclamation of the New Moon and the intercalation of a month require a court of three. Y. ib. I, 18<sup>c</sup> top הו' לך הו' dare untitled scholars (v. קבר) be admitted to sit on the proclamation of the New Moon?; a. fr.—B. Bath. 121<sup>a</sup> מועדי ק' החדש ויעבור וכו' the festivals of the Lord require to be regulated by the proclamation of the court, but the weekly Sabbath does not. Y. R. Hash. III, 58<sup>d</sup> bot. ק' ב"ר the official proclamation of the jubilee; a. fr.—Pl. as ab. Ex. R. s. 15 קדושי החדשים the proceedings at the proclamation of the New Moon.—b) *proclamation of the sanctity of the day by special prayer, Kiddush*. Pes. 100<sup>a</sup> לק' מפסקין when the Sabbath or Holy Day begins, we must interrupt a meal to recite Kiddush. Ib. ירי ק' they (that heard the Kiddush at synagogue) have complied with the duty of ushering the Sabbath in with Kiddush. Ib. 105<sup>a</sup> sq. דיום מנעין שכן דיום אם אין לו ... ק' דיום מנעין שכן דיום ומכאן לי ק' דיום ... והביאה לי ק' דיום ... מכאן sold the bonnet on her head and procured for me the wine for the Kiddush of the day; a. fr.—3) *washing hands and feet prior to a priestly function*. Zeb. 19<sup>b</sup> מצוה ק' כיצד

לניה מועלה ק' וכו' how is the act of washing done? Ib. the intervention of the night has an effect on the sanctification of hands and feet, makes a renewed washing of hands and feet necessary. Ib. ק' שני the second sanctification (immediately before approaching the altar); Yoma 32<sup>b</sup>; a. fr.—Pl. as ab. Ib. III, 3. Ib. 32<sup>b</sup>; a. e.—4) (of mixed seeds) *condemnation* (v. קדש Pi. 7). Yeb. 83<sup>a</sup>.—5) *putting ashes in the water of lustration; the ashes put in*. Ib. 42<sup>a</sup> bot. אסיפה אפרה ... וכו' (not לק', v. Rabb. D. S. a. l. note 50) the collecting of its ashes, the drawing of water and the putting in of the ashes; ib. Par. VI, 1 ונפל הק' וכו' and ashes fell on his hand. Ib. 2. Tosef. ib. VI (V), 1 עוסק עם ק' צריך ק' שני 3 is engaged in the act of *kiddush*. Ib. 3 ק' שני 3 requires an additional putting in of ashes; a. fr.—Pl. as ab. Ib. 5; a. e.—6) *betrothal*. Mekh. Mishp. s. 3 ק' אחר ק' the father of a minor has the authority to give her away in marriage a second time &c., v. אמהו. אבל לא אמהו but he cannot hire her out after having once given her away. Y. Kidd. II, 62<sup>c</sup> top נכללן בשלושה קידושין ... בק' they (the three objects he gave her, when he said, 'be betrothed with this, and this and this') are combined to form one act of betrothal (which is valid, if the three objects combined have the legally prescribed value), and are separated (if he said, 'be betrothed with this, with this, with this') to form three acts of betrothal (and one of the objects at least must have the legal value); a. fr.—Pl. as ab. Ib.—Esp. *kiddushin, the act of betrothal, legal and legitimate marriage* (connubium). Kidd. IV, 9 קידושיה ק' her acceptance of the betrothal is a valid marriage; קדושי ק' his (the authorized messenger's) acceptance is valid. Ib. III, 12 מקום שיש כל מקום שיש ק' ואין עברה וכו' wherever a betrothal is valid (where there is connubium), and no sin is connected with it, the issue follows the legal status of the male parent; וכל מקום שיש ק' ויש עברה וכו' but where the betrothal, if performed, is valid but sin is connected therewith, the issue has the status of the inferior parent, e. g. a widow married to a high priest. Ib. אבל יש לה על אחרים. כל מי שאין לה עליו ק' וכו' a case where a marriage cannot take place with that special person (on account of consanguinity &c.), but may take place with others, the issue is a bastard (ממזר); וכל מי שאין לה לא עליו ק' וכו' where a marriage cannot take place either with that special person or with other Israelites (she having no right of connubium), the issue follows the status of the mother. Yeb. 10<sup>b</sup>; a. fr. אין ק' betrothal takes no effect in the case of &c. Kidd. 60<sup>b</sup>; a. fr. קדושי דאן an undisputed betrothal; קדושי ספק a legally doubtful betrothal; a. fr.—Transf. *betrothal festivities*, *contrad.* to wedding festivities. Num. R. s. 12 גדולים ק' ונעשה לה ק' גדולים 12 arranged for her sake large festivities; ib. (ref. to Ex. XX, 18) ולא דדי אלא ק' and these were merely the solemnities of (Israel's) betrothal (ref. to וקדשם, ib. XIX, 10); Pesik. R. s. 5; Tanh. Naso 17.—*Kiddushin*, name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim. B. Bath. 52<sup>b</sup> (a reference to Tosef. Kidd. I, 5) דבי לוי בק' דבי לוי Rab. ... taught from the treatise of Kiddushin of the school of Levi (v. Rabb. D. S. a. l. note 1).



**קידושא** ch. same, 1) *the washing of hands and feet*. Targ. II Chr. IV, 6.—Yoma 32<sup>a</sup> בחרא ק' the last ablution of the high priest (after putting off the priestly garments); a. e.—2) *the prayer of Kiddush* (v. preced.). Pes. 101<sup>a</sup> בך דהכא וכו' with the Kiddush that you hear here with me you will not have complied with the duty of &c. Ib. 106<sup>a</sup> רבה ק' the large Kiddush (jestingly for 'small'), i. e. the mere blessing over wine preceding the meal on the festive day, contrad. to the Kiddush on the festive eve. Meg. 27<sup>b</sup> לא היה לי ק' I had no wine for Kiddush, so I pawned &c.; a. fr.—3) (v. קדושה) *doxology, K'dushshah*. Sot. 49<sup>a</sup> דסריא ק' the K. recited after the lesson of the day (v. Rashi a. l.).—\*4) *token of betrothal, betrothal-gift*. Y. B. Kam. IX, end, 7<sup>a</sup> אהן ק' ... מידמכא when she was dying, she said, this is my daughter's betrothal-gift (belongs to her); [prob. to be read: קדושה ring].

**קידרא** v. קדרא.

**קיהה** v. קהה.

**קיהות** v. קיהה 2.

**קיוא** pl. מיון, v. קנא.

**קיוא** m. pl. (denom. of preced.) *weavers*. Sabb. 113<sup>a</sup> וכו' (Ar. (קני') 'weavers' implements as the upper beam &c. Ib. 140<sup>b</sup> ק' a reed which the weavers use.

**קיודא** m. (קרוי) [*that which blunts or loosens the teeth*], *acid, acrid taste*. Pes. 74<sup>b</sup> sq. ליריה לק' ... ליריה לק' there (in the case of stale vinegar) the acid of the fruit is present (in its natural condition), here (in vinegar which has once been used for drawing the blood from meat) the acid is no longer pure. Keth. 61<sup>a</sup> ואיה כל ... ואיה any food that has a penetrating savor or an acrid taste (is injurious to him in whose presence it is partaken of without his being permitted a taste of it). Ib. 75<sup>a</sup> ק' (מקור: משק: Ar. s. v. מוקר) wine that has turned sour. Midr. Till. to Ps. LXXXV, 9, לest you think, sour (stale) wine is meant; (Yalk. ib. 813 דוחה, v. קהה).

**קיווי** m. (קנה) *hope, faith*. Gen. R. s. 98 הכל בק' in every condition of life faith is a potent factor, sufferings are borne by faith, sanctification of the Name (martyrdom) rests on faith &c. Yalk. Ps. 736 (ref. to Ps. XL, 2) לגאולה ק' כדאי ק' לגאולה if Israel possess no merit except faith, it is worthy of redemption as a reward for its faith; Midr. Till. to Ps. l. c. (corr. acc.). Yalk. Ex. 241 (ref. to Ps. l. c.) out of this hope it came to pass that he inclined to me &c.; Tanh. ed. Bub., B'shall. 12; ib. (ref. to Ps. XXVII, 14) אם בא קיווי יפה וכו' (קויד) if what thou hast hoped for, comes to pass, it is well; if not, hope again; a. e.

**קיוויה** f. (קנה) *Hif.* addition to the capacity of a bath, increase. Y. Ter. IV, 43<sup>a</sup> bot. רצה . . . רצה שני מקוות . . . רצה if there are two connected baths each

containing twenty S'ah, and three Log of water (in vessels) fell into one of them, and it is unknown into which, you may take the illegitimate addition out of the one or the other, as you may desire &c. Ib. <sup>b</sup> top אמר מה one may say, what is in the lower tank is a legitimate increase, and what is in the upper, is illegitimate &c. (v. Tosef. Mikv. III, 6).

**קיווי** m. (קוני) *one with curled hair*, opp. קרה bald-headed. Gen. R. s. 65. Y. Shek. III, 47<sup>c</sup> לא יררום ק' a curly-headed person must not handle the Temple treasure on account of suspicion (that he may hide coins in his hair), v. פססם I. — Pl. קיוויים. Yalk. Ps. 796 כ' . . . כמה ק' כיצא בר when a human king marches to the camp, how many are there, handsome like him, curly-haired like him!—[Sifre Deut. 343, v. קיווי].

**קיווי** m. (קיום) 1) *preservation; storage*. Peah I, 4 ומכניסו לק' and what one brings in for storage (not for immediate use); Y. ib. I, 16<sup>c</sup> top. Ib. bot. דבר שאינו לק' a thing which is not intended or fit for storage. Y. Sabb. VII, 9<sup>a</sup> top; Bab. ib. 68<sup>a</sup>. Ab. Zar. 74<sup>b</sup> וכו' מה מניסו לק' Ms. M. (ed. the one (vessel) one brings in for storage (to leave the wine there for some time) &c., v. מייבנס. Y. Kil. II, 27<sup>d</sup> bot. שאינו רוצה בקיומו . . . מקומו the place where it grows is evidence that he does not want its preservation (to cultivate it). Yoma 45<sup>a</sup> האש של ק' האש של ק' one pile for the purpose of keeping up the fire; Tosef. ib. III (II), 23 האש של ק' (ed. Zuck. לקיים, corr. acc.); Y. ib. IV, 41<sup>d</sup> bot. מערכת קיומי אש (pl.); a. e.—2) *basis, foundation*. Y. Kil. IX, 32<sup>a</sup> (in Chald. dict. (דבר) these opinions conflict with Rab's, and have no foundation; Y. Hag. II, end, 78<sup>c</sup>.—3) (law) *substantiation, attestation, identification*. Gitt. 3<sup>a</sup> שטרות ק' the identification of signatures on documents (certification before court). Y. ib. II, beg. 44<sup>a</sup> כלום קיומי של גט וכו' is there any other way of authenticating a letter of divorce than through the declarations of its signers? Gen. R. s. 78 (ref. to Esau's declaration, Gen. XXXIII, 9) אין ק' הגט וכו' there is no better attestation to the legality of a document than through its signers. B. Mets. 21<sup>a</sup> signature of witnesses to the authentication before court. B. Bath. X, 6 איש וכו' and the court makes out a certificate, This man's document was effaced &c.; Tosef. ib. XI, 8, sq.; Y. ib. X, 17<sup>c</sup> bot.; a. e.

**קיווי** ch. same, 1) *preservation, maintenance*. Targ. Y. Deut. XII, 23.—2) *existence, being, duration*. Y. Snh. II, 20<sup>b</sup> top (expl. I Sam. XXV, 61) לק' (so may it be) for life; Midr. Sam. ch. XXIII לשימו (corr. acc.). Koh. R. to VI, 3, v. יקים; Gen. R. s. 32 קיומיה (pl.) living beings; Yalk. ib. 56.—3) *substantiation, confirmation*. Y. Hag. III, 79<sup>b</sup> top מינה קיומיה from the Mishnah we can derive the confirmation of this opinion and also its refutation. M. Mets. 20<sup>b</sup> קיומיה וכו' no man leaves a certified document of his with the scribe; (Ms. M. a. oth. קיומי pl.).—4) *oath*. Targ. O. Num. XXX, 11 בקיום, Y: בקיומא; h. text בשבעה; a. e.—V. next w.

**קיומא** or **קיומא** f. (preced.) *oath*. Targ. O. Num. XXX, 14 קיומא constr. (Y. קיום); a. e.

**קִינִי**, v. קִינִי. — [קִינִי, Tosef. Kel. B. Bath. II, 11, v. קִינִי]

**קִינִי**, **קִינִי**, **קִינִי** m. (קִינִי) 1) *calculator, accountant*. Y. Sot. V, 20<sup>c</sup> bot.; Y. Ber. IX, 14<sup>b</sup> bot. פֶּרוֹשׁ a book-keeping Pharisee, v. קִינִי. — 2) (v. קִינִי) *bleeder*. Sot. 22<sup>b</sup> פֶּרוֹשׁ, expl. המִקְדֵּשׁ דָּם לִכְתֹּלִים, v. קִינִי.

**קִיחָה** f. (לָקַח) 1) *taking, acquiring*. Yeb. 97<sup>a</sup> (ref. to Lev. XX, 11-14) נֹאמַר וְכֹאן נֹאמַר 'is used with reference to all of them the word 'sleeping' is used, but here (v. 14) 'taking' is used, to intimate that the law punishes the marriage only (and not the sexual connection out of wedlock). Ib. 'הִנֵּי נֹאמַר וְכֹאן נֹאמַר' do you really say with reference to these (v. 17) that the law forbids only marriage? (Answer) הִנֵּי נֹאמַר... לִקְדוּשָׁתוֹ... the verb *lakah* is used as a general term: where a regular marriage might have taken place (under other circumstances), the text prohibits marriage; where only sexual connection can be meant, the verb *lakah* has the meaning of *shakhab*. Kidd. 2<sup>a</sup>, a. e. וְכֹאן נֹאמַר we learn the mode of acquiring (לָקַח in Deut. XXII, 13) from the acquisition of the field of Ephron (Gen. XXIII, 13 קָח); Hull. 82<sup>a</sup>; a. fr. — Pl. קִיחוּת. Yoma 3<sup>b</sup> בֶּן דַּעֲלָמָה וְכֹאן in general cases where the text uses קָח, ..., but here (Ex. XXX, 23) it says expressly קָח לָךְ (take unto thee, at thy own expense). — 2) [handle,] *leather thong, loop*. — Pl. as ab. Kel. XVI, 4 קִיחוּתֵי הַזֶּרֶם (Ar. קִידָה, Var. קִידָה) the shepherd's bag is susceptible of uncleanness, when one has made the rim, trimmed it, and attached the thongs with which to tie it up. Ib. קִיחוּתֵי הַזֶּרֶם the thongs of the leather spread.

**קִימָא**, **קִימָא** m. (קִימָא to *shrink, be hot*) = h. קִימָא, 1) *heat, summer, ripening*. Targ. O. Gen. VIII, 22 (ed. Berl. a. Y. קִימָא). Targ. Is. XXVIII, 4. Targ. Am. III, 15; a. fr. — Yoma 29<sup>a</sup> וְכֹאן הַשֶּׁמֶשׁ הַזֶּה הַיּוֹם the expiration of the summer is more trying than the summer itself. Ib. מִדֵּק ... אִישָׁתָא a fever in winter is severer than in summer. Y. Taan. II, 65<sup>b</sup> top, v. קִימָא. Lam. R. introd. (R. Joh. 1), v. קִימָא. Y. Maasr. I, 49<sup>a</sup> top, v. קִימָא; a. fr. — 2) *sun-dried fruit, esp. figs*. Targ. Am. VIII, 1, sq. Targ. Mic. VII, 1 (usu. רִבְלִיתָא).

**קִימָא** m. (קִימָא) *object held in the hand while making oath*. Tosef. Snh. V, 1 וּבְמִקְדָּמָה בֶּן (not בְּקִימָא); Y. ib. III, beg. 21<sup>a</sup> קִימָא; v. מִקְדָּמָא.

**קִימָא**, v. קִימָא.

**קִימְבִלְיָא**, v. קִימְבִלְיָא.

**קִימָה**, v. קִימָה.

**קִימָל** m. (קִימָל) *slaughter, massacre*. Targ. Is. XXII, 5 (ed. Wil. קִימָל). Ib. XXX, 25 (ed. Wil. קִימָל).

**קִימָם**, v. קִימָם.

**קִימָן** m. (κωιδων) *bed-chamber*. Y. Snh. XI, end, 30<sup>c</sup>, a. e., v. קִימָן. Y. B. Bath. IX, 16<sup>d</sup> bot. הִיחָה הוֹפְתִי בֶּן קִימָן.

יִכְ if his bridal chamber was in the bedroom (of his father's house), and he (the father) made the wedding meal for him in the dining room. Gen. R. s. 87. Ex. R. s. 33 וְכֹאן אֶחָד וְכֹאן ... כָּל מְקוֹם wherever you go, have a bedroom ready for me that I may dwell with you; a. fr. — Pl. קִימָנוֹת. Midd. I, 6 four cells וְכֹאן פִּדְיוֹנוֹת like bedrooms communicating with the dining room; Yoma 15<sup>b</sup> כְּסוּנוֹת (corr. acc.).

**קִימָנוֹת**, **קִימָנוֹת**, **קִימָנוֹת** ch. same. Targ. Y. Gen. XLIII, 30. Targ. Esth. I, 9; a. e. — Y. Snh. VII, end, 25<sup>d</sup>.

**קִימָנוֹת** f. (an adapt. of preced., as if fr. קִימָן) *small room, recess*. Succ. 3<sup>a</sup> וְכֹאן וְאִירֵי יִחְבֵּה בֶּן Ms. M. (ed. יִירָה ..., corr. acc.) she (the queen) sat in the recess (of the Succah) as a matter of decency. — Pl. קִימָנוֹת. Ib. וְכֹאן אֶחָד וְכֹאן ... כָּל מְקוֹם a festive booth consisting of a group of small compartments. — [Yoma 15<sup>b</sup>, v. קִימָן h.]

**קִימָנוֹת**, **קִימָנוֹת**, **קִימָנוֹת** pr. n. m. *Ben-Kittunta*, surname of one José (v. קִימָנוֹת). Sot. IX, 15 (Y. ed. 17; Bab. 49<sup>a</sup>) בֶּן קִימָנוֹת Y. ed. (Bab. ed. קִימָנוֹת, Mish. ed. קִימָנוֹת; Y. ib. IX, end, 24<sup>c</sup> וְכֹאן קִימָנוֹת; Tosef. ib. XV, 5 וְכֹאן קִימָנוֹת. (Var. קִימָנוֹת). Y. B. Kam. III, 3<sup>d</sup> הוּא יוֹסֵף הַבְּבִלִי ... הוּא יוֹסֵף קִימָנוֹת José the Babylonian, J. b. Judah, and José Kittunta are one and the same person (cmp. Pes. 113<sup>b</sup>).

**קִימָנוֹת** m. (קִימָנוֹת) *section*. — Pl. קִימָנוֹת. Y. Meg. II, beg. 73<sup>a</sup>, v. קִימָנוֹת.

**קִימָנוֹת** f. (קִימָנוֹת) *mutilation; transf. (sub. בֶּן) m. destructive, mischievous*. Ab. d'R. N. ch. XL קִימָנוֹת אִירֵי קִימָנוֹת (not אִירֵי) called him (who adopts the worthless and rejects the good teachings) a perforated horn (box), a *kittu'ah*; how does a *k*. act? Like a child to whom you give pearls, and when you give him bread, he throws the pearls away &c., and when you give him a piece of a clay vessel, he throws the 'bread' away &c.; [Var. קִימָנוֹת, v. ed. Schechter p. note].

**קִימָנוֹת**, **קִימָנוֹת** m. (קִימָנוֹת) 1) *plucking ears*, opp. to קִימָנוֹת cutting. Sifra K'dosh. Par. 1, ch. II; Y. Peah III, 17<sup>c</sup> לֶקֶט 'the gleanings of thy harvest' (Lev. XIX, 9), but not the gleanings of plucking. Pes. 11<sup>a</sup>; Men. 68<sup>a</sup> וְכֹאן מִדֵּק ... אֵלָּא עֵינֵי קִימָנוֹת because you allow him to take of the new crop only by plucking (forbidding regular harvesting before the 'Omer is cut), he will be mindful (that he dare not eat of the produce before the second day of Passover); a. e. — 2) *forming and smoothing the surface of dough*. Y. Pes. III, 30<sup>b</sup> top וְכֹאן גְּמִירָה with the one woman her finishing means her kneading, with the next, her forming the cakes, with the third, her baking.

**קִימָנוֹת**, **קִימָנוֹת** ch. (preced.) *plucking, sudden death*. Targ. Cant. II, 12 קִימָנוֹת בִּיכְרִיא death of the firstborn (h. text הוֹמִירָה).

**קִימָנוֹת** I m. (b. h.; I קִימָנוֹת) *smoke*. Men. 26<sup>b</sup> ... אֵיךְ

may plant grain (Var: the reverse); a. e.—*Pl.* קטנית, קט. Bets. I, 9. Tosef. Ter. X, 15; a. fr.

קרימניה. pr. n. m., v. בן ק', II, קמ', קרימניה.

קְרִיפֵּי, קְרִיפֵּי m. (קָרַע) *broken, crippled, stumped, paralyzed*. Taan. 21<sup>a</sup> 'בשרי וכו' Ms. M. (ed. משרי) *crippled on both legs*. Yeb. 102<sup>b</sup>; Sabb. VI, 8, v. קב 2. Y. Keth. VII, end, 31<sup>d</sup> 'באור מירי וכו' *mutilated on one hand; a. fr.*—*Pl.* קְרִיפֵּי, קְרִיפֵּי, קְרִיפֵּי. Gen. R. s. 32 'ולק' *פרט למורטם* excluding bald or mutilated birds. Y. B. Kam. VIII, end, 6<sup>a</sup> 'עבדום ... מצווין Israelites are more earnestly commanded to sustain (from the public charity fund) crippled slaves than sound (Jews); Y. Keth. V, 30<sup>a</sup> 'ק' 'מצווין ... ק' Israelites are bound to sustain cripples, even if they be slaves.—Esp. (sub. שִׁבְלִים) קְרִיפֵּי, קְרִיפֵּי, קְרִיפֵּי *tiny ears which escape the threshing sledge*. Maasr. I, 6 'נטל מן הק' Ar. (ed. 'הקִּטָּה) *he may take (without tithing) of the tiny ears and from the sides of the pile*. Y. Ter. V, 51<sup>d</sup> 'הק' 'הק' *he that gives Trumah, has in his mind also the unthreshed ears and those on the sides (as the quantity from which to separate the gift); Tosef. ib. III, 6 'מה שבקטין ed. Zuck. (Var. שבקטין) the grain in the unthreshed ears.—Fem. קְרִיפֵּי. B. Kam. 78<sup>b</sup>; Tosef. ib. VII, 15 'הק' 'הק' *if one steals a stump-legged animal or a lame &c.**

קטעא, v. קימעא.

קִימָפָא, v. קִימָפָא II, III.

קֶטֶף, קֶטֶף, קֶטֶף m. (I קֶטֶף) *knot, band*.—*Pl.*  
 קֶטֶף הַחֲצִיצֵה Targ. II Esth. VI, 10 קֶטֶף, קֶטֶף, קֶטֶף  
 (some ed. קֶטֶף, v. Dan. V, 6) the knots of (the belt of)  
 his loins were loosed, v. קֶטֶף.—Hull. 51<sup>b</sup>, v. אֵינָא. Ib.<sup>a</sup>  
 קֶטֶף אֵינָא if the stick is knotty (has hard protuber-  
 nances). Pes. 74<sup>a</sup> שִׁיעֵי קֶטֶף (Ms. O. קֶטֶף, Rashi, קֶטֶף  
 the knots on the branch of a pomegranate tree are  
 smooth. Y. Shek. VII, beg. 50<sup>e</sup> קֶטֶף יִהְיוּ . . . let  
 the wine sellers identify their knots (made as seals, v.  
 קֶטֶף). Keth. 93<sup>a</sup>, a. e. הִיחָא רֶק, v. תִּרְחָא IV; a. fr.—  
 transf. a) *bands, alliances*. Targ. Is. VII, 18 (?).—b) *re-*  
*strictions*. Yeb. 107<sup>b</sup> קֶטֶף עָבְדוּ בִּיהּ they put him under  
 two disadvantages.

קִיטְרוֹן, v. קִיטְרוֹן.

**קִיטְרִיּוֹן** m. (citrat<sup>us</sup>, κίτρατον, S.) a beverage flavored with citron. Y. Shebi. VII, beg. 37<sup>b</sup> שְׂרִי ק' wine flavored with citron is permitted in the Sabbatical year.

קאָדא, v. קאָדא

**קִיּוּמָא, קִיּוּם .v., קִיּוּמָא, קִיּוּם**

קָיֵיט m. (denom. of קָרָטָא) *one that gathers and dries*  
 gs. Y. Sabb. VI, 8<sup>c</sup> bot. וְכִ' חֲמִירָה דִּר ק' a fig-cutter saw  
 serpent run after him.

קיימא I summer; fruits, v. קיימא.

קָמָ' קִרְמִית I f. (קָמָן) *small fruit, pulse, beans, peas* &c. Bets. I, 8 וְכִי הַבּוֹרֵר ק' וְכִי הַבּוֹרֵר he that picks out (green) peas on the Holy Day. B. Mets. IX, 8 וְכִי ק' וְכִי ק' ... תִּבְרָא if a person rents a field for the purpose of planting grain (תִּבְרָא), he has no right to plant pulse, if for pulse, he

קִירְיָא II m. (קִירַט *to cut*) *pieced sheet*, v. קִירְיָר.

קייטא, Tosef. Snh. V, 1, v. קייטא.—Y. Taan. IV, 69<sup>a</sup>  
ל, v. קייטא a. לקיט I.

קייטנא, קייטנא m. pl. (v. קייטא) summer onions,  
v. קייטנא.

קָיִים, part. of קָיִים ch.

קָיִים (imperat. of קָיָם, formed, fr. קָיָם) *live!* Targ. Prov. VII, 2 Ms. (ed. חיה).

**קָיָם** *existing, enduring, lasting; valid.* Ber. 32<sup>a</sup> וְכִי אָם שְׁבוּעָתְךָ כִּי *as thy great name lives and endures for ever and ever, so thy oath holds good for ever and ever; opp. בָּטֵל.* Ned. 62<sup>a</sup>. Y. Snh. II, 20<sup>b</sup> bot., a. e., v. בּוֹיָצֵא. Ned. 69<sup>a</sup> לִיבֵיךָ *if the husband said twice, thy vow is valid (confirmed by me), opp. בּוֹפֵר.* Gitt. 88<sup>a</sup> כִּי ... וְעִירֵיךָ *while those exiled under Jeconiah are yet alive; a. fr.—Pl. בְּרִיָּים.* B. Bath. VIII, 5, a. fr. רַבֵּייוֹ *his words (testamentary dispositions) are valid, opp. אִמְרֵי כֻלָּם.* Sabb. 30<sup>a</sup> וְכִי הֵם רַבֵּינוּ *Moses, our teacher, has issued many decrees and introduced many institutions, and they endure for ever and ever; a. fr.*

קָרַח m., קָרִימָא c., קָרַח ch. same. Targ. Jud. VIII, 19. Targ. Y. I Gen. III, 22. Targ. Josh. III, 10. Targ. O. Gen. XXIV, 62. Targ. I Sam. II, 35 (ed. Wil. 'קָרַח, corr. acc.); a. fr.—B. Bath. 160<sup>b</sup>; Y. Gitt. IX, 50<sup>c</sup> bot., v. שְׁרִיר; a. e.—B. Bath. 91<sup>a</sup>, v. קְרִימָא. —Pl. קְרִימָן, קָרִימָא, קְרִימָא. Targ. Gen. XVIII, 14. Targ. Deut. IV, 4; a. fr.—Y. Ber. II, 2<sup>c</sup> top (expl. קְרִימָא, Dan. VII, 16) קְרִימָא the standing (that do not sit down); Gen. R. s. 65; Yalk. ib. 115 קְרִימָא; Yalk. Ez. 340; Ruth R. introd. (not קְרִימָא); a. e.—V. קְרִימָא.

קָיָה, קְרִימָה, קָיָה m. (preced.) [*that which is estab-  
lished*], law, statute; covenant; oath, vow. Targ. Ps. XCIX, 7.  
Targ. Gen. IX, 9; 11. Targ. Num. XXX, 3 (ed. Amst. קָיָה  
Y, ed. Vien. קָיָה; corr. acc.). a. fr. — *Pl.* קְרִימָה, קָיָה  
קָיָה. Targ. Ex. XVIII, 16. Targ. Y. Deut. XXVII, 26; a. fr.

**קִיּוּמָה, קִיּוּמָא** f. (קִיּוּם v.) *existence, duration, permanence* (used in Hebr. dict.). Y. Yeb. IV, 5<sup>e</sup> בן כ' a viable child. Hull. XII, 3 (ref. to Deut. XXII, 6) בָּנֵי אֶפְרוּחִים בְּרִי כ' as 'the young' means having vitality, so 'the eggs' must have vitality (by hatching). Gitt. II, 3 (19<sup>a</sup>) דָּבָר שֶׁחָוֵה שֶׁל כ' (רִשּׁוֹם v.) any ink which lasts (v. קִיּוּם h.); a. fr.

h. קָיִים v. קִיִּים, קִיִּים.

**קִיָּין** m. (denom. of קָאָה, with ref. to the effusion of semen) one having abnormally large testicles. Bekh. 44<sup>b</sup> ח'ק' בשבון זה ח'ק' (Ar. קיק) *m'shubban* is the *kayyan*. Ib. בנבים ק' (Ar. בעל קיק) k. refers to the testicles; γ. גרבנות.

\* קִינָא m. (קני = קנין) *possession*. Y. Snh. IX, end, 27<sup>b</sup> (expl. המקלל בקסם) קנינה קנינה קנינה like

those Nabataeans who curse, '(a curse) on thy owner (Maker), thy possession, on him who gave thee possession'; (Bab. ib. 81<sup>b</sup> in Hebr. dict.: לֵךְ וְלִקְחוּ וּלְמִקְחוֹ).

קריני v. קרינאי

\*קַיְסָא m. *Kaysa*, a measure said to be equal to a Log.—Pl. קַיְסִי Ber. 44<sup>b</sup> (Ar. אוקרי, v. אוקיא.—V. קסיי.

קוֹיֶסְטוֹר, v. קוֹיֶסְמוֹר

בְּתוֹךְ, v. בְּתוֹךְ.

פֿריץ v. פֿרייץ

**קריץ** m. 1) (denom. of קריץ; v. קריט) attendant of summer fruits, watchman, fruit-picker &c. Kidd. 82<sup>b</sup> 'וכ' צבר ק' וכו' I have never seen a deer engaged in gathering fruits, a lion carrying loads &c.; Y. ib. IV, end, 66<sup>d</sup> ארר ק' (corr. acc.); Tosef. ib. V, 15 Var. ed. Zuck.—**קריצין**, **קריצין**. Y. Ber. IV, end, 8<sup>c</sup> ברויטם וכן' in the case of shepherds and field-watchers (who are separated from communities assembling for prayer). Kel. XXIV, 15 ק' leggings (or gloves) of fruit-pickers (v. קריצין); Tosef. ib. B. Bath. II, 11 קריצין (corr. acc.). Kel. XXVI, 3. Mikv. IX, 7 של ק' ... מטפחה the apron ... of the fruit-pickers. — [2] (denom. of קריץ) *thorn-picker*. — **Pl.** as ab. Kel. XXIV, 15; XXVI, 3; Mikv. l.c. (according to R. S.).]

קריי, Targ. Esth. V, 14, v. קרייצי

קִרְצוּתָא, v. קִרְצוּתָא.

קִיבְּלִי, v. קִיבְּלִי

**קִרְיָא** (**קִרְיָא**) **I קיר** m. (emp. **קִרְיָא** I, a. **פִּרְיָא**) *enclosure, compartment*. Gen. R. s. 31 **וק' חקיריא עשר אמות** Ar. (ed. only **וק' עשר**) each compartment (in Noah's ark) was ten by ten cubits; Yalk. ib. 53 **וק' חקיריא** Ib. **מבוא וק'** **מבוא** one room on this, and one on the other side (of the aisle).—**קִרְיָא**. Ib.

קָרִיב II (v. קָרֵב) 1) *to be light*.—Part. קָרִיב, *pl.* קָרִיבִּים. Snh. 46<sup>b</sup>, v. קָרִיב II. Gitt. 35<sup>a</sup> נִדְרֵי רַבִּי כ' נִדְרֵי רַבִּי in Rab's days vows were lightly treated.—2) *to be lenient*. Y. Sabb. XII, 13<sup>d</sup> תָּמִיד וְהִמָּרָה קָרִיב וְהִמָּרָה קָרִיב (perh. קָרִיב fr. קָרֵב) thou art more lenient in one respect and more strict in another. Ib. קָרִיב וְהִמָּרָה קָרִיב thou art more lenient than the Rabbis.

*Af. אָקיל* 1) *to make light of, treat with contempt.* Targ. Y. Deut. XXI, 23.—*to insult, curse.* Targ. O. Ex. XXII, 27. *אָקיל* ed. Berl. (oth. ed. *אָקיל*; Y. *אָקיל*)—Y. Dem. I, 22a<sup>2</sup> top *מאן דרדע בנושעיה הלא א' לבר וכו'* he who is sure of himself that he never insulted a man, may cross &c.—3) *to be lenient, lax.* Y. Shek. VII, 50<sup>b</sup> bot. *חמתין מקילין* (not *מקילין*), v. *חמר* I.—V. *קלל*.

I. קיל I. v. קיל I.

**קִילָה II, קִילָה** f. (cmp. קִיל I, a. קִילִיה) *hollow stick, esp. the stem of a withered young palm (cabbage-tree).*

Lev. R. s. 15; Yalk. Esth. 1056 (not קילה II; Midr. Till. to Ps. XXII קולחא, read: קילחא.

קילארין v. קילארין.

קילבון, Bekh. 50<sup>a</sup>, v. קילבון.

קילבן v. קילבן.

קילון v. קילון.

קילוסים, קילוסין, קילוסים, קילוני v. קילוני.

קיל' m. (קלה) *spouting forth, continuous flow, jet*. Hull. 36<sup>a</sup> רם ק' the blood which comes forth in a jet (in blood-letting); Ker. 22<sup>a</sup>. Y. Maasr. I, end, 49<sup>b</sup> להערוז (to pour (boiling water) from vessel to vessel in a jet (instead of in short spurts); Y. Sabb. III, 6<sup>b</sup> לערוז מן הק' the place where the water gushes forth (from the spout) in the neighbor's court; Tosef. ib. II, 13. Y. Ab. Zar. IV, 44<sup>a</sup> bot., v. נסך; a. e.—V. קלה.

קיל' ch. same.—Pl. קילחא. Targ. Job XXIV, 8 (Ms. sing.; h. text ורם).

קילין v. קילין I.

קילולוסיו v. קילולוסיו.

קילולות v. קילולות.

קילון m. (κῆλων) *swipe and bucket for drawing water*. M. Kat. I, 1 ולא ממי ק' during the festive week you must not water a field with rain water or with water drawn with the swipe; Tosef. ib. I, 1 ממלין ק' you must not draw water from it (the well) with the swipe; בק' not even from a pond which has been filled with buckets. Makhsh. IV, 9 הממלא בק' if one draws water with the swipe, up to three days the water remaining in the bucket makes things susceptible of uncleanness, Maim. (differently expl. in Ar. a. R. S.); Tosef. ib. II, 9. B. Bath. 99<sup>b</sup> בית הק' Ms. M. (ed. corr. acc.; Var. in comment. הסילון) a field irrigated by swipe and bucket; v. סילון II.

קילוני\* m. pl. (coloni; cmp. for νόμος) *colonists, citizens of a Roman Colonia* (v. Sm. Ant. s. v. Colonia). Num. R. s. 4 זקראו לו ק' they assigned a place to him, and he built a town and settled there, and they called him and his children *coloni* for all time to come (gave him the Roman citizenship).

קילוס I pr. n. m. (v. next w.) *Killus (Praise)*, name of a general under Vespasian. Lam. R. to I, 5, v. פנפר.

קילוס II קל' m. (קלס) 1) *praise*. Gen. R. s. 78 הגיע ק' my turn has come to give praise &c. Y. Succ. V, 55<sup>b</sup> bot. וילקילוסין הוא צריך is he in need of their praise? Ib. (קילוסין של ישראל וכן).

Israel's praise (of the Lord) is preferred to &c. Lev. R. s. 5, end (ref. to Ps. XIX) בק' he begins by singing praise. Ex. R. s. 15 קל' קל' all will do me homage; a. fr.—Pl. קילוסין. Y. Succ. l. c. אנ"פ שיש לפניו כמה ק' although there are before him many praises (Dan. VII, 10), yet Israel's praise &c., v. supra. Y. Pes. VIII, 36<sup>b</sup>; Y. M. Kat. I, 80<sup>d</sup> top ק' what words? ... praises (of the departed whose bones are collected). Y. Sabb. XVI, 15<sup>c</sup> bot. שיראל מקלסין (the psalms) correspond in number to the years of Jacob's life; Treat. Sof'rim XVI, 11. Y. R. Hash. IV, 59<sup>c</sup> ק' ten praises (Halleluiahs) which David spoke (Bab. ib. 32<sup>a</sup> חילולין; a. fr.—[Gen. R. s. 5 להקב"ה]—קילוסין. Yalk. Deut. 885 בקולוסין, read: בקולוסין, v. קילוסין. M. Kat. 27<sup>b</sup> ברגל ק' making noise, tramping, clapping. Tosef. ib. II, 17 זה פירשט ק' killus is done with the foot; Tosef. ib. II, 17 פירשט (קילוס) is stretching out the arms (and clapping), contrad. Gen. R. s. 84; Yalk. ib. 142 he (Joseph) came with noise (cheer).

קיל' ch. same.—Pl. קילוסין. Y. Kil. VI, 31<sup>b</sup> after all these praises (bestowed on R. Johanan), I may explain it &c.; Y. Kidd. III, 64<sup>b</sup> top; Y. Yeb. I, 2<sup>c</sup> bot.; Y. Sot. II, 18<sup>b</sup>.

קילוסין, Lev. R. s. 7 Ar., v. קילוסין.

קיל' m. (קלה) *peeling, decortication*. Targ. O. Gen. XXX, 37 קילין constr. (h. text מושק).—B. Bath. 4<sup>b</sup>, v. קילין. Pl. קילין, קילין, קילין scab. Targ. Y. I Lev. XIII, 2 (Y. II קילין); 6; 7; a. e.—[Pes. 119<sup>a</sup> קילין Rashi, v. קילין].

קילופח f. (preced.) *rind*, name of an ingredient of frankincense. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>.

קילורית, קילורין I m. (κολύριον, collyrium) a (red) eye-salve. Tosef. Sabb. I, 23 לעין ק' you may put collyrium on the eye on the eve of the Sabbath &c.; Sabb. 18<sup>a</sup>; Y. ib. I, 3<sup>d</sup> bot. קילורית. Ib. VII, 10<sup>b</sup> bot. עפר קילורין he who kneads ... powder for collyrium (on the Sabbath) &c. Lev. R. s. 16, beg. (ref. to Is. III, 16) they painted their eyes with red collyrium (ed. בקולוריא, some ed. בקולוריא) with red collyrium; Pesik. Vattom., p. 132<sup>a</sup> בקילורית; Lam. R. to IV, 15 בקילורית. Deut. R. s. 8 לעינים ק' the Law is a salve for the eyes, for it is written (Ps. XIX, 9) &c.; Midr. Till. to Ps. l. c.; Yalk. ib. 675; Lev. R. s. 12. Y. Sabb. VIII, 11<sup>b</sup> top את הקילורית water as much as is required for rubbing collyrium; a. fr.—Pl. קילורין. Bab. ib. 108<sup>b</sup> (in Chald. dict.) לישדר ... מזהר ק' please send me some of Mar Samuel's eye-salves. Ib. ... טובה מכל ק' better than all eye-salves in the world is a drop of cold water (on the eye) in the morning and bathing hands and feet in the evening.

קילורין II provision, pantry, v. קילורין.

קילורית v. קילורין.—[Lev. R. s. 20 קילורית Ar., v. קילורין].

**קִילִיָּחָה** f. = h. קִילִיָּחָה. Y. Ab. Zar. II, 40<sup>d</sup> top. Y. Bets. IV, 62<sup>c</sup> bot. קִילִיָּחָה.

**קִילָחָה** f. (קִיל II) *disregard, disgrace*. Targ. Y. Deut. XXI, 23 (h. text קללח). Targ. Job XXVIII, 18, v. יִלְחָה.

**קִילָחָה, קִילָחוֹת, קִילָחָה**, v. קִלַּח, קָלַח.

**קִילָחָה**, v. קָלַח.

**קִילִיָּחָה** m. (αηλήτης) *one who is ruptured*. Tosef. Bekh. V, 4 (expl. מרוח אשך, Lev. XXI, 20) וְהוּא הַקִּילִיָּחָה ed. Zuck. (Var. הַקִּילִיָּחָה; corr. acc.) that is one suffering from scrotal hernia.

**קִילִיקָה**, read:

**קִילִיקָה, קִילִיקָה** pr. n. *Cilicia*, a district in the south-east of Asia Minor, bordering on the east on Syria. Y. Hall. IV, 60<sup>b</sup> וְזוֹ הַיַּיִן מִן הַקִּילִיקָה this wine has been imported from Cilicia; Tosef. Shebi. V, 2 מִקִּילִיקָה ed. Zuck. (Var. מִקִּילִיקָה; corr. acc.)—V. קִילִיקָה.

**קִילִיָּחָה**, v. קָלַח.

**קִילִיָּחָה**, v. קָלַח.—[Yalk. Lev. 539 קִילִיעִין, v. קִילִיעִין.]

**קִילִיָּחָה**, v. קָלַח.—[Y. Ter. V, end, 43<sup>d</sup> קִילִיָּחָה, v. קִילִיָּחָה.]

**קִילִיָּחָה** m. pl. (v. קִילִיָּחָה) *Cilicians*. Targ. Y. Num. XXXIV, 8, v. אֲבָלָה.

**קִילִיָּחָה** m. (קָלַח) 1) *deterioration, disorder*.—Pl. מְחַקְקִין מֵהַקִּילִיָּחָה, M. Kat. I, 2 (2<sup>a</sup>) וְיִמְחַקְקִין מֵהַקִּילִיָּחָה and you may cure the spoiled waters (clean the pools) during the festive week.—2) *disarrangement*. Y. Taan. IV, 68<sup>c</sup> חֲשׁוֹנוֹתָיִם שֶׁכָּאן קִילִיָּחָה there is a disarrangement of dates here (a new era was started with the destruction of the Temple), v. קָלַח. Y. Ned. VI, end, 40<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> top בִּקְדֻשָּׁתוֹ where he (R. Judah) did not get (to announce the decision of the Palestinian court on the intercalation), they were guided by the disarrangement (the calendar established by Hananiah).—3) *moral corruption, degeneracy*. Ab. Zar. 64<sup>a</sup> וְיִמְחַקְקִין מֵהַקִּילִיָּחָה lest he (the proselyte) may go back to his corruption (idolatry); (Kidd. 17<sup>b</sup> לְיִשְׂרָאֵל, v. לְיִשְׂרָאֵל). Num. R. s. 9 הַתְּחִלָּה קִילִיָּחָה the beginning of his degeneration took place at Gaza, therefore he was punished at Gaza; Tosef. Sot. III, 15; Mekh. B'shall, Shir., s. 2 קִילִיָּחָה; Tanh. B'shall 12 קִילִיָּחָה; a. e.

**קִילִיָּחָה** ch. same, 1) *disarrangement, faulty action*. Targ. Y. Lev. XVII, 15 נִסְחָה קִילִיָּחָה faulty slaughtering.—2) *disgrace, degradation*. Targ. Y. Num. VI, 2.—3) *dunghill*, v. קִילָחָה.—[Pes. 114<sup>a</sup> קִילִיָּחָה Ms. M., v. קִילָחָה.]

**קִילִיָּחָה** m. (v. קִילִיָּחָה) 1) *Cilician*. Neg. VI, 1; Kel. XVII, 12, v. קִילִיָּחָה; a. fr.—Pl. קִילִיָּחָה, v. קִילִיָּחָה. Maasr. V, 8, a. fr., v. קִילִיָּחָה.—2) (cmp. αἰλίσκος, cilicium, v. Sm. Ant. s. v.) *cloth made of Cilician goat's hair, coarse and shaggy cloth, horse-cover &c.* Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) אֵין לִי . . . לְרִבּוֹת אֶת הַקִּי . . .

Rabad (ed. הַקִּילִיָּחָה) this would mean only sackcloth, whence do we learn to include *cilicium*?; Sabb. 64<sup>a</sup> Ms. O. (ed. הַקִּילִיָּחָה, v. Rabb. D. S. a. l. note 3); Yalk. Lev. 539 (not הַקִּילִיָּחָה). Ib. וְהוּא אֶפְיָקָחָה לָךְ but you have once excepted *cilicium*. B. Bath. 78<sup>a</sup> וְאֵת הַקִּי . . . יָמַד וְכִלְיוֹ Ms. M. (ed. הַקִּילִיָּחָה) if a man says, I sell thee the ass and its outfit, he has sold the saddle . . . the cover and the saddle band (or the housing); Tosef. ib. IV, 2; a. e.—Pl. as ab. Kel. XXIX, 1 קִילִיָּחָה ed. Dehr. (Mish. ed. קִילִיָּחָה; Bab. ed. קִילִיָּחָה, corr. acc.)—3) *entangled and matted hair*.—Pl. as ab. Sifra M'tsor'a, Zabim, Par. 2, ch. III 'the flesh' (Lev. XV, 7) וְלֹא בִקְדֻשָּׁתוֹ but not when touching entangled hair on his body; Yalk. Lev. 568. Mikv. IX, 2 matted hair on the chest &c. Y. Naz. VI, 55<sup>b</sup> top קִילִיָּחָה (not קִילִיָּחָה); Y. Bets. IV, 62<sup>c</sup> קִילִיָּחָה (not ס . . .); Y. Shek. III, 47<sup>c</sup>, v. פִּסְסִים I.

**קִילִיָּחָה**, Ker. 6<sup>a</sup>, v. קִילָחָה.

**קִילִיָּחָה**, v. קִילִיָּחָה.

**קִילִיָּחָה**, v. קִילִיָּחָה.

**קִילִיָּחָה, קִילִיָּחָה, קִילִיָּחָה**, v. קִילִיָּחָה.

**קִילִיָּחָה** m. pl. (an adaptation of cancelli; reduplic. of קִיל I; cmp. קִילִיָּחָה) *curtained enclosures, compartments*. Pesik. Vayhi, p. 8<sup>a</sup>, v. קִילִיָּחָה.—Esp. *the curtained enclosures of an idolatrous temple*. Ab. Zar. 51<sup>b</sup> וְהוּא אֶפְיָקָחָה לָךְ but you have once excepted *cilicium*. B. Bath. 78<sup>a</sup> וְאֵת הַקִּי . . . יָמַד וְכִלְיוֹ Ms. M. (ed. הַקִּילִיָּחָה) if a man says, I sell thee the ass and its outfit, he has sold the saddle . . . the cover and the saddle band (or the housing); Tosef. ib. IV, 2; a. e.—Pl. as ab. Kel. XXIX, 1 קִילִיָּחָה ed. Dehr. (Mish. ed. קִילִיָּחָה; Bab. ed. קִילִיָּחָה, corr. acc.)—3) *entangled and matted hair*.—Pl. as ab. Sifra M'tsor'a, Zabim, Par. 2, ch. III 'the flesh' (Lev. XV, 7) וְלֹא בִקְדֻשָּׁתוֹ but not when touching entangled hair on his body; Yalk. Lev. 568. Mikv. IX, 2 matted hair on the chest &c. Y. Naz. VI, 55<sup>b</sup> top קִילִיָּחָה (not קִילִיָּחָה); Y. Bets. IV, 62<sup>c</sup> קִילִיָּחָה (not ס . . .); Y. Shek. III, 47<sup>c</sup>, v. פִּסְסִים I.

**קִילִיָּחָה, קִילִיָּחָה, קִילִיָּחָה**, v. קִילִיָּחָה.

**קִילִיָּחָה** c. (cellarium) *receptacle for food, pantry; provisions*. Lev. R. s. 20 (ref. to Ex. XXIV, 11) וְיִמְחַקְקִין מֵהַקִּילִיָּחָה (Ar. קִילִיָּחָה, corr. acc.) were provisions taken with them up to Sinai?; Tanh. Aḥārē 6 קִילִיָּחָה; ed. Bub. 7 קִילִיָּחָה (pl); Yalk. Ex. 362 קִילִיָּחָה. Gen. R. s. 11 וְיִמְחַקְקִין מֵהַקִּילִיָּחָה does the King's pantry lack anything?; Yalk. ib. 16. Gen. R. 54; a. e.—Tanh. K'doshim 12 וְיִמְחַקְקִין מֵהַקִּילִיָּחָה (not וְיִמְחַקְקִין) one garden out of which all his provisions came; יִמְחַקְקִין מֵהַקִּילִיָּחָה a Palestine which is the pantry of the Lord; from it the sacrifices, the show-bread &c.; ed. Bub. קִילִיָּחָה (corr. acc.; Ms. R. קִילִיָּחָה); Yalk. Lev. 615 קִילִיָּחָה; Yalk. Jer. 270 קִילִיָּחָה.

**קִילִיָּחָה**, v. קִילִיָּחָה.

**קִילִיָּחָה** f. (קִיל II) *a light case* (cmp. קִילָחָה). Naz. 20<sup>b</sup> וְיִמְחַקְקִין מֵהַקִּילִיָּחָה would you say, in a heavier case (when two sets of witnesses differ as to numbers) Rab said (that this is not contradictory evidence), but in a lighter case (one witness against one), he did not say the same?

**קִילִיָּחָה**, v. קִילָחָה II.—[Yalk. Gen. 57, v. קִילִיָּחָה.—Pesik. Par., p. 35<sup>b</sup> sq., v. קִילָחָה.]

קִים m. (קים) *standing; (it is) established, certain*; לִי-  
to be certain, to know. Sabb. 136<sup>a</sup> 'I am certain  
that its (the infant's) months were complete (that it was  
no abortion). Ab. Zar. 76<sup>b</sup> 'I am sure I am sure  
about this gentleman (that he is a strict observer); about  
you I am not. Kidd. 66<sup>a</sup> 'unless he was sure of himself that &c.; a. fr. לִי בְרָדָה מִיָּנִיחָה--  
(also קִים) he is sure of the larger portion of it, a proverbial  
expression for the rule, that *he who has committed two  
offences simultaneously, must be held answerable for the  
severer only*. Gitt. 52<sup>b</sup> 'he who uses his neighbor's wine for idolatrous libation (and makes the  
remainder unavailable), is exempt from making restitution  
for the wine, because he has to suffer the severer penalty,  
which is death. Ib. 53<sup>a</sup> 'because this is no case of a severer penalty (when he makes his  
neighbor's wine unclean). Hull. 81<sup>b</sup> 'he suffers the severer penalty (for slaughtering for  
idolatrious purposes, and is exempt from the penalty of  
stripes for slaughtering the dam and her child in one  
day); a. fr.

קִימָא, קִימָא, קִימָא, v. sub קִימָא.

קִימָא, v. קִימָא.

קִימָא f. (b. h.; קים) 1) *standing up, rising*. Ber. 11<sup>a</sup>  
(expl. דְּבִשְׁעָה, Deut. VI, 7) מִשְׁעָה קִימָא at the time of  
rising, whereby rising in its proper sense is meant (rising  
from bed, and not in the sense of standing erect at recital).  
Kidd. 32<sup>b</sup> (ref. to Lev. XIX, 32) 'לא אמרתי קִימָא אלא וכו' the text  
means only the rising that is a token of respect, v. קִימָא.  
Ib. 'as rising is something with which no  
material sacrifice is connected &c. Ib. 33<sup>a</sup>, v. קִימָא; a. fr.—  
2) *erection, putting up*. Y. Ab. Zar. IV, 44<sup>a</sup> (ref. to Lev. XXVI, 1)  
'לא דא עשייה לא דא עשייה are 'making' and 'erecting' not  
the same? Answ. 'עשייה בזה וכו' v. עשייה; a. e.

קִימולִיא f. (Κιμωλία, sub. ἡ) *Cimolian earth*, a  
clay used in cleaning clothes and also in medicine (v.  
Sm. Ant. s. v. Cimolia). Nidd. IX, 6 (82<sup>a</sup>) קִימולִיא Ar. (ed.  
Tosef. ib. VIII, 10 קִימולִיא (corr. acc.). Sabb.  
IX, 5 (89<sup>b</sup>) קִימולִיא (Y. ed. קִימולִיא, Var. in Bab. ed. קִימולִיא; Ms.  
M. קִימולִיא; Ms. O. קִימולִיא). Ib. 90<sup>a</sup> קִימולִיא (some ed. incorr.  
(קִימולִיא); Y. ib. IX, end 12<sup>b</sup> קִימולִיא (not קִימולִיא) cimolia is  
kalia (an alkaline earth).

קִימולִיא, קִימולִיא, v. preced.—[Ab. Zar. 10<sup>b</sup> קִימולִיא  
Ar., v. קִימולִיא.]

קִימולִיא, v. קִימולִיא, a. קִימולִיא.

קִימולִיא, Tosef. Mikv. VI (VII), 16 Var., v. קִימולִיא.

קִימולִיא m. (b. h., קִימולִיא, v. Baer to Hos. IX, 6; cmp.  
ערשׁ a species of *thorns, nettles*. B. Kam. 16<sup>a</sup> ... ערשׁ  
(Ar. a. Ms. H. קִימולִיא, v. Rabb. D. S. a. l. note 9) the  
'*arpad*, after seven years, changes into *kimmosh*, the  
thorn.

קִימולִיא, קִימולִיא, ch. same. Y. Sabb. I, 3<sup>b</sup> קִימולִיא (corr.  
acc.), v. קִימולִיא.

קִימולִיא, קִימולִיא, v. sub קִימולִיא.

קִימולִיא, v. קִימולִיא.

קִימולִיא, Gen. R. s. 79, end, Ar., read: קִימולִיא, v.  
טִימולִיא.

קִימולִיא, v. קִימולִיא.

קִימולִיא, v. קִימולִיא.

קִינָה pr. n. m. (b. h.) *Cain*, son of Adam. Snh. IV, 5: שָׁן-  
מִלְכָּד שֶׁשָּׁחַק קִינָה וכו' for so we find with reference to Cain when  
he had killed his brother &c. Ib. 37<sup>b</sup> 'וכי' shows that C.  
inflicted many wounds and bruises on his brother &c.  
Gen. R. s. 2 'and void' (Gen. I, 2), this refers  
to Cain who intended to reduce the world to waste and  
voidness; a. v. fr.

\*קִינָה, Pa. קִינָה (v. קִינָה) to arrange, shape. Gen. R. s. 23  
קִינָה, v. קִינָה.

קִינָה, v. קִינָה.

קִינָה m. = h. קִינָה, *rhythmic song*.—Pl. קִינָה. Targ.  
Y. Gen. IV, 22 'וכי' the originator of songs and  
music.

קִינָה, v. קִינָה.

קִינָה, v. קִינָה.

קִינָה, v. קִינָה.

קִינָה, v. קִינָה.

קִינָה, v. קִינָה.

קִינָה, v. קִינָה.

קִינָה f. (b. h.; קין) *[rhythmic song]* (v. P. Sm. 3603  
s. v. קִינָה), *lamentation, dirge*. M. Kat. III, 9 שְׁמִיחָה  
אֶתְּכֵן לְמִנְחָה a lamentation is called *kinah*, when one speaks  
&c., v. קִינָה I. Ber. 7<sup>b</sup> (ref. to Ps. III, 1) 'וכי' 'a song of David'? it ought to read, 'a lamentation of  
David.' Lam. R. to IV, 11 (ref. to Ps. LXXIX, 1) 'לא הוּא  
הַתֵּקֵן לְאֶסָף the text ought to read, 'a weeping of Asaf', 'an elegy of Asaf', 'a lamentation of  
Asaf'. Ib. introd., end (ref. to Jer. IX, 9) ... נִשְׁמַח ...  
over the beauties (pleasures) of Jacob which  
have been changed into mourning; a. fr.—[Gitt. 58<sup>a</sup> קִינָה, esp. קִינָה, or קִינָה, v. קִינָה.  
B. Bath. 14<sup>b</sup> 'וכי' the  
order of the books of Hagiographa is: Ruth ... and La-  
mentations &c. Ib. 15<sup>a</sup> וְכִינָה (corr. acc.) Jeremiah  
composed the book that bears his name, the Book of Kings,  
and Lamentations. Hag. 5<sup>b</sup> 'ספר קִינָה' Rabbi took up  
the Book of Lamentations and read &c. Y. Sabb. XVI,  
15<sup>a</sup> top 'בְּמִנְחָה קִינָה were sitting and explaining the  
scroll of Lamentations; Lam. R. to IV, 20; Eiv. R. s. 15;



a. e.—Y. Pes. VIII, end, 36<sup>b</sup>; Y. M. Kat. I, 80<sup>d</sup> top קִנְיָה lamentations and elegies.

## קִנְיָה, v. קִנְיָה.

**קִנְיָה** m. (קִנְיָה) *wiping*. Hull. 105<sup>a</sup> אלא אין ק' הפה אלא *wiping the mouth* (to remove particles of cheese before eating meat) must be done with bread. Ib. בכל *anything* (eaten) will serve the purpose of wiping the mouth, except &c.; a. e.—*desert*. Pes. 57<sup>a</sup>; Snh. 94<sup>b</sup>; Yalk. Prov. 935; a. e.

**קִנְיָה** m. (קִנְיָה) *manifestation of jealousy, warning given to the suspected wife*. Sot. 2<sup>b</sup> (ref. to Mish. I, 1, 'he must warn her in the presence of two witnesses') the text (Num. V, 13) says, *bah* (there is no witness to it) that is to say, *to it* (her defilement) one witness would suffice, but not to her warning. Ib. על פי *the act may be certified by the husband's own testimony*; *two witnesses must testify to &c.* Ib. 3<sup>a</sup> *הזרזתה* ... *kinny* means warning (in the presence of two witnesses). Y. ib. I, beg. 16<sup>b</sup> ... *הק'* *to warn is the husband's duty*; R. J. says, it is optional. Ib. קִנְיָה ק' a warning (under such conditions) is legally valid; a. fr.

**קִינְיָמָא** m. (קִינְיָמָא) *to establish, cmp. קִינְיָמָא*; v. P. Sm. 3667 s. v. קִינְיָמָא *covenant, oath*. Targ. II Chr. XXIII, 1 (ed. Wil. קִינְיָמָא). Ib. XV, 15 (ed. Lag. קִינְיָמָא); a. e.—*Pl.* קִינְיָמָא, constr. קִינְיָמָא. Ib. XXXIV, 24.

**קִינְיָנָא** f. (קִינְיָנָא) *partnership*; (used in an evil sense) *conspiracy to defraud and divide the profits*. B. Bath. X, 7 (173<sup>b</sup>) *וכ' שְׂמָא יַעֲשֵׂי קִינְיָנָא* Y. ed. a. Bab. (Mish. ed. קִינְיָנָא) if one has become surety to a woman for her jointure, and her husband divorces her, the husband must vow that he will never accept any benefit from her (so that he cannot remarry her), lest they form a conspiracy against the guarantor's property and (after collecting the jointure) he take his wife back. Y. B. Mets. I, end, 8<sup>a</sup> a note of indebtedness found must not be returned *בפני ק' כי* because a conspiracy may be formed (between the creditor and the debtor to collect the debt, already cancelled, from the purchaser of the debtor's land, v. לקִינְיָנָא); Bab. ib. 13<sup>a</sup> *אבאי לפרעון ולק' לא דיישינן* (Abayi forbids the restoration of the note, because) he apprehends that it may have been paid, and a conspiracy may be formed; *לא דיישינן* we do not apprehend &c. Tosef. Kidd. III, 5 *אם עשו ק' לא דיישינן* if one says to a woman, be betrothed unto me on the condition that ... she is betrothed, because we apprehend a conspiracy (between them to annul the betrothal without a formal Get); a. e.

**קִינְיָנָא** or **קִינְיָנָא** m. (קִינְיָנָא, sec. r. of קִינְיָנָא, cmp. קִינְיָנָא) *the framework of a baldachin or canopy*, consisting of four columns over which a flat cover is spread, contrad. *בְּקִלְיָנָא*. Succ. I, 3 (10<sup>a</sup>) *אם שפירס ע"ג ק' לא דיישינן* (not שפירס) or if he spread a sheet over a frame (so as to form a tent within the

Succah); ib. 10<sup>b</sup> Ms. M. (ed. קִינְיָנָא). Snh. 68<sup>a</sup> *הוא ישב על שול* he was seated on his curtained couch.—*Pl.* קִינְיָנָא *שאני ק' דקביע*. Ib. *בְּקִלְיָנָא* v. וק' ארבעה. Succ. I, c. *it is different with baldachin frames, for they are stationary, opp. to בְּקִלְיָנָא*. Tosef. Kel. B. Mets. II, 8.—[Κωκυπαστον means the *net*, our w. refers to the *frame*.]

**קִינְיָנָא** ch. (κωκυπαστον, v. preced.) *curtained couch*. Targ. II Sam. XVI, 22 (h. text וְהָיָה).

**קִינְיָנָא**, Y. Gitt. VII, beg. 48<sup>c</sup>, v. בְּקִינְיָנָא.

**קִינְיָנָא**, v. קִינְיָנָא.

**קִינְיָנָא** m., pl. קִינְיָנָא (Κενταυροι) *Centaurs, savages represented as half-horses and half-men*. Gen. R. s. 23 *ע"כ* up to that time (of Enosh) men were created in the (divine) image and likeness, thenceforward the generations degenerated, and centaurs were created (Ar. וקִינְיָנָא קִינְיָנָא and he shaped them as centaurs); Yalk. Chr. 1072 קִינְיָנָא (corr. acc.).

**קִינְיָנָא** m. (קִינְיָנָא) *opposition, remonstrance; reproach*. Yalk. Ex. 241 קִינְיָנָא בְּאִיזוּ (Moses') remonstrance is introduced with אִיזוּ (Ex. V, 23).—*Pl.* קִינְיָנָא *שמעו דברי חוכחות* ... דברי ק' *listen to the words of rebuke, that you may not have to hear words of reproach*. Ib. *דברים* (insert של or read: *reproachful words, opp. דברים*); (Ar. a. Yalk. Jer. 265 *שדיה נבואתן דברי קִינְיָנָא* because their prophecy contained reproaches; a. e.—[Pesik. R., addit. s. 2 (ed. Fr. p. 197<sup>a</sup>) *הקנטוריים* II. קִינְיָנָא].

**קִינְיָנָא**, v. קִינְיָנָא.

**קִינְיָנָא**, v. קִינְיָנָא.

**קִינְיָנָא**, v. קִינְיָנָא.

**קִינְיָנָא**, v. קִינְיָנָא.

**קִינְיָנָא** m. (v. קִינְיָנָא; cmp. קִינְיָנָא) *artist, esp. metal-worker, silversmith*. Targ. Gen. IV, 22 *אִיזוּ* *metal-worker, silversmith*. Targ. Jer. X, 9 (h. text *אִיזוּ*). Targ. Ps. LXVI, 10 *קִינְיָנָא* (ed. Wil. קִינְיָנָא). Targ. Jud. XVII, 4; a. fr.—Y. B. Bath. II, beg. 13<sup>b</sup> *אין היה כנון ק' וכ' כי* if a workshop has been there before, e. g. that of a silversmith or a smith &c.—*Pl.* קִינְיָנָא *אין נגרייא ויה ק' כי* the carpenters and the forgers of arms. Ib. קִינְיָנָא *דמחטין וכ' כי* the smiths, that they may make a knife. Ib. *דמחטין* ed. Lag. (oth. ed. *דמחטין*, corr. acc.). Targ. II Esth. I, 2 *קִינְיָנָא* ed. Lag. (oth. ed. *קִינְיָנָא*, corr. acc.).

**קִינְיָנָא** pr. n. pl. *Keni* (v. Neub. Géogr., p. 276). Ohol. XVIII, 9.

**קִינְיָנָא**, v. sub קִינְיָנָא.

**קִינְיָנָא**, v. sub קִינְיָנָא.

**קִינְיָנָא**, pl. of קִינְיָנָא.



קִינִין, v. קִינִין.

קִינִינָא, קִינִין, v. sub קִינִין.

קִינִינָא, קִינִין m. (קִינִין, comp. קִינִין) 1) (b. h.) *cinnamon-tree, cinnamon*. Sabb. 63<sup>a</sup> של ק' דרו ... the kindling wood in Jerusalem was of the cinnamon tree. Y. Peah VII, 20<sup>a</sup> bot. ... היה ודרו ק' (not דרו) the foliage of the cinnamon tree was food for goats, and the Israelites cultivated it. Gen. R. s. 33. Ker. 5<sup>a</sup>; a. fr.—2) (comp. קִינִינָא) [*something enduring*,] *principle*. Gen. R. s. 46 אמר הקב"ה ק' (not לקיש) the Lord said, (by delaying the conception of Isaac until Abraham was ninety-nine years old,) I will establish a *kinnamon* (an everlasting principle), as the *kinnamon* (the cinnamon tree, no matter how old) will grow fruit when you manure and hoe around it, so shall Abraham (bear fruit) after his blood is tied up (runs slowly), and his desire is gone &c.; Yalk. ib. 80; Yalk. Koh. 968 (corr. acc.).

קִינָא m. (קִינִין; v. קִינָא) *pièce of wood, chip*. Sabb. 22<sup>b</sup> kindling a light from another light by means of a chip. Hull. 105<sup>a</sup> ק' איכא בינייהו the difference between them comes in, when you wash your hands over chips. Ab. Zar. 33<sup>b</sup> ק' as to causing the pitch in a wine cask to melt off by holding a burning chip in it &c.—[Bets. 22<sup>a</sup> קִינִין Ms. M., v. קִינִינָא.—] Pl. קִינִינָא. Erub. 100<sup>b</sup> נזרי קִינִין (קִינִינָא, ed. Sonc. קִינִינָא) dry twigs will break off (by his being on the tree); [Ar. s. v. קִינִין, reads קִינִינָא, comp. קִינִינָא].

קִינָסון, v. next w.

\*קִינִינָא m. pl. (קִינִין; comp. קִינִינָא) *decisions, decrees*. Esth. R. to I, 1 העניקין לי ק' (קִינִינָא) bring me the decrees which have been removed (transferred to the archive of Ecbatana).

קִינִינָא, קִינִינָא, קִינִינָא, v. sub קִינִינָא.

קִינִינָא, קִינִינָא, קִינִינָא, v. next w.

קִינִינָא m. (κινύρα, acc. pl.) *artichokes* (used as singular, collective noun). Kil. V, 8 והק' כלאים בכרם (Mish. ed. ... , corr. acc.; Ms. M. והקִינִינָא, ed. Ven. קִינִינָא, corr. acc.; v. Rabb. D. S. a. l. note) artichokes in a vineyard are *kilayim*; Tosef. ib. III, 12 הכינִינָא (Var. קִינִינָא). Gen. R. s. 20 (expl. דרדר or קִינִין) ק' (eds. vary between קִינִינָא &c.); Yalk. ib. 52 קִינִינָא (corr. acc.). Ukts. I, 6; Tosef. ib. I, 6 קִינִינָא (Var. קִינִינָא, corr. acc.). Bets. 34<sup>a</sup> קִינִינָא (Rashi Ms. קִינִינָא; comp. קִינִינָא).—Esth. R. to I, 4 מאן דאמר קִינִינָא קִינִינָא (Rashi Ms. קִינִינָא; comp. קִינִינָא).—Y. Shebi. IX, 38<sup>d</sup> top (ed. Krot. קִינִינָא). Gen. R. l. c. (v. supra).

קִינִינָא ch. same. (Erub. 83<sup>a</sup>, v. קִינִינָא).—Pl. קִינִינָא.

קִינִינָא Y. Bets. I, 60<sup>d</sup> bot. (Var. קִינִינָא, corrupt.). Y. Shebi. IX, end, 39<sup>a</sup> קִינִינָא (v. קִינִינָא).

קִיס m. (v. קִיס) *rough-edged*.—Pl. קִיסִין. Tosef. Kel. B. Bath. VII, 10 הכוסות הק' הצידנים (ed. Zuck. קִיסִין, חסודנירם, Var. חסודנירם; R. S. to Kel. XXX, 3 omits our w.) the rough-edged Sidonian cut-glass cups.

קִיסָא ch. (preced.) 1) *rough edge*. Y. Hag. II, 78<sup>a</sup> bot., v. קִיסָא I.—2) *twig, chip, wood; tree* (comp. קִיסָא I). Targ. Y. Lev. XIV, 4. Targ. Y. Num. XXXV, 18. Targ. Prov. XXV, 20. Targ. Y. Deut. XXI, 22 (*gallows*). Targ. Job XIX, 10 ed. Lag. (ed. Wil. קִיסָא; oth. ed. קִיסָא, corr. acc.); a. fr.—Y. Bets. II, 61<sup>c</sup> top, a. e., v. קִיסָא.—Pl. קִיסִין. Targ. Y. Num. XV, 32. Targ. Y. Gen. XXII, 3. Targ. Ps. LXXIV, 5. Targ. Prov. XXVI, 20; a. fr.—Snh. 93<sup>a</sup> חרר ק' (ed. אורי, v. אורי. Koh. R. to VII, 6; Yalk. ib. 973 (not 'קִיס'), v. קִיסָא. Y. Sabb. VII, 10<sup>b</sup> top בסופא ק' take care in eating that you leave the chips (woodlike, bad beans) for the end.

קִיסָוָא, v. קִיסָוָא.

קִיסָוָא, Tosef. Kel. B. Kam. III, 11, read: קִיסָוָא, v. קִיסָוָא.—Kil. V, 8, a. e., read: קִיסָוָא.

קִיסָוָא, קִיסָוָא I m. (קִיסָוָא) *divination*.—Pl. קִיסָוָאִין. Targ. Ez. XXI, 28.—[Targ. Y. I Deut. XVIII, 14 קִיסָוָא, read: קִיסָוָאִין].

קִיסָוָא II m. (v. קִיסָוָא) *rakings*. Targ. Hab. III, 17 לא יגבון ק' (not יגבון) they shall not gather rakings from (shall not enjoy the destruction of) Jerusalem (h. text ואין בקר ברחמים).

קִיסָוָא m. (κιστός) *ivy*. Kil. V, 8 (not קִיסָוָא, v. Rabb. D. S. a. l. note 20); Tosef. ib. III, 13. Succ. I, 4 (11<sup>a</sup>) דרלה ק' (Mish. ed. קִיסָוָא) if he trained, over the Succah, a vine, gourd, or ivy. Ohol. VIII, 1 (Mish. ed., a. ed. Dehr. ...). Tosef. Erub. I, 7; a. fr.

קִיסָוָא ch. same. Y. Kil. V, end, 30<sup>a</sup> (expl. קִיסָוָא).—Y. Sabb. II, beg., 4<sup>c</sup> (expl. קִיסָוָא) oil of ivy-seeds(?), v. קִיסָוָא.

קִיסָוָוָא, v. קִיסָוָוָא.

קִיסָוָא, קִיסָוָא I m. (a. corrupt. of ξέστης) *hist, kista* (Sextarius), v. קִיסָוָא. Gen. R. s. 49 ו' ק' (ed. Ar. (ed. קִיסָוָא) one xestes of wine (which you had) makes ten follera. Pes. 109<sup>a</sup> ו' ק' רמוריא ו' ק' (ed. קִיסָוָא, Ms. M. קִיסָוָא; v. Rabb. D. S. a. l. note) the xestes for muries (kept as a standard) in Sephoris was about the same as the Temple Log. Pesik. Ekhlah, p. 122<sup>b</sup> דרור ק' Ar. (ed. קִיסָוָא) a. x. of wine; a. e.—Pl. קִיסָוָאִין. Lev. R. s. 12 (קִיסָוָאִין) he (the drunkard) drinks five xestes of beer, they tell him, thou hadst ten. Ib. ו' ק' was accustomed to drink twelve x. of wine a day &c.; a. e.—[V. Fr. Aram. Fremdw. p. 205].

קִיסָוָא II, קִיסָוָא f. (cista) *chest, box*. Y. Snh.

IX, end, 27<sup>b</sup> (expl. קסידה, Mish. ib. IX, 6) 'a chest (containing sacred objects, v. Sm. Ant. s. v. Cista). — Pl. קיסטור. Kel. XV, 1 קיסטור המלכים (ed. Dehr. קיסטור sing.; R. S. קסחור, corr. acc.) the provision boxes of kings.

קיסטור, קיסמור, v. קסטינר.

קיסטרא, v. קסטינר.

קיסים, Gen. R. s. 99, 'ק, לובשי, v. קולס.

קיסנינה, v. קיסנינה.

קיסלון, Yalk. Gen. 27 'ק, ציצלון, v. קולס.

קיסם m. (קסם) *chip, fragment*. Snh. 64<sup>a</sup> אפי... כל 'ק whatever people make their ruler (worship), be it a stone, or a piece of wood, v. מולק; Y. ib. VII, 25<sup>c</sup> top. Tosef. Bets. III, 18 'ק לחצור ו' a chip with which to pick his teeth. B. Bath. 15<sup>b</sup> 'a generation which judges its judges', (Ms. O. קוצא *thorn*; Ms. H. קוצא) אומר לו טול 'ק מבין עיניך ו' when he says to a person, take the chip out of thy eye (teeth), he answers, take the beam &c.; Arakh. 16<sup>b</sup> (Var. שנינך); a. fr. — Pl. קיסמים, Sabb. VI, 6 (65<sup>a</sup>) שבאוניהם (Rabb. D. S. a. l. note 70 cites 'קיס; in Rashi a. Bart. (קסם) with chips in their ears (to prevent the growing up of the perforations); Y. ib. VI, 8<sup>c</sup> ו' אבל לא בק' but they must not (go out on the Sabbath) with chips &c.; a. e.

קיסמא, ch. same. [Targ. Prov. XIV, 30 ed. Lag., read with ed. Wil. קיסא.] Targ. Y. I Num. XXV, 3; a. e. — Sabb. 54<sup>b</sup>, v. רחמא.

קיסם pr. n. pl. *Kesam*. Targ. Y. I Num. XXXIV, 4, sq. (Y. II חסם; h. text עצמון).

קיסמא I *chip*, v. קיסם.

קיסמא II pr. n. m. *Kisma*. Snh. 98<sup>a</sup> 'ק, יוסי בן 'ק; a. fr.

קיסמא III *charm, divination*, v. קסם II.

קיסמית 'קס', f. (v. קיסם) *a mass of chips*. Ber. 15<sup>a</sup>.

קיסנינה, 'קס', f. pl. (קסן, v. קסם) *carved*. Keth. 61<sup>b</sup> 'ק, בקסיני, בקסיני' וטרחי Ar. (Var. דמישלל במוריחה 'ק; ed. קסנינה *little*) she plays with carved (little) cubs.

קיספורון, v. קספורון.

קיסר, m. (Caesar, *Kaisar*) *Cæsar, Roman emperor*. Y. Ber. IX, 12<sup>d</sup> bot.; Gen. R. s. 8, v. אגוסטוס. Ab. Zar. 10<sup>b</sup> Ms. M. קטינא חד מחשברי דמלכותא דק' חור ו' חור סני ו' K'ti'a was one of the nobles of the imperial government, and the emperor hated the Jews (ed. חוריה קיסרא דחוריה). Snh. 98<sup>b</sup>, v. פלגה; a. fr.

קיסרא, ch. same, v. preced.

קיסראנא m. (preced.) *Cæsarean*. Ab. Zar. 6<sup>b</sup> (some ed. קיסראנא, Rashi 'קס; Ms. M. דקיסר, v. קיסראנא).

קיסריון, pr. n. (preced.) *the district of*

*Cæsarea (Philippi)*, in the north of Palestine (Panaas). Targ. Y. II Deut. XXXIV, 1 דן דן דק' Dan in the district of &c.; Targ. Y. II Gen. XIV, 14 (ed. Vien. קיסריון...).

קיסרי *Cæsarean*, v. קיסריון.

קיסרי *Cæsarea*, v. קיסריון.

קס', קיסריא, קיסריא m. = h. קיסרי, *Cæsarean*. Y. Taan. II, beg. 65<sup>a</sup>; Y. Sot. V, end, 20<sup>d</sup> חזליפא 'ק; Gen. R. s. 50 'ק, חלפתא; a. e. — Pl. f. קיסריה. Y. Ned. VII, end, 40<sup>c</sup>; Y. M. Kat. III, 83<sup>a</sup> top; Y. Ber. III, 6<sup>a</sup> top, v. קיסא.

קיסריון, v. קיסריון.

קיסרי m. *belonging to the plant cissarios*; 'ק, אגביו, v. אגביו.

קיסריא, v. קיסריא.

קס', קיסרי, קיסרי pr. n. pl. *Cæsarea*, name of several cities, esp. *Cæsarea (Palestina)*, a maritime city founded by Herod the Great on the site of Straton's Tower. Meg. 6<sup>a</sup> (ref. עקרון, Zeph. II, 4) זו 'ק ב' אדום (this means (symbolically) C., the daughter of Edom (seat of the Roman government) &c., v. חול I. Ib. מלכ' וירושלים 'ק the governors of C. and of Jerusalem. Lam. R. to IV, 21 'daughter of Edom' 'ק זו this means C. — Tosef. Ohol. XVIII, 18 'ק שחזיקו בה ו' C. which was always considered unclean (v. מדור). Ib. 13 'ק מזרח 'ק the eastside of C.; Ohol. XVIII, 9 (ed. Dehr. קסרון, corr. acc.; some ed. קיסריון). Y. Pes. III, end, 30<sup>b</sup> רבנן דק' the Rabbis of C.; a. fr. — Y. Yeb. II, end, 4<sup>b</sup>, a. e. שבקפודיקא 'ק Cæsarea in Cappadocia, v. מגידה. Mekh. B'shall., Amal., s. 2 קסריון, v. מגידה. — Denom. קיסרי, קס', *Cæsarean*. Tosef. Dem. IV, 23 ומצא אגרי 'ק (ומצא עקרון (Var. חזיה 'ק) and found store wheat in its place (v. אגורי).

קיסרנא, v. קיסרנא.

קיסריון, Yalk. Is. 302, v. קסריון.

קיסריה, pr. n. m. *Hakkayaf*. Par. III, 5 חקיה (Mish. ed. חקיה; Ar. a. ed. Dehr. חקיה).

קופה, קפה, קפה m. (קפה) *coagulation, jelly, sediments of boiled meat*. Hull. IX, 1 (expl. ib. 120<sup>a</sup> פירמא, q. v.; another expl. ib. 112<sup>b</sup> (Ar. קופה, some ed. קיסא). Ned. VI, 6; ib. 52<sup>b</sup> (some ed. 'ק); Tosef. ib. III, 2. T'bul Yom II, 5 בשר הקדש שקרם עליו חקר' (ed. Dehr. 'ק; Ar. 'ק) sacred flesh on the top of which a layer of jelly was formed. Mekh. B'shall., Shir., s. 6 (ref. to congealed mass in the heart of the sea; (Tanh. B'shall. 17 חקפה. Sifra Sh'mini, ch. IV, Par. 3 חקפה).

קופה, v. קופה.

קפ', קפ' m. (preced. art.) *formation of a coagulated*

*substance, froth, spume.* Ab. Zar. 56<sup>a</sup> (expl. משיקפה, v. קפה) דביר 'ק' do you mean the formation of froth (fermentation) in the pit, or דחביר 'ק' the fermentation in the cask?—Trnsf. *the skimming of the surface, the quantity taken from the top of a pile.* Ter. IV, 11; Y. ib. 43<sup>a</sup> bot.

**קיפול** m. קפ' (I קפל) *folding up, creasing.* Sabb. 28<sup>b</sup> אינו מושיב 'ק' the mere creasing (of an old garment with the purpose of making wicks of it) does not affect it as regards the laws of uncleanness. Y. ib. II, 4<sup>d</sup> bot. שך... רוצים 'ק' folding a garment (on the Sabbath) by two persons is treated as forbidden work.

**קיפולא** m. (II קפל) *scraping off.* B. Bath. 4<sup>b</sup> מירע 'ק' Ms. M. (ed. קליפא; Rashi קופלא) the scraping off of the plaster is noticeable. Ib. קיפולי Ms. M. read: קיפולא.

**קיפונינוס** pr. n. *Kifonos*, name of a Temple gate (prob. genitive of *Kαμπ(ων=Caepio)*. Midd. I, 3.

**קיפונות** f. pl. (cmp. קיפינא *kifonoth*, name of a fish, sword-fish (cmp. *ξίφος*, gladius) (?). Sifra Sh'mini, ch. IV, Par. 3 (Rabad שבים קיפונות); Yalk. Lev. 537.

**קיפוסולין\*** prob. to be read: קיוספולין (a perversion of קיוספולין; cmp. קאניסין *Diospolis* in Egypt = *Thebes*. Mekh. B'shall, s. 1 בק' של מצרים; Joseph was buried in (the necropolis of) Thebes; (Tosef. Sot. IV, 7 בקברי מלכים; Ex. R. s. 20 בחדר הפלטרין וכ' in the palaces (tomb chambers) in the manner as kings were buried; v. קברניט I.

**קיפוף** m. 1) (cmp. קוף II) *long-tailed ape* (cercopithacus). Bekh. 8<sup>a</sup>, v. קוף II. Ber. 57<sup>b</sup> Ms. M. (ed. קיפוד, קפוד). Ib. 58<sup>b</sup> (Rashi: a species of *owls*).—2) a species of *owls*. Hull. 63<sup>a</sup> באור שבועות 'ק' the *bāvath* among the birds is the *kippof* (v. next w.).

**קיפופא** ch. same, *owl*. Targ. Lev. XI, 17 (O. ed. Berl. קיפ', oth. ed. O. a. Y. קיפ', קפ'; h. text וינשוף קיפ'); Targ. O. Deut. XIV, 16 (h. text וינשוף קיפ'); Y. ed. Amst. קיפ' (ed. Vien. קפיפא; h. text כוס).—Nidd. 23<sup>a</sup> (Rashi קיפ'). Ber. 57<sup>b</sup> קפ'.

**קיפויץ** m. (קפץ) *leaping, jumping.* Y. Bets. V, 63<sup>a</sup> bot. 'ק' (not קיפויץ) jumping means lifting both feet simultaneously, opp. ריקוד.

**קיפח** v. קיפח.

**קיפל** v. קיפלי.

**קיפלאות** v. קיפליות.

**קיפלום** v. קיפלים.

**קיפלוריא** v. קיפליוריא.

**קיפלי** v. קיפלי.

**קיפלן** v. next w.

**קיפלים** (קיפלים) m. (κεφαλῆς) *capital of a column.* Lev. R. s. 25, v. קיפליות.—Pl. (formed from genitive κεφαλῆς) קיפליותים Cant. R. to V, 15 (not קיפליותים). Y'lamd. to Deut. VII, 12 quot. in Ar. (קיפלין; some ed. קיפלין).

**קיפלרון** v. preced.

**קיפרוס** pr. n. (Κύπρος) *Cyprus*, an island lying off the coast of Phœnicia and Syria. Y. Succ. V, 55<sup>b</sup> ורחק 'ק' and the blood (of those slain by Trajanus) went (could be traced) in the sea as far as Cyprus; Lam. R. to I, 16; IV, 19 (strike out נהר); v. Graetz Hist. of the Jews, (Jew. Publ. Soc. of A.) II, p. 398.

**קיץ** or קיץ, *Hif. קיץ* (b. h.) [to stir,] 1) (neut. verb.) *to wake up.* Gen. R. s. 21 (ref. to Ps. XVII, 15) לכשיקין אותו 'ק' when he whom thou hast created in thine image shall wake up (arise from the dead); Yalk. Ps. 671 לכשיקין; a. e.—2) *to awaken.* Num. R. s. 10 להקיצו 'ק' they were afraid to wake him (Solomon) up; והלכה היא והקיצתו 'ק' but she (Bethsheba) went and waked him up and rebuked him. Yalk. Ps. l. c. (ref. to Ps. l. c.) שיקיץ שינה 'ק' that means the scholars that chase the sleep from their eyes &c.; B. Bath. 10<sup>a</sup> Ms. M. (ed. שמנדרין); a. e.

**קיץ** m. (b. h.; קניץ) 1) *heat, midsummer, harvest time for figs, grapes &c.*, contrad. to קציר harvest time for grains. B. Mets. 106<sup>b</sup> (ref. to Gen. VIII, 22 חצי ניסן 'ק' half of Nisan, the whole of Iyar, and half of Sivan is *katsir* (cutting season), half of Sivan to half of Ab is *kayits* (midsummer) &c.; Gen. R. s. 34. Ex. R. s. 15 בשער 'ק' a rich man who went out at harvest time (when grapes were cut). Ned. VIII, 4 עד 'ק' if one vows abstinence 'until harvest time', it means until harvest begins, until people begin to bring fruits home in baskets (v. פלפלה 'ק'); עד שיעברו 'ק' 'until harvest is past', it means &c., v. בקצירה; a. fr.—2) *summer fruits, figs, grapes &c.* B. Bath. III, 1 (28<sup>a</sup>) כנס קיץ 'ק' after storing up his fruits. Tosef. Ned. IV, 1 אינן אסורין 'ק' if one vows abstinence from *kayits*, he is forbidden figs only; ib. 2 (anoth. opin.) ענבים בכלל 'ק' grapes are included in *kayits*; Ned. 61<sup>b</sup> ענבים בכלל 'ק' from the fruits of midsummer; (ib. מזירות 'ק' if the first summer fruits are ripe in the valleys; (Bab. ib. 62<sup>b</sup>; Tosef. ib. IV, 7 הגיע 'ק' the harvest has begun). Naz. 8<sup>b</sup> (במלקטי 'ק'; Tosef. ib. I, 3; Y. ib. I, 51<sup>b</sup> bot. (not במלקטי 'ק'; a. e.—Trnsf. המזבח 'ק' the altar's summer time, a time when the altar was unemployed for private offerings, and free-will burnt-offerings had to be supplied from the Temple fund. Shek. IV, 4 מותר הפירות ל'ק' the net income from the sale of fruits (of the Sabbatical year) was applied to the purchase of sacrifices for the altar's summer time; Y. ib. 48<sup>b</sup> top (not למזבח). Succ. 56<sup>a</sup>. Tosef. Men. X, 8, v. קיץ II.

**קיץ** v. קיץ.

**קִיץ** m. (קִצִּין) a clearly defined subject.—Pl. קִיצִין. Cant. R. to V, 11 'שָׁחַן קִי' even things in the Law which you would consider clearly defined are piles upon piles (contain material for much discussion).

**קִיץ** ch. (preced.) term, stipulation; (adj.) defined. Ned. 86<sup>a</sup>, v. קִיצָה. Gitt. 30<sup>b</sup> 'כִּיּוֹן דָּק' the quantity being defined. Keth. 43<sup>a</sup> 'דָּלָה קִי' a man will not forego the claim of a definite quantity, and demand something undefined (requiring appraisal); a. e.—Pl. קִיצִי. B. Bath. 88<sup>a</sup> 'דָּק' (Rashb. דְּקִי) when its price is fixed; 'דָּק' when their prices are fixed.

**קָצָה, קָצָה, קָצָה** v. קָצָה, קָצָה.

**קִיצָה**, Tosef. Keth. IV, 7 ed. Zuck., v. קִיצָה I.

**קָצָה** v. קָצָה.

**קִיצָה** v. קִיצָה.

**קִיצָה** f. (v. קָצָה) a field of summer fruits. Tosef. B. Mets. IX, 5 'וְדָוִי בָהּ וְכִי' (ed. Zuck. קִיצָה, Var. קִיצָה) if a man buys ... the crop of the summer fruits of a field, and there are in it apples ...; whatever is not included in *hayits* (v. קָצָה) belongs to the seller.

**קִיצָה** I f. (= קָצָה) 1) cutting, felling. Tosef. Shebi. III, 14 'שְׁחָחָה קִיצָה' (ed. Zuck. קִיצָה) that the felling be even (the stumps all alike, v. קָצָה); Y. ib. IV, 35<sup>b</sup> bot. קִיצָה (corr. acc., or קִיצָה).—2) (cmp. קָצָה) stipulation, agreement. Tosef. Keth. IV, 7 'אֵין כָּלִים' (ed. Zuck. קִיצָה) after this agreement (that she would support herself and her husband) there can be no claim; Y. ib. V, 29<sup>d</sup> 'קִיּוֹן' (corr. acc.).—Y. ib. IV, 29<sup>a</sup> bot.; Y. B. Bath. IX, 17<sup>a</sup> top 'מִכָּה שִׁישׁ לָהּ' a disease on the treatment of which there is a definite agreement (with the physician as to his charge), v. קָצָה. Tosef. Keth. VI, 6 'אִם עָשָׂה קִיצָה' if she made her own stipulation, v. קִיצָה.—B. Bath. 8<sup>b</sup> 'עַל קִיצָה' v. קָצָה.

**קִיצָה** II f. (קִיץ or קִיץ, Hif.) awakening. Pirké d'R. El. ch. XXXIV 'קִיצָה הַבֹּקֶר' the awakening in the morning is like the world to come; ib. שִׁנָּה הַבֹּקֶר (corr. acc.).

**קִיצָה** v. קִיצָה.

**קִיצָה** m. pl. (קִיצָה) slender, dwarfed; 'בָּצִלִּים הָקִי' onions with minute heads and slender stems. Shebi. V, 4, v. קִיצָה; [comment. קִי] (denom. of קִיץ) summer-onions, v. קִיצָה.

**קִיצָה** m. (קָצָה) trimming the ends of a skin. B. Kam. 66<sup>b</sup>, v. קָצָה.

**קִיצָה** m. (cmp. קִיצָה) [slender.] name of a lizard. Targ. Y. Lev. XI, 30 (ed. Amst. קִיצָה; h. text חֲמָט).

**קִיצָה** v. קִיצָה.

**קִיצָה** f. (= קִיצָה) = h. קִיצָה, definite term, stipulation. Ned. 4<sup>b</sup> 'מִשּׁוּם דָּלָה אִירָה לִיהָ' because there is no definite term for it (a vow of abstinence, unless explicitly limited, is for ever); 'דָּלָה אִירָה לִיהָ' but as to a Nazarite's vow where there is a definite term (a Nazarite's vow, unless qualified, being for thirty days) &c. Ib. 86<sup>a</sup> 'הָרַח קִיץ אִשָּׁה' there (in the case of the transfer of a field for ten years) there is a definite end stipulated, but can a woman (dedicating her handiwork to the sanctuary after she shall be divorced) define the time? B. Mets. 67<sup>b</sup> 'בְּקִיץ' by definite stipulation of the time up to which the mortgagee may have the privilege of usufruct. Ib. קָצָה (corr. acc.). Keth. 54<sup>b</sup> 'מִדּוֹ דְּרִימָה קִיצָה עָבְדוּ וְכִי' you may have thought that the Rabbis instituted a definite sum as the wife's jointure in order not to put the poor to shame. Y. ib. VI, 30<sup>d</sup> top (in Hebr. dict.) 'אִם עָשָׂה קִי' if she had a stipulation to that effect made (in her marriage contract); Tosef. ib. VI, 6 קִיצָה. v. קִיצָה. Shebu. 42<sup>a</sup> 'רִחֲמָה וְכִי' Ms. F. (ed. v. Rabb. D. S. a. l. note 8) stipulations of prices one is likely to remember well.—V. קִיצָה.

**קִיצָה** v. קִיצָה.

**קִיצָה** v. קִיצָה.

**קִיצָה** Y. Shebi. IV, 35<sup>b</sup> bot. קִיצָה, v. קִיצָה.

**קִיצָה** Y. Sabb. XVI, end, 15<sup>d</sup>, v. קִיצָה II.

**קִיץ** I m. (reduplic. of קָצָה; cmp. קָצָה) name of a bird, pelican. Hull. 63<sup>a</sup> 'קָצָה זֶה הָקִי' Ms. M. (ed. זָקִי, v. Rabb. D. S. a. l. note), the Biblical *kaath* is the modern *kik*, v. קָצָה; Yalk. Lev. 537 'הָקִי'; Y. Sabb. II, beg. 4<sup>c</sup>. Ib. (ref. to קִיץ Mish. II, 1) 'עוֹף הַזֶּה וְשֵׁמוֹ קִי' it is a bird whose name is *kik*. [For other opinions on the meaning of the name is *kik*.] (v. קִיץ, קִיץ, קָצָה).

**קִיץ** II m. abnormally large membrum virile; [Ar.: abnormally large testicles]. Bekh. 44<sup>b</sup>, v. קִיץ, a. קִיץ.

**קִיץ** v. קִיץ.

**קִיץ** m. pl. (= קִיץ, cmp. קִיץ) disgrace, prostitution. Yalk. Ps. 662 'בְּרִי קִיץ' (v. קִיץ I) and houses of prostitution &c.; Midr. Till. to Ps. XIV 'קִיץ' (ed. Bub. קִיץ).

**קִיץ** m. (b. h.) *ricinus-tree*, or the shrub bearing the castor-berry (Greek *ricinus*, v. Sm. Ant. s. v. Cici, a. Löw, Pf., p. 353 sq.). Sabb. 21<sup>a</sup> (expl. קִיץ, Mish. II, 1) 'רִי' Resh Lakish says, it means oil from Jonah's *Kikayon*. Ib. 'רִי' I was shown Jonah's K., it resembled &c., v. קִיץ.

**קִיץ** v. קִיץ.

**קִיץ** c. (= קִיץ, קִיץ) [refuse,] dunghill. Pesik. Shim'u, p. 117<sup>a</sup> sq. 'כִּי שָׁמָּה' when a palace sinks, its name remains palace, and when a dunghill rises, its name remains dunghill. Lam. R. to 172<sup>a</sup>.

IV, 5, v. קִרָּה I; a. e.—*Pl.* קִיָּלֹן, קִיָּלִי, קִיָּלִי. Ker. 6<sup>a</sup> (קִיָּלִי קִיָּלִי, Rashi אֶקֱלֵן, Ar. (ed. על קִיָּלִי דְּמִתָּא וּבְ) rather dwell on the dunghills of Matha Mehasia, than in the palaces of Pumb'ditha. Gitt. 69<sup>a</sup> בְּקִיָּלִי דְּמִתָּא Ar. ed. Koh. (ed. בְּקִלְקוּלִי) on the dunghills of the town. Pes. 114<sup>a</sup>, v. קִיָּלֹן; a. e.—V. קִיָּלֹן.

קִיָּלֹן m. (b. h. = קִלְקֵל, v. preced.) *disgrace*. Esth. R. introd. to Par. 3, v. קִיָּא.

קִיָּלִי, v. קִיָּלִים.

קִיָּלִיָּא, v. next w.

קִיָּלִיָּא, קִיָּלִיָּא f. (v. קִיָּלֹן) *dunghill, ruins*. Targ. Ps. CXIII, 7 (ed. Wil. קִלְקֵל). Targ. Jer. XIX, 2 Ar. (ed. Koh. קִיָּלִיָּא; Targ. ed. קִלְקֵל, ed. Lag. קִיָּלִיָּא).—Cant. R. to IV, 4 לא תִּצְלִי בְּהִיָּא ק' pray not on this dunghill (the Temple ruins), opp. בְּרִיכָא; Gen. R. s. 81 קִלְקֵל; ib. s. 32 קִיָּלִיָּא (omit בְּרִיכָא); Yalk. ib. 57 קִיָּלִיָּא (corr. acc.). Lev. R. s. 25 עֲדוּר בְּקִיָּלִיָּא (some ed. בְּקִיָּלִיָּא, v. עֲדוּר I; Yalk. Job 925 בְּקִיָּלִיָּא (read בְּקִיָּלִיָּא). Ab. Zar. 28<sup>a</sup> קִיָּלִיָּא Ar. (Ms. M. קִיָּלִיָּא; ed. קִיָּלִיָּא); a. e.—*Pl.* קִיָּלִיָּא. Targ. Lam. IV, 5 Ar. (ed. קִיָּלִיָּא; h. text אֲשֶׁר־חֹרֵב).

קִיר I c. (b. h.; קִיר, cmp. II, a. קִירָּה II) [*surrounding, enclosure*,] 1) *wall, recess, chamber*. R. Hash. 16<sup>b</sup>; Snh. 109<sup>a</sup>, v. קִירָּה. Y. Ber. IV, 8<sup>b</sup> bot. (ref. to Is. XXXVIII, 2) קִירָּה ק' נִשָּׂא עֵינָיו to what wall did he direct his eyes? to the wall of Rabab's house (ref. to Josh. II, 15); ib. בְּקִירָּה to the wall of the *kir* (chamber) of the Shunamite; the Shunamite made one chamber for Elisha &c.; Bab. ib. 10<sup>b</sup>. Zeb. 65<sup>a</sup> קִירָּה ק' חֲצֵלָיון of the side of the altar; חֲכָבָא ק' the masonry of the ascent to the altar; a. fr.—*Pl.* קִירָּה. Y. Ber. I. c. בְּחִיָּא ק' he directed his eyes to the walls of the Temple; לבו ק' to the recesses of his own heart he directed his eyes; Bab. ib. l. c. לבו ק' he prayed out of the recesses &c.—2) *rim, border* of mats, (v. קִירָּפָּא). Succ. 20<sup>b</sup>.

קִיר II (or קִיר, Pa. קִירָּה (sec. verb of קִיר) to cool. Ab. Zar. 38<sup>b</sup> וְקִירָּה מִבִּינְתָּא וּב' (Ms. M. וְקִירָּה) and they cool (the body) from the hair of the head to &c.

קִיר, Targ. II Esth. III, 8 some ed., v. קִירָּא.

קִיר, Pesik. R. s. 6 בְּק' של ירבעם וּב' prob. meant for קִירָּה (v. קִיר I) in the enclosure of Jeroboam and Ahab; cmp. מִתְּרִצָּה.

קִירָּא m. (cera, κηρός) *wax*. Targ. II Esth. III, 8 (not קִיר).—Sabb. 110<sup>b</sup> (Ms. M. קִיר), v. קִירָּה. Ib. 133<sup>b</sup>, v. קִיָּלֹן. B. Mets. 40<sup>a</sup> וּב' בְּק' in the place of one of the differing teachers they line the barrels with wax, which does not absorb much &c. Snh. 95<sup>a</sup> (proverbial phrase) וּב' בְּרִךְ ק' let thy grandson sell wax (be a poor man), so that thou be spared suffering (do not sacrifice the present for the sake of the future); a. e.—*Pl.* קִירָּה. Pes. 8<sup>a</sup> קִירָּה wax-store.

קִירָּה m. (preced.) *dealer in wax*. B. Mets. 63<sup>b</sup>.—*Pl.* קִירָּה. Ib. 63<sup>b</sup>.—[Ab. Zar. 40<sup>a</sup> קִירָּה Ar., v. קִירָּא.]

קִירָּה, Y. Kil. I, 27<sup>a</sup> bot. לבנין ק', quot. in R. S. to Kil. I, 4, v. קִירָּה.

קִירָּה, v. קִירָּה.

קִירָּה, v. קִירָּה.

קִירָּה, v. קִירָּה.

קִירָּה, קִירָּה m. (קִירָּה) *nearness, contact*. Keth. 48<sup>a</sup> וּב' קִירָּה her *sh'er* (Ex. XXI, 10), this means the immediate contact of bodies, that he must not treat her in the manner of the Persians &c. Sabb. 13<sup>b</sup> יִשָּׁן עִמִּי בְּק' he slept by my side (under one cover) undressed; Y. Kidd. IV, 66<sup>c</sup> בְּשֵׁר בְּק' and he may sleep with them &c.—B. Bath. 7<sup>b</sup> גִּבְרִין תָּן גִּבְרִין בְּק' fortification taxes are raised in proportion to the propinquity of the houses to the city wall. Y. Maas. Sh. I, end, 53<sup>a</sup> (ref. to Deut. XIV, 24) בְּק' מְקוֹם when the place is near Jerusalem, opp. בְּרִיחוּק.—Y. Kidd. IV, beg. 65<sup>b</sup> פְּתִיחָא בְּק' bringing the face near, i. e. welcome reception (of proselytes). Sot. 49<sup>a</sup>; Yalk. Hab. 563 (ref. to Hab. III, 2) שְׁנֵים בְּק' read not *u'kerub shanim* (in the midst of years), but *u'kerub sh'nayim*, in the contact of two (poor scholars wrapped in one cloak); a. e.

קִירָּה, קִירָּה m. (קִירָּה) *scraping, currying*. Tosef. Bets. II, 17 אִילֵּי קִירָּה ק' אִילֵּי קִירָּה (ed. Zuck. קִירָּה) *kerud* is currying with strigils with small teeth which wound the skin; Y. ib. II, end, 61<sup>d</sup>; Bab. ib. 23<sup>a</sup>; v. קִירָּה; Pes. 11<sup>b</sup> קִירָּה, קִירָּה (corr. acc., v. Rabb. D. S. a. l. note).

קִירָּה, קִירָּה, v. קִירָּה.

קִירָּה, קִירָּה, v. קִירָּה.

קִירָּה I m. (קִירָּה II) *arched ceiling*. Y. Ned. V, beg. 39<sup>a</sup> וְקִירָּה ק' an arched cap which is of use to the oven.

קִירָּה II m. (קִירָּה I) *accident*; בְּק' (cmp. פְּרָאִי) *temporary*. Y. Shek. VI, beg. 49<sup>c</sup>; Y. Sot. VII, 22<sup>c</sup> top (ref. to B. Sot. II Sam. XI, 11) וּב' סִכָּךְ שְׂדֵהָ בְּק' it means a shelter (like booths) which was temporary, since the Temple was not yet built; Yalk. Sam. 101 סִכָּךְ שְׂדֵהָ קִירָּה (corr. acc.).

קִירָּה, קִירָּה, v. קִירָּה.

קִירָּה, v. קִירָּה.

קִירָּה, Esth. R. to I, 13, v. קִירָּה.

קִירָּה m. (κρημα) *wrestling ground*. Sabb. XXII, 6 (147<sup>a</sup>) אֵין יִרְדִּין לָק' Rashi Ms. (v. Rabb. D. S. a. l. note 30; ed. קִירָּה, Ms. M. a. Y. ed. לְשִׁלְיָא, q. v.) you must not go down (on the Sabbath) to a wrestling ground (v. Sm. Ant. s. v. Ceroma).

קִירָּה m. (κρημα) *arrangement of slips or thrums*. Y. Sabb. XIII, 14<sup>a</sup>; v. קִירָּה I.

קִירָּה m. (denom. of קִירָּה) *providing with horns*; trnsf.

*horned animal.* Tosef. Men. XIII, 6 והביא גמום 'הרי עלי ק' (הביא נימס וכ' (not) if one says, I vow a sacrifice of a horned animal, and brings one whose horns are levelled, or I vow a hornless animal, and brings a horned one (v. קרין, a. קרין).—[קירין, Lam. R. to IV, 15 some ed., v. קרין, a. קרין].

**קירוס** I m. (καίρος) *the row of slips or thrums in the loom to which the threads of the warp are attached.* Sabb. XIII, 2 (105<sup>a</sup>), v. יר IV; expl. Y. ib. 14<sup>a</sup> *קירומה* (not בקירוס) *keros* is (καίρωμα) the arrangement of slips &c.

**קירוס** II *opportunity*, v. קירס.

**קירוס**, Yalk. Dan. 1064, v. בקרין I.

**קירוזא** f. (denom. of קירא) *a mass of wax into which a wick is stuck.* Sabb. 20<sup>b</sup> (expl. שטיח, Mish. II, 1).

**קירטום** m. (קרשם) *nipping, destroying the top of plants.* Y. B. Kam. II, 3<sup>a</sup> top; Tosef. ib. II, 1 קרשם.

**קירטון**, Tosef. Bets. IV, 10, v. גרתיקון.—Yalk. Is. 332, v. קרשון.

**\*קירטין** m. pl. (certae, sub. dies) *fixed times.* Pesik. Vayhi, p. 9<sup>a</sup> Ar. (ed. קירטין). Gen. R. s. 72 Ar. (ed. קירטין), v. קירס.

**קירטם, קירטם**, v. sub קרש.

**קירי** m. (vocat. of κύρις, S.) *O, master!* Hull. 139<sup>b</sup>, v. קירי I. Gen. R. s. 89, v. קירי. Y. Shebu. III, 34<sup>d</sup> bot.; Y. Ned. III, 38<sup>a</sup> top (not קירי); Pesik. R. s. 22 קירי (corr. acc.), v. בריכסין.—Ab. Zar. 11<sup>b</sup> (supposed to stand for κύριου, genit.), v. בקלסטר.

**\*קירי** (v. קירס; cmp. καίριον) *in due time.* Sifré Deut. 323 *עבר ק' אני מוכר לך אבל וכ' 323* like one saying to a neighbor, I sell thee a slave to be delivered at a certain time; but I (the Lord) do not do so, but I sell at once and deliver at once; Yalk. ib. 946 קרי עבר.

**קיריה, קיריה**, v. קיריה, a. קיריה II.

**קיריטין, קיריטין** m. pl. (curiosi) *detectives, spies.* Pesik. R. s. 3 קיריטין הושיב וכ' Joseph placed agents in the palace. Ib. s. 8 ק' כשם שלמלכי ב"ד ק' as human kings have agents who report ..., so are agents before the Lord &c.; ואלי ואלו ואלו and these are the Lord's agents, the soul that reports to the angel &c.—Denom. קיריטין *report of agents.* Lev. R. s. 32' ... קיריטין לטובה ... קיריטין לרעה וכ' Ar. (corr. acc., a. omit ed. ק' (יש קול יוצא וכ' (יש קול יוצא) there is a report of agents for good (Deut. V, 25) ..., and a report of agents for evil (ib. I, 34); Koh. R. to X, 20 יש קרסיות וכ' (corr. acc.).

**קיריטא**, v. קיריטא.

**קיריטא**, v. קרא I.

**קירינא, קירינא, קירינא** pr. n. pl. *Kiryana, Kyrene* (corresp. to b. h. קיר). Targ. II Kings XVI, 9. Targ. Am. II, 5; IX, 7 קירינא ed. Lag. (oth. ed. קירינא; v. Vulg.).

**קירוס**, Y. Sabb. XIII, 14<sup>a</sup> בק', v. קירוס I.

**קירוס** m. (not קר) (κύρις=κύριος, S.) *lord, as a title, master.* Targ. Job III, 18 (19). Ib. V, 2.—Esp. *the Lord.* Targ. Ps. LIII, 1. Ib. XCVII, 10. Targ. Y. I Num. XI, 26; a. e.

**קירוס** pr. n. m. (cmp. b. h. קירס) *Keris, an Amora.* Y. Bets. II, end, 61<sup>d</sup> *קירא* ק'; Y. Sabb. V, end, 7<sup>c</sup> *קירא* ק' (v. Fr. M'bo, p. 122<sup>a</sup>).

**קירמי, קירמי**, v. קרמא, a. קרמא.

**קירמולין**, v. קרמולין.

**קירמיון**, v. קרמיון.

**קירינא**, v. קירינא.

**קירס** m. (καίρος) *opportunity, season.* Koh. R. to XI, 3 *אם הגיע קירסו של חלמיד וכ' when the proper time comes for the scholar to teach &c.* Ib. *אם הגיע קירסו* *אם* when the turn of the prophets comes to prophesy &c. Esth. R. to I, 13 (ref. לעתים, I Chr. XII, 23) *שהיו* (not *הקירוס*) they knew how to mend the time (destiny); [a gloss: *העולה מחמת* קירס, from misreading קירס, v. קרס]; Cant. R. to VI, 4 *לרצוא את הקורם* (ed. Wil. *לרפוא את הקורם*; corr. acc.).—Pl. *קירסין, קירסין* (קר). Pesik. Vayhi, p. 9<sup>a</sup> (ref. לעתים, v. supra) *ל' understanding of the seasons* (v. LXX, I Chr. I c.); Esth. R. I c.; Cant. R. I c. (not *לקר*); Num. R. s. 13; Gen. R. s. 72 *לקורניטין* (corr. acc., or *לקירטין*); [Var. in Ar. *לקירטין*].—[Gen. R. s. 58 בקרסין, v. קלירוס.—Y. Shebi. II, 33<sup>d</sup> קירסין, v. next w.]

**קירסום, קר'** m. (קרסם) *plucking the tops off.* Y. Shebi. II, 33<sup>d</sup> [read:] *קר' ירושע בק' that R. S. agrees with R. J. concerning the plucking of ears in the Sab-batical year.*

**קירסוף**, v. קירצוף.

**קירסי**, v. קרסי.

**קירפיות**, v. קירפיות.

**קירצוד**, v. קורצוד.

**קירצוף, קר'** m. (קרצף) *scratching, currying with a strigil.* Tosef. Bets. II, 17 *אדיוז ק' גדולים וכ' ed. Zuck. (Var. *קירסוף*) what kind of currying is called *kirtsuf*? That which is done with large-toothed combs, which do not wound, opp. קיריד; Y. ib. II, end, 61<sup>d</sup>; Bab. ib. 23<sup>a</sup>. Ib. בין קיריד שרי *currying is permitted* (on the Holy Day) whether with large or with small strigils; v. קיריד.*

**קירצף**, v. קרצף.

קירקוס, Yalk. Dan. 1064, v. מִקְרִין I.

קירקור m. (קִרְקָר III) *croaking* (of frogs). Tanh. Bo 4 קירקורן היה קשה וכו' their croaking was harder to bear than their ruining; Pesik. Vayhi, p. 66<sup>b</sup> quot. in Ar.

קירקנות f. pl. (= קירקני, v. preced.) *clappers*, a sort of *castanets*, used at wedding processions. Pesik. R. s. 43 קירקנות (ed. Fr. קי') carrying castanets and marching before her.

קירקני m. pl. (v. preced. wds.) *croaking*. Ned. 51<sup>a</sup> קירקני I shall drink wine to thy father's dancing and thy mother's croaking (singing); [Rashi: *handing the cup*].

קירקוסיי, Yalk. Kings 222, v. קִירְקָסָא.

קיש I pr. n. m. (b. h.) *Kish*, the father of king Saul. Meg. 12<sup>b</sup> בן קיש הקיש וכו' a. e.

קיש II m. (קִיש) *clapping, the sound kish-kish*. B. Mets. 85<sup>b</sup>, v. קִיש.

קיש III, part. of קִיש II.

קישבא, v. קִישְבָא.

קישואין, v. קִישְוָאִים.

קישמ m. (קִישַׁם) *dress, toilet, ornament*.—Pl. אֶרֶדךָ, קִישְמִי, קִישְמִי, Lam. R. to II, 13 (play on אֶרֶדךָ, ib.; cmp. קִישְמִי II) with how many ornaments did I adorn you!; Pesik. Nah., p. 124<sup>b</sup>. Keth. 71<sup>b</sup> קִישְמִי מִרְיָה מִרְיָה קִישְמִי is benefited by the perfume of her toilet for thirty days (can be thirty days without perfumery). Ib. (in Chald. diction) קִישְמִי (read: רִתְלִתְנָהּ) when she attached her vow of abstinence from perfuming herself to marital intercourse &c.; a. e.

קישומא ch. same. Targ. Is. XLIX, 18 קִישְוִמִּי constr. (ed. Wil. קִישְוִמִּי, corr. acc.).—Pl. קִישְוִמִּי, Targ. Jer. II, 32 קִישְוִמִּי (h. text קִישְוִמִּי).

קִישְוִי m. (קִישְוִי) *protracted travailing, laws of cleanliness concerning discharges during protracted travailing*. Nidd. IV, 5 (36<sup>b</sup>) כמה דוּא קִישְוִי (Bab. ed. אִישׁ) how long may her travailing last (in order to apply to her the laws concerning &c.); Yeb. 83<sup>a</sup>; Y. ib. IV, 6<sup>a</sup>; Y. Nidd. I, 49<sup>b</sup> top קִישְוִי ib.; ib. קִישְוִי וכו' the laws apply only during two weeks. Bab. ib. 66<sup>a</sup> קִישְוִי לְנִפְלִים אִין קִישְוִי the law of *kishshuy* does not apply to cases of abortion; a. e.

קִישְוִי m. (קִישְוִי) *objection, argument*.—Pl. קִישְוִי, Y. Pes. VII, 35<sup>b</sup> top קִישְוִי לִיה כְּאִילִין קִישְוִי (not קִישְוִי) does not agree with those arguments (does not consider them convincing).

קִישְוִי m. (קִישְוִי) *binding, contraction*. Sabb. 16<sup>b</sup> קִישְוִי בְּשָׁמַיָּא קִישְוִי when the clouds were gathering, opp. פִּירוּר. Ib. XV, 1 קִישְוִי עַל קִישְוִי as well as he is

guilty (of violating the Sabbath laws), when he ties them (the knots) &c., opp. הִרְרִי. Y. ib. IV, 7<sup>a</sup> top; a. e.—Pl. קִישְוִי (b. h. קִישְוִי) *beads, decorations*. Pirké d'R. El. ch. XXXII, end כְּכִלָּה בְּקִישְוִי like a bride in her attire; Yalk. Gen. 114. Sabb. 66<sup>b</sup> (expl. קִישְוִי, Mish. VI, 9), קִישְוִי בְּקִישְוִי (Ms. M. קִישְוִי פִּיאָה, v. פִּיאָה; Y. ib. VI, 8<sup>c</sup> קִישְוִי פִּיאָה (corr. acc.); a. e.

קִישְוִי ch. same. Y. Sabb. IV, 7<sup>a</sup> top קִישְוִי the tying of which Rab speaks, referring to tying twigs for the purposes of a tent; קִישְוִי רַב אָבָא the tying of which R. Abba speaks, referring to tying twigs for the purpose of making an implement (seats); a. e.—Pl. קִישְוִי. Bab. ib. 66<sup>b</sup> קִישְוִי Ms. M. a. Rashi (ed. קִישְוִי) a sort of *stilts*, tied to the legs; v. אֶנְקִימִין.

קִישְוִי f. pl. (קִישְוִי I) 1) *rakings, chips*. Tosef. Shebi. II, 14. Tosef. Erub. XI (VIII), 10 (Ar. ed. Koh. קִישְוִי; oth. ed. קִישְוִי), v. קִישְוִי. 2) *splints put on a fracture*, קִישְוִי.

קִישְוִי I f. (קִישְוִי) [*tufted fruit*,] *cucumber* (sing. a. pl.). Tosef. Dem. V, 10 וְיִטֵּל מִכָּל קִישְוִי he takes tithe from each bunch of cucumbers. Ter. III, 1 וְיִמְצָאָהּ וכו' if one separates a cucumber for T'rumah, and it is found to be bitter. Tosef. ib. IV, 5 וכו' בִּקִּי there is nothing bitter in the cucumber except the central part (the central cucumber in the bunch (?)); a. e.—Pl. (v. supra). Ib. V, 14. Sabb. 109<sup>a</sup> Ar. s. v. טָרוּ; v. קִישְוִי.—V. קִישְוִי.

קִישְוִי II f. (קִישְוִי) *comparison, likeness*. Gen. R. s. 35 (play on קִישְוִי, Gen. IX, 13) קִישְוִי וכו' my likeness, that which comes near to me (the halo of glory); Yalk. ib. 61 קִישְוִי; v. קִישְוִי I.

קִישְוִי m. (קִישְוִי) *one whose legs knock against each other, bandy-legged*. Bekh. 45<sup>a</sup>; Tosef. ib. V, 9 הִקְשְׁוִי (ed. Vien. קִישְוִי, cmp. קִישְוִי).

קִישְוִי m. (קִישְוִי) *hoeing the ground* (around olive trees). M. Kat. 3<sup>a</sup> מִיָּנִין לְשִׁדּוּר וכו' whence is it learned that hoeing of vines, and hoeing of olive trees, and clearing are forbidden in the Sabbatical year? Ib. שִׁרִּי ... וכו' is hoeing in the Sabbatical year permitted?; Succ. 44<sup>b</sup> Ms. M. (ed. קִישְוִי).

קִישְוִי I ch. same.—Pl. קִישְוִי, M. Kat. 3<sup>a</sup>; Succ. 44<sup>b</sup>; Yalk. Ex. 354 הָיוּ שְׁנֵי קִישְוִי there are two kinds of hoeing, one intended to make the tree stronger &c., v. פִּילָא III.

קִישְוִי II m. (קִישְוִי; cmp. Zeph. II, 1) *gathering place* (in war times); *tower, fort*.—Pl. קִישְוִי, Sabb. 11<sup>a</sup> וכו' אֲבָל בִּין אֲבָל but as to towers and turrets, we care not (they may be higher than the synagogue).

קִישְוִי, v. קִישְוִי.

קִישְוִי, v. קִישְוִי.

קִישְוִי, Tosef. Nidd. V, 8, v. קִישְוִי Pi.

קֶלֶא אֵילָן, קֶלֶא אֵילָן m. (קֶלֶא II a. אֵילָן) [ashes of a tree.] a vegetable blue dye, an imitation of the genuine purple-blue (קֶלֶאֶל); [Ar.: *indigo*, an adaptation of *καλ-λάτινον*, callainum, Sachs, Beitr. I, p. 132]; *woolen threads*







*Ithpe.* אִתְּפֵי, *to be received, intercepted.* Succ. 49<sup>b</sup>

'א when the remnant of the libation poured into the depth was intercepted in a vessel; Meil. 11<sup>b</sup> קָלַט דאָר (קרוני) it refers to a case when one intercepted the libation (v. Rashi a. Tosaf. for Var. Lect.).

קָלַטָא m. (preced.) *reception, asylum*. Targ. Y. Num. XXXV, 25, sq. קָלַטָא (h. text מקלטו).

קָלַטָא f. (preced.) *receiving, protecting*. — Pl. קָלַטָא. Targ. Y. Num. XXXV, 11; 13, sq.

קָלַטָא, קָרִי, קָרִי m. (preced. wds.; cmp. קָלַט, קָלַטָא) [*absorbing*,] *receiving punishment*. Y. Yeb. II, 4<sup>a</sup> top חבטו בך' דהוא טבא ... go on beating, for there is a benefit in taking it (it will teach me a lesson); Y. Kidd. III, 64<sup>d</sup> bot. בקלטה; Gen. R. s. 7; Tanh. Huk. 6; Koh. R. to VII, 23; Pesik. R. s. 14 בקלטי, read: בקלטי; ib. בקליטח (corr. acc.); Pesik. Par., p. 35<sup>b</sup>, sq. בקליטח (corr. acc.).

קָלַטָא m. (calator) *an officer arranging the royal receptions*. Lev. R. s. 28; Koh. R. to IX, 11, a. e., v. קוֹמִיס.

קָלַטָא, קָלַטָא, קָלַטָא m. read: קָלַטָא or קָלַטָא (גְּלִיגָא) (*the teacher's*) *litter* in college or synagogue. Y. Meg. III, 73<sup>d</sup> bot.

קָלִי f. (καλή) *handsome*. Ex. R. s. 52, end, a. e., v. קִינִי.

קָלִי adv. (apocop. of קָלִיל) *little by little, slowly*. Erub. 51<sup>a</sup> קָלִי כִּי מִסְגֵּי כִּי when he walks step by step, opp. רָחַשׁ. Sabb. 153<sup>b</sup> קָלִי אֵל אֵל כִּי לֹא רָחַשׁ only when one runs (is it permitted), but when one walks leisurely is it not?

קָלִי I (b. h.) *to be light, disregarded*.

פִּי קָלִי (by ref. to קָלִי, Deut. XXV, 3) *to disgrace (one's self), to have loose bowels; to collapse under the lashes*. Macc. 23<sup>a</sup> בֵּין בְּרִאשׁוֹנָה וְבֵין שְׁנִיָּה if he collapses either at the first or at the second lash, he must be released. Tosef. ib. V (IV), 14 באחד מהן אם קָלִי if he collapsed at one of them. Ib. עַד שֶׁלֹּא לָקָה if he collapsed (from fear) before receiving lashes. Ib. אמרודו שאם (Var. יקלקל) if the experts opine that he will collapse, when he is lashed; (Var. יוצא מִבֵּן קָרִי) that he will collapse on leaving the court; Macc. l. c. קָלִי. Ms. M. (or קָלִי; ed. קָלִי). Ib. וְלֹא שִׁקְלָה כְּבֵד we read, 'lest if he should exceed . . . , thy brother be disgraced', but he must not be beaten at all, if he has collapsed in court ere this; Yalk. Deut. 937 שִׁנְקָלָה וְכִי; a. e.

נִפִּי *to be disgraced*. Ib. מִטָּ וְנִקְלָה. Ib. נִפִּי וְהָאֵל if he runs away from court after they have tied him, he is released; why? The text says, v'niklah, and he has been disgraced; Macc. l. c. Ms. M. (not in ed.), v. supra; a. e.

קָלִי ch. same, *to be disgraced*. Targ. O. Deut. XXV, 3 קָלִי. Ms. III (ed. Berl. וְיִקְלֵל, oth. ed. וְיִקְלֵל, fr. וְיִקְלֵל).

פִּי קָלִי, Af. *to hold in light esteem, revile*. Targ.

O. Deut. XXVII, 16 וְיִקְלֵל ed. Berl. (oth. ed. וְיִקְלֵל; ed. Vien. וְיִקְלֵל, corr. acc.; Regia וְיִקְלֵל fr. וְיִקְלֵל; v. Berl. Targ. O. II, p. 57).

קָלִי II (b. h.; cmp. קָלַח) *to consume, burn; to roast, parch*. Sifra Vayikra, N'dab., ch. XIV, Par. 13 אֶפְשָׁר גֵּרֶשׁ יִקְלֵנִי the text might have meant that one must parch it as grit; וְיִקְלֵנִי one must parch it in the ear. Pes. 75<sup>a</sup> וְיִקְלֵנִי, v. next w. — Part. pass. קָלִי. Sifra l. c., v. קָלִי. Men. 66<sup>b</sup> אִם גֵּרֶשׁ קָלִי אִם אֲבִיב קָלִי whether parched in the ear or as grit; a. e.

\**Hithpa.* וְיִקְלֵנִי *to consume one's self in longing*. Cant. R. to III, 11 מִתְקַלֵּנִי, v. קָחָה.

קָלִי ch. same. Targ. Jer. XXIX, 22. Targ. O. Num. XXI, 6 קָלִי הַיָּרֵד (h. text הַיָּרֵד הַשְּׂרָפִים; a. fr. — [Targ. Hos. IX, 16 וְיִקְלֵנִי, read as ed. Lag. וְיִקְלֵנִי] — Part. pass. קָלִי, קָלִי. Targ. Lev. II, 14. Targ. I Sam. XXX, 3; a. e. — Pes. 75<sup>a</sup> וְיִקְלֵנִי . . . נִקְרָה Ms. M. (ed. וְיִקְלֵנִי) (may we not understand the text so) that we put bundles of twigs around her and burn her to death? B. Mets. 74<sup>a</sup> (some ed. מִקְלֵה) but it (the lime) lacks burning and taking out of the kiln and crushing! Snh. 31<sup>a</sup>, sq. בְּעִיָּה קָלִי if she wanted, she might have burned it (the document). Hull. 52<sup>b</sup> וְיִדְרִיחָהּ v. לֹא קָלִי וְיִדְרִיחָהּ II. Ab. Zar. 28<sup>a</sup> וְיִדְרִיחָהּ אֲמָרָה וְכִי roast them on a new shovel. Snh. 96<sup>b</sup> וְיִדְרִיחָהּ קָלִי a burnt temple thou didst burn (v. מִדְּרִיחָהּ); a. fr. — Trnsf. *to expose to the evil eye or to the covetousness of thieves*. B. Mets. 30<sup>a</sup> וְיִדְרִיחָהּ קָלִי (by exhibiting the found object) he exposes it to loss through the evil eye or through thieves.

*Ithpe.* וְיִדְרִיחָהּ *to be burnt*. Snh. l. c. וְיִדְרִיחָהּ מִקְלֵה . . . מִטָּ the time has arrived for the sanctuary to be destroyed and the Temple to be burnt.

קָלִי m. (b. h.; preceded.) *parched ears*. Men. X, 4 (66<sup>b</sup>) 'קָלִי in order to comply with the law requiring it to be parched (Lev. II, 14); Sifra Vayikra, N'dab., ch. XIV, Par. 13 קָלִי (v. קָלִי II). Men. 66<sup>b</sup> אֵלָּא אֵין לִשְׁוֹן קָלִי אֵין לִשְׁוֹן קָלִי (v. Rabb. D. S. a. l. note, a. Yalk. Lev. 456) by *koli* (parched) we understand the intercession of something else between the fire and the object to be affected by it; אֵין לִשְׁוֹן קָלִי (דְּבַר) קָלִי וְכִי another version reads: by *koli* we understand, parched in a vessel (in something hollow); how is this? A tube for parching grain was there &c. Sifra Emor ch. XI, Par. 10 קָמָה קָלִי (Bab. ed. 67<sup>b</sup> קָמָה וְכִי; Pes. 10<sup>b</sup> bot. קָמָה וְכִי (corr. acc.). Ib. 11<sup>a</sup> מִן הַזֶּמֶן מִן הַזֶּמֶן from the time the grain is parched and onward (when the soft grain is unfit for immediate consumption); קָמָה קָלִי up to the time when grain can be parched; Men. 68<sup>a</sup>. Sabb. 155<sup>b</sup> אֵין גִּבְלוֹתֵי אֵת הָרֵק you must not mix flour of parched grains (with oil &c., on the Sabbath). Tosef. Pes. II (III), 4 שִׁירָד לְחִיבָה דִּלְתָּהּ (not parched grain on which drippings have fallen; a. fr. — Pl. קָלִי, קָלִי, קָלִי. Men. 66<sup>b</sup> קָלִי אֲבִיב (not אֲבִיב); Kel. II, 3; Sifra Vayikra, l. c.; Yalk. Lev. 456, v. אֲבִיב. Keth. II, 1 חֲלוּקִים, v. חֲלוּקִים. Y. ib. 28<sup>b</sup> top אֵין לֹא הָיָה חֲלוּקִים קָלִי at the wedding of a virgin that had been married before, no distribution of roasted ears takes place; a. fr.

**קְלִיעָה** f. (קָלַע II) *twist, network; screen*. Y. Shek. VIII, 51<sup>b</sup> top וְכִּי שְׁלֹשָׁה רוּשׁ ... קְלִיעָה if the text (Ex. XXVI, 31) had the word *hut*, it would mean a double thread, if *klei'ah*, a triple thread &c. Y. Succ. III, 53<sup>c</sup> bot.; Sifra Emor Par. 12, ch. XVI, v. עֲבֹדוֹת. Yoma 67<sup>b</sup> (expl. מְקַלְעִים בְּמִקְלָעוֹת, Mish. ib. VI, 7) כִּי קְלִיעָה he intertwined the limbs of the animals so as to form a network. Y. Taan. II, 65<sup>b</sup> top (in

Chald. diet.), v. עֲבָרָא.—Trnsf. band, league. Pesik. R. s.33 (ref. to עֲבָרָא, Ez. XXXI, 3) ... מִשְׁעָה ... ק' אֶחָד לַחֲכָמִים וְכ' אֶחָד לַעֲבָרִים as soon as the whole world became one league to provoke the Lord, he (Ashur) left their council &c.—Pl. קְלִיעָא. Eduy. III, 4 וְכ' חֶקֶל all networks (woven sheets) are clean &c. Yalk. Num. 713, v. קְלִיעָא.

**קְלִיעָא, קְלִיעָא, קְלִיעָא** ch. same, network, plait; also carved relief work. Targ. Y. Ex. XXVIII, 14; 22 (h. text עֲבָרָא).—Y. Sot. IX, end, 24<sup>c</sup>, v. מְקַלְעֵתָא. Y. Snh. VII, end, 25<sup>d</sup> בְּקְלִיעָתָא דְשַׁעֲרָא by the plait of her hair; a. e.—Pl. קְלִיעָא, קְלִיעָא, קְלִיעָא. Targ. Y. Ex. XXVIII, 24, sq. Targ. I Kings VI, 29; 32. Ib. VII, 31 קְלִיעָא.—Sabb. 95<sup>a</sup>; Ber. 61<sup>a</sup>, a. e., v. בְּקִיעָא; Gen. R. s. 18, beg. קְלִיעָא; a. e.

**קְלִיף**, v. קָלַף.

**קְלִיפָא, קְלִיפָא**, v. קְלִיפָא, קְלִיפָא, a. next w.

**קְלִיפָא** f. (קָלַף) 1) *peeling, scaling*. Pes. 76<sup>a</sup> כָּרִי לִיהָ is sufficiently remedied by paring the surface. Ib. מִיֵּהָ נִרְבַּעָא let it at least be pared; a. e.—2) *scale, husk, skin*. Snh. 95<sup>b</sup> ק' שְׂרִיין (= שְׂקִישִׁים, I Sam. XVII, 5) a scaly coat of mail. Nidd. III, 2; Tosef. ib. IV, 2 an abortion that has the appearance of a mass of membranes. Ohol. VI, 5, sq. כְּקְלִיפָתָא חֲשֹׁמֶת as thin as the husk of garlic. Ab. Zar. 76<sup>a</sup> קְלִיפָתָא קְלִיפָתָא until the crusty accretion of the vessels falls off (by exposure to heat); a. fr.—Bekh. 58<sup>a</sup> כָּרִי חֲשֹׁמֶת וְכ' חֲשֹׁמֶת all Jewish scholars appear to me (as paltry) as the husk of garlic, except &c.—[Gen. R. s. 82 קְלִיפָתָא, v. קָלַף].—Pl. כְּמִין קְלִיפָתָא Tosef. Nidd. IV, 3 כְּמִין קְלִיפָתָא (masc.); the appearance of red membranes. Cant. R. to VI, 11 שְׁרִי ק' וְכ' שְׁרִי as the nut has two shells &c. Sabb. IX, 5 קְלִיפֵי רְמוֹנִים shells of pomegranates. Y. Ter. V, end, 43<sup>d</sup> אִיסוּר קְלִיפֵי (read: shells) of forbidden fruits. Num. R. s. 12, v. קָטַב; a. e.—Pes. 112<sup>b</sup> (in Chald. dict.) מֵאֵן אֲקִלְפִים (some ed. אֲקִלְפִי דְבָצִים Ms. M. אֲקִלְפִי) he that treads on egg-shells.—[In later mystic literature קְלִיפָה, pronounced קְלִיפָה, a certain class of demons, cmp. Num. R. l. c.]

**קְלִיפָא**, Y. Naz. VI, 55<sup>b</sup> top, v. קְלִיפָא.

**\*קְלִירֹס** m. (αἰρεσις) lot, destiny. Midr. Till. to Ps. X, 10 וְכ' אֶחָד לַחֲכָמִים וְכ' אֶחָד לַעֲבָרִים Rashi to Ps. l. c. (ed. Bub. בקלורין, corr. acc.) the wicked man involves in his own evil destiny none but wicked strong men like himself (ref. to Dan. III, 20).—Pl. קְלִירֹסִין, קְלִירֹסִין. Gen. R. s. 58 (ref. to חֲבֵרֹן and אֲרֵבֶה) שְׂהוּא (קִירֵת אֲרֵבֶה and חֲבֵרֹן) שְׂהוּא (some ed. a. Matt. K. בקרסין של וְכ' בקרסין, Ar. בקרסין 'Rashi'; corr. acc.) for Hebron came up in the lot of (was in turn assigned to) four owners, first to Judah &c. Lam. R. introd. (R. Abbahu 2) בְּשַׁעֲרֵי הַיָּם (קְלִירֹסִים, read קְלִירֹסִים) when I cast lots upon the nations to exile them &c. (ref. to Ez. XXIV, 6 גִּרְלָא); Yalk. Ez. 363 קְלִירֹסִין (corr. acc.).

**קְלִירֹס, קְלִירֹס**, a word in an incantation. Yoma 84<sup>a</sup>, v. כְּבָרִי.

**קְלִישָׁא, קְלִישָׁא, קְלִישָׁא** v. קְלִישָׁא.

**קְלִישָׁא** m. (v. קְלִישָׁא) a vessel, esp. the pitcher containing the ashes of the red cow. Par. III, 3; X, 3 של חֲטָאָה the vessel containing the ashes for lustration; Tosef. ib. IX (X), 5; a. e.—Pl. קְלִישָׁא. Par. X, 4. Tosef. ib. III (II), 4 קְלִישָׁא (Var. קְלִישָׁא; R. S. to Par. III, 3 קְלִישָׁא, corr. acc.).

**קְלִישָׁא** ch. same. Targ. Y. Num. XIX, 9.

**קְלִישָׁא** (b. h.) [to swing] to be light, slender, unimportant.—Part. קְלִישָׁא. Snh. VI, 5 (ref. to קְלִישָׁא, Dent. XXI, 23) ... בּוֹמֵן קְלִישָׁא when man suffers punishment, what does the Shekhinah say? 'I am lighter than my head, than my arm' (euphem. for, I feel my head heavy &c.); Y. ib. 23<sup>d</sup> bot. אֲנִי חֲלֵנִי קְלִישָׁא (= קָל אֲנִי) we read *halleani*, I am not lighter; מֵאֵן דָּאֲמַר some Tannai reads *kal ani*; according to him that reads *halleani*, it is a euphemistic expression for 'light' (i. e. my head is light, I feel giddy; my arm is light, I feel weak); מֵאֵן דָּאֲמַר according to the version *halleani*, it is a euphemistic expression for 'heavy' (i. e. my head, my arm is heavy); Bab. ib. 46<sup>b</sup> Abbayi says קָל דָּאֲמַר קָל (read *halleani*) as one says, 'light (I am) not' (i. e. I feel heavy, without euphemism)—(which is refuted by Raba, who explains the word in question) קָלִיל לִי עֲלֵמָא, v. קְלִישָׁא II.

**Hif. קְלִישָׁא** 1) to lighten. M. Kat. 17<sup>b</sup> חֲבִירִי הִקְלִי, הִקְלִי, הִקְלִי if the mourner's hair is too heavy, he may make it lighter with a razor; Y. ib. III, 82<sup>a</sup> top. Erub. IV, 9 לְהַקְלִי עַל הַחֲשִׁיר to make it easy for the rich man; a. fr.—Trnsf. ראשו ד' to be irreverent, talk frivolously (v. קְלִישָׁא). Ber. IX, 5 אִם אַתָּה רָאשִׁי כְּגֵד וְכ' אִם אַתָּה רָאשִׁי אִם אַתָּה רָאשִׁי (a pilgrim coming to Jerusalem) must not behave irreverently in sight of the eastern gate &c. Yalk. Gen. 24 מִקְלִיָּהּ she is frivolous (light-minded); Yalk. Is. 265 מִקְלִיָּהּ she is frivolous (light-minded); (Gen. R. s. 18 מִקְלִיָּהּ, v. קְלִישָׁא).—2) to be lenient; to incline towards the less restrictive practice, opp. הַחֲמִיר, הַחֲמִיר. Y. M. Kat. l. c. מִקְלִי מִי שְׁהוּא מִקְלִי the adopted practice follows the opinion of him who is more lenient; Erub. 46<sup>a</sup>, a. fr. כְּבָרִי הִמְקִיל וְכ' כְּבָרִי הִמְקִיל. Yeb. 88<sup>a</sup> מִקְלִי מִי שְׁהוּא מִקְלִי wherever you find an individual scholar favoring the more lenient practice against several in favor of restriction. Sabb. 129<sup>a</sup>, a. fr. סָפֵק נִפְשׁוּר לְהַקְלִי where there is a doubt involving the endangering of human life, the more lenient rule is applied; a. fr.—3) to be sparing, beggarly. Ib. מִקְלִי לֹא מוֹנֵחֵהוּ וְכ' מִקְלִי לֹא מוֹנֵחֵהוּ he that stints himself at the meal taken after blood-letting, to him they in heaven will give his sustenance stintingly; a. e.

**Pi. קְלִישָׁא** [to diminish] to curse. Keth. VII, 6 מִקְלִישָׁא whom his wife curses in his presence. Pes. 87<sup>b</sup> (ref. to Prov. XXX, 10 sq.) אֲפִי דֹר שְׂאֲבִירִי קְלִישָׁא even if it be a generation of men that curse their father ..., do not denounce &c. Yoma 75<sup>a</sup> קְלִישָׁא God cursed the serpent, yet it climbs up the roof and finds its food. Sot. 11<sup>a</sup> (expl. רִעְלוֹ, Ex. I, 10,

**קַלְבּוֹ** pr. n. pl. *Kalm'bo* in Babylonia. Snh. 63<sup>b</sup>  
(Ms. F. a. K. קַל נְבוֹ, v. Rabb.D.S. a. l. note 50). Zeb. 96<sup>a</sup>

שמעיה מ' (not ב'ק, v. Rabb. D. S. a. l. note 40) (Rab) Sh'maya of K.; Yoma 21<sup>a</sup> (v. Rabb. D. S. a. l. note 9); Yalk. Lev. 490 (corr. acc.).

## קלנדא, קלנדא, v. next w.

**קלנדא** c. (calendæ, accus.) *kalends*, the first day of the Roman month, (applied only to the kalendæ Januariæ) *the Roman New Year*. Ab. Zar. I, 3 (8<sup>a</sup>) קלנדא Y. ed. (Mish. a. Bab. קלנדא). Y. ib. 39<sup>c</sup> top אדם ק' Adam instituted the kalends; 'ק' קלון וכ' when he observed that the days were growing longer, he exclaimed, *kalendas* &c., v. ריאו. Ib. ינובריס, 'ק', ינובריס. Ib. לכל 'ק' on the Roman New Year it is forbidden to deal with all gentiles; [oth. opin.] בא אין אסורה אלא לפלחין בה it is forbidden to deal with those only who worship on it; Bab. ib. 8<sup>a</sup>; Tosef. ib. I, 4 קלנדא ed. Zuck. (Var. ה . . . , ס . . .). Ab. Zar. I, c. 'ק' שמנה ימים אחר וכ' the New Year takes place eight days after the solstice, the Saturnalia eight days before the solstice; Y. ib. I, c. (corr. acc.). Bab. ib. I, c. 'ק' רומי שעשהו 'ק' וכ' (Alf. עיר) if a Roman city (as Cæsareæ) introduced the Roman New Year, and all the townships near her are subject to her rule, are these townships forbidden or not?; a. e.

**קלניא** f. (colonia) *a Roman colony* (v. Sm. Ant. s. v. Colonia). Ab. Zar. 10<sup>a</sup> 'ק' ותחעביר מבריא and that Tiberias be declared a Roman colony. Succ. 45<sup>a</sup>, v. מוצא II; Y. ib. IV, beg. 54<sup>b</sup> קלניא. Deut. R. s. 10 לאיסטריגין ששימש (פרס רומי, a corr. acc.) a general that held offices in two provinces, one a Roman province, the other a colony; (Yalk. ib. 94<sup>2</sup> פרס, omitted). B. Bath. 4<sup>a</sup> 'ק' את הורודוס עבדא ברשא מחעביר 'ק' (v. Rabb. D. S. a. l. note 70) thou, Herod, being a bad servant (of Rome), (thy country) be declared a colony (an anachronistic allusion to the reduction of Judæa to a Roman province on the banishment of Archelaus).—Yeb. 115<sup>b</sup> בצד קלניא by the side of the town of Colonia (?).

**קלניא** f. (קלל) name of a *very lean bird*, *kallanitha*. Hull. 102<sup>b</sup> 'ק' עוף; וזה 'ק' עוף but the k. is an unclean bird?; 'ק' clean bird similar in build to the k.—B. Bath. 20<sup>a</sup> 'ק' לא מסרסא but the k. does not scratch (and a child may play with it)!; 'ק' (a bird that does scratch, but is) similar &c.

## קלניא, v. next w.

**קלנתיא** c. (Koplvθιος) *Corinthian*. Tosef. Yoma II, 4; Yoma 38<sup>a</sup> קלנתיא (Ms. M. קלנתיא), v. יהושע I.

**קלס** I, Pi. קלס (denom. of קלס) *to put a helmet on*; part. pass. *an animal roasted in its entirety with the entrails and legs on the head*. Pes. 74<sup>a</sup> R. Tarfon called it 'ק' a kid with a helmet on. Tosef. Bets. II, 15 איזורי 'ק' (not בקרבו) what is a *g'di m'kullas*? Entirely roasted, with head, legs, and entrails. Ib. עגל 'ק' a calf roasted with the head &c. Ib. Todos taught the Roman Jews to take lambs 'ק' ויעשוין אותן מקלסין and prepare

them 'helmeted' on Passover nights.—[Midr. Till. to Ps. XCII במקולסין, v. יקלסין.]

**קלס** II, Pi. קלס (denom. of קל, *Pales*) [*to shout, make noise*], 1) *to praise*; [b. h. *to decry, deride*]. B. Bath. 176<sup>a</sup> 'ק' אע"פ שק' ר"י וכ' although R. Yishm. praised Ben N. (commended his argument) the practice follows his (R. Yishmael's) opinion; Y. ib. X, end, 17<sup>d</sup> קלסו קלסו he commended him for his mode of argumentation. Lev. R. s. 30 ונקלס להקב"ה... ניקח let us take up the Lulab and Ethrog and offer praise to the Lord. Midr. Till. to Ps. CXIV (expl. סלל, Ps. LXVIII, 5) קלסו (not קלסין) praise him. Ib. Ps. CIV; a. v. fr.—2) *to tramp or clap* (in wailing ceremonies or on joyous occasions), v. קלס II, 2. M. Kat. 27<sup>b</sup> 'ק' לא יקלס the trampler (at mourning ceremonies) must not tramp with a sandal on his foot, but with a shoe, to avoid accident.

*Hithpa.* קלס *to be praised; to be done honor to by song, clapping* &c. Y. Hag. I, 76<sup>c</sup> מתקלסין... כשדעה רואה whenever he saw a deceased person or a bride honored.

**קלס** Pa. קלס ch. same, *to call out; to praise; to tramp*. Targ. Esth. VI, 9; 11 (h. text *קרא*). Targ. Y. II Deut. XXXII, 43. Targ. Y. II Ex. XXXII, 18; a. fr.—Keth. 21<sup>b</sup> 'ק' אה נמי מקלסא because thy mother's father commended it, thou commendest it likewise. Y. Kil. VIII, 31<sup>b</sup>, a. e. 'ק' ליה הולים וכ' R. J. praised him by applying the verse (Is. XLVI, 6) &c. Y. Maas. Sh. I, end, 53<sup>a</sup> וקלסיה... אמרה he said it before R. Abina, and he applauded him, opp. קנחריה; a. e.—Y. Peah I, 15<sup>d</sup>; Y. Ab. Zar. I, 42<sup>c</sup> top 'ק' קלס did honor to bridal couples (singing, dancing &c.); (Keth. 17<sup>a</sup> מרקד).

## קלסא, קלסא, v. קלס.

**קלסא** m. (b. h. קלס, v. קלס) *shouting, derision*. Targ. Ps. XLIV, 14 Ms. (ed. קלנא).

**קלסמור** (better קולסמור) m. (κλαστωρ) *torturer, executioner*. Ab. Zar. 18<sup>a</sup> 'ק' וקלסמורו... וקלסמורייה; Ms. M. וקלסמורייה, arisen from confusing our w. with *questionarius*, v. קלסמוריין, קלסמוריין R. Hanina... and his executioner are destined to enjoy the happiness of the hereafter. Ib. קלסמוריין (Ms. M. אמר לו קלסמוריין, v. Rabb. D. S. a. l. note 60) קלסמוריין, En Ya'ak. קלסמוריין, v. Rabb. D. S. a. l. note 60) the (his) executioner said to him.

## קלסמורא, v. קלסמור.

**קלסמור** I m. (a transpos. of *κάρταλλος*, v. קלסמור a. קלסמור) *basket*, esp. *fodder-basket* used instead of a muzzle. Kel. XX, 1 קלסמור ed. Dehr. a. Ar. (ed. קלסמור, קלסמור; R. H. G. קרסטל); Sifra, M'tsor'a, Zab., Par. 1, ch. II קלסמורין.—Pl. קלסמורין. Y. Sabb. V, beg. 7<sup>b</sup>.

**קלסמור** II, קלסמור m. (κρύσταλλος, *crystallum*) *crystal*; trnsf. *brightness*, (with, or sub. פנים; comp. ויר) *beauty of features, countenance*. Ber. 7<sup>a</sup> בשכר 'ק' as a reward for hiding his face (Ex. III, 6) he was granted the shining face (Ex. XXXIV, 29 sq.). Nidd. 31<sup>a</sup> 'ק' פנים וכ' ויהב"ה נותן... וק' פנים וכ' and God gives it



קָרַע, קָרַעָא, קָרַעָא I ch. same, 1) *sail, curtain*. Targ. Is. XXXIII, 23.—Pl. קָרַעָא, קָרַעָא. Ib. XVIII, 1. Ib. LX, 9.—Y. Sabb. XX, beg. 17<sup>c</sup> פֿרִיסֵן קָרַעָא וְכ' they spread the curtains a day before to the length of four



מִיָּת וּמִן thrown away, decaying. Lev. R. s. 22 מִיָּת וּמִן dead and decaying on the road; a. e.

קלָקָא, קלָקוּל, קלָקָא v. sub. קלָל.

קלָקוּל, קלָקוּלָא, קלָקוּלָא v. קלָקוּל.

קלָקוּל, Y. Bets. IV, 62<sup>c</sup>, v. קלָקוּל.

קלָקוּלָא, v. קלָקוּלָא.

קלָקָל, קלָקָל (קלָל, cmp. קלָל) 1) to upset, disarrange, damage, ruin, opp. חָקֵן Gen. R. s. 98 אֵת קלָקָל מוֹרֵר ... מִקְלָקָל הוּא 8<sup>a</sup> Hull. 8<sup>a</sup> מוֹרֵר it is permitted to slaughter with a knife belonging to idolatrous service, because slaughtering is doing damage (a living animal being more useful than a dead one). Sabb. XIII, 3 אֵל כָּל הַמְקַלְקְלִין פְּסוּרִין all those who perform an act (on the Sabbath) by which they do ruin, are exempt (from sin-offering); וְהַמְקַלְקֵל עִ"מ לַחֲקוֹן וְכ' but he that undoes a thing for the purpose of reconstructing it is guilty. Keth. 5<sup>b</sup>; a. fr.—2) (with or sub. מַעֲשֶׂה = b. h. הַשְׁחָרָה) to be corrupt, to disgrace one's self by immorality. Y. Taan. I, end, 64<sup>d</sup> קלָקָל מַעֲשִׂיהוֹ Ham, the dog, and the raven acted mischievously (by sexual connection in the ark, v. Snh. 108<sup>b</sup>; Gen. R. s. 36). R. Hash. 12<sup>a</sup> בְּרוּחֵהוּ with heat (of passion) they sinned, and with hot waters they were punished; Snh. 108<sup>b</sup>. Tosef. Sot. II, 2 אֶפְרַיִם הַמְקַלְקֵל וְכ' v. עָרַר, a. fr.—[Midr. Till. to Ps. VII, ed. Bub. note 69 קלָקָל, v. קלָקָל]—Part. pass. מְקַלְקָל; f. מְקַלְקָלָא; M. Kat. I, 2(2<sup>a</sup>) מְקַלְקָלָא; M. Kat. I, 2(2<sup>a</sup>) מְקַלְקָלָא; M. Kat. I, 2(2<sup>a</sup>) מְקַלְקָלָא; Y. a. Bab. ed. (Mish. מְקַלְקָלָא, incorr.) and you may mend a channel that is out of order during the festive week. Snh. 39<sup>b</sup> (ref. to Ez. V, 7) כְּמִדּוּקָתָם בְּמִקְרָא ... you did not do according to the good usages among them, but according to their corrupt usages. B. Bath. 109<sup>b</sup>, v. קלָקָלָא; a. fr.—3) (b. h. to sharpen; transf. (cmp. קָלַד, קָלַד) to repeat, study. Koh. R. to X, 10 קלָקָל עֲלֵיו בְּחִידָה ... if thy lesson is as tough to thee as iron (v. קָדַד), and none is on hand to explain it to thee, go over it studying with thy own strength.

Hithpa. קלָקָלָא, Nithpa. קלָקָלָא 1) to be disarranged, ruined, spoiled. Y. Taan. IV, 68<sup>c</sup> bot. נִתְקַלְקְלוּ חֲשִׁבֹנֵיהֶם his dates were disarranged, and he said, let this begin a new era; נִתְקַלְקְלוּ לְשַׁעֲבֵר the dates were disarranged (confused) with regard to the events of the past, v. קלָקָלָא. Dem. III, 6, v. קלָקָלָא. Y. Shek. VII, 50<sup>c</sup> נִתְקַלְקְלוּ צִירֵיהֶם (not נִתְקַלְקְלוּ), v. צִירָה; a. e.—2) (v. קלָל I) to commit a nuisance, to collapse under the influence of corporal punishment. Sifre Deut. 286; Macc. III, 14; a. e.—[Bekh. 8<sup>a</sup> נִתְקַלְקְלוּ, v. קלָל.]

קלָקָל ch. same, to ruin &c. Targ. Is. III, 12 (h. text בִּלְעָלָא). Targ. Jer. II, 36 (h. text שָׁחָה). Targ. II Sam. XV, 31 (h. text סָחָה). Targ. II Chr. XXVII, 2 (h. text חֲשַׁחָה).—Part. pass. מְקַלְקָלָא; f. מְקַלְקָלָא; M. Kat. I, 2(2<sup>a</sup>) מְקַלְקָלָא; M. Kat. I, 2(2<sup>a</sup>) מְקַלְקָלָא; M. Kat. I, 2(2<sup>a</sup>) מְקַלְקָלָא; Y. a. Bab. ed. (Mish. מְקַלְקָלָא, incorr.) and you may mend a channel that is out of order during the festive week. Snh. 39<sup>b</sup> (ref. to Ez. V, 7) כְּמִדּוּקָתָם בְּמִקְרָא ... you did not do according to the good usages among them, but according to their corrupt usages. B. Bath. 109<sup>b</sup>, v. קלָקָלָא; a. fr.—3) (b. h. to sharpen; transf. (cmp. קָלַד, קָלַד) to repeat, study. Koh. R. to X, 10 קלָקָל עֲלֵיו בְּחִידָה ... if thy lesson is as tough to thee as iron (v. קָדַד), and none is on hand to explain it to thee, go over it studying with thy own strength.

she is not likely to injure her own case (by a false statement). Ib. קלָקָלָא לְצָרָה הִיא וְכ' she has the intention of injuring the case of her rival. Lev. R. s. 37 קלָקָלָא הֵם הָרָעָה (play with), v. קלָקָלָא.

Ithpalp. אֶתְקַלְקַל, to be disarranged, corrupted, ruined. Targ. Jer. XLIX, 7. Targ. Y. Lev. XVII, 13 מְקַלְקָלָא הֵם הָרָעָה its slaughtering was ruined (illegal through faulty manipulation). Targ. Y. Deut. XIV, 21 מְקַלְקָלָא הֵם הָרָעָה made unfit through faulty slaughtering; a. e.—Erub. 49<sup>a</sup> bot. קלָקָלָא אֶתְקַלְקַל אֶתְקַלְקַל הֵם הָרָעָה the practice of 'Erub (v. עֲרִיב) may come to harm (get into disuse); a. e.

קלָקָל, v. קלָקָלָא.

קלָקָל, Targ. Y. II Ex. XXVII, 4, v. קלָקָלָא.

קלָקָלָא f. (קלָקָל) 1) degradation, disgrace. Ab. IV, 18 בְּשַׁעֲרֵי קלָקָלָא ... do not strive to see thy neighbor at the moment of his disgrace. Hor. III, 7 (13<sup>a</sup>) בּוֹמֵן שְׁשִׁירָה (Bab. ed. (בִּקְ) when both (a man and a woman) are exposed to disgrace (prostitution, v. קלָקָל). Gen. R. s. 20 'מִן הַדִּגְרוּלָה בִּקְ in degradation (punishment) the beginning is made with the lowest, opp. גְּדוּלָה elevation; Sifra Sh'mini, Milluim; Ber. 61<sup>a</sup> Ms. M. (ed. בקללה); Taan. 15<sup>b</sup>; a. fr.—2) corruption, degeneration, sin, mischief. Tanh. B'shall. 12, v. קלָקָלָא. Snh. 102<sup>b</sup> הוּא הִיא הָרָעָה הָרָעָה he (Jeroboam) initiated corruption (idolatry). B. Bath. 109<sup>b</sup> הוּא הִיא הָרָעָה הָרָעָה every corruption is fastened to the corrupt (is named after him who started it). Ber. 60<sup>a</sup> וְכ' דְּבַר ק' וְכ' ... that no mischief or sin may occur through me; a. fr.

קלָקָלָא, קלָקָלָא, קלָקָלָא f. = קלָקָלָא, dunghill, ruins. Targ. Jer. XIX, 2; a. fr.—Sabb. 156<sup>b</sup> אֶתְקַלְקְלוּ דְּמִרָא (Ms. O. אֶתְקַלְקְלוּ דְּמִרָא, v. Rabb. D. S. a. l. note 80) while sitting near the place where the refuse of the town is collected, v. קלָקָלָא. B. Kam. 21<sup>a</sup> אֶתְקַלְקְלוּ בְּנֵי הַבַּיִת built a villa on the ruins belonging to minors. Ab. Zar. 28<sup>a</sup> מְקַלְקָלָא Ms. M. (ed. קלָקָלָא, v. קלָקָלָא; a. fr.—[Midr. Till. to Ps. LXXV כְּהוּא קלָקָלָא שְׁחִיבָא (ed. Bub. חִידָא אֶתְקַלְקְלוּ (a cup of punishment) shaped like a vessel for refuse, wide below and narrow above (?)]—Pl. קלָקָלָא, קלָקָלָא. Targ. Ps. LXVIII, 14 (h. text שְׁחִיבָא).

קלָקָלָא, קלָקָלָא m. (καλканθος, calcanthum) vitriol (also called atramentum sutorum, v. Sm. Ant. s. v.), used as an ingredient of shoe-black, and of ink. Gitt. II, 3 וְכ' with calcanthum (as writing ink); expl. ib. 19<sup>a</sup> דְּבַר אֶתְקַלְקְלוּ, v. אֶתְקַלְקְלוּ. Erub. 13<sup>a</sup> דְּבַר אֶתְקַלְקְלוּ I have an ingredient whose name is calcanthum, which I put into the ink. Tosef. Sabb. XI (XII), 18 הוּא אֶתְקַלְקְלוּ if one puts in the (dry) ink, another the water, and a third person the calcanthum; a. e.

קלָקָלָא, Pesik. Ha'omer, p. 69<sup>a</sup>, v. קלָקָלָא.

קלָקָלָא, v. next w.

קלָקָלָא pr. n. pl. (Καλλίρροη) Callirrhoe, warm springs on the eastern side of the Jordan, near the Dead Sea. Targ. Y. Gen. X, 19 (not קלָל; h. text לִשְׁעָרָא). Targ. Y. Deut.

I, 7 קלדוהי (read: (קלדוהי).—Gen. R. s. 37 קלרה (some ed. קלרה, corr. acc.); Y. Meg. I, 71<sup>b</sup> bot. קלרה; Yalk. Deut. 801 קלדוהי (corr. acc.).

קלרין v. קלרין.

קלש (emp. קלה) to plane, make thin, weaken. Erub. 3<sup>a</sup> שוה אמרין we say, plane it, i.e. consider it reduced to a fine film. Ib. קלשה אי if thou makest it very thin. Ned. 68<sup>a</sup> מי קלש קליש does he plane (weaken) it? v. גוי ch.—Part. pass. קליש, קלישא; f. קלישה thin, weak. Targ. Y. Num. VII, 13 (ed. Vien. קלישא; ib. 19 (opp. סמך); a. e.—Taan. 9<sup>b</sup> קיבא a light cloud, opp. סמיכא. Sot. 34<sup>b</sup> קליש because the layer of earth (over the rocky soil) is very light. Yeb. 113<sup>a</sup> bot. קיבא his reason is weak, but it is doubtful whether it is equally clear &c., v. קליא; ib. Succ. 48<sup>b</sup> קיבא wine is thick (does not run out quickly), water is thin.

קליש Af. קליש to make thin, cover with a thin layer. M. Kat. 13<sup>b</sup> מוהפין קליש m'happin (Mish. ib. II, 5) means covering lightly, opp. אסמוכי.

קליש Ithpe. קליש 1) to become thin, lean. Targ. Y. Gen. XXI, 15.—2) to become smooth of surface. Targ. Job XXXIII, 25 Regia (ed. אהרליש).

קלשונא m. (b. h. קלשון; preceded.) pointed tool, wedge(?).—Pl. קלשונין Targ. Koh. XII, 11 (h. text משמרת).

קלל f. constr. of קלה = קללה, disgrace of. Snh. 46<sup>b</sup> א"כ קלל if this were so, the text (Deut. XXI, 23) might have read קללath, why does it read קל'ath? [missing in Ms. M.]

קלת f. (emp. קלית, קיל I) the framework under the millstone to receive the flour-dust; [Rashi=אפרנסהopper]. Tosef. B. Bath. I, 3; B. Bath. 20<sup>b</sup>. Ib. IV, 3. Zab. IV, 3; a. e.

קלתה f. (αλάθος, prob. of Semitic origin, v. preceded.; v. Lewy, Sem. Fremdw. p. 109) vase-shaped basket, esp. woman's work-basket. Gitt. VIII, 1 זרקו... לתוך קלתה if he throws the letter of divorce into her lap or into her basket. Ib. 78<sup>a</sup> דבר שהיא כלתה any receptacle that is designated for her specific use like her basket. B. Mets. 9<sup>b</sup> קיבא ניהא (if he throws the document into her basket on her head), her basket is at rest, but she moves under it. Keth. 72<sup>b</sup> top דמי קיבא if she goes out with her basket on her head, it is right (she cannot be legally sued for indecent conduct); דמי יהודי דמי אפר but so far as Jewish custom is concerned, it is improper to go out uncovered even with the basket on the head. Y. Gitt. VIII, beg. 49<sup>b</sup> זרב קיבא if the basket (into which he threw the letter of divorce) was of gold; a. fr.—Pl. קלתה Bicc. III, 8 בק של זרב the rich brought the first-fruits in baskets of silver or of gold. Gitt. I. c. קיבא a dealer in baskets. Kel. XVI, 3; a. e.

קלתא (or קלתה) f. (v. קיל I a. קיל I) curtained couch. Keth. 17<sup>b</sup> דמנמנא קיבא Rashb. to B. Bath. 92<sup>b</sup> (ed. קיריח), v. קיבא.

קלתה v. קלתה.

קלתות f. (emp. קלת) masonry under a stationary stove, fire place under a portable stove. Kel. VII, 1; Tosef. ib. B. Kam. V, 5.—\*Pl. קלתות Y. Taan. IV, 69<sup>b</sup> top בררו וקלתות they fled into the fire places (stoves) of the Temple, and they were all burned &c. (comment.: chambers).

קמ m. (b. h.; קים) one standing up against, adversary.—Pl. קמיה Y. Ber. II, 4<sup>d</sup> bot. קמיה humble thou our adversaries.

קמי v. קמי.

קמיה (v. קמיה a. קמיה) before, in the presence of. Targ. Y. Gen. XLIII, 9 קמיה. Ib. XXXIII, 3 לקמיה; a. fr.

קמא I, קמא (= קא אמא) he says. Pes. 3<sup>b</sup> מאי קמא Ar. what is it he says? (ed. מאי מאי דקמן; Ms. M. מאי דקמא what is this before us?). B. Bath. 140<sup>b</sup> דקמא (Var. אמר מאי דקמא Ar. (ed. אמר מאי דקמא). Keth. 67<sup>b</sup> דקמא אמר (ed. דקמא) he (the beggar) said what he said (as mentioned before); [Rashi: מאי דקמא Raba said, what is this before me?, i. e. what does this mean?]. [Sot. 2<sup>b</sup> bot., read as Rashi דקמא.]

קמא II, קמא f. = h. קמה 1) standing grain. Targ. Hos. VIII, 7 (ed. Lag. a. oth. קמה). Targ. O. Ex. XXII, 5 קמא ed. Berl. (oth. ed. קמא, קי).—Pl. קמא, constr. קמא. Targ. Jud. XV, 5.—2) pillar, statue. Targ. Gen. XXVIII, 18 (h. text מצבה). Targ. O. ib. XIX, 26 (h. text נציב). Targ. Y. Num. XXII, 24. Targ. Jud. IX, 6 (ed. Wil. קמא pl.; h. text מצב). Targ. II Kings X, 27 קמא constr.; a. fr.—Pl. קמא, קמא. Ib. XVII, 10. Ib. XVIII, 4. Targ. II Chr. XXXI, 1; a. e.—Targ. Y. Ex. XXIII, 24 קמא constr.

קמא, קמא m. (= קדמא) 1) first, former, previous. Targ. Y. Ex. XL, 2. Targ. Y. Lev. XXIII, 11; a. fr.—Ber. 13<sup>b</sup> קמא at the recitation of the first verse of the Sh'm'a; a. fr.—קמא (abbrev. ה"ק) the first of the quoted authorities. Ib. 48<sup>b</sup>; a. fr.—קמא, v. קבא, v. קבא. Naz. 56<sup>b</sup> לא דורא לזון למילתא מן קמא Gen. R. s. 38 קמא they ought not to have taken a lesson from (the fate of) their predecessors? Ber. 20<sup>a</sup> קמא מסרי וקמא the former generations gave up their lives &c. B. Bath. 46<sup>b</sup> קמא those who have long preceded thee; a. fr.—Fem קמא. Targ. Prov. XXIV, 14 (ed. Lag. a. oth. קמא).—Kidd. 66<sup>a</sup> קמא that first clause. B. Bath. 89<sup>a</sup> bot. קמא that first described balance, what is it used for?; a. fr.—Pl. קמא. Targ. Y. Gen. XLI, 20.—2) before, in presence of, v. קמי.

קמא v. קמא.

קמא, Yalk. Gen. 148, v. קמא.

קמא f. (b. h.; קים) standing corn. Peah VI, 8 קמא standing corn saves the sheaf (in the field from being considered a forgotten sheaf belonging to the poor); וקמא how much standing corn must there

be to save the sheaf? Y. ib. VI, 19<sup>d</sup> top שסביבוחת ק' a sheaf surrounded by standing corn. B. Kam. 60<sup>a</sup> (ref. to Ex. XXII, 5) קמה לי כל בעלי קימה what is *kamah* to intimate? It is to include all things of erect stature (as trees, living beings &c., Rashi). Y. ib. VI, beg. 5<sup>b</sup>; a. fr.—Pesik. R. s. 43 (play on מלל, Gen. XXI, 7) ונעשה קמרו... the standing crop of Abraham was dried up, but it became again full of ears (his virile strength was restored); Gen. R. s. 53 קימרו (corr. acc.).—*Pl.* constr. קמרי *halms, stalks*; ק' שפה the stiff cords in the border (around the neck) of a garment. M. Kat. 22<sup>b</sup> ש' מבריל ק' (in rending a garment in mourning) one must (may) sever the stiff border around the neck; (Y. ib. III, 83<sup>d</sup> top קנה שפה). Hor. 12<sup>b</sup> ש' למטה מק' beneath the border (leaving the border uncut); ש' למעלה מק' he rends from over the border (all through); (Y. M. Kat. l. c. ש' קנה).

קמה, קמח ch., v. קמא II.

קמואל pr. n. (b. h.) pr. n. m. *Kemuel*, name of an angel. Pesik. R. s. 20.

קמולא, קמולא, Gen. R. s. 79, end; Yalk. ib. 133 קמולא, read מילא ק', v. טריון.

קמולא, v. קימולא.

קמון, v. קמין.

קמוניא, v. קימולא.

קמוניא f. (*καμνίον*) furnace. Ab. Zar. 10<sup>b</sup> שדי ליה (Ar. לק' חליא) they threw him into a circular furnace (pottery kiln; Rashi: a room full of ashes).

קמוס, v. קימוש.

קמוץ, v. קימוץ.

קמרא, קמרא, קמרא m. (*קמרא*) belt, Targ. Ps. XVIII, 33 (ed. Wil. קמרא); ib. 40. lb. CIX, 19. Targ. Y. Lev. XVI, 4 (ed. Amst. קמרא); a. e.—Sabb. 59<sup>b</sup> ק' שרי a woman is permitted to go out on the Sabbath with a (gold) belt. Ib. ק' עילוי ו' how about wearing a *kamra* over a *hemyan* (v. קמרא). Hor. 13<sup>b</sup> ו' נדרי דאחרי לך ק' (En Yaak. קמרא) because thy father's (official) belt helped thee to be president of the court, must we make thee Nasi?

קמז (cmp. קמץ, קמץ) to squeeze, contract.

Nif. (*נִקְמַז*) 1) to be squeezed in. Tosef. Erub. XI (VIII), 18 נ' ... if the bolt is squeezed into a hole in the ground, opp. נשט detached and lying about without a special place assigned to it; Erub. 102<sup>a</sup>; Y. Sabb. XVII, end, 16<sup>b</sup>. Y. Kil. VI, end, 30<sup>e</sup> נ' עד מקום שדוא נ' (not נקמן) as far as the projecting limb is fast (not shaken by the wind).—2) to contract, curl. Y. Erub. V, 22<sup>d</sup> top ו' נמפסד ולא יתר שדוא נ' nor must the measuring rope be longer (than fifty cubits), because then it curls and causes loss of distance in measuring (Bab. ib. 58<sup>a</sup> שמעט).

קמח (denom. of קמחא) to dress hides with flour. Part.

pass. קמח. Meg. 19<sup>a</sup>, v. דרפתא; Gitt. 22<sup>a</sup>; Sabb. 79<sup>a</sup>, v. מצה; a. e.

Af. *to pulverize*. Naz. 53<sup>b</sup> אקמחתי the pulverized (the bones).

קמח c. (b. h.; cmp. קמז, v. Del. Assyr. Wörterb. p. 586<sup>2</sup>) 1) flour, first flour, contrad. fr. סלת. Y. Peah VII, 20<sup>a</sup> bot.; Keth. 112<sup>a</sup>, a. e., v. קריב. Hall. I, 6, v. חליצה II; a. fr.—Ab. III, 17 אין ק' אין ... אין ק' אין without flour (sustenance) no learning, without learning no flour (enjoyment of life).—*Pl.* קמחין, קמחין. Kidd. 53<sup>a</sup>; Men. 73<sup>a</sup> ... חללי ק' חללי these (the animal sacrifices) are blood offerings, those (the cakes &c.) are flour offerings. Y. Hall. I, 57<sup>b</sup> וביציקות ק' וביציקות grains, flours, and doughs; a. e.—2) (from its color) mould gathered on wine.—*Pl.* as ab. Men. VIII, 7 מפני חק' ... מפני חק' one must not take for libation from the top of the cask on account of the mould. Ib. פסול ק' פסול wine on which mould is gathered is unfit for the altar.

קמחא, קמח ch. same, flour. Targ. O. Gen. XVIII, 6. Targ. Num. V, 15; a. e.—Keth. 62<sup>b</sup> ק' נהלא ק' ק' sifting flour. Bets. 29<sup>b</sup>, v. נהל; a. fr.—Pes. 84<sup>a</sup>; Yoma 46<sup>a</sup>, a. e. לקמחיה v. קמחיה ch.; [Ar. quotes Var. לקמחיה v. קמחיה ch.]; [Ar. quotes Var. לקמחיה v. קמחיה ch.]; v. Rabb. D. S. to Yoma l. c., note 3].—*Pl.* קמחין, קמחין. Y. Yoma I, 38<sup>d</sup> top, a. e., v. קמחיה.

קמחוניא, קמחוניא pr. n. pl. *Kimhunia*, in Babylonia. Keth. 67<sup>a</sup> ו' חנוך אשלי דק' ו' as to the ropes of K. (where they are staple goods), a woman may levy them for her jointure (כתובה). Kidd. 25<sup>b</sup>.

קמחיה, v. next w.

קמחיה, קמחיה pr. n. f. *Kimhith*, the mother of seven sons who served as highpriests in turn. Y. Meg. I, 72<sup>a</sup> bot.; Y. Yoma I, 38<sup>d</sup> top ו' קמחיה קמח וקמחיה דק' ו' (not קמחיה) all flours are flour, but the flour of Kimhith is fine flour; Lev. R. s. 20. Y. Yoma V, 42<sup>b</sup> בן ק' a son of K.; a. e.

קמט (b. h.) to compress; (neut. verb) to contract, curl. Yalk. Gen. 151 מעי קומטין עלי ו' (Ar. קמטין, corr. acc.) my bowels curl themselves within me like a rope (cmp. Part. pass. קמט folded, creased. Tosef. Neg. I, 8 כ' שפוש like a folded sheet that has been straightened out.

Pi. קמט 1) to fold, wrinkle. Hag. 14<sup>a</sup> (ref. to Job XXII, 16 קמט) ... שיקמטין עצמן ו' that means the students that wrinkle themselves (cause wrinkles on their foreheads) over the words of the Law; Yalk. Job 908.—Part. pass. קמט. Tosef. Neg. l. c. סדין חמק' a creased sheet, v. קמט. 2) to press, crowd. Hag. 13<sup>b</sup> sq. (ref. to Job l. c.) שיקמטין עצמן ו' Ms. M. 2 (v. Rabb. D. S. a. l. note 20) who pressed themselves (rushed) forward to be created before the world was created, v. infra.

Pu. קמט to be crowded, rushed. Ib. אשר קומטו בלא ו' Ms. M. because they rushed (to be created) before their time; Yalk. Jer. 304.—Part. מקמט, v. supra.

**קָבַעַ** (cmp. קָבַשׁ *to press, squeeze; to pass and knot straps*. Bekh. 30<sup>b</sup> וְהִרְחִיחַ קוֹבְעֵת וּבִּ... a woman was married to a *haber* (תָּבַר), and she fastened the straps

of the T'fillin for him, and when afterwards married to a publican, she knotted the custom seals for him; Ab. Zar. 39<sup>a</sup> Ar. (ed. קושרה); Tosef. Dem. II, 17. Tosef. Kel. B. Mets. VI, 1 הסנדל משיקמץ the sandal is susceptible of uncleanness when the straps are attached.

**קמץ, קמץ, קמץ** c. (preced.; cmp. קומץ) *a little, somewhat*. Pes. 113<sup>b</sup> ק' ... אוכל eats much and passes little. Y. Yoma III, beg. 40<sup>b</sup> ו' ק' ו' first the redemption comes little by little, and then &c.; Y. Ber. I, 2<sup>c</sup> קמץ; Cant. R. to VI, 10. Ib. to IV, 4, v. ו' h.; a. fr.

**קמץ, קמץ, קמץ** m. (campus, ἀμπος, accus.) *plain for exercise and amusement*. Kel. XXIII, 2 כליו *because soldiers at sports stand on it*. Pesik. B'shall. 82<sup>b</sup> כל עמא יפקון לך let all people go out to the campus (for public court); Cant. R. to II, 14; Lev. R. s. 6. Ib. s. 31 ירו מחזירין אותו בק' they shall make him go around in the campus (for public disgrace); Yalk. Deut. 810; Deut. R. s. 2 Ar. Var. ק' v. ק' Pesik. R. s. 21 בקר' ... מלך (corr. acc.) a king going out to the plain for sport, opp. למלחמה. Kel. XXIV, 1 שמשחקין בו בקמץ (Ar. בק'; Hai G. בק', corr. acc.) with which they play in the field; a. fr.

**קמץ** (b. h.) 1) *to compress, close the hand, grasp*. Pes. VII, 2 קמץ אר מקומו he must grab (take a handful of the flour from) its place (where the juice has dripped on it).—Esp. *to take a fistful (קמץ) of the meal-offering* (by bending three fingers over to the wrist and striking the flour off with the thumb on top and with the little finger below). Sifra Vayikra, N'dab., ch. X, Par. 9 יכול יקמץ ו' you may think he may grab with the tips of his fingers. Ib. יוכל מצוה שיקמץ ... קמץ ו' you may think the proper thing is for the priest to take off the fistful, but if a layman did it, it is legal. Men. II, 1 ו' קמץ אר ו' if the priest takes a grab of the meal-offering with the intention of eating &c.; a. fr.—*Part. pass. קמץ closed*. Cant. R. to VIII, 14 ו' ימינו אחר קמץה the deer when sleeping has one eye open and one closed.—2) *to leap*. Yalk. Ps. 685 כאיל קמץ, v. קמץ.

**קמץ** *to perform the קמץה*. Lev. R. s. 3 ו' ואכל ו' he took the handful for the altar, and ate the rest.

**קמץ** ... שלא ... *to be grabbed from*. Men. III, 3 קמץ ... שני אחרין שחלקו 106<sup>b</sup> two meal-offerings which were mixed up before the altar's share had been taken off. Ib. 18<sup>b</sup> בקמץה concerning such offerings as are subject to קמץה; a. fr.

**קמץ** 1) *to scrape off* (with bent fingers). Hull. 50<sup>a</sup> קמץ you must take off a little from the surface.—*Transf. to take off a share*. B. Bath. 106<sup>b</sup> שני אחרין שחלקו 106<sup>b</sup> if two brothers divide an estate, and then a third brother comes from abroad ..., they have to give him each a share from their portion, opp. מחלוקה the division is null and void (and a new division by lot has to be made); ib. 107<sup>a</sup>; a. e.—2) *to scrape together, collect*. Pesik. R. s. 20 קמץ (not קמץ), v. קמץ. Keth. VII, 10 והמקמץ אלו ... the following are those whom the court forces to release their wives, ... and the scraper; expl. ib. 77<sup>a</sup> המקבץ צוואת כלבים he that collects excre-

ments of dogs; (another interpret.) המק' זה בורסר 'the scraper' (of excrements) means the tanner; Tosef. ib. VII, 11 המקמץ אר הצוואה (not הצוואה) who collects excrements; Y. ib. VII, end, 31<sup>d</sup>. Hag. 4<sup>a</sup>; 7<sup>b</sup>.—3) *to be parsimonious*. Hull. 46<sup>a</sup> ו' עשירין מקמץין and as a mnemonic sign (to remember which of the two it was that threw the liver away, and which used it) it may serve thee: 'the rich are parsimonious' (R. Simon who was rich used it); Men. 86<sup>a</sup>.

**קמץ** ch. same, 1) *to grab, take a fistful*. Targ. Lev. II, 2; V, 12.—Men. 11<sup>a</sup> כ' קמץ אינשי as people ordinarily grab (putting the hand in and taking a handful of flower out). Gen. R. s. 5, v. קמץ; a. fr.—2) *to press, close (the eye)*. Y. Sabb. XIV, beg. 14<sup>b</sup> ו' קמץ ו' for it (the deer in sleep) closes one eye &c., v. preced.—*Part. pass. קמץ* קמץ רב Hull. 50<sup>a</sup> ו' scrape the surface off and give me (the fat) to eat. Ib. ו' קמץה they scraped the surface off and &c.—4) *to leap*. Ber. 63<sup>a</sup> קמץ Ms. M. (ed. קמץ; Ms. F. קמץ); v. I ch.

**קמץ**, v. קמץ.

**קמץ**, v. קמץ, I, II.

**קמץ** I c. 1) [קמץ] 4) *hopper, locust*. Targ. Nah. III, 15 (h. text ו' קמץ).—Eduy. VIII, 4, a. e. ו' קמץ, v. קמץ. Sabb. 77<sup>b</sup> ו' קמץ קמץ why is the proboscis of the locust soft (flexible)?; [Rashi: = נמלה, v. infra; early ed. Rashi: = שבלול]. Ib. ו' קמץ if you want to make a locust blind, break off its proboscis. Yeb. 121<sup>b</sup> ו' קמץ perhaps it was merely a dead locust (or ant) to which playing children gave a man's name?; a. fr.—*Pl. קמץ, קמץ*. Targ. Num. XIII, 33 (h. text ו' קמץ). Targ. Prov. XXX, 27 (ארכה ו' קמץ). Taan. 21<sup>b</sup> ו' קמץ when they told R. J. that the locusts were coming, he ordered a fast; a. fr.—[Y. Ab. Zar. V, 44<sup>d</sup> bot. קמץ, prob. to be read: חמיצין, v. חמיצין II.]—2) [קמץ] 1) *scraper, collector*, ant. Sabb. I. c.; Yeb. I. c., v. supra.—*Pl.* as ab. Ber. 54<sup>b</sup> ו' קמץ the Lord sent ants which made holes in the mountain &c.—3) *snail*. Gen. R. s. 21 ו' קמץה ('Rashi' קמץה) like the snail whose garment is part of its body. [The entire phrase is a gloss, v. Yalk. Gen. 34, and קמץה is perhaps a clerical error for קמץה q. v.]

**קמץ** II pr. n. m. *Kamtsa*; בר ק' Bar. Kamtsa. Gitt. 55<sup>b</sup> ו' קמץ ו' בר ק' חריב ו' through an affair concerning K. and Bar K. Jerusalem was destroyed; Lam. R. to IV, 2 ו' קמץ ו' בר ק' חריב ו' מקדשא ו'.

**קמץ**, v. next w.

**קמץ** (קמץ) m. *compressed condition, bent up, doubled*. Y. Naz. IX, 57<sup>d</sup> ו' קמץ if one finds a corpse, in the ground, doubled, we say, debris fell upon him, opp. פשוט. Ib. [read:] ו' קמץה they thought 'their head beside their feet' (of corpses found in the ground) meant *kamtsuts*



(that each body's head was lying by its feet). Y. Pes. VII, 34<sup>d</sup> קמץ: Y. Maas. Sh. V, beg. 55<sup>d</sup> ו' היה נחוק ו' (not קמץ) a doubled (mangled) body is under it (i. e. a mangled body was found there, and a mark was put over it); Y. Sot. IX, 23<sup>e</sup> top קמץ.

קמץ m. (קמץ) *grasping, greedy*; ב' ק' a greedy person. Tosef. Sot. XIII, 8 ed. Zuck. (Var. תמסן, v. תמסן).

קמץ ב' ק' pr. n. m. Ben Kamtsar (denom. of קמץ, writing four letters simultaneously with four pens between his fingers). Yoma III, 11. Ib. 38<sup>b</sup>; Y. ib. III, end, 41<sup>b</sup>; Cant. R. to III, 6 של ביה ק' those of the house of K'.

קמקמה, Y. Sabb. I, 3<sup>b</sup>, v. קימקמה.

קמר (cmp. פמר) *to bend, arch over, cover*. Erub. VIII, 9 קמר the pit (עוקה) outside of his private ground he must arch over; a. e.—Part. pass. קמר; f. קמרה &c. Ib. 10 ו' היה קמר a gutter covered up four cubits on public ground; Tosef. ib. IX (VI), 18; Y. ib. VIII, end, 25<sup>b</sup>. Ohol. III, 7. Ib. V, 1 ו' היה קמר ... ו' היה קמר an oven which stands in the house, but the arch over its 'eye' (fire-place) is outside the house; (R. Hai G. expl. פמר וסרור; v. Koh. Ar. Compl. s. v. קמר). Num. R. s. 12 קמר (קמר) tsab (Num. VII, 3) means wagons with vaulted covers; a. e.

קמר ch. same, *to bend*; (cmp. כפה, כפה) *to tie*.—Denom. קמר.

Pa. קמר *to girdle*. Targ. Lam. II, 10 קמאר ed. Lag. (oth. ed. קמר Pe.). Targ. Ps. LXV, 13.—[Zend *kamara*, arch, girdle, Greek *καμάρα*, of Semitic origin.]

קמרה m. *girdle*, v. קמר.

קמרומא, v. next w.

קמרומא m. (καμάρωμα, sub. ὄχημα, S.) *vaulted, arch-covered carriage*.—Pl. קמרומא (=καμάρωμα). Cant. R. to VI, 4 (expl. צב, Num. VII, 3, v. קמר) כמין קמר (קמר) the wagons were like the tilted carts, in order that the sacred vessels might not be split (through close packing), v. אקפסטי; Num. R. s. 12 כמרומא כמין קמר (קמר) read קמרומא, and strike out כיפין עשויה (read כיפין עשויה as a gloss expl. our w.); Y. Sabb. I, 2<sup>d</sup> קמרומא; Y. Succ. I, 52<sup>a</sup> top קמרומא; Yalk. Num. 713 קמרומא (obviously καμάρωμα, fr. a verb καμαράω). Gen. R. s. 31 כמין קמרומא (some ed. קמרומא, Ar. קמרומא). Noah's ark was shaped like the tilted wagons, and it was so curved that the top was one cubit broad; Yalk. ib. 54 קמרומא.

קמרון m. (קמר) *arched lid*. Kel. XVI, 7. Ib. XVIII, 2.

קמריתון, v. קמריתון.

קמרסמה, v. קמרסמה.

קמרה, v. קמרה II.

קמרה, Yalk. Gen. 151 Ar., v. קמרה.

\*קן m. (v. קק) *preparation, arrangement*. Gitt. 6<sup>a</sup> top קן (שמע) קן קולמוסא וקן מגילהא even if the husband ordering a letter of divorce to be written heard only the sound produced by the cutting of the pen and the unfolding of the parchment; [Rashi: קן onomatopoeitic: *crackling, crepitation*; Var. קל *sound*].

קן c. (b. h.; קנן) 1) *nest; birds in a nest*. Hull. XII, 1, a. fr. קן the duty of letting the mother bird go when a nest is taken out (Deut. XXII, 6 sq.). Gen. R. s. 19 ו' היה קן אש יוצאה מקינו goes forth from its nest and burns it (the phoenix, v. חיל II); Midr. Sam. ch. XII; Yalk. Job 917 ו' היה קן מצאו להם קן (the Israelites) found a nest for themselves (with ref. to Ps. LXXXIV, 4); a. fr.—2) (fem.) *the couple of sacrificial birds* (Lev. XII, 8; XIV, 30; a. e.). Kinnim II, 1 קן קן a couple of birds concerning which it has not yet been decided which is to be the burnt offering, and which the sin offering; ib. 4 קנים קן which has been decided upon; a. fr.—Pl. קנים, קנין, Ker. 28<sup>a</sup> ו' היה קן מתפרשות ו' קנין the special designation of the couples is made either by the owner or by the priest's action. Ned. IV, 3 קנין זבין the bird sacrifices of those cured from gonorrhœa; קנין קן those of women after confinement; a. fr.—Kinnim, Kinnin, name of a treatise of the Mishnah, of the Order of Kodashim.—3) *cavity, chamber*.—Pl. as ab. Lev. R. s. 14, v. קנינה, a. fr. קנינה. Koh. R. to I, 9 ו' היה קן because no chambers (for the reception of prophecy) were created within me until now &c.; (Ex. R. s. 28 ו' היה קן לא ירנה לו רשות) no permission to prophesy had been given him).

קן, קנא, קני ch. same, 1) *nest, swarm*. Targ. O. Deut. XXII, 6 (ed. Berl. קנינה). Targ. Is. X, 14 (ed. Wil. קנה, corr. acc.). Targ. Jud. XIV, 8. Targ. I Sam. XIV, 27 (h. text ירנה); a. fr.—Hull. 141<sup>b</sup> ו' היה קן ו' היה קן go and knock at the nest, that the birds be moved, and thus take possession of them. Gitt. 68<sup>b</sup> ו' היה קן the nest of a woodcock; י' היה קן he covered his nest with white glass; a. fr.—Snh. 102<sup>b</sup> (prov.) ו' היה קן Ar. he that wreaks his vengeance destroys his own nest (ed. קנינה, read with Ms. F. קנינה בריחה).—Pl. קנים, קני. Erub. 3<sup>a</sup> (expl. אמלחה) קן nest-shaped cornices.—Pl. קנים, קני pr. n. pl. *Eagles' Nest, Kan-Nishraya* (v. P. Sm. 3673), *Kennesrin* on the Euphrates. R. Hash. 28<sup>a</sup> (Ms. M. קנשרייא, v. Rabb. D. S. a. l. note).—2) *close place*. B. Kam. 58<sup>b</sup> ו' היה קן ... ו' היה קן three date-trees stood in one place (close together). Ib. 92<sup>b</sup>, v. קנא. Succ. 32<sup>b</sup> ו' היה קן three leaves close together (Rashi: on one stem, קנא, קנא).

קנא, Pi. קנא, v. קני I.

קנא, Pa. קני, v. קני I.

קנא, to buy, v. קני II.

קנא, v. קנא.

קנאה f. (b. h.; קנא) *jealousy, envy, passion; emulation*,



**קנה** m. (b. h.; cmp. קנן) *calamus, reed; anything resembling a reed, branch of a candlestick; windpipe* &c. Cant. R. to I, 6 (legend about the origin of Rome) ירר מִי־כִי גִידוֹ וְכִי... Michael the archangel came down and planted a large reed in the sea &c. Taan. 20<sup>a</sup> וְכִי רֵיחַ קֶנֶה... man must at all times be yielding like a reed and not unbending like a cedar, v. קִנְיָנוֹס. Tosef. Sabb. XII (XIII), 14

קנה the branch of a candlestick; Sabb. 47<sup>a</sup> קנה של מנורה; Y. ib. XII, 13<sup>c</sup> קנהי. Ib. a part of the composite pole which the hunters use (to reach the nests); Bab. l. c. סידרין קנה of the whitewashers; Tosef. l. c. סידרין (Var. ס). Ker. 5<sup>a</sup> קנה בשם sweet calamus. Kel. XVII, 16 קנה של עני וכ' the beam of the balance. Ib. קנה של עני וכ' the poor man's cane which has a receptacle for water.—רחח, v. בך. Ber. 61<sup>a</sup> bot. קנה מוציא קול the windpipe produces sound. Hull. 21<sup>b</sup>; Zeb. 65<sup>b</sup> לך ... until he reaches (with his nail) the gullet or the windpipe. Hull. 28<sup>b</sup> (in Chald. dict.) וכ' נברקיה לך let him examine the windpipe and cut it &c. Men. XI, 6 עשרים קנה זרוע = קנה ... twenty-eight staves shaped like a segment of a hollow reed; a. fr.—Ohol. I, 8 קנה זרוע = קנה forearm.—קנהה, v. קנהה. [to hold forth on a cane,] to treat lightly, consider unimportant. Num. R. s. 8 end ובך ... והושיטו לו בך (not והושיטתה) something for which that ancestor prostrated himself in prayer (Gen. XXVIII, 20) ..., and now comes this man (Aquila) and holds it up to contempt!; Yalk. Gen. 123; Gen. R. s. 70. Ib. אר בך dost thou make it appear contemptible to this man?; Koh. R. to VII, 8.—Pl. קנהים. Men. l. c. Ib. קנהי the arrangement of the staves between the cakes of the show-bread. Kel. XVII, 17, a. fr. קנה חיה הדרה Ex. R. s. 35 (ref. to Ps. LXVIII, 31) חיה הדרה the beast that dwells among the reeds (Rome, v. Cant. R. to I, 6, quoted above). Gen. R. s. 1 לך ... עשיר he is a rich man and needs no reeds (for his house); לך הוא צריך קנהי המדה he still needs the measuring rods; a. fr.

קנה, קנה ch., v. קנה.

קנבא f. pl. cakes made of flour of parched grain, kneaded with oil, and intended to be reduced again to flour by rubbing between one's hands; brittle cakes. Hall. I, 5 וכן וכן וכן and so are brittle cakes subject to Hallah; Y. ib. 57<sup>d</sup> sq. [read:] שלא חאמר ... וכן וכן and so are the brittle cakes subject &c., that you may not think, because they are to be reduced to flour, they ought to be exempt.

קנבה, v. קנבה.

קנבה, v. קנבה.

קנבה m. (denom. of קנה) he that gives possession. Y. Snh. IX, end, 27<sup>b</sup>, v. קנבה.

קנה, v. קנה.

קנה, v. קנה.

קנה, v. קנה.

קנה m. (denom. of קנה) a reed basket, contrad. to קנה, a common wicker basket. M. Kat. III, 7. Bets. I, 8 (14<sup>b</sup>) (missing in Ms. M.; v. Rabb. D. S. a. l. note); Tosef. ib. I, 20; Y. Maasr. IV, 51<sup>b</sup> bot.; a. e.—Pl. קנהים. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13 (not קנה).

קנה, v. קנה.

קנפא, v. sub קנה.

קנפא f. pl. (reduplic. of קנה) [little reeds, tubes.] branch sinews of the nervus ischiadicus; thin branches of the grape vine. Hull. 92<sup>b</sup>. Ib. <sup>a</sup> קנה שבח וכ' the rods on the grape vine are typical of the empty (meritless) in Israel.—[Ab. d'R. N. ch. XL קנפא (Var. קנפא) chastising rods.]

קנה, v. קנה.

קנה, Y. Shebi. VI, 36<sup>c</sup>, v. קנה.

קנה, Pi. קנה to wipe off, cleanse. Tosef. B. Bath. V, 4 קנה מן האגן (ed. Zuck. קנה מן האגן, corr. acc.) he may wipe off (the wine or oil which is left after measuring) on the rim of the measure. Ber. VIII, 3 וכן וכ' a person may wipe his hands with the napkin and let it lie on the table. Sabb. XXI, 3 וכן וכ' you may wipe the table with it. Ib. 81<sup>b</sup> וכן וכ' to wipe off (the posteriors) with &c. B. Bath. V, 10 וכן וכ' the wholesaler must cleanse (by rubbing) his measures once in thirty days; a. fr.

Nithpa. קנה to be wiped off. Hull. 36<sup>a</sup> וכן וכ' when the blood was wiped off between the cutting of one organ (סנין) and the other.

קנה, Pa. קנה ch. same. Lev. R. s. 28, end וכן וכ' v. קנה; a. e.—Ned. 10<sup>b</sup> וכן וכ' v. קנה; Y. Ab. Zar. III, 43<sup>a</sup> וכן וכ' read as Y. Orl. I, end, 61<sup>c</sup> וכן וכ' v. קנה; מוקנה, read as Y. Orl. I, end, 61<sup>c</sup> וכן וכ' v. קנה.]

קנה (sec. r. of קנה or קנה) [to cut; to shrink], v. קנה.

Hif. קנה 1) [to cut,] to vex, annoy, make angry. Midr. Till. to Ps. III וכן וכ' אר אבא (ed. Bub. Midr. Till. to Ps. III וכן וכ' אר אבא) I weep because I provoked my father. Pesik. Shubah, p. 165<sup>a</sup> וכן וכ' לא have we not provoked him to anger? have we not annoyed him? Hull. 122<sup>b</sup>; 55<sup>b</sup>, a. e. וכן וכ' אל do not weary me (with thy arguments), for I am teaching this as an individual opinion (not as an adopted rule); a. fr.—2) to shrink, fail. Tanh. ed. Bub. Thazri a 4 נפשו מן קנה עלי (Ms. R. his soul within him would faint (ed. Tanh. 3. קנה) (קנה) V. קנה.

קנה ch. same, to loathe. Targ. Y. Num. XXI, 4 (h. text קנה); ib. 5 (h. text קנה).

Pa. קנה to vex. Targ. Y. Ex. XXII, 20. Targ. Job XIX, 2 Ms. (ed. וכן וכ', corr. acc.).

Af. קנה same. Targ. Ps. LXIX, 6 וכן וכ' (some ed. וכן וכ', corr. acc.). Targ. Ruth I, 15 (h. text וכן וכ').

קנה, v. sub קנה.

קנה, Pesik. R. addit. s. 2 (ed. Fr. p. 197<sup>a</sup>), v. קנה II.

קנה, Tosef. Maasr. III, 14 Var., v. קנה.

קנה, m. (centenarium) 1) (=centuria) [a number of acres of ground,] large court. Tosef. B. Bath. VI, 24 וכן וכ' if a man says, I sell thee a centenar, he must deliver to him an area of twelve (cubits) by twelve; B. Bath. 98<sup>b</sup> קנה (Ms. M. קנה);

Ms. H. חַרְבֵּץ אַפְרִי (קַנְיִנֵּר); expl. ib. court for a villa.—2) a hundred thousand sesterces, a weight corresp. to h. בֶּזֶק; (abbrev.) קַנְיִנֵּר, קַנְיִנֵּרָא, קַנְיִנֵּרָא. Targ. Y. Ex. XXV, 39 קַנְיִנֵּר. Ib. XXXVII, 24 קַנְיִנֵּר (Ar. קַנְיִנֵּר). Targ. I Chr. XX, 2 קַנְיִנֵּר ed. Lag. (ed. Rahmer קַנְיִנֵּר, Var. קַנְיִנֵּר). Targ. II Chr. XXIII, 11; a. e.—Bekh. 50<sup>a</sup> לְקִינְטָרָא חִיקְלָא ... איכא there is a place where the *centenarium* is called *tikla*; B. Mets. 87<sup>a</sup> לְקִנְטָרָא.—Pl. קַנְיִנֵּר, קַנְיִנֵּרָא, קַנְיִנֵּרָא, קַנְיִנֵּרָא, קַנְיִנֵּרָא, קַנְיִנֵּרָא. Targ. Y. Ex. XXXVIII, 24; 25; 27. Targ. I Chr. XIX, 6; a. e.—Bekh. l. c. ... דְּכַתּוּבִין ק' ו' wherever 'silver' is mentioned in the Pentateuch, it means Sela, in the Prophets, *litrae*, in the Hagiographa, *centenaria*, except the silver mentioned in the transaction of Ephron (Gen. XXIII) where it means *centenaria*; B. Mets. l. c. שֶׁקֶל (v. Rabb. D. S. a. l. note 70) he (Ephron) would not accept anything of him (Abraham) but *centenaria*; Yalk. Gen. 102; Gen. R. s. 58. Ex. R. s. 42, v. מֶסֶקֶד. Lev. R. s. 28 דְּכַסָּפָא ... ק' the ten thousand hundredweights of silver (Esth. III, 9). Ib. בְּעֶשְׂרֵה ק' worth ten *centenaria*; Pesik. Ha'omer, p. 71<sup>b</sup>; a. e.

קַנְיִנֵּרָא, קַנְיִנֵּר, קַנְיִנֵּרָא, קַנְיִנֵּר, v. preced.

קַנְיִנֵּר (cmp. קַנְיִנֵּר) [to sting,] to chide. Pes. 66<sup>a</sup> הֵבִיחַ הוֹחֵל מִקְנֵיךְ בְּדִבְרֵים he began to chide them with words; Y. ib. VI, 33<sup>a</sup> מִקְנֵיךְ. Gen. R. s. 98. Cant. R. to IV, 7 מִפְּנֵי ... because he rebuked them, and as they took their father's rebuke (in silence), they were allowed to be recorded side by side with Aaron &c.; Num. R. s. 13 שְׂקִינְיָהּ. Ib. וְקַנְיִנֵּר בֵּרַךְ he blessed the tribes (his sons) and chided Reuben &c.—Y. Sot. I, 16<sup>d</sup> bot. מִבְּרִיחֵי ... would he let them escape (unrebuked) from the heavier sin, and rebuke them for the lighter? Y. Snh. VII, 24<sup>d</sup> bot. וְקַנְיִנֵּר ... מִבְּרִיחֵי you cannot forego his heavier offence, and rebuke (punish) him for the lighter; a. fr.

1) to rebuke. Sifr. Deut. I, 1 R. Ak. was rebuked on my account before R. G. &c.; Yalk. ib. 789.—2) to make one's self disagreeable; to vex. Num. R. s. 11 מִתְּקַנְיִנֵּרִים they (the angels of destruction) vex them (the wicked) and say, 'no peace' &c.; Yalk. ib. 711.

קַנְיִנֵּר ch. same. Y. Yoma I, 38<sup>d</sup> top ... כִּי ... when he wanted to rebuke R. L. b. J., he used to say, 'formerly (the Lord was) was with him' (allusion to I Chr. IX, 20); Y. Meg. I, 72<sup>a</sup> bot. לְמַקְנֵיךְ. Y. Maasr. III, end, 51<sup>a</sup> מִתְּקַנְיִנֵּר לֵאמֹר ... chided those teachers of the Agadoth, and called the latter charm-books. Y. Sot. I, 16<sup>d</sup> bot. חַרְיִי הֵיא דִּי מִקְנֵיךְ לִין (not חַרְיִי) it is this for which he chides them (I Sam. II, 29); a. e.

קַנְיִנֵּר m. (v. preced. wds.) a pronged tool, bit, or auger. Kel. XIV, 3 בְּנֵי דִק' the builder's *kantar*; Tosef. ib. B. Mets. IV, 5 קַנְיִנֵּר.

קַנְיִנֵּרָא, קַנְיִנֵּר, v. קַנְיִנֵּר.

קַנְיִנֵּרָא, Yalk. Lam. 1037, read: קַנְיִנֵּרָא.

קַנְיִנֵּרָא, v. קַנְיִנֵּרָא.

קַנְיִנֵּר m. (v. preced. articles) a quarrelsome person, *disputatious*. Esth. R. to II, 5 וְכִי קַנְיִנֵּר הָיָה וְעִיבֵר וְכִי was he (Mordecai) contumacious and one who disregards the king's decree?—Pl. קַנְיִנֵּרִין, קַנְיִנֵּרִין. Ned. 48<sup>a</sup> 'the Galileans were quarrelsome and wont to forswear enjoying benefits from one another. Naz. 49<sup>b</sup> חֵן וְכִי שְׁקֵנָהּ because they are disputatious, and do not come to learn &c.; Kidd. 52<sup>b</sup>.—Cant. R. to VI, 11 קַנְיִנֵּרִים, v. קַנְיִנֵּרִים.

קַנְיִנֵּר (קַנְיִנֵּר) (cmp. Arab. *kana*) to be hot.

Pl. קַנְיִנֵּר (b. h.) 1) to be jealous; to envy. Lam. R. introd. (R. Joh. I) I לא קַנְיִנֵּר בָּהּ I was not jealous of her; 2) מִפְּנֵי מַה קַנְיִנֵּר מַה קַנְיִנֵּר why art thou jealous of an idol in which there is no reality?; a. e.—Esp. קַנְיִנֵּר to suspect one's wife of unbecoming conduct; to accuse of faithlessness; to warn one's wife. Sot. I, 1 ... הַמְּקַנְיֵן he who suspects his wife ... must bring charges against her based on a warning given in the presence of two witnesses. Ib. 2 מִפְּנֵי לָהּ אִמְרָא לָהּ בְּפִנֵּי לָהּ how must he warn her? If he says before two witnesses, do not speak (associate) with that man, and she does so, she is still permitted to him for marital life &c. Tosef. ib. I, 1 [read:] וְכִי אִתְּרָא וְכִי אִתְּרָא (ed. Zuck. הַמְּקַנְיֵן, Var. מִקְנָה) he who wants to proceed against his wife, must bring charges based on a statement of warning by one witness or on his own statement; Sot. 2<sup>b</sup>. Ib. אִסּוּר לְקַנְיִנֵּר it is forbidden to warn one's wife (in the presence of witnesses). Ib. 3<sup>a</sup> מִיִּתְּרָא לָהּ לֵב ... she is permitted &c. M. Kat. 18<sup>b</sup> (ref. to Ps. CVI, 16) כִּי ... שְׂכָל ... every one of them warned his wife in jealousy of Moses. Num. R. s. 9 וְכִי אִשָּׁה מִקְנָה אִתְּרָא וְכִי he may bring charges on the ground of suspicious conduct towards a man (human being) but not &c. Ib. בֵּית רִין מִקְנָא לָהּ the court takes proceedings in their (the husbands') behalf &c.; a. fr.—2) to arouse jealousy; to provoke. Meg. 15<sup>b</sup> קַנְיִנֵּר בְּמִלְכֵּי וְכִי she (by inviting Haman) aroused against him the jealousy of the king and the jealousy of the (other) princes. Num. R. l. c. מִקְנָא שְׂוִיא מִקְנָא לָהּ for she provokes the Lord and her husband; a. e.

1) to be jealous; to be incensed. Men. 109<sup>b</sup> בְּשִׁמְעִי אִתְּרָא Onias was jealous of his brother Shimei. Snh. 105<sup>b</sup> וְכִי אִשָּׁה מִקְנָה אִתְּרָא a man is envious of all except his son and his pupil. Meg. 13<sup>a</sup> מִפְּנֵי מַה מִּקְנָה בְּעִבּוּרִיהָ Ab. Zar. 54<sup>b</sup> יִתְּרָא, v. מִקְנָא. why is he jealous of (incensed against) those who worship it (the idol), and is not jealous of (takes no revenge on) itself? Meg. 19<sup>a</sup> וְכִי שְׂכָל ... what reason had Haman to take revenge on all the Jews?; a. fr.

קַנְיִנֵּר I ch., v. infra.

Pa. קַנְיִנֵּר 1) to be zealous for; to be jealous; to suspect of unfaithfulness. Targ. Num. XI, 29. Ib. XXV, 11. Targ. Gen. XXX, 1. Targ. Num. V, 14; a. fr.—2) to make jealous. Targ. II Esth. II, 19 קַנְיִנֵּרָא (ed. קַנְיִנֵּר, ed. Vien. קַנְיִנֵּרָא) make her jealous by marrying other wives.—3) to warn one's wife. Sot. 2<sup>b</sup> וְכִי יִמְרָא קַנְיִנֵּר it may happen

that he did not warn her and yet he may declare, I did warn her. Ib. וכל עי ידעי דק' ליה and all will know that he did warn her; a. fr.

*af. Ithpe. אֶקְנִי to make jealous; to provoke.* Targ. Ps. LXXVIII, 58. Targ. I Sam. I, 6, v. אֶקְנִיָּהָ. Targ. Deut. XXXII, 16 (Y. I. קָנִין, read: כָּנִין). Ib. 21; a. e.

*Ithpe. אֶקְנִי, אֶקְנִיָּהָ, to be jealous, incensed.* Meg. 16<sup>a</sup> בה 'א' ר' ו' he (Haman) had a grudge against Vashti and put her to death, and now he has a grudge against me &c. Ib. 13<sup>a</sup> דמיקני ביה דמקני against whom Haman was enraged. Ib. 19<sup>a</sup> ראי' מה ... דאי' what reason had Mordecai to be hostile to Haman?; a. e.

**קני, קנה** (b. h.) [*to establish*.] 1) (cmp. קים, Gen. XXIII, 17) *to create; to acquire, own; to take possession.* R. Hash. 31<sup>a</sup> (ref. to Ps. XXIV recited in the Temple on the first day of the week) ויהי עולם שם שק' והקנה וי' because he (the Lord in establishing the world) took possession and gave (his creatures) possession (invested them with a fief), and became the sovereign of the world. Kidd. I, 1 האשה ו' קונה את עצמה a wife acquires herself (becomes independent) when she receives her divorce &c. Ib. 20<sup>a</sup> כל הוקנה ... כל הוקנה וכ' whoever buys a Hebrew bondman creates, as it were, a master over himself. B. Mets. 75<sup>b</sup> he who creates a master over himself, expl. חולל נכסיו בנכרי who (in order to evade obligations) hangs his property on a gentile (pretends to be merely the agent of a gentile); (another explan.) הכותב נכסיו ו' who transfers his property to his children during his lifetime. Gitt. 37<sup>b</sup> sq. (ref. to Lev. XXV, 45) ארם קונים אתכם (as a slave) one of them, but they cannot buy one of you, nor can they buy of one another. Ib. you may think, they cannot buy one another for the work (as long as the serf chooses to be in the master's power); ולא הם קונים ולא הם קונים a bodily slave (who requires formal manumission to be a freeman). B. Mets. 46<sup>b</sup> bot. לי באלו ק' if one says, sell me (a certain object) for these (coins which I hold in my hand), he has bought (the sale is valid). Ib. IV, 1 הוחב ו' מעות היעלה קוליה ו' the delivery of cancelled coins effects the purchase of the valid coins. Ib. 47<sup>b</sup> מעות קוניה the delivery of the purchasing money gives possession (no formal possession of the purchased object (משיכה) being required). Kidd. 22<sup>b</sup> קונה הגבורה lifting up the purchased object makes the sale binding; a. v. fr.—2) *to make sure; to obligate a person by a special symbolical act* (קנין); *to enter into an obligation by a special symbolical form.* Gitt. 51<sup>a</sup> בשקני מידו when they (the court, witnesses &c.) made him obligate himself (that his widow should receive support from his estate); בשקני when such an obligation was entered with reference to this (his wife's case), but not with reference to that (his daughter's case). B. Mets. 47<sup>a</sup> ... במה קוניה wherewith is the bargain made sure? ... By handing over one of the garments (or any object) belonging to the purchaser; קונה מונה ליה לקונה דליהוי מונה for the purchaser likes the seller to obligate himself, in order that he may be sure to give him pos-

session; a. fr.—Ib. 48<sup>b</sup> when he said to him, ערבוני קקן (fr. קנה = קון) my earnest money shall serve to make the purchase sure.—Part. pass. קנני; קנני; pl. קננייהם. Kidd. 16<sup>a</sup> עבד עברי גופו ק' והרב ו' a Hebrew bondman is owned bodily (to the end of his term), and if the master allowed him a reduction of his time, his allowance is not legally binding (the slave not being able to acquire himself); ib. 28<sup>a</sup>; B. Kam. 113<sup>b</sup>. Gen. R. s. 86 (ref. to Gen. XXXIX, 1) וכל ו' the owners (slaves whose who are owned make themselves owners (slaves enrich themselves by robbing their master), and all slaves cause decrease to their master's house, but in this case 'the Lord blessed &c.' (ib. 5); Yalk. ib. 145 קוניה קוניה (corr. acc.); a. fr.—Tosef. Ned. IV, 6 שאני קניי the axe of which I am possessed be forbidden (v. קנים), i. e. I swear that I have no axe; Ned. 35<sup>a</sup> (Rashi ושאני I swear that another axe is not owned by me).—[Y. Peah IV, 18<sup>b</sup> השערה קנויה, read: פגירה, v. פגיה.]

*Nif. קננה to be acquired, owned, bought.* Kidd. 20<sup>a</sup> (ref. to Lev. XXV, 14) מיד ליד this refers to what is bought from hand to hand (movable goods). Ib. I, 1 האשה ו' קננה a wife can be acquired in three ways. Ib. 6<sup>b</sup> עבד כנעני ב' בכסף (חליפין) a Canaanite slave is taken possession of (is considered owned) either by delivery of the purchasing money, or by a deed, or by undisturbed possession (חזקה). Ib. 5 'קננה ו' ... נכסים שיש means of handing over the money &c., but movables cannot be acquired other wise than by taking hold (קנייה). Ib. 22<sup>b</sup> קננה בביאה let her be acquired (become his slave) by coition; a. fr.

*Hif. קנה to give possession, sell, transfer.* R. Hash. l. c., v. supra. Snh. 81<sup>b</sup> וימקני, v. קונה. Keth. 82<sup>b</sup> אשה ו' קנה it is heaven that gave him a wife (through his brother's death without issue); Yeb. 39<sup>a</sup>. B. Mets. 47<sup>a</sup> אין אדם מקנה רב. v. supra. Ib. 33<sup>b</sup>, a. fr. ע' קנה ו' what does not yet exist (future crops &c.); a. fr.—Esth. R. introd. (ref. to Deut. XXVIII, 68 sq.) ע' קנה ו' ... ע' קנה ו' ... Because you have not transmitted 'these words of the covenant', for there is none among you making the five books of the Law his own (v. קונה).

**קניא, קנהא** II ch. same. Targ. Gen. XXXI, 18. Targ. Y. ib. XLVII, 23; a. fr.—Keth. 82<sup>b</sup> ודקנא ודקנא which I have acquired (own), and which I may acquire in the future. B. Bath. 44<sup>b</sup> ודקנא קנה ו' if the document reads 'that which I may obtain' (shall be seizable for my debt), and be bought and sold again ..., it cannot be seized; ib. 157<sup>a</sup>. Ib. 168<sup>a</sup> אסמכתא קנא v. אסמכתא. B. Mets. 66<sup>b</sup> ואל' קני קני and he said to him, take possession (of the collateral, I shall not redeem it), he has obtained it. Ib. כל דאי לא קני an obligation with an 'if' (conditional forfeiture) gives no title; a. v. fr.—Hull. 77<sup>a</sup> דקני ו' קנה, v. קניא.

*af. אקני 1) to make one a bondman.* Targ. Zech. XIII, 5.—2) *to give possession, sell.* Targ. II Chr. XXI, 3.—B. Bath. 44<sup>b</sup> ... א' א' if he gave him possession of movable

chattel by dint of immovables jointly sold (v. אָנב) &c. B. Mets. 72<sup>a</sup> אָקנייה לבני ו' he signed it over to his minor son. Kidd. 7<sup>a</sup> מְקַנְיָה נַשְׁוּהָ she may give possession of herself (become his wife); a. fr.

*Ikhpe. אָקנין to be obtained, acquired.* B. Bath. 77<sup>a</sup> מִקְנִיָּן (Rashb. מִקְנִי, v. מִיָּא II.

**קָנִי, קָנִיָּה** m., constr. קָנִי = h. קָנָה, *reed, stalk, branch*, &c. Targ. Ps. LXVIII, 31 (some ed. קָנִיָּה pl.). Targ. Is. XIX, 6 (ed. Lag. קָנָה). Targ. II Kings XVIII, 21. — Targ. Ex. XXX, 23 (some ed. קָנָה). — Targ. Ez. XL, 3. Ib. XLII, 8 (not קָנִיָּה). Targ. Ex. XXV, 31 (ed. Vien. קָנִי); a. fr. — Lev. R. s. 6 אֵל צִוָּר he took a cane and made a cavity in it into which he put those Denars; Ned. 25<sup>a</sup> (the same occurrence before Raba). Ib. לֹאפוֹקֵר מִן דְּרַבָּא to prevent such an occasion as occurred before Raba; Shebu. 29<sup>a</sup>. Hull. 111<sup>a</sup> בְּקוֹפֶה אֵל, v. קוֹפֶה II; a. e. — Pl. קָנִיָּה, קָנִיָּן. Targ. Ex. XXV, 33. Targ. II Esth. I, 2; a. e. — Hull. 53<sup>b</sup> חֲלָחָה אֵל הוּא עַל לְבִינֵי קֵי went among the reeds. Ib. 45<sup>b</sup> הוּא עַל לְבִינֵי קֵי there are three branches (of the windpipe), one branches off towards &c.; a. e.

**קָנִיבָה** f. (קָנַב) 1) *cutting, trimming vegetable; snuffing the wick.* Bets. 22<sup>a</sup> שֵׁרִי אֵל Ar. (ed. קָנִיבָה, Rashi Ms. קִינָבָה; Ms. M. קִינָסָה; v. Rabb. D. S. a. l. note) to snuff (or trim) the wick is permitted (on the Holy Days). Sabb. 114<sup>b</sup> קָנִיבָה יִרְקֵי trimming (stripping) vegetable. — 2) *knobbing (or קָנִיבָה) those parts of vegetables which are stripped off, refuse.* Eduy. III, 3; Y. Ter. XI, 48<sup>a</sup> top. Tosef. Dem. IV, 4 שְׁבִינִיָּה קִנִּי ed. Zuck. (Var. קִנִּי) the cut off portions of vegetables trimmed in the garden. Tosef. Ter. IX, 10 קָנִיבָה (pl.); Tosef. Shebi. VI, 2; Y. ib. VIII, 38<sup>a</sup> top. Y. Pes. III, 30<sup>a</sup>. Midr. Till. to Ps. I [read:] בְּחֹכֶה וּבִשְׁבָּלָא a plate laid in with precious stones and jewels, and in it lie trimmings of vegetable (ed. Bub. קִיבָה, oth. ed. קִיבָה דִּידֵי); a. e.

**קָנִיבָה, קָנִיבָה, קָנִיבָה** ch. same. Y. Shebi. VII, 37<sup>b</sup> bot. אֵיזָה רִמְנָן קָנִיבָה, v. preced. Y. Hall. IV, 60<sup>a</sup> top קָנִיבָה אֵיזָה רִמְנָן אֵיזָה אֵפְרִישׁ מִן קָנִיבָה are the trimmings (of the parsnip) still there? If so, set (the T'rumah) aside from the trimmings.

**קָנִיבָה, קָנִיבָה** v. קָנִיבָה.

**קָנִיבָה, קָנִיבָה** m. (corresp. to a form קָנִיבָה = קָנִיבָה) *hunter.* Hull. 60<sup>b</sup> (Var. in Ar. קָנִיבָה, v. בְּלִישְׁטֵרִי Gen. R. s. 32 אָנָּה נָח אֵל said Noah to him, am I a hunter (that I should get these animals into the ark)?; Yalk. ib. 56.

**קָנִיבָה, קָנִיבָה** f. (קָנִיבָה) *chase, hunt.* — [Targ. II Esth. I, 2 קָנִיבָה, v. וְכָל קָנִיבָה. — B. Bath. 74<sup>b</sup> sq. קָנִיבָה shall arrange a chase of the Leviathan.

**קָנִיבָה, קָנִיבָה** m. (קָנִיבָה, S. 1) *the contest of wild beasts or of wild beasts with men (ludus bestiarum).* Ab. Zar. 18<sup>b</sup> (ref. to Ps. I, 1) זֶה שְׁלָא עֲמַר בְּקִינִיָּה Ms. M. (ed.

בְּקִינִיָּה) that is he who does not stand as a spectator at bestial contests (arranged by the Romans). Ib. עֲמַדִּי לֹא עֲמַדִּי I do not attend the shows of &c.; Yalk. Ps. 613; a. e. — 2) *the actors in the fights of the arena.* Cant. R. to II, 5, v. בְּלִישְׁטֵרִי. — V. קָנִיבָה.

**קָנִיבָה** f. (קָנִיבָה) same. Pesik. R. addit. s. 4 (ed. Fr. p. 201<sup>a</sup> קָנִיבָה, corr. acc.); Pesik. Hashsh'mini, p. 191<sup>b</sup> קָנִיבָה (Ms. O. קָנִיבָה; Ar. s. v. שְׁבִינִיָּה, corr. acc. or קָנִיבָה, v. שְׁבִינִיָּה).

**קָנִיבָה** m. (קָנִיבָה) same, *hunt, chase, beasts of chase.* Esth. R. to I, 12 מִרְיָה קֵי דִרְיָה ... מִרְיָה הַרְשָׁע the wicked man does not leave this world before God shows his chase, (that is,) how he has been caught. Lev. R. s. 13 הֵם קֵי וְכֵי (not קָנִיבָה) Behemoth and Leviathan shall be the beasts of contest (the show) for the righteous in the hereafter, and whosoever abstains from witnessing the beast fights of the nations in this world, shall be admitted to see them &c.; Yalk. Sam. 161 קָנִיבָה.

**קָנִיבָה, קָנִיבָה** v. קָנִיבָה.

**קָנִיבָה, Tanh. Emor 6, v. קָנִיבָה.**

**קָנִיבָה** m., **קָנִיבָה** f. (קָנַט) [*shrinking*], *fainting, sick.* Tanh. Thazr. 3 עֲלִי וְאִין נַפְשִׁי קֵי and its vitality is not impaired; ed. Bub. 4, v. קָנַט. — [Yalk. Prov. 932; Yalk. Lam. 998, v. קָנַט.]

**קָנִיבָה, קָנִיבָה** v. קָנִיבָה.

**קָנִיבָה** m. (קָנִיבָה II) *owner, maker.* Y. Snh. IX, end, 27<sup>b</sup>, v. קָנִיבָה.

**קָנִיבָה, Sifrē Deut. 51, v. קָנִיבָה.**

**קָנִיבָה, קָנִיבָה** pr. n. pl. *Ālē Kanyah.* Y. Ter. VIII, 46<sup>b</sup> bot. [read:] קֵי יִרְחַן אִיקָפָה בֵּי ר' R. Joh. was robbed at A. K.; [comment.: בְּכַלְכָּלֵי קֵי by the men of K.]

**קָנִיבָה, קָנִיבָה** v. next wds.

**קָנִיבָה** m. (b. h.; קָנָה) 1) *purchase, ownership, right of possession.* Gitt. 47<sup>b</sup> לְכַרִּי בִּאֵי וְכֵי a gentile has the right of possession in Palestine inasmuch as his produces are exempt from tithes. Ib. קָנִיבָה כֵּי הִנֵּה the acquisition of usufruct is like the acquisition of the soil itself (and the Jewish owner of the usufruct has to offer the first fruits as if he were the owner of the land). Gitt. I, 6 מִפְּנֵי שְׂדֵה קָנִיבָה (Y. ed. קָנִיבָה) because he (the slave) is his property. Esth. R. introd. (ref. to Lev. XXV, 45) אִתָּם יֵשׁ לֵבָם קֵי וְכֵי you have the right of possession (of slaves) of the nations, but the nations have no right of possession of you, v. קָנָה; a. fr. — 2) *property, esp. cattle.* Num. R. s. 22 בְּשִׁבְלֵי קָנִיבָה ... הִפְרִישׁוּ they separated themselves from their brethren for the sake of their cattle; a. e. — 3) *affirmation, making sure; symbolic form of making an agreement binding*, by handing over an object from one to the other of the contracting parties (v. קָנָה 2). B. Bath. 40<sup>a</sup> כְּרִיבֵי וְאִינוּ ... בְּפָנֵי שְׁנֵים וְאִינוּ

an agreement by symbol is made in the presence of two (forming a court), nor is it then necessary to say, 'write', i. e. a document is made out without special authorization. Ib. לכתירב עומר כ' an agreement by symbol, unless otherwise stipulated, is intended to be written out. Ib. 3<sup>a</sup> רבירם בעלמא הוא כ' it is merely an agreement on words (no transfer of a tangible object being agreed upon); a. fr.—*Pl.* קננין, קננינן, קננינן. Pes. 87<sup>b</sup> אחר מארבעה כ' אחר מארבעה one of the four possessions which I own in my world. Sifrē Deut. 309 (ref. to Deut. XXXII, 6) אדם כ' אדם (זקנים) you are to me an acquired property, and not an inheritance. Ab. ch. VI.; a. e.

**קָרְיָהּ, קָרְיָהּ, קָרְיָהּ** ch. same, 1) *possession*, esp. *cattle*. Targ. Gen. XIV, 11, sq. (h. text רִכְשָׁהּ). Targ. O. ib. 19; a. fr.—Sot. 34<sup>b</sup> קָרְיָהּ עֲבָדָהּ רִעִיָּהּ וּשְׂמֵן קָרְיָהּ it (the soil) produces pasture, and the cattle grows fat on it.—*Pl.* קָרְיָהּ, קָרְיָהּ, קָרְיָהּ. Targ. Ez. XXXVIII, 12, sq.; a. e.—2) *agreement by symbol, the object exchanged to make the agreement binding*. Targ. Ruth. IV, 7, sq.

קנינים, Tosef. Kel. B. Mets. V, 13, v. קנין.

קְנִישְׁקָנִין (Ar.), קְנִישְׁקָנִין m. pl. (comp. of קָנָה, a. drinking tubes, a cup with tubes for several persons to drink from. Sabb. 62<sup>b</sup> (expl. מְזוּרְקִי, Am. VI, 6) חזי אמר ק' one authority says, it means *k'nishkanim*. Ib. שרַח בָּק' וְי' he drank from *k.*, and he (Rabbah) did not object to it (as an enjoyment forbidden after the destruction of the Temple). Ab. Zar. 72<sup>b</sup> שָׂרִי ק' it is permitted to drink from *k.* at the same time with a gentile.

**קִנְפִּירִי, קִנְפִּירִי** f. (corresp. to κέγχρη = κέγχρος) a small kind of diamond. Targ. O. Ex. XXVIII, 19 (h. text לָשֶׁם).

קַבִּירִימוֹן m. (κέγχρινον) same. Targ. Y. I Ex.  
XXVIII. 19.

קנפירי v. קנפרי

פֿאַקטיריין v. כַּנְקִיריין

קָנַם [to make firm, v. קָנַם, קָנַם, קָנַם.]

*Pa.* כָּנַם *to make a vow of abstinence by using the verb* כָּנַם (as a substitute for קִיָּנָם, itself a substitute for קִרְבָּן). Ned. 10<sup>b</sup> מִקְנָמָא וְכִי ... מִקְנָמָא וְכִי like what are substitutes of substitutes of vows? ... *M'kannamna, m'kannahna, m'kannasna.*

קרימון v. קנמון

ק' קלסור, Esth. R. to VI, 10, קנמין, קנמון, קומים.

**קנמיה**, קנמיה, registered in Ar. as quot. fr, Lam. R. and unexplained, כן דמרי ביהא, prob. a misreading for קומיה, in Lam. R. to I, 1 רברוי, where editions have קומיה גברא.

קנמון v. קנמיר

קרפּמוז, v. קרפּמן.

**קָנַן** (b. h.) *to put up, build* (cmp. **פָּנַן**).—Denom. **קָנָה**.

*Pi.* קִבֵּן, קִבֵּן (denom. of קֵבֵן) to build a nest, to nest.  
Y. Peah VII, 20<sup>b</sup> top; Keth. 111<sup>b</sup>, v. גִּפְסָר. Cant. R. to II, 14  
מִקֵּבֵן . . . וַיֵּצֵא and found there a serpent nesting; a. e.—  
Part. pass. מִקִּבֵּן. Yalk. Gen. 62 (Gen. R. s. 37 מִבְּנֵי, v. בִּנְיָן).

תָּנִי, *Pa.* תָּנִי ch. same. Targ. Is. XXXIV, 15.

קָנָם (sec. r. of קָם, v. קָסם) [to cut,] (cmp. גָּזַר) *to decree*; *to fine, punish*. B. Bath. 75<sup>b</sup> top קָנִיתִי מִיָּדָה עַל רֹב I decreed death over Adam. Num. R. s. 18 אֵין קוֹנִסִּים אֱלָא רֹב none are punished below twenty years of age, v. קָנָם. Gen. R. s. 20, beg. לֵמַד הֵיחָם קוֹנִסִּין אֶת בְּנֵי why did you fine (confiscate the property of) my children?; Yalk. Ps. 888; a. fr.—Esp. *to decree a penalty beyond the strict law*. B. Mets. 72<sup>a</sup>, a. e. קוֹנִסִּין אוֹתוֹ רֹב . . . שֶׁכֵּן if interest is stipulated in a document, we fine him (the creditor) so that he cannot collect either the principal or the interest. B. Kam. 30<sup>b</sup> קָנְסוּ גוֹפֵן מִשּׁוּם שֶׁבָּרָן they decreed the forfeiture of the objects themselves on account of the illegitimate gain intended. Sabb. 3<sup>b</sup>, a. e. קָנְסוּ שְׂוֵגָג אֶדוֹ רֹב (שְׂקִינִים) R. M. put a penalty on their property (declared their goods eventually unclean). Ib. נָמַר נָקִינִים let us also fine (the Samaritan woman, by disallowing her the fine due for seduction). Yeb. 86<sup>b</sup> קָנְסוּ לִירֵם בַּמַּעֲשֶׂה they punished the Levites by depriving them of the tithes (in favor of the priests); a. fr.

*Nif. נָפַק* to be decreed (as a punishment). Erub. 18<sup>b</sup> כִּיּוֹן שֶׂרָאָה שֶׁנִּקְנְסָה מִיָּתָהּ וְכ' when he (Adam) perceived that through his fault death was decreed (over the human race), he fasted &c.

**קנס** *ch. same, to fine, punish.* Y. B. Kam. VIII, end, 6<sup>c</sup>  
**וּנְקַסְיָהּ לִישָׁר דְּדַהַב** he fined him one litra of gold. ~ Bab.  
 ib. 30<sup>b</sup> **וּבְלֹאֲחֵר קְנָסִינָהּ** do we fine him (decree the for-  
 feiture of the material deposited in the street) at once,  
 or when he derives the intended benefit? Sabb. 3<sup>b</sup> **מִי**  
**קְנָסְמָהּ רַבְנָן לֹאֲחֻדְרִי וְכ'** do the Rabbis punish him by for-  
 bidding him to withdraw his hand? Ib. **בְּשִׁגְגָּה לֹא קָנְסוּהָ**  
**וְכ'** if he did it by mistake, the Rabbis do not punish him.  
 Ib. **לִיקְנָסוּהָ רַבְנָן** let the Rabbis punish him (by forbidding  
 him to withdraw his hand); a. fr.—B. Mets. 72<sup>a</sup> **קָנְסִינָהּ**  
**וְכ'** we decree the forfeiture of the legitimate claim  
 (the principal) on account of the illegitimate (the in-  
 terest; a. e.).

*Pa.* קנים same. Targ. Y. I Ex. XV, 25 רִמְקָסִי (not רִמְקָסִי).

*Ithpa.* אִתְּפָא 1) *to be punished, fined, condemned.* Targ. Y. Num. XXXV, 25. Targ. Y. I Deut. XXXII, 50.—2) *to be assessed for fine.* Targ. Y. Ex. XXI, 22 ויורא חקנס רחנס הלא תמסרם לך יורא חקנס רחנס הלא תמסרם לך (ה. text ינש ינש).

**קנס** m. (preced.) *fine, penalty*, esp. *the fine for seducing a girl* (Deut. XXII, 29). B. Kam. 38<sup>b</sup>, v. קנס. Keth. 43<sup>a</sup> top, a. e. מודה בק פטור *he who confesses an act with which*

קִנְקֵן II dial. for קִנְקֵל, q. v.

**קנקנא** m. ch. = קנקן I, 1) *vessel*. B. Bath. 22<sup>a</sup> פוק חזי go and smell at his vessel, i. e. examine his mental capacity; a. e. — 2) *coulter, plough*. Y. Ber. II, 5<sup>a</sup> top untie thy ox and untie thy plough, for the Temple has been destroyed; קנקנך וכו' tie thy ox and tie thy plough, for king Messiah was born; Lam. R. to I, 16 Ar. (ed. פרנק).

**קנקנתוס, קנקנתוס** v. קנקנתוס.

**קנקנא** v. קנקן.

**קנת** (b. h.) pr. n. pl. *Kenath*, on the east of the Jordan (v. Hildesh. Beitr., p. 49 sq.). Y. Shebi. VI, 36<sup>c</sup> (not קנת); Tosef. ib. IV, 11 (v. ed. Zuck. note); Sifré Deut. 51; Yalk. ib. 874 ינקת (corr. acc., or קנקנתיה).

**קנת** f. (v. קנקן; cmp. I) [*that which is inserted*], *handle, helve*. Macc. II, 1 מקנתו Ar. (or מקנתו fr. קנת, ed. מקנת, v. קנת). — Pl. קנתות. Y'lamd. to Lev. XIX quot. in Ar. handles of spears and knives. — [Kel. XV, 1 R. S. Vers., v. קנסת].

**קנתא** ch. same. Y. Naz. I, 51<sup>b</sup> ק' אורחיה ... man is in the habit of saying, 'the handle of an axe'; does any one say, 'the axe of the handle'? i. e. in making a vow one begins with the word שביעה, but does not place it at the end; Y. Ned. II, 36<sup>d</sup> top. — V. קנא.

**קנתור** v. קנור.

**קנתור** v. קנור.

**קנתור, קנתינר, (קנתור)** v. קנתינר.

**קנפל** m. (αυθῆλια, pl.) *the pannier on the side of the pack-saddle, large basket*. Par. XII, 9 חסלים שבק' the baskets in the pannier.

**קנפנית** v. קנפנית.

**קנפנר** v. קנפנר.

**קנפנר** v. קנפנר.

**קנפנר** v. קנפנר.

**קנפנר** v. קנפנר.

**קנפנר** v. קנפנר.

**קנפנר** v. קנפנר.

**קנפנר** v. קנפנר.

**קסגלגס** pr. n. m. *Kasgalgas*, a contraction of *Caesus Caligula*, the Roman emperor. Tosef. Sot. XIII, 6 ed. Zuck. (Var. קלגוס, גס, קלגוס, v. קלגוס).

**קסדה, קסדה** f. (cassis, -idis) *casque, helmet*. Sabb. VI, 2 (expl. ib. 62<sup>a</sup> קסדה). Kei. XI, 8 (Ar. ed. Koh. קסדה). Tosef. ib. B. Mets. III, 1. Ex. R. s. 15 ושריון ק' דרי ללבוש ק'.

**קסדה** strong enough to wear helmet, mail and (carry) arms. — Pl. קסדין. Y'lamd. to Gen. III, 22, quot. in Ar. (ref. to קרבחתו) that means the helmets.

**קסדור** v. קסדור.

**קסדור** v. קסדור.

**קסדור, קסדור** f. (b. h. pl. קסדור; cmp. I) *marked measure, esp. vessel for libation*. Snh. IX, 6 חק' (Y. ed. הקסדור) if one steals the *kisvah*, expl. ib. 81<sup>b</sup> מאי כ' כלי שרה (Ms. M. קסדור) *k* means service vessels (ref. to Num. IV, 7); Y. ib. IX, end, 27<sup>b</sup>, v. קסדור II. Bab. ib. 82<sup>b</sup>. Tosef. Zeb. I, 12 חין שניכסו בקיסדור וכו' ed. Zuck. (Var. בקסדור) if wine for libation was poured into the *k*, and thence into a *hin* measure. — Pl. קסדור. Succ. 48<sup>b</sup> קסדור (sub. מיני) ed. Pes. a. oth. (Ms. M. 1 שני קס' וכו' Ms. M. 2 קסדור; ed. קסדור) two sets of bowls were there, one for water, and one for wine libations.

**קסדור, קסדור** ch. same. — Pl. קסדור. Targ. O. Ex. XXV, 29 (Y. קסדור). Ib. XXXVII, 16. Targ. O. Num. IV, 7 קסדור constr. ed. Berl. (oth. ed. a. Yer. קסדור). Targ. I Chr. XXVIII, 17.

**קסדור** m. pl. (preced.) a certain *measure*. Ber. 44<sup>b</sup> Men. Hammaor ch. III, Ner 6, K'lal 1, Helek. 1, s. 3 (ed. קסדור).

**קסדור** m. (קסדור) *charmer, diviner*. — Pl. קסדור. Targ. Y. Gen. XXII, 21 (not קסדור). Targ. Y. I Deut. XVIII, 10 (Y. II קסדור, read: לא קסדור). Targ. Y. ib. 14 קסדור (corr. acc.). — V. קסדור.

**קסדור** v. קסדור.

**קסדור, קסדור** m. pl. (pl. of ξεστός or of sextarius, transposed) *sextarii* (one sextarius = 1/16 of a modius). Y. B. Mets. V, 10<sup>c</sup> bot. כנון ... מתרחין ק' ... as those who advance the money with which to buy to those who sail to (do business at) the races, at a share in the profits of two or three sextarii for each modius; v. קלגוס.

**קסדור** (a corrupt. for קסדור, transpos. of קסדור) *Saguntum* in Spain. Y. Keth. II, 26<sup>c</sup> bot. תמחין בק' עדירה אפי' עדירה בק' תמחין, even if her witnesses are as far away as Saguntum, she must wait (cmp. B. Bath. III, 2, quot. s. v. קסדור).

**קסדור** v. sub קסדור.

**קסדור** v. קסדור.

**קסדור** Tanh. Shof'rim 14, read: קסדור.

**קסדור** v. קסדור.

**קסדור** v. קסדור.

**קסדור** v. קסדור.



**קָסָם** m. (b. h.; preced.) 1) *chip, carving*, v. קָסַם.—*Pl.* קָסָמִים, קָסְמִיךְ, קָסָם, v. קָרַם.—2) *decision*, esp. *decision by lot or sign, divination, augury*; *means or tools of divination*.—*Pl.* as ab. Lam. R. introd. (R. Josh. 2) תַּחֲרִיל



when Alexander the Macedonian attempted to ascend to heaven, he rose higher and higher, until he saw the earth beneath him like a ball and the sea like a dish; ויצורנה ויזרינה and why is he not represented with a dish in his hand?; Num. R. s. 13. Ib. ורומה לך ... ודורמה לך he offered a charger which is typical of the sea that surrounds the whole world and resembles a dish. Ker. 7<sup>b</sup>, v. ברה. B. Bath. 16<sup>a</sup> פיה על פיה בךש איוב להפוך ק' על פיה Job attempted to turn the dish upside down, i. e. to challenge Providence; a. fr.—*Pl. קפודקא*. Men. 97<sup>a</sup>, v. דפוס; a. e.

## קפא, קפא, קפא

**קפא** I m. (ἀκappa) the letter *kappa* (k') as numeral, twenty. Lam. R. to I, 1 רבוי (חד בר נש) v. דוקריא; Y. Maas. Sh. IV, 55<sup>b</sup> bot. [read:] ודוקריא ... ק' דוקריא count twenty beams in thy house (counting upwards and downwards until you arrive at twenty), and thou shalt find thy father's savings, *kappa dokia* (twenty beams); oneirocritical play on Cappadocia; v. Gen. R. s. 68).

**קפא** II m. (קפה) 1) *trunk, vine*, v. קופא II.—\*2) (v. זיל חור ק' 1) *pole, beam*. Ber. 56<sup>b</sup>, v. דקא. Ib. ק' חור בר נש go and examine the beam which heads the number ten, and you shall find (in number eleven) &c.; v., however, preced.

**קפא** III (or קפה) name of a worm in herbs which causes disease of the bowels; (oth. opin.) a *poisonous substance in vegetables*. Pes. 115<sup>b</sup> משום ק' ... משום ק' לשקועיה ... counteract the effect of the *kappa*. Ib. מריחא מריחא it is not necessary to dip it, for the k. dies from the smell (of the *hāroseth*). Ib. 116<sup>a</sup>, v. דקא.—Tosef. Ter. VII, 11 Ar., v. קפה.

## קפאטיות, קפאטיות

**קפד** (b. h.) *to contract, convolve*, v. קיפד.

**Hif.** קיפד (cmp. קפא) 1) *to be angry, lose temper*. Taan. 20<sup>b</sup> וימימי לא הקפדתי וי' never did I lose my temper in my house; Y. ib. III, end, 67<sup>a</sup>. Y. Ber. IV, 7<sup>d</sup> (prayer on entering the schoolhouse) וי' הקפדתי וי' ... that I may not get excited over my colleagues, and my colleagues may not get excited over me. Sabb. 31<sup>a</sup> לא וי' וי' and Hillel (I) shall not get impatient. Ab. d'R. N. ch. I וי' וי' על דבריו v. מן. Ex. R. s. 6 וי' וי' (not מקפיד) and he (Moses) also lost his temper. Ib. וי' וי' וי' and thou lovest thy temper in spite of my word (that declared thee the most patient of men)?; a. fr.—2) *to provoke, insult*. Y. Keth. IV, 28<sup>d</sup> bot. וי' וי' he insulted an elder and struck him.—3) *to be strict, particular; to care for, mind*. Mikv. IX, 3; 7 whatever one minds (on one's body) causes a partition for immersion, v. חציץ I. B. Mets. 75<sup>a</sup> members of a party that are particular with one another (in lending and borrowing); Sabb. 149<sup>a</sup>. Hull. 107<sup>b</sup> וי' וי' two brothers (taking separate meals at the same table) who are par-

ticular with each other. Gen. R. s. 65 וי' וי' לא היה מקפדת וי' did not mind the pollution through idolatry; a. v. fr.

**קפד** ch. same, *to be angry, sensitive; to be particular, care for, mind*. Snh. 113<sup>b</sup>, v. קפדן. Hull. 107<sup>a</sup> וי' וי' are you particular about the condition of the vessel (used for ablution)? Ib. וי' וי' we are particular about the vessel and about the color (of the water), וי' וי' we are not so about the quantity. Sabb. 147<sup>a</sup> וי' וי' provided a person is particular about his garments' being shaken before he puts them on; וי' וי' we do not care about it. Pes. 110<sup>b</sup> וי' וי' he that minds (such practices) is strictly dealt with (suffers for disregarding them); he that does not care &c. Snh. 67<sup>b</sup> וי' וי' a magician that is particular about the vessel he uses is a conjurer of demons; a. fr.

**Pa.** קפדן same. Y. Sabb. I, 4<sup>a</sup> top וי' וי' v. קפדן וי'.

**Ithpe.** וי' וי' 1) *to be contracted, shortened*. Targ. Is. XXXVIII, 12 (ed. Lag. איחוקפלו). Ib. J., 2. Targ. Mic. II, 7.—2) *to be angry, excited*. Y. Ber. II, 5<sup>b</sup> top ... וי' וי' Samuel heard of it and was angry with him. Kidd. 33<sup>a</sup>; a. fr.

**Af.** וי' וי' *to provoke, insult*. Y. B. Kam. VIII, end, 6<sup>c</sup> וי' וי' (איך) a man insulted R. H.

**\*קפדא** m. (preced.) *anger, indignation*. Targ. Y. I Num. XXV, 8 בקי; [prob. a corrupt. for בקבה, corresp. to h. text קבה; Pesh. בכרסה].

**קופדן, קופדן** m. (preced. wds.) *hot-tempered, impetuous*, opp. קנאות. Ab. II, 5 וי' וי' (Ar. וי') an impatient man cannot be a teacher. Sabb. 30<sup>b</sup> bot., v. קנאות; Ab. d'R. N. ch. XV. Snh. 113<sup>a</sup> sq. (in Chal. dict.) וי' וי' father Elijah (the prophet) was hot-tempered (dealing with Ahab too severely); וי' וי' וי' וי' said he (Elijah) to him, thou didst call me hot-tempered! Said he, this very case before us proves it, for thou art resentful; a. e.

**קפדנות** f. (preced.) *impatience, anger, irritability*, opp. קנאות. Gen. R. s. 74, a. e. וי' וי' Sabb. 31<sup>a</sup> וי' וי' Shammai's impatience came near driving us out of the world (of salvation); Ab. d'R. N. II (ed. Schechter) ch. XXIX וי' וי' thy impatience, O Shammai, &c.; a. e.

**קפה** v. קפא.

**קפה** v. קפא.

**קפה** f. name of a worm in herbs. Tosef. Ter. VII, 11 (Ar. קפה), v. קפא III.

**קפוד** v. קפוד.

**קפודקא** v. קפודקא.

**קפודקא, קפודקא, קפודקא** pr. n. *Cappadocia*, a district of Asia Minor. Targ. O. Deut. II, 23 וי' וי'; Y.

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VII, 1 קָפְחִין (not קִפְחִין).—Y. Sabb. XX, end, 17<sup>d</sup> קָפְחָה rob him that has been robbed (v. צָנִינִים).

*Pa.* קָשָׁה same. Yoma 83<sup>b</sup> וְכִּי הֵעָרִיזָה לְרוֹעֵהָ he overpowered the shepherd and ate his bread. Gen. R. s. 75, beg. בִּרְיָה שָׁרִי מְקַפֵּחַ began to rob him. Ib. s. 87 קִיּוֹם הָאֵל... קִיּוֹם הָאֵל the she-bear is before thee, rise and overpower her, i. e. here is a temptation, conquer it. Lev. R. s. 18 וְהִנֵּה לֹסְטִין אֹתָן לְמַקְפָּחָא רֵחִי robbers are coming to rob me. Ib. s. 30 וְכִי הֵעָרִיזָה לְרוֹעֵהָ he overpowered him and took all he had. Ib. דְּרַקְפָּחְתִּי... חַב give me back what thou hast robbed me of. Ib. מִן כָּל מַה דְּרַקְפָּחִיתִי וְכִי of all I forced (out of thee) and of all I took, this man has (I have) nothing left except this rug. Koh. R. to VII, 26 וְרוּחַ נִפְקֵחַ וְרוּחַ נִפְקֵחַ and he used to go out by night for robbery; a. fr.—Gitt. 29<sup>b</sup> וְכִי הֵעָרִיזָה לְרוֹעֵהָ R. Safrā got the better of three ordained rabbis; בִּטְעִירוֹ... בִּטְעִירוֹ R. S. got the better of . . ., by showing them their mistake.

*It*he. אִיקָפַח *to be overpowered, robbed.* Y. Ter. VIII, 46<sup>b</sup> bot. [read:] וְר' יוֹהָנָן א' בְּעֵלֵי וּב' קִנְיָיָהּ. Ib. אִיקָפַחְתִּי. א' (not אִיקָפַחְתִּי) I have been robbed &c.

בִּיפְתָּהּ v. קִפְתָּהּ.

**קִפְחוֹתָא** f. (preced.art.) *overthrow, victory*. Gitt. 29<sup>b</sup>  
**מאי ק' (במאי קפחיתו)** Rashi (ed.) where is his victory?,  
 i.e. his argument is not unanswerable.

קִיבּוּטָאוֹת, v. קִפּוּטָאוֹת.

קִפָּה, קִפּוּא, קִפּוּי (b. h.) [to bend, arch, be arched,]

1) *to be on top, float on the surface.* Part. pass. קָפִיּוּ; f. קְפִיּוּתָהּ; pl. קְפִיּוּתִים; קְפִיּוּתֵיךָ light of weight. Pes. 50<sup>a</sup> (ref. to שִׁקְרָא בַעוּל'וֹ כ' יקריות וקפאות, Zech. XIV, 6) אור שיקר בעול'ו כ' Ms. M. (ed. רבן) light which is weighty (precious, rare) in this world shall be light (little esteemed, an ordinary thing) in the world to come; ib. וקפויין... ננעים 'וכ' (Ms. M. קפוייות) the treatises Negaim and Oholoth, which are heavy (difficult, obscure) in this world, shall be light (easily understood) &c., ib. ... אלי בני אדם (ח') כ'. אזי those who are weighty (important on account of their wealth, though otherwise without merit) in this world, shall be light (disregarded) &c.; Yalk. Zech. 583.— 2) *to coagulate, be curdled.* Gen. R. s. 4 מיר ... כיון שירר ed. Wil. (oth. ed. קופה) as soon as a drop of m'so (מסו) is put in, the milk curdles and 'stands' (v. יצמד); ib. s. 14 קופה (ed. Wil. קפוי); Lev. R. s. 14 נִקְפָּא. Tanḥ. B'shall. 17; Mekh. ib., Shirah, s. 6 קפא עליהם וכ' &c.; Yalk. Ex. 248 נִקְפָּא; a. e.—[Tosef. Maasr. I, 7, v. infra.]

*Pi. קִפּוּף to skim, take off the scum and the substances that gather on wine when it begins to ferment. Maasr. I, 7 וְכִי יִרְיֵן מִשְׁקָפָה אֵי"פ שְׁקִי' וכו' Y. ed. (Bab. and Mish. ed. (שְׁקָפָה) wine is subject to tithes when the manufacturer begins to skim; but although he has skimmed, he may take &c.; Tosef. ib. I, 7 אֵי"פ שְׁקִיפָה ed. Zuck. (Var. שקיפה); Ab. Zar. 56<sup>a</sup>; Y. B. Mets. VII, beg. 11<sup>b</sup>; [Maim. to Maasr. l. c. seems to read מְשִׁקָּפָה, expl. to form scum]. Tosef. l. c. שוֹלָה וְקִפּוּף ed. Zuck. (Var. שוֹלָה וְקִפּוּף), v. שְׁלָה. Maasr. IV, 1 הַמִּקְפָּא לְתַבְשִׁיל he that skims for the purpose of taking wine for a dish; Tosef. ib. I, 9 הַמִּקְפָּא בְּעֵרִיבָה*

he that skims and takes wine out in a trough; a. fr.—  
In gen. *to take from the top*. Ter. IV, 11 וְקָפְחָהּ ... סָחָה  
if one S'ah of T'rumah fell on top of a pile, and he took  
it off. Ib. וְקָפְחָהּ Mish. ed. (Bab. ed. וְקָפְחָהּ *Hif.*; Y. ed.  
Krot. וְקָפְחָהּ, read: וְקָפְחָהּ; Ms. מ' וְקָפְחָהּ, corr. acc.)  
let him take it off. Y. ib. 43<sup>a</sup> bot. וְקָפְחָהּ if he took  
from the top once and again; a. e.

*Hif.* הִקְפִּיחַ, 1) same, v. supra.—2) *to cause to float*. Ber. 40<sup>a</sup> הִקְפִּיחַ אוֹתוֹ בַּמַּיִם he that makes his food float in water (who drinks freely after meals). Sabb. 21<sup>a</sup> לִקְפֹּחַ to keep the wick floating.—3) *to curdle, congeal; to cause coagulation; to become thick*. Hull. 120<sup>a</sup>; Men. 21<sup>a</sup> הָיָה הָאֵשׁ כְּחֵמֶה if he made the blood thick (through boiling); ib. הִקְפִּיחַ בְּאֵשׁ Mss. (v. Rabb. D. S. a. l. note 30) if he made it thick by means of artificial heat; הִקְפִּיחַ בְּחֶמֶם by exposure to the sun. Lev. R. s. 14 (ref. to Job X, 10) הִקְפִּיחֵנִי הָאֵשׁ וְכִי יִשְׁתָּה וְכִי יִשְׁתָּה it does not read, thou hast curdled me, but thou wilt &c.; Gen. R. s. 14 הִקְפִּיחֵנִי (some ed. הִקְפִּיחֵנִי). Num. R. s. 9 (ref. to Ex. XV, 8) הָיָה הָאֵשׁ כְּחֵמֶה he made one-third of the sea thick (v. supra); a. e.

*Nif. נִקְפָּה, נִקְפָּה to be curdled, made thick. Lev. R. l. c.; Yalk. Ex. 248, v. supra.—[Y. Ned. VII, end, 40<sup>c</sup> נִקְפָּה, read: נִקְפָּה, v. נִקְפָּה.]*

**קָפַף** **קָפַף** ch. same, *to float, be on top*. Targ. II Kings VI, 6 (h. text **קָפַף**). Targ. Y. Ex. XV, 8.—Succ. 53<sup>a</sup> **קָפַף** **קָפַף** the waters of the deep came on top and threatened to flood the world; Macc. 11<sup>a</sup>. Hull. 26<sup>b</sup> **קָפַף** **קָפַף** because water is heavier, it rests below, and the fruit floats on top. Ib. 111<sup>b</sup> **קָפַף** **קָפַף** the blood of flesh sinks, top. of the liver floats. Erub. 53<sup>b</sup> **קָפַף** **קָפַף** Ms. M. (ed. **קָפַף** **קָפַף**, v. Rabb. D. S. a. l.), v. **קָפַף**; a. e.—2) *to coagulate, curdle*. Targ. O. S. XV, 8.—Hull. 93<sup>b</sup> **קָפַף** **קָפַף** the blood coagulates, opp. **קָפַף**.

*Af. אָפּע דרייבן* 1) *to cause to float*. Hag. 16<sup>b</sup> אָפּע דרייבן let your hands float (rest lightly on the head of the sacrifice). Sabb. 128<sup>b</sup> נפּשָׂה דַּמְקַפָּיָה (or דַּמְקַפָּיָה *Pa.*) she (the hen) makes herself float (raises her feet and spreads her wings, so that you have to carry her instead of making her walk).—2) *to overflow; to be flooded*. Kidd. 72<sup>a</sup> פִּירָא א' אַר. (ed. בכּוּוּר) a fish pond overflowed on the Sabbath, and they went and caught fish &c. B. Mets. 12<sup>b</sup> כּוּוּר אַנְמָה דְּא' (Rashi a. Ar. דַּאֲקַפָּיָה; Ms. R. 2 קַפָּיָה; Ms. R. 1 אַכְפָּיָה, corr. acc.) when a meadow was flooded with fish (the flood carrying fish over the meadow).—3) *to cause coagulation*. Hull. 120<sup>a</sup> כִּיּוֹן דַּאֲקַפֵּיהּ וְכ' since he took pains to make the blood thick (by boiling), he proved that he had his mind on it.

*Ithpe.* אִתְּפִי *to float*, v. *supra*.

**קִפְדָּא** m. (קִפֵּר) *minding, caring for, an intimation that you care for a thing to be exactly as you want it, a legal objection.* Keth. 72<sup>b</sup> חזר קִפְדָּיהּ ק' ... מידר if the vow concerns a thing which people (husbands) generally mind (e.g. a wife's abstinence from meat and wine or from ornamenting her body), his objection to it is valid (and if he betrothed her with the condition that she had no vows to bind her, he has a right to dismiss her without her jointure), but &c. B. Bath. 165<sup>a</sup> ... האשה שאמרה

if a woman said, receive a letter of divorce for me at such and such a place, and they received it at a different place . . . , one is of the opinion, it was an intimation that she was particular about the place (and the act is invalid); the other says, it was merely an intimation of the place where the messenger was likely to find her husband. Ib. ועבר ליה . . . בארזא דנהיגי פשוט . . . where the usage is to make a plain document, and he said, make it plain, and the writer made a rolled up document, the objection is valid; Kidd. 49<sup>a</sup>; a. fr.—Sot. 26<sup>b</sup>, v. next w.—*Pl.* קפידין. Midr. Sam. ch. XXVIII (expl. Job XXXVI, 7) עינייהון קפידיהון what they have in sight, what they care for (v., however, פודא).

*קפידה* f. h. same, *minding, objection*. Num. R. s. 9 'וב' מהו ודמיא בקפידה הבדל וב' you may have thought that the Scripture makes the case dependent on the husband's objection, and the husband shows here that he does object (to her conduct); Sot. 26<sup>b</sup> בקפידא רבעל (Chald.).

*קפידותא* f. (*קפיר*) *shrinking, shortness*. Targ. Is. LIX, 1 קפידותא lack of power. Targ. Y. Ex. VI, 9 רוחא ק' (h. text רוח קפיר).

*קפינא* m. *k'fiza*, name of a small measure (Pers. *kawij*, Greek *καπιον*). Men. 24<sup>a</sup> בקבא ק' if one hollowed out a *k*. within a *kab* measure. Pes. 48<sup>b</sup> ק' ק' נהוג למיפא ק' ק' are in the habit of baking only a *k*. at a time. Hull. 25<sup>a</sup> בקבא ק' חק he hollowed out a *k*. in a block intended for a *kab* measure; Sabb. 103<sup>a</sup>; a. fr.—*Pl.* קפינא. Ib. 110<sup>b</sup>. Men. 78<sup>a</sup>; a. e.

*קפיחה* Y. Sabb. XX, end, 17<sup>d</sup>, v. פחה.

*קפיטורין* v. קפיטורי.

*קפילא* m. (*ἀπαλός*) *huckster, dealer in victuals; tavern-keeper*. Y. B. Mets. V, 10<sup>a</sup> bot. דר יהב דר (בשעה) דינר לק' וגם מיניה בשער וזילא וב' advanced one denar to a huckster and received all he bought of him at the lowest prices of the entire year. Lev. R. s. 12 (ref. to Prov. XXIII, 29 sq.) זה שנכנס לבית ק' וב' he who is the first to enter the tavern and the last to leave it; Yalk. Prov. 960 קפלא; a. fr.—Esp. *keeper of a cook-shop, professional cook*. Hull. 97<sup>a</sup> ארמא ק' ליטעמיה let a gentile cook taste it. Ib. אמור רבנן בק' there are cases when the rabbis make the decision dependent on the taste of a gentile cook; a. fr.—*Pl.* (h.) קפילא (ch.) קפילא. Tosef. B. Mets. XI, 30 הנתחומים וחק' the bakers and the tavern-keepers. Y. Shebu. VII, 38<sup>a</sup> top, v. פסא.

*קפיליטא* m. (*capillitium*) *hair, wig; hair-dress*. Y. Sabb. VI, beg. 7<sup>d</sup> קפיליטא (Mus. in Ar. קפיליטא), v. ליבדא. — V. קפליטין.

*קפילין* m. (*καπηλειον*) *cook-shop, tavern*. Gen. R. s. 19, beg.; Yalk. Koh. 967. Y. Sot. III, 19<sup>a</sup> לק' אעלוניה לק' they took him to a tavern and made him one *karat* poorer; Y. Peah VIII, 21<sup>a</sup> bot.

*קפיפה* f. (*קפה*) 1) *basket*. Kel. XXVI, 1 Ar. a. ed. Dehr. (ed. כ); Sabb. XX, 2 (139<sup>b</sup>) Y. ed. (Bab. a.

Mish. כ); Y. ib. VIII, 11<sup>b</sup> מצריפה. — 2) *pl.* קפיפין, *pl.* קפיפין (*fr.* קפיפין) *circular enclosures*. Tosef. Ohol. VIII, 8; Bekh. 22<sup>a</sup>, v. טפריפה.

*קפיץ* m., *pl.* קפיצין (comp. קפץ; קפץ, a. Syr. קופסא *poples*, P. Sm. 3696) *joints, hams of the knee*. Gen. R. s. 65 (ref. to Ez. I, 7) ק' ליהם ק' they have no joints (cannot bend their knees). Lev. R. s. 6; Pesik. R. s. 22 ק' . . . מלאכי . . . the angels of destruction have no joints (cannot sit or lie down); a. e.—Tosef. Par. XI (X), 1 ספק הקפיצין a doubtful levitical uncleanness based on contact with one's legs, opp. to הירידה.

*קפיץ* v. קפיץ.

*קפיצה* f. (*קפץ*) 1) *leaping*. Midr. Till. to Ps. XXII ק' אורה ק' ed. Bub. (ed. קפיצה), v. קפץ; Yalk. ib. 687.—*Pl.* קפיצה. Y. Succ. V, 55<sup>a</sup> top בקפיצותיו . . . prided himself on his leaping performances.—2) *miraculous translation from place to place*. Erub. 43<sup>a</sup> בק' רקאזיל he traversed a large distance by miraculous flight; Yeb. 116<sup>a</sup>.—3) *skipping, intermission*. Nidd. 11<sup>a</sup> ק' בלא regularly.—*Pl.* as ab. Ib.; a. e.—4) [*closing of lips*], *mimic intimation of, or to a deaf and dumb person*.—*Pl.* as ab. Gitt. 71<sup>a</sup> ואחר קפיצותיו וב' we follow his intimations by hints or motions of the lips or by writing only in the disposal of chattel, but not for letters of divorce.

*קפיקלמור, קפיקלמור*, Cant. R. to VIII, 6, read: קפיקלמור; v. קפיקלמור.

*קפל* I (v. קפל) 1) *to double, fold, roll up*. Y. Bets. II, 61<sup>c</sup> bot. היו קופלין אורן . . . they spread sheets on the floor, and, when the guests left, they folded them up. Men. VI, 4 (75<sup>b</sup>), v. קפל. Gen. R. s. 52 אורן הוילין וב' he had the curtain rolled up and spoke to him; ib. s. 74 קפל. Esth. R. to I, 5. Ex. R. s. 52 קפלוה . . . שלשה . . . קפלוה . . . for three months they kept the Tabernacle rolled up (did not put it up); Yalk. ib. 417; (Tanh. P' kud' 11 היה קפלה הקב"ה לכל וב' (Ms. H. קפלה) the Lord rolled up the entire land of Israel and placed it under him (Jacob); Gen. R. s. 69 כפלה כפונקם he folded it together like a book of writing tablets; a. fr.—Transf. *to overlap, combine*. Tanh. Lekh 11 וב' הקב"ה . . . חשע the Lord combined 980 generations in order to give the law of circumcision to Abraham (alluding to Ps. CV, 8); ib. וב' הקב"ה the Lord combined 974 generations in order to give the Law to the generation of the wilderness; Cant. R. to IV, 4 (ref. to חמון וב', ib.) אלה דור קפלה וב' I combined a thousand generations and brought that shield (the Law) which was the desire of your heart. B. Bath. 121<sup>b</sup> וב' קפלו (Rashb. קפלו) seven persons overlapped an entire world (lived through many generations): Methusalem saw Adam, Shem saw Methusalem &c.—Part. pass. קפול; *pl.* קפולים. Ohol. XI, 3 וב' קפול (packed) one above the other.

*Pi.* קפיל same. Gen. R. s. 52 אורן קפיל אורן וב' for the gentile prophets the Lord does not lift the curtain, but speaks to them from behind it. Sabb. II, 3 וב' קפילה . . . פדילה a wick made of rags which one has twisted but not yet singed. Ib. XV, 3 וב' קפלין את הכלים

וכ' you may fold garments &c. Par. II, 3, v. מִזְכְּרָה. Sot. 36<sup>a</sup> וְיִקְפְּלוּ אֶת הָאבִּנִּים and they doubled up (packed) the stones, v. infra; (Tosef. ib. VIII, 8 וְנָטְלוּ); a. fr.—Part. pass. מְקוֹפְּלוֹת; מְקוֹפְּלוֹת; pl. מְקוֹפְּלוֹת. Sabb. 58<sup>a</sup>; 147<sup>a</sup> וְכִי הָיָה בְּטֵלָה מִן הַמָּקוֹל he that goes out with a cloak rolled up and laid over his shoulder. Ib. כְּסוּתָא dealers in clothes who go out with cloaks rolled up and laid &c. Sifrē Num. 84 מִן ... מִן וְכִשְׁהָם חוֹנִין ... מִן the pillar of cloud remained rolled up. Taan. 31<sup>a</sup> וְכִי אָפֵר מִן even when folded and lying in the chest; a. e.—Ned. VIII, 4, v. infra.

*Hif.* מְקַפֵּל to double up, lay up in layers, pack. Ned. VIII, 4 (61<sup>b</sup>) עַד שֶׁיִּקְפְּלוּ הַמִּקְצוּצוֹת Bab. ed. (Y. ed. שִׁיכְפְּלוּ); Mish. מְקַפְּלוּ, v. מְקַצְצוּתָא; (ib. 61<sup>b</sup> Gemarah שִׁיכְפְּלוּ, v. שִׁיכְפְּלוּ); Tosef. Dem. I, 3 מְשִׁיכְפְּלוּ; Y. ib. I, beg. 21<sup>c</sup> מְשִׁיכְפְּלוּ.

*Hof.* מְקַפֵּל to be laid up in layers, be folded up. Ned. 62<sup>a</sup> מְקַפְּלוּ רֹב וְכִי if most of the figs have been packed (most of the knives have been folded up).

**קפל** ch., Pa. קָפַל same, 1) to fold, roll up. Part. pass. מְקַפֵּל. Targ. Y. Num. X, 35 (not מְקַפֵּל; v. Sifrē Num. 84, quot. in preced.).—Sabb. 58<sup>a</sup> וְיִקְפֵּל לִיה וְכִי Rashi (ed. מִיקְפֵּל, corr. acc.) he might roll the cloak up and put it over his shoulder; a. e.—\*2) to go up and down. Koh. R. to XI, 1 בַּר קָפַל מְקַפֵּל Bar K. was walking up and down the bluffs of &c.; [comment. suggests emendation: מְשִׁיכְפֵּל].

*Itkpe.* מְקַפֵּל to be rolled up. Targ. Is. XXXVIII, 12, v. קָפַר.

**קפל II** (transpos. of קָפַל; cmp. Syr. קַפַּל, P. Sm. 3691, sq.) to scrape, eat away. Sifrē Num. 85 [read:] קוֹפְּלוֹת ... יִרְדּוּ and fire came down from heaven, and it was eating away and digging among them from under them; Yalk. ib. 732 [read:] קוֹפְּלוֹת וּמִזְחָה בָּהֶם.

*Pi.* קָפַל to scrape off. M. Kat. 9<sup>b</sup> לְקַפֵּל בְּמוֹעֵד a lime paste which you may scrape off during the festive week.—[Sot. 35<sup>b</sup>, Rashi to Hull. 44<sup>a</sup> וְהָאֲבִנִּים וְכִי, 'they scraped the stones' by confounding with ib. 36<sup>a</sup> וְקִילְפוּ אֶת הַסֵּיד.]

*Hithpa.* מְקַפֵּל to be scraped; (of glassware) to be cut or engraved. Y. Succ. IV, 54<sup>b</sup> top מִן הַקְּפֵלָה ... שְׂדֵיחָה what kind of white glass is meant? Cut (or engraved) glass.

**קפל** ch., Pa. קָפַל same, 1) to scrape off. B. Bath. 4<sup>b</sup> וְכִי הָיָה חֲבֵרָה לִיה חֲבֵרָה (Rashi: מְקַפֵּל; Ms. M. מְקַפֵּל) the neighbor might scrape off (the clay) &c. Ib. מְקַפֵּל לִיה Ms. M. (ed. קָלִיתָ לִיה, v. Rabb. D. S. a. l. note).—2) to dig, unearth (esp. used of grave robbers). Sabb. 152<sup>b</sup> הַנֶּחֱסָרִים הָיוּ קוֹפְּלוֹתָא grave robbers that were unearthing (bodies) in the field of &c.; Yalk. Ez. 376; Yalk. Gen. 33 מְקַפְּלוּ.

*Itkpe.* מְקַפֵּל to be peeled off. Hull. 44<sup>a</sup> [read:] מְקַפֵּל הַגִּלְתָּ וְהַנֶּחֱסָרִים הָיוּ קוֹפְּלוֹתָא the gullet and windpipe were loosened by peeling, opp. דִּאֲפִרְקוּ אִיפְרִיקִי they were torn off forcibly.

**קפל** m. (קָפַל I) surrounding, guard (cmp. קָפְּלוֹתָא); pr. n. pl. קָפַל. B. Bath. 75<sup>b</sup> (the Lord shall add to Jerusalem) אֶלֶף קָפַל one thousand times the area of Kefel for towers; Yalk. Zech. 568; [for Var. lect., v. Rabb.

D. S. to B. Bath. l. c., note 40; comment. take קָפַל as numerals=210).

**קפלא**, v. קָפַלָא.

**קפלאות**, v. קָפַלָאוֹת.

**קפלוט** m. (κεφάλωτον, sub. πρᾶσον) leek with a head (porrum capitatum), porret. Tosef. Pes. II (III), 20 they left a corner (קָפַלָא) only לְלֶפֶט וְלֶקֶץ (ed. Zuck. וְלֶקֶץ וְלֶפֶט) of turnips and porret; Pes. 56<sup>b</sup>. Y. Ber. VI, 10<sup>c</sup> top; a. fr.—Pl. קָפַלָאוֹת, קָפַלָאוֹת. Y. Ter. II, 41<sup>c</sup> bot. קָפַלָאוֹת heads of leeks. Ukts. I, 2 (not קָפַלָאוֹת). Ned. VI, 9 (53<sup>a</sup>) קָפַלָאוֹת Mish. (Y. a. Bab. ed. קָפַלָאוֹת). Tosef. Pes. l. c. קָפַלָאוֹת (corr. acc.). Maas. Sh. II, 1; a. fr.—Ab. Zar. 38<sup>b</sup>, v. קָפַלָאוֹת.

**קפלוטא**, ch. same. Y. Ber. VI, 10<sup>c</sup> top; a. e.—Pl. קָפַלָאוֹת, קָפַלָאוֹת. Targ. Y. Num. XI, 5 Bxt. (ed. קָפַלָאוֹת; h. text חֲצִיר).—Y. Ber. l. c. Y. Dem. II, 22<sup>d</sup>; a. e.

**קפלוטא**, v. קָפַלָאוֹת.

**קפלוטא**, v. קָפַלָאוֹת.

**קפלמין** m. (capillitium = capillatura) false hair, wig (or head-dress). Y. Keth. VII, 31<sup>b</sup> bot. הָיָה בֶּן שְׁלֹה if a woman goes out with her wig (or head-dress), she is not to be considered as one that goes out with her head uncovered (as disregarding the Jewish customs of decency).

**קפלמית**, v. קָפַלָאוֹת.

**קפליות**, v. קָפַלָאוֹת.

**קפלורא**, **קפלורא**, **קפלורא**, pr. n. Kiflaria, Kifturia, name of a summit of Mount Amanus, prob. Mons Casius in North Syria (v. Neub. Géogr. p. 8). Tosef. Ter. II, 12 (ed. Zuck. קָפַלָאוֹת); Tosef. Hall. II, 11 (ed. Zuck. קָפַלָאוֹת); Gitt. 8<sup>a</sup> קָפַלָאוֹת; Y. Shebi. VI, 36<sup>d</sup>.

**קפנדרא**, **קפנדרא**, f. (compendiaria, sub. via) a short cut, path. Ber. IX, 5 (54<sup>a</sup>) הָיָה לֹא יֵעָשֶׂה קָפַל one must not use the Temple mount for a short cut. Y. ib. I, 2<sup>b</sup> bot. הָיָה דְּאֵיזֵל לִיה בְּקוֹפְּנֵדְרָא one that walks (from the top of Mount Carmel to the Ocean) by the short cut, opp. אִיסְרָטָא. Bab. ib. 62<sup>b</sup> (phonetic etymol.) וְכִי דְּמִקְפָּנָא אֲדִירִי וְכִי I; Meg. 29<sup>a</sup>. Tanh. K'doshim 8 בְּקוֹפְּנֵדְרָא וְכִי מִיכָאֵל הִתְקַרְבַּה לְמֶלֶךְ (Qimfender) approached the king on a side road (instead of being duly announced); a. fr.

**קפס**, dial. for קָפַץ q. v.

**קפסא**, v. קָפַסָא.

**קפץ** (b. h.) 1) to contract, shrink; to close. Midr. Till. to Ps. XXII, 20 הָיָה חֲשִׁרְבִּית קוֹפֵץ הָיָה הַשֶּׁפֶר גָּדוֹל וְכִי קוֹפֵצָה בָּאֵתָה Gen. R. s. 39 הָיָה חֲשִׁרְבִּית קוֹפֵצָה בָּאֵתָה contracts herself with (flaps) one wing &c., v. יוֹנָה II. Suh. 95<sup>a</sup> הָיָה הָאָרֶץ לִשְׁלֹשָׁה קָפַצָה (Ar. הוֹרֵךְ) for three persons did the earth (the road) shrink (they were suddenly transferred to a distant place); Yalk. Gen. 107. Y. Taan. IV, 69<sup>b</sup> הָיָה אֶרֶץ פָּלֶשְ�תִּינָה has shrunk; a. fr.—פה קָפַץ (or sub. פָּה) to close the mouth, to indicate

*one's will by mimic motions.* Gitt. V, 7 קופץ ונקפץ a deaf and dumb person may transact business by motions with closed lips and by being spoken to in the same way.—Part. pass. קפץ; f. קפיצה &c. Koh. R. to V, 14 כשאדם ... ירדן הן קפוצו ו' when man enters the world, his hands are clenched, as if saying, the whole world is mine &c., opp. פשוטו straight, open.—2) to leap (with joined feet), jump; to be excited. Midr. Till. l. c. אורה קפיצה שקפצה על אבדו בים כן הקפוצו על דיום וחפצו ed. Bub. (ed. ו' אורה הקפצה שקפצה על אבדו כן ו') with the same leap with which thou didst leap like a hart in aid of my ancestors at the sea, leap now to my aid and save me; Yalk. Ps. l. c. Midr. Till. l. c. 1 קופץ כאיל ed. Bub., v. Pi. Ohol. VIII, 5 קופץ ממקום ו' he that jumps from one place to another, contrad. (v. היולג (v. קרפון). Succ. 49<sup>b</sup> קופץ קפוצו כל הבא לקפוצו קופץ קפוצו say, whosoever comes to jump may jump (whosoever wishes to do good succeeds in doing real good), we read &c. (Ps. XXXVI, 8). Sabb. 152<sup>a</sup> זקנה קופצה עליו old age will spring upon him (will overtake him prematurely). Taan. 5<sup>b</sup> קופץ קפצה עליו he grew old before his time. Ib. מירד קפצה ו' Ms. M. (ed. הקב"ה אקפץ, read אקפץ, Sifra Sh'mini, Milluim קפצה פורענית על ו' punishment overtook Nadab &c. Y. Keth. X, beg. 33<sup>d</sup> קפצה עליהן ירושה קפצה the legal succession according to Biblical law was sprung upon them (they have the precedence); ib. IV, 28<sup>d</sup> bot. קפסה. Y. Gitt. IV, 46<sup>d</sup> top קופצין ו' in order that all may be anxious to marry her. Y. Snh. X, 28<sup>c</sup> top איני קופץ אלא למד ו' I will jump only at (betake myself to) what my grandfather told me, who said to me ... לשלשה דברים ו' לשלשה דברים ו' betake thyself to three things, and thou shalt be safe, they are: prayer &c. Ber. 39<sup>a</sup> ו' וברך ו' he hastened and said the benediction &c. Yeb. 32<sup>b</sup> ו' חייא ו' R. H. jumped up (got excited) and swore &c. Tosef. Keth. II, 3 לכהונה ק' הואך ק' זה לכהונה ק' how did this man jump into priesthood (by what right does he enjoy the privileges of a priest)? Num. R. s. 15 and must not be rash to reply; a. fr.—3) to skip. Nidd. 11<sup>a</sup> ו' קפצה וראתה if she skipped (one period) and menstruated, skipped &c. (did so three times).—4) (denom. of קופצין) to chop meat. Tosef. Bets. III, 5 קופץ בכלי (Var. תורח) he cuts with some implement.

Pl. קפץ 1) same, to leap; to skip. Y. Hag. II, 77<sup>a</sup> bot. ו' קפצין ... והיו and the ministering angels leaped before them like wedding guests rejoicing &c. Pesik. R. s. 15 (ref. to Cant. II, 8) ו' קפצין על החשבונית ו' leaping over the destined terms of redemption, and skipping over the calculations of years and epochs (hastening the redemption), v. עיבדו. Midr. Till. to Ps. XXII, 1 קפץ כאיל ed. Bub. (oth. ed. קופץ); ib. קופץ ed. Bub. (oth. ed. קופץ) leaps like a hart; Yalk. ib. 685 קומץ (corr. acc.); a. fr.—2) to cause to leap. Tanh. Sh'mini 11 קפצה מקפצה להם את הזקנה God springs old age upon them (to make them look venerable).

Hif. קפצין 1) as Pi. 2. Taan. 5<sup>b</sup> קפצין אמר הקב"ה אקפצין ו' the Lord said, I shall cause old age to spring upon them prematurely. Gen. R. s. 56 ו' קפצין אמר ו' and made his son leap with him (saved him-

self and his son; v., however, אגרו).—2) to leap. Midr. Till. l. c., v. supra.

Nif. קפצין to be spoken to by mimic motions. Gitt. V, 7, v. supra.

קפץ ch. same, 1) to contract, close &c. Targ. O. Deut. XV, 7. Targ. Y. Gen. XXVIII, 10.—Hull. 91<sup>b</sup> קפצה ליה the earth shrank under him (v. preced.).—2) to leap, be anxious for. Nidd. 8<sup>b</sup> קפצין עליה זבונה something at which the purchaser jumps (i. e. a quality which makes the object more desirable).

קפץ, v. קפצין. Pl. קפצין, v. קפצין.

קפצה, v. קפצה.

קפצה f. (an adapt. of capsula, as if from קפץ) chest, box. Kel. XVI, 7 ed. Dehr. (ed. קופסא). Y. Nidd. II, beg. 49<sup>d</sup> קפצין ק' של זכוכית a glass box.—Pl. קפצין. Ib.

קפץ pr. n. m. Hakḥappār surname of R. Eliezer. Ab. IV, 21. Ber. 63<sup>a</sup>.—Y. Shebi. VI, 36<sup>c</sup> ק' בן הק' v. next w.

קפצין בר ק' (preced.) Bar Kappara (son of Eliezer Hakḥappār), a disciple of R. Judah the Nasi (v. Fr. M'bo, p. 71<sup>a</sup>). Yeb. 32<sup>b</sup>. Y. M. Kat. III, beg. 81<sup>c</sup>. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top. M. Kat. 16<sup>a</sup>. Y. Hor. III, end, 48<sup>c</sup> ק' משנתו של בר ק' the Mishnah (Boraitha) of Bar K.; Lam. R., introd. (R. Josh. 2); a. v. fr.

קפצין, v. קפצין.

קפצין, v. next w.

קפץ m. (ἀνθρακίς, capparis) caper-bush, esp. the flowers of the caper-bush. Maasr. IV, 6, v. קפץ; Ber. 36<sup>a</sup> קפצין ק' ליהא ו' the flower is no longer in existence, when the fruit is developed.—Pl. קפצין. Ib. 36<sup>a</sup>, v. supra; a. fr.—Ker. 6<sup>a</sup> קפצין ק' caper wine (as an ingredient of frankincense; oth. opin. in Rashi: Cyprus wine); Y. Yoma IV, 41<sup>d</sup>.—Ab. Zar. 38<sup>b</sup> קפצין ק' קפצין (or fruits) preserved by gentiles; Tosef. ib. IV (V), 11 קופצין ed. Zuck. (Var. קפצין); (Y. ib. II, 41<sup>d</sup> פנקריסין).

קפץ (cmp. קפץ) to bend in the hand, clench, grab. Hall. II, 5 קפץ וקפץ ו' it happened that an old man ... grabbed (and ate) it.

קפץ m. (preced.) plait, gathering stitch, a kind of border. Y. M. Kat. III, 83<sup>d</sup> ו' קפצין ו' the borders formed by chain stitches or by plaiting are no hindrance (for the rendering of the garment in mourning), v. סגים.

קפץ, Y. Shek. V, 48<sup>d</sup> bot. מקפצו, read: מקפצו, v. קפץ.

קצ שקר (קצין) Decree of Falsehood, legendary name of one of the Sodomitic judges. Gen. R. s. 50; Yalk. ib. 84, v. קפצין.

קצ, v. קפץ.

קצ m. (b. h.; קצין) end, term, designated time, esp. the time of redemption. Gen. R. s. 44 (ref. to Is. XLII, 5) זה קצ שרר בקיצו של עולם ו' this one (Abraham) dwelt in one



extreme part of the world, and that one (Shem) in the other &c. Ned. 41<sup>a</sup> כיון שהגיע קיצו וכ' when a man's time (to die) has come. Meg. 3<sup>a</sup> משה ברה קץ משה because therein (in the Hagiographa) are contained intimations about the Messianic term (the Book of Daniel). Snh. 92<sup>b</sup> ומני לכן who ventured calculations as to the time of the redemption from Egypt, and made a mistake; Ex. R. s. 20 שלם הקץ ... יצאו they left Egypt before the predestined term had expired; a. fr.—*Pl.* קצין, קצים. קר'. Ab. Zar. 61<sup>b</sup> ממונה הוא לך a superintendent that comes at regular times. Snh. 97<sup>b</sup> כ' בהשבר כ' וְשָׁב. Ib. כל כלל כלל all the dates of redemption (calculated from the Scriptures) have passed, and the thing depends only on repentance. Cant. R. to II, 8; Lev. R. s. 19, v. יָבוֹר. Pesik. R. s. 15, v. קָצָן; a. fr.—[קצין, Cant. R. to V, 11, v. קָצָן.]

**קָרַב**, **קָרָבָה**, **קָרָבָה** ch. same. Targ. O. Gen. VI, 13. Targ. Ez. VII, 6. Targ. Jer. VIII, 20 ed. Lag. (ed. **קָרָבָה**); a. fr.—Lam. R. to II, 2; to IV, 18 **קָרָבָה** **קָרָבָה** 'our end has come near', the end of that house (the Temple); Y. Taan. IV, 69a **קָרָבָה** **קָרָבָה** 'a. e.—*Pl.* **קָרָבָה**, 'קָרָבָה'. Targ. Y. I Gen. XLIX, 1. Targ. Job VII, 12, v. **קָרָבָה**.

קצץ, v. קצץ.

קִצֵּץ, v. קָצַץ.

**קָצַב** (b. h.) *to cut, decide, determine, limit, bound.* Y. Maasr. IV, 51<sup>b</sup> top ק' להיטב וכ' if he had determined to recline for a meal, but did not do so. [Y. Hag. II, 78<sup>a</sup> bot. קָצַב, read: וְהוּגָב; וּקְצַב.—Part. pass. קָצֻב; f. קָצֻבָה; pl. קָצֻבוֹת. Tosef. Ter. I, 10 תחורה מן הק' קָצֻבוֹת, קָצֻבוֹת, קָצֻבוֹת a thing (duty) the scope of which is clearly defined in the Torah, v. קָצַבָה. Gitt. 50<sup>b</sup> ק' לפי שאין ק' because they (the alimonies of a widow and of orphaned daughters) are not definite (vary according to social position). Bets. 16<sup>a</sup> top ק' וכ' ק' . . . כל the means of support are definitely assigned to man from the beginning of the year, except the expenses for the Sabbaths . . . and for education &c. Cant. R. to IV, 2 (ref. to קָצֻבוֹת, ib.) מלן ק' definitely regulated things (laws); ib. 4 (some ed. קָצַר). Y. Ber. V, beg. 8<sup>d</sup> ק' הלוכות decided (settled) questions of law; (Bab. ib. 31<sup>a</sup> תלכה פסוקה; a. fr.

*Pi. לקצב* to *carve, chop* (meat). Bets. I, 5 עליו לקצב אם קר' על דוּעֵרִי to *carve meat on it*. Tosef. ib. I, 11 אם קר' על דוּעֵרִי to *carve meat on it*. Y. Macc. II, beg. 31<sup>c</sup> שֶׁכָּח שְׂרֹוּא מִקְצֵב וְל' a *butcher that chops meat and kills a man* (by a slip of the hatchet &c.); a. e.

**קָצֵב** m. (preced.) *butcher*. Eduy. VIII, 2, a. fr. זכריה *Pl.* קַצְבִּים. Bets. 25<sup>a</sup> וְרוּחַ הַדִּין לֵךְ but it applies also to the butchers (that they must not sell meat before flaying and dissecting).

**קֶצֶבָה** ch. same.—*Pl.* **קֶצֶבֶתָא**. Bets. 25<sup>b</sup>, v. **נִטְרֵיעָה**.

**קִצְבָּת** **קִי'** f. (קָצַב) *decision, definition, limit, definite scope*. Gitt. 52<sup>a</sup> דבר שיש לו a thing (religious duty) for which there is a definite time and limit v. קָצַב. Pes. VI, 5

וב' you cannot draw an analogy between congregational offerings (on the Sabbath), which are definite, and the Passover sacrifice, which is indefinite; Y. ib. 33<sup>a</sup>. Ib. 33<sup>e</sup> bot. [read:] שאין מציא אית לך דבר שאין what do you mean by saying, a thing which is undefined? וב' שלא נתנה התורה the Law does not define how many Passover sacrifices supersede the Sabbath each year (whereas the number of the daily sacrifices is definite). Y. Ber. V, 9<sup>e</sup> top כמותן קר' וב' מציא. B. Kam. 113<sup>a</sup>, v. מציא h. B. Mets. IX, 5 כר' (ב) what standard is 'a pile of grain'? i. e. this cannot be made a standard alike for large and small fields. Y. Shek. II, 46<sup>d</sup> top שנקצבתן מן התורה (ed. Krot. שנקצרו) which are defined in the Biblical law (as to numbers and times); a. fr.

קוֹסְטֵהוֹר v. קֶצֶדוֹר

קציר, v. קצת.

קצת, Pesik. Vayhi, p. 9<sup>a</sup> בר ק' v. קצרה I.

קָצֶבָה, v. קְצוּרָה.

קצות, v. קצרות.

קִרְצִיּוֹץ, v. קִצְרִיּוֹץ.

**קצוץ** *m., pl. קצויות (קציע) those who cut down trees*  
for war purposes, *sappers*. Y. Ned. III, 38<sup>a</sup> ראה ק' המלך  
(קציע) if he saw the king's sappers come (to raze  
plantations).

**בֵּית קִטְסוּפָה** *f. (קָצַף) visitation by divine anger, death;*  
 בֵּית קִ' *house of mourning. Cant. R. to VIII, 5 (ref. to*  
*הַקָּצָפָה, Deut. IX, 8) לְבֵית אֲבֵלָה בֵּית קִ' עָשִׂיתָם* *you*  
*caused the Lord, as it were, to be a mourner for you;*  
*there are places where they call the house of mourning*  
*beth k'tsufah (v. P. Sm. 3706 s. v. קָצַף).—V. קָצַף.*

**קַצְוֶצָא** m. (קַצִּין; cmp. גִּזְוֶצָא II) *castrate, eunuch*.—*Pl.* קַצְוֶצִי Ber. 16<sup>b</sup> bot. קַצְוֶצִי קַצְוֶצִי רַבִּי although eunuchs (constables) were at Rabbi's disposal.

**קציצה** f., pl. קציצות (קצץ; v. Ex. XXXIX, 3) 1) *cut metal, strip, wire*. Kel. XI, 3 (ed. Dehr. קציצות); Tosef. ib. B. Mets. I, 1.—2) *cut fruits*, v. קציצה.

קצוצים v. קצוצין, קצוצים

קצוצה, v. קצוצת.

**קַצוּצָה** f. (v. preced. wds.) 1) *timber, cut board, plank*. B. Kam. 67<sup>a</sup> וְכ' דַּמְעִיקָא ק' Ms. R. (ed. קַצֵּצָה; Ms. H. קַצֵּצָה) before (it was made a trough) it was called *plank*, and now *tsinnora*.—Pl. קַצֵּצִיתָה, קַצֵּצִיתָה. Ib. 96<sup>a</sup> stolen beams עֲבִירְתָּהוּ קַצֵּצִיתָה (Ms. R. קַצֵּצָה; Ms. H. קַצֵּצִיתָה) which he cut into planks.—2) (comp. קַצֵּצָה *slice*.—Pl. קַצֵּצִיתָה. Gen. R. s. 79 וְשֵׁרִי ... מִקְצֵץ הָהָה מִקְצֵץ קַצֵּצִיתָה. Gen. R. s. 79 וְשֵׁרִי ... מִקְצֵץ הָהָה מִקְצֵץ קַצֵּצִיתָה) he cut a lupine and threw its slices about &c.; Yalk. ib. 133 וְהָיָה קַצֵּצִיתָה ... קַצֵּצִיתָה (corr. acc.)

**קָצוּרָה** m. = קָצֵרָה; קָצוּר ערסא *sick in bed*. Targ.  
Job XXIX, 15.

**קצוהא**, v. קיצוהא.

**קצח** m. (b. h.) *black cumin*. Ukts. III, 6. Ber. 40<sup>a</sup> 'קצח' he that is in the habit of using black cumin will never have pain in the heart (stomach). Ib. אחר 'ק' black cumin is one of sixty poisonous drugs.

**קצוהא**, ק' ch. same. Targ. Is. XXVIII, 25.

**קצטר**, v. קצא III.

**קצה** (b. h.) 1) *to scrape*. Sifra M'tsor<sup>a</sup>, Neg., ch. IV, Par. 7 וקצה וקצה he must tear out (the leprous stone) and scrape (the wall) and plaster, v. קצע.—2) (of figs) *to cut, dry, and store; to harvest*. Maasr. II, 7 לקצוה ... לקצוה עמו וק' if a man hires a laborer to help him in the fig harvest. Ib. III, 1 לקצוה ... לקצוה if a person brings figs over to his court to prepare them for storage. Y. ib. II, 50<sup>a</sup> bot. לקצוה ... לקצוה that they eat nine portions and store one; a. fr.—V. מיקצה.—3) *to separate, set aside*. Nidd. X, 7 (71<sup>b</sup>) לקצה לה חלה she may separate the priest's share of the dough; Y. Ber. VIII, 12<sup>a</sup>; a. e.—4) *to carry off, reduce, level* a hill. Cant. R. to V, 11 the fool says, מי יכול לקצוה את זה who can level this (mound)?; I will carry off two loads to-day ... until I have levelled the entire mound; Lev. R. s. 19 קוצץ ... לקצוה; (Yalk. Cant. 989 ... לקצוה קורח).

**Hof. קצה** *to be cut off, separated*. Tosef. B. Bath. III, 5 המוקצין המוקצין החורשין (near a township) which are isolated (a plantation detached from the town); B. Bath. 68<sup>b</sup> המוקצין which are separate but opening into it; corrected from the mss. separated from it; Y. ib. IV, 14<sup>b</sup> bot. המוקצין ממנה (not חורשין; corr. quot. s. v. קרש).—Esp., *to be set aside, be designated for a special purpose and forbidden for any other use* (v. מוקצה). Sabb. 45<sup>a</sup> לקצוה לה לאיסורו as the oil was set aside for its religious purpose (for the Sabbath light), it was at the same time set aside as an object prohibited to be used otherwise (during the Sabbath day). Ib. לקצוה ליה and does he (R. Simon) not adopt the opinion that an object set aside for a religious act is forbidden for any other use (for the time being)?; a. e.—Part. מוקצה q. v.

**קצהא**, קצה ch. same, *to cut, break into pieces*. Targ. Y. Lev. II, 6 Ar. (ed. רסיק).—Y. Ber. VI, 10<sup>a</sup> bot. קצה בר חיה whenever he broke bread, he tasted (carrying a piece to his mouth) with his left hand, and distributed with the right hand. Ib. VIII, 12<sup>b</sup> bot. [read:] קצה ייה לה he handed him a loaf to break it. Y. Sabb. VI, end, 8<sup>d</sup> [read:] קצוה פלגא וק' we broke off one half and gave it to him; a. e.—B. Mets. 108<sup>a</sup> קצוהא, v. קצה III ch.

**אף קצה** 1) *to set aside, make unavailable for any other purpose*. Succ. 37<sup>b</sup> קצהא מריחא אקצהא when he designated it (the myrtle branch) for religious use, he made it unavailable for smelling; קצהא מריחא made it unavailable for eating. Bets. 31<sup>b</sup> קצהא, v. קצה or

Yoma I.—2) *to place in a corner*.—Part. pass. f. קצהא. Yoma 17<sup>a</sup> קצהא האר לשכחא אקצהא מקצהא וק' that cell was situated in an angle (south-west corner); to him that came from the north it appeared to be in the south &c.

**קצהא** *to be set aside, be made unavailable*. Sabb. 43<sup>a</sup> וק' לקצוה השמשות א' וק' since it was forbidden to handle it at twilight (when the Sabbath entered), it became so for the entire day; Succ. 46<sup>b</sup>. Ib. לקצהא א' it was designated only for the religious ceremony (and forbidden for any other use until the ceremony has been performed); it is unavailable for the entire day (even after the ceremony has been performed); a. e.

**קצהא**, קצהא m. pl. (preced.) *cut pieces, planks*. Ex. R. s. 6, end; Tanh. Vaera 2, v. קצהא ch.

**קצהא**, קצהא pr. n. m. *Katsia*, name of a legendary king residing behind the Dark Mountains (v. קצהא). Gen. R. s. 33; Lev. R. s. 27; Y. B. Mets. II, 8<sup>c</sup> bot.; Tanh. Emor 6; Yalk. Ps. 727.

**קצהא**, Cant. R. to IV, 4 some ed., a. e. = קצהא, v. קצה.

**קצהא**, Y. Bets. V, end, 63<sup>b</sup>, v. קצהא.

**קצהא**, v. קצהא.

**קצהא**, v. קצהא.

**קצהא** f. pl. (v. קצה) *pieces of bread*. Targ. Y. Lev. II, 6 Ar. (ed. רסיקון).

**קצה** m. (b. h.; קצה) *[one who decides, arbitrates, magistrate, leader, prominent man]*. Y. Gitt. I, 43<sup>d</sup> top קצה ... של ק' suppose he was the bondman of an influential man, then his emancipation would be a disadvantage to him. Lam. R. to II, 1 וק' של ק' since thou livest in that leader's house, why dost thou not correct them (the inmates)?

**קצהא** m. (part. pass. of קצה) *cut*.—Pl. קצהא. Ex. R. s. 41 (in Hebr. dict.) קצהא ק' you whose throats deserve to be cut.

**קצהא** I f. (קצה) 1) *cutting and packing figs, fig-harvest*. Maasr. II, 7; a. e.—2) *pl. קצהא figs packed or to be packed*. Ter. IV, 10 וק' בדורס ליטרא ק' if one has packed a litra of figs (of Trumah) on top of a barrel and knows not of which; Tosef. ib. V, 11; Bets. 3<sup>b</sup>; Zeb. 73<sup>a</sup>. Taan. 28<sup>a</sup>; Tosef. ib. IV (III), 7 וק' הללו שתי וק' to make of these figs two balls; Y. ib. IV, 68<sup>b</sup> bot.; a. e.—[Maasr. III, 4; B. Mets. 21<sup>b</sup>, v. קצהא].—3) *[store, capsule, a compartment of the T'fillin]*. Tosef. Kel. B. Bath. IV, 1 וק' משיחא ... בין ק' when he detaches one compartment from the other on three sides; [El. Wil. emends: קצהא q. v.]—[Y. Ned. III, 38<sup>a</sup> קצהא, v. קצהא.]

**קצהא** II f. (b. h.) 1) *cassia, an aromatic bark, an ingredient of frankincense*. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>a</sup>; a. e.—2) pr. n. f. *Keziah*, one of Job's daughters. B. Bath. 16<sup>b</sup>

**קֶטֶף** m. (b.h.; preced. art.) 1) *anger*, Num. R. s. 1, end שֵׁלָה  
 קֶטֶף that the divine anger be not on them. Midr.  
 Till. to Ps. XXXVIII; a. fr.—Esp. *Ketsef* name of an angel  
 of destruction. Targ. Y. Num. XVII, 11, sq.—Sabb. 55<sup>a</sup> (ref.  
 to Ez. IX, 2) ‘six men’, they are אַף וְחִמָּה וְכִ. K. (Wrath),  
 Af (Anger) &c. Ex. R. s. 41; a. fr.—2) *destruction, harm*.  
 Deut. R. s. 11 לִבְשׁוֹר לִי . . . לִבְשׁוֹר אֵיךְ how can I do harm to  
 him (Moses)?; Yalk. ib. 940.

**קצפה, קיצ'** ch. same, *divine anger, visitation, (mourning over a) death*. Midr. Till. to Ps. CVI ... איה there are places where they call mourning *kitspa*; v. קצפה.

**קצפון, קיצ'** m. (preced. wds.) *anger*. Lev. R. s. 32 (ref. to קצפה, Deut. I, 34) ולי מה אני ק' וי' להם הוא ק' ולי מה אני ק' וי' to them it appears as anger, but to myself what does anger mean? 'I swore by my anger' (Ps. XCV, 11), I swear by my anger and reconsider; Yalk. ib. 657. Esth. R. to I, 18 כד' הק' לבויון זה ... לך שקצפה וי' her (Vashti's) father treated the vessels of the Temple is enough to deserve the wrath which he (Ahasverus) vented on her and put her to death. Ib. to II, 21 מה ק' היה שם ... what cause was there for discontent? Sifra Sh'mini, Par. 1, ch. II (ref. to Lev. X, 16) אה אהרן היה בק' Aaron, too, was included in the anger (of Moses). Pesik. Vattom., p. 130<sup>b</sup> הוא אין ק' (not קצפון), v. קצפה.

**קצפון**, v. preced.

**קצץ** (b. h.) 1) *to cut, fell*. Shebi. IV, 10 לקצצו מותר it is permitted to cut the tree down (in the Sabbatical year). Ib. ולא יקצצו כמד' (Y. ed. יקצוני, corr. acc.; Bab. ed. יקצצו; Ms. M. יקצצוני) how much must an olive tree bear so that one dare not cut it down (because it is an act of wilful destruction, Deut. XX, 19-20); B. Kam. 91<sup>b</sup> Ms. F. a. R. (later ed. יקצצו; v. Rabb. D. S. a. l. note 10). Ib. נטעית קצצת thou hast cut down my young trees; לקצצו אמר לי לקצצו (not לקצצו, v. Rabb. D. S. a. l. note 7) thou hast told me to cut them. Y. Shebi. IV, 35<sup>b</sup> bot. יקצץ ... לקצץ, v. נקח. Ib. הקוצץ בקיורו he that cuts trunks for beams. Lev. R. s. 23, v. infra.—Sifré Deut. 212 (expl. יעשה, Deut. XXI, 12) תקצי let her cut (her nails). Macc. 22<sup>a</sup> הקוצץ את בהרתו את that cuts off a white spot (suspicious of leprosy, v. קצצה); Neg. VII, 5 קצצה if he cut it intentionally. Tosef. Sabb. XI (XII), 3; a. fr.—Gen. R. s. 85 (ref. to Dan. V, 1 a. VI, 1) קוצץ ... קוצץ where is Evil Merodach? ... (He is left out) in order to join a wicked man to a wicked man, a destroyer to a destroyer. Y. Yeb. II, 4<sup>a</sup> top בן קוצץ a destroyer son of a destroyer (wicked by heredity); Pesik. S'ilib. p. 167<sup>b</sup> קי' אין בישראל קי' בן קי' there is no hereditary wickedness in Israel. Ex. R. s. 1 וקין ... שק' Koz (I Chr. IV, 8) is Caleb, for he destroyed the counsel of the spies; a. fr.—2) (cmp. קצב, קצב) *to stipulate, agree upon*. Shebu. 45<sup>b</sup> נמי אפי' ק' let it be the same even if a stipulation has been made (and the amount is in litigation). Ib. לא קצצתי וי' ... קצצתי ... אימן if the mechanic says, thou hast stipulated to pay me two (Zuz), and he (the employer) says, I have stipulated one only; a. e.—Part. pass. קצוצין; f. קצוצה. B. Mets. 61<sup>b</sup> רבית ק' stipulated, direct usury, opp. אבק רבית, v. אבק. Ib. 62<sup>b</sup>; a. e.

**Nif. יקצץ** 1) *to be cut*. Neg. l. c. ויקצצה ... מי if one had a white spot, and it was cut off (accidentally). Nidd. II, 1 יקצץ let the hand be cut off. B. Kam. 91<sup>b</sup>, v.

a. fr.—2) *to be cut off, excluded*. Y. Kidd. I, 60<sup>c</sup>, a. e., v. קצצה.—3) *to be stipulated, definitely assigned*. Lev. R. s. 30, beg. מראש השנה יקצצין וי' from the beginning of the year the means of support are definitely assigned to men, except &c., v. קצב.

**Pl. קיצץ** 1) *to scrape, cut off; to fell*. Pes. 56<sup>a</sup> רחוח ק' (II Kings XVIII, 16) he took the gold off the Temple doors. Y. Ber. VIII, 12<sup>a</sup> bot. קצצין אפי' even when cutting lupines. Ib. II, 5<sup>c</sup> top היה מקצצין כל וי' he cut down all he had planted. Pesik. R. s. 31 יקצצו v. קצצו. Cant. R. to II, 2 לקצצו; Lev. R. s. 23 לקצצו v. קצצו.—Esp. בנשטות ק' [to cut down the shoots in the garden of religion,] *to be hostile to religion, corrupt the youths; to be a heretic*. Hag. 14<sup>b</sup>; Y. ib. II, 77<sup>b</sup> top, v. נטיחה. Cant. R. to I, 4 בני ק' כיצד in what way did he manifest his hostility to religion? Gen. R. s. 19 יקצצין ... לא תעשה more important than the essentials, lest it fall down and ruin the shoots.—2) *to stipulate*. Shebi. IV, 1 שיקצצין ואין ... שיקצצין (R. S. שיקצצין) it is unnecessary to say, that he must not stipulate to give them their food (for their work).

**Hif. יקצץ** *to cut off, deduct*. Sifré Num. 8 מכוברה וי' he may deduct (his outlay for her) from her jointure.

**קץ, קצץ** ch. same, 1) *to cut &c.* Targ. Jud. VI, 30. Targ. O. Deut. XIX, 5; a. fr.—Part. pass. קצצין; f. קצצה; pl. קצצין. Targ. Jud. VI, 28. Targ. I Sam. V, 4; a. e.—Snh. 58<sup>b</sup> רב חונא קץ ידא Rab Huna ordered the hand (of one in the habit of striking his neighbors) to be cut off; Nidd. 13<sup>b</sup>. B. Kam. 91<sup>b</sup> וי' קץ הארנוא he cut fig-trees down before their time; a. fr.—2) *to stipulate*. B. Mets. 67<sup>a</sup> לא קין ליה לא he had not stipulated a fixed amount of interest; a. e.

**Pa. קצץ** (קציר) *to cut; to mutilate*. Targ. Ps. CVII, 16. Targ. Lam. II, 3 (ed. Lag. קיצץ, ed. Vien. קצה, corr. acc.). Targ. O. Deut. VII, 5 תקצצו ed. Berl. (oth. ed. תקצצו); Y. (תקצצו); a. e.—B. Kam. l. c. למקצצה it is forbidden to fell a date-tree as long as it bears a Kab of dates. Gen. R. s. 6 (of the agony of death) כמה נפשיה ... מקצצה אריון ומקצצה וי' (my) brother is cutting cedars and cutting trees, and you sit laughing and know it not; a. e.—[Lev. R. s. 5 שערית v. מקצץ.]

**קצץ** m. (preced.) *wood-cutter* (cmp. קצוץ).—**Pl. קצצין**. Cant. R. to II, 2 לקצצו ק' הביא he brought on cutters to raze the plantation; Lev. R. s. 23.

**קצצה** f. (preced. wds.) 1) *timber*. Cant. R. to IV, 12 ק' של ארז ק' של ארז cedar planks; Pesik. B'shall. p. 84<sup>a</sup> ארזי (only).—**Pl. קצצות**. Y. Keth. VIII, 32<sup>b</sup> bot. וי' ארנוא if heirs seize trees or timber, old or young, it is taken away from them.—2) *cutting off, severing family connections; k'tsatsah, a ceremony attending the sale of an heirloom to an outsider, and the marriage of a man beneath his social rank*. Y. Kidd. I, 60<sup>c</sup> וי' אזכור אזכור אזכור then again the custom arose to take possession of an estate by k'tsatsah (instead of taking

קָצָרָה III, קָצָרָה II f. = קַצְרָה, *fort. camp*. Arakh. IX, 6, v. קָצְרָה; Y. Sabb. XVI, end, 15<sup>d</sup> (not קָצְרָה). Y. Shek. VII, beg. 51<sup>a</sup> קָצְרָן של גֵּוִים הִיא שָׁם (some ed. קָצְרִין, v. Rabb. D. S. a. l. note 60) a camp of gentiles (Romans) was there, [comment, *a fuller*, v. קָצָר]. Num. R. s. 18 (ref. to חֶסֶד, II Sam. XXIII, 1 [read: יָחֶסֶד]) restored the yoke (rulership) he (David) brought on the neck of the gentiles (Romans).

of the Law through the yoke of the camp (used his military power to restore the government of the Law; Midr. Sam. ch. XXIX בעילה של מלכות . . . קריס). — *Pl.* קצרים; Chald. קצריה (with sing. meaning). Y. Erub. V, 22<sup>b</sup> bot. לאיצטרוין וביה . . . וזק' . . . את רואה . . . לק' consider the ruins (near Tiberias, v. איצטרוין) as if they were inhabited buildings, and the fort is within seventy odd cubits near the ruins, and Beth Maon is within seventy odd cubits near the fort (by which calculation Beth Maon and Tiberias may be considered one township, v. עבר *Pl.* 4). Y. Shek. l. c., v. supra. Y. Shebi. VI, 36<sup>c</sup> ק' (not קציריה) the Fort of Gelil (v. Hildesh. Beitr. Geogr. p. 17, sq.); Tosef. Shebi. IV, 11 קצטרה (Var. קצטרי); Sifrē Deut. 51 קצרה דגלילא; Yalk. ib. 874 ק' דגלילא (corr. acc.). — *Transf.* קצרים *wax-cells in the honeycomb.* Cant. R. to I, 2 ק' וז' there are wax-cells (unenjoyable parts) in the honey, so you might think the same was the case with the Law.

קצרה f. 1) fem. of קצר. — 2) short board, the board at the head and at the foot of the bed, opp. ארוכה. Kel. XVIII, 5; a. e. — 3) רוח ק', v. next w.

קצרות, קצרות f. (preced.) ק' *asthma*, or *incubus* [or *nervous prostration*], believed to be caused by a demon, Ben N'filim. Bekh. VII, 5 (44<sup>b</sup>) רוח קצרות באה Mish. (Bab. ed. קצרה) a person subject to asthmatic spells (is unfit for priesthood). Ib. 44<sup>b</sup> רוח קצרות II a. נפיל II a. נפיל II a.

קצת, קצת, קצת v. קצרה II.

קצת m. (קצר) one who gives short prayers, opp. ארוך. Ber. 34<sup>a</sup>; Mekh. B'shall, Vayass'a, s. 1.

קצת, Yalk. Gen. 133 ק' וזרה read: קצת, v. קצת.

קצת, קצת, קצת v. קצת.

קצת, קצת, קצת v. קצרה II; [prob. pr. n. f. *Fuller Woman*].

קצת f. (b. h.; קצה) end. — *Pl.* קצות; constr. קצות. Tanh. Vayesheb 2 לק' והמדבר to the ends of the desert. — V. קצה.

קצת, קצת ch. same, 1) part. Targ. O. Num. XXII, 41. Targ. Job IV, 12. Targ. Gen. XLVII, 2 ed. Bon. (oth. ed. (בקצה); a. e. — 2) extreme end. Targ. Y. Num. l. c.

קקא f. = h. קקא, pelican. Targ. Y. Lev. XI, 18; Deut. XIV, 17. — Targ. Ps. CHI, 7 קקא ed. Lag. (oth. ed. קקא). — [Ber. 20<sup>a</sup>, a. e. קק' Ar., v. קקא]

\* קקא m. (נקק, cmp. נקק) = throat, neck. Taan. 24<sup>a</sup> בקקיה . . . שדו ליה Ar. (ed. בצואריה) they put a cloth into his throat (or around his neck, to torture him).

קקבטין, קקבטין v. קקבטין.

קקבטין, קקבטין v. קקבטין.

קקבטין m. name of an unclean bird. Hull. 63<sup>a</sup> (Ms. R. 3 קקבטין, v. Rabb. D. S. a. l. note 10).

קקבטין, קקבטין v. קקבטין.

קקבטין, קקבטין v. next w.

קקבטין pr. n. f. (?) *Kakuzla*. Sabb. 156<sup>a</sup> בר ק' (Ms. O. קקבטין; early ed. קקבטין; v. Rabb. D. S. a. l. note 20).

קקבטין m., pl. קקבטין (= קקבטין) a sort of cress used by the poor (cardamum or nasturtium, Lōw, Pf. 349). Y. Erub. III, 20<sup>d</sup> top; Y. Peah VIII, 21<sup>a</sup> top, expl. דאכיל אליחא טטרי בעזרתא דאכיל (Prov. 114<sup>a</sup>) — פספסין (קקבטין) אקילקילי (Ms. M. קקבטין) he that eats fat-tail will have to hide himself (before his creditors) in the loft, who eats cress may rest quietly by the dunghill of the town.

קקבטין, קקבטין v. קקבטין.

קקבטין, Cant. R. to III, 4, v. באמי.

קקבטין, קקבטין v. קקבטין.

קקבטין v. קקבטין.

קקבטין to be cold, v. קקבטין II, קקבטין II. — [Erub. X, 14, a. e. קקבטין (בור), v. קקבטין.]

קקבטין I m. (קקבטין II) pumpkin, gourd. Succ. 56<sup>b</sup>; Keth. 83<sup>b</sup>, a. e. קקבטין, v. קקבטין. Yoma 78<sup>a</sup> בק' טב מק' cooled his hands with a pumpkin. Ker. 6<sup>a</sup>; Hor. 12<sup>a</sup>; a. fr. — *Pl.* קקבטין. Meg. 12<sup>a</sup>, v. קקבטין; Sot. 10<sup>a</sup> קקבטין. Ned. 51<sup>a</sup> ק' בני ורחה B. Mets. 64<sup>a</sup> קקבטין of the size of a fist. B. Bath. 88<sup>a</sup> קקבטין large and small gourds, all kinds of gourds. Y. Ned. VII, beg. 40<sup>b</sup> (not קקבטין); Y. Orl. III, 63<sup>b</sup> top קקבטין וקקבטין (corr. acc.).

קקבטין II to call, v. קקבטין.

קקבטין I ch. same, v. קקבטין.

קקבטין II, קקבטין m. (preced.) = h. קקבטין, Biblical verse. Targ. Esth. VI, 1. — Ber. 2<sup>a</sup> קקבטין, v. קקבטין. Ib. 27<sup>a</sup> מאי קקבטין the text reads *babboker* &c. Ib. 29<sup>b</sup> קקבטין where is the Biblical passage to prove it? Snh. 45<sup>b</sup>; 71<sup>a</sup>, a. e. קקבטין, v. קקבטין. I. Ker. 11<sup>b</sup> bot. קקבטין do we need a Bible verse for it?; a. v. fr. — Ber. 30<sup>b</sup> קקבטין go out, read thy verse in the street, i. e. thy authority is not recognized at college; Keth. 56<sup>a</sup>; Yeb. 40<sup>a</sup> קקבטין, v. קקבטין. — *Pl.* קקבטין. M. Kat. 3<sup>b</sup> קקבטין are these traditional rulings? are they not intimated in the Biblical text? Pes. 4<sup>b</sup> קקבטין there are two verses (seemingly contradictory); a. v. fr.

קקבטין m. (preced.) a Biblical scholar, Bible teacher. Kidd. 49<sup>a</sup> קקבטין אמר לה ק' אמר וז' but if he said to her,

*Pa.* קָרַב, קָרִיב 1) *to bring near; to offer.* Targ. Gen. XLVIII, 9, sq. Ib. 13 (Y. ed. קָרִיב; h. text קָרִיב). Targ.

**קָרַבְנָא, קָרְבֵּן** ch. same. Targ. Hos. XII, 2. Targ. O. Gen. IV, 3 ed. Berl. (oth. ed. חקרבתא, v. Berl. Mass., p. 73); Y. ib. Ib. 4; a. fr.—Hull. 8<sup>a</sup> דְּקִרְיָמִין לֵךְ are designated to be sent as gifts. Zeb. 116<sup>b</sup> the mother of king Shabur וְכִי שִׁדְרָה קָ sent a sacrifice to Raba, sending word, 'offer it to the Lord.' Gitt. 56<sup>a</sup> וְכִי שִׁדְרָה לֵהוּ קָ send them a sacrifice and see whether they will offer it (in



f. = h. (קריות, קרית) II, קי, קרוא, קרוא



וכ' ועברה קרובים וכו' (corr. acc.) it happened to King Shabur when he passed there (in the desert of Kub), that one of his carriages passed and a serpent swallowed it, a second &c.; (Yalk. Ex. 255 שׁוּרִירָה); Y. Shebu. III, 34<sup>d</sup> in the case of King Shabur, swallowed camels, swallowed carriages; Y. Ned. III, 37<sup>d</sup> קברין (corr. acc.). Y. Shebu. I. c. אַנָּה חֲמִית מִשָּׁךְ ... ק' דַּמְלִכּוֹתָא I saw the skin of a serpent that went on (was used as a cover for) the royal carriage; Y. Ned. I. c. בְּדוּרִין לְמַלְכוּתָא (corr. acc.). Y. Meg. I, 70<sup>e</sup> bot. שְׁלוּ עַד שֶׁהִגִּיעַ לֵךְ until he reached his (Nicanor's) carriage; Y. Taan. II, 66<sup>a</sup> top לְקָרֹבִין (corr. acc.); Meg. Taan. ch. XII. Gen. R. s. 8 ... שְׁהָיוּ בָּךְ Ar. (ed. בקרובין, corr. acc.) the king and the viceroy were in a carriage; Koh. R. to VI, 10; Yalk. Is. 261 (corr. acc.). Lev. R. s. 16 רָם בְּדָם וְיִמְלֹאוּ כָל הָכֹהֵן Ar. (ed., v. קָרוֹן) all the carriages were filled with blood; Yalk. Lam. 1033, sq. קְרוֹקִין. Num. R. s. 23, end בְּכוֹרֵיכֶן (corr. acc.), v. קָרָר; a. fr. (corrupt קרובין, קרובין).

קָרֹלִין, v. קָרִילִין.

קָרוֹם m. (קָרָם) *skin, membrane*. Neg. I, 1, a. e. כָּךְ the color of the membrane surrounding the egg. Hull. III, 1, v. מִזֵּר. Ib. 43<sup>a</sup> ק' אֵינוֹ ... שְׁעָלָה a membrane formed in consequence of a wound in the gullet is no membrane (to make the gullet sound). Ib. 56<sup>a</sup> קָרוֹמָא רַךְ its membrane is tender; a. fr.—Pl. קָרוֹמִין. Ib. 57<sup>b</sup>, v. קָרוֹמִית.

קָרוֹמִיד, v. קָרְמִיד.

קָרוֹמָמְסִין\* m. (comp. of קָרוֹם a. קָרָם) *cover (or color) of gold foils, name of a jewel in the high priest's breastplate* (corresp. to b. h. חֲרָשִׁי שֶׁ; χρυσόλαττος, LXX Ex. XXVIII, 20; Targ. ימָא. Ex. R. s. 38, end.

קָרוֹמִית f. (v. קָרָם); של קנה (or sub. קנה) *the skin-like, scaly envelope of reed, haulm (used as knife, v. Löw, Pf. p. 344). Tosef. Hull. I, 5; Hull. 15<sup>b</sup>, a. e. בָּלָל you may cut ritually with any tool, ... with glass or with a reed haulm. Ib. 57<sup>b</sup> עָשׂוּ לָהּ ק' וכו' Ms. M. a. Ar. (ed. קְרוֹמִין, v. Rabb. D. S. a. l. note) they prepared for it (to be inserted in the perforated windpipe) the haulm (ed. haulms) of reed, and the animal recovered.—Pl. קְרוֹמִיּוֹת. Gen. R. s. 56 (used as sing.); Y. Sabb. VIII, end, 11<sup>c</sup> קְלוֹמֹת (corr. acc.).—Pesik. B'shall. p. 87<sup>a</sup> שְׁהָיוּ נֹתְנִים ... וְק' שֶׁל קֶנֶה וכו' (Ar. וְקוֹלְמוֹת, corr. acc.) they put glowing iron balls under their armpits, and drove pieces of reed under their nails; Midr. Till. to Ps. XVI; Yalk. ib. 687; Cant. R. to II, 7 קְרִיּוֹת (corr. acc.). Sabb. 125<sup>a</sup> shreds of reeds detached from mats.*

קָרְמִית, Tosef. Hall. I, 1, ed. Zuck., v. קָרְמִית.

קָרְמִינִין, v. קָרְמִינִין.

קָרוֹן f. (v. קָרָר) *wagon, travelling coach*. Ab. Zar. V, 4, וְיִזְנֶה יִינֹן בָּךְ וכו' if a person left his wine in a coach ... and walked on a short-cut (leaving the wine

under the care of a gentile driver) &c.; Y. ib. 44<sup>d</sup> bot. שְׁחַפְּלִיגָה וכו' it happened with a coach of the house of Rabbi that its passenger left it unwatched for more than four miles. Kil. VIII, 3 בָּךְ הָיָה שֶׁהָיָה שֶׁהָיָה he that sits in a coach (drawn by heterogeneous animals). Ib. 4. Lev. R. s. 16 a general saw them וְיִמְשִׁיב אֹתָן בָּךְ and made them sit in his coach; Pesik. Vatt. p. 133<sup>a</sup> שְׁלוּ קְרוֹנִין הָךְ עֹבְרֹתָ וכו' the coach passed over them &c.; Pesik. I. c. 133<sup>b</sup> הַקְרוֹנִין (corr. acc.); Lam. R. to IV, 15 קְרוֹנִין, קְרוֹנִין (corr. acc.); a. fr.—Pl. קְרוֹנוֹת. Sabb. 122<sup>a</sup> שֶׁל בֵּית רַבִּי וכו' the light coaches of the house of Rabbi may be moved on the Sabbath. Ib. לְשֹׁתֵי יַיִן בָּךְ שֶׁל נִכְרִים וכו' to drink wine carried with him in coaches (and left temporarily in charge of gentiles), v. supra. Kidd. 76<sup>b</sup> שֶׁל זֶהָב Ar. (ed. קְרוֹנִיּוֹת, fr. קְרוֹנִית) gilt coaches. Cant. R. to V, 2 שִׁיחָה עֲנֵלוֹת וְקָרְנִיּוֹת וכו' (fr. קְרוֹנִית) wide enough for wagons and coaches to pass. Gen. R. s. 75 יוֹשְׁבֵי קָרְנוֹת וכו' (fr. קָרָן) sitting in coaches; Yalk. ib. 130. B. B. 146<sup>a</sup> וְכו' קָרְנוֹת מֵאָה ק' one hundred wagon loads &c.; Y. ib. IX, 17<sup>a</sup> קְרוֹנוֹת (corr. acc.).—V. next w.

קָרוֹנָה f., pl. קְרוֹנוֹת (preced.) *open place for wagons on market days, station; market day*. Meg. 5<sup>b</sup> רַבִּי דִּוְקָן Rabbi bathed in the bathhouse of the station of Sepphoris on the 17<sup>th</sup> of Tammuz. Keth. 15<sup>a</sup> וְכו' if a woman had intercourse with an unknown man in the market; בשַׁעֲתָא ... בְּשַׁעֲתָא you cannot mean on the wagons in the market, but ... at market time. Ib. הִיָּה מַעֲשֵׂה בָךְ ... the occurrence (recorded in the Mishnah) took place at the station of Sepphoris; Y. ib. I, 25<sup>d</sup> (in Chald. dict.) בָּהֶן קְרוֹנָה וכו' (not כָּהֶן).

קָרוֹנָתָא f. (Κόρινθος, by adaptation to) *capital of a column* (v. Sm. Ant. s. v. Columna). Targ. I Kings VII, 20. Targ. II Kings XXV, 17; a. fr.—Pl. קְרוֹנִתְהוֹן דִּמְאֻרִיָּא Targ. I Kings I. c.; a. fr.—Ib. 2 קְרוֹנִתְהוֹן ed. Lag. (ed. קְרוֹנִתְהוֹן; h. text קְרוֹנִית); ib. 12 קְרוֹנִתְהוֹן Levita (ed. מְרִישָׁא).

קָרוֹס, Gen. R. s. 67, v. מְקָרִין I.

קָרוֹסְטוֹמִיל, v. קָרוֹסְטוֹמִיל.

קָרוֹסְטָלִינִין m. pl. (κρυστάλλινος) *rock-crystal decorations*. Targ. Esth. I, 6.

קָרוֹסְטָמִיל, קָרוֹסְטָמִיל m. (crustumium, sub. pirum) *Crustumian pear (red on one side)*. Tosef. Kil. I, 4 עֹגֵם דְּדִיר מְרִיבִין ק' על גְּבִי עֹגֵם they grafted a Crustumian on a native pear-tree; Y. ib. I, 27<sup>a</sup> קָרוֹסְטָמִיל וְקָרוֹסְטָמִיל (sing.).—Pl. קָרוֹסְטָמִילִין. Tosef. Shebi. VII, 16 (Var. קָרוֹסְטָמִיל). Tosef. Ukts. III, 7 קָרוֹסְטָמִילִין Ms. M. (Y. ed. קָרוֹסְטָמִילִין). Mish. a. Bab. ed. קָרוֹסְטָמִילִין. Maasr. I, 3 קָרוֹסְטָמִילִין Mish. ed. (Ms. M. קָרוֹסְטָמִילִין, Y. ed. קָרוֹסְטָמִיל, Bab. ed. קָרִיס).

קָרוֹסְפִּי, קָרוֹסְפִּדָּא, קָרוֹסְפִּא v. קָרוֹסְפִּא.

קָרוֹצָא m. (קָרָץ I) *biting insect*.—Pl. קָרוֹצִי. Cant. R. to I, 1, v. קָרוֹצִי וְקָרוֹצִי.



קרמזים, v. next w.



**קִרָּה**, II, *Pi.* קָרַה (b. h.) 1) (denom. of קוֹרֶה q. v.) *to lay beams; to cover.*—2) (denom. of קיר I, q. v.) *to wall up, close.* Ber. 10<sup>b</sup> (ref. to II Kings IV, 10) עֲלִייהָ וְיִקְרֶיהָ . . . it was an open upper room (a balcony), and they closed it up. M. Kat. I, 4 וְכֵן אַתְּ הַמִּצְוָה וְכֵן you may close up a breach during the festive week. Ib. 7<sup>a</sup> מִדֵּי כִיצֵר מִקְרִין וְכֵן in what way is it to be done? . . . With shrubby or bay-trees. Succ. I, 8 הַמִּקְרֶה סֻכּוֹת וְכֵן he





קרייניך, Ex. R. s. 36, v. קריין.

קריסטאלי Yalk. Esth. 1046, a gloss to זוכיח, *crystal*.

קריסטור, v. קריסטור.

קריסטמלין, v. קריסטמיל.

קריספא pr. n. m. *K'rispa*, v. פריספא. Y. Ab. Zar. III, 42<sup>d</sup> (Var. *קריספא*). Y. R. Hash. I, 57<sup>a</sup> bot. קרוס ed. Krot. Ib. II, 58<sup>b</sup> top; Y. Snh. I, 18<sup>c</sup> bot. קריספא. Y. Shek. VII, 50<sup>c</sup>. Y. Yeb. I, 2<sup>c</sup> top קריספי. Y. Snh. III, 21<sup>b</sup> bot. Y. M. Kat. III, end, 83<sup>d</sup> קריספי.

קריספי, קריספא, v. preced.

קריעת f. (קרע) *rending, tearing*. Yoma 80<sup>a</sup> בן... טעון ק' an animal taken alive out of the slaughtered mother's womb (v. פקודו) requires ripping (to let the blood escape). Y. Hag. I, 76<sup>a</sup> שגרימה ק' the operation (on the שגרימה) caused him to be legally recognized as a male. Y. Ber. I, 3<sup>d</sup> bot., a. fr. קריעת ים סוף the division of the Red Sea for the passage of the Israelites; a. fr.—Esp. *the rending of the garment in mourning*. M. K. 22<sup>b</sup> שאינו מבריל ק' כל ק' a rending whereby one fails to sever the border (v. קמה) is a meaningless act; a. fr.—Pl. קריעות. Ib. 26<sup>a</sup> חייב ק' לקרוע שתי ק' must make two rents; a. e.

קריץ m. (קרץ; cmp. קרע) [*breaking through*], dawn, early morning. Targ. Job XXXVIII, 12 (some ed. קריצתא, קריצתא, corr. acc.). Targ. Ps. LVII, 9; a. fr.—V. קריצתא.

קריצת f. (קרץ) *compressing the lips, gesture of anger, scorn &c.*—Pl. קריצות. Yeb. 108<sup>b</sup> במיחותיו וקריצותיו she is familiar with his hints and gestures (by which she may be influenced). Ib. קריצותיהם וריחותיהם their gestures and hints.

קריצתא, קריצתא, קריצתא f. = קריץ. Targ. Ps. XXII, 1. Ib. I, 12. Targ. Y. Num. XIV, 44; a. e.—[Targ. Job XXXVIII, 12, v. קריץ].—Y. Ber. I, 2<sup>c</sup>; Y. Yoma III, beg. 40<sup>b</sup>; Cant. R. to VI, 10 בק' at day-break. Y. Bets. V, 63<sup>a</sup> bot. בק' early on a Sabbath morning; a. e.

קריקס, קריקס, v. קולקס.

קרי I crusty, v. קרי.

קרי II m., קריא, c., קריא f. (קרי II) 1) cool, cold. Targ. Nah. III, 17.—Gen. R. s. 48 טולא ... בארבע at four hours of the day the shade is cool, and the sun hot. Sabb. 53<sup>a</sup> (prov.) ליה ק' the ass feels cold even at the solstice of Tammuz. B. Bath. 24<sup>b</sup>, a. e. ק' ולא ק'. Gen. R. s. 99, v. עיליתא II; a. e.—[Zeb. 79<sup>b</sup>; 98<sup>a</sup>, v. קרי I].—Pl. קרייר. Targ. Prov. XXV, 25.—Nidd. 36<sup>b</sup> אפקורו מן עיליהו they got him hot to relieve him from chills; וכי עיליהו בקי they got him cold to relieve him from fever. Ab. Zar. 28<sup>a</sup> דחריטו ק' from eating very cold wheat dishes; a. e.—Esp. קרייר cold water. Ib. 46<sup>b</sup>, v. טרש I. Sabb. 55<sup>a</sup>, v. וקרים; a. fr.—2) (cmp. קרי I) satisfaction, pleasure. Gen. R. s. 47 ... לא חמלי

fill not my spirit with too much pleasure (awaken not in me too high aspirations), Oh that thou wouldst not withdraw from me the present grant!; Yalk. ib. 82.

קריותא f. (preced.) cold. Targ. Prov. XXV, 13.

קריטין, v. קריטין.

קריש m., קרישא f. (קרש) *congealed, hard, frozen*. Targ. Y. Num. XI, 7 (קריש).—Hull. 120<sup>a</sup>, v. חלא III.—Pl. קרישין. Targ. Job XXXVIII, 30 (Ms. קרי).

קרישא, v. קרישא.

קרישא, v. קרישא.

\* קרישא f. (קרי, v. קרה II) *a covered arched vehicle*. Keth. 17<sup>b</sup>, v., however, קרישא.

קרם (b. h.) [*to contract, join*], *to form a skin, cover*. Tosef. T'bul Yom II, 10 שך על וכי if the film of an egg floated on the top of a pot; T'bul Yom III, 3. Ib. כיוון שקרמו על וכי cooked peas which formed a skin on the rim of a pot. Ber. 25<sup>a</sup> פניה שקרמו when its surface formed a crust. Men. VII, 3 (78<sup>b</sup>) קרמו עד שלא חתרו (v. Rabb. D. S. a. l. note 90) before the loaves had formed a slight crust in the oven. Sabb. I, 10 חתרו וכי in time for the cake to form a crust on the surface &c.; חתרו for the bottom to form a crust; a. fr.—Part. pass. קרם. Hull. 49<sup>b</sup>; Tosef. ib. IX, 14, v. חתרו.

חפ. הקרים same. Y. Ter. X, 47<sup>b</sup> bot. שוקרמיו (abortive) eggs which have formed a membrane. Ber. 40<sup>b</sup>; B. Bath. 95<sup>b</sup> שוה דין wine which has formed a film; v. קרם.

קרם ch. same, *to form a skin; to cover, overlay*. Targ. Prov. VII, 16 וקרימא מצרואה קרמא ed. Lag. (ed. incorr.) and I covered it with Egyptian (fine) cloth.—Part. pass. קרם. Ib. XXVI, 23 (some ed. קרים, corr. acc.; h. text מצפה).—[Targ. Job VI, 12, v. קרם].

אף קרם (of wine) *to form a film*. Ab. Zar. 30<sup>a</sup> bot. (edd. Const. a. Ven. קרים); B. Bath. 95<sup>b</sup>; v. קרם.

קרם m. (preced.) *fine cloth, gauze, hanging*.—Pl. קרם. Succ. 10<sup>a</sup>; Sabb. 22<sup>a</sup>; 45<sup>a</sup>; Bets. 30<sup>b</sup>.

קרמא m. 1) = h. קרם, *skin, membrane*. Hull. 45<sup>a</sup> ק' עילאה the upper (outer) membrane of the brain; ק' עילאה the lower (inner) membrane. Ib. 46<sup>a</sup> וכי עילאה the outer membrane of the lungs &c.; a. e.—2) *fine cloth*, v. next w.

קרמא, קי, קרמא m. = h. קרם, *fine cloth, hanging*. Targ. Prov. VII, 16 (some ed. קרמא, v. קרם).—Pl. קרמא. M. Kat. 10<sup>b</sup>, v. בקסם.—[Erub. 22<sup>a</sup>, v. קרמא].

קרמולין, v. קרמולין.

קרמולין m. pl. (enlargement of קרם; cmp. קרים a. קרם I) [*green or yellow plants*], *karmulin*, name of a

**קֶרֶן II, קֶרֶן I** ch. same, 1) *horn*; *trnsf. strength; beam, ray*. Targ. Josh. VI, 5. Targ. i Sam. XVI, 1. Targ. Ps. LXXXIX, 18. Targ. Job XLII, 14; a. fr.—B. Bath. 16<sup>b</sup>, v. קֶרֶן II. Ber. 62<sup>b</sup> (prov.) ק' קריא ברומי רב' when the horn calls in (the market of) Rome, son of a trader in figs, sell thy father's figs (wait not for thy father's return, if he is absent). Macc. 16<sup>b</sup>, a. e. דאומנא ק' the surgeon's horn (in which he receives the blood); a. fr.—*Pl.* קֶרֶן, קֶרֶן. Targ. i Kings XXII, 11. Targ. Ps. LXIX, 32 (v. Hull. 60<sup>a</sup>, quoted in preced.); a. fr.—Sabb. 154<sup>b</sup> דאומנא ק', v. supra. Ib. 129<sup>b</sup> רב' ביווא ק' מאה Ar. a. Ms. O. (ed. קר, v. Tosaf. a. l.) a hundred horns (hundred blood-lettings) for a Zuz, a hundred heads (hair-cuttings) for a Zuz, a hundred lips (trimmings of mustaches) for

nothing. B. Bath. 74<sup>a</sup>; a. fr.—2) *projection; corner*. Targ. Prov. XXI, 9; a. e.—Keth. 111<sup>a</sup> וְקָרוּ לָהּ ק' (not ליה) and they shall call it (Babylonia) the corner of salvation. B. Kam. 27<sup>b</sup>, v. נִצְרָא. Men. 34<sup>a</sup> פִּתְחוּתָא דַּאֲרָא a door at the corner (having only one post); a. e.—Pl. קַרְנִיָּא, קַרְנִיָּא, קַרְנִיָּא, constr. קַרְנִיָּא. Targ. Ex. XXIX, 12. Ib. XXX, 10. Targ. Ps. LXIX, 13; a. e.—B. Bath. 95<sup>b</sup> אֶק' רִמְיֻדְבִּין אֶק' which is sold at the street-corners. Pes. 12<sup>b</sup> קָאָר בִּר' ק' שִׁיחַ דִּימָא בִּר' ק' (not בִּק') at six hours (at noon) the sun stands between the corners (of the globe, equally distant from east and west &c.).—3) *essence*, v. בְּרִין.—4) *principal, stock*. B. Mets. 79<sup>a</sup>; B. Kam. 3<sup>a</sup>, v. פְּלִי I. Y. M. Kat. II, 81<sup>b</sup> top וְק' אֶגְרָא וְק' the expected profit and the principal (cost price) are together considered as principal &c.; a. e.—[קַרְנָא, v. קַרְנָא וְזֵל].

קַרְנָא II pr. n. m. *Karna*. Sabb. 108<sup>a</sup>. B. Bath. 89<sup>a</sup>.

קַרְנָא, v. קַרְנָא.

קַרְנִיָּא m. (a fictitious denomin. of קַרְנָא) [*horned, stupid*], *Karnuna*. Kidd. 25<sup>a</sup> ק' לֹא דִמְנֻנָא אֵלֶּא ק' thy name ought not to be Hamnuna, but Karnuna; [oth. interpret. = קַרְנָא sitting at the corners, idler; oth. = קַרְנָא cold fish, opp. to קַרְנָא hot fish].

קַרְנִיָּא\* m. (קַרְנִיָּא, v. קַרְנִיָּא) [*the horns (feelers or feet) of a polyp*], *division of a field by drawing lines from the centre in all directions* (into four or eight triangles), and giving alternately one triangle to each partner, whereby an equalization is accomplished of the advantages and the disadvantages of situation. B. Bath. 13<sup>a</sup> top וְגִיסָא דִּירָא דִּירָא דִּירָא דִּירָא read: בקַרְנָא וְזֵל; Ms. F. בקַרְנָא; Ms. H. בקַרְנָא if on one side of a field there is a dike, and on the other a river, we divide it by *karnazol*. B. Mets. 108<sup>b</sup> bot. Ms. M. (ed. בקַרְנִיָּא; Ms. R. 1 בקַרְנָא; Ms. F. בקַרְנָא).

קַפְרָא ק' pr. n. pl. *K'far Karnayim*, near Bethshean. Y. Dem. II, 22<sup>d</sup> top.

קַרְנִיָּא f., pl. קַרְנִיָּא, v. קַרְנִיָּא.

קַרְנִיָּא, Targ. Y. II Gen. XXI, 15 (קַרְנִיָּא), a corruption of קַרְנִיָּא II.

קָרַם (b. h.) to curve, contract, shrink.

*Nif.* קָרַם to warp; to crack from contraction. Gen. R. s. 12, end וְקָרַם הֵם ... אִם אֵנִי נִתָּן Ar. (ed. מִקְרִיָּסִין *Hif.*) if I put hot water into them, they will burst; if cold, they will crack.

*Hif.* קָרַם 1) same, v. supra.—2) (of wine) to become sourish. Ber. 40<sup>b</sup> וְיִין שֶׁו' מִס' F. a. Ar. (ed. שְׁתִּיקָרִים); B. Bath. 95<sup>b</sup> Ms. H. (ed. שְׁתִּיקָרִים), v. קָרַם.

קָרַם ch. same; *part. pass.* קָרַם *shrunk, dense*. Targ. Job VI, 12 ed. Lag. (oth. ed. קָרַם, corr. acc.).

*Af.* קָרַם, or *Ilhpe* קָרַם to become sourish. Ab. Zar. 30<sup>a</sup> hot דַּאֲקָרִים Ar. a. ed. Cost. a. Vien. (v. Rabb. D. S. a. l. note 1; ed. דַּאֲקָרִים); B. Bath. 95<sup>b</sup> דַּאֲקָרִים Ms. H. (v. Rabb. D. S. a. l. note 8; ed. דַּאֲקָרִים), v. קָרַם.

קָרַם m. (b. h.; קָרַם) *hook, clasp*. Pl. קָרַסִים. Pesik. Vayhi, p. 5<sup>a</sup> וְדִי קָרַסִי וְזָבִי וְכ' the golden clasps were seen in the Tabernacle as stars are seen in the sky; Cant. R. to III, 11; Y. Meg. I, 72<sup>c</sup> sq.; Sabb. 99<sup>b</sup> top; a. e.

קָרַסִיל m. (b. h. —קָרַסִיל; v. preced.) *bent, joint, ankle*. Ohol. I, 8 עֲשִׂיהָ בִק' Ar. (ed. בִּקְרַסִיל) ten joints are in the ankle.—Du. קָרַסִילִין, pl. קָרַסִילִין. Tosef. Hull. III (IV), 25 וְק' כָּל שִׁישׁ לִי אַרְבַּע ... (ed. Zuck. וְקָרַסִילִין locusts which have four wings and jointed legs (hindlegs for leaping); Hull. III, 7 (Bab. ed. 59<sup>a</sup> קָרַסִילִין; Ms. M. קָרַסִילִין, v. Rabb. D. S. a. l. note); ib. 65<sup>b</sup> Ms. R. 2 a. Ar. (ed. קָרַסִילִין, v. Rabb. D. S. a. l. note 9). Tosef. Succ. III, 3 (ref. אֶפְסִים, Ez. XLVII, 3) קָרַסִילִין ed. Zuck. (Var. קָרַסִילִין) up to the ankles; Y. Shek. VI, 50<sup>a</sup> top עַד קָרַסִילָהּ (Ohal. Gen. R. s. 32 קָרַסִילִין וְכ' but for the water coming up to his ankles, he would not have gone into the ark. Keth. 111<sup>b</sup> וְכ' I waded up to my ankles in honey that had dropped from dates. Koh. R. to XII, 5 קָרַסִילִין אֵלֶּי הַחֶגֶב 'the *hagab*' (locust, ib.), that is his ankles (legs, v. supra); Lev. R. s. 18 הַשֶּׁקֶר אֵילִין קָרַסִילָהּ (corr. acc.).

קָרַסִילָהּ I, קָרַסִילָהּ ch. same. Targ. Y. Num. XXI, 35 בִּקְרַסִילָהּ (not בִּקְרַסִילָהּ) —Y. Shek. VI, 50<sup>a</sup> top, v. preced. B. Bath. 73<sup>b</sup> עַד קָרַסִילָהּ ... Ms. O. (ed. קָרַסִילָהּ) a bird standing in water up to its ankles. Ber. 54<sup>b</sup> וְכ' וְכ' (Moses) struck him (Og) on his ankle; a. e.—Pl. קָרַסִילִין. Targ. Lev. XI, 21 (leaping legs; h, text קָרַסִילִין). Targ. Ez. XLVII, 3 (Ar. a. ed. Lag. קָרַסִילִין). Targ. Ps. I, 11 Ms. (ed. קָרַסִילִין).

קָרַסִילָהּ II m., pl. קָרַסִילִין (emp. קָרַסִילִין) *nettles*. Targ. Is. XXXIV, 13; Targ. Hos. IX, 6 (h. text קָרַסִילִין).

קָרַסִים, v. קָרַסִים.

קָרַסִיָּה, v. קָרַסִיָּה.

קָרַסִילִין, v. קָרַסִילִין.

קָרַסִמֶּל m. (a corrupt. of *ἀράταλος*, v. שְׂרָסֶקֶל) *basket*. Sabb. 53<sup>a</sup> Ms. O., v. שְׂרָסֶקֶל. Cant. R. to V, 11, a. e.—[Y. Sabb. X, 12<sup>c</sup> bot. עַד שִׁישְׁלָנוּ בִק', a corrupt.; Bab. ib. 94<sup>b</sup> בְּכָלִי].

קָרַסִמֶּלִין same. Tosef. Sabb. IV (V), 5, v. שְׂרָסֶקֶלִין. Tosef. B. Mets. VIII, 10 (Var. קָרַסִמֶּל; B. Mets. 90<sup>a</sup> קָרַסִמֶּלִין Ms. M. (oth. mss. קָרַסִמֶּל, v. Rabb. D. S. a. l. note), v. שְׂרָסֶקֶלִין.

קָרַסִיָּה\* m. pl. קָרַסִיָּה *sour wine*. Targ. Prov. XIX, 13 (h. text קָרַסִיָּה).

קָרַסִיָּים, v. קָרַסִיָּים.

קָרַסִין, v. קָרַסִין.—[Gen. R. s. 58, v. קָרַסִין]

קָרַסִים (b. h. קָרַסִים; *Parel* of קָרַסִים) 1) to cut, trim. Sabb. XII, 2 הַקָּרַסִים הֵם that trims trees. Shebi. II, 3 וְכ' מִקְרַסִין you may trim trees &c.; [Maim. *cut the ears*

off, leaving the halms stand]. Ab. Zar. III, 10; a. fr.—2) (of insects) to nibble, bite off. Peah II, 7 קָרַם מִמֶּנָּה נִמְלִים a field the grain of which ants have bitten off (at the roots); Tosef. ib. I, 8.

*Nithpa*. קָרַם to be chopped, cut up (cmp. קָרַם). Tosef. Kel. B. Bath. I, 9 שְׁנֵי קָרָמִים ... הַשְׁלֹתָן (Var. שְׁנֵי קָרָמִים) a table ... which have been cut up (Kel. XXII, 1 שְׁנֵי קָרָמִים).

קָרַם ch. same, bite, nibble. Targ. Y. I Deut. XXVIII, 38 (Y. II יקראם, corr. acc.; h. text יחסל).

קָרַם, קָרַף, v. קָרַף.

קָרַע (b. h.) to tear, split; esp. to rend the garment in mourning. Kel. XVI, 5 עַד שֶׁיִּקְרַעַנִּי (Mish. ed. שֶׁיִּקְרַעַנִּי Hif.) until he tears the bale open. M. Kat. 22<sup>b</sup> אֵינִי קוֹרֵעַ ... עַל כָּל ... אֵינִי קוֹרֵעַ for all dead (except parents) ... one must rend only the upper garment. Ib. הָאִשָּׁה קוֹרֵעַ וּבִי a woman (mourning for her parents) rends the lower garment and puts it back in its place, and then rends the upper garment. Snh. 60<sup>a</sup> לְקוֹרֵעַ ... דִּרְבִּי אֶחָד הַשּׁוֹמֵעַ ... דִּרְבִּי לְקוֹרֵעַ both he that hears a blasphemy directly, and he that hears it from one that heard it (and reports as witness before court) must rend his garment; a. v. fr.—Part. pass. קָרֹעַ, קָרֹעִים; pl. קָרֹעִים. M. Kat. 26<sup>b</sup> הַחַי וְהַבָּיִת בְּבֹרֵךְ כִּי וְכִי הָיָה קוֹרֵעַ he that marches before a corpse with a garment rent (for a previous case) robs (deceives) the dead and the living. Ib.<sup>a</sup> (ref. to II Kings II, 12) קִיּוֹן רֵשָׁעִים רֵשָׁעִים רֵשָׁעִים remaining always rent in two; ib. 22<sup>b</sup> (v. Rabb. D. S. a. l. note 4); Snh. l. c.; a. fr.

*Pi*. קָרַע 1) same. M. Kat. 26<sup>b</sup> בְּפָנֶיךָ יֵאָדָּם you must not rend your garment in his (the sick man's) presence. Ib. הַחַי וְהַבָּיִת בְּבֹרֵךְ כִּי וְכִי הָיָה קוֹרֵעַ we rend a minor's garment in order to make him feel sad; ib. 14<sup>b</sup>. R. Hash. 16<sup>b</sup> ... אַרְבָּעָה four things cause an evil decree passed on man to be torn (cancelled), they are: charity, prayer &c.; a. fr.—2) (cmp. קָרַע) to scrape, to mark the outlines of letters by abrasion. Gitt. 19<sup>b</sup> מִקְרָעִין לָהֶם ... עֵדִים for witnesses that know not how to sign their names, grooves are made on blank paper, and they fill the grooves out with ink; ib. 9<sup>b</sup>; Y. ib. II, 44<sup>b</sup> top וּמִקְרָעִין [Tosaf. to Gitt. 9<sup>b</sup>: you cut the names out on blank paper and put it on the document, and the witnesses fill the cuts out]. Tosef. Sabb. XI (XII), 8, contrad. fr. רָשָׁם; a. e.

*Nif*. קָרַע to be torn; to be cut open, be operated upon by a section. Yeb. VIII, 6, a. e. טְרַמְטוּם, v. טְרַמְטוּם. Bekh. 42<sup>b</sup> וְכִי יִקְרַע הָיָה עֲשֵׂה אִם יִקְרַע הָיָה עֲשֵׂה he may have an operation performed, and be found a eunuch; Tosef. Yeb. XI, 1; Yeb. 83<sup>b</sup>. B. Bath. 168<sup>b</sup> כִּשְׁרָא נִקְרַע כִּשְׁרָא if a document is found torn, it is invalid; if it appears torn by accident, it is valid as evidence; ib. וְכִי יִקְרַע שֶׁל בֵּית דִּין נִקְרַע a mikr'a refers to the rent as made in court for cancellation, nithkare'a refers to a rent different from the manner customary in court; Y. Gitt. II, 44<sup>b</sup>; a. e.

*Nithpa*. נִתְקַרַּע to become torn, v. supra.

קָרַע ch. same. M. Kat. 20<sup>b</sup> אֶמְמָר כִּי עֵלְיָהוּ אֶמְמָר when Amemar's grandson died, he rent his garment for him. Keth. 104<sup>a</sup> קָרַע, v. קָרַע. a. e.

*Pa*. קָרַע same. Targ. Ps. XXXV, 15 Ms. (ed. בּוֹע).—Part. pass. מִקְרָע. Ber. 58<sup>b</sup>; v. יִרְלֹן.

*Itupe*. אֶקְרַע to be torn, cut open. Bekh. 42<sup>b</sup> אֶקְרַע is every *tumtum* that is operated upon found to be a male?; Yeb. 83<sup>b</sup>.

קָרַע m. (b. h.; preced.) 1) rent; piece. B. Bath. 168<sup>b</sup> אִיזוּהוּ קִי ... בֵּין קִי, v. קָרַע; Y. Gitt. II, 44<sup>b</sup>. Ib. בֵּין קִי ... which is a rent made in court? A cut between the writing and the signatures of the witnesses; (different in B. Bath. l. c.); a. e.—Esp. the rent in the garment as a symbol of mourning. M. Kat. 24<sup>a</sup> אֵינִי ... אֵינִי אֵינִי a rent not made at the moment of excitement (v. קָרַע) is no rent (has no symbolical meaning); Y. B. Mets. II, end, 8<sup>d</sup>, v. קָרַע. M. Kat. 22<sup>b</sup>, v. קָרַע; a. fr.—Pl. קָרָעִים. Ib. 26<sup>a</sup> וְאֵלֵינוּ קִי ... אֵלֵינוּ קִי and these are the rents which must never be stitched together. Sifra Thazr. Par. 5, ch. XVI (ref. to Lev. XIII, 57) וְכִי הָיָה קִי ... this shows that all the torn-off pieces must be burnt. Snh. 60<sup>a</sup> הָיָה קִי ... one's entire garment might soon be full of rents. Tosef. B. Kam. III, 2 וְאֵלֵינוּ קִי ... the injured person cannot say, take thou ... the pieces (the torn garment) and restore to me a cloak; a. fr.—2) the groove made by marking the outlines of letters. Y. Gitt. III, 44<sup>b</sup> מִרְחִיב בְּפָנֶיהֶן אֶת הַקִּי (in the case of witnesses that know not how to sign their names) one must make wide grooves for them (so as to leave room for individual characters in filling out the outlines).—Pl. as ab. Bab. ib. 19<sup>b</sup>, v. קָרַע.

קָרַע ch. same. Keth. 104<sup>a</sup> לְקָרַע ... קָרַע he rent his garment (at Rabbi's death), and turned the rent inside (to hide it); a. e.—Pl. קָרָעִין. Y. Kil. IX, 32<sup>b</sup> top וְקָרַעִין וְאֵלֵינוּ קִי ... קָרַעִין (not קָרַעִין) they rent their garments, and the lamentations accompanying the rending were heard as far &c., v. קָרַעִין; Y. Keth. XII, 35<sup>a</sup> top קָרַע (read: קָרַע); Koh. R. to VII, 11, a. IX, 10 קָרַע (sing.).

קָרַע, v. קָרַע.

קָרַע, v. קָרַע.

קָרַע, v. קָרַע.

קָרַע, v. קָרַע.

קָרַע, v. קָרַע.

קָרַע, קָרַע m. (Parel of קָרַע, cmp. II Hif.) 1) enclosure, esp. an enclosed space outside of a settlement, for storage of wood &c. Erub. II, 3 לִנְגָּה וּלְקִי ... לִנְגָּה וּלְקִי they limited the area to two 8'sah only for a garden and a storehouse. Ib. 5 הַגִּינָה וְהַקִּי שֶׁהֵן וְכִי ... a garden or a karpif of seventy (cubits) and a fraction by seventy and a fraction, surrounded by a fence ten handbreadths high &c. Bets. IV, 2 וְכִי הָיָה קִי ... וְכִי הָיָה קִי you may bring in (on the Holy Day for immediate use) wood from the field, taking from what is piled up, and from the k. even from what lies around scattered; v. קָרַע; a. e.—2) what is understood by k.? An enclosed space near the town. B. Bath. 24<sup>b</sup> אֶת הַקִּי ... which has been enclosed

for living purposes; a. fr.—2) *an area* (of seventy square cubits) *outside of a town, added to the city limits for the purposes of Sabbath distances*. Erub. V, 2 לעיר ק' נותנין for measuring Sabbath limits we allow a *k.* to each town; but the scholars say, a *k.* as an extension to city limits is allowed only in the case of two neighboring towns; עושה ק' לשחרון (Y. ed. קרפא) if there is a space of seventy cubits for one and an equal space for the other, this forms a *k.* for both, so that they may be considered as one town. Ib. 57<sup>a</sup> by מאי ק' חורר ק' the scholars mean the application of the law of *k.* (as an extension to the town); a. fr.—Pl. קרפפית. Ib. IX, 1 ק' רשות ו' joint roofs, courts, and enclosures are each considered as one area (for Sabbath movements). Ib. 89<sup>a</sup>; a. fr.

**קִרְפָּא** ch. same. Y. Kidd. II, beg. 62<sup>a</sup> גבי ... אפקיד אפקיד ... gave his wine vessels in charge at his neighbor's enclosure. Y. B. Mets. II, 8<sup>c</sup> top (expl. מצובה) כגון אידין ק' (in a pyramid) in the manner as goods are stored up in an enclosure belonging to three persons.

**קִרְפָּסִינוֹן** m. (καρπασίνον) (made of) fine linen. Esth. R. to I, 6, ב'רפס I.

**קִרְפָּה**, v. קִרְפָּה.

**קָרַץ** (b. h.) 1) *to make an incision; to cut*. Yoma III, 4 מאי קרצו ... ליטשא 32<sup>a</sup> Ib. 32<sup>a</sup> קרץ he made the ritually required cut, and some one else finished &c., v. ב'רץ. Ib. 32<sup>a</sup> what is meant by *k'ratso*? ... It has the meaning of slaying (by ref. to Jer. XLVI, 20); Y. ib. III, 40<sup>c</sup> top, v. נכסא. Tosef. Uks. II, 8 כיון שקרצו as soon as he has made an incision into it (although he did not cut it apart, v. Uks. II, 5).—Esp. *to cut dough on the baker's board*. Kel. XV, 2 קורץ עליו ... אם if he prepares it to cut dough on it; Tosef. ib. B. Mets. V, 4; a. fr.—[Y. Pes. IV, 31<sup>b</sup> top מודרי שקורצין, read: שקורצין]—2) *to bite, pinch*. Nidd. VI, 12 לקרץ בצפורן כדי לקרץ בצפורן a hair large enough to seize with the nails.—3) *[to form a groove], to press the lips close together; to gesticulate with closed lips*. Mikv. VIII, 5 קרצה if (in taking a ritual immersion) she pressed her lips together.—Yoma 19<sup>b</sup> הקורא בשפוחותיו ... ולא יקרץ בשפוחותיו reading the Sh'm'a one must not blink with one's eyes, nor gesticulate with one's lips &c. (make motions to his neighbor).

Pi. קרץ same. Ib. ויקרץ ... of him who reads the Sh'm'a and blinks with his eyes and gesticulates with his lips and points with his fingers, the Scriptures say, 'not me didst thou call &c.' (Is. XLIII, 22); Yalk. Is. 318 וקרץ.

*Nif.* קרץ *to be nipped off*. Peah VII, 4 עם נקרצה עם (not) if it (the isolated bunch on the knee of a vine) can be nipped off as a cluster, it belongs to the owner (Ms. M. קרצה, v. Rabb. D. S. a. l. note); Sifra K'dosh., Par. 1, ch. III (Var. נקרצה); Yalk. Lev. 605 נקרצה; Y. Peah VII, 20<sup>a</sup> bot. אני אמר את הנקרצה עם האשכולות I mean those which have been nipped off in clusters; a. e.

**קָרַץ** I. ch. same, *to bite, pinch, sting*. Erub. 65<sup>a</sup> אי

קִרְפָּאן כינה ו' I could not study, if a vermin were to bite me.

**קָרַץ** II (denom. of קָרַץ) *to get up early, to do a thing early*. Y. Ter. XI, end, 48<sup>b</sup> ... כן היה שהר ... through that (burning lamp) he was wakeful, and through that he arose early; Y. Sabb. II, 4<sup>d</sup> top. Y. Ab. Zar. V, 44<sup>d</sup> קרר ו' נפס ליה he got up early and went off. Lev. R. s. 25 לא תשכח אם if thou hadst worked early (while young), thou wouldst not have to work late (in old age). Ib. קרצית וחשית (not קרצת) I did work early, and do work late. Ib. s. 32 קנש ו' לא היה בר נש קרצין 7 Lam. R. to III, 7 קנש ו' (קדם), v. קנש. Ar. (ed. קדם), v. קנש. Lam. R. to III, 7 קרצין (not לתאניה) and none came in the morning to gather the flgs earlier than they; Y. Maas. Sh. V, 56<sup>a</sup> top. Y. Kidd. III, 64<sup>a</sup> ו' זבונה ו' the trader got up early &c., v. קנן; a. fr.

**קָרַץ** m. (קָרַץ) *division, partition*. Kel. VIII, 6 והאור ... the leaven and the reptile in it (in the vessel with two compartments), and the squeezed-in partition between them; [Hai Gaon: *a piece of dough*, v. קרצין].—Pl. קרצין, קרצין. Tosef. B. Mets. IX, 19 שעתן עד שיעשנו קרצין (קורצין) he that rents (on shares) a field on which to raise flax, must attend to it until he has made it into divisions (piles ready for division into shares).

**קָרַץ** III, **קָרַץ**, **קָרַץ** m. (קָרַץ) *biting, cutting, destruction; only in* אכל ק' (mostly pl. קרצין, קרצין) *to inform against*. [Targ. Is. I, VIII, 1 אכלי ק' I) to inform against. Ar., read with ed. Koh. only אכלי, quoted to prove the meaning of אכל = קרא, v. II, 2 קרצין Targ. Prov. XI, 13 קרצא ed. Wil. (Ms. קורצין). Ib. XX, 19. Targ. Lev. XIII, 16 (O. ed. Berl. קרצין); a. fr.—Lam. R. to IV, 2 קרצון v. קרצין; Gitt. 56<sup>a</sup> קורצא; a. fr.—Ab. d'R. N. ch. XVI (in Hebr. dict.) אוכליו קורצא אצל ו' (?).

**קָרַץ** m. (Parel of קצב) *thorn*.—Pl. קרצוני. Targ. Prov. XV, 19.

**קָרַץ**, v. קָרַץ.

**קָרַץ**, v. קָרַץ, קָרַץ, קָרַץ.

**קָרַץ**, v. קָרַץ.

**קָרַץ**, v. קָרַץ.

**קָרַץ**, v. קָרַץ.

**קָרַץ** pr. n. pl. *K'ratsion* (Chorazin, Ch. Keraze), near Capernaum. Y. Ber. VIII, 12<sup>b</sup> bot. ר' יוחנן ר' (ed. Lehm. דקצין); Y. Bets. V, end, 63<sup>b</sup> דקצין (some ed. דקצ, corr. acc.).

**קָרַץ** f. (קָרַץ; cmp. קָרַץ) *a big fly or locust*. Gitt. 86<sup>b</sup> שבעמיר ק' expl. ib. ריביתא רביני כיפי flies among sheaves.

**קָרַץ** (cmp. קָרַץ) *[to use a rough tool,] to scrape, curry with a large-toothed strigil, contrad. to קָרַץ*.

Bets. II, 8 מקרצין you may curry &c. (on the Holy Day); Y. ib. II, end, 61<sup>d</sup>.

**קִרְצָה** ch. same.

*lthpa.* אֶתְקַרְצָה to scratch one's self. Targ. Job II, 8 לֹאֲתִקְרָצָה (ed. Lag. לֹאֲתִקְרָס; h. text לֹאֲתִקְרָר).

**קִרְצָה**, v. קִרְצָה, a. קִרְרִין.

\* **קִרְקָ** pr. n. pl. *K'rak* (cmp. קִרְרָה, Schr. KAT<sup>2</sup>, p. 180).

Targ. II Esth. VI, 10 מִרְיָנָה קִ' ed. Lag. (oth. ed. קִרְרִין קִ' (מִרְיָנָה K. the capital).

**קִרְקָה**, v. קִרְקָה.

**קִרְקִבְנָה**, v. sub קִרְבָּן.

**קִרְקִיזָה** m. (cmp. קִרְבָּנָה) of *Karkuz*.—Pl. קִרְקִיזָה. Ned. 51<sup>a</sup> (expl. דְּלִיעָה דְּרִימוֹצָה קִרְרִין (not קִרְא) *Karkuz* pumpkins.

**קִרְקִיזָה**, v. קִרְבָּנָה I.

**קִרְקִיזָה**, v. קִרְבָּנָה.

**קִרְקִיזָה**, v. קִרְבָּנָה.

**קִרְקִיזָה**, Yalk. Ps. 838 כָּל קִ' v. קִרְבָּנָה.

**קִרְקִיזָה**, v. קִרְבָּנָה.

**קִרְקִיזָה**, v. קִרְבָּנָה.

**קִרְקִיזָה**, v. קִרְבָּנָה.

**קִרְקִיזָה**, v. קִרְבָּנָה.

**קִרְקִיזָה** clasp, v. קִרְבָּנָה.

**קִרְקִיזָה** f. (v. קִרְבָּנָה) *circus, place of amusement*.—Pl. קִרְקִיזָה. Targ. Y. Deut. XXVIII, 19 בְּרִי (חִיָּמָה) ed. Vien. (oth. ed. קִרְקִיזָה) your theatres and circuses. Targ. Ps. LXIX, 13 (קִרְקִיזָה) (some ed. בְּרִי; Ar. קִרְקִיזָה; Var. קִרְקִיזָה) (v. Lam. R. introd. 17).—[Lam. R. to I, 18 קִרְקִיזָה, v. קִרְבָּנָה.]

**קִרְקִיזָה**, v. קִרְבָּנָה.

**קִרְקִיזָה** pr. n. pl. (Κίρκισιον) *Circesium* (פרָבְּרִישׁ). Lam. R. to I, 18 (ref. to II Chr. XXXV, 20) בְּרִי דִעַל פִּרְרָה (not ... וְיִן) at Circesium on the Euphrates.

**קִרְקִיזָה** f. pl. (an adapt. of κίρκος, circus) *circuses, buildings used for chariot races and other entertainments*. Y. Ber. IX, 13<sup>c</sup> bot. בְּרִי דִימִיזָה וּבְרִי אֵלֶּי... וְכִי when God looks down on the theatres and circuses as they stand undisturbed..., while his Temple is destroyed &c. Meg. 6<sup>a</sup> (ref. to Zech. IX, 7) אֵלֶּי... וְכִי שבִּירוּם וְכִי (Ms. M. קִרְקִיזָה שְׁלֹחַן) this refers to the theatres and circuses in Edom (Rome) where in the days to come Judah's chiefs shall teach the Law in public. Keth. 5<sup>a</sup>

**קִרְקִיזָה** Ar. (ed. קִרְקִיזָה, corr. acc.), v. קִרְבָּנָה; Sabb. 150<sup>a</sup> קִרְקִיזָה (Ms. O. קִרְקִיזָה). Gen. R. s. 67. Ib. s. 80 וְכִי וְלִבְרִי אֵלֶּי... וְכִי שְׁלֹחַן וְכִי to the nations that they bring actors to their theatres and circuses and amuse themselves with them, so that they may not talk with one another and come to vain quarrels. Lam. R. to III, 13; ib. introd. 17. Ruth R. to I, 16. Pesik. R. s. 6 יוֹם תִּיאָשְׁרוּן וְקִרְקִיזָה, read: וְקִרְקִיזָה, v. קִרְקִיזָה; a, fr.

**קִרְקִיזָה** m. (b. h.; v. Schr. KAT<sup>2</sup>, p. 583, a. קִרְקִיזָה) *ground, soil; bottom*. B. Mets. 31<sup>a</sup> קִ' אֲבִירָה a loss to the ground, i. e. the duty of preventing damage to a fellow-man's ground through a stray animal. B. Bath. V, 7 (84<sup>b</sup>) לִ' מְחֻבֵּר לִ' וְאֵם הִיא (ב) מְחֻבֵּר לִ' if the flax was bought while standing in the field, v. קִרְבָּנָה. Ib. 4 לֹא קִנָּה קִ' if a person buys two trees in a neighbor's field, he has not bought the ground belonging thereto. Ib. בעל דִּקְּוֹ the owner of the ground. Y. Succ. I, 51<sup>d</sup> מִן דִּקְּוֹ from the floor of the Succah. Sifr. Num. 126 קִרְקִיזָה the ground on which the house stands down to the deep; a. fr.—Snh. 74<sup>b</sup> עֹלָם הִיא עֹלָם קִ' Esther was merely like natural ground (that is ploughed), i. e. in submitting to the embraces of the heathen king she did not act on her part.—Esp. *immovable property*, opp. מְשֻׁבָּלִין. B. Mets. 11<sup>b</sup> לִקְטוֹרָה to be acquired in connection with immovable property, v. אֲבָב. B. Bath. 156<sup>b</sup>; a. fr.—Pl. קִרְקִיזָה. Y. ib. IX, 17<sup>a</sup> bot. כְּשֶׁחִיזָה קִ' ומְשֻׁבָּלִין וְכִי when his immovable and his movable properties were in the same place. Keth. 87<sup>b</sup>, a. e. שְׁעֻבָּד, v. שְׁעֻבָּד; a. fr.—Tosef. Kel. B. Kam. VII, 15 קִרְקִיזָה, v. קִרְבָּנָה וְכִי.

**קִרְקִיזָה** ch. same. Targ. II Chr. XXI, 3.

**קִרְקִיזָה** f. (preced.) *ground, bottom*. Sabb. 147<sup>b</sup>, v. קִרְקִיזָה. Yeb. 116<sup>b</sup> בְּרִי שְׁלֹחַן בְּרִי at the bottom of the ship; Hag. 23<sup>a</sup> וְכִי בְּקִרְקִיזָה.

**קִרְקִיזָה** ch. same. Targ. Y. Num. XIX, 14.

**קִרְקִיזָה** m. (= קִרְקִיזָה, cmp. קִרְבָּנָה) *skull, head*. B. Bath. 121<sup>b</sup> bot. לִקְרָה... לִקְרָה (Ms. M. לִקְרָה) was the land divided by tribes (each tribe getting an equal share) or by the heads of men? Sabb. 87<sup>a</sup> (in an incantation) וְכִי אֲקִרְקָה דִּאֲרִי וְכִי (ed. אֲקִרְקָה, read: אֲקִרְקָה) on the head of a lion, and on the nostrils &c. B. Bath. 55<sup>a</sup> וְכִי אֲקִרְקָה (Ar. אֲקִרְקָה; Rashb. אֲקִרְקָה, v. קִרְקָה; a. e.—Fem. form אֲקִרְקָה. R. Hash. 17<sup>a</sup> מִנְּהָ תִפְלִין קִ' (Tosaf. מִנְּהָ) the head (of him) that puts no T'fillin on. B. Bath. l. c., v. supra.

**קִרְקִיזָה** m. (preced., with format. בְּ; cmp. קִרְבָּנָה &c.) *scalp* (used as a charm in battle). Ab. Zar. 11<sup>b</sup> אֲחָה לְשִׁבְעִים... קִרְקִיזָה once in seventy years they make a well man ride on a lame man and dress him in the garments of Adam and place on his head the scalp of R. Ishmael &c. Hull. 123<sup>a</sup> וְכִי קִרְקִיזָה R. Ishmael's scalp was put on the head of kings (as a charm.). Pl. קִרְקִיזָה. Ib. אֵין קִ' לִגְרִין.

קָוֶר, קָרַר ch. same.



*Pa. עבירי אינער קרור נפשייהו* Sabb. 8<sup>b</sup> *when people are wont to cool themselves (by walking in pools), v. קָרַק.*

*Af. עבירי קא מיקר ליה* Pes. 76<sup>a</sup> *it cools the juice off; a. e.*

*Ithpa. אַתְּקָרַר, Ithpol. אַתְּקָרַר to be cooled off, cool one's self.* Targ. Y. Ex. II, 5 *לְאֶתְקָרַר*. Targ. Y. II ib. VII, 15 *לְמִתְקָרַר* על מיה (ed. Vien. למחוקורה עלמיה, corr. acc.).

**קָרַשׁ** I m. (b. h.; קָרַשׁ; cmp. Arab. *karash* collegit ... et partes junxit) *board.* Sabb. 102<sup>b</sup> *a. board attacked by a worm, v. קָרַנָּה; a. e.—Pl. קָרַשִׁים.* Ex. R. s. 52 *'הרי ק' הרי ק' here are the boards (for the Tabernacle), here are the bolts &c.* Sabb. XII, 3 *קָרַשִׁי המשכן* the boards of the Tabernacle; a. fr.

**קָרַשׁ** II m. *keresh*, name of a kind of antelope, unicorn. Hull. 59<sup>b</sup> *ק' שביא וק' the k. is the gazelle of Be-lai (v. שָׁבִיר).* Ib. *ק' אֶתְפִּשְׁאִין לוֹ וק' the k. is permitted, although it has only one horn.* Y. Sabb. II, 4<sup>d</sup> bot. *ק' היה שמה וק' it (the tahash) was named keresh ... having one horn.* B. Bath. 16<sup>b</sup> (ref. to קָרַר הפוך, Job XLII, 14) *קָרַנָּה קרנא she had the complexion of the horn of the k.; קרנא but this would mean a defect (not a description of beauty).*

**קָרַשׁ** (cmp. קָרַם) [*to be joined, v. קָרַשׁ I,*] *to become solid, congeal, contract.* Gen. R. s. 4; Y. Ber. I, 2<sup>e</sup> bot. *לח. v. קָרַשׁ וקָרַשׁ let the heavens congeal.* Gen. R. s. 33 *בצנה שלא יקָרַשׁוּ marble columns covered with carpets in the winter, lest they contract (and crack), v. קָרַם.* Pes. V, 5 *וּקָרַשׁ הַדָּם and the blood may congeal; a. fr.—Part. pass. קָרִישׁ.* Y. Nidd. III, beg. 50<sup>e</sup> *ק' דם הוא קָרִישׁ it is blood which congealed and formed a lump.* Y. Sabb. II, 4<sup>d</sup> *כל שמתיך אוהו ואינו ק' whatever you melt, and it becomes not solid again.* Succ. 12<sup>a</sup> *ק' יין ק' הוא משניר וק' it means a jelly of wine from Senir that resembles fig cakes.*

*Hif. הוֹקָרַשׁ to cause to congeal.* Tosaf. Hull. VI, 7 *השוהט וק' (ed. Zuck. והקדיש, corr. acc.) if one slaughters and allows the blood to congeal.*

**קָרַשׁ, קָרִישׁ** ch. same, 1) (neut. verb) *to congeal, become solid.* Targ. Y. Ex. XIV, 22 *קָרִישִׁין (not קָרִישִׁין).*—2) *to cause to congeal, curdle; to freeze.* Targ. Job X, 10.—V. קָרִישׁ.

*Ithpe. אֶתְקָרַשׁ same.* Hull. 120<sup>a</sup> *דא' some ed. (oth. קָרַשׁ), v. קָרַשׁ III.*

**קָרַשִׁינָה** f. (preced.) *ball, pebble.—Pl. קָרַשִׁינִי.* Sabb. 81<sup>a</sup> Ar. (ed. ז'פ), v. קָרַשִׁינָה I.

**קָרַת** f. (b. h.) = קָרִיָה, *town, city.* Nidd. 16<sup>b</sup>, v. מִרְיֹם.

**קָרַתָּה, קָרַתָּה** ch. same. Targ. Gen. IV, 17. Targ. Is. XIX, 18; a. fr.—Y. Taan. IV, 68<sup>d</sup>, v. מִרְיֹם. Ib. top, *ק' טב*, v. קָרַתָּה II. Ib., v. קָרַתָּה.

**קָרַתָּה (קָרַת, קָרַתָּה)** f. *cold.* Targ. Prov. XXV, 20 (ed. Lag. קָרַת).

**קָרַתָּה**, v. next w.

**קָרַתָּה, קָרַתָּה** m. pl. (Kóρται, Polybius 5, 52, 5; Strabo XI, 13) *natives of Kartu (mountaineers of Media).* Yeb. 16<sup>a</sup> *ק' איחמר וק' the traditional spelling is Kartuyim (and not Karduyim), as people say, disqualified Kartuenians.* Ib. (Chald. form) *קָרַתָּה וק' Kartuenians are not the same as Karduenians, as people say פסילי וק'; v. קָרַתָּה.*

**קָרַתָּה, קָרַתָּה**, v. next w.

**קָרַתָּה** pr. n. pl. (Cartbago, -inis) *Carthage (rebuilt under the Roman empire).* Y. Shebi. VI, 36<sup>b</sup> bot. (expl. קָרַתָּה, Gen. XV, 19) *ק' קָרַתָּה; v. קָרַתָּה.*—Denom. *קָרַתָּה, קָרַתָּה.* Y. Kil. VIII, 31<sup>b</sup> bot.; a. fr. *קָרַתָּה וק' קָרַתָּה.* Y. Sabb. VII, 9<sup>d</sup> bot. Ib. XVI, 15<sup>e</sup> bot. *קָרַתָּה וק' קָרַתָּה.* Y. Bets. I, 60<sup>e</sup> bot. *קָרַתָּה וק' קָרַתָּה.* Keth. 27<sup>b</sup> *קָרַתָּה וק' קָרַתָּה.* B. Kam. 114<sup>b</sup> *קָרַתָּה וק' קָרַתָּה.* Ms. M. (ed. קָרַתָּה, corr. acc.); ib. *קָרַתָּה וק' קָרַתָּה.* (v. Rabb. D. S. a. l. note 4).

**קָרַתָּה** m. of *Kartes* (perh. Carthæa, on the island of Ceos). Y. Keth. II, 26<sup>d</sup> bot. *קָרַתָּה וק' קָרַתָּה.*

**קָרַתָּה** m. (v. קָרַתָּה) *townsman, provincial.* Dem. VI, 4 *קָרַתָּה, opp. to קָרַתָּה; Y. ib. 25<sup>e</sup> bot.—[Lev. R. s. 24 מעשה הק', read: בקָרַתָּה, v. קָרַתָּה.]—Fem. קָרַתָּה.* Cant. R. to I, 6.

**קָשׁ** old, v. קָשַׁשׁ.

**קָשׁ** m. (b. h.; קָשׁ *to be hard, stiff;* cmp. קָשַׁשׁ) *straw, stubble.* Sabb. III, 1 *בקש ובגבא בקש with straw or rakings.* Ib. 66<sup>a</sup> *קָשׁ של קָשׁ; Kel. XV, 1 כוורת קָשׁ, v. כוורת.* Ib. XVII, 17, v. *קָשׁ.* Y. Peah IV, beg. 18<sup>a</sup> *בְּקָשָׁה ... leave for them (the poor) the grain with its straw (stalks); a. fr.—[Tosef. Sabb. IX (X), 2 קָשׁ שבוור some ed. the stiff bristle &c., v. קָשׁ.]—Pl. קָשִׁים.* Y. Peah V, end, 19<sup>a</sup> *קָשׁ בוכר את הק' when he recalls the straw (with which he covered the sheaves).* Taan. 6<sup>a</sup> *בְּקָשָׁה, v. מְלָקָשׁ.*

**קָשָׁה** I ch. same. Targ. Ex. XV, 7. Targ. Is. XI, 24.—Pl. *קָשִׁין.* Gen. R. s. 35 (play on קָשִׁין, Gen. IX, 13) *קָשִׁין קָשִׁין the straw of my fruit (the least of my works); Yalk. ib. 61.*

**קָשָׁה** II m. (קָשִׁשׁ; cmp. קָשִׁשׁ) *elder, officer.* Sabb. 110<sup>a</sup> top. B. Bath. 110<sup>b</sup> top *קָשִׁין וק' קָשִׁין who else should be the heir? should the officer of the town be the heir? [oth. opin. (v. קָשִׁשׁ) I collector.]*

**קָשָׁה**, v. קָשִׁשׁ.

**קָשַׁב** (b. h.) *to be hard, stiff.*

*Hif. הוֹקָשַׁב [to prick up the ear] to listen.* Cant. R. to VIII, 13 *אני וקָשִׁים ... I and my household will listen to thy voice (of prayer).* Sabb. 63<sup>a</sup> *קָשִׁים וקָשִׁים the Lord listens to them.* Ib. *קָשִׁים וקָשִׁים.*

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מקשט; h. text (נכון).—3) *to prepare*. Yeb. 63<sup>b</sup> (of a bad wife) ומקשטת וכו' . . . ומקשטת וכו' has a tray ready for him, and has her mouth ready for him (to scold); . . . מכ' 'מכ' prepares a tray for him, and turns her back to him.

*Ithpa.* אִתְּקַשְׁט, אִתְּקַשְׁט, אִתְּקַשְׁט 1) *to be shot*. Targ. Y. II Ex. XIX, 13 (ed. Vien. (ירקשוין).—2) *to be dressed, prepared*. Targ. Is. LXI, 10. Targ. Am. IV, 12 (h. text (דבין).—Taan. 23<sup>b</sup> well dressed; a. e.

**קָשֶׁט** m. (preced.) *shooter, archer*.—*Pl.* קָשֶׁטִין, קָשֶׁטִים. Y. Taap. IV, 69<sup>b</sup> bot. ק' וכו' . . . בחרבן הראשון at the destruction of the first Temple she (Tadmor-Palmyra) furnished eighty thousand archers &c.; Gen. R. s. 56 קָשֶׁטִים (Var. (קשט'; Lam. R. to II, 2 קשט'—V. קָשֶׁט.

**קָשֶׁטִיתָא**, v. קָשֶׁטִיתָא.

**קָשֶׁטִין**, v. קָשֶׁטִין.

**קָשֶׁטִיתָא** f. (preced. art.) *bow-shaped handle of a borer, 'bow-drill'* (v. Sm. Ant. s. v. Terebra). Kel. XXI, 3 (ed. Dehr. (קָשֶׁטִיתָא). Tosef. Sabb. XIII (XIV), 17 משלשין את אר. (ed. (הקשט' you may handle the bow-drill (on the Sabbath); וכו' ולא יקדור בק' וכו' but you must not bore (a wine cask &c.) as you do on week days.

**קָשֶׁה** (b. h.) *to be stiff, hard, difficult*. Y. Ber. I, 2<sup>e</sup> top קָשֶׁה על דעתך this is difficult according to (not reconcilable with) thy opinion; ib. קָשֶׁה א"ל קשרה (not קשריה) why did he say to him, it is difficult?—V. קָשֶׁה.

*Pl.* קָשֶׁה, קָשֶׁה, with לילד or without) *to have hard labor in travailing*. Hull. IV, 1 בהמה המקשה לילד וכו' if an animal is in labor, and &c., v. עֵבֶר. Nidd. IV, 4 קָשֶׁה וכו' if she was in pain for three days within eleven days; Tosef. ib. V, 8 קָשֶׁה, קָשֶׁה. Ib. 10; a. fr.—[Gen. R. s. 61 קָשֶׁה, מקשיה; v. קָשֶׁה.]

*Hif.* קָשֶׁה 1) *to stiffen, harden*. Nidd. 13<sup>b</sup> קָשֶׁה וכו' he who causes erection wilfully. Ex. R. s. 11 קָשֶׁה וכו' this wicked (Pharaoh) hardened his heart against the first three signs; a. e.—2) *to become hard*. Y. Pes. VI, 35<sup>b</sup> top קָשֶׁה וכו' which gets hard in the course of time. Shebi. II, 10 קָשֶׁה וכו' (Y. ed. a. Bart. Hof.) if they became hard (dry) and unfit for man to eat before New Year. (Y. ib. 34<sup>a</sup> bot. קָשֶׁה וכו'—3) *to be severe*. Gen. R. s. 19, opp. רָחֵם, v. רָחֵם.

*Hof.* קָשֶׁה 1) *to become hard*, v. supra.—2) *to be found hard, distasteful*. Tanh. Sh'lah 5; Num. R. s. 16 קָשֶׁה וכו' the thing was distasteful to and displeased his father.

*Hithpa.* קָשֶׁה, קָשֶׁה 1) *to suffer severely* (in travelling). Gen. R. s. 84 וכו' קָשֶׁה וכו' his mother was in hard labor at his birth.—2) *to become hard, stiff*. Tosef. Nidd. VI, 4 קָשֶׁה וכו', משקשש וכו', קָשֶׁה וכו', קָשֶׁה וכו'.—3) *to find one's self in difficulty, to be perplexed, unable to understand or remember*. Num. R. s. 15 beg. וכו' Moses found the work of the candlestick more difficult to understand than &c.; וכו' when he still could not remember it, the Lord said &c. Ib. 10; Tanh. B'ha'al. 1 קָשֶׁה וכו' I could not understand

how to do it. Ib. על משה וכו' it was too difficult for Moses; a. fr.—4) *to be reluctant, strive against*. Tanh. Sh'moth 18 how hard did Jonah strive not to go on his mission. Deut. R. s. 9 מִתְּקַשֶׁה כנגדו (the sun) refused to obey; a. e.—5) *to make one's self obnoxious*. Gen. R. s. 61; Yalk. Chr. 1073 (play on יקשן, Gen. XXV, 2) שדיו מִתְּקַשֶׁה וכו' they were obnoxious to the world (were hard to deal with); (Midr. Till. to Ps. XCII ed. Bub. שדיו (בני אדם קשי).

**קָשָׁה**, **קָשָׁה**, **קָשָׁה** ch. same, 1) *to be hard, difficult*. Targ. Deut. I, 17. Ib. XV, 18; a. e.—Yoma 28<sup>b</sup> קָשָׁה משמא קָשָׁה are harder (on the eye) &c., v. שְׁבִירָה, v. שְׁבִירָה. a. fr.—2) *to find a thing difficult to understand, to object, argue against, dispute*. Y. Ter. V, 43<sup>e</sup> bot. קָשָׁה וכו' . . . קָשָׁה וכו' R. Simon argued against it (refuted it), but R. Ba. . . proved it to be correct. Y. Kidd. III, 64<sup>e</sup> top [read:] have not mountains of the world (great scholars) disputed it? did not R. El. dispute it in the presence of &c.; Y. Ned. VIII, 40<sup>a</sup> sq. (corr. acc.). B. Kam. 66<sup>b</sup> קָשָׁה וכו' Rabbah argued this difficulty before R. Joseph for twenty-two years, and it was not solved; Keth. 42<sup>b</sup> קָשָׁה וכו' Rabbah and R. Joseph discussed this difficulty &c.—Part. קָשֶׁה, f. קָשֶׁה, q. v.—3) *to get old*, v. קָשֶׁה II.

*Pa.* קָשֶׁה 1) *to be in pain of travailing*. Targ. Gen. XXXV, 17 בקָשֶׁה וכו' (not בקָשֶׁה וכו'). Targ. O. ib. 16 (Y. II *Ithpa.*)—2) *to perplex*. Pes. 78<sup>b</sup> קָשֶׁה וכו' the Mishnah perplexed him; why does it read &c.

*Af.* קָשֶׁה, קָשֶׁה 1) *to harden, make difficult*. Targ. Ex. VII, 3. Targ. II Kings II, 10. Targ. I Kings XII, 4. Targ. Ps. XCV, 8; a. fr.—2) *to be hard on, press heavily*. Cant. R. to II, 16 וכו' קָשֶׁה וכו' . . . וכו' קָשֶׁה וכו' when his suffering was severe, he said, God the faithful, but when it was severer on him than necessary &c.—3) *to argue against, object, dispute*. Targ. Job VI, 6 Ms. Var. קָשֶׁה וכו' when there is none to dispute it.—Yeb. 77<sup>a</sup> top קָשֶׁה וכו' Doeg brought up before them all those arguments. Y. Yoma I, 38<sup>a</sup> bot. קָשֶׁה וכו' instead of offering objection against R. J., rather offer it against &c.; a. v. fr.

*Ithpa.* קָשֶׁה, קָשֶׁה 1) *to be in pain of travelling*. Targ. Y. II Gen. XXXV, 16, v. supra.—2) *to be difficult, perplexing*. Yeb. 40<sup>a</sup> וכו' קָשֶׁה וכו' (Rashi (קָשֶׁה וכו') it was perplexing to thee, and thou didst reverse it.

**קָשִׁי** m. (b. h.) = קָשֶׁה, *hardness, stiffness; difficulty*. Tanh. Sh'lah ed. Bub., supplement 14 ערפם בק' look not at their stiffneckedness; Num. R. s. 16 end בקשה (corr. acc.).—*Pl.* קָשֶׁי. Sifr. Deut. 305 וכו' קָשֶׁה וכו' a friend can be acquired only with the greatest difficulty.

**קָשִׁי** m., **קָשִׁי** I c. = h. קָשֶׁה, *hard, strong, heavy, difficult*. Targ. Ex. VI, 9. Targ. Y. ib. 12. Targ. Gen. XLIX, 7. Targ. Is. XIX, 4. Targ. Ps. LX, 5; a. fr.—Targ. Y. Num. VIII, 4 קָשֶׁה וכו' something hard to understand (v. Num. R. s. 15, quot. s. v. קָשֶׁה *Nithpa.*)—Yoma 28<sup>b</sup> וכו' קָשֶׁה וכו' it is harder to bear &c., v. וכו' וכו'. Ib. 29<sup>a</sup> ק'

מקייטא, v. קְשִׁטָא. B. Mets. 85<sup>a</sup> a rainy day (preventing people from pursuing their vocations) is as hard as the day of judgment; Taan. 8<sup>b</sup> קשה (Rashi (קשי); a. v. fr.—Pl. קְשִׁיטָא, קְשִׁיטָא, קְשִׁיטָא. Targ. I Sam. XX, 10. Targ. II Sam. III, 39, Targ. II Esth. IV, 1; a. fr.—Y. Sabb. VIII, 11<sup>b</sup>. Koh. R. to III, 2 מִן קָל מִלִּיאָה 'on account of the hard things that I hear &c.; a. e.

**קְשִׁיטָא II** f. (preced.) *difficult, open to objection; unanswerable objection; contradiction*. Erub. 13<sup>a</sup> הוא גופא 'this in itself is a contradiction; you said, R. I. did not say such a thing, which implies that this opinion is to be rejected, and then you said, this opinion is the adopted rule. Ib. שימוש אשימוש 'there is a contradiction between the two narratives of R. Meir's ministrations; 'אסרה אסרה there is a contradiction between the relations concerning the teacher who forbade it; שימוש 'there is no contradiction between the two relations concerning the ministrations, (for I may say.) first he went &c.; 'אסרה אסרה 'but between the relations as to who prohibited it, is there not a contradiction? There is a contradiction (it remains unanswered). Ber. 22<sup>b</sup> 'לא ק' 'there is no contradiction (between the two traditions): the one speaks of a case where the thing is possible, the other &c. Sabb. 22<sup>b</sup> 'ק' the argument (of R. Papa) is unanswerable. Y. ib. XII, end, 13<sup>d</sup> 'כל דרבן ו' and this is an argument against the opinion of Rabban G.; a. v. fr.

**קְשִׁיטָא**, v. קְשִׁיטָא.

**קְשִׁיטָא**, v. קְשִׁיטָא.

**קְשִׁיטָא** f. (preced. wds.) 1) (sub. עורק) *stiffneckedness*; (sub. לב) *hard-heartedness*. Taan. 6<sup>a</sup>, v. מְקִשָּׁה. Lam. R. introd. (R. Joh. 1) (play on אסרו Is. XXII, 3) מְקִשָּׁהָם for their stubbornness they were given over to the governments. Gen. R. s. 53 (ref. to קשה Gen. XXI, 20) רְבֵה וקְשִׁיטָאָה he (Ishmael) grew, and his stubbornness with him; [anoth. vers.] רְבֵה וקְשִׁיטָאָה he grew, and the cause of his renitence was his mother (who encouraged him in his sinful ways); a. e.—2) *erection, sensual desire*. Ib. s. 98 (play on קשרו Gen. XLIX, 24) שְׁנֵי קְשִׁיטָאָה 'the sensual desire which seized thee when thou wast with thy mistress.

**קְשִׁיטָא** ch. same, 1) *hardness, severity*. Targ. Ex. I, 14 (h. text פָּרַח).—2) *stiffneckedness, renitence*. Y. Ber. VII, 11<sup>b</sup> bot. אַתְּ בְּקִשְׁיָתָהּ dost thou still persist in thy renitence?; Koh. R. to VII, 11. Y. Peah VII, 20<sup>b</sup> top. Esth. R. introd. (play on מְקִשָּׁה Job XXXIV, 30) מִן קְשִׁיטָאָה for the renitence and the guilt of men who do not the will of the Creator; a. e.

**קְשִׁיטָא**, v. קְשִׁיטָא. m. (קָשָׁה) *straight, upright, true*. Targ. Deut. XXXII, 4 (Y. ed. Vien. קָשָׁה; h. text יָשָׁר). Targ. Y. ib. VI, 5; a. e.—Pl. קְשִׁיטָא. Targ. O. ib. IV, 8 (h. text צִדִּיק). Targ. Num. XXXIII, 10; a. e.

**קְשִׁיטָא**, v. קְשִׁיטָא.

**קְשִׁיטָא** f. (b. h.) *K'sitah*, name of a standard value; a jewel, also a lamb (v. קְשִׁיטָא). R. Hash. 26<sup>a</sup> כְּשִׁיטָא כְּשִׁיטָא ... when I was on my way to Africa, (I heard them) call a *m'ah k'sitah*; 'ק' it serves to explain the Biblical 'one Hundred k.' (Gen. XXXIII, 19). Gen. R. s. 79, end, v. אֵינָא קְשִׁיטָא.—V. קְשִׁיטָא.

**קְשִׁיטָא** f. (קָשָׁה) *uprightness*. Targ. II Esth. VIII, 13. Targ. O. Gen. XX, 5, sq. (Y. קְשִׁיטָא). Targ. Y. Deut. XXVIII, 47 ed. Lsb., v. קְשִׁיטָא; a. e.

**קְשִׁיטָא**, v. קְשִׁיטָא, a. קְשִׁיטָא.

**קְשִׁיטָא**, pl. קְשִׁיטָא, v. קְשִׁיטָא.

**קְשִׁיטָא** f. (קָשָׁה) *knotting, tying*. Y. Sabb. VII, 10<sup>e</sup>; ib. XV, beg. 15<sup>a</sup> 'מה ק' 'what was the knotting done at the making of the Tabernacle? Y. Erub. III, 21<sup>a</sup>, v. קְשִׁיטָא.

**קְשִׁיטָא**, v. קְשִׁיטָא. m. (קָשָׁה) [*strong, hard*, emp. old; old man, elder. Targ. Job III, 18. Targ. I Kings II, 22; a. e.—B. Mets. 60<sup>b</sup> 'מִבּוֹךְ I am older than thy father. Yeb. 16<sup>b</sup> 'מִלֵּיאָה was David so very old? Taan. 23<sup>b</sup> 'אֲבִי אֲבִי the older child. Keth. 94<sup>a</sup> 'אֲבִי I am older than you.—Pl. קְשִׁיטָא, קְשִׁיטָא, קְשִׁיטָא. Targ. Job XXXII, 6. Ib. XII, 12; a. e.—Hor. 11<sup>b</sup> 'מִלְכֵּי זִוְגֵי מִלְכֵּי 'do the younger sons ascend the throne before the older? Ber. 30<sup>a</sup> 'מִינֵּי teachers older than we are. Ib. 46<sup>b</sup>. Cant. R. to VII, 9 (expl. דורבני, Dan. III, 27) 'וְאֶסְרוֹלֹגִים (not קְשִׁיטָא) elders and astrologers; a. fr.

**קְשִׁיטָא** f. (preced.) *old age, seniority*. B. Bath. 142<sup>b</sup> 'בְּכִי בְּכִי does this depend on age? It depends on reason.

**קְשִׁיטָא** m. pl. (קָשָׁה) *splints put about a fracture*. Sabb. 53<sup>a</sup> 'שֶׁל גְּבִי הַשֶּׁבֶר (Ms. M. בְּתִיחִין, q. v.); Tosef. ib. IV (V), 5 בְּקִשְׁיָתָהּ ed. Zuck. (Var. קְשִׁיטָא); Y. ib. V, 7<sup>b</sup>, sq. קְשִׁיטָא.

**קְשִׁיטָא** f. (קָשָׁה) *stone of date or olive*. Hull. 49<sup>a</sup> 'אֵינָא (דאשחכא) a date stone was found in the gall &c.—Pl. קְשִׁיטָא, קְשִׁיטָא. Ber. 56<sup>a</sup> 'תִּשְׁתֶּה in thy dream that the Romans capture thee וְשִׁיטָא (different in Ms. M.) and make thee grind date stones in a golden mill. Yoma 79<sup>b</sup> (prov.) 'רִבִּי ... רִבִּי in two kabs of dates there is one kab of stones and more. Ab. Zar. 28<sup>a</sup> 'דִּוְרֵי קְשִׁיטָא olive stones.—V. קְשִׁיטָא.

**קְשִׁיטָא**, v. sub קְשִׁיטָא.

**קְשִׁיטָא** I (קָשָׁה; emp. פָּשָׁה) 1) *to knock, strike, shake, tingle*. Sot. 9<sup>b</sup> (ref. to לפעמי, Jud. XIII, 25) שְׁחִיטָא כְּשִׁיטָא the Divine Presence rang before him as with a bell (v. פָּשָׁה); Gen. R. s. 18 'קְשִׁיטָא 'Rashi', v. קְשִׁיטָא. Yalk. Ps. 862, v. קְשִׁיטָא. Y. Sabb. II, 5<sup>b</sup> bot. מְקִשָּׁה ... כִּינִי

עיסתה וכן when the woman slaps her dough with water &c. (v. לָשַׁח, a. קָשָׁה); Gen. R. s. 14, beg. מִשְׁקָשָׁה; Yalk. ib. 20; 32; Tanh. Noah 1 (ed. Bub. מִדֵּם בְּעִיסָה, incorr.). Y. Ta'an. III, 67<sup>a</sup> top וּבִקְשָׁה וְכ' ... ובקשקש וכו' when a person may be placed on the summit of 'Ofel, and dangle his feet in the brook of Kidron; Tosef. ib. III (II), 1 מִשְׁקָשָׁה ed. Zuck. (Var. מִשְׁקָשָׁה); Bab. ib. 22<sup>b</sup> וְיִשְׁקָשֶׁה Gen. R. s. 69 וְכ' מִקְשָׁשִׁין וכו' ... מִקְשָׁשִׁין וכו' yet it is for thy own good that they slap thee and polish (cleans) thee from thy guilt (v. פָּרַס); ib. s. 41 מִשְׁקָשָׁה; Yalk. Is. 337.—2) to slap and crush the earth under the olive tree; to hoe. B. Mets. 89<sup>b</sup>, v. עָרַר. M. Kat. 3<sup>a</sup> וְכ' לֹא יִקְשָׁשׁ חֲתָן וכו' lest you think that one may not hoe under the olive trees &c. (in the Sabbatical year). Ib. חֲשַׁמְטָה מִלְּקָשָׁשׁ when the 'thou shalt let it rest' (Ex. XXIII, 11) from hoeing &c.; Succ. 44<sup>b</sup>; Yalk. Ex. 354 (corr. acc.); a. e.

*Hithpa.* מִשְׁקָשָׁה to be shaken; to clap, ring. Hull. 74<sup>b</sup> וְכ' לִקְשָׁשׁ כְּרִמָּה like a nut that rattles in its shell. Ib. 94<sup>a</sup> גִּבְיָהּ הַמְחֻקָּשָׁה לְגִבְיָהּ הַמְחֻקָּשָׁה a bottle which gives a sound when shaken (half-filled). Ib. 125<sup>a</sup> מִדַּת הַמֶּחֶק בְּרִיחַ brain that shakes in the skull; a. e.—[Nidd. 47<sup>a</sup> מִשְׁתַּקְשָׁשִׁין הַדְּרִיךְ when the breasts begin to shake (in walking), comment; v., however, קָשָׁשׁ II.]

**קָשָׁשׁ** ch. same, 1) to knock, strike, ring. Targ. Y. Gen. XLIII, 33.—2) to hoe. Succ. 44<sup>b</sup> כְּרִמָּה מִשְׁקָשָׁשׁ כְּרִמָּה Ms. M. (ed. כְּרִמָּה) to hoe in vineyards. Ib. וְיִקְשָׁשִׁין בְּכִרְמֵיהֶם and hoe in &c. Ib. וְיִקְשָׁשִׁין מִי שֶׁרִי it is permitted to hoe (in the Sabbatical year)?; (M. Kat. 3<sup>a</sup> וְכ' בְּשִׁבְעִיתָהּ).

**קָשָׁשׁ II** (v. קָשָׁשׁ II) to straighten, shoot forth. Tosef. Erub. IX (VI), 26, v. קָשָׁשׁ.

*Hithpa.* מִשְׁתַּקְשָׁשׁ to become stiff, hard, be erected. Nidd. 47<sup>a</sup> מִשְׁתַּקְשָׁשִׁין הַדְּרִיךְ when the breasts become stiff; (Tosef. ib. VI, 4 מִשְׁתַּקְשָׁשִׁין; Var. מִשְׁתַּקְשָׁשִׁין).

**קָשָׁשׁ III** to collect wood, rubbish &c., v. קָשָׁשׁ I.

**קָשָׁשִׁין**, v. next w.

**קָשָׁשִׁים** m. pl. (v. קָשָׁשׁ) pieces of straw, chips &c. Keth. 60<sup>a</sup> בִּרְכֵּי שְׁעָלָיו a spout into which rubbish entered (stopping its outflow); Tosef. Erub. XI (VIII), 10 קָשָׁשִׁים (Ar. ed. Koh. קָשָׁשִׁים, oth. ed. קָשָׁשִׁים).

**קָשָׁשִׁין**, v. next w.

**קָשָׁשִׁת** f. (b. h.; קָשָׁשׁ, comp. I, a. קָשָׁה) [in-cision,] rough skin, coat of scales. Hull. III, 7. Nidd. VI, 9; Hull. 66<sup>b</sup>, v. קָשָׁשִׁין. Ib. 27<sup>b</sup> וְכ' בְּרִגְלֵיהֶן וכו' fowls have on their feet a scaly skin like fishes, v. חֲסָקְרִיתָהּ. Ib. 66<sup>b</sup> כִּי מִפְּנֵי מֵאָה I might have thought *kaskaseth* (rough skin) refers to fins. Ib. לְבִישָׁא דְכָּל וכו' (Ms. R. 2 קָלְפִי יִנְרֹד וכו' and whence do we learn that *k* means a covering (scales)? (Ans. ref. to I Sam. XVII, 5); a. fr.—Sifra Sh'mini, Sh'ratsim, ch. IV, Par. 3 אֲחֵהּ וכו' one set of scales. — Pl. קָשָׁשִׁין, קָשָׁשִׁין. Ib. וְכ' חֲמִרְתָּהּ בְּכָל וכו' the mackerel, v. קָשָׁשִׁין. Ib. (ref. to אֲפִיקֵי מַגְנִים, Job XLI, 7) אֵלֶּיךָ וכו' that means scales; Hull. 67<sup>b</sup>. Ib. III, 7 וְכ' חֲסָקְרִיתָהּ וכו' by *kaskassin* we mean those which are inflexible, by *s'nappirin* those with which the fish moves.—Tosef. Ohol.

XVII, 3 קָשָׁשִׁים (ed. Zuck. a. R. S. to Ohol. XVII, 1 קָשָׁשִׁים) a field full of scales (where all sorts of refuse are deposited).

**קָשָׁר** (b. h.) [to strengthen, v. Gen. XXX, 41, sq.] to join, knot, tie; to fold. Sabb. VII, 2 וְהִקְשִׁיר וְהִמְחִיר he that makes a knot or unties it. Y. ib. 10<sup>c</sup> וְכ' שֶׁהֵיוּ קָשָׁרִין וכו' they knotted the ropes (of the Tabernacle). Ib. נִפְסַק הָיָה קָשָׁרִי when a thread was broken (in weaving), one knotted it. Y. Gitt. VIII, end, 49<sup>d</sup> וְכ' קוֹשֵׁר וכו' even if he folds (the document) up, and then has it signed. Ib. בִּשְׁקָשְׁרוֹ וְהִמְחִיר. Ib. כִּי הָיָה קָשָׁרִי וְכ' when he folded it and had it signed inside; a. fr.—Trnsf. a) (comp. חָרַץ) to compose and arrange (a funeral song or eulogy). Y. Yoma I, 38<sup>b</sup> וְכ' הִסְפִּירוּ קָשָׁרִי they arranged his eulogy. Lam. R. introd. (R. Joh. 1), v. מִקְשָׁר; a. fr.—b) conceive, form an affection. Pesik. B'shallah, p. 80<sup>a</sup> וְכ' הָיָה קוֹשֵׁר לִי אֲהָבָה וכו' he acquires love and affection for him; Gen. R. s. 54; Yalk. Prov. 954; a. e.—Part. pass. אֵילֵי יְהוֹשֻׁעַ שֶׁהָיָה וכו' Joshua who was tied to Moses (his constant attendant) could not have spoken so (that Moses had not said a certain thing), and he says so (of R. Jeremiah)? Erub. II, 1 קָשָׁרִי, v. נָהָר. Y. Yeb. XVI, 15<sup>d</sup> top, v. קָשָׁר; a. e.

*Pi.* קָשָׁר same, esp. to fold a document, to write a portion and fold it and have witnesses signed on the fold, and so continue to the end of the document. Y. Gitt. l. c. וְכ' הָיָה מִקְשָׁר רֵאשֹׁן רֵאשֹׁן if he folded up the signatures one by one; a. e.—Part. pass. מִקְשָׁר (גָּט) a folded document, opp. פָּשֻׁט. B. Bath. X, 1 עֲרִיר וכו' אֲחֻרָּי a plain document has its signatures of witnesses inside, a folded one, on its back. Ib. 160<sup>a</sup> sq. (ref. to Jer. XXXII, 44) וְכָתוּב וכו' 'and write the deed', this refers to the plain document, 'and sign', this means the folded document; Y. ib. X, beg. 17<sup>c</sup> (ref. to Jer. ib. 11) 'the sealed' אֵת הַחֲרוּם וְכ' הַמֶּךְ וְכָתוּב וכו' 'the sealed' means the folded, 'and the open' means the plain document which goes with the folded. Ib. bot. מִקְשָׁרִי וכו' such is the formula of folded documents; a. fr.

*Nif.* קָשָׁר 1) to be tied. Shh. 108<sup>b</sup> וְכ' הַדָּג the dog was doomed to be tied.—2) to be joined, hardened, become knotty. Shebi. III, 1 מִשְׁתַּקְשָׁשׁ (Mish. ed. מִשְׁתַּקְשָׁשׁ, incorr.) when the *mathok* (v. מִחֹק II) gets knotty excrescences; (R. S.: when the dung in its juice becomes bound, begins to harden); expl. Y. ib. 34<sup>c</sup> top קָשָׁרִין קָשָׁרִין when it gets full of knotty excrescences; ib. וְכ' קָשָׁר וכו' R. S. to Shebi. l. c. (ed. מִשְׁתַּקְשָׁשׁ) as soon as the uppermost protuberance is formed, it begins to dry up.

*Nithpa.* מִשְׁתַּקְשָׁשׁ same, to become knotty; to become thick. Y. Shebi. l. c., v. supra. Taan. 20<sup>a</sup> וְכ' מִשְׁתַּקְשָׁשׁ וכו' v. supra.

*Hof.* וְיִקְשָׁר וכו' to be tied, joined. Lev. R. s. 30 כֹּלם וכו' let all of them be tied together with one band (of brotherhood; Yalk. ib. 651 וְכ' וכו').

**קָשָׁר** m. (b. h.; preced.) 1) knot, band, loop. Sabb. XV, 1 וְכ' הַגְּמִלִין a knot like that which the camel drivers make (v. מִקְשָׁר); (אֲפִיקֵי מַגְנִים) the sailors' knot (v. מִקְשָׁרִי). Ib. 111<sup>b</sup> וְכ' קָשָׁרִי של קָשָׁרִי a knot which is not intended to be permanent, a temporary knot. Ber. 7<sup>a</sup> וְכ' תַּפְלִין the knot in the band of the T'fillin (resting on the back

היהא דאחיה <sup>b</sup> ch. same. B. Mets. 82<sup>a</sup>; Shebu. 43<sup>b</sup> **וְכִי יִשְׁכַּח אֶת הַמַּלְאָךְ** if one lends to his neighbor a thousand Zuz, and the latter leaves as a pledge the handle of a saw; **וְכִי יִשְׁכַּח אֶת הַמַּלְאָךְ** if the handle is lost, the loan is lost. Ib. **וְכִי יִשְׁכַּח אֶת הַמַּלְאָךְ** but if he deposits a handle and a silver bar. B. Mets. 103<sup>a</sup> **וְכִי יִשְׁכַּח אֶת הַמַּלְאָךְ** he returns to him the handle (of the broken mattock). Shn. 27<sup>b</sup> top, v. **וְכִי יִשְׁכַּח אֶת הַמַּלְאָךְ** a. e.—*H.* **וְכִי יִשְׁכַּח אֶת הַמַּלְאָךְ** Pes. 30<sup>b</sup>

cover the helms of the knives with clay &c. Bets. 33<sup>b</sup>; Yoma 37<sup>b</sup>, v. קתא. Shebu. l. c. קתא Ms. M. (ed. קתא).

**קתא** f. = h. קתא, *pelican*. Targ. O. Lev. XI, 18 קתא ed. Berl. (oth. ed. קתא); Deut. XIV, 17 (Y. קתא). Targ. Ps. CII, 7 (ed. Lag. קתא).

**קתאליקין**, v. קתאליקין.

**קתארא**, v. קתארא.

**קתארי**, v. קתארי.

**קתבי**, v. קתבי.

**קתדרה**, **קתדרה** f. (καθέδρα) a soft seat, chair with back. Keth. V, 5 ארבע יושבין בק' (not ארבעה) if the wife brought four maids, she may sit in the chair (need not do any house work). Ib. 61<sup>a</sup>. Kel. IV, 3 כמין ק' (Mish. ed. רה...) in the shape of a cathedra (with a curved or hollow back). Ib. XXIV, 2 העשויה כק' a wagon seat formed like a cathedra. Lam. R. to I, 1 (רבוזי) a country place, they spread for him a cathedra to sit on it, in order to hear his wisdom. Pesik. Vayhi, p. 7<sup>b</sup> (ref. to I Kings X, 19) רמשה ק' כדורא like the seat of Moses (v. Revue des Ét. Juives XXXIV, p. 99, sq.); Esth. R. to I, 2 קריורא דרנניש (read: קתורא); Ex. R. s. 43 עשו לו ק' עשו להם ק' (Moses) a seat like the scholars' cathedra in which one sits and yet seems to be standing; a. e.—Pl. קתורא, קתורא, קתורא. Y. Succ. V, beg. 55<sup>a</sup> וכן קתורא seventy gilt chairs were there (in the synagogue of Alexandria), beset with precious stones &c.; Bab. ib. 51<sup>b</sup>; Tosef. ib. IV, 6 שבעים ואחת ק' Y. Ber. VI, 10<sup>d</sup> top; a. e.

**קתדרין**, **קתדרין** m. (καθέδριον) same. Y. Yoma IV, 41<sup>a</sup> top של ק' כמוך... like a king seated on his chair. Gen. R. s. 44 דרין לקבל ק' דרין ק' the chair of one opposite that of the other; a. e.

**קתוליוס**, v. next w.

**קתלי**, **קתלי** m. (καθολικός) financial officer, controller, esp. *catholicos*, an officer of the Temple treasury. Ex. R. s. 37, beg. ק' ומנהו וכן... like a king

that had a friend, and when he wanted to appoint a controller, he appointed him over his entire treasury; Y'lamd. to Gen. XLIX, 1 quot. in Ar. קתוליוס (corr. acc.). Num. R. s. 18 וכן קתוליוס קרה שדיה ק' Korah who was the controller of Pharaoh's palace and had in charge the keys &c. Y. Shek. V, 49<sup>a</sup> קתוליוס, קתוליוס, קתוליוס (Bab. ed. קתוליוס; corr. acc.); a. e.—Pl. קתוליוס. Ib. אין קתוליוס (Bab. ed. a. ed. Zyt. כחל, corr. acc.) there were never less than two catholici in the Temple treasury.—Cant. R. to VII, 9 (expl. פתוחא, Dan. III, 2) קתוליוס (some ed. קתא), read קתוליוס or קתא (ch. pl.) controllers.

**קתוניא**, Targ. Y. Num. XXXI, 23, v. קתוניא.

**קתוליוס**, קתוליוס, קתוליוס, v. קתוליוס.

**קתבי**, v. קתבי.

**קתלי**, **קתלי** pl. קתלי, v. קתלי.

**קתוליוס**, קתוליוס, קתוליוס, v. קתוליוס.

**קתור** m., pl. קתורין (קתור) hard, rocky substances, boulders. Y'lamd. to Lev. XXVI, 3 quot. in Ar. ונתנה הארץ יבולה ואין [read:] ונתנה הארץ יבולה ואין ונתנה הארץ יבולה ואין ונתנה הארץ יבולה ואין and the land shall yield its increase, and the land shall not generate boulders for you, 'and your earth as brass', behold, the land shall generate boulders for you; [Landau: 'thorns and thistles', v. Löw, Pfl., p. 341; v. however, next w.]

**קתורא** m. (preced., cmp. also קתורא a. קתורא; v. P. Sm. 3777) rocky cleft.—Pl. קתורין. Targ. Prov. XXX, 26 (ed. Lag. קתורין; h. text סלע).

**קתורוס** I cedar, v. קתורוס I.—[Tosef. Ukts. I, 6, v. קתורוס.]

**קתורוס** II pr. n. m. *Kathros*. Pes. 57<sup>a</sup> ביה ק' name of a priestly family, (supposed to be identical with *Kav-θηρῶς*, Jos. Ant. XX, 1, 3); Tosef. Men. XIII, 21 קתורוס.

**קתורוס** III m. (καθάρια, κληρίκας, prob. of Semitic origin) a kind of lute or lyre. [Dan. III, 5, קתורוס.] Targ. Is. V, 12 (some ed. קתורוס; h. text קתורוס).—Pl. קתורוסין. Targ. Koh. II, 8.

**קת** Resh, the twentieth letter of the alphabet. It interchanges with ל, v. ל; with ר, e. g. קת. קת. קת. a. קת. It is frequently inserted between the first and the second radical letters, forming Parel verbs or nouns, e. g. קת. קת. קת. It is sometimes a formative letter added at the end, e. g. קת. קת. קת. dropped at the end, e. g. קת. קת. קת.

**קת**, as a numeral letter, two hundred, v. קת.

**קתאבן**, Targ. Prov. XVIII, 8 מראבנן some ed., read: מראבנן, v. קתאבן.

**קתאבן** m. (part. of קתאבן = קתאבן) desirous for, coveting, anxious for. Targ. Prov. XII, 12. Ib. XXI, 26.—Fem. קתאבן, קתאבן. Ib. 10.

רוטנברג, Tanh. Naso 12, v. ראגניות

**רְגָאָה** f. pl. (preced. art.) *gratification of desires, caresses*. Targ. Prov. VII, 18 ed. Ven. (oth. ed. רְגָאָה; ed. Lag. רְגָאָה, corr. acc.; h. text אַהֲבִים).

III. ידֵי v. רֵאדֵי.

רַדְיָא, v. רֵאדְיָא.

ראי. I, v. ראת

**רָאֵה** II f. (b. h.) *raah*, name of an unclean bird.  
Hull. 68<sup>b</sup> ר' זיא... ר' שריזא II. Ib. שריזא... ר' זיא  
*raah* is the same as *ayah*, and it is called *raah*, be-  
cause its sight is exceedingly acute (ref. to Job XXVIII, 7).

**רִאֲמָיִקוֹס** m. (ῥευματισμός) *subject to, afflicted with flux or rheumatism.* Lev. R. s. 19 נַעֲשֶׂה ר' (not ר'; Ar. רמתיקוס, ed. Koh. אירומחקוס, v. עצל).

רָאָה (b. h.) [to meet with, 1] to see. Ber. IX, 1 'וכ' הָרֹאֶה נָהָר who sees (comes to) a place &c. Ib. 56<sup>b</sup> הָרֹאֶה נָהָר he who sees a river in his dream. B. Bath. 82<sup>a</sup> פָּנֵי חַמָּה v. פָּנֵי. Gen. R. s. 56 רֹאִים אַתָּה do you see what I see? Ex. R. s. 5 אַתָּה רֹאֶה thou seest only one vision, but I see two; וְכ' אַתָּה רֹאֶה אוֹתָן thou seest them come to Sinai and receive my Law, but I see &c. B. Mets. 73<sup>b</sup> הִתְרַאָּה if thou observest that he does not conduct himself properly; a. v. fr.—Snh. 52<sup>a</sup> מִי רֹאֶה (Ms. M. נָהָה) well, we shall see which &c., v. קָבַר. Sabb. 150<sup>a</sup> חֲטָאָה שֶׁתִּמְנוֹר וְכ' one must not say to one's neighbor (on the Sabbath), well, we shall see (I am confident) that you will be with me in the evening (for business); Ab. Zar. 7<sup>a</sup> (Tosaf. בִּיעִיךָ Nif. is it pleasing to thee?); Tosaf. Sabb. XVII (XVIII), 11 חֲטָאָה שֶׁתִּגְעִי עִמָּנוּ וְכ' (Sifr. Num. 84) be sure to arrive with (meet) us at &c. Ib. שֶׁתִּעֲמִידֵנִי &c. ר' קרי, ר' דם.—to have an attack, be affected with. Yeb. 76<sup>a</sup> קרי ר' לא ר' אַתָּה נָהָר a nightly pollution. Zab. I, 1 אַתָּה נָהָר (sub. זִיבָה) if he felt one attack of gonorrhoea..., and on the third day he had two attacks. Ber. III, 6 רָאָתָה (sub. דָּם) felt menstruation. Ib. 26<sup>a</sup> זִיבָה ר' felt a flux; a. fr.—2) to reflect; to reason; to consider. B. Bath. 83<sup>a</sup> כְּאִילוּ וְכ' רֹאִין we consider the central vine-trees as if not existing. Erub. I, 5 אִילוּ מִתְחַבֵּר... we consider it (the cross-piece of straw or reeds) as if it were of metal; עֲקִימָה רֹאִין וְכ' if it is curved, we consider it as if it were straight. Gen. R. l. c. חַי רֹאֶה ר' יעקב וְכ' look upon the blood of this ram, as if it were the blood of &c.; a. v. fr.—מִדָּה ר' what did he see?, what was the reason; in gen. why? B. Bath. 123<sup>b</sup> שֶׁנֶּטַל וְכ' what reason had Jacob to take the birthright from Reuben? Pes. 53<sup>b</sup> מִדָּה רָאָה... שֶׁמֶסֶר וְכ' what did Hana-niah, Mishael and Azariah have in mind (how did they reason) when they were ready to give up their lives &c.? Sifr. Deut. 307 שֶׁנֶּשְׁטַף וְכ' why were they met.

of the flood drowned &c.?; a. fr.—3) *to see the reason of, to like, choose, prefer, approve of*. Keth. XIII, 3, sq. רואה כל איני את דברי וכו' I like the opinion of Admon. Ib. 109<sup>a</sup> רואה אני ... מקום שאמר wherever R. G. said, I like &c., that opinion is the adopted rule. Ab. II, 7 ... רואה אני מדרבנן I prefer what El. . . said to what you said; a. fr.—*Part. pass.* ראוי; ראוייה; pl. ראויים. *chosen, selected; designated, predestined; fit, worthy, adapted* (v. תָּחִי). Bekk. 59<sup>b</sup>, a. e. מיני חר' v. מתְּכַן. Hull. 83<sup>b</sup>, a. f. בְּמִלָּה whatever is capable of being mixed, v. בְּמִלָּה. Nidd. VI, 4 כל הו' לזון וכו' whoever is fit (authorized) to give judgment in a criminal court, is fit &c. Sabb. 89<sup>b</sup> ר' יצחק Jacob was destined to go down to Egypt in iron chains, but his merits were the cause (that no such force was used). Snh. 107<sup>a</sup> ר' Bathsheba . . . was predestined (as wife) for David, only he anticipated fate, v. פְּתָה. Ber. 4<sup>a</sup> ר' יהושע ליטשור וכו' it had been intended that a miracle be performed for the Israelites in Ezra's days, as it has been in Joshua's time, but sin was the cause (that it was not done). Nidd. 60<sup>a</sup> לראות fit (old enough) to have menstruation; a. v. fr.  
*Nif.* נִרְאָה 1) *to be seen, be visible; to appear; to seem*. Gen. R. s. 48 נִרְאָה כאוכלין וכו' they had the appearance of eating, one course after the other being removed. Pesik. R. s. 21 להם וכו' the Lord appeared to them at Sinai with various expressions of countenance. Pesik. Vayhi. p. 5<sup>a</sup> הנראה . . . קריס זהב ניארן ... הנראה ... קריס זהב ניארן v. קריס. Hag. 2<sup>a</sup>; Snh. 4<sup>b</sup>, a. e. (ref. to יראה, Ex. XXIII, 17) לֵירֶאֱךָ ... לֵירֶאֱךָ ... לֵירֶאֱךָ you may read it *yirēh* (he shall see, the Lord) or *yērā'eh* (he shall be seen); as He comes to see, so does He come to be seen (i. e. he that is blind in one eye is exempt from visiting the Temple. Hag. 5<sup>b</sup> הרואים . . . ואינו ניארן הנראה ואינו ניארן v. ואינו ניארן I, Hif.—Pes. 53<sup>a</sup> שני במקדשו וכו' it looks as if he dedicated his animal as a sacrifice, and were to eat sacred meat outside of the Temple. Ab. II, 3 ניארן וכו' they appear to be friends as long as it profits them; a. v. fr.—2) *to become fit, be fit*. Yoma 64<sup>a</sup>, v. יִקָּח. Succ. 33<sup>b</sup> ומה שהיו נראים וכו' what had been fit at one time of the Holy Day, and was discarded (on account of a temporary unfitness), may again become fit (for use on the same day); a. e.—3) *to be liked, approved of; to appear reasonable*. Hull. 108<sup>b</sup> ר' רבינו ר' R. Judah's opinion is acceptable in the event that no stirring has taken place. Ib. 109<sup>a</sup> כהן . . . כהן ר' ר' R. Judah's opinion is acceptable in such a case, and that of the scholars in such a case. Ber. 33<sup>b</sup> נראה . . . ר' ר' R. H. bar Abba reported Rabbi to have said *nirin* (it seems acceptable), contrad. to משני a. מורים. Erub. 46<sup>b</sup>; a. fr.

*Hif.* הִרְאָה *to cause to see; to show.* Pesik. Shek., p. 19<sup>a</sup> (ref. to Ex. XXX, 13) וְהִרְאִיָּהוּ לְמֹשֶׁה . . . במִּין מַטְבַּע . . . 'the Lord took a sort of a coin of fire from under his throne of glory and showed it to Moses, saying, 'this they shall give', like this &c. Ib. p. 18<sup>b</sup> 'ה' לְדָוִד וּב' (Joab) produced before David the smaller census, the larger he did not. Kidd. 48<sup>b</sup>; B. Bath. 163<sup>a</sup>, a. e. מִרְאֵה מַקּוֹם. 'ה' לִי וְהִרְאִיָּהוּ לְמֹשֶׁה . . . 'he merely indicated the place to him, v. מִרְאֵה מַקּוֹם. Ber. 55<sup>b</sup> מִרְאֵה מַקּוֹם is shown a good dream (vision). Ib. 'ה' לְדָוִד וּב' was shown his own dream and the



interpretation of his fellow prisoner's dream. Ab. Zar. 5<sup>a</sup> 'וב' the Lord allowed Adam to see each coming generation and its preachers &c. Taan. 10<sup>b</sup> אל תראה עצמכם וכו' [to show a (friendly) face,] to visit the mourner. Y. M. Kat. III, 82<sup>b</sup> למה לא יראה וכו' why is it recommended to visit the mourner (on the Sabbath, when no other mourning ceremonies are otherwise observed)? Ib. 83<sup>a</sup> bot. אין מראה וכו' a mourner is not visited on New Year's Day &c. Gen. R. s. 100; a. e.—b) to enlighten, convince by clear argument. Sh. 93<sup>b</sup> (ref. to ארש חאר, I Sam. XVI, 18) שמראה פנים he makes faces shine when he argues; Num. R. s. 13; (Ruth R. to II, 1; Yalk. Sam. 125 שמאר); a. e.

Hof. הוראה to be shown. Y. M. Kat. III, 82<sup>c</sup> top אם הורא לו רוב פנים if most of the faces have been shown him, i. e. if the majority of comforters have been to see him (v. supra).

Hithpa. הוראה to show one's self. Taan. 10<sup>b</sup> אל שכת... שכח if he forgot and ate and drank (in a place where a fast is held), he must not show himself before the people.

ראי, ראוי m. (b. h.; preced.) 1) sight. Tosef. Hor. II, 5; Gitt. 58<sup>a</sup> יפה עיניו וטוב ר' there is a boy in prison... 'fair of eyes and goodly to look upon' (I Sam. XVI, 12). Lev. R. s. 20, beg. (ref. to I Sam. I. c.) טוב ר' 'goodly to look upon' in legal decision; whoever looked up to him recalled what he had learned.—2) (v. הרי I) aspect, nature of a case. B. Kam. 3<sup>b</sup> sq. הקרן לא ר' the case of goring, when nobody is benefited by the damage done, is not analogous to the case of damage by the tooth &c. Zeb. 5<sup>a</sup> זה בר' זה זה בר' זה זה בר' the nature of this (the burnt-offering) is not analogous to the nature of that (the guilt-offering): what is common to both is that &c.; Kidd. 21<sup>a</sup>; a. fr.

ראי II m. (v. Rashi to Nah. III, 6) = ראעי II, excrement, discharge from the bowels. Sifra M'tso'ra, Zabim, Par. 1; Makhsh. VI, 7.—[Sabb. XX, 4 (140<sup>b</sup>) מפני הרי' (140<sup>b</sup>) Mish. Nap. a. Pes., v. Rabb. D. S. a. l. note 90, v. ראעי I.]—ביה ר' digestive organ, crop, maw. Sifra Vayikra, N'dab., Par. 7, ch. IX וכו' אה ביה ה' ... אה ביה ה' where the Scripture permits the use of the digestive organ (the maw of ruminants) &c.; כאן שפסל ביה ה' וכו' here (in the case of fowls) where the Scripture rejects the digestive organ (the crop) &c.—[Kel. XVII, 2 ביה ה' ed. Dehr., v. ראעי II.]

ראגי, v. ראגי.

ראיית, ראיה f. (ראה) 1) seeing, look, glance. B. Bath. 2<sup>b</sup> הדיק ר' לא וכו' the discomfort of being exposed to (a neighbor's) sight is no claimable damage; ib. 3<sup>a</sup>; 59<sup>b</sup>. Nidd. 31<sup>a</sup> ראיית העינין the faculty of sight. Gen. R. s. 9 (ref. to Gen. I, 31) וכו' אחר וכו' when a human king builds a palace, he casts one (examining) glance at the upper stories and another at the lower; ר' אבל אחר but the Lord casts one look at both; אחר אחר with one glance the Lord surveyed this world and the world to come; Yalk. ib. 15 בר' Lam. R. to V, 1 מרחוק ר'

raah is used for looking from a distance, v. רבקה, a. fr.—Pl. ראיות, ראיות. Ex. R. s. 3 (ref. to ראיה ראיה, Ex. III, 7) ואני רואה שחי' v. ראה, Tanh. Sh'moth 20; Ex. R. s. 42; a. e.—2) (sub. קרי, דם, זיבה &c.) feeling, affection, attack. Zab. I, 1 אחר של וכו' he who has had one attack of gonorrhœa. Ib. 6 מקצה ה' מהיום וכו' one of the attacks on one day, and another on the day after; a. fr.—Pl. as ab. Nidd. 37<sup>b</sup> כבימים בר' כבימים becomes unclean by a certain number of attacks (even if they all be on one day) as well as by a certain number of days. B. Kam. 24<sup>a</sup> קרבה ראיותה if she had her attacks at short intervals; ר' ריחקה at long intervals; a. e.—3) (with ref. to Ex. XXIII, 17) appearance in the Temple, pilgrimage. Hag. I, 1 וכו' הכל חייבים בר' all (males) are under obligation to appear in the Temple, except &c. Ib. 2 the pilgrim's burnt-offering must be worth a m'ah of silver (v. ראיון). Ib. 7<sup>a</sup> (ref. to ראיון, Peah I, 1) it means the appearance in the Temple (has no limits, you may visit the Temple during the festive season as often as you desire); (another opinion) it means the visit connected with a sacrifice (and you must offer a sacrifice as often as you appear); Y. Peah I, 15<sup>a</sup> bot. [read:] פנים אבל (v. ראיון) the Mishnah in saying that reayon has no limits refers to the number of appearances, but as regards the visit attended with sacrifice, it has a limit (as to the minimum value of the sacrifice). Hag. 6<sup>a</sup> עולה הואי brought in the desert (Ex. XXIV, 15) was the offering of appearance before God; a. fr.

ראיית, ראיה f. (preced. wds.) evidence, proof. Edny. II, 2 'אין לא ראינו ר' (Bab. ed. 'אין לא ראינו ר' 'we have not seen' is no evidence (that an act did not take place); Zeb. XII, 4; Keth. 23<sup>a</sup>. Ib. 15<sup>b</sup> (in Chald. dict.) ראיה ר' produce evidence that thou art an Israelite. Snh. III, 8 וכו' שמיא ר' B. Kam. III, 11, a. fr. ראיה ר' it rests on him to produce evidence, v. ראיה. B. Bath. 154<sup>a</sup> top במאי ר' wherein must his evidence consist? ראיה ר' evidence by producing witnesses; ראיה ר' evidence by which the document is identified. Pes. 15<sup>a</sup>, a. e. אין הדיון דומה ל' the case under discussion is not parallel to the evidence (the case which you cite is not analogous). Ber. 2<sup>b</sup>, a. fr. ראיה ר' וכו' ראיה ר' v. ראיה. Pl. ראיות. Snh. I. c. שיש לך וכו' whatever new evidences you may have, you must produce within thirty days. Y. Shebu. VI, 37<sup>a</sup> top בראיותיו when the opponent contests his evidence. Gen. R. s. 36, end, v. ראיה; a. e.

ראיה (b. h.) pr. n. m. Reaiah. Tanh. Ki Thissa 13 (ref. to IChr. IV, 2) שראיה ר' Bezalel was surnamed Reaiah (v. preced.), for the Lord showed it to all Israel that &c.

ראיון, ראיה m. (ראיה, v. ראיה) the appearance in the Temple, pilgrim's visit; (sub. עולה) the pilgrim's burnt-offering. Peah I, 1; Y. ib. 15<sup>a</sup> bot.; Hag. 7<sup>a</sup>, v. ראיה; a. e.

ראיה, ראיה, v. ראיה.

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**ראשונה** m., **ראשונה** f. (b. h. ראש) same. Pesik. R. s. 44 עשה את האחרונה ראשונה (not האחרונה) make what thou hast threatened as the last punishment the first; (Yalk. Hos. 531 אחרונה ראשונה).

**ראשונה** f. pl. = **מראשונה**. Tanh. B'midb. 9 ... כרי מרגליתיו the distance covered in taking a thing from the bottom of a bed to its top-side; (Tanh. ed. Bub. במראשונה).

**ראשונה** f. (b. h.; denom. of ראש) 1) *beginning; firstling, first gift*. — **בראשונה**, v. ראש. — Hull. XI, 1, a. e., v. גז. Ib. 136<sup>b</sup> ששיריה ניכרין 'a first gift the remainder of which is distinguishable (not the entire mass); ib. גזירי כל גזירי all my shorn wool be dedicated as priest's gift; a. e. — 2) *magistracy, office*. Y. R. Hash. I, 57<sup>b</sup> bot. והעבירו מראשונה he removed him (the chief magistrate of Gadara) from his office; (Bab. ib. 22<sup>a</sup> במגדלורו).

**ראשונה**, v. ראשונה.

**ראשונה**, v. ראשונה.

**ראשונה** m. (רתת = רעב) [*nervous trembling*], a certain skin disease attended with extreme weakness. Gen. R. s. 41, beg. (ref. to Gen. XII, 17) לקח Pharaoh was smitten with *ra'athan*. Ib. בלכר ... אלא 'there are twenty-four kinds of skin diseases, but there is none for which connection with woman is bad, except *ra'athan*; Y. Keth. VII, end, 31<sup>d</sup>. — one afflicted with *ra'athan*. Bab. ib. 77<sup>b</sup>; Tosef. ib. VII, 11; a. fr.

**רב** I m. (b. h.; רבב) *large, great; much*. Y. Yeb. XII, 12<sup>o</sup> bot. (in Chald. dict.) לא היה לכן רב וכ' they would not have dared to do so. Ber. 62<sup>b</sup> (ref. to II Sam. XXIV, 16) the Lord said to the angel, טול לי רב שבהם וכ' take me the greatest of them in whom there is (merit enough) with which to pay their debts (sins); a. e. — **רבם**, רבין. Keth. 8<sup>b</sup> ישורו 'many have drunk (the cup of mourning), many shall drink. Yeb. 63<sup>b</sup> (from Ben Sira) keep the many off thy house, nor bring every body to thy house. Ib. ידיו דורשי וכ' let thy well-wishers be many, but reveal a secret to one out of a thousand. Ab. Zar. 43<sup>b</sup> (in Chald. dict.) שאתי 'where several people meet to pray, it is different. Ib. שכחתי ר' many people are usually with him. Ber. 9<sup>a</sup>, a. fr. — **רבם**, **רבם** community, public. Y. Meg. III, 73<sup>d</sup> של 'ה' a synagogue belonging to a community, opp. של יחיד. Bab. ib. 28<sup>b</sup> של 'ה' funeral ceremonies in a case of public mourning (for a public man), opp. של יחיד. Sabb. 67<sup>a</sup> ור' וכ' should make his trouble known to the people, and the people will pray for him. Ab. V, 18. Ber. 8<sup>a</sup> 'ה' in public. Ib. 61<sup>b</sup>, a. e., v. קהל. B. Mets. 58<sup>b</sup>, v. לכן II; a. fr. — **רב**, **רב**. Gen. R. s. 33 (ref. to Ps. XXXVI, 7) את מרדכי ... עד תהום 'thou dealest strictly with them (the wicked) (searching their doings) 'to the great deep'; a. fr. — [Ib. s. 27, v. רבב] — **רב**, **רב**. Hag. 5<sup>a</sup> (ref. to Deut. XXXI, 21) ויעזר 'Ms. M. many troubles and evils, v. מציא. a. e. — [מדרש רבתי], v. מדרש.

**רב** II m. (preced.) 1) *superior, master*. Gitt. 23<sup>b</sup> העביר רבו של חבירו אבל לא מיד רבו של ... a slave may receive a deed of manumission in behalf of a fellow slave at the hand of his fellow's master, but not at the hands of his own master (if both slaves belong to the same master). Ab. I, 3, v. עבד. Hag. 5<sup>a</sup>, v. מציא; a. fr. — 2) *teacher*. Ber. 63<sup>b</sup> יאמרו הרב בכעס וכ' they will say, the teacher (the Lord) is angry, and the disciple (Moses) is angry, what is to become of Israel? Ib. רבו וכ' a student with whom his teacher is angry for the first time, and who keeps silence. Eduy. I, 3, v. לשון. Ab. I, 16 עשה לך רב get thyself a teacher, and be relieved of doubt. R. Hash. II, 9 רבי וחלמידי רבי וכ' my teacher and my pupil; my teacher in wisdom &c.; v. רבי. — M. Kat. 9<sup>a</sup>, a. fr. למדנו רבינו thou, our teacher, hast taught us; v. רב. — a. v. fr. — Esp. **רב**, **רב**, a) title of the Babylonian Amoraim. Pes. 52<sup>b</sup>; a. v. fr. — **רב** the school of, v. **רב**. — b) surname of Abba Arekha, the founder of the academy of Sura in Babylonia (v. Graetz, Gesch. d. Jud. IV, p. 312, sq.; Fr. M'bo, p. 122<sup>b</sup>). Hull. 95<sup>b</sup> וכלו שני רבב as long as Rab lived, R. Joh. addressed his letters to Babylonia, 'to our teacher in Babylonia.' Ab. Zar. 10<sup>b</sup> שמשיה אדרכן A. (a Parthian ruler) attended (associated with) Rab. Y. Peah VI, 19<sup>o</sup> רב כד נחת לחמן when Rab came down to Babylonia. Erub. 50<sup>b</sup>, a. fr. רב הוא ופליגי. Rab is a Tannai and has a right to differ (with other Tannaim). Nidd. 24<sup>b</sup>, a. fr. הלכתי כרב וכ' אישקא; a. v. fr. — **רב**, **רב**. Pl. רב (only with suffix). Taan. 7<sup>a</sup>, a. e. מרבית, v. למד. Shebu. 47<sup>a</sup> רבתינו 'our teachers in Babylonia' means Rab and Samuel. Y. Gitt. VII, 48<sup>d</sup> top ורבותינו אמרו and our teachers said; 'our teachers' who are meant by 'our teachers'? Ib., a. e. רבותינו ... בשלשה ... R. Judah (with his court) is quoted as 'our teachers.' Y. Sabb. V, end, 7<sup>o</sup> רבותינו שנגולה our teachers in the diaspora (Babylonia, v. supra); Y. Bets. II, 61<sup>o</sup> bot. Y. Meg. I, 70<sup>d</sup> כתבו רבותינו ושלחו אגרת they (Mordecai and Esther) wrote a letter addressed 'to our teachers (in Palestine) that be', saying to them &c.; a. fr. — **רב**, **רב** mistress. Ruth R. to II, 5 רבתי her mistress (Naomi) &c, v. רבתי.

**רב**, **רב** ch. same, 1) *large, great, numerous; senior*. Targ. Josh. XXII, 10. Targ. Y. Deut. I, 28. Targ. Gen. I, 16. Ib. X, 21 (Y. ed. Vien. רב); a. fr. — [In Talmudic literature mostly רב, q. v.] — 2) *chief, master, teacher*. Targ. I Sam. XXII, 14 (h. text יר). Targ. Gen. XXXVII, 36 (Y. II שליטא; h. text סריס). Ib. (h. text יר). Ib. IV, 20, sq. Targ. Job III, 18 ינקי בית ר' school children; a. fr. — Targ. I Chr. XI, 22, v. ספקא. — R. Hash. 31<sup>b</sup> ... לא אירא ר' it is not customary to say to one's own teacher; 'thy teacher' (has said &c.). Ab. Zar. 17<sup>b</sup> וכל רב רב וכל קרי school, academy. Snh. 33<sup>b</sup>, a. e. וכל רב רב this is a case when you may say, 'go and learn it (in the Bible) at school', i. e. an erroneous judgment of such a nature must be reversed. Erub. 22<sup>a</sup> קאזיל left home in order to study; a. fr. — V. **רב**, **רב**. Targ. Jer. XLVIII, 34. Targ. Gen. XXVII, 34. Ib. XIX, 31; a. fr. — **רב**, **רב**. Y. Snh.



Hor. 14<sup>a</sup> עוקר חרים ר' R. uproots mountains (is ingenious, v. חרר). B. Mets. 86<sup>a</sup>; a. v. fr.—*b*) R. Zuṭi (Junior). B. Bath. 120<sup>a</sup>. Men. 31<sup>b</sup>; a. e.—*c*) R. bar Ḥanah. Snh. 5<sup>a</sup>.—*d*) R. bar bar Ḥanah, known for his fables. B. Bath. 73<sup>b</sup>; a. fr. [Y. Ber. II, 4<sup>b</sup> בר בר ר' אבהו.—*e*) R. bar Abbuhu (Abbahu, v. Fr. M'bo, p. 60<sup>a</sup>). Bekh. 34<sup>a</sup>. B. Kam. 46<sup>b</sup>; a. e.—*f*) R. bar Matt'nah. Hor. l. c.; a. e.; a. others.

רַבָּה III f, v. רַב I, II.

רְבוּתָא, v. רְבוּי.

**רַבְּיָא**, **רַבְּיָא** m. (b. h.; רָבָה) [*large amount*,] *myriad*, *ten thousand*. Peah III, 8 שְׁבוּן בִּרְ אֶחָד מִן מִסְתֵּי מִסְתֵּי Ms. M. (ed. מִן) one ten thousandth portion of my property; Tosef. ib. I, 13, a. e. Y. Maas. Sh. I, 52<sup>d</sup> top ר' מֵאָה one hundred myriads (of Denars). Succ. 51<sup>b</sup> וְכִי שְׁשִׁים ר' עַל שְׁשִׁים ר' twice sixty myriads, double the number &c., v. כָּפֹל. Ib. כָּפֹל. Ib. וְכִי שְׁשִׁים ר' וְכִי שְׁשִׁים ר' . . . וחמשה ר' ירבעה ורבע Ms. M. (ed. וְכִי שְׁשִׁים, v. Rabb. D. S. a. l. note) worth no less than twenty-five myriads of gold Denars; Tosef. ib. IV, 6; Yalk. Deut. 913. Shek. VIII, 5 וְכִי שְׁשִׁים ר' וְכִי שְׁשִׁים ר' it (the curtain) was made of material worth eighty-two myriads; (oth. opin.: of eighty-two myriads of threads; Var. רַבְּיָא made by eighty-two girls); Hull. 90<sup>b</sup> (v. Rabb. D. S. a. l. note 6); a. fr.—*רַבְּיָא*, *רַבְּיָא*. Arakh. IV, 3 (17<sup>b</sup>) וְכִי שְׁשִׁים ר' וְכִי שְׁשִׁים ר' even if his father died (was dying at the time of his vow), and left him a myriad, or he has a ship at sea (at the time of his vow), and it comes in with myriads, the sanctuary has no claim on it.—Yalk. Deut. 942 שְׁנֵי רַבְּיָא two myriads (Zuzin); Sifrē ib. 306 שְׁנֵי רַבְּיָא.

**רַבּוּת**, רַי ch. same. Targ. I Kings VIII, 63. Targ. Deut. XXXII, 30 רַבּוּתָא (רַבּוּת, רַי).—Pl. רַבּוּתָא, רַבּוּתָא, רַי, v. רַבּוּת.—Targ. Ps. LXVIII, 18 רַיבּוּתָא Ms. (ed. רַבּוּתָא).

\*רְבִיבָה I f. (רֵבֵב) [*pile, deposit,*] *cavity* in the ascent to the altar for the deposit of fowls ritually disqualified. Midd. III, 3; v., however, רְבִיבָה.

\***רְבוֹבִית**; II f. name of a musical instrument, a sort of *tambourine*. Sot. 49<sup>b</sup> quot. in Ar. s. v. (עַמְבּוּרָה; **מַמְבּוּרָה**); Mus. quotes **רְבוֹבִית**; Ar. s. v. **אַלִּית** quotes fr. Sot. l.c.: **כֹּבָה** as expln. of **אִירוֹס**; Hai Gaon to Kel. XV, 6: **רְבוֹבָה** or **רְבוֹבָה**).

רִבֵּית v. רְבוּתָא, רְבוּת, רְבוּז

רַבִּי, v. sub 'רַבִּי, רַבִּי, רַבִּי.

**רְבִיכָה** f. 1) (*רֶבֶב*, comp. *ירבך*) *irregular pile, deposit*. Tosef. Zeb. VII, 6 *חלון ... ור' היתה וכו'* (ed. Zuck. *וְרִבְיָה*) there was an opening on the western side of the ascent to the altar, called *r'bukkah*, whither they cast &c., v. *רְבִיכָה* I.—2) *pulp of flour mixed with hot water and oil*, *רביכת*.

רַבָּת, v. רַבּוּר.

רבון m. (רבב) *lord, master*. Gen. R. s. 93 (expl. לארון, Gen. XLV, 8) שליט *chief, contrad. to* שליט. Yoma 87<sup>b</sup> ר' Master of the worlds (opening words) רבון של- (ר' הע' לא על צדקו ודניו וכו' well-known prayer (ר' הע' לא על צדקו ודניו וכו' בולט (abbrev. רש"ע) Master of the world! Ber. 9<sup>b</sup>; a. v. fr.

רְבוֹנָא, רְבוֹן ch. same. Targ. Ps. XII, 5. Targ. Ex. XXI, 4; 6; 8. Targ. I Sam. XV, 32 רְבוֹנִי (h. text רְבִי); a. fr.—*Pl.* רְבוֹנִי, רְבוֹנָא, רְבוֹן (also *pl.* excellentiæ). Targ. I Kings XXII, 17. Targ. Gen. XIX, 2. Targ. Y. ib. XIIII, 33. Targ. Ps. CXXXVI, 3 Ms. (ed. מְרִי); a. fr.—*Fem.* רְבוֹנָא, רְבוֹנִי. Targ. Gen. XVI, 8 (ed. Vien. O. רְבִנִי, sq. Targ. Prov. XXX, 23; a. e.

רִיפּוּנָא v. רִיב', רִבּוּנָא

**רְבוֹנָא**, v. רְבוֹן ch.

רַבִּי, v. sub רַבִּי, רַבִּי.

רְבוֹתָא, רְבוֹתָא, v. רְבוּא ch.

**גְּבוּרָתָא**, **רְבוּ**, **רְבִי** f. (רבי) 1) *greatness, dignity, office; anointment*. Targ. II Esth. VI, 10. Targ. Is. IX, 6. Targ. Deut. XXXII, 3 (Y. II רְבוּ). Targ. Zech. IX, 6 (h. text גָּבוּר). Targ. Num. XVIII, 8 (h. text מְשִׁיחָה). Targ. Ps. CXLV, 3 (some ed. רְבוּ). Ib. CL, 2, v. רְבִינְתָּא; a. fr.—Targ. Esth. II, 9, v. סִמְחֻתָּא.—Gitt. 68<sup>b</sup> מֵאִי רְבִינֵיכִי אֲתֵי לָךְ רְבִינְתָּא where in are you our superiors?; I shall show thee my superiority. Y. Ber. I, 2<sup>d</sup> bot. רְבוּ דִּיאִי it was an honor (to be brought into the king's palace); a. e.—2) *a great thing, something remarkable*. Targ. Esth. II, 21.—Snh. 106<sup>b</sup>, v. בְּשֵׁרָא. Hag. 24<sup>a</sup> דִּינֵי רְבִיחִיהָ וְנִגְוָהָ (Rashi (רְבוּתָא) this is the remarkable thing about 'the dry hand' (that is the reason for the insertion of the word נִגְוָה, to show that even the touch of a dry hand makes unclean); וְנִגְוָה מֵאִי ר' דִּנְגִיבָה what it there remarkable in 'the dry hand'? B. Bath. 36<sup>b</sup>; Yeb. 45<sup>a</sup> לְמַחֲשָׁב גְּבוּרָה 'ר' is it a great thing to quote authorities? (I can do the same): here are Rab &c.; a. e.—V. רְבִיחָא II, III, a. רִיבֻתָּא.

**רְבִיּוּתָא** f. (denom. of רָבָא) 1) *seniority*. Targ. O. Gen. XLIII, 33 כְּרִבְיּוּתִיהָ ed. Berl. (ed. כְּרִבְיּוּתִיהָ, corr. acc.).— 2) *superiority*, v. preced.

רַבִּי, *pl. constr. of רַבֵּה*.

רִבְּתָה, רָבָה, רָבִי (b. h.) *to be much, many; to grow, increase*. Yoma 87<sup>b</sup> עוֹנֵתֵינוּ כְּבוֹ וּב' our sins are too many to be counted. Gen. R. s. 34 אֵצָא וְאָרִי פֶרֶה וְרָבָה וּכ' I may go out (of the ark) and be multiplying and increasing for curse. Bekh. 44<sup>b</sup> שֶׁדָּם ר' שֶׁדָּם ר' if the blood is allowed to increase (if bleeding is neglected), skin disease will develop; כִּי מִי רָגֵלִים קֶבֶן וּכ' if one allows the urine to increase (through neglect) &c. Sabb. 33<sup>b</sup> צָרוֹת רְבוּתוֹ וּכ' for the sin of obscene talk troubles increase, and new evil decrees come &c. Num. R. s. 11, v. פָּרַח II. Gen. R. s. 48 מְשַׁרְבוּ . . . בִּדְוָן ר' וּכ' 47<sup>b</sup> Sot. פָּרַח ר' when the whisperers in court (secret influences) increased, the anger (of God) against Israel increased. Shn. 97<sup>a</sup> תִּלְבָּה הַעֲזוֹת הַעֲזוֹת shall be large. Y. Yeb. IV, 6<sup>a</sup> bot., v. אֵלֶּה; a. fr.—Gen. R. s. 98 (play on פֶּרֶה, Gen. XLIX, 22) בֵּן פִּירוֹת קְבִיתָה 'a child of fruits' (through interpreting Pharaoh's dream about the ears of corn) thou didst grow (to high office); בֵּן פִּירוֹת רִבִּיתָה 'a child of cows' (through interpreting the dream about cows) thou didst grow; בֵּן פִּירוֹת (יוֹסֵף) קְבִיתָה יוֹסֵף 'a child of growth', thou didst grow tall (so as to protect Rachel from Esau's

sight; v. Gen. R. s. 78); Yalk. ib. 133 [read:] בן פורת יוסף בן פורת רביה יוסף.

**Pi.** 1) *to increase, do much, do more.* Gen. R. s. 34 'ר' ordered a larger number of the clean animals to be taken into the ark than of the unclean. Tosef. Dem. IV, 12 במדינה 'ר' if one offers a large quantity for sale, while none is offered in the country. Ib. 13 מותר כל שר' לו מותר where one has a large quantity for sale, it is permitted (to buy of him); a. fr.—Men. 89<sup>a</sup> 'ר' שמן ו' (hermeneutics) *to use an additional word for the purpose of intimating something not otherwise included; to argue from an additional word or from a generalization in the Biblical text; to widen the scope of a law; to include.* Ib. אזה 'ר' if thou wert to argue an entire day on the intimation of an increase lying in the words *bashshemen* (Lev. VI, 14; VII, 12), I should not listen to thee; Zeb. 82<sup>a</sup>; Nidd. 72<sup>b</sup>. Shebu. 26<sup>a</sup>, v. מעש. Ib. 27<sup>a</sup> לְבַח או לְבַח מְרַבֵּן as the word או (Lev. V, 4) is needed for the inclusion of vows for the benefit of others. Pes. 22<sup>b</sup>, v. אזה. Snh. 60<sup>b</sup> יכול שאני מְרַבֵּן ו' you might think that I must include &c.; a. fr.—[Yalk. Ex. 348 'ר' כל ו']—Gen. R. s. 85 (ref. to Gen. XXXVIII, 29) this event implies (the prophecy) that all conquerors shall rise from thee (Perez); Yalk. ib. 145.—3) *to lend or borrow on usury* (רְבִי); *to make a profit.* Sifra B'har, ch. VI, Par. 5; B. Mets. V, 1 (expl. תְּרִבִּית) he who makes a profit on lending provisions. Tosef. ib. IV, 2 ואין מְרַבֵּן 'ר' you may make a profit on renting (lending money to the money-changer merely for exhibition), but you dare not make a profit on a sale (of land as security for a loan). B. Mets. V, 2 ואין מְרַבֵּן ו'... ואין מְרַבֵּן ו' you may make a profit by a reduction of rent on account of payment in advance, but you dare not make a profit by increasing the price of an object sold on account of postponed payment; a. e.

**Hif.** *to cause increase; to strengthen; to do much.* Ber. 17<sup>a</sup>, v. מעש. Ab. I, 17 וכל המְרַבֵּן רְבִי ו' he that talks much brings about sin. Ib. II, 7 מְרַבֵּן בָּשָׂר ו' making much flesh (indulging in eating) makes much food for worms; מְרַבֵּן צְדָקָה ו' he that does much charity, does much for peace. Ber. 40<sup>a</sup> מְרַבֵּן ו' II. Ib. 64<sup>a</sup> מְרַבֵּן ו' scholars advance peace in the world; a. fr.—B. Bath. 11<sup>b</sup> שמְרַבֵּן עֲלֵיהֶן אֶת הָדָר... שמְרַבֵּן עֲלֵיהֶן אֶת הָדָר because he increases the use of the way too much for them (causes many people to step upon their ground); Tosef. ib. I, 4; Y. ib. II, 13<sup>b</sup> bot. ר' יכול ו' והן מְרַבֵּן עֲלֵינוּ ו' he may say to him, they go and come, ask for thee and cannot find thee, and thus they use the way too frequently for us.

**Nithpa.** *to be increased; with בגדים, to be clothed with the larger number of garments* designated for the high priest, v. מְרַבֵּן. Yoma 5<sup>a</sup> שָׁבַע ה' if he wore the high priestly garments during the entire week of inauguration; ו' יום אחד if he wore them only one day.

**III.** *to grow, increase; to become great.* Targ. Gen. XXI, 8. Targ. Hos. VIII, 4 רְבִיָּה ed. Ven. (oth. ed. רְבִי Pa.). Targ. Job V, 6 (some ed. רְבִי Pa.);

a. fr.—Part. רְבִי, pl. רְבִיִּין. Targ. O. Gen. XXVI, 13 (Y. רְבִי). Targ. Ps. CXLIV, 12 (h. text מגדלים &c.); a. fr.—Gen. R. s. 78 (ref. to Gen. XLIX, 22, פרו) thou didst grow, O Joseph; ו' thou didst grow over (Esau's) sight (so as to protect Rachel from Esau's voluptuous looks); v. preced. Ib. s. 20 עִמָּה רְבִיִּין עִמָּה they grow up with him; a. fr.

**Pa.** 1) same, v. supra.—2) *to raise, rear, produce.* Targ. Y. Gen. II, 9. Targ. Koh. II, 6. Targ. Ps. CXLVII, 8. Targ. Job XXXVIII, 27 מְרַבֵּן Ms. (ed. מְרַבֵּן Af.; ed. Wil. מְרַבֵּן, incorr.). Targ. Is. XVII, 6 מְרַבֵּן Levita (ed. מְרַבֵּן); a. fr.—Lev. R. s. 19 מְרַבֵּן, v. מְרַבֵּן. Ab. Zar. 22<sup>b</sup> אַרְמִילָהּ לֹא תִרְבֶּי ו' a widow should not raise a dog. Cant. R. to I, 1 ו' raise children that are not like them; Yalk. Sam. 113 מְרַבֵּן, v. מְרַבֵּן. a. e.—Part. pass. מְרַבֵּן. Targ. O. Gen. XXXVII, 2 (ed. Berl. מְרַבֵּן; a. e.—2) *to raise to dignity, advance, elevate, anoint* (priest, king &c.), *appoint.* Targ. O. Ex. XXXI, 2 (h. text קרא). Targ. Is. XLII, 6. Targ. Esth. X, 2. Targ. Ps. II, 6 (h. text נָסַח); a. fr.—Part. pass. מְרַבֵּן, מְרַבֵּן. Targ. II Sam. III, 39 (h. text מְשַׁח). Targ. Ez. XXVIII, 14 (h. text מְשַׁח).—Transf. (of inanimate things) *to consecrate* (by anointing). Targ. Ex. XXX, 26. Targ. Y. Gen. XXXI, 13 (ed. Vien. רְבִיִּין, incorr.); a. e.—3) *to lend or borrow on usury.* Targ. O. Deut. XXIII, 20 (Y. ed. Vien. ו' add not from what is thine to thy neighbor's, i. e. borrow not on usury, v. Rashi a. l.).—4) *to extend the scope, to include.* Snh. 46<sup>a</sup> עֲבִידֵי עֲבוֹדָה לְרַבְּרֵי שָׂאֵר ו' to include the worshippers of idols; לֹא דוּרָה ו' include other convicts doomed to be stoned. Ib. 64<sup>b</sup> ו' we should have included only &c. B. Kam. 64<sup>b</sup> ו' what does the text imply? It implies all things (animate or inanimate, marked or unmarked). Zeb. 8<sup>b</sup> the first generalization serves to include sacrifices and no more; a. fr.

**Af.** *same, to increase, add.* Targ. Y. Deut. XXIII, 20, v. supra.

**Ithpa.** 1) *to be reared, grow up.* Targ. Y. Gen. XXXVII, 2. Targ. I Chr. XIV, 4; a. fr.—2) *to be raised; to be installed, anointed.* Targ. Is. LXI, 9. Targ. O. Lev. XXI, 10. Targ. Y. ib. IV, 3. Targ. Num. III, 3; a. fr.—3) *to be proud, vaunt.* Y. Sabb. VI, 7<sup>d</sup> bot. מְרַבֵּן ו'... young children were boasting (showing off their silver ornaments) in the court of &c.; Y. Bets. II, end, 61<sup>a</sup> מְרַבֵּן (corr. acc.).—4) *to be lent or borrowed on usury.* Targ. Deut. XXIII, 20.—5) *to be derived by implication, be included.* Zeb. 82<sup>a</sup> ו' מכֹּרֵי אֶתְרֵיהֶן כָּל ו' since all sacrifices... were included in the law with regard to &c.; a. e.

**II.** *רְבָא, רְבִי* (preced.) = b. h. רְבָה [to stretch the bow string, cmp. Lat. intendo arcum,] *to shoot.* Targ. O. Gen. XXI, 20 וְהָיָה רְבִי קִשְׁתָּא and he became an archer; [ed. Berl. קִשְׁתָּא רְבִיָּה an archer-boy].

**Pa.** *same.* Targ. Y. ib. קִשְׁתָּא ו' וְהָיָה וְלִמָּד ו' he learned how to shoot with bows.

**III.** *רְבָא, רְבִי* (= רִבַּע) *to lie down, die.* Y. Yeb. IV, 6<sup>a</sup>, v. אֲתָהּ.

**Pa.** *to crouch, flee to a hiding place.* Bets. 24<sup>a</sup>

לא עבירי לרבוירי are in the habit of hiding; make no attempt to flee; Sabb. 106<sup>b</sup>; v. רבא.

**רבי** m. (v. רב II) [*my teacher, my master*], *Rabbi*, title of scholars, esp. of the Tannaim, and of the Palestinian Amoraim. B. Mets. 85<sup>a</sup> ור' קרו לך וכו' I shall make thee a *hakim*, and a gold-embroidered cloak they shall spread over thee, and Rabbi they shall call thee &c. Ib. 84<sup>a</sup> וכו' קרו לי והכא ר' וכו' what good hast thou done me, there (among the Roman gladiators) they called me Rabbi (master), and here (as a scholar) they call me Rabbi. Ab. Zar. 17<sup>b</sup> וכו' רבן וכו' and why do they call thee Rabbi? I am the chief master of weavers. Ib. אלעזר ר'; a. v. fr.—Esp. *Rabbi*, surname of R. Judah han-Nasi. Gitt. 59<sup>a</sup> וכו' מימיו משה ועד ר' וכו' from the days of Moses to those of Rabbi we do not meet with learning and high office in one place (combined in one person). Ber. 13<sup>a</sup>; Sot. 32<sup>b</sup>. B. Mets. 85<sup>a</sup>; a. v. fr.

**רבי** m. (I רבי) [*growing*], *boy; apprentice*. Targ. O. Gen. XXXVII, 2 ed. Berl. (oth. ed. רבני). Ib. XXI, 20, v. רבי II. Ib. 8; a. fr.—Succ. 5<sup>b</sup> (expl. כרוב I; a. e.—Fem. רביה *girl*). Targ. Y. Gen. XXIV, 14 Ar. (ed. ריבא). Targ. II Esth. II, 12, sq.; a. e.—Snh. 109<sup>b</sup> הריא הדיא וכו' there was a girl (in Sodom) that carried bread for the poor in a pitcher. Ib. 58<sup>b</sup> רבליא וכו' that slave's girl (assigned to him as wife by his master). Kidd. 70<sup>b</sup> דלא וכו' for none of them (the Asmonean family) survived except a certain girl &c.; a. e.—V. ריבא.

**רביב** m. (רבב) 1) *lining, thick cloth*. Sifrē Deut. 306 (ref. to שמאגנת את חוקיע Deut. XXXII, 2) רביבים וכו' (Pesik. Zutr. Ha'az., ed. Bub. p. 110 שמרבובר) that is the south wind which overweaves (which lines) the sky as with a thick lining; Yalk. ib. 942.—2) *pl. רביבים* (b. h.; רבב, comp. רביעה) [*growth-advancing*], *rains*. Sifrē l. c. (ref. to Deut. l. c.) וכו' דללי יורדים וכו' as the rains come down on plants &c.; Yalk. l. c. B. Bath. 25<sup>a</sup> (ref. to Deut. l. c.) וכו' וכו' that is the south wind which brings rains and makes the plants grow; ib.<sup>b</sup>; a. e.

**רבייה** f. (רביה) *increase, plenty*. Num. R. s. 2<sup>12</sup> (ref. to increase ר' לאב ר' לבן Gen. XXII, 17) הריבה ארבה to the father, increase to the son.—*propagation*, v. פריה. Yeb. 62<sup>a</sup>. Y. Taan. I, 64<sup>b</sup>; a. fr.—Pl. רבייה (or רביות) *plentiful discharges*. Ab. d'R. N. ch. I (ref. to הרבה ארבה Gen. III, 16) וכו' ר' רס וכו' Schechter (Var. רבייות) this refers to the two kinds of discharges of blood &c.

**רבייהא** f. (v. רבי) *youth*. Targ. O. Lev. XXII, 13 (not רבא ..., רבה ...). Targ. O. Num. XXX, 4 (some ed. רבייהא). Targ. Koh. XI, 9; a. e.—[Targ. O. Gen. XLIII, 33 רבייהא, v. רבייהא.—Targ. Ps. LXXI, 21, v. רבייהא.]

**רבייהא** Targ. Y. II Ex. XXII, 24, v. רבייהא.

**רבייה** v. רבייה.

**רבייה** v. רבייהא.

**רבינא** f. ch. = next w. Targ. O. Lev. VI, 14. Targ. I Chr. XXIII, 29; a. e.

**רבינה** f. (רבנ, emp. רבנ) 1) *a pulp of flour mixed with hot water and oil* (v. Lev. VII, 12). Men. 89<sup>a</sup> (ref. to Lev. l. c.) וכו' וכו' lest you think that the half Log of oil is to be equally distributed among the cakes, the wafers, and the pulp; ריבה כשחיה אומר בשמן בר' ריבה; the text repeats 'with oil' in connection with the pulp, it intimates by the repetition that more oil is required for the pulp. Y. Snh. XI, 30<sup>b</sup>. Tam. 28<sup>b</sup> לוחם חמין ל' (Ar. ריבנה) to make hot water for the pulp. Y. Pes. II, 29<sup>b</sup> bot.—2) v. רבינה.

**רבין** (רבין) pr. n. m. (= רב אבין) *Rabbin, Rabin*, an Amora. Pes. 25<sup>a</sup>, a. fr. כ' ארמא when R. came (to Babylonia). Ib. 34<sup>b</sup> כ' סליק when R. came up (to Palestine); a. fr.—V. Fr. M'bo, p. 60<sup>b</sup>.

**רבינא** (רבינא) pr. n. m. (= רב אבינא) *Rabina, Rabbina*, name of several Amoraim. B. Mets. 86<sup>a</sup>. Hull. 43<sup>b</sup> מר בריה דרב א' Ib. 46<sup>b</sup>; a. fr.

**רבינו** v. רבנו.

**רביע** m. (v. רביעי) 1) *one fourth*; 2) *square*. Tosef. Sot. V, 13; Erub. 56<sup>b</sup> מגרש ר' the pasture ground of Levitic townships was one-fourth of the area; Y. Sot. V, 20<sup>b</sup> bot. מגרש ר' Ib. כאלף ר' it means a square of one thousand cubits; וכו' מכל צד ר' דוא; אפי' תיבא ר' even if you say that it means 'square', at all events it is one-fourth of the area. Gitt. V, 6 ר' וכו' v. סקריקין. Ib. 58<sup>b</sup> בקרקע ר' one-fourth of the property bought, or one-fourth of the purchase price. Y. Pes. X, 37<sup>a</sup> top, a. e., v. גיטשטין; a. fr.—Pl. רביעין *blocks*. Midd. III, 5 ר' של ארז וכו' (Bart. cedar blocks were on top (of the columns). Tam. III, 5 רביעה.—[Tosef. Taan. I, 4, v. רביעה.]

**רביע** v. רביע.

**רביעי** m. = h. רביעי, *fourth*. Targ. Gen. I, 19 (ed. Berl. עי ...). Ib. II, 14; a. fr.—Pl. רביעין, רביעין, רביעין. Targ. II Kings X, 30; XV, 12. Targ. Y. Ex. XX, 5; a. e.—Fem. רביעיהא. Targ. Lev. XIX, 24 ed. Berl. רביעי. Targ. II Chr. XXVIII, 3 בר' the fourth time.

**רביעה** f. (רבעה) 1) *coupling*, esp. (v. Lev. XX, 16) *carnal connection with beasts, buggery*. Ab. Zar. II, 1 מפני ... because they (the gentiles) are suspected of using beasts for buggery. Ib. 23<sup>a</sup>. B. Kam. 40<sup>b</sup>, sq.; a. e.—2) (v. בעל h. a. ch.) [*fructification*], *rainfall* in the autumn, Taan. 6<sup>b</sup> שנייה עד ... until the second rainfall comes down. Ib. מאי לשון ר' דבר שרובע וכו' what is the radical meaning of רביעה? Something which fructifies the ground, as R. J. says, 'the rain is the husband &c.' Ib. ראשונה וכו' the first rainfall (is satisfactory, and you need no fast-day), when there is enough to enter the ground to the depth of one handbreadth; וכו' שנייה כרי לגוף וכו' the second rainfall (is satisfactory), when the soil is fit to be used for sealing the mouth of a cask. Ib. 6<sup>a</sup>; Tosef. ib.

I, 3. Ib. 4 רביע ed. Zuck. (corr. acc.). Gen. R. s. 13 כדיר enough rain to be called *r'bi'ah* (fructification); a. fr.—Tosef. B. Kam. I, 9 ועל ר' ed. Zuck., v. רביעה.]

**רביעות** f. (preced.) *fructification, copulation*.—Pl. רביעות. Num. R. s. 20 (ref. to רביע Num. XXIII, 10) חר' אוכלוסין שיצאו וכו' (ed. Wil. חרביעה, corr. acc.) who can count their fructifications, that is, the masses that came forth from those (women) who anxiously seized the opportunity of, and loved noble deeds &c.; Nidd. 31<sup>a</sup> רביעותיהם וכו' the Lord counts Israel's fructifications, 'when will the sperm come of which the righteous shall be created?'

**רביעותא** ch. same. Targ. Y. Deut. XXXII, 2 כרביעותא (רביעי) like the fructification of the rain-winds &c.—Cmp. רביעה.

**רביעי** m. (b. b.) *fourth*. Taan. 29<sup>b</sup> בר' ... חל להיות (sub. בשבוע) if the ninth of Ab falls ... on a Wednesday; Meg. 22<sup>b</sup>. Keth. I, 1 בחילה נשאת ליום חר' it is customary for a virgin to be married on the fourth day of the week; a. v. fr.—Esp. *fourth grade of uncleanness*. Hag. III, 2; Tosef. ib. III, 7 פסול חר' the fourth grade is a disqualification in sacrificial food, the third, in T'rumah. Ib. 18; a. fr.—Fem. רביעה. Meg. III, 4 (25<sup>a</sup>) בר' on the fourth Sabbath of Adar; a. fr.—Esp. (sub. ליום) *one fourth of a Log*. B. Bath. 58<sup>b</sup> חר' אידור אנטל what is Antal? The fourth of a Log mentioned in connection with religious ceremonies (v. comment.). Y. Sabb. VIII, 11<sup>a</sup> של חר' (ed. Ar. (ed. שיעורו של כוס) the legal *r'bi'ith* (for the cup of the Passover night) is a bottom of two fingers by two, with a height of one and five-sixths of a finger. Sot. 5<sup>a</sup> אדם שאין בו אלא ר' אחת וכו' man in whom there is only one-fourth of a Log (of vital blood, v. Rashi) &c.; Sabb. 31<sup>b</sup> bot.; a. v. fr.—Pl. רביעות. Sot. l. c. Lam. R. to IV, 1 (ref. to אבני קדש, ib.) של חר' this refers to the two-fourths of blood (of king Josiah) which Jeremiah took up (from the battlefield) and buried (v. II Chr. XXXV, 24 sq.). Pes. 112<sup>a</sup> לילי חר' the nights of the fourth days of the week, Tuesday evenings; a. fr.

**רביעי** v. רביעה.

**רביעין** m. pl. ch. name of a musical instrument, *sistra* (v. Sm. Ant. s. v. *Sistrum* and illustration). Targ. II Sam. VI, 5 (h. text מנענים).

**רביעה** f. h. 1) same. Kel. XVI, 7 (v. Maim. a. l.).—2) fem. of רביעי q. v.—3) *square block*. Tam. III, 5, v. רביע.

**רביעתא, רביעתא** v. רביעה.

**רביעתא** f. = h. רביעה, *rain*. Y. Taan. II, 65<sup>b</sup> top חר' the first rain 'all. Gen. R. s. 13, end; a. e.

**רביצה** f. (רביץ) *lying down, esp. damage caused by an animal falling on an object*. B. Kam. 2<sup>b</sup>; Y. ib. I, beg. 2<sup>a</sup>; Tosef. ib. I, 9; ib. רביעה ed. Zuck. (corr. acc.)

**רביח** f. (רביח = b. h. חרביח) [*profit*], *interest on*

a loan, *usury*. B. Kam. 61<sup>b</sup>, v. קצין, a. אבק. Tosef. ib. IV, 3, v. חרביעה. Ex. R. s. 31, a. fr. חר' (ב) מלוה v. חר' Tosef. l. c. יש דברים שהן ר' ואין ר' there are such transactions as have the appearance of usury, but are not usury (are not forbidden). B. Mets. 63<sup>a</sup>, a. fr. חר' אחד בר' one-sided (eventual) usury, a transaction which may eventually result in paying interest on a loan, e. g. advanced payment for fruit to be delivered at some future time at present prices with the option, in case of a rise in the market, of returning the money and paying the difference, in which latter case it looks like paying interest on a loan; a. v. fr.—Pl. רביעות. Tosef. B. Mets. VI, 17 מלוה חר' those who lend on interest deny the essence &c. (שקור); (Y. ib. V, end, 10<sup>d</sup> מלוה ברביח). Tosef. l. c. 18.

**רביחא, רביחא** ch. same. Targ. O. Deut. XXIII, 20. Targ. Y. ib. 21 (ed. Vien. (רביח). Targ. Ez. XVIII, 8; 13; 17 (ed. Wil. (רביח); ed. Lag. (רביח); a. e.—Lev. R. s. 3, beg. (prov.) חר' (ב) מלוה (not רביח) he that borrows money on interest (to carry on his business), loses his own and other people's money.—Pl. רביעין. Targ. Y. I Ex. XXII, 24; Y. II חר' (3). Targ. Y. Lev. XXV, 37. Ib. 36 (some ed. רביעין, corr. acc.).

**רביחא** I f. *girl*, v. רבי.

**רביחא** II f. (רבי I) 1) *growth, that which advances growth, sanitary treatment*. Yoma 78<sup>b</sup> רביחא דינקא וכו' the proper treatment of a child consists in (bathing in) warm water and (rubbing with) oil. Ib. רביחא רביחא (some ed. רביחא) those things (as wearing shoes) which have nothing to do with their healthy growth; חר' רביחא those other things (as ointing) which are needed for their health &c.—2) *growth, spontaneous healing*. Hull. 46<sup>b</sup> bot. חר' רביחא this position of the adhering lungs (one overlapping the other) is the means of healing; v., however, next v.—3) *something great, remarkable*. Y. Keth. V, beg. 29<sup>c</sup> וכו' G. found something great and reported something small.

**רביחא** III f. (רבי II) *lying, natural position, overlapping*. Hull. 46<sup>b</sup> bot. חר' רביחא such is their natural position (and an adhesion is not necessarily the result of a wound, v. Tosaf. a. l.; v. preced.).—Yeb. 76<sup>a</sup> במקום חר' (missing in ed., obviously a gloss ref. to Hull. l. c.) not where the lungs overlap.

**רביחא** IV or **רביחא** pr. n. river *R'bi'ha* (prob. Nahr. Rubin, near Jabneh, v. Neub. Géogr. p. 277). Hull. 60<sup>a</sup> (Ms. R. 2 רביחא; Ms. R. 3 אגודא רימא, v. Rabb. D. S. a. l. note 90).

**רב** v. ארב.

**רבמי** pr. n. m. (contr. of רב אמי) *Rabammi*. Y. Ab. Zar. V, 45<sup>b</sup>. Ib. a. bot.

**רבן** Targ. Prov. XVIII, 8; XXVI, 22 Ms., v. רבן.



**רָבֵן** m. (v. רב II) 1) *chief, teacher*. Sabb. 33<sup>b</sup>, a. fr. school children.—2) *Rabban*, a title of scholars. Tosef. Eduy. III, 4 [read.] חלמירי מן שיש לו חלמירי וחלמירי חלמירי קוראין אותו רבי נשתכחו חלמירי קוראין אותו ר' וכו' if a scholar has disciples and disciples of his disciples, he is quoted (by the latter) as Rabbi; if his direct disciples are forgotten (in tradition), he is quoted as Rabban; if both are forgotten, he is quoted by his name.—Esp. *Rabban*, title of most of the presidents of Palestinian colleges that succeeded Hillel. Ab. I, 16. Ib. 18. Ib. II, 8; a. fr. (v., respective proper names).—Pl. רבנין, רבנין. Cant. R. to I, 10 'אלו דר' וכו' 'comely are thy cheeks' &c. (ib.), this refers to the teachers, 'thy neck with strings', refers to the students &c. (v. רבנין); Yalk. ib. 983; a. e.—[Gen. R. s. 61 שני רבנים, v. פד II.]

**רַבְנָא** ch. same, *chief; teacher*. Targ. I Chr. XI, 11. Ib. 21 (h. text שר). Targ. Ps. LXXVIII, 15 רבנחון Ms. (ed. רבנחון); a. e.—Y. Ter. VIII, 46<sup>a</sup> 'וכ' וכו' invited a certain teacher and placed a dog beside him. Y. B. Mets. II, end, 8<sup>d</sup> 'ומד' וכו' a certain scholar is dead, and all the people are running &c.; a. e.—Esp. *Rabbana*, a Babylonian title. Keth. 22<sup>a</sup> 'אשר' Yeb. 22<sup>a</sup> 'אשר' a. e.; Mar, the son of R. (Ashshi). Pes. 115<sup>b</sup> 'עוקבא' a. e.; [perh. = *our teacher*].—Pl. רבנין, רבנין. Targ. Ps. LXXVIII, 28 (h. text שרי); a. e.—Y. Ter. VIII, 45<sup>c</sup>; Y. Maasr. V, 52<sup>a</sup> top, a. e. 'חברון' v. חנניא. Succ. 8<sup>a</sup>; Erub. 76<sup>b</sup> 'ר' the scholars of Caesarea; a. fr.—Esp. (corresp. to חכמים of the Mishnah, v. חכם) a number of scholars, as opposed to a single authority. Pes. 10<sup>a</sup>, Erub. 23<sup>a</sup>, Ber. 5<sup>b</sup>; a. v. fr.—'דר', *rabbinal enactment, rabbinically ordained*, opp. דאורייתא, v. אורייא. Succ. 44<sup>a</sup>. Pes. I. c.; a. v. fr.—[Midr. Till. to Ps. I כשני רבנין, v. פד II.—Y. Kidd. I, 61<sup>b</sup> bot. דרבנין, v. ריבנין II.]

**רַבְּנַאי** pr. n. m. (= רב בנאי) *Rabbannai*, an Amora. B. Mets. 2<sup>a</sup> (Ms. M. רבינא, v. Rabb. D. S. a. l. note); ib. 27<sup>a</sup> (v. Rabb. D. S. a. l. note 400); (B. Kam. 113<sup>b</sup> ed. רבינא, Ms. M. רבינא, v. Rabb. D. S. a. l. note 30). Bets. 15<sup>b</sup> bot. Keth. 21<sup>b</sup> top. Hull. 76<sup>b</sup> (Ms. H. a. F. רב בנאי, v. Rabb. D. S. a. l. note 2).

**רַבִּינִי** m. (v. רב II) *our teacher*, an attribute of Moses, v. משה.—הקדוש 'ר' a title of R. Judah Hannasi, v. קדוש.

**רַבְּנוּת** f. (v. רבן) *leadership, authority, office; superiority*. Ab. I, 10 'ושנא את חר'... וכו' love a trade, and hate office. Pes. 87<sup>b</sup> 'וכ' וכו' woe to the (royal) authority, for it buries its holders, as there is not one prophet that did not outlive four kings. Num. R. s. 14<sup>a</sup> (play on חכמים, Koh. XII, 11) 'וכ' שחזא חר' (the words of the wise are) like those of an authority; when Jacob decreed that the leadership should be Ephraim's (Gen. XLVIII, 19), the Lord confirmed his word. Sot. 13<sup>b</sup>, a. fr. 'נחג' חנניא עצמו בר', v. נחג; a. e.

**רַבְּנוּתָא** ch. same. Targ. Ps. LXXVIII, 28. Ib. LXXI, 21 רבנותי Ms. (ed. רביותי, corr. acc.). Ib. CXLV, 3; OL, 2 Ms. (ed. רביותי). Targ. Koh. VI, 3; a. e.

**רַבְּנָא**, v. רבן ch.

**רַבִּי** (רַבִּי) = רב אסי, רב אסי. Y. Ab. Zar. V, 45<sup>a</sup> bot. Cant. R. to III, 6; a. e.—V. אסי.

**רַבֵּעַ** (b. h.) *to lie with, copulate with, cover*. Y. Ab. Zar. I, 40<sup>a</sup> top 'והוא רובע' וכו' but may he not bring (the crippled sire) to her, and he cover her, and she may give birth? Ib. 'והיא רובעת ממנו' וכו' and she (the crippled mare) may be fecundated by him.—Esp. a) (with ref. to Lev. XX, 16) *to have connection with a beast*. Snh. I, 4 'הרובע והנקב' the animal that covered (a woman), and the animal that was covered (by a man). B. Kam. 40<sup>b</sup>; a. e.—b) *to commit pederasty*. Snh. 9<sup>b</sup> 'פלוני רבעו' (if a man says) such and such a man committed sodomy with him (euphem. for me) against his will, he himself in connection with another witness can testify &c.—Trnsf. *to fructify the ground*. Taan. 6<sup>b</sup> 'דבר שרובע' v. רביעה.

*Nif. רבוע to be covered, esp. to be copulated in an unnatural way*. Snh. I, 4, v. supra. Ab. Zar. 24<sup>a</sup> 'הנקבעת' וכו' the issue of a beast that was used for buggery while pregnant is disqualified for the altar; היא וילדה 'רבוע' for mother and child have been abused; a. fr.

*Pi. רבוע (v. רביעה) to inundate* for the sake of improving the soil. Y. Peah VII, 20<sup>b</sup> (ref. to המרבץ, ib. V, 19<sup>a</sup> top) 'וכ' because he inundates it, it will yield so much more next year.—2) (denom. of ארבע) a) *to do for the fourth time*. Sifr. Deut. 306 'ורבע'... מפתח חר' מפתח (thysself) with the words of the Law, and do it a second, a third, and a fourth time; Yalk. ib. 942.—b) *to quadruple, make quadrilateral*. Part. pass. מרובע; f. מרובעת; pl. מרובעים. Y. Maasr. V, end, 52<sup>a</sup> 'אין מרובע' there is no quadrangular form in natural objects; ib. 'והחילוקי חמ' but do we not read in the Mishnah (Neg. VI, 1) '... of the size of a Cilician bean which is quadrilateral?' 'רַבְּעָא' there is nothing quadrangular in nature; and why does the Mishnah say so? It means that he (the priest) should calculate the size of a bean by circumscribing a quadrilateral around it; Y. Ned. III, 37<sup>d</sup> bot.; Y. Shebu. III, 34<sup>d</sup> 'ר' ירבעונה היא (read: רַבְּעָא). Tosef. Maasr. III, 14, v. גרים. Y. Erub. II, 20<sup>a</sup> 'מר' a quadrilateral stone, opp. עגולה; Bab. ib. 19<sup>b</sup>; Tosef. ib. II (I), 1. Ib. VI (V), 10 'וכ' וכו' if he squares a town (which is built in a curve) and makes the calculation as if it were a square table (plane); Erub. 56<sup>b</sup> 'וכ' וכו' and then again he draws a square for the Sabbath limits. Ib. כמה 'וכ' how much larger is the square than the inscribed circle?; a. fr.

**רַבֵּעַ**, **רַבִּיעַ** ch. same, 1) *to lie, couch*. Targ. Num. XXII, 27 (h. text רבץ). Targ. Y. Gen. XLIX, 25; a. fr.—Part. רבִּיעַ; f. רבִּיעָא; pl. רבִּיעִין. Ib. IV, 7. Targ. Deut. XXII, 6 (O. ed. Vien. רבִּיעָא). Targ. Ps. CIV, 22; a. fr.—Y. Ber. VIII, 12<sup>b</sup> top 'וכ' וכו' is it not not enough that thou art lying (on the dining couch),

and he stands and attends thee? Ib. גזירנא דהוא ר' וכ' (not גזירנא) I decree that he lie down, and thou stand &c. Gen. R. s. 7 רביע ואנא וכ' lie down (to be lashed), and I will tell thee; Tanh. Huk. 6; Pesik. R. s. 14. Koh. R. to I, 8 ליה על רגליו קם ור' he arose and threw himself down at his feet. Shebu. 22<sup>b</sup>, a. fr. ארצא הוא דר' וכ' ארצא, v. ארצא, a. fr.—2) *to commit buggery*. Ab. Zar. 24<sup>a</sup> לאימא<sup>a</sup> had connection with the grandmother (of the animal, while she was pregnant); a. e.

*ʾAf. 1) to cause to lie down, lay down.* Targ. Y. Gen. XXIV, 11 (h. text ויִרְבֵּךְ). Targ. Y. Deut. XXV, 2 ויִרְבֵּעֶיָהּ (not ויִרְבֵּךְ).—Part. pass. מְרַבֵּעַ. Targ. Y. I Gen. XLIX, 14.—Num. R. s. 19 אֲרַבְעֵינִיּוֹת יִרְבֵּעֵהוּ lay him down, that he may receive lashes; Tanh. l. c. אֲרַבְעֵינִיּוֹת (corr. acc.); ib. אֲרַבְעֵינִיּוֹת (corr. acc.). Pesik. R. l. c. אֲרַבְעֵינִיּוֹת lay thou him down. Y. Bicc. I, 64<sup>a</sup> וְכִּי אֲרַבְעֵהוּ he ordered him to be laid on the benches (for punishment). B. Kam. 114<sup>a</sup> וְכִּי אֲרַבְעֵהוּ לִי אֲרִיָּא thou didst put a lion at my borders, i. e. you forced a violent neighbor upon me; a. e.—Y. Yeb. IV, 6<sup>a</sup> bot. וְכִּי אֲרַבְעֵהוּ וְאֶנָּה בֹעִי מְרַבְּעָהּ and I want to assist at her lying down (for delivery), before she cools off, v. אֲרַבֵּן—2) to copulate animals, esp. to hybridize. Targ. Y. Gen. XXXVI, 24. Targ. Y. Lev. XIX, 19.

*Pa. רַבַּעַ 1) to divide into four parts. Targ. Y. Deut. XXXII, 4.—2) to make quadrangular. Part. pass. מְרַבֵּעַ (מְרַבֵּעַ Hebraism); f. מְרַבֵּעָא; pl. מְרַבֵּעִין; מְרַבֵּעָא, מְרַבֵּעָא, quadrante. Targ. Ex. XXVII, 1. Targ. Ez. XLV, 2. Targ. I Kings VII, 5. Targ. Y. I Num. XXXIII, 7 (not מְרַבֵּעַ); Targ. Y. I Ex. XIV, 2 (ed. Vien. מְרַבֵּעָא, corr. acc.); a. e.—Y. Sot. V, 20<sup>b</sup> bot. מֵאָן דְּמְרַבֵּעַ אַרְבַּע וּכ' he that wants to form four rows of four casks each requires sixteen casks. Erub. 57<sup>a</sup> אַיְמִיר ... כִּמְאֵן דְּמְרַבֵּעָא רַבְּעֵי וְדָאִי מִי מְרַבֵּעָא we said, we consider it in our calculations as if it were squared; do we, however, really make it a square (by filling the space with buildings)?; a. e.*

**רָבַע** m. (b. h.; preced.) *one-fourth, quarter*.—*Pl.* רָבָעִים. Erub. 56<sup>a</sup> ו' בארבעה רָבָעִי הַיּוֹם or at one of the four quarters of the day, at the beginning of the day, or at the beginning of the night, or at noon, or at midnight.—*Esp.* *one-fourth of a Kab.* *Pl.* as ab. Hall. II, 6 קֶמַח ר' קֶמַח five quarts of flour (v. Maim. a. l.). Tb. I, 4; a. fr.—*Du.* רָבָעִיתִים. Ker. I, 7 בר' at the price of two quarters (of a silver Denar); B. Bath. 166<sup>b</sup> (Rashb: at *one quarter* of a Denar for a pair of birds, v. Tosaf. a. l.); Ker. 10<sup>b</sup>.

**רַבְעָא** **ר'**, ch. same, *one-fourth, quarter*. Targ. II Kings VI, 25 רַבְעָא קַבָּא one fourth of a Kab.—Ker. 10<sup>b</sup> וְכַּחֲמֵי שְׁמֹנֶה עָשָׂר כֶּסֶף כַּחֲמֵי שְׁמֹנֶה עָשָׂר כֶּסֶף how many P'rutahs are in a quarter of a Denar? &c.—Erub. 56<sup>a</sup> רַבְעִי ר' חֲמִשָּׁה מֵחֲמִשִּׁים (Ms. M. **רַבְעִי**) nine is one-fourth of thirty-six. Gitt. 58<sup>b</sup> וְכִּי רָכַשׁ אֶת הַשָּׂדֶה הַזֶּה (רַבְעִי) he bought (the confiscated field) at one-fourth less than its real value. Ib. 15<sup>b</sup>, a. e. **רַבְעִי**, נִכְרִי, v. **נִכְרִי**; a. fr.—V. **רַבְעִי**.

**רבעותא** I f. same. Targ. Num. XV, 4, sq.; a. e.

רבעותא II f. (רבע) *lying down*. Targ. Ps. CXXXIX, 3.

רביעי m. (v. רביע) *that which is in its fourth year.*

Par. I, 1 (difference between רביעי and רביע). Maas. Sh. V, 1 כרם ר' a vineyard in its fourth year (v. Lev. XIX, 24). Ib. 2 כרם ר' היה וכ the product of a vineyard in its fourth year was carried to Jerusalem, if the vineyard was within one day's journey. Ib. 4 כיצד פורדן נשע ר' how are the fruits of a plantation in its fourth year redeemed?; a. v. fr.

\*רְבִיעִיּוֹת f. pl. (cmp. רְבִיעָה) *effusions, discharges*.  
Ab. d'R. N. ch. I, v. רְבִיעָה. [Perh. רְבִיעִיּוֹת is meant, v.  
רְבִיעִיּוֹת.]

רַבֵּעַ v. רַבְעָה, רַבְעָה

**רָבַץ** (b. h.; cmp. רָבַע) *to lie down*, esp. *to break down* under a load. B. Mets. 33<sup>a</sup>, v. רָבַץ. — Part. pass. רָבִיץ; f. רָבִיצָה, &c. *a) lying*. Y. B. Kam. VII, end, 6<sup>a</sup> שָׂמָּה רָאוּהוּ רָבִיץ perhaps they saw him in the act of slaughtering after the ox was laid down, opp. רָאוּהוּ מִשָּׁךְ they saw him pull the ox into the woods to kill him. Y. Naz. V, 54<sup>c</sup> רָבִיץ lying, opp. עֹמֵד. Ab. Zar. 54<sup>a</sup>; Hull. 40<sup>a</sup> וְכִּי הָיָה לִפְנֵי הָיָה his neighbor's beast was laid down before an idol (to be sacrificed). Y. R. Hash. II, beg. 57<sup>d</sup> רָאוּהוּ רָבִיץ I saw it (the moon, like an animal) lying between two rocks; Tosef. ib. I, 15 רָבִיץ; Bab. ib. 22<sup>b</sup>. Num. R. s. 1, beg., v. infra. — *б) horizontal*. Lev. R. s. 14 וְכִּי הָיָה רָבִיץ the quadruped walks with her body in a horizontal position, ... but woman walks erect; Yalk. Lev. 546; Tanh. Thazr. 3 וְכִּי הָיָה רָבִיץ the animal walks and her embryo lies horizontally &c., opp. עֹמֵד.

*Pi.* רִיבֵּץ 1) (*cmp.* רְבִיעָה) *to irrigate by sprinkling*, *contrad.* הַשְׁקָה. Y. Peah V, 19<sup>a</sup> top; Tosef. ib. II, 20 וְכ' הַמְרִבֵּץ אֶת שָׂדֵהוּ (ed. Zuck. הַמְרִבֵּץ) if one irrigates his field, before the poor have entered it. Shebi. II, 10 לִבֵּן מְרִבֵּצִין בַּעֲפֹר Y. ed. (Mish. a. Bab. ed. מְרִבֵּצִין) you may (in the Sabbatical year) irrigate 'blank' soil (a vegetable or grain field, v. לִנְךְ). Y. ib. 34<sup>b</sup>; Y. M. Kat. I, 80<sup>c</sup>; Bab. ib. 6<sup>b</sup> מְרִבֵּצִין שָׂדֵהוּ Tosef. ib. I, 2 מְרִצֵּץ (corr. acc.); a. e.—Esp. *to sprinkle* (a floor in order to lay the dust &c.). Snh. VII, 6 הַמְכַבֵּר וְהַמְרִבֵּץ he who sweeps or sprinkles (before an idol); Yalk. Ex. 348 וְהַמְרִבֵּץ Y. Sabb. II, end, 5<sup>c</sup>; Bab. ib. 95<sup>a</sup> מְרִבֵּצָת מֵבֵיתָא may contrive to sprinkle her room on the Sabbath. Ib. רִבֵּצָת לְחֵבֵיתָא the housewife who desires to sprinkle &c. Y. Ber. VI, 10<sup>d</sup>, v. וְלֹא רִיבֵּצָתָּ II; a. fr.—Tosef. Ab. Zar. IV (V), 11 רִיבֵּצָתָּ ולא רִיבֵּצָתָּ I sprinkled no liquids on them (the herbs, to keep them fresh).—2) (with יָרַדָּה) *to spread the Law, to teach*. Y. Keth. XII, 35<sup>a</sup> bot. . . יָרַדָּה ר' he spread the Law more (has had more pupils than thou; Y. Kil. IX, 32<sup>b</sup> bot. B. Mets. 85<sup>b</sup> רִיבֵּצָתָּ v. פָּתַלָּה. Tem. 16<sup>a</sup>) (play on רִבֵּץ, v. יָרַבֵּץ, v. יָרַבֵּץ) he (Othniel) gave advice, and taught the Law in Israel. M. Kat. 25<sup>a</sup>; a. fr.

*Hif.* 1) *וְהִרְבִּיצָן* 1) *to sprinkle*, v. supra: Pesik. Par., p. 40b; Pesik. R. s. 14; Tanh. Huck. 6 *וְהִרְבִּיצָן עָלָיו וְכ'* and they sprinkle water upon him, v. *תְּחִיָּוִית*. — 2) *to cause to lie down*. Pesik. R. s. 3 *נָפַל . . . וְהִרְבִּיצָם וְכ'* he fell upon his face, and made them (his sons) lie down on their faces, and prayed. Gen. R. s. 41; s. 69, a. e., v. *פָּלְטָאָהּ* II h. Num. R. s. 1 (expl. *וַיִּסֶּב*, Ex. XIII, 18, cmp. *כָּבַח* *Hif.*) *וְכ'* *וְהִרְבִּיצָם . . . רְבוּצָן* he made them recline (at meals)

like kings lying on their couches. Ib. v. תַּרְבַּצְתִּי וְכ'. Tanh. B'midbar 2; a. e.

*Hithpa.* תַּרְבַּץ *to be besprinkled.* Sahh. l. c. ... וּנְצַב וּמִתְרַבֵּץ מֵאֵלָיו and thus the room is sprinkled of itself.

**רָבַץ** ch. same.

*Pa.* תַּרְבִּץ *to sprinkle.* Y. Snh. VII, end, 25<sup>d</sup> אִירַחְמִי מִרְבֵּץ לִיה he appeared to be sprinkling upon it (the flax seed, to make it grow).

**רָבֵץ** m. (b. h.; רָבֵץ) *resting place.* Pirké d'R. El. ch. XX, end (ref. to Job XXX, 23) אָמַר ... בֵּית מְלוֹךְ לְרַבִּי Adam said, while I am yet in this world, I will build myself a lodging for my rest (in death); לְרַבִּי ... וְהִצַּב וְהִנְחָה, and built himself &c.

**רָבֵצֵל** m. (v. רָבֵץ) [*sprinkler.*] a small bag for perfumes, spices &c. Kel. XX, 1 (ed. Dehr. רִבְצֵל).

**רָבֵצָן** m. (רָבֵץ) *an animal that habitually breaks down under a load.* B. Mets. 33<sup>a</sup> (ref. to Ex. XXXIII, 5) רֹבֵץ וְלֹא רֹבֵץ, but not when it is in the habit of &c. Ih. מִזֶּה 'lying', but not when it is in the habit of &c. Ih. מִזֶּה 'if it is a Biblical duty to relieve the suffering animal, what difference does it make, whether the animal breaks down for the first time or did so before?; a. e.—*Fem.* רַבֵּצָנִית. Tosef. B. Bath. IV, 6; B. Mets. 80<sup>a</sup>.

**רָבֵקָא** f. (v. next w.) 1) = h. מְרֵבֶק *stall* in which cattle are tied. Targ. Jer. XLVI, 21. Targ. Am. VI, 4 (ed. Wil. רַבֵּקָא). Targ. Mal. III, 20.—2) *threshing team.* Targ. Jer. L, 11 (h. text רִשָּׁה, v. next w.).

**רָבֵקָה** I f. (רבק, Arah. rahak *to join, tie*; cmp. רבב, הִכְנִיסָהּ לָרֶ' וְרִשָּׁה עִם אִמָּה (I), 3 *team.* Tosef. Par. II (I), 3 *and when R. came into Abraham's house &c.* Ih. s. 63 'וכ' R. was destined to be the mother of the twelve tribes; a. fr.

**רָבֵקָה** II (b. h.) pr. n. f. *Rebekah*, Isaac's wife. Gen. R. s. 60 'וכ' וְכִינָן שָׂכָנָה לָרֶ' and when R. came into Abraham's house &c. Ih. s. 63 'וכ' R. was destined to be the mother of the twelve tribes; a. fr.

**רָבֵרֵב** (רָבֵב) *to raise, make great.*

*Hithpa.* תַּרְבִּירֵב *to assume superiority.* Num. R. s. 18 (ref. to Num. XVI, 13 הַשְׁתַּרְרֵב עָלֵינוּ וְכ' (הַשְׁתַּרְרֵב) on what ground dost thou claim superiority over us? what good hast thou done us?; Tanh. Korah 6; Yalk. Num. 760.

**רָבִירֵב** ch. same.

*Ithpa.* אִתְרַבִּירֵב 1) *to be chief; to lead; to be great.* Targ. I Chr. XV, 22 (h. text רָבִירֵב). Targ. Joh XXXIII, 12 (Ms. אִתְרַבִּירֵב). Targ. Prov. VIII, 16 (Ms. אִתְרַבִּירֵב); a. e.—2) *to claim superiority; to boast.* Targ. Num. XVI, 3; 13. Targ. Ez. V, 15. Targ. Y. Gen. XIV, 23. Targ. II Esth. VIII, 13 (ed. Lag. אִתְרַבִּירֵב). Targ. Jer. XLVIII, 42 (ed. Lag. אִתְרַבִּירֵב); a. fr.—Gen. R. s. 89, v. next w.

**רָבִירֵבָא** m. (preced.) *great; great man; prince, officer.*—*Pl.* רַבִּירֵבִי, רַבִּירֵבָא, רַבִּירֵבִי. Targ. Gen. XII, 17. Ib. I, 18. Ib. XXV, 16. Targ. II Sam. VIII, 18; a. fr.—Ber. 57<sup>b</sup> 'בְּרִ' in the case of large (cucumbers). Y. ib. II, 5<sup>b</sup> 'בְּרִ' great men (scholars) were before him, and he should have asked the inferior men? Lev. R. s. 5, end 'בְּרִ' great sins. Koh. R. to II, 2 מְרִבְרִי בְּבִל ... חֹד (read: בְּבִיל) one of the prominent men of Kabul (v. Lev. R. s. 20). Gen. R. s. 89 (ref. to רַחֲבִים, Ps. XL, 5) 'רַחֲבִים' v. רַבֵּבָה; 'Rashi': רַחֲבִים הָיוּ רַ' דְּמִתְרַבִּירֵבִי that means the great that boast. Y. R. Hash. II, 58<sup>b</sup> top רַבִּירֵבִיכֹן your superiors, v. נִהַג; a. fr.—*Fem. pl.* רַבִּירֵבָה, רַבִּירֵבָה. Targ. Num. XIII, 28. Targ. Prov. XV, 16 (ed. Lag. 'רַבִּירֵבָה'; some ed. דְּרַבִּירֵבָה, read: 'רִיבִי'). Targ. Deut. X, 21 (*great things*). Targ. Ob. 12; a. e.—Y. Gitt. V, 47<sup>c</sup> top 'רַ' אֵילֵינָן the traps for large beasts, opp. דִּקְיָתָא. Bets. 25<sup>a</sup> נָפַל 'בְּרִ' our colleague fell among great things, i. e. ventured an opinion on a subject contested by great authorities; a. e.

**רָבִירֵבָתָא** f. (preced.) *pride, boast.* Targ. Ps. XVII, 10 (Ms. רַבִּירֵבָתָא).

**רַבִּירֵבָנָא** m. (preced.) *great man, prince.*—*Pl.* רַבִּירֵבִינִי. Targ. Lam. II, 9. Ib. V, 12; a. fr.—Targ. Ps. XXII, 13 רַבִּירֵבִי ed. Lag. (ed. Wil. 'רַבִּירֵב'; Ms. 'רַבִּירֵב'). [Targ. Joh XXXV, 9 דְּרַבִּירֵבָנָא, perh. to be read: 'רִיבִי', v. דְּרַבִּירֵבָנָא.]

**רַבִּירֵבָתָא** f. (preced.) *boast, pride.* Targ. Ps. XII, 4 (h. text גְּלוּתָא). Ih. XVII, 10, v. רַבִּירֵבָתָא.—Pes. 104<sup>b</sup> סְרִירֵבָתָא, v. רַבִּירֵבָתָא.

**רַבִּירֵבָתָא**, רַבִּירֵבָתָא, 1) fem. of רַבֵּבָה, q. v.—2) *great city, capital.* Targ. Nah. III, 8, v. infra.—Gen. R. s. 1, beg. (play on אִמּוֹן, Prov. VIII, 30) 'רַ' אִמּוֹן and some say, *amon* means the capital; 'כִּמָּה וְכ' *amon* means capital, as we read (Nah. l. c.), 'art thou better than No Amom? which is translated, 'רַ' וְכ' art thou better than Alexandria, the capital?

**רַבִּירֵבִי** v. רַבֵּבִי I.

**רַבִּירֵבָנָא** m. (רבב; v. רַבֵּבָה) *nobility*; (collect. noun) *princes*; (הַמֶּלֶךְ הַגָּדוֹל) *king of princes* (= h. מְלִיכָא דְּרַ' title of the king of Assyria. Targ. II Kings XVIII, 19 (ed. Lag. מְלִיכָא רַבָּא; ib. 28 (ed. Lag. רַבָּתָא, read: 'רַ'); Targ. Is. XXXVI, 4; 13.

רַג, Y. Snh. X, 29<sup>a</sup> top בְּרִיג, read: כְּבִג.

**רַגְגָּתָא**, v. רַגְגָּתָא.

**רַגֵּב** pr. n. pl. *Regeb* (or *Ragab*). Men. VIII, 3 'בְּעֵבֶר רַ' R. on the banks of the Jordan (v. Neuh. Géogr. p. 247).

**רַגְבָּא** m. (h. h. רַגֵּב) *clod, boulder.*—*Pl.* רַגְבִּירֵבָא. Lev. R. s. 18; Koh. R. to XII, 6 (ref. to רַגְבִּירֵבָא, ih.) כְּאֵילֵינָן like those boulders of Tiberias (that roll into the lake).

**רָגַג** [to be restless, anxious,] to desire, long, covet. Imperf. רָגַגְתָּ. Targ. Deut. V, 18. Targ. Y. ib. XII, 20. Targ. Ps. LXXXIV, 3 רָגַגְתָּ Ms. (ed. רָגַגְתָּ, corr. acc.). Ib. LXVIII, 17 Ms. (ed. Pa.); a. fr.—Part. רָגַגְתָּ. Ib. LXIII, 2.—V. רָגַגְתָּ.

**Pa.** רָגַגְתָּ same. Targ. Josh. VII, 21 רָגַגְתָּנִי (ed. Wil. 'רָגַגְתָּ; ed. Lag. וּרְגַגְתָּנִי, Var. וּרְגַגְתָּ. Targ. Cant. II, 3; a. fr.—Part. pass. מְרַגַּג; f. מְרַגָּא &c. desirable, precious. Targ. Gen. II, 9 (not גַּג ...). Targ. Y. ib. XXVII, 15. Targ. Lam. II, 4; a. e.

**Palpel** רָגַגְתָּ same. Targ. Ps. CXXXII, 13 ed. Lag. (oth. ed. Pa.). Ib. XLII, 2 Ms. (ed. Pa.); a. e.

**Ithpa.** רָגַגְתָּ, **Ithpalp.** אֶרְגַּגְתָּ same. Targ. Prov. XIII, 4. Ib. XXIII, 3; a. e.

**רָגַגְתָּ, רָגַגְתָּ, רָגַגְתָּ** m. (preced.) desire, desirability. Targ. Ez. XXIV, 16; 25. Targ. I Kings XX, 6 רָגַגְתָּ (not 'בע'). Targ. Ps. CVI, 24 רָגַגְתָּ ed. Lag., read: רָגַגְתָּ.

**רָגַגְתָּ** (constr. רָגַגְתָּ), v. רָגַגְתָּ, a. רָגַגְתָּ.

**רָגַגְתָּ, רָגַגְתָּ**, v. רָגַגְתָּ.

**רָגַגְתָּ**, v. רָגַגְתָּ II.

**רָגַגְתָּ**, v. רָגַגְתָּ.

**רָגַל** m. (denom. of רָגַל) tied by the feet. Sabb. V, 3 (54<sup>a</sup>), v. עָקַר; Y. ib. V, 7<sup>b</sup> bot. בשווי רגליו *akud* means tied by one foreleg, *ragul*, tied by the hindlegs; Tosef. ib. IV (V), 3 (v. Var. in ed. Zuck. note).

**רָגַל** m. (denom. of רָגַל, v. preced.) streaked at the leg. Targ. Gen. XXX, 40 (h. text עָקַר).—Pl. רָגַלְתָּ, רָגַלְתָּ. Ib. 39. Targ. O. ib. 35; a. e.

**רָגַלְתָּ** m. (רָגַל) slinger, archer.—Pl. רָגַלְתָּ. Targ. Lam. I, 18.

**רָגַלְתָּ**, v. next w.

**רָגַלְתָּ** m. (רָגַל) stoning to death. Targ. Esth. V, 14 (Bxt. רָגַלְתָּ; ed. Lag. רָגַלְתָּ, corr. acc.).

**רָגַלְתָּ**, v. רָגַלְתָּ.

**רָגַלְתָּ** pr. n. f. (רָגַל) [balance, rest] *R'go'itha*, legendary name of Esther's maid for the seventh day of the week. Targ. Esth. II, 9.

**רָגַלְתָּ, רָגַלְתָּ**, v. רָגַלְתָּ, a. רָגַלְתָּ.

**רָגַלְתָּ, רָגַלְתָּ** m. (רָגַל) noise, tumult; rush. Targ. Job XXXIX, 24 Ms. (ed. רָגַלְתָּ). Ib. 7 Ms. (ed. רָגַלְתָּ). Ib. XXXVIII, 27 (ed. Wil. רָגַלְתָּ; h. text שָׁאָה). Ib. XLI, 21; a. fr.—V. רָגַלְתָּ ch.

**רָגַלְתָּ** (b. h.; cmp. רָגַג) to be unsteady, restless; to be agitated. Taan. 10<sup>b</sup> (ref. to Gen. XLV, 24) שָׂמָה דֶּרֶךְ לִי לֵאמֹר לֹא תִּשְׁתַּדֵּשׁ לְפָנַי וְלֹא תִּשְׁתַּדֵּשׁ לְפָנַי לֵאמֹר לֹא תִּשְׁתַּדֵּשׁ לְפָנַי לֵאמֹר לֹא תִּשְׁתַּדֵּשׁ לְפָנַי lest the road become unsteady for you (you lose your way); Yalk. Gen. 152 רָגַלְתָּ.

**Hif.** רָגַגְתָּ 1) to stir, excite, incite to anger. Ruth R. end אֶרְגַּגְתָּ (= רָגַגְתָּ, v. עָקַס; Midr. Till. to Ps. IV, 5; Yalk. ib. 627; Pesik. Shub., p. 158<sup>a</sup>. Midr. Till. I. c. מִיָּד וְכִי ... how long will you sin and create anger by saying &c.?. Yalk. I. c. וּמְרַגָּזִים (v. infra). Ber. 5<sup>a</sup> (ref. to Ps. I. c.) לְעֵלֶם יִרְגַּזוּ at all times let man stir up his good inclination against his evil inclination. B. Bath. 16<sup>a</sup> וּמְרַגָּזִים ... Satan comes down and leads (men) astray, and goes up and arouses (the Lord's) anger, takes permission and takes life. Tanh. Emor 2 לֹא הָיָה לְךָ לְהִרְגִּזִי I (Samuel) was frightened, lest it be the judgment day, and I feared myself.

**Nif.** רָגַגְתָּ to be excited; to quarrel. Nidd. 16<sup>b</sup> שֶׁרַח הָרָגָזוּ a chief officer (or scholar) that gets excited in the drinking house (a variant to הִרְגִּזוּ, v. רָגַל a. רָגַל).

**Pi.** רָגַגְתָּ to rage. Mekh. B'shall., Shir., s. 9 רָגַגְתָּו they began to rage. Yalk. Ps. I. c., v. supra.

**Hithpa.** רָגַגְתָּ same. Mekh. I. c. מְרַגַּגְתָּ; Yalk. Ex. 251.

**רָגַגְתָּ I, רָגַגְתָּ** ch. same, to tremble; to be agitated, angry. Targ. Ps. LXXXVII, 19. Targ. II Sam. XIX, 1. Targ. O. Gen. XL, 2. Targ. Ps. II, 12; a. fr.—Part. רָגַגְתָּ. Targ. Zech. I, 15; a. e.

**Ithpe.** רָגַגְתָּ to be shaken; to be excited. Targ. Ps. LXXXVII, 17. Targ. Y. Ex. XV, 14.

**Af.** רָגַגְתָּ 1) to shake; to excite; to scandalize, make angry. Targ. Job IX, 6. Targ. Ps. LXXXVIII, 8. Targ. O. a. Y. I Deut. XXXII, 21. Targ. Is. III, 16 (h. text וְלֹא תִשְׁתַּדֵּשׁ); a. fr.—Esp. to blaspheme. Targ. O. Lev. XXIV, 11. Targ. Prov. XXII, 14; a. fr.—2) to be angry. Targ. Ps. LXXXVIII, 62 (h. text וְלֹא תִשְׁתַּדֵּשׁ).—[Midr. Till. to Ps. XXV, 4 מְרַגֵּזִים, read: מְרַגֵּזִים, v. מְרַגֵּזִים.]

**רָגַגְתָּ**, v. רָגַגְתָּ.

**רָגַגְתָּ II, רָגַגְתָּ** m. (preced.) anger, wrath. Targ. Deut. IX, 20. Ib. XXIX, 27; a. e.

**רָגַגְתָּ** m. (b. h.; preced. wds.) trembling, fearful. Cant. R. to VIII, 9 (ref. to Lev. XXVIII, 65) וְלֹא תִשְׁתַּדֵּשׁ there (in Babylonian captivity) a fearful heart, but &c.

**רָגַגְתָּ**, v. רָגַגְתָּ.

**רָגַגְתָּ** m. (preced. wds.) irritable, quarrelsome. Sabb. 156<sup>a</sup>. Kidd. 40<sup>b</sup> bot.—Pl. רָגַגְתָּ. Ex. R. s. 7.

**רָגַגְתָּ** ch. same. Targ. Prov. XXIX, 22 (some ed. רָגַגְתָּ, corr. acc.).—Fem. רָגַגְתָּ. Ib. XXI, 19 Levita (ed. מְרַגַּגְתָּ).

**רָגַגְתָּ** f. (preced. wds.) irritability, excitement. Kidd. 40<sup>b</sup> sq. רָגַגְתָּ ... רָגַגְתָּ (not רָגַגְתָּ) a hot-tempered man achieves nothing but (the injurious effect of) his excite-

ment. Yeb. 64<sup>a</sup> למדת רחמנות ... ממדת ר' תפלחם the prayer of the righteous turns the divine anger to mercy; Succ. 14<sup>a</sup> Ms. M. (ed. אבדוריון); Yalk. Gen. 110.

רְגִילָּה, v. רְגִילָּה.

רְגִילָּה, v. רְגִילָּה.

רְגִיל, Targ. Josh. VII, 21, ed. Lag., v. רְגִיל. Pa.

רְגִילָּה m. (רגל=רגע) 1) *the turn of the scale* (Gr.  $\rho\alpha\lambda\eta$ ). Targ. Prov. XVI, 11.—2) *mean, medial sum*. Bekh. 11<sup>a</sup> the liberal (redeems the first born ass) with a Sela, the stingy with a Shekel (two Zuz), he of a middle disposition, with a 'middle'; ib. ... הלכתא בר' רגיל הכא רגיל the law requires a *rigia*, and how much is this? Three Zuz, running this way and running that way.

רְגִילָּה f. (רגל) m., רְגִילָּה, רְגִילָּה m., רְגִילָּה f. (preced.) 1) *desire, longing*. Targ. Ps. XXI, 3 רְגִילָּה (ed. Lag. a. oth. רְגִילָּה). Ib. XXXVIII, 10 (ed. Wil. רְגִיל). Ib. CXIX, 20.—2) *pleasure, joy*. Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רגנר ed. Wil., read: רגנר, v. רגנר.]

רְגִילָּה f. (preced.) 1) *desire, longing*. Targ. Ps. XXI, 3 רְגִילָּה (ed. Lag. a. oth. רְגִילָּה). Ib. XXXVIII, 10 (ed. Wil. רְגִיל). Ib. CXIX, 20.—2) *pleasure, joy*. Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רגנר ed. Wil., read: רגנר, v. רגנר.]

רְגִיל I, v. רְגִיל I.

רְגִילָּה II, רְגִילָּה m. = רְגִיל II. Targ. Job V, 2 קריים ר' Ms. (ed. רגנר). Ib. IX, 23 Ms. (ed. רגנר). Ib. XVII, 7 (Ms. רגנר). Targ. Koh. VII, 3 (ed. Lag. רגנר). Targ. Job XXXIX, 24, v. רגנר; a. e.—Y. Taan. II, 65<sup>b</sup> bot. (expl. אפרים אפרים, Joel II, 13) רגנר keeping anger at a distance; Pesik. Shub., p. 161<sup>b</sup> רגנר; Yalk. Joel 535.

רְגִילָּה, v. רְגִילָּה.

רְגִילָּה f. (רגל) [running, cmp. רגש] in the habit of, wont to. Bets. III, 8 (29<sup>b</sup>) אציל חנוני דר' אציל to a storekeeper to whom he is used to go. Ber. 40<sup>a</sup> דר' who is in the habit of using mustard once in thirty days. Pes. 104<sup>a</sup> ר' ושאני ר' who he who is conversant (with the prayers) recites several (clauses of the Habbalah), he who is not, recites one. Keth. 65<sup>a</sup> נחנין ר' if she is used to wine, it must be given to her; a. v. fr.—Pl. רגילון, רגילון, רגילון. Yoma VIII, 4 ר' בשביל שיהיו ר' that they may become used to religious observances; a. fr.—Tosef. Ber. II, 12 חלכות דר' Var. (ed. Zuck. Hālakhoth which are familiar to him; Ber. 22<sup>a</sup> רגילון; Y. Sabb. I, 3<sup>d</sup> רגילון.

רְגִיל ch. same. Targ. Ps. XLV, 2.—[Bekh. 11<sup>a</sup>, v. רגל.]—Pl. רגילון. Targ. Lam. II, 21.

רְגִילָּה I f., v. רְגִילָּה h.

רְגִילָּה II f. (cmp. Arab. riglah) *portulaca, purslane*. Shebi. VII, 1. Ib. IX, 5; Tosef. ib. VII, 13. Ukts. III, 2.

רְגִילָּה f., pl. רגילון, v. רגיל h.

רְגִילָּה, רְגִילָּה f. (רגל) *throwing of stones, stoning*. Targ. Ruth I, 17.

רְגִילָּה, Lam. R. to I, 13 מר', ed. Wil. מרגנר, v. מרגנר.

רְגִילָּה f. (רגע) cmp. רגל [balance,] *compromise, agreement on average weights or prices*. Tosef. B. Mets. XI, 25 רגנר ר' בעניהם ר' לעשות ר' רגנר (Var. רגנר) the bakers of a place are permitted to form a combination settling the weight or price of bread.

רְגִילָּה, v. רגל.

רְגִילָּה, v. רגל.

רְגִילָּה f. (רגש) *feeling, sense*. Targ. Job XX, 2 (ed. Lag. רגש), v. רגש.

רְגִיל (b. h.) *to move on, run*.—[Part. pass., v. רגיל.]

Nif. רגיל (v. רגיל) *to be wont to*. Nidd. 16<sup>b</sup> שר הדקל (v. רגיל) a magistrate (a scholar) who is an habitual visitor of drinking houses; v. רגיל a. רגיל.

Hif. רגיל 1) (denom. of רגל) *to flay an animal from its feet upward* (in order to use the skin as a bag, v. רגל). Hull. IX, 3 רגיל if one flays from the feet upward, the entire skin is considered as connected (with the flesh, as long as the process lasts) for purposes of levitical cleanness. Tosef. Bets. II, 11 רגיל we must not flay from the feet on a Holy Day, nor on a week day when the animal is a firstborn &c.; Bekh. 33<sup>a</sup>; Tem. 24<sup>a</sup>.—2) *to make familiar, to accustom*. Sabb. 13<sup>a</sup> lest he make him accustomed to associate with him. Ib. ור' רגיל ור' if he does accustom him, what of it? Ab. III, 13 רגיל שחוק, v. רגיל, v. רגיל. (3) *to lead; to persuade*. Ber. 60<sup>b</sup> לירי מצור רגיל (sub. קרי) who causes an effusion of semen, opp. לאונס.

Hithpa. רגיל *to accustom one's self, get used to*. Y. Sabb. I, 3<sup>e</sup> top שדוא מרגל עמו ר' when he gets used to associate with him when he is unclean himself, he is likely to associate with him when he is clean. Y. Ned. XI, end, 42<sup>d</sup> רגיל רגל רגל (some ed. רגל) let a banquet be arranged, and they (the disaffected couple) will get used in future to associate with each other through the influence of the banquet.

רְגִיל ch. same, *to move, run*. Part. רגיל. Bekh. 11<sup>a</sup>, v. רגיל. Part. pass. רגיל used, q. v.—Sabb. 119<sup>a</sup> רגיל רגל who is wont to buy (fish for the Sabbath). Ib. bot. רגיל רגל (some ed. רגל) if you are accustomed to &c., v. רגל, a. e.

Pa. רגיל *to cause to run*. Y. Ab. Zar. V, 45<sup>a</sup> רגיל רגל

שדרייה Kidd. 70<sup>b</sup> m. (v. רגם) *stone, missile*. רי, רגמא

וְכָל־אֶחָד־מֵהֶם הֵשִׁךְ אֶת־אֶבֶן הַאֲבִיבִים לְפָנָיו (with which they had intended to pelt him) out of their hands, and a dam was formed &c.

**רָגַן** (b. h.) *to move in excitement; to crowd; to quarrel.* Yalk. Deut. 801 וְרָגְנִין v.; however, רָגְנִין.

**Nif.** רָגַן *to crowd together* (in discontent); *to be surrounded by a crowd; to create discontent.* Nidd. 16<sup>b</sup> (a variant to רָגַל, v. רָגַל, חֲנֻכָּה, v. רָגַל) שֶׁר הִתְרַגְּן (בְּבֵית הַמִּשְׁתָּאֲרוֹת) a magistrate (or scholar) that is surrounded by a crowd (whom he incites to riot) in drinking houses.

**Pi.** רָגַן *to heap, cast,* (with דְּבָרִים, cmp. טָהַן) *to speak rebelliously, reproach.* Gen. R. s. 20, beg. (ref. to תָּרַגַּן, Prov. XVI, 28) וְכִי הָיָה הַנָּחָשׁ שֶׁרָגַן ... שֶׁרָגַן ... that spoke rebelliously against his Creator; Yalk. Prov. 953. Num. R. s. 16 (ref. to Prov. XVIII, 8 וְרָגַן, a. Deut. I, 27 וְהָרַגְנִי וְכִי) דְּבָרִים שֶׁרָגַן אַחֲרָיו (or שֶׁרָגַן) the words which they cast up behind the Lord, caused them great distress; Tanh. Sh'lah 11; Yalk. Num. 743.

**Hithpa.** רָגַן *to gather crowds around one's self.* Sifrē Deut. 24 מִתְרַגְּנִים v. מִתְרַגְּנִים.

**רָגַן**, **Pa.** רָגַן ch. same, *to move in excitement.* Targ. Y. Deut. I, 27.

**רָגַע** (b. h.) *to move, swing; to balance.*

**Hif.** רָגַע, **Pi.** רָגַע *to move from place to place;* (of an infant) *to crawl.* Y. Kidd. IV, 65<sup>d</sup> bot.; Y. B. Bath. III, beg. 13<sup>d</sup> חֲנוּכָּה הַמְרָגֵעַ a (foundling) infant which can leave the place where it was put down. Yalk. Ps. 846 וְרָא אִישׁ עַל וְכִי רָגַע רָגַע they saw him crawl on hands and feet with a reed in his mouth &c. (playing with his child); Midr. Till. to Ps. XCII, 15 ed. Bub. מְרָגֵעַ (missing in eds.).

**רָגַע** m. (b. h.; preced.; cmp. Lat. momentum) *moment.* Ber. 7<sup>a</sup> כַּמֶּה ר' אַחַד וְכִי ר' אַחַד וְכִי how much is a *reg'a*? כַּמֶּה of an hour; ib. וְכַמֶּה ר' כַּמֶּה וְכַמֶּה how long is a *reg'a*? As long a time as is required for saying *reg'a*; Lam. R. to II, 18 לֹאמְרוֹ; Y. Ber. I, 2<sup>a</sup> top. Tosef. Ber. I, 1, v. עֹנֶה I; a. e.

**רָגַע**, **ch.** same. Targ. Koh. IX, 12.

**רָגַעְתָּן**, v. רָגַעְתָּן.

**רָגַע** *to stir, shake.*

**Ithpe.** רָגַע, **Ithpa.** רָגַע *to be stirred up, shaken.* Targ. II Sam. XXII, 8; Targ. Ps. XVIII, 8. Targ. Is. I, 2 (אֲחֵרִימַח ed. Lag. (ed. Wil. אֲחֵרִימַח; ed. Ven. I אֲחֵרִימַח). Targ. Job XXXIV, 20; a. e.

**רָגַע**, v. רָגַע.

**רָגַעְתָּן**, v. רָגַעְתָּן.

**רָגַשׁ** (b. h.) *to tremble, shake; to rage.*

**Hif.** רָגַשׁ 1) *to stir up, gather in a crowd.* Midr. Till. to Ps. CXVIII, 10 שְׂחָד עֲשִׂיר לְהַרְגִּישׁ וְכִי he shall stir up all nations and bring them to Jerusalem; a. e.—2) *to be affected, feel, perceive.* Ex. R. s. 14 וְיִרְיָ ... וְיִרְיָ דְּרִי נוֹשֶׁלֶן ... וְיִרְיָ דְּרִי נוֹשֶׁלֶן they might have taken all our belongings in the days of darkness, and we should not have noticed it. Ib. s. 15 וְיִרְיָ הָיָה ... וְיִרְיָ הָיָה God brought plagues upon the Egyptians, but Pharaoh did not care; וְיִרְיָ הָיָה ... וְיִרְיָ הָיָה

וְכִי when the plague touched his own body, he began to feel it and cry &c. Meg. 15<sup>b</sup> אֲוִלִי רָגַשׁ הַמָּקוֹם &c. Meg. 15<sup>b</sup> (Esther, in inviting Haman, thought,) perhaps God will feel (compassion at my self-humiliation), and do a miracle for us. Sabb. 13<sup>b</sup> בָּשָׂר חַמָּה מְרַגֵּשׁ בְּאִימוֹם a dead flesh feels not the knife (we have grown indolent through the frequency of persecutions); שְׂבָחִי מְרַגֵּשׁ וְכִי the dead flesh in a living body feels not &c.; Y. Taan. III, 66<sup>d</sup> bot. Y. Ber. V, 9<sup>a</sup> bot. אִם הָיָה לְךָ דִּידִּסְתָּ הֲלֹא אִם הָיָה לְךָ דִּידִּסְתָּ (the lizard's bite)? אִם הָיָה לְךָ דִּידִּסְתָּ may evil befall me, if, in my devotion ... I felt it. Y. Erub. I, 19<sup>b</sup> if it should slip off, he would find it out. Gen. R. s. 47 וְנִצְטַרְחָהּ he felt (the pain of circumcision) and suffered. Pesik. R. s. 11 ... וְכִלְכִּל ... וְכִלְכִּל of all fruits in a bag, you take some, and the others are not affected, but in the case of nuts ... all are in heavy commotion; כִּי יִשְׂרָאֵל ... וְכִלְכִּל ... so is it with Israel; one man sins, and all feel the effect of it; Yalk. Cant. 992; a. fr.

**Pi.** רָגַשׁ *to create excitement.* Lam. R. to II, 7 קוֹל צָרוֹת הַמְרַגֵּשׁ the noise of exciting troubles.

**Hithpa.** רָגַשׁ *to come in crowds, rush forth, storm.* Tanh. Lekh 9 לְהַרְגִּישׁ עֲלֵיהֶם ... לְהַרְגִּישׁ עֲלֵיהֶם all kings shall come in a rage against them. Y. Ber. V, 8<sup>d</sup> bot. those hard times (v. רָגַע) which go forth, which rush to enter the world. B. Kam. 80<sup>b</sup> וְשָׂאָר וְשָׂאָר וְשָׂאָר and other calamities which break forth and visit a community; Taan. 14<sup>a</sup>; a. e.

**רָגַשׁ** ch. same, *to tremble, shake, be agitated; to moan.* Targ. Ps. LXXII, 16 רָגַשׁ Ms. (ed. רָגַשׁ; h. text רָעַשׁ). Ib. XXXVIII, 9 רָגַשׁ (h. text שָׁאָה). Ib. LV, 3; a. fr.—**Part. pass.** רָגִישׁ *affected; felt.* Yeb. 117<sup>b</sup> לֹא צָרָה לָהּ הָיָה רָגִישׁ the annoyance of family troubles has been felt by her before (Ar. גִּישׁ, q. v.). Gen. R. s. 32 (ref. to בָּעֵצָם, Gen. VII, 13) דָּרָה לִי יָמִי לְבָלִל בְּיָמֵי הַיּוֹם (Noah went into the ark in broad day-light) (a proverbial expression) let him whom it hurts speak out, i. e. let him who objects to my doings come forward; ib. s. 47 (ref. to בָּעֵצָם, Gen. XVII, 23) דָּרָגִישׁ לִי (some ed. רָגִישׁ); Cant. R. to IV, 6 רָגִישׁ.

**Ar.** רָגַשׁ 1) *to stir up, shake, trouble; to set in motion.* Targ. Ps. LX, 4. Targ. Job XXXIX, 20. Targ. Josh. VII, 3 (h. text רָגַע). Targ. Y. I Deut. XXXIV, 5; a. fr.—Snh. 95<sup>a</sup> (quoted fr. Targ. Is. X, 32) אֲרָגִישִׁי כָל דָּא ... אֲרָגִישִׁי (Targ. l. c. אֲרָגִישִׁי) is this the city of Jerusalem for which I set all my camps in motion?; Yalk. Is. 284.—**Transf.** (with אֲרָגִישׁ) *to make bold, have the hardihood to.* Pesik. Anokhi, p. 138<sup>b</sup> הֲוֵא אֲרָגִישְׁתָּן אֲפָכוֹן have you dared (to come back)? Ib. הֲוֵא אֲרָגִישְׁתָּן hast thou the hardihood (to come back to me)?; v. גִּישׁ I.—2) *to be excited, rage.* Targ. Ps. XLII, 12; XLIII, 5 (ed. Wil. תָּרַגַּ; Ms. וְחֲרָגִישִׁי; h. text רָגַשׁ). Ib. LXXII, 16, v. supra; a. e.—Gen. R. s. 17 בַּהּ וְכִי he was angry with her (scolded her) the first day, the second day &c.—3) *to be affected, feel; to be troubled.* Sabb. 129<sup>a</sup> הֵאָרַע הָיָה אֵלָּה he felt himself (felt weak). Yoma 22<sup>b</sup>; B. Kam. 20<sup>b</sup> וְיִרְיָ הָיָה, v. רָגַשׁ.—4) *to feel the scent of, trace, track.* Targ. Y. Ex. II, 3.

**Ithpe.** רָגַשׁ, **Ithpa.** רָגַשׁ *to be shaken, troubled; to be excited, noisy.* Targ. II Sam. XXII, 8;

Targ. Ps. XVIII, 8. Ib. XLII, 12; XLIII, 5, v. supra. Ib. II, 1. Ib. LIX, 7; a. e.

**רָנַשׁ** m. (b. h.; preced.) *commotion, vibration*. Yalk. Ps. 620 כל רָנַשׁן של יד all the commotion of the wicked and all their toil are in vain; Midr. Till. to Ps. II רָנַשׁן (ed. Bub. ארם ... הוא שומע ר' הוא שומע ר' (ref. to Ex. XX, 18) רָנַשׁן if a man speaks by his fellowman, the latter hears the sound of his voice, but does not see a light proceeding from it, but the Israelites heard ... and saw the voice.

**רָנַשׁ, רָנַשׁ, רָנַשׁ** ch. same, *movement, noise*. Targ. Prov. VII, 15 (ed. Wil. 'ר')—Meg. 29<sup>a</sup> שָׁמְעוּ קוֹל רָנַשׁ (Ms. M. רָנַשׁ) they heard the sound of a movement.

**רָנַשׁ, רָנַשׁ** f. (רָנַשׁ) *desire*. Targ. Ps. X, 17 (ed. Wil. רָנַשׁ). Targ. Prov. XI, 23. Ib. X, 24 (ed. Wil. רָנַשׁ, corr. acc., or רָנַשׁ). Ib. XIII, 12; a. e.

**רָדַד**, v. רָדַד.

**רָדַד** m. (רָדַד) *dripping, moist*. Pes. 56<sup>a</sup> אָסַף אֶרֶץ אֲרָא (ed. רָדַד, transp.), v. רָדַד III.—V. רָדַד.

**רָדַד** (b. h.), *Pi. רָדַד* (cmp. רָדַד) [to lower,] to flatten, stamp, beat. Tosef. M. Kat. I, 4 וּמָרְדָּר (ה) אֶרְמָה וְכ' (Var. וּמָרְדָּר) and beats the ground under it (to kill the moles); Y. ib. I, 80<sup>c</sup>; Bab. ib. 7<sup>a</sup> וּמָרְדָּר (Ms. M. וּמָרְדָּר, v. רָדַד I. Tam. VI, 8 הַחֲחִיל מִרְדָּר וּיּוֹצֵא (Bab. ed. 33<sup>a</sup> וּמָרְדָּר) he flattened (spread the heap of coals) and went out. Ib. 2 וּרְדָּר וְכ' (or וּרְדָּר) and spread them with the rim of the pan. Sabb. 103<sup>a</sup> מְרַדָּר מִסֵּי מִשְׁכָּן those beating the gold foils for the Tabernacle; Tosef. ib. XI (XII), 2; a. e.—Part. pass. מְרַדָּר. Y. Erub. VII, 24<sup>c</sup> top אֵם הָיָה דִּחְבָּן מֵר' מֵר' if the pile of straw is reduced (spread). Hull. 46<sup>a</sup> מֵר' מֵר' if the olive's size that is left of the liver looks like beaten (ragged). Ib. 124<sup>b</sup> בָּמֵר when the piece of meat is ragged (the two parts, each of half an olive's size, connected by a strip). Mikv. VII, 7 מִקְוֵה מִקְוֵה שְׁמִימֵי מֵר' a bathing tank the water of which is shallow (and spread, and can be made deeper by damming). Ohol. VII, 2 עַל הָאֵרֶץ מֵר' מֵר' part of the tent canvas flat on the ground; and stretched flat over the sky-light.

**רָדַד** ch. same, to beat, stamp, stretch. Targ. Ps. CXXXVI, 6.—Part. pass. רָדַד; pl. רָדַדִּין. Targ. O. Num. XVII, 3 ed. Berl. (oth. ed. רָדַדִּין).

**Pa. רָדַד** same. Targ. Ex. XXXIX, 3. Targ. Num. XVII, 4. Targ. Ps. CXLIV, 2.—B. Mets. 83<sup>b</sup> רָדַדִּין he has been hammering (metal, during the night).

**Ithpa. רָדַד** to become thin, slender. Ned. 61<sup>b</sup> עֲנַבִּים וְכ' grapes, likewise, when their stems are thin, can be nipped off with the hand (without a pruning knife).

**רָדַד or רָדַד** m. (preced.) *that part of the canvas which lies flat on the ground*. Tosef. Ohol. VIII, 1 ... כֹּחֵה הָר' (עַל הָר') an olive's size of a corpse which lies under the flat canvas.

**רָדַד** m. (preced. wds.) *the beaten (smooth) side of cloth*, opp. לְפָנָה. Targ. Y. Lev. XIII, 55.

**רָדַד**, v. רָדַד.

**רָדַד** f. (רָדַד III) *ploughing*. B. Bath. 12<sup>a</sup> בֵּרַי יִרְמָה (Ms. M. רָדַד; v. Rabb. D. S. a. l. note; Ar. 'כִּי רָדַד וְכ' (רָדַד) as large a field as requires a day for ploughing.

**רָדַד** (numerical value) *two hundred and ten years*, the traditional time of the slavery in Egypt. Gen. R. s. 91 (ref. to רָדַד, Gen. XLII, 2) כְּמִנְיָן ... בֵּרַשׁ he announced to them that they would live there in slavery two hundred and ten years, corresponding to the numerical value of רָדַד; Num. R. s. 13, end שְׁנֵים ר' שָׁנִים וְכ' corresponding to the 210 years which Israel spent in Egypt.

**רָדַד, רָדַד**, v. רָדַד.

**רָדַד** m. (רָדַד) *fast run*. Ber. 56<sup>b</sup>, opp. נָתַח.

**רָדַד, רָדַד**, Targ. Y. Lev. XXV, 5, read: פְּרוֹדִיכֹן, v. פְּרוֹדִיכֹן I.

**רָדַד, רָדַד** I (b. h.; cmp. רָדַד) [to stamp, tread,] 1) (cmp. רָדַד) to rebel, be contumacious. Yoma 40<sup>b</sup> לְמִינֵין ... בָּעֲשֹׁת Ms. M. (ed. לצִדִּיקִים) give the heretics no occasion to rebel (to argue in favor of their heresy); Tosef. ib. III (II), 2 לְרִדּוֹת אֲחֵרֵיהֶם ed. Zuck. (Var. לְרִדּוֹת אֲחֵרֵיהֶם, corr. acc.) to rebel after you are gone; Par. III, 3; Sifra Vayikra, N'dab., ch. II, Par. 2.—2) to chastise. Mekh. Mishp. s. 4 הַרְדָּה בְּנֵי וְכָל מִדְּרָגָה he who chastises his son or his pupil (and kills him); Macc. II, 2 הַרְדָּה הַרְדָּה אֶת וְכ' the teacher that punishes his pupil. Gen. R. s. 50, end בָּקֶשׁ לְרִדּוֹת and wanted to punish them; a. fr.—3) to subjugate, rule, govern. Ib. s. 8 (ref. to וְרָדַד, Gen. I, 28) אִם זָכָה רָדַד if man is good, (God says,) 'rule', if not, (God says,) 'let them go down'; ib. (ref. to וְרָדַד, ib. 26 concerning such as are 'in our image and likeness' (I say,) 'they shall rule' &c. Ib. וְרָדַד לְמִי וְכ' let 'our image and likeness' (the good man) rule over him who is not &c.; Yalk. ib. 14.—[Tosef. Ter. IX, 12 ed. Zuck. וְרָדַד, v. וְרָדַד III.]

**Pi. רָדַד** 1) to drive, chase. Ex. R. s. 20 שְׁאֶרְדָּה אֹרֶן until I drive them into the sea.—2) to chastise. Ib. s. 1 וְכָל רִדּוֹת בִּיסְרוּן he did not chastise him. Ib. (play on אֶרֶן, I Chr. II, 18, as a surname of Caleb) אֶת יִצְחָר אֶת רִדּוֹת his evil inclination. Yalk. Prov. 959 אֶרְדָּה אֹרֶן וְכ' (or אֶרְדָּה) I shall punish thee with them; a. e.—3) to stamp. M. Kat. 7<sup>a</sup>, v. רָדַד.—4) (cmp. פָּכַשׁ) to dam, make passable. Erub. 104<sup>a</sup> ... חֲצֵר וְכָל מִדְּרָגָה (Alf. מִדְּרָה, v. Rabb. D. S. a. l. note 40) if a court has been made impassable through rain, he may bring straw and make a path with it; ib. וְכָל מִדְּרָגָה and when he makes the path, he must not do so by carrying the straw in a basket &c.

**רָדַד, רָדַד** ch. same, 1) to chastise. Targ. I Kings XII, 11. Targ. Prov. III, 12. Ib. XXXI, 1. Targ. Ps. XII, 7 רָדַד (ed. Wil. רָדַד, corr. acc.); a. fr.—2) to drive, rule. Ib. CX, 2. Targ. Lev. XXVI, 17; a. e.



*Ithpe. אֶתְּרִי to be chastened; to be instructed.* Targ. Jer. VI, 8. Targ. Prov. XXIX, 19. Targ. Y. Lev. XX, 5; a. fr.

**דדי II** (b. h., cmp. דדי) *to take down; to detach, break off, esp. a) to take honey out of the bee-hive.* Ukts. III, 10 והרקה ממנה וכו' a bee-hive ... is regarded as landed estate ..., and he who breaks honey out of it on the Sabbath &c.; Shebi. X, 7; B. Bath. 66<sup>a</sup>; 80<sup>b</sup>. B. Mets. 64<sup>a</sup> לְדוֹחַ אֶת כוֹוֶרְתוֹ if a person goes to take the honey out of his bee-hive; וְכֵן וכו' whatever my bee-hive may yield shall be thine for such and such an amount; a. fr.—2) (פיר) *to detach bread from where it sticks to the oven, to shovel out.* Sabb. 4<sup>a</sup> חזירו ... הדביק וכו' if a person stuck a loaf to the wall of an oven (on the Sabbath), would you permit him to take it out (before it is baked) &c.? Makhsh. III, 3. Yoma 38<sup>a</sup>; Tosef. ib. II, 5 אינן בקיעין לְדוֹחֵם they were not skilled in taking them off (without breaking); a. fr.—Y. Pes. III, 30<sup>a</sup> bot. דדי let him detach it (the piece dedicated as Hallah) from the loaf.

*Nif. דדי to be detached, taken out of the oven.* Tosef. Yoma I. c. מבפנים וכו' והיה נאפה וכו' (Var. דדי) it was baked in, and taken out from the interior of the oven; Cant. R. to III, 6 דדי.

**דדי**, **דדי**, **דדי**, **דדי** *Pa. דדי same.* Targ. Y. Lev. XXVI, 26 דדי (some ed. דדי, corr. acc.).

**דדי III** (cmp. דדי I) *[to subjugate the ground; cmp. Gen. I, 28; cmp. דדי I], to plough.* Targ. Ps. CXXIX, 3 דדי (ed. Lag. דדי, v. דדי). Targ. Hos. X, 11. Targ. I Kings XIX, 19; a. fr.—Y. Shebi. IV, 35<sup>a</sup> bot. דדי; Y. Snh. III, 21<sup>b</sup> top דדי הוא קאם דדי (not דדי) was ploughing; Lam. R. to I, 16 דדי קא דדי. Y. B. Mets. IX, beg. 12<sup>a</sup> פוק דדיה לחלוש ... (דדיה) where it is customary to pluck, and the tenant cut the grain, we say to him, go out and plough the field (for the owner); a. fr.

*Ithpe. אֶתְּרִי to be ploughed.* Targ. Am. VI, 12. Targ. Mic. III, 12; a. e.

**דדי**, **דדי** m. (preced.) *plougher.* Targ. Am. IX, 13.—Y. Shebi. V, 36<sup>a</sup> דדי תורא a plough ox.—Pl. דדי. Targ. Ps. CXXIX, 3 (ed. Lag. דדי; v. דדי).

**דדי**, **דדי** m. (preced.) 1) *ploughing, ploughing season.* Targ. Y. I Ex. XXXIV, 21 (ed. Vien. דדי; Y. II דדי). Ib. XXI, 37 דדי (some ed. דדי, read דדי or דדי).—B. Kam. 46<sup>a</sup> וכו' אי גברא רובין לר' whether he is a man that sells cattle for ploughing or for slaughtering; ib. אי דדי רמי לר' if the price of a working beast was paid, it was sold for work; B. Bath. 92<sup>a</sup>, v. נכסא. Ib. b; a. e.—Ib. 12<sup>a</sup> דדי יומא, v. דדי. 2) *Ridya*, name of the angel of rain. Taan. 25<sup>b</sup> דדי ר' I saw Ridya, he looks like a calf &c. Yoma 21<sup>a</sup> top וכו' also the voice of Ridya (v. Ps. XLII, 8).

**דדי** m. pl. 1) (v. דדי) *running water.* Targ. Prov. V, 15 (ed. Wil. דדי).—2) *pl. of דדי.*

**דדי** m. (b. h.; דדי) 1) (b. h.) *a (female's) wrap of fine texture, veil* (לסוּתָה v). Kel. XXIX, 1. Yalk. Num. 750 פטרי וכו' the scholars exempted a woman's *radid* from show fringes; Sifré Num. 115 (corr. acc.).—2) *the extreme border of a web by which it is stretched.* Y. M. Kat. III, 83<sup>b</sup> top; Treat. S'mah. ch. IX דדי (corr. acc.).—[Yalk. Gen. 95 ולקח את הר', read דדי, as Pirké d'R. El. ch. XXX.]

**דדי** ch. 1) same, gauze, veil. Targ. Y. Gen. XXIV, 65 (h. text צעיה v). Ib. XXXVIII, 14; a. e.—2) *דדי (a chain of) hammered gold.*—Pl. דדי. Targ. Cant. II, 5 (cmp. Targ. ib. V, 7 דדי for h. text דדי).

**דדי**, v. דדי.

**דדי**, v. דדי.—[Gen. R. s. 41, v. דדי.]

**דדי** m. pl. (דדי, cmp. דדי) *drippings.* Nidd. 67<sup>a</sup> נפל דדי it fell off with the drippings (when she came out of the bath).

**דדי**, **דדי**, v. דדי.

**דדי I** f. (דדי I) *subjection, rulership.* Gen. R. s. 34, v. דדי.

**דדי II** f. (דדי II) *detaching, taking bread out of the oven.* R. Hash. 29<sup>b</sup> וכו' דדיה הפז the taking out of the bread, which is an art but no labor. Y. Shek. V, 48<sup>d</sup> bot. דדיה היו בקיאים ... they were skilled in making the show-bread and in taking it out; Y. Yoma III, 41<sup>a</sup>; Cant. R. to III, 6; a. e.

**דדי** f. (v. דדי III) *fit for ploughing, gentle.* Ruth R. to I, 19 וכו' דדי וכו' ואמר ר' דדי like a common cow whom her owner exhibits in the market, saying, she is a ploughing cow and makes even furrows; (מכרתיה) if she be a gentle cow, what do these her burns (scabs) mean?; Yalk. ib. 601 דדי (corr. acc. the entire passage).

**דדי** m. pl. (דדי I) *rammers, rollers.* Gen. R. s. 41, end עליהם (some ed. דדי, corr. acc.) they pass rollers over them; ib. s. 69 דדי (v. דדי); Yalk. Is. 337 דדי, read דדי.

**דדי** Targ. II Esth. VI, 10, quid?—[perh. = דדי chains of hammered gold; the text is corrupted].

**דדי**, v. דדי.

**דדי I** f. (דדי) *pursuing.* Y. B. Kam. IV, 4<sup>b</sup> top וכו' שיש בדדיה וכו' and they judge that in his (the ox's) pursuit of an animal lies the intention to gore.—

*Pl. רד"פ*. Ib. ר' רד"פ שלש ר' if he ran after an animal three times.

**רד"פ** II pr. n. m. *R'difah*. Y. Shebi. IX, 39<sup>a</sup> top ר' רד"פ. — Y. Kidd. II, 62<sup>d</sup> ר' רד"פ. Y. Peah IV, 18<sup>b</sup> bot.; a. e. (v. Fr. M'bo, p. 123<sup>b</sup>).

**רד"פ** (b. h.) *to benumb. Part. pass.* רד"פ; *pl.* רד"פים *fast asleep*. Esth. R. to III, 9 בשינה ר' ... ר' how long yet will (you) the fathers of the world be sunk in sleep?

*Nif.* רד"פ *to be overcome by sleep*. Pes. X, 8 (120<sup>b</sup>) ר' רד"פ if they have been fast asleep, at the end of the Passover meal, they dare not eat again, opp. נרננמו. Tanh. Vayikra 8 וישן ... ר' Jonah, in the anguish of his soul, was overcome and fell asleep. Ib. ואתה ... רד"פ we are standing between life and death, and thou art asleep?

**רד"פ** ch. same; *part. pass.* רד"פ; *pl.* רד"פין. Targ. Is. XV, 1.

**רד"פ** (b. h.) *to run; to pursue*. Gen. R. s. 44 רד"פ I pursued the kings to Damascus. Ab. Zar. 75<sup>a</sup> רד"פ (רד"פין, Ms. M.) v. infra. Snh. VIII, 7 רד"פ ר' רד"פ he that runs after his fellowman with murderous intention. Ib. 74<sup>a</sup> רד"פ ר' רד"פ a pursuer who runs after a pursuer in order to save him (prevent him from murder); a. fr. — Pes. 114<sup>a</sup> רד"פ ר' רד"פ eat onion and sit in the shade (v. צל), rather than eat goose and chicken with thy heart within thee running (being restless and greedy). — *Part. pass.* רד"פ; *f.* רד"פה & c. *a) quick, rapid*. Ab. Zar. 75<sup>a</sup> רד"פ ר' רד"פ Ms. M. (ed. רד"פין) a spring whose waters run rapidly; (Y. ib. V, end, 45<sup>b</sup> רד"פ ר' רד"פ) *b) anxious, longing*. Toset. Yeb. VI, 6 רד"פ ר' רד"פ if the wife (at the time of her husband's death) has been following her desire to go on a visit to her parental home; Yeb. 42<sup>b</sup>. Keth. 71<sup>b</sup> רד"פ ר' רד"פ in the one case it means when she is anxious to go home (during her first year of married life) & c. Ib. רד"פ ר' רד"פ like a bride that has been found perfect in her husband's paternal home, and is anxious to go home and tell & c.; Pes. 87<sup>a</sup>. — *the first festival after marriage*. Y. ib. VIII, 35<sup>d</sup> top רד"פ ר' רד"פ ... רד"פ ר' רד"פ which festival is 'the festival of the anxious'? ... The first festival after marriage, when her father urges her to go back to her husband's house. Ib. רד"פ ר' רד"פ if she did not go home for the first festival, may the second festival be considered 'the festival of the anxious' (with regard to her partaking of the father's Passover meal)? Cant. R. to VIII, 9 ר' ר' a princess that went to observe the first festival at her father's house; a. e.

*Nif.* רד"פ *to be pursued, chased, persecuted*. Snh. l. c. ר' רד"פ בין של רד"פ בין של רד"פ whether he broke the vessels of the pursuer (in his attempt to prevent him from murder) or those of the pursued. Lev. R. s. 27 (ref. to Koh. III, 15) רד"פ ר' רד"פ ... רד"פ ר' רד"פ at all times the Lord requires the blood of the pursued at the hands of the pursuers;

Abel was pursued by Cain, and the Lord chose Abel & c.; ib. רד"פ ר' רד"פ ... רד"פ ר' רד"פ bring me no offerings from among the pursuers (beasts of prey), but from among the pursued; Pesik. Shor, p. 76<sup>a</sup>, sq.; a. fr.

*Pi.* רד"פ *to pursue, strive after*. Y. Suh. III, beg. 21<sup>a</sup> רד"פ ר' רד"פ because he has chosen him as arbiter, he will advocate his (client's) claim.

**רד"פ** ch. same. Targ. I Sam. XXIII, 28. Targ. Prov. XIII, 21 (ed. Wil. Pa.); a. fr. — *Part. pass.* רד"פ. Targ. Deut. XVI, 20 (O. ed. Berl. רד"פ). Targ. Koh. III, 15; a. e. — *Part. pass.* רד"פ *quick, rapid*. Yoma 77<sup>b</sup> רד"פ ר' רד"פ it is different with a brook, because its waters are rapid. B. Bath. 73<sup>b</sup> רד"פ ר' רד"פ (not רד"פ) not because the water is very deep, but because it is so rapid; a. e.

*Pa.* רד"פ same. Targ. Prov. I. c., v. supra.

**רד"פ** f. (רד"פ I) *chastisement*. Esth. R. to I, 12 ... רד"פ ר' רד"פ the Egyptians, too, when they were chastised at the Red Sea, were judged with naked bodies (with play on נעמדו, Ex. XV, 8).

**רד"פ** f. (רד"פ I) *a vessel for a thin batter, pan*. Targ. O. Lev. VII, 9 ר' רד"פ ed. Berl. (ed. a. Mss. 'רד', 'רד'; h. text מרחש ר' רד"פ (ed. Berl. מרחש ר' R' adj. a 'running' meal offering; v. Berl. Targ. O. II, p. 32).

**רד"פ** (b. h.) [*to be great; to boast; to acknowledge the authority of, submit to*. Ex. R. s. 27 (ref. to רד"פ ורד"פ Prov. VI, 3) ורד"פ ורד"פ be trodden in the dust of the feet of those greater than thyself and make them kings over thee; v. רד"פ.

*Hif.* רד"פ *to declare great, do homage to*. Cant. R. to VI, 5 (expl. רד"פ ר' רד"פ) for they (the children at the Red Sea) did me homage, made me king over them, saying. (Ex. XV, 18), 'the Lord shall reign & c.; ib. רד"פ ר' רד"פ for they (the elders) did me homage, they accepted my rulership over them at Sinai (Ex. XXIV, 7).

\***רד"פ** ch. same, *to be proud, arrogant*. Targ. Ps. XXII, 8 רד"פ ר' רד"פ ed. Lag. (oth. ed. רד"פ; h. text רד"פ). Targ. Job XI, 3 ed. Vien. (oth. ed. רד"פ; ed. Lag. רד"פ; corr. acc.).

**רד"פ** m. (b. h.; preced.) 1) *pride, greatness, royalty*. Ex. R. s. 27 (v. רד"פ ר' רד"פ) אלא מלכות רד"פ means rulership (ref. to Ps. LXXXVII, 4); a. e. — 2) *Rahab, name of the genius of the sea*. Tanh. Huck. 1 שמו ר' רד"פ you will find that the chief of the sea is named Rahab (ref. to Job XXVI, 12); Num. R. s. 18; B. Bath. 74<sup>b</sup>; a. e.

**רד"פ** ch. same, *pride; trnsf. the proud*. Targ. Ps. LXXXIX, 11 (ed. Wil. רד"פ; some ed. רד"פ).

**רד"פ** m. (Syr.; readapt. fr. ῥαβδον, v. רד"פ) *earnest-money*. Targ. II Esth. III, 11 ed. Lag. (ed. רד"פ).

רד"פ, v. רד"פ.

**רָחוֹן** (or **רָחֹן**) m. (רָחַן) soaked substance, infusion. Y. Ab. Zar. II, 41<sup>b</sup> bot., v. רָחֹן; Y. Sabb. IX, 11<sup>d</sup> רָחוֹן (corr. acc.).

**רָחַט** (= רָחַץ) to run.—Part. pass. רָחֻט; pl. רָחֻטִּים hurried, running. Cant. R. to I, 17 (ref. to וְרָחֻטִּי ib.) the place where the priests ran (at service) was laid out with cypresses (ref. to I Kings VI, 15).

**Hif.** רָחִיט (denom. of רָחַט) to lay rafters. Ib. במרה ומרה... מקרה... חורה the text (Cant. I. c.) teaches a practical lesson that man should use cedars for roofing and cypresses for the rafters.

**רָחַט** ch. same, to run, be swift. Targ. Job IX, 25 (of a bird). Targ. Gen. XVIII, 7. Targ. II Sam. XVIII, 23; a. fr.—M. Kat. 9<sup>b</sup> רָחַט, v. טָבֵלָא I. Erub. 51<sup>a</sup> top וְרוּחַ רָחַט provided he may reach the root of the tree (before the Sabbath begins) by running. Ber. 6<sup>b</sup> לְמִרְחָט it is right to run. Ib. אֵלֶּי נָמִי רָחִיטָא I run likewise. Sabb. 94<sup>a</sup> וְרוּחַ רָחַט he ran three parasangs on foot. Ib. 32<sup>a</sup> וְרוּחַ רָחַט (not וְרוּחַ) the goats run, v. חָנָא; Yalk. Gen. 31 רָחִיט Y. Shek. V, end, 49<sup>b</sup> וְרוּחַ רָחַט וְרוּחַ (my) feet that failed to run to give alms, be broken; a. fr. Af. אֶרְחִיט to cause to run, hasten. Targ. O. Gen. XLII, 14.

**רָחֻטִּים** m., pl. רָחֻטִּים (b. h.; preced.) [runners,] 1) gutters of the watering trough. Lev. R. s. 31; Cant. R. to VII, 6 (ref. to בְּרָחֻטִּים ib.) של ... שנגור ... בר' של ... אסור ברחטים, ib.) זה משה ... concerning whom it was decreed that he should not enter the land; and why? Because of the troughs of the waters of Meribah (Num. XX, 13).—2) (= רָחִיטִים) rafters, roofing. Ib. ... שאסר ... זה מלך ... (strike out יעקב שכניו ברוך ישראל בר') that is the king of kings ... who bound himself by an oath that he will allow his Presence to dwell in Israel under roofing (in the Temple); Lev. R. l. c. משרה שכניו של יעקב (strike out רחישין של יעקב) under Jacob's roof.—3) running. Ib. בזכור ... אל הבקר רץ וכ' for the sake of Abraham of whom it is written (Gen. XVIII, 7), 'and Abraham ran &c.'; Cant. R. l. c.—[4] (b. h.) shavings; trnsf. curls. Cant. l. c.]

**רָחֻטָא** m. (preced.) 1) runner.—Pl. רָחֻטָא. Targ. II Kings XI, 4; 6. Targ. Jud. V, 28; a. fr.—2) gutter of the watering trough.—Pl. as ab. Targ. O. Gen. XXX, 38; 41 (ed. Berl. רָחֻטָא).

**רָחֻטָא**, v. רָחַט.

**רָחֻטָא** m. (preced. wds.) road, marching route. Ber. 32<sup>b</sup> וְרוּחַ רָחֻטָא כל ר' ועל כל ר' וְרוּחַ רָחֻטָא Ms. M. for each army (of stars in the signs of the Zodiac) I created thirty routes, and for each route I created in it (the sign) thirty legions &c., v. קָרָטָא; Yalk. Is. 332 רָחֻטָא.

**רָחֻטָא** m. (= רָחֻטָא), runner.—Pl. רָחֻטָא. Targ. II Chr. XXX, 6; 10. Ib. XII, 10, sq. Targ. Esth. III, 13 (ed. Lag. רָחֻטָא); 15.

**רָחִיב**, v. רָחַב.

**רָחִיט**, v. רָחַט.

**רָחִיט** m. (b. h.; רָחַט) [runner,] rafter or floor beam running from wall to wall.—Pl. רָחִיטִין, רָחִיטִין. Hag. 16<sup>a</sup> אבני ביתו וְרָחִיטִין ביתו וכ' Ms. M. (ed. יקרוו) the stones and the rafters of his house testify against him (ref. to Hab. II, 11); Taan. 11<sup>a</sup> (v. Rabb. D. S. a. l. note); Yalk. Is. 291. Lev. R. s. 31, v. רָחַט. [Yalk. Cant. 985 רָחִיטִין 'our runners' (Cant. I, 17), that means the school children.]

**רָחֻטָא** oh. (preced.) runner. Targ. Jer. LI, 31.—Pl. רָחֻטִין, רָחֻטִין. Targ. II Esth. III, 13 ed. Lag.; (ib. 15 רָחֻטִין; a. e., v. רָחֻטִין.—B. Mets. 107<sup>b</sup> וכ' שחין ר' וכ' רָחֻטִין; B. Kam. 92<sup>b</sup> רָחֻטִין. Sabb. 78<sup>b</sup> רָחֻטִין מוכסא (Ar. רָחֻטִין) the runners (police) of the toll collector (who ask persons they meet for their receipts).

**רָחֻטָא** f. (v. preced. wds.) 1) a tool for planing wood &c. (so named from the grooves in which it runs), chisel, differ. fr. מְחִיכָה. Tosef. Kel. B. Bath. II, 2. Tosef. B. Kam. XI, 15; B. Kam. 119<sup>b</sup> וכ' ומחרת הר' and the chisel belong to the carpenter.—2) (cmp. ξυγστρα a. ξυγστρα) a tool for shaving hair, an instrument with which the hairs are removed singly, differ. fr. מַחֲשֵׁר. Macc. III, 5; Naz. 40<sup>b</sup>; a. e.

**רָחֻטָא**, **Hif.** רָחִיט (a contract. of רָחַב, cmp. רָחֻבָא a. Lat. arrha; v. רָחֻבָא) to deposit as a pledge, contrad. to מַעֲשֵׂר שֶׁנִּי ... מַעֲשֵׂר שֶׁנִּי ... ed. Zuck. (Var. מְחִיכָה) second tithes must neither be sold, nor taken or given as a pledge; Y. ib. I, 52<sup>c</sup> top. Ib. וְרוּחַ רָחֻטָא if he pledged it in defiance of the law, he is fined. Pes. 31<sup>a</sup> כְּשֶׁרָחִיטִי אֶצְלוּ when he deposited it (the leavened matter) with him (the gentile) as a pledge. Ib. b; a. e.

**רָחֻקָא**, Bets. 30<sup>a</sup> Ms. M., v. רָחֻקָא (v. Rabb. D. S. a. l. a. Sabb. 148<sup>a</sup> Ms. M.).

**רָחֻקָא**, v. רָחַב.

**רָחֻקָא** I m. (= רָחֻקָא), sight, view. Zeb. XIV, 6 בכל ר' were permitted to be eaten within the entire range of sight (around Shiloh); (Yalk. Deut. 881 מִקְוֵה שֶׁאֵינָהּ ר' the range of sight of which they speak means a spot from where you can overlook the entire place with nothing to intercept &c.; by ר' כולו אלא ר' מקצתו when he deposited it the leavened matter) with him (the gentile) as a pledge. Ib. b; a. e.

**רָחֻקָא** II m. (supposed to be) the name of an insect on trees. Tosef. Shebi. I, 11; Y. ib. II, 33<sup>d</sup>.

**רָחֻקָא**, v. רָחַב.

**רָחֻב** m. (b. h.; רָחַב) multitude; larger portion; majority. Meg. 15<sup>b</sup> (ref. to Esth. V, 11) בניו וכמה ר' בניו how large was the multitude of his sons? Bekh. VI, 8 ר' המדבר וכ' the

larger portion of the anterior part of the tongue. Keth. 15<sup>a</sup> החזיר אחר ר' הולכין אחר ר' we are guided by the legal status of the majority of the inhabitants of the town; ר' סייעה the majority of the members of the caravan that encamped near the town. Ib.; Hull. 95<sup>a</sup>, a. e. הלך רובא when a piece of meat is found, we go by the majority of the meat stalls (to decide whether it be *kasher* or not). Ib. 3<sup>b</sup>, a. e. ר' מציירין ו' most of those engaged in slaughtering are experts. Sabb. 118<sup>b</sup> רובן של צדיקים most righteous men die from bowel diseases. Hull. II, 1 רובו של אחד כמורו if one cuts through the larger portion of the organ (v. סקימן), it is considered as if he had cut it through. Hor. 3<sup>b</sup> רובו ככולו in the entire Law we adopt the rule that a majority (or the larger portion) are legally equal to an entirety; Naz. 42<sup>a</sup>; a. v. fr.—Gitt. 60<sup>b</sup> ר' בכתוב ו' the majority of the halakhic decisions rests on the Scripture (is derived from the text by interpretation), and the minority on tradition; v. Y. Peah I, 17<sup>a</sup> bot.—[Y. Yeb. IV, 6<sup>b</sup> top רובו ל' שיפרש לו רובו עד, read: רבו.]

**רובא** ch. same. Hull. 11<sup>a</sup> בחר ר' ... מנא הא מילתא whence do we derive the rule laid down by the Rabbis, that we are guided by the majority? Ib. דאחיה קמן ר' a majority which is before us, a majority of a definite number; ר' דאחיה קמן בנן ו' a majority of an indefinite number, as for instance, the case of a minor *yabam* (Yeb. XIII, 12, when we are guided by the principle that the majority of persons are not impotent). B. Kam. 46<sup>b</sup> ר' דאנשי לרריא most people buy animals for ploughing. Ib.; B. Bath. 92<sup>b</sup>, v. אספרא; a. v. fr.—Pl. רובי Hull. 28<sup>b</sup> ליכא Bashi (ed. רובא) two larger portions of one object cannot be assumed, i. e. if an object is divided into two equal parts, you cannot apply the principle that either half may be ritually considered as if it were the larger portion.

**רובה**, v. רובא.

**רובה** I m. (b. h. רבה, Gen. XXI, 20; רבה) [growing,] young man, youth. Sot. 26<sup>a</sup> שנסא עקרה ו' a young man who married a barren or an old woman. Y. ib. VIII, 22<sup>d</sup> bot. שנסא ריבה ו' a young man that married a young girl; a. e.—Pl. רובין, רובים. Tam. I, 1 שומרים ו' שם the young priests held watch there; [anoth. opinion: the archers, v. רבי II].—Esp. ר' the sons of R. Hyya. Hull. 20<sup>a</sup> ו' יקבלו ו' let the lads receive the answer to their arguments. Y. Hag. III, 79<sup>c</sup> bot.; a. e.

**רובד** m. (רבר) 1) *mosaic pavement*, esp. the paved level space between steps in the Temple hall, landing, terrace. Yoma IV, 3 הרביעי שבחייכל ו', emended ib. 43<sup>b</sup> של חייכל, the fourth terrace on coming from the hall. Midd. III, 6 ו' שלשה ו' the height of each step was half a cubit, its depth one cubit each of the three steps, and a landing of three cubits &c. Ib. IV, 4, sq. Tosef. Succ. IV, 23; Tosef. Men. XI, 13 שבאולם ו' הר' the pavement in the hall.—Pl. רובדים, רובדין. Tam. I, 1 של אבן משוקעין בר' ובאבנים Midd. I, 8. Tosef. Ohol. XVII, 1

in and covered with paving blocks or with (rough) stones.—2) *the interlaced branches of two neighboring trees*.—Pl. as ab. Hull. 140<sup>b</sup> שני רובדי ב' יושבה ב' if the mother bird is found sitting on the junction of two trees. Ib. 141<sup>a</sup>; a. e.

**רובדא** ch. same, *pavement*. Targ. II Chr. VII, 3 (h. text רצפה).

**רובה** I, v. רובא.

**רובה** II m. (v. רבה) *saturation, sauce, dip*. Y. Pes. X, 37<sup>d</sup> top שריא רבה עמו ו' ... ולמה and why is it (תרוסח) called *robeh* (saturation)? Because it is saturated with it (the wine that is put in as a sauce).

**רובא, רובה** m. 1) = רבא, *great*. Targ. Y. II Lev. X, 19 (ed. Vien. רובה).—2) = *elder, senior*. Y. Ber. II, 5<sup>b</sup> bot. ר' הושעיא ו' Y. Kil. IX, 32<sup>b</sup> ר' חייא ו'; a. fr. (interch. with רבה).

**רובה** I f. (= מרובה) *more, larger number*. Keth. 103<sup>a</sup> ברכת הבית ו' the blessing of the household increases with the number of its members (every one contributing towards the comfort of all); B. Bath. 144<sup>b</sup>; Tosef. Keth. XII, 3 מרובה (corr. acc.).

**רובה** II m. ch. (רבה) *gradation, conclusion a minori ad majus* (= קל וחומר). Y. Peah IV, 18<sup>b</sup> top ו' יוחנן ו' there exists one argument a minori by R. J. and another by R. S. ben L.; ו' מה מציאה ו' R. J.'s argument is: if in the case of a find &c. (v. corr. vers in Frankel, Talm. Hierosol.).—ר' (cmp. ו' something greater, more restrictive. Y. Sabb. XVII, beg. 16<sup>a</sup> דלחור ו' (דריבן) חבית ו' דלחור חכלים ו' there is a greater restriction in the law concerning the moving of the doors of a house, and in another respect a greater restriction in the law concerning the doors of furniture; ו' דלחור the greater restriction concerning the doors of a house consists in this that they dare not be moved even &c. Y. Ab. Zar. I, 40<sup>a</sup> top ו' דר' the opinion of R. S. b. L. goes farther in restriction than that of R. J. Y. Maasr. I, 49<sup>a</sup> bot. ו' דר' he comes to tell you something greater.—Y. Meg. I, 71<sup>c</sup> top ו' דרבה שחספרים ו' here is something greater (than the difference between scrolls and T'fillin which has been stated): scrolls may be written on either side of the parchment &c.; ו' עורו ליה ו' the 'one column' law against the 'two sides' law—this is no gradation. Y. Peah I, 15<sup>d</sup> top ו' דרבה מנה גדול ו' (בפריעת) here is something greater (just the reverse, v. אדרבה; greater is a duty which is like paying a debt (the filial duty) than &c.; Y. Kidd. I, 61<sup>b</sup> bot. ו' דרבה דרבינן (corr. acc.).

**רובי, רובא** I m. = h. רובה, *youth, young man*. Targ. I Chr. XXII, 5.—Pl. רוביא, רובין. Targ. Ruth III, 10. Targ. Lam. II, 12 (not רב). Ib. 21; a. e.—Targ. Job XXI, 11 ורוביהון.

**רובי** II m. *fenureek*, (oth. opin. *flax-seed*).

Ker. 6<sup>a</sup>. ורובי רגל... יהא רגיל (Rashi) one should make it a habit at the beginning of a year to eat pumpkin, fenugreek &c.; Hor. 12<sup>a</sup>. Hull. 52<sup>a</sup>. Sabb. 109<sup>b</sup>, v. גיר III.

**רובן** m. (רבב) *coarse weft*. Par. XII, 8 (Var. אָרָבָן q. v.).

**רובע** m. (b. h. רבֵּעַ) *one-fourth*, esp. (sub. קב) *rob'a*, one-fourth of a Kab. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>. Tosef. B. Bath. V, 10 (among the measures to be kept) ר' ורצ' a *rob'a* and a half *rob'a*. Num. R. s. 92<sup>d</sup> (God repays measure for measure) ר' ורצ' even to a *r.* and a half-*r.* Tosef. Kel. B. Bath. III, 8 ורצ' הר' a block with the cavity of a *r.* on one side and of a half-*r.* on the other; Tosef. Mikv. VI, 22. Tosef. Ohol. I, 7 עצמ' ר' a *rob'a*-ful of bones; a. fr.—ר' a piece of ground of the capacity of one *rob'a* of seed. Kidd. 26<sup>b</sup>; a. e.

**רובעא** ch. same, *one fourth*. Targ. II Esth. IV, 1.—Pl. רבֵּעָא. Y. Hall. II, 58<sup>d</sup> top, v. קבא.

**רובצל** v. רבצל.

**רוען** m. (b. h. רֵעוּן) *excitement, anger, commotion, trouble*. Midr. Till. to Ps. XXII רוען out of the divine anger comes mercy (ref. to Hab. III, 2). Pirké d'R. El. ch. XXXVIII רוען וכו' he began to curse his sons' anger. Gen. R. s. 84 (ref. to Job III, 26) בא עלי רוען the trouble about Joseph came upon me.

**רוענא** f. ch. same. Targ. II Chr. XXXIV, 21. Targ. Ps. LXXXVIII, 31. Targ. Job XXI, 30 רוענא (Ms. רֵעוּן); a. e.—[Targ. Prov. XXIX, 22 גברא ר' read with ed. Lag. a. oth. רוענא.—Lam. R. to II, 2 נמלא רוענא וכו' (masc.) Ben Kosiba's anger rose to its full measure.—Pl. רוענא, רוענא. Targ. Job XL, 11 (Ms. רֵעוּן).

**רוענא** v. preced.

**רועינא** Y. Kil. I, 27<sup>a</sup> אההר' v. אההר'.

**רועלות** v. next w.

**רועלות** f. pl. רועלות 1) *routes, directions*. Cant. R. to IV, 1 מה... משוגרת ר' הרבה וכו' as the pigeon is sent out in many directions and always returns &c.; ib. to I, 15 (not שוגרת).—2) (adj.) *familiar*. Tosef. Ber. II, 12, a. e. ר' הלכות v. רגיל. —3) [*runners*], *grapes growing in a row on isolated vines*, opp. רליות (v. רליות). Men. VIII, 6 כל רג' Y. Peah VII, end, 20<sup>c</sup> רג' all plants in one row form one bed; Y. Pes. IV, 31<sup>b</sup> bot. רועלות.

**רוענא** pr. n. river *Rav'nag*. B. Bath. 73<sup>b</sup> top (Ms. M. רוענא; Ms. R. רוענא; ed. Lubl. רוענא; v. Rabb. D. S. a. l. note).

**רוענא** v. רוענא.

**רועה** m. (רעה II) *the flat portion of the baker's shovel*. Tosef. Kel. B. Mets. III, 7, v. פְּנוֹרָא III.

**רודוס** pr. n. pl. (a corrupt. of Ἀραδος) *Aradus*, v.

אָרֹדוֹס. Y. Meg. I, 71<sup>b</sup> bot. (expl. אָרֹדוֹס, Gen. X, 18) ר'; [The context forbids thinking of Rhodus].—[Y. Yeb. VIII, 8<sup>b</sup> bot. ברודוס, read with Y. Kidd. IV, 66<sup>b</sup> top, a. Y. Bicc. I, 84<sup>a</sup> ברודוס.]

**רורי** v. רורי.

**רורתא** m. (רורן, cmp. רורן) *moistening, refreshment* [or marrow]. Targ. Prov. III, 8, v. רורתא.

**רורא** v. רורי.

**רורו** v. רורי.

**רורח** (b. h.) *to be wide, roomy; to spread*. Y. Snh. I, 19<sup>c</sup> top משם הרורה יוצאה ורורח וכו' from there (the hall of the Sanhedrin) the law went forth and spread (with authority) for all Israel; Tosef. ib. VII, 1; Tosef. Hag. II, 9. Y. Yeb. I, 3<sup>a</sup> bot. רורח בישראל... ראה see how this decision will spread (what its effect will be) in Israel; a. e.—Part. pass. רורח; pl. רורחים. Ab. V, 5, a. e. משרחיים, רורח; [Mish. ed. רורח, pl. of רורח].

**Pa.** רורח 1) *to be placed wide apart*.—Part. מררח; f. מררחות (or מררחו). Y. Shebi. II, end, 34<sup>b</sup> במר' when the trees are planted wide apart, opp. רצופין; Y. M. Kat. I, 80<sup>c</sup> top; a. e.—2) *to be wide and flat*. Koh. R. to VII, 23 מקום מר', v. רורח. Tosef. Kel. B. Mets. VIII, 6 לשונות מר' R. S. to Kel. XVIII, 5 wide and flat straps (comfortable to lie on), v. רורח.

**Hif.** רורח (denom. of רורח) 1) *to be relieved*; 2) *to make profit*. Gen. R. s. 13 מררחין... מררחין commerce is prosperous, and the dealers make profit; מררחין... מררחין אה even the lepers feel relieved; Yalk. ib. 20. Gen. R. s. 39 רורח the sick man saw him (Abraham) and felt better. Yalk. Ps. 843, v. רורח; a. e.—3) *to cause relief*. Lev. R. s. 34 מררחין לו they (the visitors) bring him some relief; Midr. Till. to Ps. XLI.

**Hithpa.** רורח, *Nithpa.* רורח *to be relieved, be in comfortable circumstances*. Lev. R. l. c. כשאתה מררחות וכו' when thou art in better circumstances, thou wilt repay me.—[Ib., a. e. נררחות העולם, read: נררחות, v. רורח.]

**רורח** I ch. same, 1) *to be wide, extend; to be easy; to feel relieved*. Targ. Job XXXII, 20.—[Targ. Ps. XXXIII, 5 רורח, v. רורח. Ms., ed. Lag. רורח, v. רורח. Snh. 7<sup>a</sup> רורח... מררחות ר' Hull. 8<sup>a</sup> ביון ר' ר' the cut widens, i. e. the parts cut through go apart, and are not affected by the heat of the knife. B. Bath. 90<sup>b</sup> רורח when the market becomes easy (prices fall), it remains so (for the rest of the year). Taan. 23<sup>b</sup> עלמא ר' עמא וכו' (Ms. M. רורח, corr. acc.) I thought, as it has been raining, the world is at ease (prices will come down). Keth. 80<sup>b</sup>, v. רורח. B. Bath. 167<sup>a</sup> (suspecting an erasure in a document) מ' רורח ליה עלמא להא וכו' why has this Vav so much space?, opp. רורח; a. fr.—Y. Sabb. XX, end, 17<sup>d</sup> רורח his house fell in over him who felt at ease (?), v. רורח. —2) *to make room*. Targ. Is. XLIX, 20 רורח (prob. to be read: רורח Pa.; h. text רורח).

**Pa.** רורח 1) *to widen, make room; give comfort*. Targ. Prov. XVIII, 16 (h. text רורח).—Part. pass. מררח; f. מררחות; pl. מררחין; גר. רורח; pl. מררחות. Targ. Jer. XXII, 14.—

2) (denom. of רָחַץ) to inspire.—Part. pass. as ab. Targ. Y. Deut. XXXII, 24 [read:] רָחִיצִי רָחִיצִי בִישֵׁן possessed by evil spirits.

*af.* אָרְחָה, אָרְחָה 1) to make room, widen; to relieve. Targ. Y. Gen. XXVI, 22. Targ. Lam. III, 56 אָרְחָהּ (verbal noun); a. e.—Sabb. 151<sup>b</sup> מְרִיחָה ... חוֹלָה (or רָחִיחָה *Pa.*) stibium widens (improves the eye-sight) up to forty years of age, מְרִיחָה לֹא מְרִיחָה ... מאַחַר that ... it preserves the eye-sight, but does not improve it; a. e.—Part. pass. מְרִיחָה open; vacant. Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text מְרִיחָה).—2) to make profit, gain. Y. Ned. V, end, 39<sup>b</sup> חָדַר בֵּר נֶשׁ נָדָר (מְרִיחָה) a man made a vow that he would make no profit (in business). Ib. [read:] מְרִיחָה אֵל מֵאֵי אֲשַׁבְעֵנּוּ; vacat. Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text מְרִיחָה).—3) to cause to profit. B. Mets. 73<sup>a</sup> bot. אֵנָּה I wait for them (give them time to move) until Iyar, and thus I benefit them greatly; a. e.—Part. pass. מְרִיחָה. Ber. 56<sup>a</sup> עֲסֻקָּךְ מִי thy business will be profitable, opp. פְּסִידָה.

*Itkpa.* אֲרָחָה, *Itkpe.* אֲרָחָה a) לִי אֲרָחָה to be relieved; to be better. Targ. I Sam. VI, 3. Ib. XVI, 23; a. e.—b) to be blessed (with issue, with increase of wealth). Targ. Gen. XX, 17. Targ. Y. ib. XXII, 20. Ib. XXV, 21. Ib. XXVI, 31.

רָחַח, רָחַח m. (b. h.; preced.) 1) extension, wide space; interval. Gen. R. s. 74 רָחִיחָה בְּמִקְוֵי אֵין they (the eastern men) hold council only in an open and level place (where they are safe against spies); Yalk. ib. 130 בְּשִׁרְהָה (where they are safe against spies); Koh. R. to VI, 23 בְּמִקְוֵי מְרִיחָה (v. רָחִיחָה); Pesik. Par., p. 34<sup>a</sup> בְּמִקְוֵי רָחִיחָה (corr. acc.). Gen. R. s. 19 (play on רָחִיחָה, Gen. III, 8) לִרְחִיחָה הַיּוֹם for the extension of the day (in order to extend Adam's day to God's day, a thousand years); Pesik. R. s. 40 לִרְחִיחָה הַיּוֹם ... I will give him one of my days,—to the extension of the day—I will give him &c. Hull. V, 3 לִרְחִיחָה הַיּוֹם when there is no interval of time between the sale of the dam for slaughter and that of her young. Koh. R. to I, 7 בֵּין וְכִי ... אַרְבַּע there was a space of four cubits between each two. Ber. 15<sup>b</sup> בֵּין הַדְּבָרִים he must allow an interval between words that may easily run into each other; a. fr.—2) ease, relief. Tosef. Sot. II, 3 בְּצִעַר יוֹלֵדָה בִּרְחָה ... she used to give birth with great pains, she would now do so with ease; Num. R. s. 94<sup>i</sup>; Ber. 31<sup>b</sup>. Tanh. Vayishl. 8 כְּשֶׁחִייתָ בְּצָרָה ... when thou wast in trouble, thou didst make a vow, but now that thou art relieved, thou forgettest; a. e.—3) profit, gain. Midr. Till. to Ps. XCII; Yalk. ib. 843 שְׂנוּרִיחָה ... את הָרִיחַ אֲחֵרִים and when the students saw the gain that he had made &c.

רָחָה, רָחָה II, רָחָה ch. same, 1) open space, room. Targ. O. Num. XXXV, 2 (ed. Berl. רָחָה; ed. Vien. רָחָה; h. text מְרִיחָה). Targ. O. Lev. XXV, 34. Targ. Ez. XLV, 2 (ed. Wil. רָחָה). Targ. O. Gen. XXXII, 17 (ed. Vien. רָחָה; a. fr.—Meg. 7<sup>b</sup>, a. e., v. בְּסִמְכָה). Sabb. 146<sup>b</sup> לֹא רָחָה לִיהָ he had no room (to accommodate all his hearers); a. e.—Pl. רָחָה, רָחָה, רָחָה, רָחָה. Targ. O.

Num. XXXV, 4, sq. (ed. Vien. רָחָה). Targ. Josh. XIV, 4 (ed. Wil. רָחָה; a. fr.—[Targ. Y. I Deut. XXXII, 24 רָחִיצִי, read: רָחִיצִי, v. רָחִיצִי I.]—2) relief. Targ. O. Ex. IX, 28. Targ. Esth. IV, 14. Targ. Is. XXXII, 15 (h. text רָחִיצִי); a. e.—Cant. R. to I, 1 בְּשִׁעֲרֵי רָחִיצִי, v. אֲנִיכָה; Koh. R. to I, 12; Gen. R. s. 81, a. e., v. עֲקָתָה. Pes. 112<sup>b</sup> פְּרִיחָה לִי רָחָה allow me a little relief (liberty); a. e.—3) ample provision, comfort. Keth. 69<sup>a</sup> רָחִיחָה רָחָה there is ample provision in the house (she is sufficiently provided for). Ib. אֵנָּה רָחָה I mean ample provision out of that estate. Ib. 80<sup>a</sup> sq. מְשֻׁם רָחָה כִּי the scholars allowed the husband the fruition of the wife's property for the sake of domestic comfort, but not to the extent of selling the products. Ib. רָחִיחָה רָחָה קָא רָחָה fruition is allowed him for the sake of domestic comfort, and the comfort of the house remains secured; a. e.—B. Kam. 116<sup>a</sup> רָחִיחָה רָחָה he did it for the convenience of the thing, i. e. as an extraordinary, though not legally necessary, measure, to avoid litigation.

רָחָה, רָחָה, רָחָה f. same, wide space, relief. Targ. Ps. XVIII, 20; Targ. II Sam. XXII, 20. Targ. Ps. LXVI, 12 (h. text רָחִיחָה); a. e.—[Targ. Ps. XXXIII, 5, v. רָחִיחָה.]

רָחָה, רָחָה f. (b. h.) same, width; relief, ease. Ab. I, 5 רָחִיחָה רָחָה לִי let thy house be wide open (hospitable); Ab. d'R. N. ch. VII.—Y. Sot. X, 24<sup>a</sup> bot. בְּשִׁעֲרֵי רָחָה when Israel is in distress and the nations are at ease; (Bab. ib. 48<sup>a</sup> בְּנִחָה וּבְשִׁלּוּחַ; Tosef. ib. XIII, 9 בשִׁלּוּחַ); a. e.

רָחָה, רָחָה v. רָחָה.

רָחָה, רָחָה pr. n. pl. [Wide Places,] Ravhatha. Targ. Y. Gen. XXVI, 22 (h. text רָחִיחָה).

רָחָה, רָחָה, רָחָה v. רָחָה.

רָחָה m. (רָחָה; cmp. פָּנִי) single, bachelor. Kidd. IV, 13 אֵין רָחָה לִי לִמְדָּה אֶדָּם a single man must not be a teacher of primary classes. Ib. 14. Pes. 113<sup>a</sup> וְהָרִיחָה אֵין רָחָה a bachelor that lives in a large city and does not sin. Lev. R. s. 27 (ref. to Job XLI, 3) וְהָרִיחָה אֵין רָחָה this refers to a bachelor (childless man) that dwells in a community and contributes towards the maintenance of teachers of Bible and Mishnah. Tanh. Ahārē, ed. Bub. 15 וְהָרִיחָה גְּדוֹלָה לִי like a very rich but unmarried man; having no wife, he has no house; Tanh. l. c. 10 וְהָרִיחָה (corr. acc.); Yalk. Ps. 767; a. e.—Pl. רָחָה, רָחָה. Kidd. l. c. וְהָרִיחָה שְׁנֵי רָחָה two bachelors should not sleep wrapped up in one cloak; Tosef. ib. V, 10. Mekh. Bo, s. 13 וְהָרִיחָה בְּכֻרִים מֵרָחָה אֲחֵרִים and they were all firstborn sons of other young men (not the husbands).

רָחָה, רָחָה I ch. same.—Pl. רָחָה, רָחָה. Targ. Is. XL, 30 (ed. Ven. רָחָה; h. text בְּחֻרִים).

רָחָה II m. (רָחָה to be clear, v. Fl. to Levy Talm. Dict. IV, p. 486) straining bag. Pes. 42<sup>b</sup> בָּרִיחָה when the drink is made by pouring water on the strainer (and the

lees contained in it), opp. רַפּוּרְצָנָא. — *Pl.* רַחֵם. Ab. Zar. 75<sup>a</sup> רַחֵם רַחֵם הָנִי רַחֵם straining bags which have been used by gentiles, if made of hair &c.

רַחֵם, רַחֵם [to sprout forth, v. P. Sm. 3845], to be glad, bright. Targ. Prov. XIII, 9 (some ed. רַחֵם, read: רַחֵם; h. text רַחֵם). Ib. XI, 10 Bxt. (ed. רַחֵם; ed. Ven. רַחֵם, corr. acc.). Ib. XXIII, 16.

\*רַחֵם m. (preced.) joy (?). B. Bath. 90<sup>b</sup> רַחֵם (Ms. M. רַחֵם) Papa's Joy (?), name of a measure introduced by Papa, v. רַחֵם.

רַחֵם, רַחֵם. v. רַחֵם.

רַחֵם m. (Syr. רַחֵם; Pers.) provisions for the day. Taan. 23<sup>b</sup> Ar. (Var. in Ar. as ed. רַחֵם). Men. 69<sup>b</sup> רַחֵם נְדָרָא לִית רַחֵם וְהָיִי רַחֵם or רַחֵם כִּינּוּרָא חֵיטִי; ed. רַחֵם קֵב חֵיטִי; v. Rabb. D. S. a. l. note 80) provisions of wheat came down (from heaven) covering a space of three parasangs, v. רַחֵם.

רַחֵם m. (b. h.; רַחֵם to be strong, heavy) prince. — *Pl.* מִי שֶׁכֵּל רַחֵם עֵלָם (ref. to Prov. XXXI, 4) רַחֵם רַחֵם וְהָיִי רַחֵם should be at whose door the princes of the world appear every morning, drink wine and become drunken? Num. R. s. 10. Lev. R. s. 12, end (ref. to Prov. I. c.) רַחֵם שְׁנֵי רַחֵם two princes (Nadab and Abihu) were mine, and they died only on account of wine; Yalk. Jer. 320; a. e.

רַחֵם, רַחֵם, רַחֵם, v. sub רַחֵם.

רַחֵם I to smell, v. רַחֵם.

רַחֵם II f. (b. h.; רַחֵם) 1) wind, air; direction, side. Ex. R. s. 15<sup>22</sup> רַחֵם וְהָיִי רַחֵם ... המים וְהָיִי רַחֵם three creations preceded the formation of the world: water, air, and fire; רַחֵם הָיָה רַחֵם the air (spirit) conceived and gave birth to wisdom. B. Mets. 107<sup>b</sup> רַחֵם הַכֹּל ברַחֵם all (diseases) are caused by the air. Hag. 12<sup>a</sup> רַחֵם וְהָיִי רַחֵם ten things were created on the first day: heaven ..., air and water &c. Ib. <sup>b</sup> רַחֵם הָרִים the mountains are sustained by the air, יִכּוֹל רַחֵם the air by the wind-storm. — Ber. 31<sup>a</sup> ... רַחֵם בְּסִעֲרָה יִכּוֹל רַחֵם you may think a man may pray facing any direction he may desire. B. Bath. 22<sup>b</sup> רַחֵם אֶחָד מִן רַחֵם from one side. Ib. II, 9 רַחֵם עֵשֶׂה רַחֵם one may erect a tannery on any side of the town except the western. Ib. 25<sup>b</sup> רַחֵם הָרִיבִּית the southern wind. Kil. V, 5; a. v. fr. — *Pl.* רַחֵם רַחֵם Ab. III, 17 רַחֵם כֹּל רַחֵם even if all the winds were to come and blow at them &c. Kil. III, 1 הָרִיבִּית מִגִּדְפָּה on the four sides of the bed. Y. ib. VI, end, 30<sup>c</sup> רַחֵם מִגִּדְפָּה enclosed on its four sides. Pes. 94<sup>a</sup> רַחֵם רַחֵם he may turn towards any of the four directions of the world; a. v. fr. — 2) mind, disposition, spirit. Ab. III, 10, v. רַחֵם h. Y. Peah I, 15<sup>c</sup> bot., a. e., v. רַחֵם. Ab. IV, 7, v. רַחֵם III. Ib. V, 19 נְמוּכָה רַחֵם a lowly spirit; a. v. fr. — 3) spirit, soul. Gen. R. s. 7, end רַחֵם רַחֵם של רַחֵם 'a living soul' (Gen. II, 19), this means the soul of Adam. Ib. s. 2 רַחֵם רַחֵם and the spirit of God' (Gen. I, 2), this means the soul of the king Messiah; a. v. fr. —

Esp. רַחֵם רַחֵם (abbr. רַחֵם) the holy spirit, prophetic inspiration, intuition. Ab. Zar. 20<sup>b</sup> רַחֵם רַחֵם sanctity (of life) leads to prophetic inspiration. Meg. 7<sup>a</sup> רַחֵם רַחֵם the Book of Esther was composed in a spirit of prophecy. Yoma 9<sup>b</sup> רַחֵם רַחֵם with the death of the last prophets, Haggai ..., the prophetic spirit was withdrawn from Israel. Ber. 10<sup>a</sup> רַחֵם רַחֵם I saw in a prophetic vision that unworthy children would go forth &c.; a. v. fr. — Snh. 65<sup>b</sup>, a. fr. רַחֵם רַחֵם unholy inspiration (augury &c.). — 4) (evil) spirit, demon. Pes. 112<sup>a</sup> רַחֵם רַחֵם (סִכְנָה) the danger threatening from an evil spirit; a. fr. רַחֵם רַחֵם, רַחֵם רַחֵם, v. respective determinants. — *Pl.* רַחֵם רַחֵם Gen. R. s. 20 רַחֵם רַחֵם male demons; נְקִיבוֹת רַחֵם female demons. Erub. 18<sup>b</sup> רַחֵם רַחֵם begot spirits and demons &c.; a. fr.

רַחֵם ch. same. Targ. Gen. I, 2. Ib. VIII, 1. Ib. VI, 17. Ib. XLV, 27 רַחֵם נְבוּאָה (O. ed. Ber. קִדְשָׁא) = h. קִדְשָׁא, v. preced.; a. v. fr. — Gen. R. s. 38, end רַחֵם רַחֵם let us worship the wind that scatters the clouds; רַחֵם רַחֵם let us worship man that carries the wind (whose body is filled with air). Gitt. 67<sup>b</sup> רַחֵם רַחֵם, רַחֵם רַחֵם, a. fr. — *Pl.* רַחֵם רַחֵם, רַחֵם רַחֵם, רַחֵם רַחֵם, Targ. O. Num. XVI, 22. Targ. Deut. XXXII, 24. Targ. Y. I ib. רַחֵם רַחֵם (corr. acc.), v. רַחֵם I; a. fr. — Y. Shek. V, end, 49<sup>b</sup> רַחֵם רַחֵם the chief of the evil spirits. Gen. R. s. 20, end רַחֵם רַחֵם the spirits of a man's house are benevolent, for they grow up with him; רַחֵם רַחֵם the spirits of the field; ib. s. 24, end. Lev. R. s. 5 רַחֵם רַחֵם שְׂדֵיָא שְׂדֵיָא Shedai (demon), the prince of the spirits. B. Bath. 25<sup>a</sup> רַחֵם רַחֵם place me (for prayer) in any direction except due east; a. fr.

רַחֵם, רַחֵם, רַחֵם, v. רַחֵם.

רַחֵם, v. רַחֵם.

רַחֵם, רַחֵם, רַחֵם m. (רַחֵם) safety, reliance, security, faith. Targ. Gen. XXXIV, 25. Targ. II Chr. XXXII, 22. Targ. II Kings XVIII, 19. Targ. Ps. XXXVI, 8 רַחֵם רַחֵם (Ms. רַחֵם רַחֵם); a. fr. — *Pl.* רַחֵם רַחֵם Targ. Jer. II, 37.

רַחֵם, v. רַחֵם.

רַחֵם pr. n. f. (רַחֵם) [swarming,] *Ruhshitha*, legendary name of queen Esther's maid for Thursday (with ref. to Gen. I, 20). Targ. Esth. II, 9.

רַחֵם, v. רַחֵם.

רַחֵם, v. רַחֵם.

רַחֵם m. (רַחֵם) 1) soft, green date, opp. רַחֵם. Ukts. II, 2 רַחֵם רַחֵם the kernel of a green date. Tosef. ib. II, 1, sq.; a. e. — V. רַחֵם. — 2) broth; juice of meats; jelly. Hull. IX, 1, expl. ib. 120<sup>a</sup> רַחֵם רַחֵם what kind of *roteb* is meant? Fat; (oth. opin.) רַחֵם רַחֵם, v. רַחֵם III. Pes. VII, 2 רַחֵם רַחֵם if נתק מִרַחֵם (while roasting the Passover lamb) some of its juice dripped on &c. Num. R. s. 10<sup>21</sup>; Tosef. Naz. IV, 6. Hull. 108<sup>a</sup> רַחֵם רַחֵם (fem.) soft (liquid) juice;

thick (jelly-like) juice; a. fr.—Tosef. Kel. B. Bath. V, 6 נִיָּקוּרִי ר' רָבָב.

**רוֹבֵבָה** ch. same, 1) *moisture*. Targ. Y. Lev. XI, 38 בְּרוֹבֵבָה (not בְּרָה...) (of the condition of a fresh corpse).—2) *liquid*. Targ. II Chr. IV, 5 בְּרָ as liquid measure.—3) *sap, marrow, juice*. Targ. Ps. XXXII, 4 (h. text לשֶׁךְ). Targ. Job XV, 27 (h. text מִיָּדָה); a. e.—Pl. רוֹבֵבָה. Targ. Y. Lev. XI, 11 רוֹבֵבָהוֹן (not רוֹבֵבָהוֹן, v. צִיר I ch.—[Targ. Ps. LXXIII, 7 וּדְמִיָּהוֹן Ms., read: 'רוֹבָה, v. רוֹבֵבָה.]

**רוֹבֵבָנִית**, v. next w.

**רוֹבֵבָנִית** f. (רָבָנִי) 1) *grumbling, discontented*. Num. R. s. 12<sup>b</sup> מִשְׁרֹנָה לוֹ מִשְׁרֹנָה ר' (Mus. רוֹבָנִי, corr. acc.) this is like the case of a king who had a grumbling matron as wife; Tanh. Naso 12 ראגניוֹת אשה ראגניוֹת דאג' ראג' (corr. acc., or רוֹבֵבָנִית); Pesik. R. s. 5 רִנּוֹנוֹת (corr. acc., or רוֹבֵבָנִית).—2) [prob. to be read: *grumbling, discontent*. Num. R. l. c. שלא חוזר לרוֹבֵבָנִיתָה lest she return to her sullenness; Pesik. R. l. c. לרוֹבֵבָנִיתָה (read לרוֹבֵבָנִיתָה, or with ed. Prague: לרוֹבֵבָנִיתָה).

**רוֹבָה** (b. h.) *to be moist, be saturated, drip*. Y. Maasr. I, 49<sup>a</sup> top מִשְׁרִיָּו (not שִׁירִי), v. מִרְיָה.

Pi. *to saturate; to refresh; trans. to delight*. B. Bath. 14<sup>b</sup>; Ber. 7<sup>b</sup> (play on דָּחַח) שְׁרִיָּדָה לְחֻקָּבָה (דָּחַח) she was privileged in that from her descended David, who delighted the Lord with songs and hymns.

Hif. same. Midr. Till. to Ps. CL (ref. to Is. XXXIV, 5) [read:] מִרְיָה אוֹתָהּ וּמִפִּילֹדוֹ שֶׁרָה וְכ' the sword with blood, and brings her tutelary angel to fall, and then it (the sword) will come down upon her (Rome; v. Cant. R. to VIII, 14).

Nithpa. מִרְיָה, נִתְרָה *to be saturated, refreshed*. Gen. R. s. 33 וְגַל הַעוֹלָם יִרְדוּ rain fell, and the world was refreshed; Lev. R. s. 34 (not וְנִתְרָהוּ); Yalk. Lev. 665; Yalk. Ps. 888 (corr. acc.). Y. M. Kat. III, 82<sup>c</sup> bot. שְׁתִּתְרָהוּ כֶּשֶׂם כֶּשֶׂם שְׁתִּתְרָהוּ כֶּשֶׂם as you were saturated with the oil of inauguration for seven days &c.; a. e.

**רוֹבָה** (רוֹבֵבָה), **רוֹבָה** ch. same, esp. *to be filled with wine, be drunken*. Targ. Gen. IX, 21. Ib. XLIII, 34 (some ed. O. רוֹבָה, Pa.). Targ. Jer. XLVI, 10 (ed. Wil. רוֹבָה, Pa.); a. fr.—Part. רוֹבָה, רוֹבָה; f. רוֹבָה, רוֹבָה. Targ. Is. LI, 21. Targ. Prov. XXIII, 20, sq. Targ. Hag. I, 6; a. fr.—Gitt. 68<sup>a</sup> שָׁרַח אִישׁוֹי רָה וּגְנָא he drank, he was intoxicated and lay down. Meg. 12<sup>b</sup> שָׁרַח וְלֹא אָבָא my father drank wine enough for a thousand men, and was not drunk. Pesik. Eth Korb., p. 57<sup>b</sup> וְאֵנָּה שְׁבַע דָּחַח (not דָּחַח) וְאֵנָּה שְׁבַע דָּחַח (not דָּחַח) and I (the Lord) wrote about thy one Log of wine that I drink, I am filled, and I am satisfied (Num. XXVIII, 7), v. רוֹבָה; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Ps. 761.

Pa. רוֹבָה, רוֹבָה 1) same, v. supra.—2) *to fill, saturate; to make drunk*. Targ. Is. LV, 10. Targ. Hos. VI, 3 (h. text רוֹבָה). Targ. Jer. XLVI, 16 (h. text רוֹבָה); a. fr.—Part. רוֹבָה; f. רוֹבָה. Targ. Is. LVIII, 11.

Ithpa. רוֹבָה, Ithpa. רוֹבָה *to be saturated; to be drunken*. Ib. V, 22 (ed. Wil. רוֹבָה, corr. acc.). Ib. XLIX, 26. Targ. Ps. XXXVI, 9; a. fr.

**רוֹבָה** m., **רוֹבָה** c. (preced.) *drunk; drunkard*. Targ. I Kings XVI, 9; XX, 16. Targ. Prov. XXVI, 9. Ib. 10 (not 'רוֹבָה'; h. text שָׁכַר). Targ. I Sam. I, 13; a. fr.—Gitt. 68<sup>b</sup> וְכִי רָהוּ וְכִי רָהוּ when he saw a drunken man that was lost, he led him back &c. Sabb. 32<sup>a</sup> (prov.) וְכִי רָהוּ leave the drunken man alone, he will fall of himself (a person's sins are visited upon him in critical moments); a. e.—Pl. רוֹבָה, רוֹבָה. Targ. Joel I, 5.

**רוֹבָה** f. (preced.) *saturation, fulness, satisfaction*. Pesik. Eth Korb., p. 57<sup>b</sup> (ref. to נֶכֶד שָׁכַר, Num. XXVIII, 7) לְשׁוֹן שְׂרִיָּה לְשׁוֹן שְׂרִיָּה of this one Log of wine three words are used expressing drinking, fill, plenty; Pesik. R. s. 16; (Tanh. Pinhas 12 שְׂרִיָּה).

**רוֹבָה** f. (b. h.; preced. wds.) *overflow; (numerical value) two hundred and twenty-one (Logs)*. Yoma 76<sup>a</sup>.

**רוֹבָה** f. (preced. wds.) *drunkenness*. Targ. Mic. II, 11 (h. text שָׁכַר).

**רוֹבָה**, v. רוֹבָה.—רוֹבָה, v. רוֹבָה.

**רוֹבָה** f. (preced. art.) 1) *intoxicating drink*. Targ. Hos. IV, 11 (h. text רוֹבָה).—2) *intoxication, rage*. Targ. Esth. II, 1 רוֹבָה constr. Targ. Prov. XX, 1 (h. text רוֹבָה).

**רוֹבָה** f. (preced. wds.) *overflowing*. Targ. Ps. XXIII, 5 ed. Wil. (ed. Lag. רוֹבָה, oth. ed. רוֹבָה, corr. acc.; emp., however, Targ. Ps. LXVI, 12).

**רוֹבָה**, v. רוֹבָה II ch.

**רוֹבָה**, v. רוֹבָה.

**רוֹבָה**, v. רוֹבָה.

**רוֹבָה** m. (רָבָה) *softness, tenderness*. Hull. 56<sup>a</sup> אִי אִי אִי if the upper membrane had been perforated, the lower would have burst on account of its tenderness.

**רוֹבָה** m. (b. h. רָבַל; רָבַל) *peddler, esp. seller of spices, perfumes &c.* Yeb. 63<sup>b</sup>, v. פָּצַע Cant. R. to III, 6 קוֹפֵת הָרֶ' the spice-peddler's basket. Ib. אֲבָקָה, v. אֲבָקָה. Lev. R. s. 16; a. e.—Pl. רוֹבָה, רוֹבָה. Sabb. 91<sup>b</sup>; Gitt. 67<sup>a</sup>, v. קִישָׁה Kidd. 82<sup>a</sup>; a. e.

**רוֹבָה** ch. same. Gitt. 33<sup>a</sup> וְכִי רָהוּ (Rashi) must the Tanna go on enumerating like a peddler (calling out all he has to sell)?; B. Kam. 36<sup>b</sup>; Naz. 21<sup>a</sup>; Arakh. 23<sup>b</sup>.

**רוֹבָה** f. pl. (preced.) *mercantile journeys, success in business*. Cant. R. to III, 6 (play on רָבַל, ib.) כֹּל רוֹבָה רוֹבָהוֹי שֶׁל יַעֲקֹב וְכִי רוֹבָה whatever Jacob gained came to him only through the dust under his feet (he did not get anything from his father as did the latter from Abraham). Ib. כֹּל רוֹבָה שֶׁיִּשְׂרָאֵל וְכִי רוֹבָה for whatever journeys Israelites undertake with success, they are indebted to the merits



of the dust raised by of our father Jacob (when he wrestled with the angel and was blessed, Gen. XXXII, 25 sq.).

**רים, רים** (b. h.) [to swing,] to be high, lifted up; to rise. Ab. Zar. 24<sup>b</sup> רומי השנייה Ar. (ed. ריני) rise, rise, acacia (holy ark)!; Gen. R. s. 54 רומי השנייה.

**Hif.** **רים** 1) to lift up, raise. Cant. R. to III, 4 (ref. to Ps. LXXV, 8) וְרִים לְכַרֵּשׁ וְכִי ... וְרִים יִשְׁפֹּל he shall lower Belshazzar, and lift up Cyrus and Darius; Yalk. Ps. 812 מלכות ... מרים I lower and raise; מרים ... מלכות he lays low one empire and raises another empire &c.; a. e.—2) to take off, remove. Ruth R. to I, 17 (ref. to Ez. XXI, 31) וְרִים חֲסֵר ... וְרִים חֲסֵר remove the bonnet from our teachers, and take the crown off the nations; a. e.

**Hof.** **רים** to be taken off, esp. to be separated as an offering, priest's share &c.; to be consecrated. Hall. II, 8 וְרִים חֲסֵר (not חֲסֵר, v. חֲסֵר). Sifr. Num. 110 (ref. to Num. IV, 20) וְרִים חֲסֵר that which is separated is to be sacred, and the remainder secular, but (no Hallah is to be taken,) when both would be sacred, Zeb. V, 6 וְרִים חֲסֵר the same rules apply to what is taken off them for the priest; a. fr.

**Polel** **רים** to lift up, elevate. Tanh. Matt. 6; Num. R. s. 22, end (ref. to Num. XXXI, 9 and XXXII, 1) וְרִים חֲסֵר ... here you see that the Lord lowered the Midianites, and raised the Israelites. Ib. (ref. to I Sam. II, 7) וְרִים חֲסֵר in the anger which he brings to bear on one, he raises the other. Pesik. R. s. 10 (ref. to Ps. LXXV, 8) וְרִים חֲסֵר he lowered every one that had part in the worship of the golden calf, and elevated every one that had no part &c. Ib. וְרִים חֲסֵר ... and now that thou hast lifted up my head, lift thou up their head likewise; וְרִים חֲסֵר go and lift up their heads (announce to them the divine pardon). Ib. (ref. to Ex. XXX, 12) וְרִים חֲסֵר ... שבאילו לי אחר מְרִים (רומם) in whatever way thou canst elevate that nation elevate it, for by this thou elevatest me. Ex. R. s. 25 וְרִים חֲסֵר (fr. רָם) and the Lord raised them above all; a. fr.

**Hithpol.** **רים**, **Nithpol.** **רים** to be lifted up; to pride one's self. Y. Ber. IX, 14<sup>a</sup> top וְרִים חֲסֵר ... וְרִים חֲסֵר thy Name be magnified ... and blessed and lifted up (praised) for &c.; Y. Taan. I, 64<sup>a</sup> top; Gen. R. s. 13. Meg. 17<sup>b</sup> וְרִים חֲסֵר ... when the transgressors cease to exist, the horn of the righteous will be uplifted. Num. R. s. 22; Tanh. Matt. 6, a. e. וְרִים חֲסֵר, אין אדם מְרִים, v. וְרִים חֲסֵר. Tanh. Mick. 3 וְרִים חֲסֵר and they were raised (to power); a. e.—[Yalk. Gen. 79 מְרִים חֲסֵר, read: מְרִים חֲסֵר, v. מְרִים חֲסֵר.]

**רים, רים** cb. same, to be high. Targ. Ps. LXXXIX, 14. Targ. O. Deut. VIII, 14 וְרִים ed. Berl. (oth. ed. וְרִים); a. fr.—2) to lift; to remove. Targ. Ps. LXXXIX, 18 וְרִים חֲסֵר. Y. Bets. I, 60<sup>c</sup> bot. וְרִים חֲסֵר and they lifted it. Y. Snh. X, 29<sup>a</sup> bot. וְרִים חֲסֵר when he had removed it. Y. Ab. Zar. IV, 43<sup>d</sup> וְרִים חֲסֵר when he had removed them (the stones); a. e.

**Af.** **רים** 1) to swing; to wave an offering; to uplift. Targ. Ex. VII, 20. Targ. O. ib. XVII, 11 מְרִים ed. Berl. (ed. Vien. רִים). Targ. Is. XXX, 28 (h. text רָם).

Targ. Lev. XXIII, 11 (h. text וְרִים); a. fr.—Part. pass. מְרִים; f. pl. מְרִים. Targ. Is. III, 16 (h. text וְרִים).—2) to lift, take off, remove. Lam. R. to V, 5 וְרִים חֲסֵר cut his head off. Y. Ab. Zar. I. c. וְרִים חֲסֵר by thy life! thou must remove these stones; a. e.

**Ithpa.** **רים**, **איתרים**, **איתרים** 1) to be uplifted, rise. Targ. Gen. VII, 17; a. e.—2) to be swung, waved (as an offering). Targ. Ex. XXIX, 27 (h. text וְרִים); a. e.—3) to be taken off, removed. Lam. R. to V, 16 וְרִים חֲסֵר it would have been better for him that his head be cut off rather than do this; Koh. R. to X, 5 וְרִים חֲסֵר וְרִים חֲסֵר; Y. Sot. IX, 24<sup>b</sup> sq. וְרִים חֲסֵר וְרִים חֲסֵר.

**Polel** **רים** to elevate, extol. Targ. Ps. XXXVII, 34. Ib. CXLIV, 1. Targ. Y. I Deut. XXXII, 3; a. e.—Part. pass. מְרִים. Targ. Ps. XVIII, 47 (not מְרִים); Targ. II Sam. XXII, 47; a. e.—V. מְרִים.

**Ithpol.** **רים** to be lifted up; to be extolled. Targ. Ps. CVII, 25. Ib. LXXV, 11. Ib. CVIII, 6; a. e.—Y. Maas. Sh. IV, end, 55<sup>c</sup> וְרִים חֲסֵר, v. וְרִים חֲסֵר.

**Palp.** **רים**, contr. **רים**, **רים** to elevate. Targ. Ps. IX, 14 מְרִים Ms. (ed. מְרִים). Ib. XXVII, 5. Targ. Prov. XVII, 19 מְרִים Ms. (ed. מְרִים, מְרִים). Ib. XIV, 34.

**Ithpalp.** **רים**, contr. **רים**, **רים** 1) to be elevated, rise. Targ. Ps. LVII, 6; 12. Targ. Prov. XI, 11; a. e.—2) to be haughty, proud. Ib. XVIII, 12.—Apocopated form: וְרִים חֲסֵר. Ib. VI, 30 וְרִים חֲסֵר ed. (h. text וְרִים חֲסֵר) let them not look haughtily down on the thief &c.; v. וְרִים חֲסֵר.

**רים** II, **רים** m. (b. h; preced.) height. Ber. 6<sup>b</sup> (ref. to this means the things which stand on the height of the world (sublime things like prayer &c.) and which men treat lightly. Meg. 14<sup>a</sup> וְרִים חֲסֵר men that stood very high. Midd. II, 3; III, 6 וְרִים חֲסֵר the height of each step was &c. Sifr. Deut. 199 וְרִים חֲסֵר peace is something great, for the dwellers on high (angels) need peace; Yalk. ib. 923; a. e.

**רים** I ch. same, 1) height. Targ. Y. Deut. XI, 18 וְרִים חֲסֵר on the highest point of your arm (v. גִּבְעָה). Targ. Is. XIV, 12, sq. Targ. O. Num. XXIII, 22; a. fr.—Y. Snh. X, 29<sup>a</sup> וְרִים חֲסֵר the ark carried the priests high up and cast them down to the ground. B. Bath. IV, 2; ib. 61<sup>a</sup>, v. וְרִים חֲסֵר I. Lam. R. to IV, 15 וְרִים חֲסֵר (some ed. וְרִים חֲסֵר, pl.) of their high stature, v. I ch.; Lev. R. s. 16 וְרִים חֲסֵר (corr. acc.); a. e.—Pl. וְרִים חֲסֵר. Sot. 48<sup>b</sup>, v. וְרִים חֲסֵר I ch.—V. וְרִים חֲסֵר I.—2) haughtiness. Targ. Ps. LXXXIII, 8.—V. וְרִים חֲסֵר.

**רים** II pr. n. pl., v. רומא.

**\*רים** I m. (preced. art.) haughty.—Pl. וְרִים חֲסֵר. Koh. R. to VIII, 11 (perh. to be read: וְרִים חֲסֵר = וְרִים חֲסֵר, v. וְרִים חֲסֵר).

**רים** II pr. n. pl. (Roma) Rome, v. רומא.

**רים** m. (preced.) Roman. Ber. 62<sup>b</sup> וְרִים חֲסֵר Ms. M. (ed. רומא, censor's change); Yalk. Is. 316; Gen. R. s. 10 וְרִים חֲסֵר.

(corr. acc.); a. fr.—*Pl.* רומא. Y. Sabb. VI, 8<sup>c</sup> bot., v. א. אבטי. Y. Erub. III, 21<sup>b</sup>, v. טקטיטי. a. fr.—*Fem.* רומיטא. B. Bath. 11<sup>b</sup>, v. אבטיטא. Sabb. 110<sup>b</sup>, v. רומיטא. B. Bath. 83<sup>b</sup>, v. רומיטא; a. e.

**רומאטיקון** m. (v. רומאטיקוס) *subject to a discharge of flux.* Lev. R. s. 15 נעשה ר' Ar. s. v. קטרקין (קטרקטין) he becomes subject to &c. (different vers. in ed. Lev. R.; v. קטרקטין).

**רומא** (רומא) pr. n. pl. *Ruma* in Galilee, near K'far Hananiah. Y. Erub. IV, end, 22<sup>a</sup>; Bab. ib. 51<sup>b</sup> Ms. M. (ed. ארומא, v. Rabb. D. S. a. l. note); Tosef. ib. IV (III), 17 (ed. Zuck. דרומא, corr. acc.).

**רומילוס** (רומילוס) pr. n. m. *Romulus*, the legendary founder of Rome in conjunction with his brother Remus. Midr. Till. to Ps. X (ref. to Ps. LXVIII, 6, a. X, 14) מהם אמם ור' the mother of Remus and Romulus was dead, and a she-wolf was appointed (by Providence) to give them suck, and they built two large huts in Rome; Yalk. ib. 652. Y. Ab. Zar. I, 39<sup>c</sup> רומילוס ורומס, אלו שני רומבין ... רומוס, Midr. Till. to Ps. XVII, 14, רומוס (ירמילוס) this refers to the two orphans ... R. and R. for whom thou didst appoint a wolf &c.; Yalk. ib. 671; Esth. R. to I, 9 רומוס ורמילוס &c.

**רומוס** pr. n. m. *Remus*, v. preced.

**רומס** m. (b. h. רומס, cmp. רומס, to swing) *spear.* Sabb. VI, 4 (63<sup>a</sup>). Num. R. s. 20, end; Tanh. Balak 21; a. e.—*Pl.* רומסין. Ab. d'R. N. ch. XXXIII ... אה הקב"ה the Lord, too, came against them with swords and spears (lightnings). Tosef. Snh. XIV, 6; a. e.

**רומסא** ch. same. Targ. Num. XXV, 7 (O. ed. Vien. רומסא). Targ. Josh. VIII, 18; 26 (h. text רומסא); a. fr.—*Pl.* רומסא. Targ. Jud. V, 8. Targ. Job XLI, 21 Ms. (ed. sing.); a. e.—[Lev. R. s. 16 ברומסין, read: ברומסין, v. רומס I.]

**רומא** I, רומא pr. n. pl. (Ρώμη, Roma) *Rome*; also the *Roman empire*. Targ. Is. XXXIV, 9 ed. Lag. (omitted in oth. ed.). Ib. LIV, 1 ed. Lag. (oth. ed. ברומא). Targ. Ps. CVIII, 11 כרמא רר' רשימא ed. Lag. (oth. ed. רשימא; ed. Wil. חקפא; h. text אדום). Targ. Y. Num. XXIV, 19 Levita (ed. קוסטנטי. a. fr. (mostly changed through the censor's influence).—Y. Ab. Zar. I, 39<sup>c</sup> שנתחנן ר' on the day that Solomon was connected by marriage with Pharaoh Necho of Egypt, Michael stuck a reed into the sea ... and this is the origin of the great city of the Roman empire; Snh. 21<sup>b</sup>; Sabb. 56<sup>b</sup> Ms. M. (ed. שברומי omitted). Y. Ab. Zar. I. c. מלך בר' on the day that Elijah was removed, a king was installed in Rome. Y. Taan. I, 64<sup>a</sup> top בספרי (רומי) in R. Meir's Bible was (a note) written, *massa dumah* (Is. XXI, 11) 'the burden of Rome.' Ib. בכרך הגדול שבר' ... אם יאמר לך if one should ask thee, where is thy God? tell him, in the great city of

Rome; a. v. fr.—Ab. Zar. 8<sup>a</sup> שעשעה קלנרא (Alf. עיר) a Roman colony which celebrates the Calenda.

**רומי** II m. (preced.) *Roman*. Y. Ter. VIII, end, 46<sup>c</sup>; Gen. R. s. 63, v. בקא. Y. Sot. VII, 21<sup>c</sup> top, a. e. ר' the Roman language (Latin), v. קרב; a. e.—*Pl.* רומי. Yalk. Hos. 529 גזירות ר' וכ' the Lord knew that Israel could not endure the decrees of the Romans, therefore he made them emigrate to Babylonia; Gitt. 17<sup>a</sup> ארומיים; Pes. 87<sup>b</sup>, v. ארם. Ib. 119<sup>a</sup>. Pesik. R. s. 17, end (play on רומים, Is. XXXIV, 7) עמם ר' the Romans will go down with them; a. e.

**רומי**, Midr. Sam. XII מחושקה בר' v. רקם I.

**רומינא** f. (רמי) *objection, argument.* Men. 42<sup>a</sup> מאי ר' Rashi (ed. רמיה) what argument is this?

**רומילס**, רומילוס, v. רומילוס.

**רומינוס**, v. רומינוס.

**רוממוח** f. (b. h.; רום) *elevation; majesty.* Num. R. s. 22 end (ref. to Ps. LXXXV, 7) שדוא ר' שאין ... כל הרים ... שדוא ר' שאין ... wherever *harim* appears in the Scriptures, it means 'mountains', except this which means 'elevation' (pride, רום as a noun, with article), for no man should feel elated by these things (riches); Tanh. Matt. 6; Yalk. Ps. 812. Lev. R. s. 24 (ref. to מרום, Ps. XCII, 9) אתה ר' thou practicest sovereignty in thy world, thou gavest priesthood to Aaron ... rulership to David &c. Tanh. Mick. 3 רוממוח ... רוממוח out of the disgrace of the righteous comes their elevation; a. e.

**רוממוחא** ch. same. Targ. Y. Num. XXIII, 22 (O. ed. רומא).

**רומנא** f. = רומנא, 1) *pomegranate* (fruit and tree). Targ. Y. Ex. XXXIX, 26 (ed. Vien. רומנא). Targ. II Esth. VII, 9; a. e.—Ber. 56<sup>a</sup> דקדומא ר' v. קדומא. Ib. עשיק עסקך 'thy ware (wine) will be high-priced like the pomegranate; v. קדומא, v. קדומא; a. e.—*Pl.* רומנא. Targ. Y. Ex. XXVIII, 33; XXXIX, 24. Ib. 25 רומנא (read: רומנא). Targ. Y. Num. XX, 5 (ed. Vien. רומנא); a. e.—2) *the upper part of the cheek.*—*Pl.* רומנא. Ab. Zar. 30<sup>b</sup>.

**רומנוס** pr. n. m. *Romanus*, an Amora (v. Fr. M'bo, p. 123<sup>b</sup>). Y. Sabb. III, end, 6<sup>c</sup>; Bab. ib. 47<sup>a</sup>. Y. Bicc. I, 64<sup>a</sup> (רומיטוס); Y. Yeb. VIII, 9<sup>b</sup> bot.; Y. Kidd. IV, 66<sup>b</sup> top (רומיטוס). Y. Meg. I, 72<sup>b</sup> bot.; a. e.

**רומניא**, Num. R. s. 22, v. סרונגניא.

**רומקי** pr. n. pl. *Fort (of the) Rumki*, in Media. Kidd. 72<sup>a</sup>; Yeb. 17<sup>a</sup> דומקי, דומקי (Neub. Géogr., p. 378 quotes also רומקי, v. רומקי).

**רומקי**, Kel. II, 5 Var., v. רומקי.

**רומשית**, רומשית, v. רומשית.

**רומטיקוס**, v. רומטיקוס.

\***רונקל** m. (a corrupt. of angaria or parangaria) *public service*. Yeb. 79<sup>a</sup> (ref. to I Kings V, 29) בעלמא Ar. (ed. דיגור) but perhaps it was merely for public service (that Israelites were employed, but not as slaves)? B. Bath. 122<sup>a</sup> (ref. to Ez. XLVIII, 19, to prove that the Nasi was to receive a share in the land equal to one of the tribal shares) בעלמא ארמא (Ms. M. דיגור; ed. Pes. a. oth. אנגר, v. Rabb. D.S. a.l. note 8) may I not say that the verse quoted refers merely to public service (due to the Nasi)?—[The reading רונקל, from which דיגור &c. arose, is due to a derivation, ascribed to R. Han., from the Persian רונקל servitium, v. Vullers 78<sup>b</sup>.—Yalk. Sam. 154, however, has an entirely different reading of Yeb. l. c.].

**רונקל** v. רונקל a. רונקל.

**רונקל** pr. n. m. *Ronya*, a gardener. B. Mets. 109<sup>a</sup>. B. Bath. 5<sup>a</sup> top.

**רונקל** m. (רנן) *grumbler, inclined to suspicion or litigation*.—Pl. רונקל, רונקל. Tanh. P'kudē 7 הם ישראל ר' הם the Israelites are grumblers (will suspect me of dishonesty). Mekd. Deut. 12 (ref. to ריבכם, Deut. I, 12) ר' which shows that they loved litigation; Yalk. ib. 801 רונקל (corr. acc.; v. Berliner to Rashi on Deut. l. c.).—Fem. רונקל. Pesik. R. s. 5 רונקל (corr. acc.), v. רונקל.

**רונקל** (prob. רונקל) f. (preced.) *grumbling habit*. Pesik. R. s. 5, v. רונקל.

**רונקל** v. רונקל.

**רונקל** m. pl. (Chaldaism; II רונק, with anorg. 3; cmp. רונק) *the contents of a pot upturned and emptied on a flat vessel to cool off*. Kel. II, 5 מפני שהיא הופכת עליו את הר' (Var. in R. S. הרונק, read: הרונק, v. infra) because she (the cook) inverts the contents of the pot on it (the lid); Tosef. ib. B. Kam. II, 5 הרונק (cmp. רונק).

\***רונקל** m. pl. (a corrupt. of ricinium or recinus) *a rectangular piece of cloth of small size* (v. Sm. Ant. s. v.). Sifrē B'midbar Sinai quot. in Ar. חיבין בציצית אין הר' *rumkin* are exempt from show-fringes (on account of their smallness).

**רונקל** m., v. רונקל II.

**רונקל** v. רונקל, Hithpol. רונקל.

**רונקל** v. רונקל.

**רונקל** v. רונקל.

**רונקל** I (b. h.; cmp. רנע) *to strike against; to shake*.

Hif. רנע (cmp. רנע) *to produce a tremulous sound; (b. h. also to shout); to blow the horn*. Sot. 42<sup>b</sup> ומריעין ר' the gentile troops shut their cuirasses with noise, blow their horns, shout and tramp; Yalk. Deut. 923; a. e.—Esp. *to sound a horn, to blow tremolo*. Succ. V, 4 רנע

והריעו they sounded the plain note (תקיעה), and the tremolo, and the plain note. R. Hash. IV, 9 רנע ומריעין למה רנעין T'ki'a, a Tru'ah &c. Ib. 16<sup>a</sup> sq. רנעין why do we blow the Shofar in plain notes and tremolo while seated and then again while standing? Taan. 16<sup>b</sup> (at a public fast) רנע בני אהרן the superintendent of the prayer meeting says, sound the Tru'ah, sons of Aaron; they do so. R. Hash. 16<sup>b</sup> מריעין לה בסופה ... כל שנה if people neglect to sound the Shofar in the beginning of the year (on New Year's Day), they will sound the Tru'ah for it at its end (on public fast days on account of calamities); a. fr.—V. רנע.

**רונקל** II (preced.) *to shake; to be weak, bad*, v. רנע.

**רונקל**, Targ. Y. Lev. XI, 11 רונקל.

**רונקל** m. (b. h. רנע; רנע) *shepherd, herdsman*. B. Mets. 5<sup>b</sup>; Snh. 25<sup>b</sup> פסול ר' סחם as a rule a herdsman (unless ascertained to be conscientious) is disqualified as witness. Ib. ר' the shepherd who they said was unfit for legal action means both the shepherd of small cattle as well as the oxherd; a. v. fr.—Pl. רנע, רנע. Ib. רנע רנע רנע the Rabbis added to them (the list of the disqualified) the shepherds. Ib. III, 2 I accept as judges three oxherds; a. v. fr.

**רונקל** pr. n. m. *Ro'ets*. Maco. 8<sup>a</sup>; Snh. 4<sup>a</sup> יהודה בן ר' יהודה; Yalk. Deut. 920.

**רונקל** v. רנע.

**רונקל** v. רנע, Pol. רנע.

**רונקל** m. (b. h.; רנע) *physician, surgeon*. Ber. 60<sup>a</sup> (in a prayer) רנע כי אל ר' נאמן וי' O God, art a faithful physician, and thy healing is perfect. Ib. (ref. to Ex. XXI, 19) רנע מכאן ... רשוע לר' from this we learn that a physician is authorized to heal (that healing is not considered an interference with divine dispensation). Ab. Zar. 26<sup>b</sup> עיר שאין בה ר' ישראל וי' a place which has no Jewish surgeon (for circumcision) but has a Samaritan and a gentile surgeon &c. Ib. 27<sup>a</sup>, a. e. מומחה ר' מומחה. Bekh. IV, 4 (28<sup>b</sup>) רנע Thodos (Theodorus) the physician; a. fr.—Pl. רנע, רנע. Tosef. Ohol. IV, 2 רנע Theodorus the physician came in and all the other physicians with him. B. Kam. 80<sup>a</sup> רנע they consulted the physicians who said, there is no remedy for him except &c.; Tem. 15<sup>b</sup>. Kidd. IV, 13 (82<sup>a</sup>) רנע טוב שבר' וי' the best of physicians will go to Gehenna (v. Rashi a. l.); a. fr.

**רונקל** pr. n. m. *Rufus*, usu. ר' טרנוס, v. טרנוס. Y. Taan. IV, 69<sup>b</sup> bot. רנע רנע ... רנע Rufus, ... carried the plough over the Temple site; Lam. R. to I, 13 רנע (corr. acc.).

\***רונקל** m. (ρωτητόν) *(an egg) which can be gulped down, boiled down to the size of a pill*. Y. Ned. VI, 39<sup>c</sup> bot., expl. רנע רנע [ρωτητόν] lightly boiled egg, S.—Our w. is prob. to be read טרנוס *piercing*, or רנע [τρύπητος] borer; v. טרנוס.

**רופל** m. (rufulus) a military tribune chosen by the general himself; (adopted in the Persian bureaucracy) a high official, royal adjutant or viceroy. Shebu. 6<sup>b</sup> כגון רופל as, for instance, the king is followed by the Ruffa, and the Alkafta by the Resh Galutha. B. Mets. 49<sup>b</sup>; 107<sup>b</sup> רופל. — Pl. רופל. Targ. Ruth I, 2 וחזו תמן רופל and they became there military tribunes (h. text ירדו רופל). Targ. Esth. IX, 6; ib. 12 (ed. Vien. רופל).

**רופס**, Lam. R. to I, 13, v. רופס.

**רוץ** (b. h.) to run. Sabb. 153<sup>b</sup> רץ תהיה רץ he must run under it (with the burden on his shoulders) until he reaches his home, opp. קלי קלי. Ber. 6<sup>b</sup> קלי קלי רץ אדם רץ רץ לטוב רץ אדם רץ רץ to hear the word of the *hallelukah*, even on the Sabbath. Pes. 112<sup>a</sup>; Ab. V, 20 רץ כצבי quick like a deer. Snh. 96<sup>a</sup> רץ אני לרוץ I can run for three parasangs in front of horses. Ib. שרץ ... שרץ thou wonderest at the reward for four steps which that wicked man (Baladan) ran for my honor's sake; שרץ לפני רץ who ran before me like horses; a. fr.

**Hof.** רץ to make run, hasten. Mekh. B'shall, Shir., s. 2 רץ ... מצר רץ why didst thou run after my children?, and he (the horse) says, the Egyptian made me run against my will; רץ רץ רץ the horse carried me swiftly against my will. Ib. B'shall, s. 2 רץ רץ who drove the chariot. Y. Shek. VIII, 51<sup>a</sup> bot. רץ, v. רץ. Koh. R. to XII, 6 (play on רץ, ib.) רץ, v. רץ. Lev. R. s. 18 ומרץ (corr. acc.). Gen. R. s. 13 רץ ... שרץ רץ the earth is called *erets*, corresponding to the spring season, when she hastens her fruits to come forth. Lev. R. s. 28 רץ רץ things which make the bowels run (loosen the bowels); Yalk. Ez. 344; Pesik. R. s. 18 רץ רץ (corr. acc.); (Pesik. Ha'omer, p. 71 משלשום); a. fr. — [Num. R. s. 20; Tanh. Balak 4 חבל מרץ, v. רץ.]

**רוץ**, v. רץ.

**רוץ**, v. sub רץ.

**רוץ** I to spit, v. רץ.

**רוץ** II (b. h.; cmp. רץ) [to be bright, clear; cmp. רץ] to be blank, empty.

**Hif.** רץ to empty, pour from vessel to vessel. Cant. R. to I, 3 (ref. to חרץ ib.) רץ רץ like one emptying (perfumed oil) from one vessel into another. Ned. 32<sup>a</sup> (play on רץ, Gen. XIV, 14) רץ רץ Var. (v. Tosaf. a. l.) he made them empty of study (took the scholars away from their studies to make them go to war), v. רץ; a. e. — [Lev. R. s. 18 רץ, read: ומרץ, v. רץ.]

**Hof.** רץ to be emptied, be poured from vessel to vessel. Lev. R. s. 3 (ref. to Cant. I, 3, v. supra) רץ רץ like oil that is poured from vessel to vessel without a sound.

**רוץ** ch., Af. רץ same, to empty, pour. Targ. Gen. XLII, 35. Ib. XXXV, 14 (h. text רץ); a. fr.

**Itaf.** רץ, *Ithep* to be poured. Targ. Lev. XXI, 10 (Y. ed. Vien. רץ).

**רוץ** m. (b. h. רץ) spittle. Yeb. XII, 6 (ref. to Deut. XXV, 9) רץ רץ the spittle must be visible to the judges. Nidd. IX, 6 רץ tasteless saliva; expl. ib. 7 רץ כל שלא טעם כלום of a person who has not broken his fast. Y. Sabb. XIV, 14<sup>d</sup> top; Bab. ib. 108<sup>b</sup>; a. fr. — Nidd. 16<sup>b</sup> רץ עד שרץ (euphem.) while the semen is yet in the vagina.

**רוץ**, **רוץ**, **רוץ** c. ch. same. Targ. Job VII, 19 רץ. Ib. XXX, 10; a. e. — Yeb. 101<sup>b</sup>; 106<sup>b</sup> למרץ ... רץ the judges must see the spittle as it comes out of the mouth &c., v. preced. Ib. 39<sup>b</sup> רץ רץ רץ (Rashi רץ רץ) and she spat before him spittle which was visible to the judges on the floor; Y. ib. XII, 13<sup>a</sup> top; a. fr. — Sabb. 101<sup>a</sup> רץ רץ Ar. (Ms. M. רץ; ed. רץ, v. רץ). Ib. 99<sup>b</sup>; Nidd. 42<sup>a</sup>, v. רץ.

**רוץ** I m. (רץ) decay; moth. Targ. Is. LI, 8 (ed. Wil. רץ; h. text רץ).

**רוץ** II f. (v. רץ) [hollow,] a goat-skin made into a bag, bottle (v. רץ). — Pl. רץ. Ab. Zar. 32<sup>a</sup> רץ רץ barrels and leather bottles that have been used (for wine) by gentiles; Tosaf. ib. IV (V), 9 רץ רץ ed. Zuck. (Var. קרץ, corr. acc.). Ab. Zar. l. c. רץ רץ wine carried in bottles belonging to gentiles.

**רוץ** ch. same. Targ. O. Gen. XXI, 14 (ed. Vien. רץ). Ib. 15 (ed. Berl. רץ). Targ. Josh. III, 13; 16 (ed. Lag. רץ; h. text רץ).

**רוץ**, v. רץ.

**רוץ**, Tosef. Kel. B. Mets. V, 6 רץ (R. S. to Kel. XV, 4 רץ), read: רץ רץ the split, corresp. to רץ.

**רוץ**, v. רץ.

**רוץ** (denom. of רץ; cmp. רץ denom. of רץ) to empty, drain. Lev. R. s. 24 (ref. to רץ, Deut. XXIII, 15) רץ רץ to drain all the stores of the nations and give them to thee. — V. רץ.

**Nithpa.** רץ, רץ to be emptied, be transmitted. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) רץ רץ Jacob's well was emptied (his children were bare of virtues). Ned. X, 2 רץ רץ with the father's death his authority (to interfere with the daughter's vows) does not go over to her husband; ib. 68<sup>b</sup>; Tosef. ib. VI, 2, sq. Sifré Num. 153 רץ רץ to whom the father's authority cannot be transferred; Yalk. ib. 785.

**רוץ**, **רוץ** ch. same, 1) to empty, drain. Targ. Ex. XII, 36 (h. text רץ). Targ. II Chr. XX, 25. Ib. XXIV, 11 (h. text רץ). Targ. Y. Gen. XXXI, 9; 16. Targ. Jer. XLVIII, 12. Targ. Ps. CXLII, 8 (h. text רץ); a. e. — 2) [to spit out,] to eject, banish. Targ. O. Lev. XVIII, 25; 28 (h. text רץ). Targ. Y. Num. XXIV, 17 (h. text רץ). Targ. Ps. LVI, 8 (h. text רץ); a. e.

**Itropol.** רץ to be emptied; to be uncovered. Targ. Lam. I, 1. Ib. IV, 21 (h. text רץ). Targ. Is. III, 26 (some

ed. ורחוקין, Kimhi ורחוקן, corr. acc.; h. text ונחמה.—  
Lev. R. s. 34 אהן עלמא ... דמלי מרחוקן דמרחוקן וכ' this  
world is like the buckets of the wheel work, the full is  
emptied, the empty is filled (the rich become poor &c.);  
Ruth R. to II, 19.

רז f. (δυσάνη) plane. Kel. XIII, 4 בפני עצמה  
(ed. Dehr. 5 רזיקי, Ar. Var. רזיקא, a corrupt. of runcina)  
the plane (the wooden body) by itself; Tosef. ib. B. Mets.  
III, 9 רז האיצמיל של ר' ed. Zolk. (ed. Zuck. רזיקי; v. רזיקני).

שורא Y. Shebi. VI, 36° שניא דר' Tosef. ib. IV, 10 שורא  
דר'; v. שניא.

רזב, v. רזב.

רזבנא, v. sub רזבנא, רזבנא.

רזח, v. רזח.

רז m. (b. h.) a poisonous plant, poison. Esth. R. to  
I, 1 (play on שחשקה אותם ר' ולענה (אחשוורוש) he gave  
them poison and wormwood to drink; a. e.

רזח f. pl. (prob. transpos. of רוחשחא)  
anal worms. Gitt. 69<sup>b</sup> (Ar. ed. Koh. שחחא, oth. ed.  
שחחא).

רזש m. (רשם) mark, trace. Snh. 52<sup>b</sup> מה  
'a death which leaves no mark of violence on the body.  
Gen. R. s. 43 עושה ר' כל יין wherever the enjoy-  
ment of wine is mentioned in the Bible it leaves a trace  
(has evil consequences), except this (Gen. XIV, 18); a. e.—  
Tosef. Ohol. XVI, 5, v. רזחיה. —[Tosef. Nidd. IV, 10 בר',  
v. רשון.]

רזש m. ch. same, mark, cicatrix; char-  
acters (of writing); incision. Targ. Lev. XIII, 10 (h. text  
מריה). Targ. Y. ib. XXI, 5 (h. text קריחה; v. רשם II). Targ.  
Esth. III, 12. Targ. Y. Gen. XI, 8 ורשם כתביה (some ed.  
ורשם, corr. acc.). —[Targ. Y. Ex. XXI, 25. Ms. Ar.,  
v. רשם II.]—Gitt. 20<sup>a</sup> מהרץ וכ' the stamp of a coin &c.,  
v. רשם. Ib. 86<sup>a</sup> ורשם דאנש וכ' (Ar. ורשם) and no mark of  
any owner is on him (the slave). —Pl. רזשמן. Targ. Y.  
Lev. XIX, 28 חריתין ר' (ed. Vien. חריתין). Targ. Is. III,  
24.—V. רשומא.

רזש f. pl. same, mark, trace.  
Targ. Ps. LXXXIX, 52 רזשמן constr. (Ms. רשמת). Ib.  
LXXXVII, 20.

רזש, v. רשש.

רז (b. h.) pr. n. f. Ruth, the Moabite. B. Bath. 14<sup>b</sup>;  
Ber. 7<sup>b</sup>, v. רז. Ruth R. to I, 4 רז שראתה וכ' she was  
named Ruth, because she looked at (approved of) the words  
of her mother in law; Tanh. B'har 3; a. fr.—ר' (ספר) the  
Book of Ruth. B. Bath. I. c. ור' Samuel wrote  
his own book, and the Books of Judges and Ruth; a. e.

רז, v. רז.

רז m. (רזח) foam. Targ. Hos. X, 7 (ed. Lag.  
רזח; ed. Ven. I רזחיה; Ar. רזחיה; h. text קצח).

רזח, v. רזח.

רזח, v. רזח.

רז m. (רזח or רזח, emp. רזח) 1) strength, foundation  
(corresp. to רזח, סוד). Snh. 42<sup>a</sup> (ref. to ורזחיה, Prov.  
XXXI, 4) those engaged in the  
foundation of the world (administration of justice) must  
abstain from strong drink.—2) (corresp. to סוד) secret.  
Ib. 94<sup>a</sup> (ref. to Is. XXIV, 16) רזח לי רזי I revealed  
the genius of the world said, Master of the world, do  
the will of this righteous man (Ezekiel) (make him the  
Messiah); then a divine voice went forth saying, my  
secret is mine &c. (v. Targ. a. Vulgate Is. I. c.). Sabb. 88<sup>a</sup>  
who revealed to my children this  
secret by which the ministering angels are guided?; a. e.—  
Pl. רזח. Snh. 70<sup>b</sup> (ref. to Prov. I. c.) מי שכל רזי עולם  
should he to whom all secrets of the world are  
revealed, drink wine and be drunk?; Tanh. Sh'moth I;  
Num. R. s. 104. Deut. R. s. 11 רזיהם I revealed  
their (the angels') secret to the sons of man; a. e.—[Y.  
M. Kat. I, 80<sup>c</sup> bot., read as Y. Snh. VI, 23<sup>d</sup> bot.  
בארזים, v. בארזין.]

רז ch. same. Targ. Is. XXIV, 16 רזאגר וכ' (constr.)  
the secret of reward ... and of punishment. Targ. Am.  
III, 7 (h. text סוד). Targ. Ez. XXVIII, 3 (h. text  
סוד). Targ. O. Gen. XLIX, 6 (council). Targ. Ps. XCI, 1 (h. text  
סוד). Targ. I Sam. XVIII, 22 ברז (h. text בלש). Targ. Y.  
Deut. XIII, 7 ברז; a. e.—Pl. רזיא, רזיא, רזיא. Targ. Esth.  
VI, 1. Targ. II Kings VI, 11.—Snh. 31<sup>a</sup> רז גלי ר' this man  
is a revealer of secrets; a. e.

רז, v. רז.

רז (transpos. of ברז) to perforate; denom. מרזב, מרזב,  
a. next w.

רז f. (preced.) a species of locusts.  
Hull. 65<sup>a</sup> ורזובי Ar. (ed. ורזובי, Ms. H. ורזובי, v. Rabb.  
D. S. a. l. note 3), v. ארזובי.

רז m. (b. h.; v. רזי) hard, lean.—Pl. רזים. Num. R.  
s. 16<sup>12</sup>; Tanh. Sh'lah 6 רז אם של חרסין הן הם if the stones  
of the ground are of a clayish nature, the fruits are lean.

רז M. Kat. 28<sup>b</sup> מרזח Ms. M. (ed. מרזח), read: נזח,  
v. מר II.

רז (emp. רז) to be strong, hard; [b. h. רזח to be lean].  
Af. רז to come with vehemence upon, stir up, irritate.  
Yeb. 120<sup>b</sup> מיה רזח מיה it is different with water  
(coming in contact with a wound), it irritates the wound.  
Pa. רזח to throw with force.—Part. pass. מרזי.  
Snh. 45<sup>b</sup> כי דיכא ורזחיה מר' (Ms. M. מרזחיה Ithpa., ed. Sonc.  
Snh. 45<sup>b</sup>, v. next w.; v. Rabb. D. S. a. l. note) in order that  
the stone may come down with force.

**רָחוֹשׁ** m. (רָחַשׁ) *an ornament in the shape of a reptile, used as a gem or amulet.* Tosef. Kel. B. Mets. I, 9 a 'reptile' (scarabee &c.) which is broken (out of its setting), or whose point is broken off, is not susceptible of uncleanness; but if the hooks remain on it on both sides &c. Tosef. Ab. Zar. V (VI), 2 **הָרַחֲשִׁי כַּמִּין הָרָחוֹשׁ** *a rahosh which is made like a dragon (intimating an idolatrous emblem,*

v. ציץ) is forbidden, but if a dragon is suspended from it, you may throw the dragon away &c.; Y. ib. III, 42<sup>d</sup> top [read:] המוצא ר' עשוי כמין דרקון אסור וכו'.

רחשין, constr. רחשין, v. רחשין.

רחשיות, v. רחשיות.

רחיא, רחיא, רחיא, ch.=next w. Targ. O. Ex. XI, 5 (Y. רחיא ...). Targ. O. Deut. XXIV, 6 (Y. רחיא ...). Targ. O. Num. XI, 8 (ed. Vien. רחיא; Y. I רחיא; II רחיא).—M. Kat. 10<sup>b</sup> רחיא the ass employed in the mill; רחיא אמר to put up the millstones; רחיא the pole of the mill. Y. Kidd. I, 61<sup>b</sup>; Y. Peah I, 15<sup>b</sup> bot. רחיא; a. e.

רחים, רחים, רחין f. (sing.) (b. h.; רחח to rub) millstone, mill. B. Mets. IX, 13 עובר רח' עובר רח' he who takes a mill to pledge violates a prohibitory law, and is guilty of taking two vessels &c.; רחב בלבר וכו' and not only mill and upper millstone are meant (Deut. XXIV, 6), but anything with which a living is made &c. Men. X, 4, a. e., v. גרוסה. Bets. II, 9, v. פקלל Tosef. B. Bath. III, 2; Y. ib. IV, 14<sup>b</sup> bot. רח' the lower (stationary) millstone (for crushing olives); רח' a mill worked by man, handmill. Tosef. ib. IX, 2 נדחק בר' if a person is pressed to work at a mill where there is a gentile or a menstruant; רח' כל שעוקרין איזו היא רח' כל שאין עוקרין אותו וכו' what kind of a mill is meant? Such as can be lifted or pushed from its place; Tosef. Toh. VI, 11; a. fr.—Kidd. 29<sup>b</sup> רח' בצוארו he has a millstone on his neck (has wife and children to support).

רחילא, רחילא, v. רחל II, רחל.

רחים, v. רחים.

רחים, v. רחים.

רחים I m. (preced.) love. Targ. Cant. VII, 7.—V. רחמים.

רחים II, רחומא m. (preced.) beloved, friend; lovable. Targ. Jer. IX, 3 (ed. Wil. רחמים). Ib. XXXI, 19 (20) רחמים. Targ. O. a. Y. II Deut. XXXIII, 12; a. fr.—Pl. רחמים. Targ. Hos. I, 6; 8. Targ. II Sam. I, 23; a. e.—Gen. R. s. 65 [read:] רחמים כמה ר' הוא ליה וכו' so many friends had he, and yet he said, (I appoint as my son's guardian) the scribe; Yalk. ib. 115 רחמים. רחמים, רחמים, רחמים. Targ. Y. Ex. XI, 2. Targ. Hos. III, 1. Targ. O. Deut. XXI, 16 רחמים. ed. Berl. (ed. Vien. רחמים; Y. רחמים, רחמים, רחמים).

רחומא, v. רחומא.

רחומא, רחומא f. 1) v. רחמים II.—2) love. Targ. Koh. IX, 1 (ed. Vien. רחמים). Targ. Hos. III, 1 רחמים constr. a. fr.—Shh. 7<sup>a</sup> רחומא our love, v. ספספא.

רחיפין, Tosef. Shebi. VII, 15, v. מפיח II.

רחין, רחין, v. רחין.

רחיצה f. (רחץ) washing, bathing. Yoma VIII, 1. Hall. I, 9 רחיצת ידיה washing the hands. Y. Naz. VII, end, 56<sup>d</sup> על רחיצת גופו for omitting to bathe his body. Num. R. s. 141 רחיצת הירדן whom I cured by bathing in the Jordan. Ib. ע"י רחיצת וכו' whom I saved from drowning through the bathing of Pharaoh's daughter. Ib. גהזי שלקה ע"י ר' Gehazi who was punished on the occasion of (Naaman's) bathing; a. fr.

רחיק, v. רחיק.

רחיק I m. (preced.) distance. Targ. Ex. II, 4. Targ. Ps. X, 1. Targ. Prov. XXXI, 14 (Ms. רחיק); a. fr.

רחיק II m., רחיקא, ר' f. (preced.) far, distant, removed. Targ. Deut. XXIX, 21. Targ. Jer. XII, 2. Targ. Prov. XXV, 25; a. fr.—Succ. 52<sup>a</sup>; Yalk. Joel 535, v. צרופא. Y. Shebi. IX, 38<sup>d</sup> bot. רחיקא to a distant land; a. e.—Pl. רחיקין. Targ. Josh. IX, 22. Targ. Jud. XVIII, 7; a. fr.—Y. Ned. XI, end, 42<sup>d</sup> (expl. במא דשמאי ר' ... as the heavens are remote from the earth, so is this woman (I) from this man (I cannot live with him); a. e.

רחש, רחש, v. רחש.

רחישת f. (רחש) movement. Cant. R. to IV, 4 (ref. to Cant. IV, 3) רחישת פיד תביבה וכו' the moving of thy mouth (in prayer) is as pleasing to me as the crimson thread (the strap in the Temple on the Day of Atonement, v. Yoma VI, 8).—[Gen. R. s. 12, beg. רחישת קנים Ar., v. רחישת III.]

רחישותא, Targ. Y. Gen. XXII, 13 some ed., v. רחישותא.

רחישתא f. (רחש) sense, sensation. Targ. Job XX, 2 ed. Lag., v. רחישתא.

רחל I f. (b. h.) pr. n. f. Rachel, 1) wife of Jacob. Gen. R. s. 71 (play on עקרה Gen. XXIX, 31) רחל עיקרי ר' רחל shall be the chief person of the household; ib. רחל שכל הדברים תלויין בר' because all depends on R., therefore is Israel called by her name; Ruth R. to IV, 11, v. עיקר. a. v. fr.—2) R. Akiba's wife. Ab. d'R. N. ch. VI.—3) R., mother of Rab Mari. Sabb. 154<sup>a</sup>; a. fr.

רחל II f. (b. h.) ewe, sheep. Bekh. III, 1 רחל שרתם if an ewe gives birth in her second year of age, the issue belongs to the priest with certainty. Ib. 20<sup>a</sup>. Tosef. Hull. X, 1 רחל וכו' כללאים מן הר' a hybrid of an ewe and a kid is subject to the law concerning the first of the fleece (Deut. XVIII, 4); a. fr.—Pl. רחלים, רחלים, רחלים. Ib. 4 רחל וכו' if one washes his lambs (and wool comes out). Ib.; Hull. XI, 2 רחל חמש ר' גזוזת וכו' five lambs yielding wool of the weight of &c. Ib. 137<sup>b</sup> רחל ליה לבריה רחל taught his son (the Mishnah l. c.) using r' helim (according to Biblical usage); R. א"ל אתנייה רחל (said he to him, teach him r' heloth (in accordance with later usage). Bekh. V, 3 רחל של ר' זכר, v. זכר. Sabb. V, 2; 4; a. fr.

**רַחֵם, רַחֵם** ch. same. Targ. Is. LIII, 7. Targ. Y. Lev. XXII, 8; a. e.—Y. Ber. V, 9<sup>c</sup> top; v. רַחֵם. Keth. 63<sup>a</sup> (prov., with ref. to Akiba's daughter, betrothed to Ben 'Azzai for many years, and alluding to Rachel, the name of Akiba's wife, v. רַחֵם I) רַחֵם בְּרַחֵם אֵלֶּיךָ וְרַחֵם אֵלֶּיךָ וְרַחֵם אֵלֶּיךָ follows ewe, as the mother acts, so does the daughter; a. e.—Pl. רַחֵם, רַחֵם, רַחֵם. Targ. Gen. XXXII, 15 (14) (O. ed. Berl. רַחֵם). Targ. Deut. XIV, 4 (O. ed. Berl. רַחֵם); a. e.

**רַחֵם** (b. h.) to love.

*Pa.* רַחֵם 1) (with על) to have compassion on, pity; to befriend. Ber. 33<sup>a</sup> אֲסוּר לְרַחֵם עֲלֵיוּ כָּל מִי you must not befriend him who has no sense (ref. to Is. XXVII, 11). Sabb. 151<sup>b</sup> מִרְחֵם עֲלֵיוּ וְרַחֵם he who shows mercy to creatures (men), will be shown mercy in heaven (ref. to Deut. XIII, 18), v. רַחֵם. Ab. Zar. 18<sup>a</sup> מִרְחֵם עֲלֵיוּ heaven will have mercy (protect me); Nidd. 45<sup>a</sup>. Sot. VIII, 1 מִרְחֵם עֲלֵיוּ they will have mercy on you (spare your lives); a. fr.—Transf. to give suck to a strange animal. Bekh. 24<sup>a</sup> אֵינָהּ מִרְחֵם אֶלָּא וְרַחֵם no dam gives suck to a stranger, unless she has had a child of her own. Ib. מִרְחֵם אֵינָהּ she may give suck, even if she has never given birth.—2) to stimulate the maternal instinct (v. רַחֵם) of an animal after confinement by inserting a lump of salt into the womb. Tosaf. Sabb. XV (XVI), 2 מִרְחֵם בְּרַחֵם מִדְּמֵי הַיָּדָם ed. Zuck. (Var. בְּרַחֵם) we (in my father's house) used to stimulate &c. on a Holy Day; Sabb. 128<sup>b</sup> בְּרַחֵם; Y. ib. XVIII, end, 16<sup>c</sup> בְּרַחֵם. על הַבְּהֵמָה.

*Hithpa.* רַחֵם to have pity. Num. R. s. 9<sup>24</sup> אִם נִפְּלִים אֲנִי if we fall into David's hands, he will have pity on us, but if David fall into our hands, we shall have no pity on him; Y. Sot. I, 17<sup>b</sup> bot. מִרְחֵם אֲנִי מִרְחֵם.

**רַחֵם, רַחֵם** ch. same, 1) to love (h. אָהַב). Targ. Gen. XXII, 2. Ib. XXXVII, 3. Targ. O. Deut. VI, 5. Targ. Prov. IV, 6 (ed. Wil. רַחֵם *Pa.*); a. fr.—Midr. Till. to Ps. XVIII, 2 (expl. אֲרַחֵם, ib.) רַחֵם יְיָ I love thee (ref. to Targ. Deut. I, c.); Yalk. ib. 671 רַחֵם יְיָ. Y. Ber. IX, 14<sup>b</sup> bot. (R. Akiba speaking to his pupils before his death) רַחֵם יְיָ I loved him with all my heart, and I loved him with all I possessed, but how to love him with all my soul (life) I could not understand, and now &c. Sabb. 23<sup>b</sup> רַחֵם רַחֵם רַחֵם he who loves scholars shall have children that are scholars. Y. ib. XIV, 14<sup>a</sup> bot. נֶשׁ חַד בֵּר נֶשׁ אִתָּהּ וְרַחֵם a man fell in love with a woman ... and grew dangerously ill; Y. Ab. Zar. II, 40<sup>d</sup> bot. Lev. R. s. 25 רַחֵם שְׂמֵיעָה דְּמֶלֶכָא I heard that the king loves figs; Koh. R. to II, 20 רַחֵם; ib. רַחֵם (corr. acc.). Y. Ab. Zar. II, 41<sup>a</sup> bot. רַחֵם מִצְוֹתָא who loved to be charitable; Y. Ter. VIII, 45<sup>c</sup> bot. רַחֵם (corr. acc.). Keth. 105<sup>b</sup> וְרַחֵם אִם מִרְחֵם כֻּלְּהוּ רַחֵם לִי וְרַחֵם if there is love (among them), they all love me &c., v. רַחֵם. Snh. 89<sup>b</sup> רַחֵם יְיָ I love both of them (Isaac und Ishmael); a. fr.—2) (with על) to have compassion on, pity. Targ. Ps. CIII, 13. Targ. Prov. XXVIII, 13; a. fr.

*Pa.* רַחֵם 1) to love. Targ. Gen. XXIX, 32 (O. ed. Vien. *Pe.*). Targ. Y. Deut. VI, 5; a. e.—Keth. I. c. רַחֵם יְיָ ... האִי רַחֵם יְיָ the people of a place love a teacher, it is not

because he is a good man, but because he does not reprove them on heavenly matters (for neglect of religious duties). Y. Ter. VIII, 45<sup>c</sup> וְרַחֵם מִרְחֵם שְׂמֵיעָה וְרַחֵם but for your loving traditions (you would not ask such questions); is it not a Mishnah?; Y. Ab. Zar. II, 41<sup>a</sup> רַחֵם; a. e.—Transf. to give suck (v. preced.). Bekh. 24<sup>a</sup> or shall we say, רַחֵם וְרַחֵם a dam gives suck to her own young, but not to a stranger. Ib. רַחֵם רַחֵם perhaps this is a case when one gives suck to a stranger (although having a child of her own); v. שָׁבַע.—2) (with על) to compassionate, pity. Targ. Jer. XXXI, 19. Targ. O. Num. VI, 25 עֲלֵיוּ וְרַחֵם ed. Lisb. (oth. ed. רַחֵם; in ed. Berl. untranslated). Targ. Deut. VII, 2; a. fr.—Macc. 23<sup>b</sup> מִרְחֵם וְרַחֵם (Solomon found out which was the true mother of the living child,) because the one showed compassion, and the other did not. Y. Taan. II, 65<sup>b</sup> מִרְחֵם עֲלֵיוּ אֲמַרְיָן ... מִרְחֵם עֲלֵיוּ the men of Niniveh said, if thou wilt have no mercy on us, we shall have no mercy on them (the beasts and the children); a. fr.

*Ithpa.* רַחֵם, רַחֵם 1) to be loved, beloved. Targ. Prov. XV, 9.—2) (with על) to be pitied, be shown mercy. Targ. Y. Ex. XXXIII, 19. Targ. Gen. XLIII, 29. Targ. Hos. XIV, 4; a. e.—3) to be moved to mercy, have pity. Targ. Jer. XXXI, 18 (19) מִרְחֵם ed. Lag. (oth. ed. מִרְחֵם; h. text מִרְחֵם).—Y. Taan. I. c., v. supra; a. e.

**רַחֵם** m. (b. h.) *raham*, name of an unclean bird, *gier-eagle* or *vulture*. Hull. 63<sup>a</sup> כִּיּוֹן רַחֵם ... שְׂרָקָה וְלִמָּה רַחֵם וְרַחֵם שְׂרָקָה (Lev. XI, 18) is the *sh'rakrak*, and why is it called *raham* (love)? Because when the *r.* comes, mercy comes upon the world (it betokens rain).

**רַחֵם** friend, v. רַחֵם III.

**רַחֵם** m. (b. h.) *orifice of the matrix; womb*. B. Bath. 16<sup>b</sup>, a. e. אֵינָהּ מִרְחֵם, v. רַחֵם. Num. R. s. 10<sup>5</sup> וְרַחֵם (fem.) the womb conceived &c. Hull. 70<sup>a</sup> מִרְחֵם הָרָה the sides of the womb; a. fr.—Gen. R. s. 37; Yalk. Ps. 869 (ref. to Ps. CX, 3) מִרְחֵם שֶׁל עֵלָם שְׂרָקָה לִי from the womb of the world (sunrise, east) did I choose thee for me.—Pl. רַחֵם. Hull. I. c. Ber. 32<sup>b</sup> פֶּשֶׁרִי הַפְּרִי the firstborn; a. e.

**רַחֵם, רַחֵם** I ch. same. Targ. Job III, 10. Ib. XXXVIII, 8.

**רַחֵם, רַחֵם** f. (רַחֵם) *love*. Targ. Hos. XI, 4. Targ. II Sam. XIII, 15 (ed. Wil. רַחֵם). Targ. I Sam. XX, 17 רַחֵם constr.; a. e.—Pl. רַחֵם. Targ. Prov. VII, 18 (Ms. רַחֵם; h. text רַחֵם).—V. רַחֵם.

**רַחֵם, רַחֵם** m. (preced.) *friend*. Targ. Y. Ex. XI, 2. Targ. Prov. XXVII, 6 (Ms. רַחֵם); a. e.—Gitt. 55<sup>b</sup> רַחֵם רַחֵם קָמְסָא whose friend's name was *Kamtsa*. Gen. R. s. 96 בְּרִיהַ רַחֵם תְּרַחֵם thy friend's son, v. שָׁבַע II. Y. Shebi. IX, 39<sup>a</sup> top רַחֵם ... רַחֵם whereas these people (we) have no friend; a. e.—Pl. רַחֵם, רַחֵם, רַחֵם. Targ. Prov. VIII, 36. Targ. Ps. XXXVIII, 12 Ms. (ed. רַחֵם). Targ. O. Gen. XXVI, 26 רַחֵם ed. Berl. (oth. ed. רַחֵם); a. e.—Y. Shebi. I. c. וְרַחֵם תְּרַחֵם choose thee three friends &c. Yalk. Gen. 115, v. רַחֵם II. Sabb. 32<sup>a</sup> Ar. (ed. מִרְחֵם); a. e.



**רחמינותא**, **רחמו** f. (preced.) *love; loveliness; mercy*. Targ. Ez. XXIII, 17. Targ. Prov. V, 19. Ib. XVII, 9 (ed. Wil. רחמי; Bxt. רחמי). Targ. Ps. XXIX, 10 ר' כרסי (= h. כסא רחמים, v. אפסא); a. e.—B. Bath. 16<sup>a</sup>, v. רחמינותא.—Transf. *maternal instinct, giving suck to a strange animal* (v. רחם, a. רחם). Bekh. 24<sup>a</sup> ר' חיישינן לר' we consider the possibility of her giving suck to a strange animal.

**רחמי**, v. רחמין.

**רחמים** m. pl. (b. h.; רחם) *love, mercy*; (sub. בקשה) *prayer*. Ber. 7<sup>a</sup> שיכבשו רחמי את כעסי וכ' that my mercy may conquer my anger &c., v. גלל. Ib. שיכבשו רחמיה וכ' that thy mercy &c. Ib. 10<sup>a</sup>, sq. אל ימנע עצמו מן רחמי must not despair of mercy (cease to pray), v. מנע. Ib. 55<sup>a</sup> שלשה ר' three things must be prayed for. Ab. II, 3, v. קבץ. Lev. R. s. 2, end ר' וכל I shall be in grace with him, and he will receive me in repentance. Num. R. s. 20, beg. ר' כל הנביאים היו במדה ר' על וכ' all the (Israelitish) prophets were benevolently disposed towards Israel and towards the nations; a. v. fr.—R' בקש to ask for mercy, to pray. Macc. 11<sup>a</sup> ר' על וכ' it was their duty to pray for their generation &c. Sabb. 67<sup>a</sup> ר' וכל ר' and the people will pray for him. Ib. 151<sup>b</sup> ר' על ר' man must always pray concerning this condition (poverty), for if he does not come to it, his son will &c.; a. fr., v. בקש. מדר הר'—בקש. v. רחם.

**רחמי**, **רחמי** ch. same. Targ. Gen. XLIII, 30. Targ. Jer. XVI, 5; a. fr.—Ber. 20<sup>b</sup> ר' וכל ר' and they (women) are bound to say prayers, for they are a manifestation of love (and not a ceremony). Hull. 59<sup>b</sup> ר' וכל ר' he prayed, and it returned to its place; a. fr.; v. רחמי.

**רחמן** m. (preced.) *merciful, compassionate, sympathetic*; הר' *the Merciful, God*. Tosef. B. Kam. IX, 30 (ref. to Deut. XIII, 18) ר' וכל הר' if thou art merciful, the Merciful will have mercy on thee. Kidd. 81<sup>b</sup> ר' וכל הר' the Lord save us from evil inclinations. Midr. Till. to Ps. CIII, 13 ר' שבאברהם like the most merciful of the patriarchs (Abraham). B. Bath. 145<sup>b</sup> (ref. to Prov. XV, 15) ר' זה this means the sympathetic man. Snh. 39<sup>a</sup> ר' אם ר' מלא רחמים הוא וכ' if he (the human king) is merciful, he puts half of them (the rebels) to death; if he is most merciful, he chastises the prominent &c.; a. fr.—Pl. רחמיני, רחמיני. Yeb. 79<sup>a</sup> שלשה ר' this nation (Israel) is known by three characteristic features, they are merciful, chaste, charitable; Y. Kidd. IV, 65<sup>c</sup>; Midr. Till. to Ps. XVII. Pes. 113<sup>b</sup> שלשה ר' there are three persons whose lives are no lives, the sympathetic, the hot-tempered, and the delicate. M. Kat. 27<sup>b</sup> (to those mourning to excess) ר' אמר (Ms. M. omits) ר' אי אדם ר' the Lord says, you do not bear him more love than I do?; a. e.—Fem. (b. h.) רחמיני. Tanh. Vayetsé 8 ר' אמר לה הקב"ה את ר' the Lord said to her (Leah), thou art compassionate, I will also have compassion on her (Rachel).—Pl. רחמיני. Meg. 14<sup>b</sup> ר' הן מפני שהנשים ר' הן מפני שהנשים ר' the Lord said to her (Leah), thou art compassionate, I will also have compassion on her (Rachel).—Pl. רחמיני. Ex. R. s. 2, beg. ר' הן הן ר' the Lord are full of love; a. e.

**רחמנא**, **רחמן** ch. same. Targ. Y. Lev. XXII, 28 (not רחמין, v. infra). Targ. Y. Num. XII, 13; a. e.—Esp. *the Merciful, God*. Targ. Ps. CXII, 4. Targ. Ex. XXXIV, 6; a. e.—Y. Ber. V, 9<sup>c</sup> top (ref. to Lev. XXII, 28) ר' וכל ר' כן יהיו רחמיני וכ' those who in the interpretation of this verse say, my people, as I am merciful in heaven, so shall you be merciful: cow orewe &c.; Y. Meg. IV, 75<sup>c</sup> top ר' וכל ר' (corr. acc.).—Y. Kidd. I, 61<sup>b</sup> ר' וכל ר' blessed be the Lord that I have neither father nor mother (because it is so difficult to do one's duty by one's parents); Y. Peah I, 15<sup>c</sup> bot. Taan. 9<sup>b</sup> ר' וכל ר' the Lord save us &c., v. רחמיני. a. fr.—Transf. *the Word of God, Scripture, the Law*. B. Mets. 3<sup>a</sup> ר' וכל ר' the Law imposes an oath upon him. Ib. ר' וכל ר' and the Law says, impose an oath upon him. Ker. 7<sup>a</sup> (ref. to Lev. XXI, 12) ר' וכל ר' the Scripture calls it oil of ordination (sacred) to intimate, that it does not lose its sacred character even after being put on his head; a. v. fr.—Pl. רחמיני. Targ. Y. Lev. I. c.—Y. Ber. I. c.; Y. Meg. I. c.; a. e.—[Y. Ter. VIII, 45<sup>c</sup> bot. רחמיני, v. רחמיני.]

**רחמנות** f. (preced.) *love, mercifulness, compassion*. Succ. 14<sup>a</sup> ר' מדה divine mercy, opp. אכזריות. Keth. 50<sup>b</sup> ר' וכל ר' I know that thou decidest so not as a matter of justice but as a matter of humanity. Gen. R. s. 56 ר' וכל ר' and tears of paternal love fell upon Isaac's eyes; a. e.

**רחמנותא** ch. same. B. Bath. 16<sup>a</sup> ר' וכל ר' shall (marg. vers. לרחמיניה) shall Abraham's love (of God) be forgotten (fall into disuse)?

**רחמי** m. = רחמן. Tanh. B'shall. 11 ר' וכל ר' they say (in praise of a man) that he is merciful, he (God) is more. Mekh. B'shall, Shir., s. 1 ר' וכל ר' they praise a king that he is kindhearted, yet he is cruel; Yalk. Ex. 242. Tanh. Ekeb 2 ר' על בניו the eagle which is full of love for its young; Yalk. Prov. 963; a. e.—Pl. רחמיני, v. רחמיני.—Fem. רחמיני, v. רחמיני.

**רחנא**, v. רחנא.

**רחף** (b. h.) *to move, vibrate*.

**רחף** *to move, hover, flatter*. Hag. 15<sup>a</sup> (ref. to Gen. I, 2) ר' וכל ר' like a dove that hovers over her young without touching them.

**רחץ** (b. h.) *to bathe, wash*. Sabb. 122<sup>a</sup> בה ר' it is permitted to bathe in it immediately (after the exit of the Sabbath); ib. 151<sup>a</sup>; Makhsh. II, 5 ר' וכל ר' (Ms. M. omits) ר' מי שאין ר' that has no water with which to wash his hands (before prayer). Tosef. Keth. VII, 6 ר' וכל ר' a woman that bathes in a bath-house with all kind of people (loses her jointure). Y. ib. VII, 31<sup>b</sup> bot. (as a case for divorce) ר' וכל ר' if he bound her by a vow (saying), thou shalt not bathe in a bath-house; a. fr.—Part. pass. רחץ. Zeb. 17<sup>b</sup> ר' וכל ר' not having washed his hands and feet (before a sacred function); Tosef. Men. I, 9. Ib. 12 ר' וכל ר' Var. רחץ.

*Hif.* וְהִרְחִיץ 1) same, to wash, cleanse. Ib. 10 מִשְׁפָּטָם מִשְׁפָּטָם he rubs and washes (hands and feet). Ber. l. c. (ref. to Ps. XXVI, 6) וְהִרְחִיץ וְהִרְחִיץ (v. Ms. M., Rabb. D. S. a. l.) it is written *erhats* (I bathe), and not *arhits* (I cleanse), i. e. washing of hands as a symbolical act is equal to immersion. Y. Keth. V, 30<sup>a</sup> bot. וְהִרְחִיץ לוֹ כֹּף she must bathe his feet (personally attend to his foot-bath). Yalk. Cant. 988 וְהִרְחִיץ אֶת יִשְׂרָאֵל וְהִרְחִיץ שְׂמֹנֶת־עֶשְׂרִי אֶת יִשְׂרָאֵל to cause to bathe. Num. R. s. 13<sup>2</sup> הָלַב בְּנֹחֲלֵי הָלַב וְהִרְחִיץ־ם עֵרִיר the Lord shall cause them to drink ..., and to bathe in rivers of milk. Sabb. l. c.; Makhsh. l. c. מִרְחֵץ הַמְרַחֵץ a bath-house that allows bathing (is heated and open) on the Sabbath. Y. Ber. II, 4<sup>c</sup> bot. מִרְחֵץ שְׂאִינָה מִרְחֵץ a bath-house, even if it is not in use.

*Pi.* רִיחַץ to cleanse.—Part. pass. מְרִחֲצִין; *pl.* מְרִחֲצִיץ.  
Cant. R. to IV, 4 הָיוּ מֵן מֵר מֵן הָיוּ they were all  
cleansed of their sins.

*Nif.* נִרְחַץ *to be cleansed.* Yalk. Cant. l. c. . . שִׁוְרֵימָם  
וְנִרְחַצוּ מֵעֲוֹנוֹתֵיהֶם the Lord dropped dew upon them, and  
they were cleansed of their sins.

רָחַץ, רָחַץ (with על, or ב-) to lean on; to trust; to be safe. Targ. Ps. CXVIII, 8, sq. Ib. 10, sq. Targ. Y. I Gen. XXVII, 40. Targ. Job XLII, 6; a. fr. — Y. Ber. II, 5<sup>a</sup> אֲנִי רָחֵץ we are sure (emp. מוֹבָטָח, v. תְּשֻׁבָּה). Snh. 7<sup>a</sup> רָחֵץ אֵינָא עֲלֵיהּ גַּבְרָא the man in whom I trusted left his club &c.; a. fr.

*Ithpa.* אִתְּהוּ, *Ithpe.* אִתְּהוּן, אִתְּהוּן same. Targ. II Kings XVIII, 19, sq. Targ. Ps. XXV, 2. Ib. XXXVI, 8 Ms. (v. רִיבֶזֶן). Targ. Jer. XLIX, 4; a. fr.—B. Bath. 91<sup>b</sup> וְכִי מִתְּהוּן עֲלֵיהֶן . . . רִמְדֵי he who assents to them (pretends to share their errors) falls into their hand; he who confides in them,—what is his is theirs. Y. Sabb. II, 5<sup>b</sup> וְהוּא לֹא תִתְּהוּן עַל צְלוּתוֹ rely not on my prayer. Cant. R. to VII, 2 בְּנֵי דְאִתְּהוּן צִדְּקָה because they trusted in him; a. e.

*Af. פָּאָרְטוּ* to cause to trust. Targ. Is. XXXVI, 15; Targ. II Kings XVIII, 30. Targ. Jer. XXIX, 31.

רחיצה, v. רחיצת.

**רָחֹק** (b. h.) *to be distant, far, removed*. Y'lamd. to Num. X, 29, quot. in Ar. (ref. to Ps. LXXXIII, 27) **מִי שֶׁרָחֹק** **וְכֹחַ** (ed. Koh. **שֶׁמִּרְחֹק**) he who keeps away from the Lord, so as not to repent. Sifrē Num. 131 **קִרְחֹק מִדָּרָה** **וְכֹחַ** as far as the east is removed from the west; a. e.

*Pi.* רָחַק, רִיחַק, *to remove, to alienate, to reject, expel; to loathe.* B. Kam. 24<sup>a</sup> top, a. e. גִּיחוּחֵיו ר' if the ox did his gorings in intervals (of three days), opp. קָרִיב. Ib. רִיחַקָה רֵאיוֹתֶיהָ, v. רֵאיוֹתָהּ. Yalk. Ps. 809 (ref. to Ps. l. c.) שֶׁרָחַקְנוּ אֶת הַחֶזֶק ... this alludes to Balaam and his associates, who put far off the end (the day of judgment, Num. XXIV, 17), opp. קָרִיב. Ber. 60<sup>b</sup> רָחַקְנִי מֵאָדָם רַע וּכְּרִיבִי keep me far from a bad man and a bad associate. Eduy. V, 7 מַעֲשֵׂיךָ יִקְרְבוּךָ וּמַעֲשֵׂיךָ יִרְחֲקוּךָ thy own doings will bring thee near (win thee friends), and thy own doings will alienate thee. Ib. VIII, 7 לִרְחֹק, v. קָרִיב. a. fr.—Part. pass. מִרְחָקִים; *pl.* מִרְחָקִים. Ib. מִרְחָקִי בִּירוּשָׁלַיִם. Ib. קָרִיב. v. מִרְחָקִי בִּירוּשָׁלַיִם. Ber. 63<sup>b</sup> שְׁלֹשָׁה יָמִים מִן הָעִיר וְכ' which was only twelve miles off.

*Hif.* מְרִיחִים same. Sifrē Num. 94 מְרִיחִים, v. קָרַב. B. Bath. II, 5 מְרִיחִין אֶת הַסּוּלָם וכו' (neighbors) must keep a

ladder removed from the (neighbor's) dove-cote four cubits. Ib. 4 וְלֹא אֵלָא אִם כֵּן ד' מִמֶּנּוּ וְלֹא unless he places (the wall) at a distance of four cubits. Ib. 18<sup>b</sup> עַל הַמִּדְּוָק לְהִרְחִיק אֹרֶחַ the duty of him who causes the damage to remove himself; (oth. opin.) וְלֹא לְהִרְחִיק אֹרֶחַ he who is injured must remove himself. Ber. I, 1 כְּדִי לְהִרְחֹק וְלֹא כְּדִי לְהִרְחֹק in order to keep men away (prevent them) from sin. Snh. 103<sup>b</sup> שְׂוֵהֵיחִיקָהּ וְלֹא לְהִרְחִיקָהּ, v. לְהִרְחִיקָהּ. Ib. מִרְחִיקָהּ estranges those who are near (related) &c.; a. fr.—2) to keep aloof, stay away. Ab. I, 7 הִרְחִיק מִשְׁכַּן רַע keep aloof from a bad neighbor; a. e.—[Y. Ber. I, 2<sup>d</sup> bot. וְלֹא לְהִרְחֹק עַל פְּתוּחוֹ וְלֹא לְהִרְחֹק read: וְלֹא לְהִרְחֹק, v. מִשְׁכַּן.]

*Hithpa.* הִתְרַחֵק, *Nithpa.* נִתְרַחֵק to remove one's self; to become a stranger. Yeb. 109<sup>a</sup> וַיִּתְרַחֵק . . . לְעוֹלָם יִדְבַּק לְעוֹלָם יִדְבַּק man should always cling to three things, and keep aloof from three things. Snh. III, 4 קָרִיב וְיָרֵחַ, v. קָרִיב. Ber. 34<sup>b</sup> (ref. to Is. LVII, 19) וְיָרֵחַ וְיָרֵחַ שְׂוִיָּה קָרִיב who came near committing a sin, and withdrew himself from it. Y'lamd. l. c., v. supra; a. e.

חִי, חִי ch. same. Targ. Prov. XIX, 7. Targ. Ps.  
CIII, 12. Ib. LIII, 2. Targ. Job XXI, 16; a. fr.

*Af. אָרײַק* 1) *to remove; to reject, loathe.* Targ. Ps. CIII, 12. Targ. Ex. XXXIII, 7. Targ. Is. VI, 12. Targ. Job XXXIII, 20 (Ms. *Pa.*); a. fr.—2) *to be removed.* Gitt. 58<sup>a</sup> כַּמָּה מִתְרַיָּקֵנָא רַבִּי *how far am I (in my studies) from that place (the passage quoted)?*

*Pa.* **רָחַק**, **רָחֵק**, to remove, keep off; to loathe, abominate; to make abominable. Targ. Job XI, 14. Targ. Am. VI, 3 **רָחֵק** (ed. Lag. **מָרִים**, corr. acc.; h. text **מָרִים**). Targ. Jer. II, 37 (h. text **מָרִים**). Targ. Deut. VII, 26 (h. text **רָחֵק**). Targ. Job IX, 31; a. fr.—Part. pass. **מָרִיקָא**. Targ. Mal. I, 7 (h. text **מָרִיקָא**).—Sabb. 128<sup>b</sup> **מָרִיקָא** וּלְדָא וְרָא (**מָרִיקָא**).—**מָרִיקָא** an unclean animal (after giving birth) does not keep its young off, and if it does, it does not allow them to come near again (stimulation of the maternal instinct does not avail, v. **רָחַק**). Snh. 29<sup>a</sup> **מָרִיקָא** וְרָחֵקָא (an enemy cannot be witness,) because his mind is estranged (hostile), opp. **מָרִיקָא**; Yalk. Num. 788; a. e.—V. **מָרִיקָא**, **מָרִיקָא**.

רָחַשׁ (b. h.) 1) *to move, vibrate*. Y. Ber. II, 4<sup>b</sup> bot. שְׁמוֹתָיו רוֹחֲשׁוֹת עִמּוֹ בְּקֶבֶר if one reports a tradition in the name of its author, his (the author's) lips move in the grave with him (the reporter); Y. M. Kat. III, 83<sup>b</sup> bot.; Y. Shek. II, end, 47<sup>a</sup>. Ib. מְרַחֶשֶׁת (Pi., v. רָחַב. Men. V, 8 (63<sup>a</sup>) וּבַעֲשִׂיַּת רוֹחֶשֶׁת (Bab. ed. רוחשין רבין; Ms. M. only רבין, v. Rabb. D. S. a. l. note) a *marhesheth* is deep, and the pastry made in it vibrates (like jelly), opp. קָשִׁין; Sifra Vayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3, end; Yalk. ib. 451, —2) *to swarm*. —*Part. pass.* רָחוּשׁ; f. רְחוּשָׁה *crowded*. Lev. R. s. 30; Pesik. Ul'kaf., p. 184<sup>a</sup> sq., v. רָחַס. —3) with לָב, *to be moved, to feel, think*. Midr. Till. to Ps. XLV, 2 לָבָם אֵלָּא בִּיּוֹן שָׂרִי לָבָם יִכְלוּ ... אֵלָּא יִכְלוּ they could not confess with their lips, but when their heart was moved in repentance, the Lord received them. Ib. אִם בִּלְבָנוּ רָחֲשָׁנוּ וְכ' if we only have been thinking in our hearts, we have already told our deeds to the Lord; a. e.

*Pi.* same, *to move*. Pes. 88<sup>b</sup> וְרִיחָא . . .

*Ithpe*. אֶרֶז, אֶרֶז, to be green, moist. Targ. Y. II Ex. III, 2 מְרִיב (some ed. מֶרֶ). Ib. 3 (ed. Vien. מְרִיב *Af.*).—Succ. 53 בְּמִי מְרִיב עֲלֵמָא (differ. in Ms. M., v. Rabb. D. S. a. l. note) the higher the waters of the deep rise, the more is vegetation moistened.

**רָטַב** II m. (preced.) *juice, broth* (v. רִיטָבָה). Targ. Is. LXV, 4 ed. Wil., a. Ar. Var. (ed. Lag. a. oth. רִיטָבָה; h. text מִרְקָה).

**רָטַב** m. (preced. wds.; v. רִיטָבָה) *green fruit, esp. dates*. Y. Maasr. I, 48<sup>d</sup> bot. באביתן ר' fruit during development showing bites of serpents; Tosef. Kel. B. Bath. V, 6 רוטב.

**רָטַב**, v. רָטַב.

**רָטַב** m. (רָטַב) *a basket made of green twigs, used as a bird's trap*. Kel. XXIII, 5.—[רָטַב or רָטַב, v. רָטַב]

**רָטַב** m. (רָטַב) *charmer*.—Pl. constr. רָטַבִּי. Targ. Ps. LVIII, 6 (ed. Wil. רָטַבִּי).

**רָטַב** m. (רָטַב; v. רָטַב) *an emigrant or fugitive whose estate is abandoned, v. נָטַב*.—Pl. רָטַבִּים. Tosef. Keth. VIII, 3 כל שאינו יודע ו' r'tushin (in law) are those whose whereabouts is unknown, contrad. to רָטַבִּים; Y. ib. IV, 29<sup>a</sup> כל שהלך אביו ו' estate of r'tushin is, if one's father, or ... any of those whom he would be entitled to succeed, have gone abroad &c.; Y. Yeb. XV, 15<sup>a</sup> top; B. Mets. 38<sup>b</sup>. Ib. 39<sup>a</sup> ר' r'tushin are those who leave (or run away) of their own accord (ref. to Hos. X, 14; differ. in Y. l. c. נָטַב זה שיצא לרעה. Arakh. VII, 4 (25<sup>b</sup>) (of a field dedicated to the sanctuary) הגיע היובל (Bab. ed. נָטַב... נָטַב ר' הגיע (Bab. ed. רָטַב, corr. acc.) if the second jubilee comes, and it is not redeemed, it is called a field of the absentees in the second degree, until the third jubilee; Tosef. ib. IV, 15 ר' רָטַב (corr. acc.); Sifra B'huck., Par. 4, ch. XI; Yalk. Lev. 677.—[רָטַבִּים Chald., v. רָטַב]

\***רָטַב**, Pi. רָטַב to run, leap. Cant. R. to I, 9 (ref. to Ps. CVI, 20) כַּמְרָטַב לַפְּנֵיהֶם the Egyptian magicians made sorcery before them, and it (the golden calf) appeared as if it were leaping before them; [v., however, קָרַטַב].

**רָטַב** ch. (cmp. רָטַב) to tremble, shake. Targ. Job VII, 5 (Ms. רָטַב Pa.).

Pa. רָטַב to shake, cause to tremble. Targ. Ps. XXIX, 8 (ed. Wil. מִרְטַב).

*Itkpe. אֶתְרָטַב to be shaken, tremble*. Targ. II Esth. V, 4. Targ. Ps. XVIII, 8 אֶתְרָטַב Ms. (ed. אֶתְרָטַב; h. text אֶתְרָטַב).

**רָטַב** (cmp. רָטַב) to moisten, sprinkle, soften. Tosef. Toh. V, 16 הָרָטַב פִּשְׁתוֹ (ed. Zolk. הָרָטַב) he who wets (squirts) his flax (to make it soft for spinning). Ib. IV, 11 אֶת הָרָטַב ו' ed. Zuck. (Var. הָרָטַב, corr. acc.; ed. Zolk. הָרָטַב, read: הָרָטַב) he who wets it (the flax spun by a menstruant) is likewise unclean on account of his mouth (coming in contact with it through the medium of the liquid in squirting).

*Hif. הָרָטַב [to cause dripping,] to wring, press*. Ex. R. s. 21 אֶתְרָטַב בִּירוֹ he caused me to be wrung out in his (Satan's) hand (with ref. to רָטַבִּי, Job XVI, 11).

**רָטַב**, v. רָטַב.

**רָטַב** I m. (רָטַב) *moist, succulent, fresh, green*. Targ. Job VIII, 16. Targ. Ez. XVII, 24. Ib. XXI, 3.—Gitt. 69<sup>b</sup>, v. אֶתְרָטַב I.—Pl. רָטַבִּים. Targ. Num. VI, 3. Targ. Is. VI, 13; a. fr.—Fem. רָטַבִּים. Gitt. l. c., v. רָטַבִּים I; a. e.—Pl. רָטַבִּים. Targ. O. Gen. XXX, 37 ed. Berl. (oth. ed. בִּין ...).

**רָטַב** II f. (preced.) *meadow*. Targ. Y. I Num. XXII, 30 בִּרְ (ed. Vien. שָׂרִי) it dwells (I sent it to pasture) in the meadow; Snh. 105<sup>b</sup> בִּרְ אֶשְׂרָאִי Ar. (ed. שָׂרִי לְהוֹ בִּרְ, read: שָׂרִי לְהוֹ; Ms. K. שָׂרִי בִּרְ; v. Rabb. D. S. a. l. note 30).

**רָטַב** III m. = h. רוֹטַב, *soft, green date*. Erub. 40<sup>b</sup>, v. רָטַב.

**רָטַב** f. (רָטַב, *Hif.*) *a cover of foliage, improvised cover in the field*. Gen. R. s. 68, v. רָטַב; Cant. R. to I, 17 הָרָטַב.

**רָטַב** pr. n. f. *R'tibi*. Sot. 22<sup>a</sup>, v. יוֹרָטַבִּי.

**רָטַב**, *פִּינְיָקָה pr. n. pl. *Pund'ka R'tibta* (Green Inn), near Caesarea in Palestine. Y. Dem. II, 22<sup>c</sup> bot. (Hildesh., Beitr. p. 9, reads רָטַבִּים).*

**רָטַב** f. (רָטַב) *emollient, plaster, compress*. Ex. R. s. 26 מִכָּה בְּאוֹמֶל וּמִרְפָּא בִּרְ ו' my (God's) way is not like the way of man (surgeon), who wounds with a knife and heals with a plaster, but I &c.; ib. 50; Lev. R. s. 18, end; Mekh. B'shall., s. 5; Tanh. B'shall. 23; Tanh. Vayesheb 9. Cant. R. to IV, 5 בִּרְ אֶתְרָטַבִּי a human being does not prepare the plaster before he sees the wound, but not so the Lord, he prepares the plaster &c.; Yalk. Jer. 312. Tosef. Pes. II (III), 3; a. v. fr.—Pl. רָטַבִּים. Ex. R. s. 27 וְנִמְצָא כֹּלֹוֹ finally his body is covered all over with plasters.

**רָטַב**, v. רָטַב.

**רָטַב** (cmp. רָטַב, רָטַב) [to drip, run; cmp. רָטַב, to mumble, grumble; denom. רוֹטַבִּים].

**רָטַב** ch. same, to mumble (a charm). Part. רָטַבִּי. pl. constr. רָטַבִּי. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 ed. Wil., v. רָטַבִּי.—Sot. 22<sup>a</sup>, v. מְרָטַבִּי.

**רָטַב** m. (preced.) *mumbling, charm*. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 (some ed. רָטַב).

**רָטַב** m. (= רָטַב, רָטַב) *runner*.—Pl. רָטַבִּים. Tosef. Sabb. V (VI), 11 הָרָטַבִּים יוֹצְאִין ו' runners may go out (on the Sabbath) with their scarf (over their shoulder); Sabb. 147<sup>a</sup>.

**רָטַב**, Tosef. Ohol. V, 5 Var., v. רָטַבִּים.

\***רָטַב**, *Hif. הָרָטַב or Pi. רָטַב (= רָטַב) to be excited*.

Y'lamd. beg., quot. in Ar. מְרַשֵּׁעַ וְצוֹרֵחַ (or מְרַשֵּׁעַ) she is excited and cries.

רָמַף m., v. רָמַף II.

רָמַשׁ *to let run, abandon; to drive out, banish.* Targ. I Sam. XVII, 28 (h. text נָשַׁח). Targ. Jer. XII, 7. Targ. Ez. XXVIII, 17 (h. text דָּחַק). Ib. XXXI, 12. Targ. Jer. XIV, 19 (h. text מָאָס). Ib. XXIII, 39 (h. text נָשַׁח); a. fr.—Part. pass. רָמַשׁ; f. רָמַשְׁתָּ; pl. רָמַשְׁתִּי. Targ. Ez. XVI, 4. Targ. Hos. II, 5. Targ. Is. V, 6. Targ. Y. II Deut. XXXII, 36. Targ. Lam. III, 45 רָמַשְׁתִּי (h. text מָאָס); a. e.—Y. Pes. III, 30<sup>b</sup> top רָמַשְׁתִּי דָּחִינוּן רָמַשְׁתִּי (sub. מִכֵּל) for they (the barley cakes) are the food of the exiles (homeless poor, comp. Ez. IV, 12), opp. רָמַשְׁתִּי those living in luxury (v. חָסִי I; differ. in comment).

אֶפְרַשׁ *to abandon, renounce ownership of.* Targ. O. Ex. XXIII, 11 (h. text נָשַׁח).

פָּרַשׁ 1) *to abandon, forsake; to banish.* Targ. Jud. VI, 13 (h. text נָשַׁח). Targ. Jer. VII, 29. Targ. Ez. XXXII, 4; a. e.—2) *to scatter; to dash to pieces* (comp. b. h. נָפַץ). Targ. Ps. CXXXVII, 9; a. e.—Ib. XXIX, 8 ed. Wil. v. פָּרַשׁ.—Part. pass. מְפָרֵשׁ; f. מְפָרַשְׁתָּ; pl. מְפָרֵשְׁתִּי. Targ. II Esth. VI, 11 מְפָרֵשְׁתִּי his ears shattered (?); [prob. to be read: מְפָרֵשְׁתִּי obstructed, deaf, v. טָרַשׁ II].

אֶתְרַשׁ *to be abandoned, deserted; to be made homeless.* Targ. O. a. Y. I Lev. XXVI, 43 (h. text דָּחַק). Targ. Hos. IV, 14 (h. text וְלִבְשָׁה, v. לָבַשׁ); a. e.—2) *to be scattered; to be dashed.* Targ. Am. V, 2 (h. text נָשַׁח). Targ. Is. XIV, 12 (h. text נָגַד). Targ. I Sam. IV, 2 (h. text דָּחַק). Targ. Jud. XV, 9; a. e.—Targ. Ps. XVIII, 8 ed., v. פָּרַשׁ.

רִי א portion of the word שֶׁבִּירִי, used in an incantation. Ab. Zar. 12<sup>b</sup>; Pes. 112<sup>a</sup>.

רִיאָגִיסוּר, Midr. Till. to Ps. XXXIV דָּרִי ed. Warsaw, oth. ed. דָּרִי אָגִיסוּר, ed. Bub. דָּרִי אָגִיסוּר, read: דָּרִי אָגִיסוּר; דָּרִי אָגִיסוּר, a misplaced gloss to דָּרִי אָגִיסוּר.

רִיאָתָא f. (רָחַץ, v. quot.) *lungs.* Ber. 61<sup>b</sup> וְרִיאָתָא the lungs draw (resorb) all liquids. Lev. R. s. 4 דָּרִי the lungs are the organ for drinking (resorbing liquids). Ib. s. 18; Koh. R. to XII, 3; Hull. 45<sup>a</sup>, v. בָּנָה. Ib. III, 1; a. fr.

רִיב I, רִיב (b. h.) *to contend, strive; to plead.* Meg. 21<sup>b</sup> וְרִיב אֶת דָּרִיב who pleaded our cause.

חִיפָא same. Tanh. Naso 12 מְרִיבָה ... אינה מְרִיבָה as long as she was engaged in it, she did not quarrel, v. רָחַץ. Y. Taan. IV, 68<sup>d</sup>, v. מְרִיבָה. Mekh. B'shall, Vayass'a, s. 6 מְרִיבָה ... כל whenever you strive with me, you tempt God. Tanh. Mick. 10 מְרִיב עֵשָׂא while he was yet in his mother's womb, Esau was contending with him. Num. R. s. 5 וְעֵשָׂא מְרִיבָה וְעֵשָׂא וְעֵשָׂא that they might not quarrel with one another; וְעֵשָׂא וְעֵשָׂא this one contended and said, I want to load here &c.; a. fr.

רִיב II m. (b. h.; preced.) *strife, contest, cause.* Meg. 21<sup>b</sup> וְרִיבָה, v. preced.; a. e.—Pl. רִיבָה, רִיבָה. Lev. R. s. 9 וְרִיבָה ed. Wil. (oth. ed. only מִצְוֹת) strife and lawsuits.

Snh. 34<sup>b</sup>; Nidd. 50<sup>a</sup>; Sifré Deut. 208 (ref. to Deut. XXI, 5) the text puts lawsuits on a level with plagues, as the former must be transacted in day-time &c.; Yeb. 104<sup>a</sup>.

רִיבָה f. = h. רִיבָה, *maiden, young woman.* Targ. Y. Gen. XXIV, 14 (Ar. רִיבָה). Ib. 16. Ib. XVIII, 21. Targ. Y. I Ex. XXIV, 10; a. e.—Pl. רִיבָה. Targ. Y. Gen. XXIV, 61 (ed. Vien. רִיבָה).

רִיבָה, v. רִיבָה.

רִיבָה f. (רִיבָה) *young woman, maiden.* Yeb. 59<sup>b</sup> מַעֲשֵׂה רִיבָה it happened to a girl in Hithlu; Tosef. Nidd. I, 9; Nidd. 9<sup>b</sup>; Y. ib. I, beg. 48<sup>d</sup>; ib. 49<sup>b</sup> bot. Gen. R. s. 49 the girl (that was put to death by fire because she performed a charitable deed) lets me not be silent; Snh. 109<sup>b</sup> עַל עֵסְקִי רִיבָה on account of the affairs concerning that girl; a. e.—Pl. רִיבָה. Shek. VIII, 5 Var., v. רִיבָה h.

רִיבָה, v. רִיבָה.

רִיבָה m. (רִיבָה) 1) *increase, plenty.* Esth. R. end the good dispensations of the Lord come with liberality, fruitfulness, and plenty.—2) (sub. בגדים) *larger number of garments, investment of the high priest with the eight official garments.* Yoma 5<sup>a</sup> the anointing is put on a level with the investment, as the investment is continued for seven days, so is the anointing &c. Ib. בִּינְיָה ... אינה בִּינְיָה they differ as to the seven days of investment and the seven days of anointment; a. e.—3) *extension of scope, widening qualification, amplification, opp. מִיָּעֵשׁ.* Shebu. III, 5 (25<sup>a</sup>) I derive it from the amplification of the text (the addition of a general rule 'לכל אשר וכ', Lev. V, 4); ib. 26<sup>a</sup>. Men. 89<sup>a</sup> אֵלֶּה לְמַעַן אֲדָרֵךְ אֶת אֲמִירָה an amplification following an amplification (as בשמן in Lev. II, 4) intimates a restriction; a. fr.—Pl. רִיבָה, רִיבָה. Tosef. Shebu. I, 7, v. מִיָּעֵשׁ. Gen. R. s. 1, a. e. אֲדָרֵךְ וְגַם I. Y. Sabb. XIX, 17<sup>a</sup>, v. לָשׁוֹן. a. e.

רִיבָה, רִיבָה, רִיבָה ch. same, *amplification.* Nidd. 33<sup>a</sup> וְכֵן וְכֵן and the word *kol* (Lev. XV, 4) is an amplification (and not a specification, פרט). Zeb. 8<sup>b</sup> וְכֵן וְכֵן the word *l'zebah* (Lev. III, 6) is merely an amplification (and not a generalization). Shebu. 25<sup>b</sup> וְכֵן וְכֵן which are derived from the amplification of Scriptural expressions, i. e. which are only implied, not explicitly stated. Yoma 6<sup>a</sup> וְכֵן וְכֵן the menstruant and all that is implied (all persons made unclean by contact with her); a. fr.—Pl. רִיבָה, רִיבָה. Shebu. 26<sup>a</sup>; Snh. 45<sup>b</sup>, v. מִיָּעֵשׁ.

רִיבָה, רִיבָה, רִיבָה, v. sub רִיבָה.

רִיבָה m. (רִיבָה) *a square.* Zeb. 62<sup>a</sup> ... קָרַן the horn, the ascent, the foundation, and the square shape are indispensable conditions for the altar. Ib. 108<sup>b</sup>; a. fr.—עֲלֵם the cardinal points of the

*world*. Tosef. Erub. VI (V), 3; Erub. 56<sup>a</sup> מרבעה מרבעה (for Sabbath limits, when you square a town (for Sabbath limits, v. רבוע), you must square it in accordance with the cardinal points, and the marks are Charles's Wain in the north &c. Ib. מר' ... אם אינו if you do not know how to square it in accordance with the cardinal points &c.; a. e.

**רִיבּוּעָא**, **רִיבּוּעָא**, **רִיבּוּעָא** ch. same. Succ. 8<sup>a</sup>, v. עֲרִיבּוּעָא. Erub. 57<sup>a</sup>; B. Bath. 101<sup>b</sup>, a. e. כל אמתא בר' ו' אֶלְכָסוֹן. Erub. 23<sup>b</sup> ר' דרבעות רבנן (Ms. M. ר' דרבנן) the difference between them refers to their attitude concerning the square which the (other) Rabbis adopt as a standard (seventy and a fraction by seventy and a fraction, Mish. II, 5); [differ. interpret. in Tosaf. a. l.; reference to Mish. IV, 8].

**רִיבּוּעָא** f. (רבי) youth, childhood. Targ. Job XXXIII, 25 (some ed. רִיבּוּעָא, corr. acc.; ed. Wil. רִיבּוּעָא, read: 'ר).

**רִיבּוּעָא**, **רִיבּוּעָא**, v. רבוא ch.

**רִיבּוּעָא**, **רִיבּוּעָא**, v. sub רב.

**רִיבּוּעָא**, v. רבוע.

**רִיבּוּעָא** m. (רבע) sleeping accommodation. Y. Sabb. XX, 17<sup>c</sup> ו' בבי מדישא ו' beds were improvised in the college hall (to be partitioned off in daytime by curtains).

**רִיבּוּעָא**, **רִיבּוּעָא**, v. sub רב.

**רִיבּוּעָא**, v. רבוע.

**רִיבּוּעָא**, **רִיבּוּעָא**, **רִיבּוּעָא** m. (רביג) desire, desirable thing. Targ. Y. Deut. XII, 20 (not רביג), sq. Targ. II Chr. XII, 9. Ib. XXXII, 27. Targ. Ps. X, 3; a. fr.—[Ib. V, 2 read: רבוי; v. רִיבּוּעָא].—Pl. רִיבּוּעָא. Ib. CXI, 9. Targ. Koh. XII, 11. Targ. II Chr. XX, 25 (some ed. רִיבּוּעָא, read: רִיבּוּעָא; a. fr.

**רִיבּוּעָא** m. h., v. רבוע.

**רִיבּוּעָא**, **רִיבּוּעָא**, **רִיבּוּעָא** ch. (רביג) commotion, excitement. Targ. Is. XXII, 5 (ed. Wil. רִיבּוּעָא). Ib. X, 3. Targ. Job XXXIX, 7; v. רבוע.

**רִיבּוּעָא**, **רִיבּוּעָא**, v. sub רב.

**רִיבּוּעָא**, v. רבוע.

**רִיבּוּעָא** m. (cmp. רִיבּוּעָא II) an inhabitant of low-lands (?). Y. Bicc. III, 65<sup>d</sup>.

**רִיבּוּעָא**, v. רבוע.

**רִיבּוּעָא**, Cant. B. to VII, 9 דר' ליה ו' ליה את סגיד wilt thou not bow to my idol? Said he (Daniel) to him, is there any reality in it?

**רִיבּוּעָא** f. pl. (רִיבּוּעָא III) [ploughers,] chariots armed

with shears or scythes. Targ. Y. I Ex. XIV, 25; Y. II (some ed. רִיבּוּעָא, corr. acc.).

**רִיבּוּעָא**, **רִיבּוּעָא**, v. רבוע.

**רִיבּוּעָא**, **רִיבּוּעָא**, Esth. R. to I, 12, v. רבוע.

**רִיבּוּעָא** m. (רִיבּוּעָא) 1) running. Targ. II Sam. XVIII, 27.—Ber. 6<sup>b</sup>, v. רִיבּוּעָא III.—2) name of a dish made of honey, flour, and oil (v. רִיבּוּעָא). Ib. 37<sup>b</sup> רִיבּוּעָא (Ar. ed. Koh. רִיבּוּעָא) the *rihāta* of the field laborers.

**רִיבּוּעָא**, **רִיבּוּעָא**, v. sub רבוע.

**רִיבּוּעָא**, Sabb. 32<sup>a</sup>, read רִיבּוּעָא, v. רבוע.

**רִיבּוּעָא**, **רִיבּוּעָא**, **רִיבּוּעָא** m., **רִיבּוּעָא** f. = h. רִיבּוּעָא (cmp. רִיבּוּעָא, Ez. XXVIII, 17) appearance, sight, form. Targ. Gen. XXIX, 17. Targ. O. Deut. XXI, 11 רִיבּוּעָא ed. Berl. (oth. ed. רִיבּוּעָא; Y. רִיבּוּעָא pl.). Targ. Esth. II, 7. Targ. Jer. XI, 16; a. fr.—Y. Hag. II, 77<sup>d</sup> ו' מה אמרית יארא בר' ו' did I mean handsome of sight? I meant handsomè of conduct.—Pl. רִיבּוּעָא, v. supra.

**רִיבּוּעָא**, v. רבוע.

**רִיבּוּעָא**, Lev. R. s. 20 בר' דר', a corrupt.; read with Yalk. Gen. 101 רִיבּוּעָא.

**רִיחַ**, **רִיחַ** (b. h.) to breathe, waft, blow.—Denom. רִיחַ. *Hif.* רִיחַ to scent, smell. Gen. R. s. 34 וְרִיחַתָּה (not רִיחַתָּה) he went and smelled of it. Ib. (ref. to Gen. VIII, 21) ו' רִיחַתָּה he smelled the savor of Abraham, our father, rising from the fiery furnace (foresaw the self-sacrifice of Abraham); ו' רִיחַתָּה he smelled the savor of the generation of persecution (foresaw their martyrdom). Snh. 11<sup>a</sup> ו' רִיחַתָּה he perceived the smell of garlic. Zeb. 62<sup>a</sup> ו' רִיחַתָּה they smelled the savor of frankincense (at the place where the Temple had stood). Nidd. 58<sup>b</sup> ו' רִיחַתָּה כל המוללי מריחין it smells its odor. Snh. 109<sup>a</sup> ו' רִיחַתָּה they came and scented it (the balsam) like a dog. Yoma VIII, 4 ו' רִיחַתָּה a woman with child that smelled (a dish on the Day of Atonement, and has a morbid desire for it) must be given to eat, until she feels restored. B. Bath. 145<sup>b</sup> bot. מריח בגליל I smell a radish in Galilee (have a strong appetite for a Galilean radish); a. fr.

**רִיחַ** ch., *Af.* רִיחַ same.—Part. מריח, מריח, Targ. Gen. XXVII, 27. Targ. Ex. XXX, 38. Targ. Job XXXIX, 25; a. fr.—Sot. 49<sup>a</sup> ו' מריחתי ריחתי I smell &c., v. מריחתי. B. Bath. 73<sup>b</sup> מריחתי, v. מריחתי. Snh. 93<sup>b</sup> (ref. to Is. XI, 3, sq.) כְּמִשְׁחָה כְּרִיב דְּמִוּרָה וְדָאִין of the Messiah it is written that he smells (of a man) and judges (of his guilt or innocence); כִּיּוֹן דְּחִוּיָּהּ אִנּוּ אִי מַרְחָה וְדָאִין let us see whether he (Bar Koziba) smells &c.; מריחתי דלמא מריחתי, they killed him; Yalk. Is. 284. Ber. 43<sup>b</sup> דְּמִוּרָה וְדָאִין he that smells an Ethrog. . . , must say the benediction &c. Yoma 82<sup>b</sup> וְדָאִין מריחתי a woman

with child that smelled, v. preced. Sabb. 110<sup>a</sup> דמורה ריחא (not דמירה) when it (the snake) smells it &c.; a. e.

**ריח** m. (b. h.; preced.) *flavor, scent, odor; sense of smell*. Ber. 43<sup>b</sup> (ref. to Ps. CL, 6) זה דבר... מה דבר what is the thing which the soul enjoys and from which the body has no material benefit? It is smell. Ib. ... עידיהם in the future the young men of Israel shall give forth sweet savor (of purity) like the Lebanon (ref. to Hos. XIV, 7). Lev. R. s. 30; a. v. fr.—Transf. (cmp. **אָבָק**) *slight resemblance, a suspicion of*. Gitt. 86<sup>b</sup> אָבָק ר' הוּנָה it has not even the slightest resemblance to a letter of divorce (by which the woman concerned might be precluded from marrying a priest); Y. ib. IX, 50<sup>b</sup> top אָפִי בַּה there is not a suspicion of disqualification in her case. Y. Sot. I, 16<sup>d</sup> top עֵרֵוּ נָגַעַי בַּה something of the odor of incest has touched her (the rival wife of a faithless woman); a. e.—Pl. **ריחוּר**. Cant. R. to I, 3 כל ר' הוּנָה all the songs which the ancients recited before thee were merely sweet savors, but we (say), 'oil that is poured forth is thy name'; ר' הוּנָה כל המצות... ר' הוּנָה all the pious deeds... were merely flavors, but &c.; a. e.

**ריחא** ch. same. Targ. Gen. XXVII, 27; a. e.—Ab. Zar. 66<sup>b</sup> וְכִי רִיחִיהָ חֵלֵא if a liquid has the smell of vinegar and the taste of wine. Ib., a. e. מִלְחָה הִיא ר' v. מִלְחָה. Pes. 76<sup>b</sup> מִשּׁוּם רִקְשָׁא לִר' וְכִי a bad-smelling breath and for leprosy. Sot. 49<sup>a</sup>, v. אֶלְפָּקָא; a. fr.—Transf. **pride**. Zeb. 96<sup>b</sup>, v. אֶלְפָּקָא.

**ריחוף** m. (רָחַף) *hovering, brooding, use of the verb*. Y. Hag. II, 77<sup>b</sup> top מִזֵּה ר' שְׁנֵאמַר לִחְלֹק וְכִי as the hovering mentioned there (Deut. XXXII, 11) means touching and yet not touching (not pressing), so does the hovering mentioned here (Gen. I, 2) &c.

**ריחוק** m. (רָחַק) 1) *removal, distance*. Y. Maas. Sh. I, end, 53<sup>a</sup> מִקּוֹם בֵּר' when one lives far away (from Jerusalem, Deut. XIV, 24). Y. B. Mets. V, 10<sup>c</sup> bot. חֲפֵסֵר an enterprise in which he who advances the money secures to himself the advantages of profit without the corresponding share in the eventual losses.—2) *separation, loathsomeness*. Lam. R. to I, 17 (expl. לָנֶדָה ib.) לִר' she became an object of disgust.

**ריחוקא** ch. *separation, rejection, abomination*. Targ. Lev. XII, 2. Targ. Is. I, 14 (h. text לָטֶרֶה). Targ. Prov. VIII, 7 (h. text דִּוְעֵבֶתָה). Targ. II Chr. XXIX, 5; a. e.—Pl. **ריחוקין**. Targ. Ps. LXXXVIII, 9.

**ריחוש** m. (רָחַשׁ) *movement (of the lips)*. Midr. Till. to Ps. LXII, beg. וְכִי שִׁפְטֵיהֶם חָא... ר' שִׁפְטֵיהֶם as for pronouncing the Hé, no movement of the lips or pressing of the tongue is required &c.

**ריחוש** ch. (רָחַשׁ; cmp. Men. V, 8, quot. s. v. רָחַשׁ) *a jelly-like pastry*. Targ. Ez. XXVII, 17 דִּישֵׁי ר' (ed. Ven. דִּישֵׁי; h. text מִנִּיחָה).

**ריחוא, ריחוא, ריחוא** v. רָחַא.

**ריחום, ריחום** v. רָחִים.

**ריחמא** II, v. רָחַמָא.

**ריחן** m. (רִיחָן) *aroma, spice*.—Pl. **ריחנין**. Mekh. B'shall., s. 5 בִּיתְנִין ... שְׂקִים bags full of spices and all kinds of good aromatic drugs; a. e.

**ריחנא** ch. same.—Pl. **ריחנין**. Targ. II Chr. XVI, 14 (ed. Beck (רָחַן).—Hor. 13<sup>b</sup>; Snh. 70<sup>a</sup>; Yoma 76<sup>b</sup> וְר' חֲמַרָא wine and spices made me open-minded. Ber. 44<sup>b</sup> וְר' לִפְסוּקִי to exclude aromas (which require a blessing before but not after smelling of them).

**ריחשא** v. רָחַשׁ.

**ריחחא** v. רָחַחָא.

**ריחחנא** m. (preced. art.) *perfumed, spiced*. Sabb. 110<sup>a</sup> חֲמַרָא ר' the best of all wines is חֲמַרָא ר' spiced red wine; a. e.

**ריטלון** f. pl. (לִיטְרָא) *Librae (pounds)*, v. לִיטְרָא. Y. Keth. V, 30<sup>b</sup> bot. (ref. to Mish. 12) וְר' מִנָּה וְרִבְלָה (not וְרִבְלָה) R. M. says, it means four pounds (of figs).

**ריטמיש** (?) pr. n. pl. *Ritmish* (?). Yalk. Sam. 151 (expl. מִתְנִים; Midr. Till. to Ps. III דִּיטְמִשׁ ed. Bub. (oth. ed. בִּיטְמִשׁ).

**ריכא** m. (רִכָּה) [*delicate*; cmp. a. derivatives,] *nobleman, freeman*. B. Bath. 4<sup>a</sup> אַחַר לֹא ר' וְלֹא בֵר' (Ms. M., v. Rabb. D. S. a. l. note) thou (Herod) art neither a noble nor the son of a noble; וְנִכְנֵךְ דְּחֹאֵר ר' לִישָׁנָא וְרִכְוֹרָא Ms. M. (v. Rabb. D. S. a. l. note) and whence can we prove that *rekha* has the meaning of royalty (aristocracy)? Answ. ref. to רָךְ (II Sam. III, 39); to אֲבוֹרָךְ (Gen. XLI, 43); Yalk. Deut. 913.

**ריכבא** v. רָכַבָא.

**ריכח** Yalk. Gen. 16 מִיַּעַץ לָהֶם בֵּר' read: בִּרְצָה.

**ריכוך** m. (רָכַךְ) *pl. ריכוכיך delicate dishes*. Ex. R. s. 2; s. 3 כַּמָּה מִיֵּד ר' וְכִי how many delicacies hast thou prepared for the pregnant among them?; Cant. R. to I, 7; (Tanh. Sh'moth 14 וְרִכְוֹרָם; Yalk. Cant. 982 וְרִכְוֹרָם).

**ריכוכא** Targ. Ps. XIX, 6 בֵּר' Mss. a. ed. Genoa (mis- sing in ed.), prob. to be read: בִּרְצָה.

**ריכון** m. (רָכַן I) *the process of keeping onion plants tender*. Y. Shebi. V, 36<sup>a</sup> top כַּעֲקִיר ר' 'softening' is equivalent to tearing the plant out with the root.

**ריכונא** m. (רָכַן II) *causing to sink, destruction*. Targ. Prov. XXIV, 2 ed. Lag. (Var. רִיב; ed. Wil. רִיב; h. text שִׁר). Ib. XXI, 7; v. רִיכְוֹרָא.

**ריכשא, ריכשא, ריכשא** v. sub רָכַשׁ.

**רים** to be high, v. רָם.

**רים** m. (cmp. רִמְוִן) *fruit of the Christ's thorn or lote*.—Pl. רִימִין. Tosef. Dem. I, 1; Dem. I, 1. Ib. שְׂקִמוֹנָה the *rimmin* of Shikmonah; Ber. 40<sup>b</sup>, v. בְּזָרָא. [Tosef. Kil. I, 10 רִימִין ed. Zuck. (oth. ed. רִימִין, prob. to be read: רִימִין).]

רִמָּא, v. רִמָּא.

רִיבּוֹן, רִיבּוֹן, v. sub רִיבּוֹן.

רִיבּוֹן m. (רִיבּוֹן I) *setting*. Targ. I Chr. XX, 2.

רִיבּוֹן, רִיבּוֹן m. = h. רִיבּוֹן. Targ. Job XXXIX, 9, sq. (h. text רִיבּוֹן). Targ. Y. Deut. XXXIII, 17. Targ. Ps. LXXVIII, 69 (ed. Wil. רִיבּוֹן; h. text רִיבּוֹן). Ib. XCII, 11. — Pl. רִיבּוֹן. Ib. XXIX, 6 רִיבּוֹן Regia, v. רִיבּוֹן. Targ. Y. Deut. XIV, 5 (ed. Vien. רִיבּוֹן; h. text רִיבּוֹן); — Y. Kil. VII, 31<sup>c</sup> bot. רִיבּוֹן.

רִיבּוֹן, v. רִיבּוֹן.

רִיבּוֹן, v. רִיבּוֹן.

רִיבּוֹן, רִיבּוֹן m. (רִיבּוֹן) *singing, chanting, rejoicing*. Y. R. Hash. IV, 59<sup>c</sup> bot. (ref. to חורר, Ps. XVII, 1) חורר that is the chanting at studying the Law; Midr. Till. to Ps. l. c. חורר של חורר. Yalk. Ps. 841 חורר חורר של חורר he is engaged in the study of the Law. Midr. Till. to Ps. XXXIII צדיקם ר' של חורר (praise) of the righteous; a. e.

רִיבּוֹן, רִיבּוֹן ch. same, esp. *study, meditation*. Targ. Ps. V, 2 רִיבּוֹן Ms. (some ed. רִיבּוֹן pl.; ed. Wil. רִיבּוֹן, corr. acc.).

רִיבּוֹן, v. רִיבּוֹן.

רִיבּוֹן, Pesik, Ānyah, p. 134<sup>b</sup>, v. רִיבּוֹן.

רִיבּוֹן I m. (= רִיבּוֹן; v. רִיבּוֹן 2; cmp. רִיבּוֹן) *drop, poison*. Pesik. Shek., p. 13<sup>b</sup> עכנא של כריסא like the poison of a snake. Gen. R. s. 98 רִיבּוֹן מחלחל וכ' (some ed. אריסא), v. חלחל. Ruth R. to III, 13; Y. Snh. X, 28<sup>d</sup> top, v. חלחל; a. e.

רִיבּוֹן II m. (רִיבּוֹן = רִיבּוֹן) [*course*], 1) *ris*, a measure of length,  $\frac{2}{15}$  of a mile (stadium). B. Mets. 33<sup>a</sup> (Ar. רִיבּוֹן, expl. as numerical value רִיבּוֹן = 266 cubits). B. Kam. VII, 7 (79<sup>b</sup>) רִיבּוֹן שלשים thirty *ris* (four miles). Ib. 83<sup>a</sup>; a. fr. — 2) *race-course* (stadium), *arena*. Cant. R. to I, 3 רִיבּוֹן בית מדרשו ... כמין ר' the college hall of R. El. was shaped like an arena (an oblong with seats on both sides). — Pl. רִיבּוֹן. Y. B. Mets. V, 10<sup>c</sup> bot. (in Chald. dict.) רִיבּוֹן (רִיבּוֹן) v. רִיבּוֹן. קסוסטבן, v. רִיבּוֹן. רִיבּוֹן רִיבּוֹן eye-lid with eye-lashes. Bekh. VI, 2 (38<sup>a</sup>), v. רִיבּוֹן. Ib. 38<sup>b</sup> top רִיבּוֹן ... חורר what is *haris*? ... The outer row of the eye. Sifra Emor, ch. VI, Par. 7 (expl. רִיבּוֹן, Lev. XXII, 22) רִיבּוֹן one whose eye-lid is perforated, nipped, or split. — Pl. as ab., constr. רִיבּוֹן. Bekh. 43<sup>b</sup> עיניו רִיבּוֹן whose eye-lids are hairless. Snh. 104<sup>b</sup>. Neg. VIII, 6. Kidd. 31<sup>a</sup> רִיבּוֹן עיניו רִיבּוֹן from thy eye-lids can be seen that thou art a widow's son. Hor. 12<sup>a</sup> עיניו רִיבּוֹן ... they put the oil of anointment between his eye-lids; a. fr.

רִיבּוֹן, רִיבּוֹן ch. same, 1) *arena, race-course*. Targ. Gen. XIV, 17 (Y. some ed. רִיבּוֹן; h. text רִיבּוֹן). Targ. Jer. XXXI, 39 חורר בית ר' וכ' (h. text חורר). — 2) pl.

constr. רִיבּוֹן, רִיבּוֹן *eye-lids*. Targ. Koh. XII, 2. Targ. Y. Ex. XIII, 16. Targ. Y. Lev. XXII, 22.

רִיבּוֹן, רִיבּוֹן, v. רִיבּוֹן.

רִיבּוֹן m. (רִיבּוֹן) *crushed matter, hash*. — Pl. רִיבּוֹן. Y. Naz. VI, 54<sup>d</sup> bot. רִיבּוֹן אכל מן הר' וכ' if he ate of the crushed (ants) &c.

רִיבּוֹן m. (רִיבּוֹן) *crushing, lesion*; or רִיבּוֹן or רִיבּוֹן *lesion of vital organs, internal injury*. Hull. 51<sup>a</sup>, sq. רִיבּוֹן (אין בו) משום ר' א' we do not apprehend internal injury; a. e.

רִיבּוֹן, רִיבּוֹן ch. (preced.) 1) *piece, crumb*. — Pl. רִיבּוֹן. Targ. Y. Lev. II, 6, a. e. (h. text רִיבּוֹן). — 2) *piece of a garment*. Sabb. 59<sup>b</sup> (Ms. M. רִיבּוֹן).

רִיבּוֹן, Yalk. Prov. 961 (also רִיבּוֹן), v. רִיבּוֹן I.

רִיבּוֹן, v. רִיבּוֹן.

רִיבּוֹן, v. רִיבּוֹן.

רִיבּוֹן, v. רִיבּוֹן a. רִיבּוֹן.

רִיבּוֹן, v. רִיבּוֹן I.

רִיבּוֹן pr. n. pl. *Ristak*. Erub. 63<sup>b</sup> רִיבּוֹן בר' ר' (Ms. M. רִיבּוֹן, v. Rabb. D. S. a. l. note).

רִיבּוֹן, רִיבּוֹן m. (רִיבּוֹן; cmp. רִיבּוֹן) *outskirts, market-place outside of the town*. Targ. II Esth. VI, 10 (ed. Lag. רִיבּוֹן; ed. Ven. רִיבּוֹן). — Ber. 54<sup>a</sup> רִיבּוֹן רִיבּוֹן the market of Maḥoza; B. Mets. 83<sup>a</sup>; B. Bath. 12<sup>b</sup>; Yalk. Ex. 346. — [V. רִיבּוֹן.]

רִיבּוֹן I m. (רִיבּוֹן I) *eaten up, cropped*. Lam. R. to I, 1 רִיבּוֹן חר גבה רִיבּוֹן רִיבּוֹן one side of the road is cropped (by the camel that passed), and the other is not.

רִיבּוֹן II m. (רִיבּוֹן) *shaken, unsound*. Taan. 29<sup>b</sup> רִיבּוֹן מִזְלִיחָא, v. רִיבּוֹן.

רִיבּוֹן, רִיבּוֹן m. (b. h.; or רִיבּוֹן or רִיבּוֹן to join) *friend, associate, neighbor*. Ex. R. s. 1 (ref. to רִיבּוֹן, Ex. II, 18) נעשה רִיבּוֹן he (Jethro) became a friend of God (converted). B. Bath. 19<sup>a</sup> רִיבּוֹן רִיבּוֹן רִיבּוֹן (adopted from Job XXXVI, 33) let its neighbor (an analogous passage) interpret it, as here (B. Bath. II, 1) rocks are mentioned, and the same rule applies to sand, so there (Sabb. IV, 1) sand is mentioned, and rocks are implied; Yeb. 31<sup>b</sup>; B. Mets. 31<sup>a</sup>. Ab. ch. VI רִיבּוֹן נקרא he is called a friend (of God); a. fr. — Esp. *lover, paramour*, contrad. to בעל. Ex. R. s. 32 (ref. to Jer. III, 20) מַאֲשָׁה לֹא נֹאמַר אֵלָּא מִרְעָה מִזֶּה אִשָּׁה ... בְּבַעֲלָהָ אֵלָּא it does not say, 'to her husband', but 'to her lover', as a woman cannot rebel against her husband, but can deny her lover, because there is no marriage contract between them, so said the Lord to Israel, לֹא



כרע you have not treated me as a husband, but as a lover; a. e.—*Pl.* ריעים ר' Taan. 25<sup>b</sup> deep says to deep, ו'כ' אפע מימך קול שני ר' ו'כ' let thy waters well forth, I hear the voice of two (companies of) friends (the songs accompanying the libation of wine and that of water). Ned. 40<sup>a</sup> ואל יזדמנו לו ר' כנעמן ... ואל יזדמנו לו ר' כנעמן that he have friends (to counsel him) as Naaman had, who caused him to be healed of his leprosy, and not friends as Rehoboam had, who caused the division of his kingdom; a. e.

ריעא excrement, v. רעי.

ריעות, ריעות f. (denom. of ריע) friendship, sociability. Y. Ber. IV, 7<sup>d</sup> bot. Keth. 8<sup>a</sup>. Yeb. 14<sup>b</sup> זה ... וריעה ור' they (the Hillelites and the Shammites) lived with one another in love and friendship; a. e.

ריעוּתא, ריע' f. (v. ריע II) being shaken, unsoundness; unfavorable condition; cause for suspicion or doubt. Hull. 9<sup>a</sup> ביה ר' אטילידי (א) something happened by which the anatomical soundness of the animal is made doubtful (without the possibility of examination). Bets. 34<sup>a</sup> מי ר' as regards slaughtering an animal on the Holy Day, must we take into consideration the fact that the presumption in favor of the soundness of the animal is shaken (and therefore abstain from slaughtering it) or not? Nidd. 2<sup>b</sup> לרי ... חזא לרי in that case there are two causes for suspicion, in this there is only one. Ib. 3<sup>a</sup>; a. fr.

ריעיא, ריעיא, ריעי v. sub רע.

ריערי v. ריער.

ריפודא f. (b. h. רפידה; רפד) reclining, seat, rest. Meg. 10<sup>b</sup> (play on חסידה (Is. LV, 13, with ref. to רפידתו, Cant. III, 10) Nebuchadnezzar who burnt the seat of (God in) the house of the Lord; [Ms. M. ביה ביה the house of the seat of the Lord; v. Rabb. D. S. a. l. note; Yalk. Is. 345 מרפידו (corr. acc.)].

ריפודין m. (repudium) divorce. Gen. R. s. 18, v. רופורין.

ריפוי m. (רפא) curing; (sub. דמי) indemnity for curing expenses. Ab. Zar. II, 2 ממון אבל ר' ממון אבל ר' you may employ their (the gentiles') services for curing your belonging (beasts), but not for curing your bodies. Y. Keth. XIII, 35<sup>d</sup> bot. ממון ר' נפש ... ר' (Ned. IV, 4 רפואה). B. Kam. VIII, 1 ושבר ר' indemnity for curing and for loss of time; Y. Snh. IX, 27<sup>a</sup> bot.; a. e.

ריפי m. pl., v. ריפא.

ריפין m. pl. (רפה) espaliers, light lattice work. Tosef. Kil. IV, 5.

ריפין a. רופין, v. בר' Y. Snh. VI, 23<sup>c</sup> bot.

ריפסא v. ריפסא.

ריפע v. רפו.

ריפקא v. ריפקא.

ריפקא f. (contr. of ריעים, v. Pl. to Levy, Talm. Dict. IV, p. 488; v. ריעים) flat cake; in gen. bread. Targ. Y. I Deut. XXXII, 50. Targ. Y. II Gen. XL, 16.—Taan. 23<sup>b</sup>, a. e., v. ר' I. Bets. 32<sup>b</sup> ו'כ' ר' ר' (Rashi 'ריע') see to it (that you remove the ashes carefully), for I want fine bread. Sabb. 151<sup>b</sup> ו'כ' ר' אקרים ליה v. קרים; a. fr.—*Pl.* (m.) ריפי. Ber. 42<sup>a</sup> top בני ו'כ' Ms. M. margin (ed. ריפרי, v. Rabb. D. S. a. l. note 10) thirteen cakes each containing one third of a kab (Ar. ריפרי כעבי).

ריץ v. ריץ.

ריצא f. (ריץ) running, speed. Pesik. Shub., p. 164<sup>a</sup>; Koh. R. to XI, 9, v. ריציור II. Gen. R. s. 10, beg. (not ריצה), v. ריציור. Yalk. ib. 16 ריכוה (corr. acc.); a. e.—*Pl.* ריצור. Tosef. Sot. IV, 1 שלש ר' ran ... three times; a. e.

ריצור m. (ריצ) making willing, appeasing, winning favor. Taan. 4<sup>b</sup> שאלה ר' appeasing words preparatory to a prayer.

ריצתא, ריצתא, ריצתא v. ריצתא.

ריצפתא, ריצפתא v. sub ריץ.

ריק v. ריק.

ריק m. (b. h.; ריק) empty, void; worthless man. Y. Peah I, 15<sup>b</sup> bot., a. e. (ref. to Deut. XXXII, 47) וריק הוא and if it (a word of the Law) appear void (of meaning), it is your fault, because you do not toil to study it. Num. R. s. 4<sup>20</sup> (ref. to II Sam. VI, 20) הרי' שבריקים זה ו'כ' the lowest of the low is the dancer, for there is none more void of all merits than he is; a. e.—*Pl.* ריק, ריקין, ריקים. Ib.; Y. Succ. V, 55<sup>c</sup> top; Y. Snh. II, 20<sup>b</sup> bot.; a. e.—[Gen. R. s. 32, end הריקין, read: ריקה.—*Fem.* ריקה. Num. R. s. 20<sup>21</sup> (ref. to Deut. I. c.) אפי' מצוה ו'כ' ו'קלה בה חיים ו' even if there be a command which thou considerest empty and unimportant, there is in it life and length of days.

ריקא ch. same. Targ. O. Gen. XXXVII, 24; a. e., v. ריקן ch.—Esp. *reka*, an expression of contempt, good for nothing! Taan. 20<sup>b</sup> (in Hebr. dict.) ר' שמא כל Ms. M. (v. Rabb. D. S. a. l. note) *reka*, are all the people of thy town as homely as thou art? Ber. 22<sup>a</sup>; a. fr.—*Pl.* ריקא, ריקא. Koh. R. to IX, 15 למחר ו'כ' woe to you, worthless men, to morrow the flood shall come &c.

ריקבון, ריקבון v. sub ריק.

ריקוד m. (רקד) dancing. Y. Bets. V, 63<sup>a</sup> bot. ר' in dancing one lifts up one foot and rests the other, opp. ריקודין. *Pl.* קיפודין. Lev. R. s. 12; a. e.

ריקודא ch. same.—*Pl.* ריקודי. Ned. 51<sup>a</sup>, v. קירקא.

**ריקנות** m. (b. h. ריקן; ריקן) *perfume*.—*Pl.* ריקנות. Tanh. Sh'moth 14, v. ריקנות.

**ריקנות** m. (ריקן) *formation of an embryo in an egg*. Tosef. Hull. VIII, 20 וכן כמה הוא ריקנות וכן how far must the formation be advanced (to be called מריקנות)? Until the chick can be seen through the egg.

**ריקנות** m. (b. h. ריקן; ריקן) *beaten plate, foil*.—*Pl.* ריקנות. Tem. 30<sup>b</sup> (ref. to Deut. XXIII, 19) (thou shalt not bring the hire &c.) 'into the house of the Lord thy God' לריבית אתה זה includes beaten gold plates (as forbidden for overlaying). Ib.; Tosef. ib. IV, 8, v. ריקנות. Shek. IV, 4 וכן gold plates for covering the walls of the Holy of Holies; a. e.

**ריקן** m. (b. h.; ריקן) *empty; (adv.) void, without effect*. Num. R. s. 4<sup>20</sup> וכן ריקן none is emptier (of virtue) than he &c., v. ריקן. Deut. R. s. 11<sup>5</sup> וכן ריקן and came out empty-handed (without the jewel which he was to produce). Ber. 32<sup>b</sup> וכן ריקן his prayer will not come back void (unfulfilled). R. Hash. 17<sup>b</sup> וכן ריקן, a. fr.

**ריקן** ch., v. ריקן ch.

**ריקן** pr. n. pl., v. ריקן.

**ריקנותא**, **ריקנותא**, v. sub ריקן.

**ריקן** I (v. ריקן, a. fr.) *to make exclusive*. Snh. 60<sup>b</sup> (ref. to the text orders all these services to be devoted to the specified Name (the Lord) exclusively; Yalk. Ex. 348 (corr. acc.).

**ריקן** II *to empty*, v. next w.

**ריקן** m. (v. ריקן) *empty*. Sabb. 83<sup>b</sup>, a. e. מלא מלא is movable when filled as well as when empty. Ber. 40<sup>a</sup> in the physical world וכן ריקן an empty vessel is receptive, a filled vessel is not; אינו ריקן not so with the Lord (in the spiritual world): a full vessel (mind) is receptive (of more), an empty one is not; a. fr.—*Transf. bare of knowledge, ignorant*. Cant. R. to IV, 4 (play on ריקן, ib. 3) וכן ריקן the least learned in the three rows (of scholars in front of the Sanhedrin) is as stuffed with knowledge as a pomegranate (is full of seeds). Ib. וכן ריקן an ignorant man in Israel is as full of argument &c.; Gen. R. s. 32 (not ריקן); a. fr.—*Pl.* ריקנות. Cant. R. l. c. Ruth R. to III, 17 וכן ריקן they did not go out with empty hands; a. fr.—*Pl.* ריקנות. Y. B. Kam. III, end, 3<sup>d</sup> וכן ריקן one wagon (or ship) empty, and the other loaded. Yoma 53<sup>a</sup> וכן ריקן II.—*Denom.* ריקן *to empty, bare*. Ukts. I, 3 וכן ריקן the skeleton of a cluster of grapes which one has stripped (of its grapes). Ib. 5 וכן ריקן, v. ריקנות. Ib. ... שריקן, v. שריקן.

**ריקן** ch. same. Targ. Jer. LI, 34. Targ.

O. Gen. XXXVII, 24 (ed. Vien. ריקן). Ib. XXXI, 42 (Y. ריקן). Targ. O. Deut. XXXII, 47 (ed. Vien. ריקן; Y. I. v. ריקן; Y. II ריקן); a. fr.—Sabb. 109<sup>b</sup>, a. e. ריקן, v. ריקן. Snh. 7<sup>b</sup>; Yoma 86<sup>b</sup> וכן ריקן; a. fr.—*Pl.* ריקנות. Targ. Ex. III, 21 (O. ed. Berl. ריקן; Ms. II ריקן). Ib. XXXIV, 20; a. e.—*Fem.* ריקנות. Targ. Gen. I, 2. Targ. Ruth I, 21.

**ריקנות** f. (preced.) *emptiness, void, vanity*; adv. ריקן, *in vain*. Targ. Is. XXX, 7. Ib. 28. Targ. Lev. XXVI, 20. Targ. II Chr. VI, 42. Targ. O. Deut. XV, 13 ריקנות ed. Vien. (ed. Berl. ריקן); a. e.—V. preced.

**ריקנות** h. same. Pesik. R. s. 32 (ref. to Ps. IV, 3) ... מדו ריקנות why do you pursue after things of vanity?; Pesik. 'Aniyah, p. 134<sup>a</sup> ריקנות (corr. acc.); Midr. Till. to Ps. IV; Yalk. ib. 627; Yalk. Is. 339.

**ריקנותא**, v. ריקן ch.

**ריקנותא**, v. ריקנות.

**רייר** I (b. h.; = ריר, reduplic. of ריקן) *to run, flow*. Sifra M'tsor'a, Zab., Par. 1, ch. I (ref. to Lev. XV, 3) וכן ריר we read *zobo* (his flux), *rar* (it runs), and *zob*, this intimates &c.

**רייר** ch. same. Targ. O. Lev. XV, 3 ריר (ed. Berl. ריר).

**רייר** II m. (b. h.; preced.) *juice, spittle, discharge*. Ukts. II, 8 וכן ריר אם יש בהן ריר if there is juice in them. Tosef. Zab. V, 2 ריר his slaver, contradist. fr. ריקן; a. e.—*Pl.* ריר. Gen. R. s. 18 וכן ריר full of secretions and of blood.

**ריירא** ch. same. Targ. I Sam. XXI, 14. Targ. Job VI, 6.—Keth. 77<sup>b</sup> (describing רירא וכן רירא slaver comes out of his mouth on which flies settle. Hull. 77<sup>a</sup> ריקן when (ריקן משכא רירא) when the skin over the fracture retains the discharge of the broken bone (ed. when the skin holds its own place). Ib. (ריירא) when the broken bone retains its discharge. Bets. 22<sup>a</sup> וכן רירא discharge of a sore eye; Ab. Zar. 28<sup>b</sup>.—*Pl.* רירא. Y. Ter. VIII, 46<sup>a</sup> top וכן רירא (the serpent nibbling at the melon) passed slaver over it and cut through it (made the poison go through it).

**ריש** m. (b. h.; v. ריש) *poverty, misery*. Num. R. s. 10 (ref. to Prov. XXXI, 7) וכן ריש שישכח המוח שהיא על האובר יאמר שישכח המוח שהיא על האובר רישו וימלו (this refers to the lost (the culprit before execution), (give him to drink), that he may forget the threatening death which is his misery and trouble.

**ריש** I *Resh*, name of the twentieth letter of the alphabet. Sabb. 104<sup>a</sup>, v. ריש; a. fr.—*Pl.* ריש. Ib. 103<sup>b</sup> וכן ריש one must not write Daleths so as to look like Reshes, or Reshes so as to look like Daleths.—[I. לריש, v. ריש לקיש]

**רישא**, **רישא**, **רישא**, **רישא** m. = h. ראש, 1) *head, chief*. Targ. Gen. XL, 16. Targ. O. Ex. XIV, 8, v. ראש. Ib. XXX, 23. Targ. Y. II Deut. XXXIII, 20 ראש.

*Hif.* הִרְכִּיב 1) to cause to ride, put on. Snh. 91<sup>b</sup>, a. e. ה' הִרְכִּיב עַל הַיָּדָם he made the lame ride on the blind man. Ib. בֵּא וְהִרְכִּיבֵנִי come and carry me on thy back; a. fr.—Part. pass. מִרְכֵּב. Ib. 52<sup>b</sup> I remember when I was a child וְנָתַתְּ לִי חֲמוֹר וְרָכַבְתָּ עִמִּי and rode on my father's shoulder &c.; (Tosef. ib. IX, 11 רִכְבּוֹ; a. e.—2) to join, combine. Tosef. Sabb.

XII (XIII), 14 הַמְרִיבִים קנה ו' if one inserts the branch of a candlestick; (Sabb. 47<sup>a</sup> המהויר). Y. ib. XII, beg. 13<sup>c</sup> ו' he who sets up a folding couch; a. e.—Esp. to *inoculate, engraft*. Shebi. II, 6 וְאִין מְרִיבִין אין... ו' we must not plant, nor sink a vine, nor engraft before the Sabbatical year &c. Pes. IV, 8; a. fr.—Part. pass. as ab. Y. B. Bath. IV, end, 14<sup>d</sup> הַחֲרוֹב הַחֲרוֹב a newly inoculated carob tree; a. e.

**רָכַב, רָכִיב** ch. same. Targ. O. Gen. XXIV, 61. Targ. Lev. XV, 9. —Part. רָכִיב, רָכַב, part. pass. רָכִיב, f. רָכִיבָּה; pl. רָכִיבִין, רָכִיבִין, רָכִיבִין. Targ. Y. Gen. I. c. Targ. Num. XXII, 22. Targ. I Sam. XXV, 20. Targ. Jud. X, 4; a. fr.—Koh. R. to I, 8 וְעַלֹן יִרְדָּה ר' חמרא ו' and they brought him riding on an ass on the Sabbath. Gen. R. s. 65. Ber. 56<sup>b</sup> הוּא לְחֹרָא דר' when he dreamt that he was riding on an ox; דר' חורא לידרדא that the ox was riding on him; a. fr.

**אֲרָכִיב** 1) to *cause to ride*. Targ. Gen. XLI, 43. Targ. Esth. VI, 9; a. fr.—Gen. R. I. c. דְּאֲרָכִיבִי... רָכַב see the horse on which my master makes me ride, and see the horse (the gallows) on which thy master (the Lord) makes thee ride. Y. Kidd. I, 60<sup>e</sup> bot., a. e. אֲרָכִיבִי, v. פָּרָקָא II; a. fr.—2) to *let gender; to inoculate*. Targ. O. Lev. XIX, 19.—Y. Yeb. XV, 15<sup>a</sup> top רָכַב אֵילִין... רָכַב the Babylonian palms which require no inoculation.

**רָכַב** m. (b. h.; preced.) *rider*. Mekh. B'shall, Shir., s. 2 (ref. to Ex. XV, 1) חֲסוּם קָשׁוּר בְּרָכָבוֹ וּרְכָבוֹ בְּסוּם ו' the horse was tied to his rider, and the rider to his horse; Yalk. Ex. 243.

**רָכַב** m. (b. h.; preced.) 1) *wagon, chariot*; (collect. noun) *chariots*. Ex. R. s. 22 פֶּרְשֵׁי וְעַל רָכָבוֹ over his (Pharaoh's) chariots and over his horsemen; a. e.—2) *upper millstone*. B. Mets. IX, 13, v. רָכִיבִין. B. Bath. II, 1 מְרִיבִין מִן הָרֵךְ... you must keep the mill removed (from the neighbor's wall) three handbreadths counting from the lower millstone, which makes four from the upper millstone; a. e.—3) *branch for inoculation, set*. Tosef. Kil. I, 10 חֲרוֹב מִן הָרֵךְ... you must not inoculate olive trees with a shoot of a palm; Y. ib. I, 27<sup>b</sup>.

**רָכַב, רִיב** ch. same, 1) *upper millstone*. Targ. Deut. XXIV, 6. Targ. II Sam. XI, 26. Targ. Jud. IX, 21 רָכַב constr. (ed. Wil. רָכַב), a. e.—Pl. רָכִיבִין, רָכִיבִין. Targ. Y. II Deut. I. c.—2) *inoculation, young inoculated tree*; רָכִיבִין, רָכִיבִין. Targ. O. Gen. XXXIII, 13. Targ. II Sam. XXIII, 6. Targ. Job XL, 27; a. fr.—Y. Sabb. VIII, 11<sup>b</sup> הָרֵךְ מִן הָרֵךְ (not רָכִיבִין) the soft skins. Ib. אֵילִין מִן הָרֵךְ the soft bristles. Gen. R. s. 70 (to one translating Gen. XXIX, 17) עֵינֵי לֵאָה הָיוּ רָכִיבִין Leah's eyes were tender (by nature), ו' עֵינֵי הָאִמָּה הָיוּ רָכִיבִין thy mother's eyes were tender, but *rakkoth* means, 'had grown tender from weeping' (v. Targ. Y. Gen. I. c.); a. e.

**רָכַב, רָכִיב** m. = h. רָכַב, *rider*. Targ. O. Ex. XV, 1. Targ. II Kings IX, 17; a. e.—Pl. רָכִיבִין, רָכִיבִין. Targ. Y. I Ex. I. c.; (Y. II רָכַב, corr. acc.).

**רָכַב** v. רָכִיבִין II.

**רָכִיב** m. (b. h.; preced. arts.) *coach, chariot*. Yalk. Ps. 862 (ref. to Ps. CIV, 3) בֹּרֵךְ הָאִשָּׁה ו' as to a human being, his chariot carries him, but as regards the

Lord, he carries his chariot; Midr. Till. to Ps. I. c. ed. Buber.

**רָכִיבִין** I ch. same. Targ. II Esth. I, 2. Targ. Ps. CIV, 3 Ms.

**רָכִיבִין II**, m. **רָכִיבִין** f. (v. next w.), *knee*. Targ. Ps. XVIII, 37 (Ms. רָכִיבִין... pl.; h. text קָרְסִי); Targ. II Sam. XXII, 37 רָכִיבִין. —Pl. רָכִיבִין, רָכִיבִין. Targ. Deut. XXVIII, 35 (O. ed. Vien. רָכִיבִין; ed. Berl. רָכִיבִין). Targ. Is. LXVI, 12; a. fr.

**רָכִיבִין (רָכִיבִין)** f. (רָכִיב; v. אֲרָכִיבִין) *joint, knee; bend*. Hull. 76<sup>a</sup>; a. e.—Tosef. Kel. B. Mets. IV, 15... שֶׁל רָכִיבִין שֶׁל סִילֹן שֶׁל רָכִיבִין. Tosef. Mikv. V, 5 רָכִיבִין (R. S. to Mikv. VI, 8 רָכִיבִין) a knee-shaped tube.—B. Kam. 27<sup>b</sup> הָרֵךְ הַזֶּה לְפָנֵי הָרֵךְ הַזֶּה לְפָנֵי הָרֵךְ the fine for kicking a neighbor with the knee; Y. ib. VIII, end, 6<sup>e</sup>.

**רָכִיבִין II**, v. רָכִיבִין.

**רָכִיבִין**, v. רָכִיבִין.

**רָכִיב**, v. רָכִיב II.

**רָכִיבִין**, v. sub רָכִיב.

**רָכִיבִין** m. (b. h.; preced.) *goods, property*. Pirke d'R. El. ch. XXVII; a. e.

**רָכִיב, רָכִיב**, v. רָכִיב.

**רָכִיבִין, רָכִיבִין** m., **רָכִיבִין** f. (רָכִיב) *soft, tender, young*. Targ. I Chr. XXII, 5. Targ. II Chr. XIII, 7. Targ. Prov. XXV, 15 Ms. (ed. רָכִיבִין). Targ. Y. Lev. XX, 10 (ed. Vien. רָכִיבִין); a. fr.—Y. Kil. VII, beg. 30<sup>d</sup> בְּהִירֵי הָרֵךְ (not רָכִיבִין) in the case of soft stone, opp. צוּמָא (not רָכִיבִין); a. e.—Pl. רָכִיבִין, רָכִיבִין, רָכִיבִין, רָכִיבִין. Targ. O. Gen. XXXIII, 13. Targ. II Sam. XXIII, 6. Targ. Job XL, 27; a. fr.—Y. Sabb. VIII, 11<sup>b</sup> הָרֵךְ מִן הָרֵךְ (not רָכִיבִין) the soft skins. Ib. אֵילִין מִן הָרֵךְ the soft bristles. Gen. R. s. 70 (to one translating Gen. XXIX, 17) עֵינֵי לֵאָה הָיוּ רָכִיבִין Leah's eyes were tender (by nature), ו' עֵינֵי הָאִמָּה הָיוּ רָכִיבִין thy mother's eyes were tender, but *rakkoth* means, 'had grown tender from weeping' (v. Targ. Y. Gen. I. c.); a. e.

**רָכִיבִין** f. (preced.) *tenderness, delicateness*. Targ. O. Deut. XXVIII, 56.

**רָכִיבִין** f. (denom. of רָכִיב; v. רָכִיבִין) *going around, tale-bearing, evil gossip*. Y. Peah I, 16<sup>a</sup> top (ref. to Lev. XIX, 16) לְשׁוֹן הָרֵךְ this means the going around for slander.

**רָכִיבִין** pr. n. *R'khes*, name of a river or canal in Babylonia. B. Mets. 18<sup>a</sup> (v. Rabb. D. S. a. l. note 70).

**רָכִיבִין** to be soft, tender; denom. רָכַב.

[Hif. רָכִיבִין to make soft. Tosef. Shebi. II, 10 מְרִיבִין ed. Zuck., v. רָכִיבִין]

**רָכַב** ch. same.

*Pa. רִיבָה* 1) *to make soft*. Targ. Y. II Gen. XLIV, 19 (לְבַא *to speak softly*.—2) (with, or sub. מְרִיבָה *to make faint, frighten*. Targ. Y. I Gen. XXVII, 40 (ed. Vien. מְרִיבָה *Af.*). Targ. Job XXIII, 16.

*Ithpa. אֶחְרִיבָה, Ithpe. אֶתְחַרְבֶּה* *to be softened, become soft; to melt*. Targ. Y. Ex. XII, 12; Num. XXXIII, 4. Targ. Ruth III, 8.

## רָבַן I (cmp. preced. wds.) *to be tender, soft*.

*Pi. רִיבָן, Hif. חִרְבֵּן* *to make tender; to prevent onion plants from forming hard bulbs*. Y. Shebi. V, 36<sup>a</sup> top [read:] מְעַשֵּׂה ... כְּשֶׁבִיל שִׁיחָא מְרַבֵּן ... אינו מְרַבֵּן ... שְׁנִי in the second year (of the Sabbatical period) going over to the third, you must not 'soften' it (the onion plant) nor deny it water, in order that it may be subject to the second tithes (as a growth of the second year, to the deprivation of the poor man); ... מְעַשֵּׂה שְׁנִי in the third year going over to the fourth, you may 'soften' and deny it water, in order that it be subject to the poor man's tithes (as a growth of the third year); Tosef. ib. II, 10 מְרִיבֵין ed. Zuck. (Var. מוֹרֵבִין, prob. to be read מוֹרֵבִין fr. מָרָה). Ib. מוֹרֵבִין ed. Zuck. (Var. לִרְבֵן, oth. ed. לְרִיבֵן) it is permitted to 'soften' during the festive week.—[Y. Ter. IX, beg. 46<sup>c</sup> חִרְבֵּן, v. רָבַס.]

## רָבַן ch. same.

*Af. אֶרְבֵּן* *to soften*. Part. pass. מְרַבֵּן; *pl. f.* מְרַבֵּנָּה. Targ. Prov. XVIII, 8; XXVI, 22; v. רָבָן.

## רָבַן II (preced.) *to bend*.

*Hif. חִרְבֵּן* 1) *to bend* (act. a. neut. verb); *to yield*. B. Bath. V, 8, a. e. מְצוּהָ, חִרְבֵּינָהּ וְכ'. Num. R. s. 14<sup>7</sup> top דָּוָא לֹא מְצוּהָ, חִרְבֵּינָהּ וְכ'. he (Joseph) bent not his neck (did not yield) to temptation, therefore a golden chain was put on his neck; Tanh. B'resh. 12 וְכ' צוֹאֵר לְעִבְרָה וְכ' the neck which did not bend &c.; Lev. R. s. 23 שְׁלֹא חִרְבֵּינָהּ וְכ' which he did not bend. Num. R. s. 10<sup>7</sup> רָאשֵׁי אֶחָד I bent my head (nodding approval); Y. Ned. I, 36<sup>d</sup> bot. (גְּלוּחֵי) (not גְּלוּחֵי); Sifré Num. 22 (וְהִרְכַּנְתִּי בְּרָאשֵׁי) (Tosef. Naz. IV, 7 הִרְכַּנְתִּי). Y. Ter. I, 40<sup>b</sup> top ה' if he nodded consent; ib. עַד שֶׁחִרְבֵּין וְכ' until he nods three times. Gitt. VII, 1; a. e.—2) *to sink, be faint*. Gen. R. s. 65 (ref. to Gen. XXVII, 22) בָּשָׁעָה שִׁיעָקֵב מְרַבֵּן בְּקוּלּוֹ וְכ' when Jacob is faint with his voice (in prayer), Esau's hands have power over him, opp. מְצַפֵּצֵת.

*ch. same*, 1) *to incline, sink, fall*. Targ. Y. Gen. XLVI, 29.—2) *to bend, turn*. Targ. Prov. XXI, 1.—Part. pass. רָבִיבָן; *f.* רָבִיבָנָה; *pl.* רָבִיבִין. Targ. I Chr. XXI, 16.—Y. Yoma VIII, 45<sup>b</sup> בְּדוּאָה דְּהוּרָה וְכ' (ed. Krot. רִיבֵן) in the case of one in a bent position (under debris), opp. קִיִּים. Y. B. Bath. II, 13<sup>b</sup> bot. וְכ' אֵילִין עֲמוּרִיָּא דְּר' those columns which are bent (declining or sinking) are so from the shock through wagons, v. רִיבִין.

*Af. אֶרְבֵּן* 1) *to bend, incline*. Targ. Y. Gen. XLIX, 15 (not אֶרְבֵּן). Targ. II Sam. XXII, 10; Targ. Ps. XVIII, 10. Ib. CXLIV, 5; a. fr.—Part. pass. מְרַבֵּן. Targ. Ez. I, 22 (ed.

Wil. מְרַבֵּן).—2) *to cause to sink*. Targ. Prov. XXIV, 15 (h. text רוֹשֵׁר).—V. רִיבִינָה.

*Ithpe. אֶתְחַרְבֶּן* 1) *to incline, let one's self down; to fall*. Targ. Gen. XXIV, 64 (h. text וּרְפַל). Targ. Y. II ib. XVII, 17. Targ. Y. Num. XIV, 5. Targ. Is. XIV, 12; a. e.—Targ. II Sam. XXII, 8 (h. text וּרְפַל; Targ. Ps. XVIII, 8 (אֶתְחַרְבֶּנִּי, אֶתְחַרְבֶּנִּי).—Gen. R. s. 60 (transl. וּרְפַל, Gen. XXIV, 64) אֶתְחַרְבֶּנִּי she let herself down.—2) *to be dragged*. Targ. Is. XIV, 19 (h. text וְשִׁלְכָהּ).

*רָבַס* *to stamp*; (denom. of רָבַס) *to make a ceiling of cement* (v. מְרִיבָה). Y'lamd. beg., quot. in Ar. אִימָרִי ר' אִימָרִי when did God form his upper stories with water as cement, v. רָבַס.—[b. h. רָבַס *to fasten*.]

*Pi. רִיבָס* *to stamp*; esp. (of beasts) *to pass over wetted grain; to husk* (differ. fr. רָבַס). B. Mets. 89<sup>b</sup>, sq. פְּרוּחַ מְרִיבָסוֹת כְּתוּבָא וְהוּשִׁיחֵן when cows stamp (secular) grain, or thresh corn of T'rumah &c.

*Hif. חִרְבֵּס* *to cause to stamp, let (beasts) stamp*. Tosef. ib. VIII, 10 מְרִיבֵסִים ed. Zuck. (Var. חִרְבֵּסִים *Pt.*); Y. Ter. IX, beg. 46<sup>c</sup> חִרְבֵּסִין (corr. acc.).

## רָבַס ch. same.

*Ithpe. אֶתְרַבֶּס* [to be trodden on,] *to be lost*. B. Bath. 14<sup>b</sup> אִיִּירִי דְּוֹשֵׁר מְרִיבֵסִים because it (the Book of Hosea) is small, it might have been lost (if circulated as a separate book). Keth. 57<sup>a</sup> top כְּתוּבָתָהּ (sub. שֶׁשֶׁר) her marriage deed was lost. Yeb. 113<sup>b</sup> אֶתְרַבֶּסִי לִיה מִפְתָּחֵי (not מִפְתָּחֵי) had lost the keys of the college building; a. e.

*רָבַס* m. (רָבַס), *pl.* רָבַסִים *walls of beaten earth*. Ex. R. s. 15 אֵלֶּה ר' שֶׁל מִים ... אֵלֶּה בָּנָה עֲלֵיהֶן לֹא the Lord did not build the upper stories with stones or with hewn blocks, but he made walls of stamped water; Tanh. Hayé 3 רָבַסִין שֶׁל מִים (not רָבַסִין).—[Is. XL, 4, *mounds, embankments*, cmp. קֶבֶשׁ.]

*רִי' רָבַסָא* I (preced.) *cement of rubble and clay*. B. Bath. 3<sup>a</sup> בְּר' when cement is used between the layers of a wall, opp. בְּשִׁיטָא.

## רִי' II, v. רָבַשָׁא.

*רָכַף, רָכַפָּא* f. (cmp. Syr. רָכַפָּא, Löw, Pf. 307) 1) *a tuberous-rooted plant used for dyeing, sow-bread* (cyclaminus). Shebi. VII, 2 (Ms. M. אֶרְכַּפָּא; Maim. רִכְבָּנָה).—2) *a tuber of rikhpa, a kind of onion*. Maasr. V, 8. Tosef. ib. III, 14; Y. ib. V, end, 52<sup>a</sup> כֵּל שֶׁעוֹקֵצָא בְּזֶל שֶׁל ר' what is the nature of a *rikhpa* onion? Its tail is squeezed into its inside; R. S. b. G. says, it has one shell only.—[Maim. to Maasr. l. c. suggests ר' to be a geographical term, corresp. to שוֹם בְּזֶל בְּכִי ib.]

*רָכַפָּת, רָכַפָּת* f. (רכב, cmp. רָכַב) 1) *joined timber*. Targ. I Kings VI, 9.—2) *pile, mass; multitude*. Targ. Ps. XVIII, 12; II Sam. XXII, 12.—Targ. II Chr. XXXI, 10 (h. text רָכַבִּין). Targ. Jer. LI, 16. Targ. Job XXVI, 14 (h. text וְרָכַב); a. fr.

**רָמַחַ** [to move, comp. רָמַשׁ] to nod, gesticulate, hint. Gitt. V, 7 **רָמַחַ וְרָמַחַ** a deaf-mute person may transact business by gesticulating and being spoken to by gestures (with hands and head, contrad. **פֶּה**). Gen. R.'s 93

he motioned to Manasseh; a. fr.—Trnsf. to *intimate*, *hint*. Sabb. 113<sup>b</sup> לזה ר' רמז he intimated to her that &c. Cant. R. to I, 15 רמז למנוח she (the dove, by bringing an olive leaf) hinted to Noah, as if saying &c.; a. e.

*Pi.* רמז same. Ib. to I, 9 והיחה מרמזות וכו' she motioned to her captors saying to them, I am yours &c.

*Nif.* רמז to be spoken to by gestures, v. supra.

**רמז** ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Is. LVIII, 9. Targ. Prov. VI, 13; a. fr.—Keth. 33<sup>a</sup>, v. infra.—Part. pass. רמז; f. רמזא. Meg. 2<sup>a</sup> ר' where is it intimated (in the Biblical text)?; Snh. 81<sup>b</sup>; a. e.

*Pa.* רמז same. Targ. Job XV, 12 (Var. ed. Lag. מרומין; h. text ורומין, Var. in Cod. (ירמון).—Keth. 33<sup>a</sup> ורמזי ברז (ירמזי) and let us (the court) intimate to them (the warning, in such a manner as not to offend them). Sabb. 62<sup>b</sup> (expl. ומסקרוה וכו'. Is. III, 16 'ומשק' דהיו מלאן (ומשק) they filled their eyes with paint and winked; Yalk. Is. 262 ורמזין (read: ורמזין Pe.). B. Kam. 24<sup>b</sup> ורמזי רמזי they give signs to one another; Snh. 86<sup>b</sup>; a. e.

**רמז** m. (preced.) *gesture, hint, intimation*. Sabb. 113<sup>b</sup>, a. e., v. רמז. Y. Ber. IV, 8<sup>a</sup> top ר' לחלמיד חכם וכו' this is an intimation to a scholar that a man must say to his teacher &c. Gen. R. s. 12, beg. (ref. to Job XXVI, 14) הפקדין יודעין רמזיו והגיונו the wise understand his intimation (through the thunder) and his plans; Yalk. Job 914 רמזו של דבר והגיונו Ex. R. s. 15<sup>26</sup> וכו' he gave them to understand by allusion that &c.; a. fr.

**רמ"ח** (numerical value) *two hundred and forty-eight*. Gen. R. s. 69, beg.; a. e.

**רמח**, Y. Sabb. III, beg. 5<sup>c</sup>, read: רמז, v. רמזא.

**רמחא**, v. רמחא, רמחא.

**רמי** (tradit. pronunc. רמי) pr. n. m. (= *Rammi* (Rami), name of several Amoraim. Keth. 87<sup>b</sup>, a. fr. בר רמי. Hull. 20<sup>b</sup>, a. fr. בר רמזא (Y. Erub. II, 22<sup>c</sup> top רמזא); a. others.

**רמז** (b. h.) [to move], to throw, swing. Mekh. B'shall, Shir., s. 2 (ref. to Ex. XV, 1 a. 4) שהיו עולין רמז למרום וכו' *ramah* means that they were hurled upward, *yarah*, that they were thrown down the deep.

*Pi.* רמז to impose upon, deceive; to be cunning. Y. Hor. III, 48<sup>a</sup> bot. (he was no deceiver) מרמז במצות but he was cunning in charitable deeds (waited until others had subscribed, and then gave as much as all of them combined); Deut. R. s. 4; Tanh. R'eh 5. Gen. R. s. 85 שחמר מרמזה בגדי... thou (Judah) didst deceive thy father by means of a kid (Gen. XXXVII, 31); by thy life! Tamar shall deceive thee through a kid (ib. XXXVIII, 20); Yalk. ib. 145... לאבדך through a kid (ib. XXXVIII, 20); Yalk. ib. 145... לאבדך; a. e.—Part. pass. מרמזא. Snh. 32<sup>b</sup>, a. e. רמז, v. רמז, v. רמז.

**רמז** ch. same, 1) to throw, swing; to put on; to impose. Targ. Ex. XV, 1. Targ. Ez. XVI, 5. Targ.

II Kings XVIII, 14. Targ. Ps. LXXXVIII, 57 (h. text רמז); a. fr.—Men. 42<sup>a</sup> חוט ר' threw (attached) threads as show fringes; ארבע ר' put four threads on. Sabb. 10<sup>a</sup>, v. פתק. Nidd. 33<sup>b</sup> ליה חורא ר' threw an ox down (slaughtered an ox) in his honor. Men. 42<sup>b</sup> בירה ר' we cast them into the boiler.—Part. pass. רמי, thrown down, lying. Targ. Deut. XXI, 1 (O. ed. Vien. רמי). Targ. Jud. XIX, 27; a. e.—Zeb. 5<sup>a</sup> ריש לקיש וכו' Resh Lakish was lying on his belly in the college hall and asked &c. Shebu. 34<sup>b</sup> כל מילחא דלא ר' עליה וכו' a thing which does not rest upon a man (in which he is not interested), he will do unconsciously; ib. 41<sup>b</sup>, sq.; B. Bath. 39<sup>a</sup>; a. fr.—לבני ר' [to put up bricks,] to make bricks. Targ. Gen. XI, 3. Targ. Ex. V, 7; a. e.—חורא ר' to create discord; to dispute. Targ. Prov. VI, 14; 19; a. e.—Sabb. 130<sup>a</sup> ר' דלא רמי בה ח'... דלא רמי בה ח' there is no marriage contract at which the parties do not quarrel.—2) to lift, remove. Y. Snh. X, 29<sup>a</sup> bot. בעי מרמזיה ר' wanted to lift it; a. e.—3) [to pitch one thing against another,] to show an incongruity; to object. Nidd. l. c. אדורי... pointed out an incongruity between two Mishnahs. Taan. 4<sup>b</sup> גברא קמיה קמיה thou provest an incongruity between two authorities (why can they not differ in opinion)? B. Mets. 22<sup>b</sup> ר' רב פפא ר' כריב וכו' Rab Papa raised an objection: it is written (Lev. XI, 38) *ki yitten*, and we read *ki yuttan*, how is this to be explained? Yeb. 108<sup>b</sup> ורמינדי וכו' and we shall show an incongruity in it, i. e. this disagrees with the Mishnah, &c. Succ. 16<sup>a</sup> מרמזא ר' ליה מרמזא some put it in the shape of pointing out a contradiction (between a Mishnah and a Boraitha); a. v. fr.

*Af.* ארמי 1) to cast. Targ. Jud. XX, 18. Targ. Prov. I, 14; a. e.—Sabb. 156<sup>b</sup> וכו' ר' דור מרמזין וכו' we used to cast our bread together (into one basket) and eat. Ib. קארים I will stand up and put the bread into the basket; a. e.—2) to tear away, remove with force. Pes. 10<sup>b</sup> ארמזי מינה (ארמזיה) it (the mouse) may have snatched it from the other mouse. Hag. 15<sup>b</sup> מאן... אי רמי ליה מאן if I take him by the hand, who will tear him away from me? who?—3) to lift up. Ab. Zar. 34<sup>b</sup> (Ms. M. מרמזין, v. Rabb. D. S. a. l. note) may thy hour lift thee up (i. e. may thy luck be high)!

*Pa.* רמי to impose, deceive. Targ. Y. Num. XXV, 18. Targ. Prov. XXVI, 19.—Lev. R. s. 5 במצותה וכו' v. preced.; a. e.

*Ithpe.* ארמי 1) to throw one's self, be thrown. Targ. I Chr. X, 4, sq. Targ. Josh. X, 11.—[Targ. Prov. VI, 6 some ed., read: ארמי, v. רמי I.]—2) (cmp. קלע I) to happen, chance. Hull. 13<sup>a</sup> ארמי ליה... because no suitable place (for slaughtering) offered itself there. Shebu. 41<sup>b</sup> עד רמזי בי חרי וכו' until two persons shall happen to come that have studied &c.; a. e.

**רמיא** m. (preced.) 1) *lying*, v. preced.—2) (*lying*) *idle, lax*. Targ. Prov. X, 4 (ed. Lag. רמיא).—Fem. (רמיא) *deceiver*. Ib. XIX, 15.—3) (רמיא) *deceiver*. Ib. XIV, 25.—[רמיא, pl. of רמיא]

**רמיא**, Men. 42<sup>a</sup>, v. רמיא.

**רמיא**, v. רמיא.

**רמיות** f. **רמאות** (רמאי) *deception, fraud*. Y. Taan. II, 65<sup>b</sup> ר' dishonest penitence; Gen. R. s. 9. Y. Kidd. III, beg. 63<sup>c</sup> ר' שנחג מנהג ר' the transaction is legal, but he acted dishonestly; Bab. ib. 58<sup>b</sup>; Tosef. Yeb. IV, 4. Lev. R. s. 23, beg. (ref. to Gen. XXVIII, 5) the text includes them all under the attribute of dishonesty (רמאי = ארמי). B. Bath. 123<sup>a</sup> אחרי בר' I am his brother in cunning; a. e.

**רמיותא** ch. same. Targ. Y. Gen. XXIX, 19 (ed. Vien. רמיי). Ib. XXV, 28; a. e.—B. Bath. 123<sup>a</sup> לטגורי מאי רמאותיה where in does his trickery consist? Ib. סגורי II; a. e.

**רמיותא** f. 1) part. pass. of רמז. —2) = next w. Snh. 86<sup>b</sup> 'וכ' I might have thought that an exchange of signs (between witnesses) is something (cause for disqualification), therefore we are told, it is nothing at all.

**רמיותא** f. (רמז) *hint, gesture*. Yeb. XIV, 1 כשם שהוא as well as he (a deaf mute) may marry by gestures, he may divorce by gesture; Gitt. 71<sup>a</sup>. Ib. 59<sup>a</sup> as to letters of divorce, all agree that a deaf mute may divorce by gesture. Gen. R. s. 5, beg. they greeted the king with gestures, with fingering and with flags; ib. s. 28; Yalk. ib. 7; Yalk. Ps. 848; a. e.—Pl. רמיותו. Gitt. 71<sup>a</sup> רמיותו, v. קפיצה. Yeb. 108<sup>b</sup>, v. קרצה. —[Lam. R. to I, 13 עשיתי ר', perh. to be read: רמיות *tricks*.]

**רמיותא** v. רמאי h. a. ch.

**רמיותא** v. רמאי.

**רמיותא** ch. רמאי.

**רמיותא** v. רמאי.

**רמיותא** v. רמאי.

**רמיותא** v. רמאי.

**רמיותא** m. (b. h.) *mule of a horse dam, rammakh*. Kil. VIII, 5 מורר הר' you may let the *rammakh* gender with his kind.

**רמיותא** ch. same. Y. Kil. VIII, 31<sup>c</sup> bot. (ref. to the *rammakh* is one that brooks no bridle (effrenis, v. Plin. Hist. Nat. VIII, 69).—Pl. רמיותא. Targ. Esth. VIII, 10; Targ. II Esth. ib.—Taan. 23<sup>a</sup> ר' ר' Honi after seventy years' sleep) saw his ass to whom had been born several generations of mules.

**רמיותא** v. רמאי.

**רמיותא** v. רמאי.

**רמיותא** = *high*.—Pl. רמיותא. Cant. R. to IV, 4, v. רמאי.

**רמיותא** v. רמאי.

**רמס** (b. h.) *to tread, stamp*. Y. Peah V, beg. 18<sup>d</sup> רמס I was stamping olives with R. Hiya &c.; ib. VI, 19<sup>c</sup> bot.; ib. VII, end, 20<sup>c</sup>. Kidd. 66<sup>a</sup> רמס crush them (the Pharisees); a. fr.—Part. pass. רמס. Y. Ber. IV, 8<sup>a</sup> בר' עריצים הר' (the city of Jerusalem) which is trodden down by tyrants.

**רמס** same. Lev. R. s. 16 ורמסותן ... (not רמסותן) the carriage passed over them and crushed them to death; (Lam. R. to IV, 15 רמסותן).

**רמס** ch. same. Targ. Ps. LXXXIX, 42.

**רמס** m., pl. רמסים, v. רמש.

**רמס** (cmp. רמס) [*to crush, denom. רמץ*] *to roll or bake in hot ashes* (רמץ). Part. pass. רמס; f. רמסות; a certain kind of cucumbers made edible by baking in hot ashes, Bitter Apple. Ned. VI, 1 (49<sup>a</sup>) רמס (Bab. ed. רמס), expl. ib. 51<sup>a</sup> רמס a cucumber steeped in hot ashes; (another definition, v. רמסות). Kil. I, 5; Tosef. ib. I, 5, expl. Y. ib. I, 27<sup>a</sup> מרה רמס ... a kind of bitter cucumber which is sweetened by rolling it in ashes; Y. Ned. VI, 39<sup>c</sup> bot. ברימס.

**רמס** I, Pa. רמץ (cmp. preced.) [*to squeeze in, corresp. to h. רמץ*, 1) *to weave in checkers, to variegate*. Targ. Ex. XXVIII, 39.—Part. pass. רמץ; f. רמץ; pl. רמץ. Ib. 4. Targ. Ps. XLV, 14.—2) (of jeweler's work) *to set, encase*. Part. pass. as ab. Targ. O. Ex. XXVIII, 20 (Y. משקעין מר' XXXIX, 13 (משקע' Y. II Chr. III, 6).

**רמס** II (preced.; cmp. meanings of רמס), Pa. רמץ *to drip, to discharge viscous matter*. Bekh. 44<sup>a</sup> (expl. רמץ) Ar. (omitted in ed.) whose eyes are bleared.

**רמס** m. (v. רמץ) [*crushed matter*], *hot ashes, embers*. Nidd. 49<sup>b</sup> הר' שופרה ע"ג הר' he puts the pot upon embers: if the embers make it water-tight &c. Neg. IX, 1 בר' נכרה by live coals or by embers. Ned. 51<sup>a</sup>, v. רמץ; a. e.

**רמס** ch. 1) same. Y. Ned. I, 39<sup>c</sup> bot., v. רמץ. —2) *a pointed tool, pick*. Nidd. 62<sup>a</sup>; Sabb. 90<sup>a</sup>, v. רמץ. Ib. 103<sup>a</sup> רמס בר' דפוזלא ור' when he bored a hole in it with an iron pick, and left it in.

**רמש** m. (b. h.; רמש *to move, creep*) *creeping thing, worm, snake &c.*—Pl. רמש. Nidd. III, 2; Snh. VIII, 2, v. רמש. Yalk. Ex. 182 רמסים; a. fr.

**רמש** m. *evening*. Targ. Gen. I, 5. Targ. Ps. LXXV, 9. Targ. Is. XXXI, 13 (h. text רמש); a. fr.—Y. Ber. II, 5<sup>c</sup> bot. בר' נחירי ור' in the evening he went down to the house of assembly. Ib. IV, 7<sup>c</sup> bot. רמש one may say the evening prayer (on the Sabbath), while it is still day-time; a. fr.

**רמש** adv. (preced.) *last night* (= h. רמש). Y. Ned. VIII, beg. 40<sup>d</sup> ור' לא עמית כלום ר' a man does not say to his neighbor in the evening, I did not taste



anything *rumshith* (meaning the night before), but he would say, *ethmol* (yesternight, which would prove that in popular conception the day begins with the night); וְר' ... בַּצֵּמֶרֶת לֹא טַעַמְתִּית כָּלֹם ר' (on the other hand) does not a man say to his neighbor in the morning, I did not taste anything *rumshith* (last night)? does this mean to say, it is this day, i. e. does he not indicate that he does not count the day from the evening? Y. Snh. VIII, 26<sup>b</sup> top ר' ... עִם מֶאֵן רִקְדָּשׁ with him who inaugurated the new month here last night.

**רמ"ת** a mnemotechnical word, intimating ראש head, מעים bowels, תחתיות piles. Ber. 51<sup>a</sup>.

רמ"א, v. רמ"א II.

רַנִּי, v. רִנָּא

סְרוּגָנִיָּא, v. מַר', Lam. R. to I, 13 רַנְגִּיא

**רִנָּה, רִי** f. (b. h.; רִינָה) *chant, song*. Yoma 70<sup>a</sup>; Sot. 41<sup>a</sup>. Ex. R. s. 47 **רִי** של תורה v. רִינָה. Y. Succ. IV, 54<sup>a</sup> top **רִי** using the verb רִינָה; a. fr.

רַפּוּיָּנָא, v. sub רַפּוּיָּנָא, רַפּוּיָּנָא.

רָנָא, רִנִּי (v. next w.) *to think, meditate*. Part. רִנָּא, רִנִּי. Targ. Prov. VIII, 7 (some ed. רִנָּא, corr. acc.). Ib. XV, 28 רִנִּי ed. Lag. (Var. רִנָּא, corr. acc.; ed. Wil. רִנִּי).

**רָנַן** (b. h.) [*to whiz, hum,*] 1) *to murmur*, v. רִנְנָן.—2) *to rejoice*. Ab.Zar. 24<sup>b</sup> רִנְנֵי רִנְנֵי rejoice, O holy ark, v. רָוֵם I h.

*Pi.* רִיבָן same, 1) *to murmur, complain.* Y. Ber. IV, 7<sup>d</sup> top כל הָעָם עָד שֶׁרִיבָנָהּ until all the people murmured (became rebellious); Bab. ib. 27<sup>b</sup> שָׁרְנוּ; Y. Taan, IV, 67<sup>d</sup> שָׁרְנוּ בוֹ; Bekh. 36<sup>a</sup>. Y. Ber. IX, 14<sup>b</sup> מִרְפָּנִים אֲדָרִיו, v. מִרְפָּנִים I. Num. R. s. 127 מִרְפָּנָהּ . . . כָּל as long as she was engaged in making the purple cloak, she did not grumble; Pesik. R. s. 5 מִרְנוּתָהּ (corr. acc.; Tanh. Naso 12 מִרְנוּתָהּ). Num. R. l. c.; Pesik. R. l. c. כָּשֶׁם . . . יִרְפָּנָהּ woe, (I am afraid,) lest they will again murmur as they were wont to do. Midr. Till. to Ps. XXXIII (ref. to Cant. IV, 11) בֵּין מְשַׁבַּחַת בֵּין מִרְנֵנָה אֵל תִּמְנֵעִי וְכ' whether praising or complaining, refrain not thy voice, for 'thy voice is sweet'; a. fr.—2) *to sing, praise.* Ib. מִרְנֵנִים הָכָל מִרְנֵנִים all give praise (to God), the righteous give praise, and the wicked give praise; אֲבָל אֵין הָרָשָׁעִים אֲבָל אֵין הָרָשָׁעִים אֲבָל אֵין הָרָשָׁעִים מִרְנֵנִים but the wicked praise not until he brings plagues upon them &c. Ib. הָכָל מִרְנֵנִי לִפְנֵי וְכ' all sing before Him, heaven and earth sing &c.; a. fr.

רָנַן ch. same, 1) *to think, meditate*. Targ. Prov. XV, 28, v. רָנַן. Targ. Ps. XXXVII, 30; a. e.—2) *to murmur*. Targ. I Sam. II, 24 דרנננין (ed. Lag. דרנננין, Var. דרנננין).

*Pa.* רָעִין 1) *to think, meditate.* Targ. Ps. I, 2. Ib. XXXIX, 4  
 בִּרְעִין Ms. (ed. בִּרְעִין, 'ברי', v. next w.); a. e.—2) *to murmur.*  
 Targ. I Sam. I c., v. supra.—Y. Ab. Zar. III, 42<sup>c</sup>, top וַיְדַוּ בִּיה  
 מְרַנֵּין . . . and the scholars murmured against him  
 (considered his conduct unbecoming). Yeb. 34<sup>b</sup> קָא מְרַנֵּין  
 אַתְרֵךְ . . . the scholars speak ill of thee; a. e.—3) *to sing,*  
*rejoice.* Targ. Ps. XIII, 5, sq. Ib. XIV, 7; a. fr.

רִנָּה, רִנָּה, רִי c. (preced. 1) *meditation*. Targ. Ps. XXXIX, 4. Ib. XIX, 15 רִנָּה constr. (not רִנָּה); a. e.—2) *murmuring, evil talk*. Targ. Ez. XXXVI, 3.—3) *song, joy, music*. Targ. Job III, 6. Targ. Ps. XCII, 4.

**רַנְּנָתָא** f. (b. h.) same, 1) *evil talk*. Yeb. 26<sup>a</sup> top (in Chald. dict.) בִּרְ לֹא מַפְקִינָּה on mere talk we do not require a husband to divorce his wife.—2) *meditation; prayer; song*.—*Pl.* רִנְנוּתָא. Ber. 17<sup>a</sup> לְשׁוֹנְךָ יִרְחֹשׁ רָ' may thy tongue be abundant in reflections. Ib. 29<sup>a</sup> כִּי בִנְנוּ רָ' corresponding to the twenty-four expressions for prayer which Solomon used (I Kings VIII, 23-53); Sabb. 30<sup>a</sup> (v. Rashi); Num. R. s. 14<sup>3</sup> (expl. in a gloss by ref. to II Chr. VI, 18-41); Midr. Till. to Ps. XXIV.

רִיטָא, v. רִיסָא, רִסָא.

רִי'ס v. sub, רְסִיקָא, רְסִיק, רְסִים

טֶרַקְסָאוֹת, v. רִסְמָקָאוֹת

רַחֵם, v. רָחַם.

רָסִיס m. (b. h.; רָסַס) *broken piece*.—[Yalk. Josh. 27  
בריסים, v. נִסִּים.]—Pl. רָסִיסִין *groats of lentils*. Hull. 6<sup>a</sup>.

**רְסִיסָה, רְסִיסָה** m. (preced.) 1) *structure demolished by breaches*, opp. בְּקִיעָה Lev. R. s. 19, v. אָלִים; Koh. R. to X, 18; Cant. R. to IV, 14 רִפְּהָ, רִפְּהָ (Ar. מִינִיחָה) רִפְּהָ אֶת הַמִּצְדָּה, רִפְּהָ אֶת הַמִּצְדָּה (אֶת הַמִּצְדָּה) —2) *drop*. —*Pl.* רְסִיסִים, רְסִיסִים. Targ. Jer. III, 3 (ח. text) רִפְּהָ. Ib. XIV, 22. Targ. Deut. XXXII, 2: a. e.

**רִיבִּי** m. (b. h.) *bridle*. Ex. R. s. 20, beg., v. מִשְׁרָא; a. e.

רִי, רִסְנָא ch. same. Targ. II Esth. VI, 11.

**רָסַס** (cmp. רָצַץ, *Pi. רָסַס to crush, break into small pieces.* Y. Naz. VI, 54<sup>d</sup> bot. רָסְסֵן יֶאֱכְלוּ (or רָסְסֵן) if he chopped them (the ants) and ate them (v. רָסַס). Uks. II, 5, sq. עַד שֶׁיִּרְסֹס until he has cracked or broken the shell (and taken out the contents); Tosef. ib. II, 15 אֵפ"פ לִפְרֹק ... שִׁירָא although he has cracked the shell, the connection is not considered broken until he begins to pick; וּבִרְצָה טְרוּמִיתָא אֵפ"פ שִׁירָא (not טְרוּמִיתָא) and in the case of a boiled-down egg (v. טְרוּמִיתָא) the connection remains, although he has crushed it, until he begins to peel it; a. e.—Part. pass. מְרוּסָס. Sabb. VIII, 5 אִם הָיָה עֵב מְרוּסָס if the reed is thick or cracked.

*Hithpa.* הִתְרִיס to be crushed, cracked. Hull. 77<sup>a</sup> מִתְרִיס מִדּוֹ if the flesh covering the wound is lacerated, how is it? Sot. 11<sup>a</sup> (play on עֲצָמֹס, Ex. I, 11) רָאשֵׁי רֵאשֵׁי מִתְרִיס רֵאשֵׁי רֵאשֵׁי (Ar. s. v. פִּירוּם. מִתְרִיס one building after the other was crushed (fell in); Ex. R. s. 1.

**רָסַס** ch. same, 1) *to crush, crack*. — Part. pass. **רָסוּס**.  
Targ. O. Lev. XXII, 24 (h. text כָּחַח). — Targ. Y. Deut.  
XXVIII, 33 **רָסוּסִין** Bxt. (ed. **רָרִיסִין**; h. text רָצוּץ). — 2) (cmp.  
**רָסָה**) *to distil, drop, moisten*. Targ. Prov. VII, 17 **רָסָה**.  
Ib. III, 20 **רָסָה** **רָסָה** (or **רָסָה** fr. **רָסָה**) Ar. (Ms. **רָסָה**).  
ed. corrupt **רָסָה** **רָסָה** (**רָסָה**) **רָסָה**; for **רָסָה** read **רָסָה** as a

Var. of שָׁמַיָא, and for דַּמְשָׁלִיא read: (רָסַק טָלִיא. Targ. Y. I Deut. XXXIII, 28 רָסַקִין (fr. רָסַק; ed. Vien. דִּסְיִין, corr. acc.).

*Pa.* רָסַק to cause to drip, (of a sore) to run. Part. pass. מְרַסֵּק; f. מְרַסָּקָא. Targ. Is. I, 6.

*Ilkpe.* רָסַק to be crushed. Targ. Y. Lev. XXII, 24 דִּמְרַסִּים (ed. Vien. דִּמְרַסִּים, corr. acc.), v. supra.

**רָסַק** (cmp. preced.) *Pi.* רָסַק to crush, chop. Ter. X, 2 רָסַק חֲפֹחַ שְׂרִיפְקָן (Y. ed. שְׂרִיפְקָן) an apple chopped and put into dough; Y. Hall. I, beg. 57<sup>a</sup>. Macc. 16<sup>b</sup> חֲשֵׁעָה רָרִי if he chopped nine ants &c. (v. רָסַק). Sabb. XXII, 1 honeycomb חֲלֹחַת רִבֵּשׁ שְׂרִיפְקָן broken into small pieces &c. Ukts. III, 11 מִשְׁרִפְקָא from the time you break (the honeycomb, to take it out of the hive). Sabb. XXIV, 2 אֵין מְרַסְקִין וְכִי you must not chop grass &c. Ib. 51<sup>b</sup> Ms. M. (ed. מְרַסְקִין) you must not crush snow or hailstones &c.; a. e.

**רָסַק** ch., *Pa.* רָסַק same, to break into pieces. Targ. Y. Lev. II, 6 (h. text פָּרוּחַ).—Part. pass. מְרַסֵּק; f. מְרַסָּקָא. Ib. VI, 14.

**רָסַקְתָּא, רָסַקְתָּא**, v. sub רָסַק.

**רַעֲבָן** I m. (b. h.; רַעֲבָן [shaken,] weak, sick; bad; (noun) evil. Ber. 7<sup>a</sup> וְרַע לִי מִפְּנֵי מִזָּה ... וְרַע לִי a righteous man who fares well, and another righteous man who fares badly? Ib. 23<sup>a</sup> (ref. to Koh. IV, 17) וְכִי בֵּין טוֹב לְרַע they cannot distinguish between good and evil, and want to offer a sacrifice before me? Kidd. 40<sup>a</sup> (ref. to Is. III, 11) וְכִי יֵשׁ רַע שָׂאִינוּ רַע וְכִי יֵשׁ רַע שָׂאִינוּ רַע a wicked man that is not bad?; רַע לְשִׁמְיָם וְרַע לְבִרְיָה; and a wicked man in his relation to heaven (irreligious) and bad to men is a bad wicked man &c. Ohol. XVIII, 6 חֲבֵר רַע a bad companion; v. בָּלָן. Ab. II, 9 רַע a bad heart; a. v. fr.—*Fem.* רַעֲבָנָה bad; (noun) evil. Ib., a. fr. רַעֲבָנָה, v. עֵינָן. Sabb. 11<sup>a</sup> וְלֹא אִשָּׁה רַעֲבָנָה evil, only not a bad wife. Ber. 61<sup>a</sup> ... אִשָּׁה רַעֲבָנָה one (kidney) counsels for good, the other for evil. Y. Shek. I, beg. 45<sup>d</sup> לְרַע לְטוֹבָה ... לְרַע for a good purpose—'every liberal-hearted' (Ex. XXXV, 22), for a bad purpose—'the whole people' (ib. XXXII, 3). Hor. 10<sup>b</sup> אִשָּׁה רַעֲבָנָה even the good which wicked men do is an evil with the righteous (they do not enjoy it); Yeb. 103<sup>a</sup> sq. Koh. R. to V, 12, v. חֲלֹחַת I. Ber. l. c. (ref. to Koh. IV, 17) וְכִי מְבִיאִים ... אִם עַל רַע הֵם מְבִיאִים be not like the fools who sin and offer a sacrifice, not knowing whether they offer it for the good they have done or for the evil; a. v. fr.—*Pl.* רַעֲבָנָה, רַעֲבָנָה. Keth. 110<sup>b</sup> (quot. fr. Ben Sira) כָּל יְמֵי עָנִי כָּל הַיָּמִים a poor man is bad; Snh. 101<sup>a</sup>. Y. Ber. V, 8<sup>d</sup> bot., v. רַעֲבָנָה. Ex. R. s. 42 (ref. to Jer. II, 13) עָנִי וְשָׂרִי have they committed no more than two evils?; a. v. fr.

**רַעֲבָנָה** II to be evil, v. רַעֲבָנָה.

**רַעֲבָנָה** III ch. = רַעֲבָנָה, v. רַעֲבָנָה.

**רַעֲבָנָה**, v. רַעֲבָנָה.

**רַעֲבָנָה**, v. רַעֲבָנָה.

**רַעֲבָנָה**, v. רַעֲבָנָה.

**רַעֲבָן** I m. (b. h.) hungry. Gitt. 56<sup>a</sup> וְכִי ... כְּשֶׁהוּא רַעֲבָן whoever entered his house hungry like a dog came out satisfied. Lev. R. s. 34 (ref. to Is. LVIII, 10) אִם זָכִירָם לְרַעֲבָן if you do good, you will give to the hungry one of Jacob, if not, to the satisfied one of Esau (to the Roman oppressor); a. fr., v. next w.—*Pl.* רַעֲבָנָה I have been a feeder of the hungry; רַעֲבָנָה של מאכיל רַעֲבָנָה this is the gate for him who fed the hungry. Ib. to Ps. OXLVI, 7 וְיָמֵי הָעָלְמָה וְיָמֵי הָעָלְמָה who are the hungry (to whom the Lord gives bread)? Such as Elijah who was hungry &c.; a. e.

**רַעֲבָן** II (b. h.) to be hungry. Succ. 52<sup>b</sup> אֲבָר ... מְרַעֲבָנִי a small organ is in man, when you starve it, it is satisfied, when you satisfy it, it is hungry; Snh. 107<sup>a</sup>. Mekh. B'shall., s. 4 הָאֲכִילִי רַעֲבָן when the child was hungry, he gave him food; (Yalk. Ex. 233 רַעֲבָנָה); a. e.

*Hif.* רַעֲבָנָה 1) same. Mekh. l. c. הָאֲכִילִי רַעֲבָנָה when Israel was hungry, he (the Lord) gave him food.—2) to starve, subject to privation. Succ. l. c. Snh. 65<sup>b</sup> (ref. to Deut. XVIII, 11) הָאֲכִילִי רַעֲבָנָה וְכִי that is he who fasts and spends the night in the cemetery in order that the spirit of impurity (unholy inspiration) may rest upon him. Ib. 100<sup>a</sup> כָּל הַמְרַעֲבִים עֲצָמוּ וְכִי him who undergoes privations for the sake of studying the words of the Law in this world, the Lord will satisfy &c. Y. Keth. V, 30<sup>b</sup> הָאֲכִילִי רַעֲבָנָה that certain organ, if she starves it, she makes it satisfied, the more she satisfies it, the more she makes it hungry, v. supra. Taan. 11<sup>a</sup>; a. e.

*Nif.* רַעֲבָנָה to be famished, v. supra.

**רַעֲבָנָה**, Targ. Y. Num. XX, 11 וְאֲרַעֲבָנָה ed. Vien., v. רַעֲבָנָה.

**רַעֲבָן** m. (b. h.; preced. art.) hunger, famine. Ber. 55<sup>a</sup> וְכִי שְׁלֹשָׁה דְּבָרִים עָלֵינוּ רַעֲבָן, רֵעֵד, וְשִׁבְעָה וְכִי three things does the Lord himself announce; famine, plenty, and a good governor. B. Bath. 8<sup>b</sup> רַעֲבָנָה is a severer affliction than war. Ab. V, 8, v. בְּצוּרָה; a. fr.

**רַעֲבָנָה** m. (b. h.) same. Taan. 11<sup>a</sup> כָּל הַיָּמִים בְּשָׁנִי רַעֲבָנָה he who denies himself enjoyments in years of famine. Ib. 10<sup>b</sup>. Yoma 74<sup>b</sup>, a. e. רַעֲבָנָה the affliction by fasting. Gen. R. s. 40 וְלֹא הִקְפִּיד וְכִי רַעֲבָנָה came upon him, but he was not agitated and complained not. Koh. R. to V, 10 (ref. to Deut. VIII, 3) וְכִי מֵאֲכָל רַעֲבָנָה did the Lord give Israel the manna as food of famine (in scantiness)?; a. fr.

**רַעֲבָנָה** m. (preced. wds.) voracious eater, glutton. Bets. 25<sup>b</sup> וְהִי רַעֲבָנָה he is considered a glutton. Y. Sabb. XVI, 15<sup>d</sup> top מִזְוִנִי כָּדִי וְלִרְיָא and for a great eater (we may save from fire on the Sabbath) as much as he needs for his meal. B. Mets. VII, 5 וְכִי יִהְיֶה רַעֲבָנָה we teach man that he (as a field laborer) must not be greedy, and that he should close the door before him (restrain his appetite for drink); a. e.

**רִיעִי** (**רִיעִי**) I m. (b.h.; רִיעָה) *a grazing animal*. Pesik. R.s. 16 (expl. רִיעִי, I Kings V, 3) מִן הַרְעִיָּה from the pasture ground; Yalk. Kings 176. Sabb. XX, 4 גורפין מלפני הפטם גורפין מלפני הר'... (Y.ed. הרִיעִי) you may (on the Sabbath) sweep the crib before the stall-ox, and move (the remnants) aside for the sake of the grazing animal (which is ordinarily fed on the pasture); Y. ib. 17<sup>c</sup> bot. שוהפטם (שמה מפי מותר) because the grazing animal eats what the

stall-ox leaves over.—[Comment. erroneously: מפני הר' on account of soiled matter, v. next w.]

**רָעַי** II m. (רָעַה = רִיחַ, v. רָעַח a. רָעַח II; cmp. (הַבְּיוֹנִים) *secretion, excrements*. Bekh. 7<sup>b</sup> דרך הר' (Rashi) in the secretory channel (instead of in the womb). Kel. XVII, 2 מקבל את הר' ... ביה הר' (ed. Dehr.) a night chamber which is too defective to retain liquid matter, although it retains solid excrements. Cant. R. to III, 4 ביה הר' *privy*. Tosef. Ber. II, 16; Ber. 25<sup>b</sup> גרם a vessel for excrements; Sabb. 47<sup>a</sup>; a. fr.

**רָעַי** I, **רָעַה**, **רָי** ch. same. Targ. Ps. LXXXIII, 11 (ed. Wil. רָעַי; ed. Lag. רִיעַה. Targ. Job XX, 7 רָעַה (ed. Lag. רִיעַה). Targ. Esth. V, 1, v. אֲרִיעָה. Targ. Y. Deut. XXIII, 14. Targ. Y. Lev. IV, 11; a. fr.

**רָעַי** III, **רָעַה**, **רָעַה** (II) m. (v. רָעַי I) *pasture*. Targ. II Esth. IV, 1. Targ. I Kings V, 3. Targ. Gen. XLVII, 4 (O. ed. Berl. רָעַי). Targ. Ex. III, 1; a. e.

**רָעַי** (רָעַה) m. (preced.) *shepherd*. Targ. Is. XL, 11. Targ. II Sam. XXIV, 17; a. fr.—B. Mets. 5<sup>a</sup>. Sabb. 32<sup>a</sup>, v. הָרָעַי. Keth. 62<sup>b</sup> ר' רבי עקיבא ר' וכו' R. Akiba (as a youth) was a shepherd of Ben Kalba Sabu'a's. Lev. R. s. 4, v. כַּיֵּלֶב; Snh. 103<sup>a</sup>; B. Mets. 84<sup>b</sup>, v. קָלָהָא; a. fr.—*Pl.* רָעַי, רָעַי, רָעַי, constr. רָעַי; רָעַי, רָעַי, רָעַי. Targ. Y. Gen. XLVI, 32 (O. ed. Berl. רָעַי). Targ. Is. XIII, 20. Targ. Ex. II, 17 (Y. ed. Vien. רָעַי, corr. acc.). Targ. Cant. I, 8 רָעַי ed. Lag. (oth. ed. רָעַי, corr. acc.; ed. Vien. רָעַי). Targ. Gen. XXVI, 20; a. fr.—Y. Ter. VIII, 46<sup>a</sup> ר' חלבון וכו' *shepherds milked, and a serpent came &c.* Bekh. 21<sup>b</sup>, v. צָלָהָא; a. e.—*Fem.* רָעַיָה. Targ. Gen. XXIX, 9.—Cant. R. to I, 9 (play on רָעַי, ib.) רָעַיָה shepherdess (preserver) of my world.

**רָעַיָה** f. (preced. wds.) *grazing, esp. grazing until natural death* to which sacrificial animals are eventually condemned, v. צָאָב. Zeb. 5<sup>b</sup>; 112<sup>a</sup>, a. e., v. נָחֵץ. Yoma 66<sup>a</sup> אֵלֶּה לֵר' goes to pasture until death; a. e.—*Pl.* רָעַיָה. Ib. ר' כל all animals condemned to pasture.

**רָעַיָה**, Y. Keth. V, 30<sup>a</sup> top, v. רָעַיָה.

**רָעַיָה** m. (b. h.; v. רָעַי II; cmp. Hos. XII רָעַה *desire, ambition, greed*. Y. Sabb. XIV, 14<sup>b</sup> bot. (ref. to Deut. VII, 15) 'every disease', this means ambition; (B. Mets. 107<sup>b</sup>; Lev. R. s. 16 עֵין רָעַי. Y. Sabb. l. c. (ref. to Deut. XXVIII, 48) וְנָחַן 'he will put an iron yoke on thy neck', that is greed.

**רָעַיָה**, **רָעַיָה**, **רָעַיָה** ch. same, *desire, thought*. Targ. Ps. XXXII, 11; XXXVI, 11 Ms. (ed. לבא). Targ. Prov. VI, 32 ed. Lag. (ed. רָעַי, corr. acc.). Ib. VII, 7; a. fr.—Ib. XXVIII, 25 גִּבּוֹר רָעַי Ms. *greedy*, v. רָעַי.—*Pl.* רָעַיָה, רָעַיָה. Targ. Ps. XL, 6 Ms. (ed. רָעַיָה; h. text רָעַיָה). Targ. Job I, 5. Ib. XVII, 11 (h. text רָעַיָה). Targ. Ps. XLII, 5; a. e.

**רָעַיָה**, v. רָעַיָה.

**רָעַיָה**, v. רָעַיָה.—[Y. M. Kat. III, 82<sup>a</sup> bot. רָעַיָה, v. רָעַי II.]

**רָעַיָה**, **רָעַיָה**, **רָעַיָה**, v. רָעַיָה.

**רָעַיָה**, **רָעַיָה**, v. רָעַיָה.

**רָעַל** (denom. of רָעַל, Arab. *ra'ul veil*) to *veil*. Part. pass. f. pl. רָעַלוֹת. Sabb. VI, 6 רָעַלוֹת יוצאות ר' Arabian Jewesses may go out (on the Sabbath) veiled (in Arabian fashion).

**רָעַל**, **רָעַל** (emp. רָעַד) to *tremble, be lax*. Targ. Is. XXXV, 3 (h. text רָעַל).

**רָעַלָה** f. (v. preced.) 1) (b. h.) a garment hanging loosely.—*Pl.* רָעַלוֹת. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. רָעַלוֹת, Is. III, 19) פְּלִיגְרִיָּה.—2) *vibration*. *Pl.* as ab. Y. Ab. Zar. II, end, 42<sup>a</sup>, v. רָעַדָה.

**רָעַם** (b. h.; cmp. רָעַד) [to *vibrate*,] to *thunder, rumble, roar*.

*Hif.* (1) הָרָעַם same. Ab. d'R. N. ch. XXXIII ed. Schechter the Egyptians roared at (threatened) them with their voices, so did the Lord cause his voice to roar at them (II Sam. XXII, 14); (oth. ed. הָרָעַם על הים, ref. to Job XXXVII, 5). Midr. Sam. ch. V אֵינִי מְרָעִים ... אֵינִי מְרָעִים if they rise up to heaven, from there I will thunder with my voice and throw them down; Yalk. Sam. 86; a. e.—2) to *cause to thunder*, v. supra.—3) to *cause to murmur*. Ib. 77 (ref. to הָרָעַם, I Sam. I, 6) אֵלֶּיךָ 'thou makest her 'thunder' against me, ... there are no thunders which are not followed by (fructifying) rain, I will visit her at once; Pesik. R. s. 43 בַּעֲבוּר הָרָעַמָּה על אֵלֶּיךָ לטובתה. Ib. (תָּרַעַם (fr. מְרָעַמָּה in order to make her murmur against God (complain in prayer) for her own good.

*Hithpa.* הִתְרָעַם 1) (v. תָּרַעַם) to *be excited, rebel, be discontented*. Meg. 6<sup>a</sup> זְבֻלוֹן מְרָעֵם על מִדּוֹתָיו דָּוִד Zebulun was dissatisfied with the measures he received (the share of the land allotted to him).—2) to *be disturbed, get into commotion*. Pesik. R. s. 11 כֻּלָּם מְרָעֵמִים וּמְרִינִים all the nuts in the pile are disturbed and in commotion; Yalk. Cant. 992.

**רָעַם** I, **רָעַם** ch. same. Targ. Esth. VI, 1 רָעַמִּין (ed. Vien. רָעַמִּין).

*Af.* רָעַמִּין to *make rebellious*. Targ. Num. XIV, 36.

*Ithpa.* אִתְרָעַם, *Ithpe.* אִתְרָעַם 1) to *be rebellious, to murmur*. Ib. 2. Targ. Prov. XXIV, 7. Targ. Ps. LV, 3 (h. text אִרְרִים; a. fr.—\*2) to *be in commotion, troubled*. Targ. Ez. XXVII, 35 [prob. to be read:] אִתְרָעַמִּי (ed. אִתְרָעַמִּי, h. text רָעַמִּי).

**רָעַם** II (= רָעַם) to *swing, be high*.

*Af.* אִתְרָעַם to *swing, lift up*. Targ. Y. Ex. XIV, 16. Targ. Y. II Num. XX, 11 (ed. Vien. אִרְרִים, corr. acc.). Targ. Y. II Gen. XXXIX, 18.

*Ithpe.* אִתְרָעַם to *pride one's self*. Targ. Prov. XXIV, 7.

**רָעַם** m. (b. h.; רָעַם) *thunder*. Gen. R. s. 12 beg. (ref. to Job XXVI, 14) הוּא כְּשֶׁהוּא יוֹצֵא כִּיּוֹנוֹ וכו' no human being

could stand the thunder coming forth as it is prepared (in its full strength); ib. סדרו של ר' the arrangement (nature) of the thunder; Yalk. Job 914; a. e.—*P.* רעמים. Ber. IX, 1. Ib. 59<sup>a</sup>. עקבמקרה. Hull. 86<sup>a</sup>. Pesik. R. s. 43; Yalk. Sam. 77, v. רעם; a. e.

**רעים, רעים** ch. same. Targ. Is. XXIX, 6. Targ. Y. Ex. XIX, 16.

**רֶעֶנָן** m. (b. h.; cmp. רֶעִי II) *moist, green, fresh*. Midr. Till. to Ps. XCII **כִּי־הֵם כְּזֵיתֵן** even when they are in distress, they are like a green olive tree (hopeful); Pirké d'R. El. ch. XIX; Yalk. Ps. 845. Midr. Till. to Ps. XVIII, 30 **כִּי־הֵם כְּצִפְרֵי־אֶזְרָא** a green cypress tree; a. e.—**פִּלְרֵעֵנִים** Yalk. Jer. 296 **וְכִי־הָיוּ רֵעֵנֵי־אֶבְרָהָם** even the leaves which dropped from him (Abraham) were green, that is Ishmael.

**רָעַע** (b. h.) [to bring in close contact, v. רִירַע, 1] to strike against, shatter, impair.—Part. pass. רֵעוּעַ; f. רְעוּעָה; pl. רְעוּעִים; רֵעוּעֶיךָ impaired, defective; in a ruinous state, threatening, opp. בריא sound. Kidd. 39<sup>b</sup> סולם א' a broken ladder. Kel. III, 5 חר' a cracked vessel. Taan. 20<sup>b</sup> מפות שאמרו בריאות ולא ר' the falling of houses which they mention (ib. III, 4) means the falling of sound buildings, but not of such as were out of repair; a. fr.—2) (neut. verb) רָע, imperf. יִרַע to be injurious, evil; לִי רָע to grieve, displease. B. Mets. 84<sup>b</sup> בן אל ירע לך my son, let it not grieve thee; a. e.

*Pi.* *הָעַע* to shatter, break.—Part. pass. מְרוֹעֵעַ; f. מְרוֹעֵעֶת.  
*pl.* מְרוֹעֵעִים, מְרוֹעֵעִין, מְרוֹעֵעוֹת. Koh. R. to III, 2 הַשְּׂרִי בְּבֵיתוֹ  
 דְּמֵרָא he who dwells in a threatening house; Y. Sabb.  
 II, 5<sup>b</sup> תְּמוֹעֵעַ (fr. מְרוֹעֵעַ). Gen. R. s. 32 מֵרָא קִנְיָנִים מֵרָא I.  
 Y. Taan. III, 66<sup>d</sup> תְּמוֹעֵעִים threatening buildings; a. fr.

*Hithpa.* הִתְרַעַע, *Nithpa.* נִתְרַעַע, *Hithpol.* הִתְרַעַעַת, *Nithpol.* נִתְרַעַעַת *to be shaken, cracked, become defective.* Men. 53<sup>b</sup> מקול מיליוהו . . . נִתְרַעַעַת דליותיהו וכו' (ref. to Jer. XI, 16) from the sound of the words of the spies were the branches (young men) of Israel broken; Yalk. Jer. 289 נִרְתַּעוּ (read: נִתְרַעַעו). Sot. 48<sup>a</sup> (play on ערה, Zeph. II, 14) . . . אפי' ביה (נִתְרַעַע) even a house which lies in a thicket of cedars will be shaken; Yalk. Is. 292 מתנועע (corr. acc.). Y. Snh. X, 27<sup>d</sup> bot. כִּי־חַן שֶׁנִּתְרַעַעַת אֶחָד מֵהֶן כִּתְּרֵהֶם כֹּהֵן לִכְמוֹת like a heap of stones, when one of them is shaken (disturbed), all of them are shaken; Y. M. Kat. III, 83<sup>c</sup> . . . שֶׁנִּתְרַעַעַתָּה (נִתְרַעַעַתָּה) (fr. רעעע); Gen. R. s. 100 וכולה מתרועעת a. e.

*Hif.* 1) *to shake, impair.* Y. Shebi. X, 39<sup>d</sup> top מִרְעָה כוֹרֵךְ it impairs their prerogatives; ib. מוֹרֵעַ (fr. מִרְעָה). Y. Pes. VII, 34<sup>d</sup> top שׁוֹהוּרְעָתָה כְּחוֹ וְכִי whose standing thou declarest impaired in the case of an ascertained uncleanness. Ex. R. s. 8 מִרְעוּ לִנְפֻשָׁם they did harm to themselves; a. e.—V. מִרְעָה—2) *to be evil; to* לֵ—*to displease.* Tanh. Sh'lah 5; Num. R. s. 16' לֵאבִיו וְהוּא and it displeased his father; a. e.—[3] *to join, combine, v.* רֵעָה *Pi.*]

*Hof.* הוּרַע, or הוּרַע (fr. הָרַע) to be shaken, impaired.  
Kidd. 20<sup>b</sup>, sq. הוּרַע ה' his prerogative is impaired, v. הוּרַע.  
B. Kam. 44<sup>a</sup>; a. fr.

**רָעַע** ch. same, *to shatter, break*. Targ. Jud. IX, 53 **וְרָעַע**

(Levita וְיִצְעָה; some ed. וְיִצְעָה, corr. acc.). Targ. Y. II Ex. XV, 6 וְיִצְעָה (some ed. וְיִצְעָה, corr. acc.). Targ. Job XX, 19 (ed. Wil. וְיִצְעָה *Pa.*); a. e.—Part. pass. וְיִצְעָה, וְיִצְעָה; f. וְיִצְעָה, וְיִצְעָה. Targ. Is. XLII, 3. Targ. Koh. XII, 6; a. e.—Taan. 20<sup>b</sup> אֲשֶׁר אֵינוֹ אֵינוֹ מִסָּבִיב Ms. M. (ed. וְיִצְעָה h.) a threatening wall. Ib. אֲשֶׁר אֵינוֹ אֵינוֹ מִסָּבִיב a ruinous-looking house; a. fr.

*Pa.* רעע same. Targ. Job XX, 10. Ib. 19, v. supra; a. e.

*Af.* אֶרֶץ *to do harm.* Ib. XXIV, 21 מֵרֵעַ (Ms. מְרִירֵעַ;  
h. text רֵעָה).

*Ithpe.* 1) to be shaken, broken; be afraid. Targ. Y. Deut. XX, 3 (Var. תַּחֲרִיעַ).—2) to be shaken, impaired. Hor. 12<sup>a</sup> וּמִתְרַע מוֹלִיָּה and his luck may be shaken, v. רִיעַ II. B. Bath. 59<sup>a</sup> וּבִיִּתְרֵהוּ, v. אֲשִׁיחָא. Hull. 10<sup>a</sup> סִכֵּין וּבִיִּתְרֵהוּ the status of the knife has been impaired (the knife having been found notched after slaughtering), but the status of the slaughtered animal (the presumption of its ritual fitness) has not been shaken, v. רִיעָהוּ.

רָצַף m., pl. רָצָפִים, רָצְפִין (רָצַף, emp. רָצַף, to press, flatten) 1) *flints*. Y. Ber. VIII., 12<sup>b</sup> bot. יִמְצָא לוֹ הַקֶּבֶל"ה שְׁנֵי אֲדָמָה the Lord made him (Adam) find two flints which he struck against each other and produced fire; Gen. R. s. 11; s. 12; s. 82. Bets. IV, 7 (33<sup>a</sup>) אֵין מוֹצִיאִין אֶת הָאֵשׁ ... וְלֹא מִן הָאֵדָם Bab. ed. (absent in Mish. a. Y. ed.) you must not produce fire (on the Holy Day) from wood . . . or from flints.— 2) *glazed tiles*. Ib. אֵין . . . אֵדָם v. לֶבֶן II. Men. V, 9 ר' מאִפֶּה what is baked on hot tiles; Tosef. ib. VII, 20 וְכִי עָשָׂאם if he baked them in a brazier or on tiles; a.e.

רָעַץ (b. h., cmp. רָעַע, רָעַץ) to break, shatter. Yalk. Ex. 246 (ref. to Ex. XV, 6) וְלֹא יִרְעַץ אֹיִבָּךְ it does not read, thou hast shattered the enemy, but, thou wilt shatter, in the future.

רַעֲצָה, רַעֲצָה ch. same. Targ. Jud. IX, 53 Levita (ed.  
רַעֲצָה, v. רַעֲצָה).

\**Ithpe.* אִירָעַץ *to be broken*; *transf. to be broken in, tamed.*  
Targ. Y. Num. XIX, 2 לֹא אִירָעַצָּא בִּזְקָא *not broken in with*  
*the goad*; [prob. to be read: אִירָעַצָּא, v. אִירָעַץ].

צַי m. (preced.) [*rugged*], *Ra'ats*, the form of the Samaritan type, opp. אֲשַׁחֲרִיהּ, q. v. Y. Meg. I, 71<sup>b</sup> bot. בְּרַ' תִּתְּנֵהּ תּוֹרָה the Torah was given in Ra'ats characters. Ib. בְּרַ' תִּתְּנֵהּ תּוֹרָה אֲשַׁחֲרִיהּ ... תּוֹרָה לָהֶם בְּרַ' וְכִי the Torah was given them in Asshurith, but when they sinned, it was changed for them into Ra'ats, and when they improved in Ezra's days, it was changed &c.; Snh. 22<sup>a</sup> לְרֹעִיץ (Ms. F. לְרֹעִיץ, v. Rabb. D. S. a. l. note 200); Tosef. ib. IV, 7 לְרֹעִיץ; Yalk. Ezra 1069 מֵאֵן דִּאֲמַר בְּרַ' ... עִי"ן מַעֲשֵׂה נִסִּים לְרֹעִיץ. Y. Meg. I, 71<sup>e</sup> top מַעֲשֵׂה נִסִּים (not בְּרַ') according to him who says that the Torah was given in R., the letter 'Ayin (V, cut out on the tablets of stone) was a work of miracle (there being no connection left with the body of the stone).—[Ar. quotes a Var. רֹעִיץ *wedge-like*.]

**רַעַרַע** I=**רַעַע**, q. v.

**רָעַרַע** ch. same. Y. Snh. X, 27<sup>d</sup> bot. מְרַעֵרַע כְּחִלְיָא (not מְרַעֵרַע) makes the walls shaky, v. מוֹצֵא I.



וְכִּי וְאִם הֵם צְרִיכִים לְרִפּוּי וְאִם לְרִפּוּי וְאִם לְרִפּוּי and if they (my dreams) need remedy, remedy them as thou didst the waters of Marah &c.; a. fr.—Part. pass. רָפִי. Sifra M'tsor'a, Neg. ch. IV, Par. 7; a. e.

Pi. רָפִי same. Yalk. Ex. l. c. וְכִּי הוּא הִרְיָהּ he healed Job in a windstorm. Ber. l. c. לְרַפְּאוֹתָיו ... לְרַפְּאוֹתָיו because it is not for man to cure, but it is the custom (to employ physicians). Ib. לְרַפְּאוֹתָיו ... לְרַפְּאוֹתָיו (to employ physicians). Ib. לְרַפְּאוֹתָיו ... לְרַפְּאוֹתָיו (to employ physicians). Ned. IV, 4 (38<sup>b</sup>) וְיִמְרָאוּהוּ רַפּוּאוֹתָיו (Bab. ed. לְרַפְּאוֹתָיו) and he may attend to him as a physician to his body &c., v. רַפּוּי. Pesik. R. s. 29-30-30 וְיִשְׁעֵיהוּ וְיִשְׁעֵיהוּ וְיִשְׁעֵיהוּ whatever Jeremiah spoke and tore (prophesied evil), Isaiah came and healed (restored) it; a. fr.

Hithpa. הִתְרַפָּא, Nithpa. נִתְרַפָּא to be cured, be treated; to get well. Sabb. XXII, 6. Pes. 25<sup>a</sup> מְרַפְּאוֹתָיו חוּץ מִצְעִי מְרַפְּאוֹתָיו בכל מְרַפְּאוֹתָיו חוּץ מִצְעִי מְרַפְּאוֹתָיו as a remedy, except wood of an *asherah*. Ib. מְרַפְּאוֹתָיו חוּץ מִצְעִי מְרַפְּאוֹתָיו you may employ any remedy except idolatrous objects, lawless gratification, and bloodshed. Keth. 105<sup>a</sup> וְכִּי סָפֵק מְרַפְּאוֹתָיו it is doubtful whether or not he will get well. Ab. Zar. II, 2, v. רַפּוּי; a. fr.

Hif. הִרְפָּא (v. next w.) to loosen (the bowels). Sabb. 147<sup>b</sup> מְרַפָּא (not מְרַפָּא, v. גִּמַּל).

רָפָה, רָפִי (b. h.; preced.) to be or make lax. Lev. R. s. 19 רָפִי יָדֵיהֶם רָפִי their hands became lax (they lost their energy).—Part. pass. רָפִי; f. רַפְּיָה. Sabb. 141<sup>b</sup> בְּרִי when the shoe on the block is loose (can be taken off without moving the block). Ib. 130<sup>a</sup>, v. infra.

Pi. רָפִי 1) to loosen, let go. Mikv. VIII, 5 וְכִּי רָפִי he must loosen his hold of the objects, so that the water can come in contact with them; Y. Hag. III, beg. 78<sup>d</sup> וְכִּי רָפִי he must let them go until &c.—2) to let hang down; to make lax, weaken. Tanh. K'dosh. 6 כְּנִפְיָהֶם they let their wings hang down. Lev. R. l. c. (ref. to Is. XXXV, 3) שִׁרְפִיתֶם you weakened yourselves through your evil doings. Bekh. 5<sup>b</sup>; Snh. 106<sup>a</sup> (play on רַפְּיָה) שִׁרְפִיתֶם (רַפְּיָה) they let their hands drop from (holding) the words of the Law; Tanh. B'shall. 25 שִׁרְפִי יָדֵיהֶם מִן הַחֹרֶה (or שִׁרְפִי, v. supra); a. e.—Part. pass. מְרַפֵּה; f. מְרַפָּה. Sabb. 130<sup>a</sup> בְּיָדָם מְרַפֵּה (not מְרַפֵּה; f. מְרַפָּה). Ms. O. (פְּיָה) it is still lax in their hands (they treat the ceremony with laxity), opp. מְרַפֵּה held fast.—3) to soften, teach good manners. Ruth R. to II, 5 רַבְחָה מְרַפָּה לֵהּ (or רַבְחָה) her mistress (Naomi) had taught her good manners; Yalk. ib. 601 מְרַפָּה מְרַפָּה.

רָפָה, רָפִי ch. same, to be lax, weak, unsteady. Yeb. 64<sup>b</sup> וְכִּי רָפִי, v. קָמַט. Kidd. 65<sup>a</sup> וְכִּי רָפִי בִּירֵדָה (he said) yes and no, and it was undecided in his hand; Sabb. 112<sup>a</sup>; 116<sup>a</sup>; B. Mets. 14<sup>b</sup>. Gitt. 32<sup>a</sup> רָפִי ... רָפִי the pin of the hoe gets loose (from the heat); רָפִי ... רָפִי the reed in the basket becomes soft again (as if sprouting). Pes. 42<sup>b</sup> רָפִי מְרַפֵּה (Ms. M. מְרַפֵּה; Rashi, corr. acc.), v. קָמַט; Sabb. 110<sup>a</sup>. Y. Ber. II, 5<sup>c</sup> bot., v. עִינִיקָא; a. e.

Pa. רָפִי to loosen, break the soil (cmp. רָפִי). Ned. 41<sup>b</sup> וְכִּי רָפִי he loosens the soil for him (by ploughing near him whom he has vowed not to benefit). B. Mets. 95<sup>b</sup> מְרַפֵּה מְרַפֵּה (Ms. F. קָמַט, v. Rabb. D. S. a. l. note 8;

Ar. מְרַפֵּשׁ, מְרַפֵּשׁ he breaks the ground as he goes before him (that ploughs with his cow).

Af. אָרָפָה, אָרָפָה 1) to let loose, let go, let alone. Targ. Y. II Ex. IV, 26 (h. text וִירָקָה). Targ. Prov. IV, 13 (ed. Wil. תָּרָפָה, read: 'ת').—Y. Ber. VII, 11<sup>c</sup> אָרָפִינִי let him alone. Y. Kil. IX, 32<sup>b</sup> אָרָפִינִי וְרַמְמִי וְרַמְמִי let them (the mice in their nest) undisturbed, it is written, 'and his mercies are over all his creatures' (Ps. CXLV, 9); Y. Keth. XII, 35<sup>a</sup>. Lev. R. s. 5 אָרָפִינִי leave them (the dogs) alone; a. e.—2) to act as a laxative. Pes. l. c. מְרַפָּא לֵיהּ (not לֵיהּ; Ms. M. מְרַפֵּי; Rashi, corr. acc.); Sabb. l. c. מְרַפֵּי, v. קָמַט.

Ithpa. אִתְרַפָּי, אִתְרַפָּי; Ithpe. אִתְרַפֵּי 1) to be lax, slack. Targ. Prov. XVIII, 9 (ed. Wil. מְרַפָּה). Ib. XXIV, 10.—2) to relax, to let one's hands drop (in astonishment). Targ. Hab. I, 5. Targ. Is. XXIX, 9.

רִפְדִּים (b. h.) pr. n. pl. Rephidim, a station in the wilderness. Bekh. 5<sup>b</sup> וְאָמַר לִי ר' שְׁמָה I asked him (R. Eliezer), what is the meaning of *r'phidim*?, and he told me, the name of the place is R.; Snh. 106<sup>a</sup>; Tanh. B'shall. 25, v. רָפָה; a. fr.—V. next w.

רָפִי m. (b. h.; רָפָה) 1) laxity, feebleness. Tanh. B'shall. 25 (play on רִפְדִּים, Ex. XVII, 8) שֶׁאֵין חֲשׂוֹנָה בָּא אֵלָּא עַל רָפִי מִן הַחֹרֶה the enemy comes (against Israel) only for laxity of hands in upholding the Law. Cant. R. to I, 4 מְרַפָּא לֵיהּ חֲשׂוֹנָה for neglect of the Law are your children seized. Arakh. 5<sup>b</sup> (ref. to Ezra IV, 3) מְשֻׁם רָפִי the exclusion of the gentiles from participation in the building of the Temple had its reason in the weakening of the hands (the intention to discourage the Jews, ib. 4).—2) [swinging,] suspense of judgment; תְּלֹה to leave in suspense. Gen. R. s. 22 וְכִּי תְּלֹה he kept his (Cain's) judgment in suspense, until the flood came and carried him off; ib. s. 32 וְכִּי תְּלֹה; Ex. R. s. 31; Koh. R. to VI, 3. Gen. R. s. 98 וְכִּי תְּלֹה אֲוִיךָ בְּרִי I leave thy judgment in suspense, until Moses shall come &c. Ex. R. s. 12, end וְכִּי תְּלֹה בְּרִי וְאִמְרִי וְכִּי תְּלֹה he held them (the thunders) in suspense, and when did they come down? In the days of Joshua &c.; a. e.—[Y. Kidd. IV, 65<sup>b</sup> bot. תְּלִינִי יְהוֹשֻׁעַ. ברפִּי; Y. Snh. VI, 23<sup>c</sup> bot. ברִפִּי, prob. to be read: ברפִּי.]

רָפִי pr. n. pl. 1) R'fah, Raphia, the southernmost border town of Palestine. Targ. O. Deut. II, 23 (Var. רָפִי, v. Berl. Targ. O. II, p. 50; Y. בּוֹרְפִינִי רָפִי, some ed. דָּרַפ; h. text חֲצִירוֹת).—Y. Shebi. VI, 36<sup>c</sup> וְכִּי רָפִי; Tosef. ib. IV, 11 Var. רָפִי (corr. acc.; oth. vers. v. ed. Zuck., note); (Yalk. Deut. 874 חֲצִירוֹת רָפִי; רָפִי חֲצִירוֹת 51 Sifr. Deut. 51 רָפִי חֲצִירוֹת).—2) רָפִי (Raphia), north of the Dead Sea. Targ. Y. II Num. XXXIV, 15 (v. Hildesh. Beitr., p. 68, note 512).

רָפִי, v. preced.

רָפִי, v. רָפִי.

רָפִי, v. רָפִי.

רָפִי (b. h.) to stamp, beat. Men. 37<sup>a</sup> ... מְקוֹם שְׁמוֹרָה מְקוֹם שְׁמוֹרָה (Ag. Hatt. רָפִי, v. Rabb. D. S. a. l. note 1) the place on the head where the child's brain pulsates; (Yalk. Ex. 222

(רופס). Lev. R. s. 16, beg. דוּחַהּ רוּפְסָהּ עֲלֶיהָ she stamped upon it; (Sabb. 62<sup>b</sup> בּוֹעֵט). Lam. R. introd. (R. Han. 2) (ref. to Prov. XXV, 19) וּרְגַל רוּפְסָהּ וְכ' and why does the feeding tooth eat us and the foot tread upon us?; a. e.

*Nif. רוּפְסָהּ to be trodden, stamped upon.* Lev. R. s. 36 'רוּפְסָהּ וְכ' ... מִזֶּה גֶפֶן זֶה as the fruit of the vine is first trodden with the foot and then offered at kings' tables, so Israel &c.; Midr. Sam. ch. XVI. Gen. R. s. 75, beg. (ref. to Prov. XXV, 26) לִתְרוּסָהּ וְכ' as it is impossible for a spring to be stamped out and for a well to be corrupted, so is it impossible that the righteous sink before the wicked; Yalk. ib. 130.—[Y. Erub. V, 22<sup>d</sup> top מִתְרוּסָהּ, 'מִזֶּה, 'מִזֶּה, 'מִזֶּה a. e.]

*Hif. רוּפְסָהּ to cause to be trodden upon, to humiliate.* Midr. Sam. ch. II, end (expl. I Sam. I, 16) קָמָה אֶל מִדְר. רוּפְסָהּ לִי בְּפָנֶיהָ she did not humiliate me before her (Peninah).—V. רַפֵּשׁ.

*רַפֵּס* ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Ez. XXV, 6 (h. text רִקַּע). Targ. II Sam. XXII, 43; a. e.

*Pa. רוּפֵס רוּפֵס* to shake, shatter. Kidd. 63<sup>b</sup> הֵנִי שֶׁמֶטְרָהּ יִרְדִּי רוּפֵס these my traditions are apt to shatter roofs (are hard to understand).

*Itpha. רוּפֵס רוּפֵס* to tremble. Targ. Koh. XII, 4 יִתְרוּסָהּ (Levita וִירוּפְשֻׁן).—V. רַפֵּשׁ.

*רַפְסָא* f. (preced.) 1) *stamping*. Targ. Ez. XXVI, 10 רַפְסָא constr. (h. text שִׁפְטָה).—2) *shaking*. B. Mets. 79<sup>b</sup> רַפְסָא Ms. M. (ed. רַפְסָא, or רַפְסָא, pl.) the injury done to the ship by the shaking (attendant upon unloading and loading).—\*3) *a place for treading, press*. Erub. 40<sup>b</sup> אֲמַר לִי בְּדוֹסְתִיָּהּ Ar. (Ms. M. דַּפְסָא; ed. דַּפְסָא, v. Rabb. D. S. a. l. note) he said, carry the green date, I have a press on the spot, i. e. you came to find out my opinion, you will soon have an opportunity to learn it (differ. in comment.).

*רַפְסוּדוֹת* f. pl. (רַפֵּס, with format. ד) 1) *footstool* (scamnum). Tanh. B'resh 5 וְכ' יָאִיר רַגְלֵי מִגִּיעָה לְר' his feet do not reach down to the footstool under his feet.—2) (b. h. רַפְסוּדוֹת; cmp. scamnum) *floats*. Y. Ber. IV, 8<sup>c</sup>, v. אֶסְתָּא. Yalk. Ex. 168 (quot. fr. Dibré Hayamim).

*רַפְסָתָא*, v. רַפֵּסָא.

*רַפֵּף* (b. h. רוּפֵף; cmp. רַפֵּף, רַפֵּף) *to be loose, to vibrate, vacillate*. Lev. R. s. 14, end חוּלֵךְ רוּפֵף ... לְחֵלֵב שֶׁנָּתַן לִּי מִלֵּךְ (מִלֵּךְ) into it, it curdles and stands; if not, it will constantly vibrate; Yalk. Job 905 וְיִתְרוּסָהּ; Gen. R. s. 14 רוּפֵף; Yalk. Lev. 547; Gen. R. s. 4, end רוּפֵף (prob. to be read: מִרוּפֵף). Tosef. Hull. II, 12 הִרוּפֵף בְּעֵינֶיהָ an animal that trembles (blinks) with its eyes (when being slaughtered); Hull. 38<sup>b</sup>, v. infra.—Y. Erub. X, beg. 26<sup>a</sup> רוּפֵף רוּפֵף a cock saw the soft spot on an infant's head and picked at it. Tosef. Zab. IV, 1 אֲמַצְעִיָּהּ רוּפֵף ... שְׁנֵי רֵאשֵׁיהָ the two ends of which reach to the ground, and the central part rocks (is unsupported). Y. Maas. Sh. V, 56<sup>b</sup> top רוּפֵף רוּפֵף if the application of a law is vacillating in the courts, and you do not know what its nature is, see how

the people do &c.; Y. Peah VII, 20<sup>c</sup> top. Y. M. Kat. III, 83<sup>c</sup> רוּפֵף רוּפֵף ... דוּחַהּ רוּפֵף וְכ' during the seven days (of mourning in the family) the sword is drawn, up to thirty days it is held loosely (v. רוּפֵף), after twelve months it is returned to its sheath; Gen. R. s. 100 מִתְרוּפֵף; a. e.—Erub. 54<sup>a</sup> רוּפֵף רוּפֵף (Rashi לְצוּרָא, v. Rabb. D. S. a. l. note 300), v. עֵנֶק II.

*Polel רוּפֵף* same. Y. M. Kat. III, 81<sup>d</sup> top ... וְדוּדֵי עֲמֻדֵי רוּפֵף and the columns of the meeting house shook. Gen. R. s. 4, v. supra.

*Pilpel רוּפֵף 1) to move, shake.* Hull. 38<sup>b</sup> אִפִּי לֹא רָא אֶלָּא גִפִּי (בְּגִפִּי) even if the bird only flaps a wing (Var. in Ar. erub. blinks with its eye, v. supra). Gen. R. s. 2 (ref. to Gen. I, 2) רוּפֵף רוּפֵף like a bird that flaps its wings (over its brood), and its wings touch and yet do not touch (v. רוּפֵף).—2) *to flutter, be vacillating in mind*. Ib. s. 20 קָרַב רוּפֵף ... לִפְנֵי שֶׁרַפְּרָה because she (at the time of travelling) wavered in her heart (lost faith); 'Rashi': made a half-hearted vow never to have marital intercourse again), therefore she must bring a fluttering sacrifice (a bird).

*Hithpalp. רוּפֵף to be loose.* Tosef. Makhsh. III, 8 רוּפֵף רוּפֵף because it (the bunch) may be loosened, and he will tie it again. Gen. R. s. 100, v. supra.

*רַפֵּף* ch. same.

*Pa. רוּפֵף to shake.* Targ. Y. Gen. XLIV, 18 addit. (at the end of Gen. in ed. pr., at the end of Ex. in ed. Lsb.) Joseph struck with his foot a column of the palace and made it tremble.

*Itpha. רוּפֵף to be shaken, tremble.* Targ. Job IX, 6 רוּפֵף (ed. Wil. מִתְרוּפֵף, *Itphol.*; h. text רוּפֵף).

*רַפְפוֹת* f. pl. (preced.) 1) *loose lattice work* (with wide meshes). Ohol. XIII, 1, contrad. סְרִיגוֹת. Tosef. ib. XIV, 3 (אִיקְלִטָּא) רַפְפוֹת (not סְרִיגוֹת אֱלֹהֵי שֶׁל ... שֶׁל אִיקְלִטָּא) *r'afafoth* are the same as *s'rigoth*, the latter being for storehouses, the former for sheds.—2) *cases of levitical uncleanness arising from vibrations caused by unclean persons*. Par. XI, 2 (synonymous with רוּפֵף, v. רוּפֵף); Tosef. ib. XI (X), 1 רוּפֵף ed. Zuck. (oth. ed. רוּפֵף). Y. Ab. Zar. II, end, 42<sup>a</sup> רוּפֵף רוּפֵף, v. רוּפֵף.

*רַפֵּף* (b. h.; cmp. רוּפֵף in רַבֵּף I) *to join*.—Denom. מִרַפֵּף.

*Hithpa. רוּפֵף to join one's self; (with על, cmp. רוּפֵף) to endear one's self.* Gen. R. s. 45 (they were childless for some time) בְּנֵינֵינוּ ... רוּפֵף רוּפֵף (Ar. מִתְרוּפֵף, corr. acc.) in order that they might endear themselves to their husbands through their beauty; Yalk. Cant. 986 (some ed. רוּפֵף, corr. acc.); Cant. R. to II, 14 רוּפֵף רוּפֵף (corr. acc.).—[Num. R. s. 9 מִתְרוּפֵף, read: מִתְרוּפֵף, v. רוּפֵף.]

*רַפֵּף to loosen the ground, hoe, plough.* B. Mets. 103<sup>a</sup> רוּפֵף רוּפֵף רוּפֵף רוּפֵף ... לְמִיָּץ ch. Men. 87<sup>a</sup> רוּפֵף רוּפֵף (strike out) he hoed it twice (ed. רוּפֵף רוּפֵף to which he gave an additional hoeing). Taan. 23<sup>a</sup> bot. רוּפֵף רוּפֵף Ms. M. 2, a. Ar. (ed. only רוּפֵף, v. Rabb. D. S. a. l. note 20) when he was hoeing; a. e.



**רַפָּקָא** *m.* (preced.) *hoeing*. Taan. 23<sup>a</sup>, v. preced.—*Pl.* **רַפָּקִי**, *Men.* 87<sup>a</sup>, v. preced.

**רַפָּהָרָה**, *v.* **רַפָּהָרָה**.

**רַפְשָׁא** *m.* (b. h.; cmp. next wds.) *mud*. Midr. Till. to Ps. XVIII, 8 **וַיַּעֲשֶׂה אֹתָן מִשְׁי וַיַּמְיֵר רַ** and changed them into clay and all sorts of mud.

**רַפְשָׁא** (b. h.)=**רַפַּס**, *to tread, stamp, press*. Ex. R. s. 15<sup>22</sup> **וַיִּרְכַּס רַפְשָׁא** he packed the grapes and stamped one instalment after the other (thus making room for the grapes still in the vineyard).—*Trnsf. to conquer, vanquish*. Lam. R. to I, 13 **כַּמָּה רַפְשָׁא עָשִׂיתָ עַד שֶׁרַפְשָׁתָיו בִּידִיךָ** (not *עֲשִׂיתָ*) how many conquests didst thou attempt, before I brought him within thy power?; Midr. Sam. ch. XXIV **כַּמָּה רַפְשָׁא עָשִׂיתָ**... עד שלא רפשהו בידך (b. h.). Tanh. Vayishl. 4 **לְשָׁר הַגָּדוֹל רַ** he vanquished the great chief (archangel). Ib. 2 **וַיִּרְכַּס נָל** (not *וַיִּרְכַּס*) he seized the archangel and conquered him. Tanh. Vayhi 6... **יִרִי** 'ירי **וְרַפְשָׁא לְשָׁר וְכַ** dost thou attempt to remove my hand which vanquished the chief of the angels?; Pesik. R. s. 3 **וְהָא יִרִי זֶה רַפְשָׁא וְכַ** read: **וְהָא יִרִי זֶה רַפְשָׁא וְכַ** *וְהָא יִרִי זֶה רַפְשָׁא וְכַ*.

**Hif.** **וְהָא יִרִי זֶה רַפְשָׁא**, *with עצמו, to let one's self be trodden upon, to surrender*. Cant. R. to III, 6 **וְהָא יִרִי זֶה רַפְשָׁא** he surrendered himself to him; Gen. R. s. 77 **לְפָנָיו רַפְשָׁא**; Yalk. ib. 132 **וְהָא יִרִי זֶה רַפְשָׁא** (corr. acc.).

**רַפְשָׁא** I ch. same. Gen. R. s. 93 **וְהָא יִרִי זֶה רַפְשָׁא וְכַ** he motioned to Menasseh, and he stamped once with his foot, and the palace shook; Yalk. ib. 150.

**Pa.** **רַפְשָׁא** *to crush, break clods*. B. Mets. 95<sup>b</sup> Ar., v. **רַפְשָׁא**. *Ithpa.* **וְהָא יִרִי זֶה רַפְשָׁא** *to be shaken*, v. **רַפַּס**.

**רַפְשָׁא** *m.* (preced.) 1) *stamping; trnsf. conquest*.—*Pl.* **וְהָא יִרִי זֶה רַפְשָׁא** Lam. R. to I, 13; Midr. Sam. ch. XXIV, v. **וְהָא יִרִי זֶה רַפְשָׁא**.—2) *stamped dung*. B. Kam. 30<sup>a</sup> **וְהָא יִרִי זֶה רַפְשָׁא** is this not the same as if he had deposited and stamped his dung (in the public road)?

**רַפְשָׁא** II ch. same, *stamping*. Gen. R. s. 93 **וְהָא יִרִי זֶה רַפְשָׁא** (some ed. **וְהָא יִרִי זֶה רַפְשָׁא**, v. **וְהָא יִרִי זֶה רַפְשָׁא** I. Ib. **וְהָא יִרִי זֶה רַפְשָׁא** this stamp of the foot is peculiar to my father's household; Yalk. ib. 150.

**\*רַפְשָׁא** (cmp. Assy. rapásu, Del. Assy. Handw. 626) *to spread*. Targ. Y. Num. XI, 31 Ar. a. Levita (ed. שרא, h. text ירשט).

**רַפְתָּ** *f.* (b. h. **רַפְתָּ** *pl.*; cmp. **רַפְתָּ** a. **רַפְתָּ**) *cattle-shed, stall*. Pes. 8<sup>a</sup> **בֵּקָר רַ** ox-stall. Y. ib. IV, 31<sup>b</sup> **וְכַ** (ובל שבר) **וְכַ** the dung of a stall whether large or small. B. Bath. II, 3, Ib. VI, 4 **כַּרְבִּיזָא דְּרַ** this (four cubits by six) is a stall (but not a dwelling); a. fr.

**רַפְתָּא**, *v.* **רַפְתָּא**.

**רַצָּא**, *v.* **רַצָּא**.

**רַצָּא** (b. h. **רַצָּא** *Pl.*) *to lie in wait, watch*. Lev. R. s. 26 **וְהָא יִרִי זֶה רַצָּא** he went and held himself in wait for him.

**רַצָּא**, *v.* **רַצָּא**.

**רַצָּא**, *v.* **רַצָּא**.

**רַצוֹן** *m.* (b. h.; **רַצוֹן**) *desire, will, good-will*. Tanh. Ki Thissa 27 **כַּשְׁמַדִּיחָא אֲנִי עֲלִידָם אֲתָה דְּרִי בְרַ**... **אֲנִי בְרַ** when I am angry with them, be thou in a conciliatory mood; and when thou art angry, I will be conciliatory, v. **רַצָּא**. Ab. II, 4 **דְּעֵשָׂה רַצוֹנָה כְּרַצוֹנָה וְכַ** do his (God's) will as being thy will, in order that he may do thy desire as being his own; **בְּמַל רַצוֹנָה וְכַ**, v. **בְּמַל רַצוֹנָה וְכַ** I. Tosef. Ber. III, 7 **עֵשָׂה רַצוֹנָה וְכַ** do thou thy will in the heavens above; Ber. 29<sup>b</sup>; a. v. fr.—**יְהִי רַ** (abbrev. **יְהִי**) be it the will (of God), v. **רַצָּא**. Ib. 28<sup>b</sup>. Taan. 5<sup>b</sup>, sq.; a. v. fr.—**מְלַפְנֵךְ** (abbrev. **מְלַפְנֵךְ**) be it thy will. Ber. 60<sup>a</sup>; a. fr.—**וְכַ** *willingly*, opp. **וְכַ**. Keth. 9<sup>a</sup>; a. fr.—**רַצָּא** *acceptable*. Sifra Vayikra, N'dab., ch. III, Par. 3 (ref. to Lev. I, 3) **כַּשֶּׁם שֶׁאֵם אֵינִי תַמִּים** (b. h.) as a sacrifice is not acceptable when it is not perfect &c.; a. e.—**וְכַ** *intentionally*. Makhsh. VI, 8 **מִשְׁמָה לְרַ** makes susceptible of uncleanness whether it is discharged intentionally (by milking) or unintentionally (by spontaneous dripping); ib. **וְכַ** the liquids which come out of them with man's intention (by pressing); Sabb. 143<sup>b</sup>, sq.; a. fr.—**וְכַ** *welcome*. Makhsh. I, 1 **וְכַ** a liquid the contact with which is welcome at first (e.g. rain washing utensils), though finally it may be unwelcome (injurious).

**רַצוֹנָה** *f.* (**רַצָּא**) 1) [*flattened, cmp. רַצָּא*] (*leather*) *thong, strap, lash*. Sabb. V, 4 **בְּרַ** שבין קרניה **וְכַ** with the strap between her horns. Men. 35<sup>b</sup> **וְכַ** רחפלין **וְכַ** the thong of the T'fillin. Num. R. s. 16 **מִזְכִּירִין בְּרַ**... מזכירין **וְכַ** like a child that did some mischief and was punished with a strap, and when they want to frighten it, they mention the strap with which it was punished; **וְכַ** כך היה עמלק **וְכַ** so was Amalek the bad lash for Israel; Tanh. Huck. 18 **מִעוֹל רַצוֹנָה מִרְדּוֹ** Amalek was at all times the strap of chastisement for Israel. Macc. III, 12 (22<sup>b</sup>) **וְכַ** וְהָא יִרִי זֶה רַצָּא he (the beadle) held in his hand a lash of calf-skin, which was twisted doubly, and two (thinner) straps were going up and down (were plaited) through it (v. Rabb. D. S. a. l. note 7). Y. Sot. IX, 24<sup>b</sup> **וְכַ** top **וְכַ** the strap-bearer, v. **וְכַ**. Yoma 12<sup>a</sup>, a. e. **וְכַ** וְהָא יִרִי זֶה רַצָּא a strip of land went forth from Judah's lot and entered into Benjamin's territory, and on this the Temple was built; a. fr.—**רַצוֹנָה** Macc. I, c. **וְכַ** (ושני) **וְכַ**, v. supra. Midr. Till. to Ps. LXXXVII **וְכַ** אֲתָה לִיקָה **וְכַ** thou art to receive ten lashes. Sabb. VI, 1; a. fr.—2) (*trnsf.*) *restriction*; **וְכַ** הִירָרָה דְּרַ [the strap is untied,] the restriction is removed. Koh. R. to XI, 9 (ref. to **וְכַ** **וְכַ**, ib.) **וְכַ** הִירָרָה **וְכַ** is every restraint removed? is there no justice and no judge?; ib. to I, 3; Lev. R. s. 28, beg.; a. e.—Y. Bicc. I, 64<sup>a</sup>; Y. Kidd. IV, 66<sup>b</sup> **וְכַ** top **וְכַ** since the restriction has been removed (by usage), I am likewise permitted to marry her. Y. Sot. VII, end, 22<sup>a</sup>; a. e.

**רַצוֹנָה** *ch.* same. Targ. Y. Gen. XIV, 23 **וְכַ** רַצוֹנָה **וְכַ** (not **וְכַ** **וְכַ**; h. text **וְכַ** **וְכַ**).

**רָצַח** (b. h.; emp. רָצַע) [to perforate, emp. הרג; חָלַל; to slay, murder. Midr. Till. to Ps. III (ref. to Ps. XII, 6) אתה רצחת אחד שש עשרה נרצחים ידיו לך thou hast murdered one: there shall be sixteen of thine murdered; Yalk. Sam. 148. Macc. 12<sup>a</sup> מי כחייב אם ר' it reads not (Num. XXXV, 27), 'if he slew' (but, 'he shall slay'); ib. רצח מי כחייב it reads not, 'he shall slay' (but, 'if he slays he is not punished'); a. e.—Part. **רוצח** manslayer, murderer. Shebi. X, 8; Macc. II, 8 אני ר' when an involuntary manslayer comes to his place of refuge, and the citizens desire to honor him, he must say, I am a manslayer. Snh. 73<sup>a</sup> (ref. to Deut. XXII, 26) מקיש ר' the text draws an analogy between the case of one pursued by a murderer and that of the betrothed woman threatened with assault: as it is permitted to save the woman at the cost of the assailant's life, so it is permitted to save the pursued at the cost of the would-be murderer's life; Pes. 25<sup>b</sup>; a. fr.—[Tosef. Sot. XV, 7, read: רוצעין].—Pl. **רוצחים**, **רוצחין**. Macc. 10<sup>a</sup>, v. ח. Ib. 9<sup>b</sup> בגלגל שחיהו ר' in Gilead cases of manslaughter are frequent; a. fr.

**Nif.** **רָצַח** to be slain, murdered. Midr. Till. to Pa. III; v. supra; a. e.

\***Hithpa.** **הִרְצַח** to commit suicide(?). Pesik. R. s. 24 (ref. to Ex. XX, 13) לא תהרגך thou shalt not murder thyself; [prob. to be read: לא תעשה: thou shalt not be cried about, make no blood cry out against thee].

**רוצחין**, **רוצחין** m. (preced.) murderer, assassin. Sot. IX, 9 (47<sup>a</sup>) משרבו הרוצחין ... חזרו לקרונו בן הרצ' (Y. ed. הרוצחין) when the assassins became numerous, the ceremony of breaking the neck of a heifer (v. גִּלְגָּל) was abolished; when El. b. Dinai and T. ben P. arose, the section (Deut. XXI, 7) was read; then they called him (every such assassin) son of a murderer; expl. Y. ib. 24<sup>a</sup> top קטולה בריה murderous creature; Sifré Deut. 205 משרבו הרוצחין; Yalk. ib. 923 חזרו לקרונו בן הרוצחין; R. Tanh. Ib. Tanh. Mas' 11 (ref. to Ps. XXV, 8, sq.) עשה שביל הדרך אם לר' if the Lord made a path and a way for the manslayers that they might flee and be saved, how much more for the righteous &c.; Yalk. Num. 787. Gen. R. s. 22, end (ref. to Gen. IV, 15) עשאו אתו לר' the Lord made him (Cain) a sign (warning) to murderers; a. e.

**רָצַח** (b. h.; v. II רָצִי) 1) to favor, pardon. Midr. Till. to Ps. XLIV לא בני ... ולהם רצית ולא בני thou hast also done great things for his (Abraham's) children in the desert, and to them thou hast been benevolent, but not to us. Sifra Vayikra, N'dab, Par. 3, ch. IV (ref. to Lev. I, 4) המקום רוצה לו the Lord will receive his offering with favor (pardon him); and ועל מה המקום רוצה וכ' for what sins will the Lord pardon him? For sins of omission &c.; Yalk. Lev. 438. Ab. V, 11 לרצוח נוח easily appeased; a. e.—2) to please, desire, be willing, consent. Lev. R. s. 34 וחללינו רצח, v. חלץ. Meg. 29<sup>a</sup> (play on רצח, Ps. LXVIII, 17) למה רצית דין עם סיני why do you desire a contest with Sinai; Yalk. Jud. 47 ומדיינים למה אתם רוצים ומדיינים

why are you so willing to contest? Macc. 10<sup>b</sup>, a. e. בדרך 'on what way a man wants to go, they (heavenly powers) lead him. Keth. 12<sup>b</sup> אם רצו לעשות וכ' if they wish to follow the usage of priests &c. Yeb. IV, 5 רוצה אם ר' if he declines (to act as yabam). Ab. Zar. 32<sup>a</sup> רוצה אם ר' if he wants the preservation of an idolatrous object for some other purpose. Ber. 7<sup>a</sup> כשרציתי when I was willing (to reveal myself), thou wast unwilling (didst hide thy face) &c.; a. v. fr.

**Pi.** **רָצַח** 1) to appease, to procure pardon. Ex. R. s. 45 כשוריה ... הכנ"ה מרצה אותו וכ' my countenance shall appease thy countenance, v. פָּעַם. Ib. when Moses was angry with Israel, the Lord appeased him &c. Ib. אודיה מרצה I shall appease thee; (Tanh. Ki Thissa 27 אני ברצון, v. רצון). Ab. IV, 18 מרצה וכ' whence do we learn that we must not attempt to appease a man at the moment of his excitement? Sifra I. c. מרצה אע"פ שלא סמך הדבה מרצה although he has not put his hand on the victim, the sacrifice produces pardon; Yalk. Lev. I. c. מרצה the sacrifice is accepted. Pes. 16<sup>b</sup> הרצין מרצה for what (mistake at sacrifices) does the high priest's plate effect pardon (make the sacrifice acceptable)?; Men. 25<sup>b</sup>. Ib. III, 3. Sifré Deut. 32 כשם שקרבנות מרצים וכ' as sacrifices are the means of atonement, so are sufferings &c.; a. fr.—2) to make pleasing, acceptable. Midr. Till. to Ps. LXXXV הרב"ה ... עד שתמצא מעשרה לחקב"ה the Lord turns around and observes and puts his eye on her (the earth), until she makes her deeds pleasing unto the Lord; ib. אירה שעה. Ib. היא מרצה וכ' then she makes her deeds pleasing &c.; Yalk. ib. 833.

**Nif.** **רָצַח** 1) to be acceptable, be accepted. Sifra I. c. ונרצה לו it shall be accepted for him' (Lev. I, 4) he and his sacrifice shall be accepted; Yalk. Lev. I. c. Ib. v. supra; a. e.—2) to be appeased. Lam. R. to I, 2 (ref. to Ps. LXXVII, 8) לרצוח ולא לרצוח never to appease and never to be appeased; a. e.

**Hif.** **הִרְצַח** 1) to satisfy (a debt), to make up for. Yalk. Lev. 675 (ref. to Lev. XXVI, 34) the land shall rest of itself עד שתמצא לפני ... היא חייבת לו until it shall have made up before me for all the Sabbatical years which it owes me. Sifré Deut. 355 (ref. to R. Yosi, Deut. XXXIII, 24) שחיהו מרצה ... והן מרצים לו he showed himself accommodating to his brethren with oil ... and they settled their account with grain; Yalk. ib. 962.—2) [to combine,] to assort coins; to count; to pay. Sabb. 22<sup>a</sup> לרצוח מעות וכ' to assort coins by the Hanukah lights. Ber. 61<sup>a</sup>; Erub. 18<sup>b</sup> מרצה מעות לאשה וכ' he who pays money to a woman counting from his to her hand for the sake of gazing at her. Snh. 68<sup>a</sup> ... שולחני לרצוח I have many coins, but no money-changer to assort them (many questions to ask but none to solve them); a. fr.—3) (transf.) to arrange subjects for debate, to discourse. Tosef. Nidd. VI, 6 לפני רצית דברים לפני R. A. &c.; Ab. Zar. 36<sup>b</sup> והרצתי דברי וכ' Y. Peah VI, 19<sup>b</sup> bot.; Tosef. Hall. I, 6; Pes. 38<sup>b</sup>; Y. Shek. V, 49<sup>a</sup> והרציתו (corr. acc.). Hag. 14<sup>b</sup> ר' יהושע די דברים וכ' R. Joshua discoursed (on theosophy) before &c.; a. e., v. הרצאה.

*Hof. הוֹפָה to be favorably received.* Yoma 7<sup>a</sup> ה' ... דם if blood became unclean, and one sprinkled it, if by mistake, it is received (and the flesh may be eaten), if wilfully, it is not; Pes. 16<sup>b</sup>; a. fr.

*Hithp. הִתְרַצָּה, Nithpa. נִתְרַצָּה* 1) *to be reconciled, be satisfied; to comply with.* Ex. R. s. 45 לָחַם וְהִתְרַצָּה לָחֶם go and comply with their wish, go back to the camp. Kidd. 45<sup>a</sup> and perhaps the father was satisfied with (conferred) the betrothal of the second man. Ib. 5<sup>b</sup> שָׂמַח בְּקִירוּשִׁי שָׂמַח לִי הָאָב perhaps the son sanctioned (his father's action in his behalf). Y. Ber. IV, 7<sup>d</sup> top; Y. Taan. IV, 67<sup>d</sup> bot. if you are satisfied, let me and you go early to &c.; (Ber. 28<sup>a</sup> נִתְרַצָּה לָחֶם a. fr.—2) *to be gratified, enjoy.* Ber. 53<sup>a</sup> bot. לִי הָאָב if he smelt (the idolatrous frankincense) with enjoyment.

*רָצָא, רָצָא* ch. same; v. next w.

*Pa. רָצִי to appease, to effect atonement.* Ber. 33<sup>b</sup> כִּמְהָרַם לְרַצִּי how well that scholar knows how to appease his Master! Yoma 7<sup>a</sup> לְרַצִּי what need would there be for the atoning power of the priest's plate?; a. e.—Erub. 100<sup>b</sup>; Yalk. Gen. 31, v. infra.

*Af. אֶרְצִי 1) to be pleasant.* Erub. 100<sup>b</sup> מְרַצֶּינָהּ (Ms. M. מְרַצֶּינָהּ, read: מְרַצֶּינָהּ, Pa.) she makes herself pleasant (attractive) to him; Yalk. Gen. 31 מְרַצֶּינָהּ she tries to please him.—2) as preced. *Hif. 3. Hag. 14<sup>b</sup>* וְרָצָא מִיָּדָא he mentions only such a one as discoursed (on theosophy), and before whom others discoursed. Ib. וְרָצָא מִיָּדָא he at least discoursed before one who again discoursed before others.

*Ithpe. אֶתְרַצֶּי, אֶתְרַצֶּי to be appeased.* Taan. 23<sup>b</sup> אֶתְרַצֶּי (Ms. M. 2 מְרַצֶּי, v. Rabb. D. S. a. 1. note 90) peradventure the Lord will be appeased and send rain.

*רָצִיָּא, רָצִיָּא* m. (preced.) *peace-maker, advocate.* Targ. Prov. VI, 22 וְרָצִיָּא חֵירוֹי רָצִיָּא ed. Lag. (ed. Wil. רָצִיָּא) she (the Law) will be thy advocate (in the hereafter, v. Gen. R. s. 35, a. Rashi to Prov. I. c.; h. text וְרָצִיָּא).

*רָצִיָּח f. (רָצִיָּח) case of murder, capital case, capital execution.* Snh. 35<sup>a</sup> שָׁבַת רָצִיָּח capital punishment does not supersede the Sabbath (v. רָצִיָּח). Mekh. Mishp. s. 4 (ref. to Ex. XXI, 14) לְרָצִיָּח to intimate that the execution of a culprit supersedes the Temple service; a. fr.

*רָצִיָּא, רָצִיָּא* v. רָצִיָּא.

*רָצִיָּח f. (= רָצִיָּח; cmp. רָצִיָּח, a. אֶרְצִיָּח III) name of a worm in grain.* B. Bath. 91<sup>b</sup> (expl. סְלִמְטָן ib.) בִּלְאָר (Ms. H. רִיצִיָּח, Ms. R. רִיצִיָּח, v. Rabb. D. S. a. 1. note 2) without the grain worm; Yalk. Lev. 661 רִיצִיָּח.

*רָצִיָּח f. (רָצִיָּח) boring, esp. the boring through of the Hebrew bondsman's ear (according to Ex. XXI, 6). Kidd. I, 2 הַנִּרְצָח the slave that has his ear bored through is taken possession of by the act of boring. Ib. 17<sup>b</sup> (ref. to Deut. XV, 17) אָמַר אֵלַי אֲנִי אֶלֶף לָרִיב you say, 'and also to thy maid-servant thou shalt do likewise' refers to the outfit (of the released slave), may it not refer to*

the boring? Ib. 16<sup>b</sup> בְּאֶזְנוֹ הָאִיִּר the law of boring through the ear does not apply to a woman. Ib. הַיּוֹבֵל הָאֵלֶּיךָ the jubilee year for the slave that had his ear bored through (having declined to go free in his seventh year); a. fr.

*רָצִיָּח pr.n. pl. R'tsifta, near Beth-Shean.* Y. Dem. II, 22<sup>d</sup> top.

*רָצִיָּח, רָצִיָּח m. (רָצִיָּח) a crushed pullet in the egg-shell.* Bekh. 8<sup>b</sup> Ar., ed. רָצִיָּח.

*רָצָם (cmp. רָצָץ) to press, flatten.* Y. Nidd. III, 50<sup>d</sup> אֵין רָצָם סָמָל אֶלָּא שְׂרָצְמוֹ הָאֵין when a live foetus has been pressing on it.

*Nif. נִרְצָם to be pressed, flattened.* Bab. ib. 25<sup>b</sup> מִחוּלָּהּ הָאֵין (ed. שְׂרָצְמוֹ) the sandal was originally a normal embryo, but was flattened by pressure, v. supra. Bets. 28<sup>b</sup> שְׂפִירָא a roasting spit which has been crushed (and its point broken off), contrad. שְׂפִירָא, v. רָצָם.

*רָצָה (b.h.; cmp. preced.) 1) to press, flatten; denom. רָצָה—2) to bore with the awl, esp. to perforate the ear of a Hebrew bondsman (according to Ex. XXI, 6). Kidd. 21<sup>b</sup>; Sifré Deut. 122 וְרָצָה אֵין רָצָה וְרָצָה; Bekh. 37<sup>b</sup> רָצָה; a. fr.—Part. pass. רָצָה; f. רָצָה; pl. רָצָה. Tosef. Bekh. V, 3; a. e.—3) (denom. of רָצָה) to lash. Kidd. 70<sup>a</sup> אֵלִיָּהוּ יִבְרַח וְרָצָה הָאֵין Elijah shall bind and the Lord lash him.*

*Nif. נִרְצָה to be perforated; (of the Hebrew bondsman) to have the ear bored through.* Ib. 21<sup>b</sup> כִּיִּיִּי הָאֵין a bondsman priest must not have his ear bored through, because it would unfit him for priestly service. Ib. I, 2 הָאֵין עֲצֻמוֹ אֵין לִי הָאֵין he that sells himself need not undergo the operation of boring (in order to prolong his service); a. fr.

*Pi. רָצָה to lash.* Tosef. Sot. XV, 7 וְרָצָה הָאֵין (ed. Zuck. incorr.) they handed him over to the strap-bearer, and he attempted to lash him; (Y. ib. IX, 24<sup>b</sup> top לבֹּעַל הָרָצָה וְרָצָה).

*רָצָה ch., Af. אֶרְצָה same, to bore through.* Targ. O. Ex. XXI, 6.

*רָצָן, רָצָן m. (preced.) 1) leather-worker, shoemaker, saddler.—Pl. רָצָנִין, רָצָנִין Pes. IV, 6 (Y. ed. Ib. 55<sup>b</sup>; Tosef. ib. II (III), 18; a. e.—2) (v. רָצָן) strap-bearer. Tosef. Sot. XV, 7, v. רָצָן.*

*רָצָן, רָצָן ch. same, shoemaker, saddler.* Sabb. 60<sup>b</sup>.

*רָצָה (b. h.; cmp. רָצָם) 1) to press, crush.* Nidd. 14<sup>a</sup> שָׂמַח הָאֵין the membrum may have crushed it.—Part. pass. רָצָה; f. רָצָה; pl. רָצָה. Ib. מִכֻּלָּהּ רָצָה. 2) (cmp. רָצָה a. denom.) to join closely, to place in rows; to pave with blocks. Ohol. XVIII, 5 בְּאֶבְנִים if one paves an unclean field (v. פָּסָח) with stones. Y. Orl. I, beg. 60<sup>e</sup> לְעֵצִים בְּרִצָּה if he wants to use them for fuel, he plants the trees close together, &c., opp. מִשְׁפָּחָה planting wide apart. Y. Kil. III, 28<sup>d</sup> bot. רִצָּה

he who plants vegetables in a row, opp. קלחים עושה דיה בירו I, 6 (play on רצח I Kings XIX, 6) [read:] רצח רצח פירו ו' (like Elijah) speak ill of my children. Y. Ab. Zar. II, 40<sup>c</sup> bot. רצח רצח א' ו' lest he (the gentile) break his (the Jew's) skull. Y. Macc. II, beg. 31<sup>c</sup> רצח רצח and a child put forth his hand (under the roller), and he crushed it. Bets. 34<sup>a</sup> רצח רצח a beast squeezed it (an animal, against a wall); Hull. III, 3 (56<sup>a</sup>) Ms. M. (ed. רצח רצח, Pi.). Ex. R. s. 30<sup>17</sup> רצח רצח they crushed the mouths of all who Gen. R. s. 63 (ref. to Gen. XXV, 22) רצח רצח this one pressed to kill that one &c. Ib. רצח רצח ו' Esau pressed and struggled to get out.

*Nif. רצח to be squeezed, crushed.* Nidd. 25<sup>b</sup>, v. רצח. Bets. 28<sup>b</sup> רצח שני (Ms. M. שרצח, corr. acc.) a roasting spit which has been squeezed and bent, contrad. to רצח. — [Tosef. M. Kat. I, 2 מרצחין ed. Zuck., read: מרצחין or מרצחין, v. רצח.]

*רצח* ch. same, 1) to join. — Part. pass. רצח; pl. רצחין (Hebr. רצח). Targ. Y. Lev. XII, 4, sq. — 2) to weld by hammering. Zeb. 95<sup>a</sup> רצח ליה מרצח Ms. M. (ed. רצח) when he closes the hole up by hammering. Gen. R. s. 7 רצח רצח רצח hammer away thy hammering (strike me), for it is good for learning; [Rashi]: (the teacher saying to him that is punished) pave thy paving, i. e. lie down; v. רצח].

*רצח* f. (preced.) hammering [or paving]. Gen. R. s. 7, v. preced.

*רצח* f. (b. h.; v. Baer to Ez. XL, 17; רצח) 1) block pavement. Meg. 22<sup>b</sup> (ref. to Lev. XXVI, 1 אבן) the Torah forbids only prostration on a stone pavement (in a synagogue). Shek. VI, 2; Y. ib. 49<sup>c</sup> a priest was splitting wood in the wood cell of the Temple and noticed that the pavement there was different from the others. Y. Naz. VII, 56<sup>b</sup> bot. רצח רצח או ע"ג רצח a body buried naked in a marble coffin, or on a paved floor, or on a marble plate; Bab. ib. 51<sup>a</sup>. Ib. לבנים רצח brick pavement. Yoma I, 7; a. fr. — 2) (from its resemblance to a block pavement) cobweb. — Pl. רצח Ukts. I, 2 (Ar. רצח); Tosef. ib. I, 2 (T'bul Yom III), v. סיג II.

*רצח*, v. preced.

*רצח* ch. = h. רצח. Targ. II Kings XVI, 17. Targ. Ez. XL, 17, sq.

*רצח* (b. h.) to press, squeeze, crush. Tanh. Huck. 20 רצח רצח נכנסו the rocks were moved into the caves and crushed all those warriors; Num. R. s. 19. Cant. R. to I, 6 (play on רצח Is. VI, 6) רצח רצח רצח means *rots peh*, crush the mouth of him (Isaiah) who spoke ill of my children; Tanh. Vayishl. 2; Pesik. R. s. 33 רצח

Yalk. Num. 764; Yalk. Is. 273 רצח (Pi.); Yalk. Kings 218 רצח Cant. R. l. c. (play on רצח I Kings XIX, 6) [read:] רצח רצח פירו ו' crush the mouths of all who (like Elijah) speak ill of my children. Y. Ab. Zar. II, 40<sup>c</sup> bot. רצח רצח א' ו' lest he (the gentile) break his (the Jew's) skull. Y. Macc. II, beg. 31<sup>c</sup> רצח רצח and a child put forth his hand (under the roller), and he crushed it. Bets. 34<sup>a</sup> רצח רצח a beast squeezed it (an animal, against a wall); Hull. III, 3 (56<sup>a</sup>) Ms. M. (ed. רצח רצח, Pi.). Ex. R. s. 30<sup>17</sup> רצח רצח they crushed the mouths of all who Gen. R. s. 63 (ref. to Gen. XXV, 22) רצח רצח this one pressed to kill that one &c. Ib. רצח רצח ו' Esau pressed and struggled to get out.

*Pi. רצח* 1) same. Hull. l. c., v. supra. Y. Kidd. IV, end, 66<sup>c</sup> רצח רצח רצח the best of the serpents—crush its brain. Yalk. Kings l. c.; Yalk. Is. l. c., v. supra. Midr. Till. to Ps. CXXXVII; Yalk. ib. 884 they put their thumbs into their mouths ורצח ורצח and crushed them (with their teeth); Pesik. R. s. 31 ורצח ורצח crushed and bit them off; a. e. — 2) to push, struggle. Midr. Till. to Ps. LVIII (ref. to Gen. XXV, 22) רצח רצח שרה רצח רצח (Esau) struggled with his brother in his mother's womb.

*Hif. רצח* same, 1) to crush. Y. Yeb. I, 3<sup>a</sup> bot. רצח רצח רצח ... בשביל שרצח את מוחי you place my head between two high mountains ... that they may crush my brain (you want me to decide between two great authorities); Tosef. Ohol. XVIII, 18. — 2) to press, rush in a crowd. Tanh. Balak 4; Num. R. s. 20 like the money-changer שחל מרצח לו to whom all rush (to have their coins examined).

*Hithpol. רצח, Nithpol. רצח to press one another, struggle.* Tanh. Vayhi 15 כיון שנתרצחו ו' when the children struggled together within her.

*רצח* ch., Pa. רצח same, to squeeze, crush. Targ. Lam. III, 16 רצח (Hebraism; h. text ורצח). Targ. Y. II Ex. XV, 6 (ed. Vien. מרצח, Af.; h. text ורצח).

*רקב*, v. רקב.

*רקב*, v. רקב.

*רקב* (b. h.; cmp. רקב) only, except. — Pl. רקב use of the word. Gen. R. s. 1; Y. Ber. IX, 14<sup>b</sup> bot., v. א' I.

*רקב*, v. רקב.

*רקב*, v. רקב.

*רקב* I m. (next w.) rotten. — Pl. רקב, רקב. Gen. R. s. 84 רצח רצח (I saw in my dream) your crops were rotten and mine preserved; Yalk. ib. 141 מרקיבים.

*רקב* II, רקב (b. h.) [to be perforated, hollow; v. רקב II,] to be worm-eaten, rot, decay. Tosef. Ter. VI, 3 רצח רצח must be left to rot (cannot be used). Ib. 4 רצח רצח separate the T'rumah, and let it rot; a. e.

*Hif. רקב* 1) same. Yalk. Gen. 141, v. preced. Tosef. Gitt. III, 2 ואני חושש שמא תרקב חבואה and we need

not take into consideration that the grain may have been attacked by worms. Ib. הלך ומצא שהרקובי if he went (to examine) and found that it was ruined חרי he must take into consideration (the possibility of having consumed untithed grain) from the time that the grain may have begun to be attacked, or the wine to become sour. Ib. IX (VII), 12 לימוק או שהרקובי if the document is decayed or worm-eaten. Y. Yoma VII, 44<sup>b</sup> bot. שם היו מרקובין there they were allowed to rot; a. fr.—Esp. to turn into a lump of decayed matter (רָקַב). Naz. 51<sup>b</sup> טחנו וחזר ור' if he powdered the mass taken from the ground, and it turned again into a lump.—2) to cause to rot, to eat through. Deut. R. s. 2 ומרקובין and eats them through, v. מָסַם.

Nif. נרקב to be worm-eaten, rot. Gen. R. s. 91 ... גוזר וינרקבה he decrees concerning the grain, and it is worm-eaten; (Yalk. ib. 148 ומרקבה, Hif.).

רָקַב ch. same; *Ithpe.* מרקב to become רָקַב (v. preced. Hif.). Naz. 51<sup>a</sup>, sq.

רָקַב m. (b. h.; preced.) rottenness, esp. *raḳab*, a mass of earth from a grave containing parts of a decayed human body, which causes uncleanness if of a certain quantity (מִתְרַוֵּךְ). Naz. VII, 2 מלא תרוד ר' a spoonful of *raḳab*. Tosef. Ohol. II, 2 שאמרו ר' the spoonful of *raḳab* of which they speak (as making unclean) means as much as is grabbed with the fingers from their roots and upwards. Ib. 3 מה שיש לו ר' what corpse is it to which the law of *raḳab* applies?; Naz. 51<sup>a</sup>; Y. ib. VII, 56<sup>b</sup> bot.; a. fr.

רָקַבָּא, ר' m. (preced.) rot, rust. Targ. Is. XL, 20.—Nidd. 36<sup>b</sup> a brazen mortar ר' שליט ביה over which rust has no power.

רָקַבָּא m. (preced.) wood-worm. Targ. Hos. V, 12.—V. רִיקָבָא I.

רָקַבְיָת f. (preced.) decay, decayed matter. Y. Peah VII, 20<sup>b</sup> top, v. גָּרָה. Y. Sabb. IV, beg. 6<sup>d</sup> רבתי רָקַבְיָתן if the decay in them (from moths) is far advanced. Yoma 38<sup>b</sup> (ref. to Prov. X, 7); רבתי רָקַבְיָתן העלה בשמותן וב' rottenness enters their names, none name their children after them.

רָקַבְיָתָא, רָקַבְיָת ch. 1) same. Targ. Job XIII, 28.—2) earth-worm. Ib. XXVII, 18 (h. text עש).

רָקַבִּין m. (b. h.; preced. wds.) decayed matter.—Pl. (רָקַבְיָת). Tosef. Ter. X, 3 (ed. Zuck. רָקַבְיָת, Var. רָקַבְיָת), v. נִצְוִלָת.

רָקַבְיָת, v. רָקַבְיָת.—Pl. רָקַבְיָת, v. preced.

רָקַד (b. h.), *Pi.* רָקַד 1) to dance. Bets. V, 2 ולא nor dare you dance (on the Sabbath and Holy Days). Keth. 16<sup>b</sup> רָקַד לפני (or רָקַד) if there is evidence that they danced before her (at the wedding procession, which proves that she married a virgin). Ib. bot. מְרַקְדִּין

what do we sing in her praise when dancing before a bride? Num. R. s. 20<sup>11</sup> רָקַד לוי ר' בשעה... השטן מְרַקְדִּין לוֹ ר' when a man plans a sin, Satan dances to him (cheering him), until he has done it; a. fr.—V. רִיקָד.—2) to sift, v. infra.

Hif. רָקַד to shake (in the sieve), to sift. Y. Ber. IX, 13<sup>c</sup> top; Tosef. ib. VII (VI), 2. Y. Shebi. V, end, 36<sup>a</sup> ... מְרַקְדִּין לא you must not winnow, or grind, or sift flour together with him. Sabb. VII, 2 (73<sup>a</sup>) רָקַד he who sifts flour (on the Sabbath); a. fr.

רָקַד ch., *Pa.* רָקַד same, to dance. Targ. II Sam. VI, 16.—Y. Hag. II, 77<sup>b</sup> מְרַקְדִּין וּמְרַקְדִּין (not מְרַקְדִּין) they began to clap and dance. Koh. R. to III, 2 עד דאח' לית... עד דאח' thou shalt not move from here, until thou dancest a little for us. Gen. R. s. 63; a. fr.

רָקַדָּא m. (preced.) dancer. Lam. R. introd. (R. Hān. I) כל דומר זמרא... בארניה ר' (not זמרא) whatever the singer may sing, it enters not the ear of the dancer (ref. to Prov. XXV, 20).

רָקַדְנִין, Targ. II Kings XI, 13 עמא ר' (ed. Lag. רָקַדְנִין, var. רָקַדְנִין, v. Lagarde Prophetæ I, p. XXIV) read: those who hurried the people (to the assembly; h. text חָצְצִין העם).

רָקַדָּא, Y. Hag. II, 77<sup>b</sup> מְרַקְדִּין, v. רָקַד.

רָקַח, v. רָקַח, a. רָקַח.

רָקַח, pl. רָקַחוּ, v. רָקַח.

רָקַח, v. רָקַח.

רָקַח, B. Mets. 84<sup>a</sup>; Sabb. 127<sup>a</sup> Ar., v. רָקַח.

רָקַח, רָקַח, v. sub רָקַח.

רָקַח m. (רָקַח) [patched,] 1) spotted. Targ. O. Gen. XXX, 32 (h. text שלוא).—Pl. רָקַחָא, רָקַחָא. Ib. 35; 39.—Fem. רָקַחָא. B. Kam. 118<sup>b</sup> בר' in the case of the theft of a spotted sheep (the presence of which, if returned, must be noticed).—Pl. רָקַחָא. Targ. O. l. c. 35.—2) (transf., v. B. Kam. l. c.) well-known, distinguished. M. Kat. 28<sup>a</sup> מאן חשיב... מאן ר' (ed. רָקַח) who is esteemed, who is regarded, who is distinguished (before the angel of death)?

רָקַח (b. h.) to pound spices; to spice, perfume.—Part. רָקַח druggist, apothecary. Gen. R. s. 10, v. סָם. Koh. R. to X, 1, v. נָבַע. a. e.

*Pi.* רָקַח same. Gen. R. l. c. Y. Bets. I, 60<sup>d</sup> מִשָּׁם חייב מִשָּׁם (not מִרָקַח, מִרָקַח) is guilty because it comes under the category of doing apothecary's work.

רָקַח m. (b. h.; preced.) apothecary's preparation. Cant. R. to VIII, 2, v. פָּטַם.

רָקַע, v. רָקַע.

רָקַע m. (b. h.; preced.) expanse, sky, esp. *Raḳī'a*, name

of one of the seven heavens. Pes. 94<sup>a</sup>, sq. Gen. R. s. 4. Ib. s. 38.—Hag. 12<sup>b</sup>; a. fr.—*Pl.* רַקִּיעִים. Ib.

**רַקִּיעַ** I ch. same. Targ. Gen. I, 6, sq.; a. fr.—Ber. 58<sup>b</sup> the Curtain (רַקִּיעַ) is rolled up, and the light of the Raki'a is seen. Ib.<sup>a</sup>, v. מְלֻכָּתָא. Pes. 94<sup>a</sup> the thickness (depth) of the sky; a. fr.—*Pl.* רַקִּיעִין. Targ. Y. I Num. XXIV, 6.

**רַקִּיעַ** II m. (רַקַּע, v. רַקַּע) *patch, rag*.—*Pt.* constr. רַקִּיעִי. Targ. Ez. XIII, 18 חֲשֹׁכֶה רַ' (ed. Lag. רַקִּיעִי) dark rags (h. text חֲשֹׁכֶה). Ib. 20 חֲשֹׁכֶכֶן רַ' ed. Lag. (ed. Wil. חֲשִׁירִין, corr. acc.).

**רַקִּיעַ** m. (b. h.; רַקַּע to beat, flatten, comp. רַקַּע. *wafer*. B. Bath. 19<sup>b</sup>, opp. עֵבֶה thick cake; a. e.—*Pl.* רַקִּיעִים. Men. VI, 3 (74<sup>b</sup>) הָרַר מִשְׁחִים (Bab. ed. מִשְׁחִים) (ור' (מַעֲוִיִּים) מִשְׁחִה (Bab. ed. מִשְׁחִה) wafers as sacrifices must be ointed. Ib. 75<sup>a</sup>; a. fr.

**רַקִּיעָה** f. (רַקַּע) *spitting*. Tosef. Ber. VII (VI), 19 מִקַּל הָרַר וְהוֹמַר and spitting (on the Temple mount is forbidden) a fortiori; ib. בּוֹרִין ... רַ' spitting, which is an act of contempt; Y. ib. IX, 14<sup>c</sup>. Yeb. 105<sup>a</sup> רַ' the spitting by the *y'bamah* (Deut. XXV, 9). Snh. 101<sup>a</sup>, v. רַקַּע; a. fr.

**רַקִּיעָה** f. (comp. b. h. רַקַּע) *temple*. Targ. Y. Deut. XVIII, 3 לְהוֹרִיחַ דָּרַ' (Ar. דָּרַק, incorr.) the upper jaws.

**רַקִּיעָה** f. (comp. preced.) [*the shining*], *chameleon*, v. רַקִּיעָה.

**רַקִּיעַ** (b. h.) *to variegate, embroider*. Yoma 72<sup>b</sup> רַקִּיעִין רַ' the embroiderer's is needle work, therefore it has only one face; a. e.

*Pi.* רַקִּיעַ same, transf. (v. Ps. CXXXIX, 15) *to form the limbs of an embryo, shape*. Lev. R. s. 29, beg.; Pesik. R. s. 46 רַקִּיעִין ... בְּיוֹם שְׁלִישִׁית בְּיוֹם צֶבֶר at three hours of the day he gathered his (Adam's) dust, at four he kneaded him, at five he shaped him; Midr. Till. to Ps. XCII רַקִּיעִין שֵׁשִׁית רַקִּיעִין at six he articulated him. Y. Bets. I, 60<sup>a</sup> בָּצִיר עֲלֵיהֶן שֶׁלָּא הָיוּ עֲלֵיהֶן עֲלֵיהֶן (not) eggs which developed chicks without a formation of wings. Hull. 64<sup>a</sup> אִם רַקִּיעָה וְיִקְבָּה רַ' if the egg had developed a distinct embryo, and was perforated; a. e.—Part. pass. מְרַקֵּעַ; f. מְרַקֵּעָה. Esth. R. to III, 1 רַקִּיעַ he (Haman) made himself an image embroidered on his garment over his breast. Nidd. III, 3 (24<sup>b</sup>) וְאִם הָיָה מֵרַ' and if the fetus was articulated. Y. ib. 50<sup>d</sup> top, v. רַשִׁינָּה. Tosef. ib. IV, 12. Hull. IX, 6 (126<sup>b</sup>) רַקִּיעַ הָרַר the egg of a creeping thing (serpent &c.) in a developed state; a. e.

**רַקִּיעַ** I m. (preced.) *embroidery*.—*Pl.* רַקִּיעִים, constr. רַקִּיעִי. Ab. Zar. 24<sup>b</sup> (in an apostrophe to the Ark of the Covenant) הַמְּחֻשָּׁקֶת בָּרַ' who art lovely in gold-embroidered garments (gold-plated); Gen. R. s. 54; Yalk. Sam. 103; Midr. Sam. ch. XII כְּרוֹמִי (corr. acc.).

**רַקִּיעַ** II (b. h.) pr. n. pl. *Rekem*, in Benjamin. Targ. Josh. XVIII, 27.

**רַקִּיעַ** I (or רַקִּיעַ) pr. n. pl. *R'kam* (or *Rekem*); 1) also רַ' סֵּלָא (Petra) in Edom (v. Hildesh. Beitr. p. 52 sq.) Targ. Gen. XIV, 7 (Y. ed. Vien. רַקִּיעַ; h. text קִרְשׁ). Ib. XX, 1; a. e.—Gitt. I, 1 וְמִן הַחֲגֹר if a messenger brings a letter of divorce from the district of R. or of Hagar. Nidd. VIII, 3; a. e.—Sifré Deut. 51 רַ' חֲרוּגָא (read: חֲרוּגָא); Yalk. ib. 874 רַ' חֲרוּגָא; Tosef. Shebi. IV, 11 ed. Zuck. (Var. רַ' חֲרוּגָא, corr. acc.).—2) רַקִּיעַ R'kam Geah = Kadesh Barnea. Targ. Num. XXXIV, 4. Targ. Josh. XV, 3; a. e.—Sifré l. c.; Yalk. l. c. (not גֵּאָה); Tosef. l. c. (Var. גֵּאָה, corr. acc.); Y. Shebi. V, 36<sup>c</sup> רַ' דְּגוּעָה.

**רַקִּיעַ** II m. = h. רַקִּיעַ I, *embroidered garment*. Targ. Ez. XXVII, 16 (h. text רַקִּיעָה).

**רַקִּיעָה** רַ', m. (preced.) *checker, spot*.—*Pl.* רַקִּיעִים. Sabb. 107<sup>b</sup> (ref. to Jer. XIII, 23) וְכִ' מֵאִי... רַקִּיעָה רַ' וְכִ' what does *hābharbarothav* mean? shall I say, it means checked? Then it ought not to read *hāb*, but *gavvanav* (its colors).—V. רַקִּיעָה.

**רַקִּיעָה** f. (b. h.) = רַקִּיעַ I, *embroidered garment*. Lam. R. to I, 1, a. e., v. מְרַקֵּעָה.

**רַקִּיעָה** f. pl. רַקִּיעָה (preced. wds.) *checkers, spots*. Targ. Jer. XIII, 23, v. רַקִּיעָה.

רַקִּיעַ, v. רַקִּיעַ.

**רַקַּע** (b. h.) [*to beat*], *to stretch, spread*.

*Hif.* רַקַּע 1) same. Midr. Till. to Ps. CXLVI, 5 מִשְׁמַחְחֵי הָרַקַּע... since I stretched the heaven and spread the land (over the water), have they ever moved from their position?—2) (in enigmatic speech, denom. of רַקַּע) *to make to look blue*. Erub. 53<sup>b</sup> רַקַּעִי Ms. M. (ed. אֶרֶקִּיעִי, v. הָהָה; [Rashi: *spread the glowing coals*].—[Tosef. B. Bath. XI, 9 שְׁחֹרֵקֶד ed. Zuck., read: שְׁחֹרֵקֶב].

**רַקַּע** ch., Af. אֶרֶקֶ same. Targ. Job XXXVII, 18 תִּרְקַע (ed. Wil. 'תִּר').

*Pa.* רַקַּע to patch.—Part. pass. מְרַקֵּעַ. Targ. Josh. IX, 5 ed. Wil. מְרַקֵּעִין (Ar. מְרַקֵּעִין; ed. Lag. מְרַקֵּעִין, corr. acc.; some ed. מְרַקֵּעִין Hebraism; h. text מְרַקֵּעִין).—V. מְרַקֵּעִין.

**רַקִּיעַ** רַ' (b. h.) *to spit*. B. Kam. VIII, 6 רַ' רַקִּיעַ if a person spat (at his neighbor), and his spittle touched him. Snh. 101<sup>a</sup> עַל הָרַקִּיעָה... that is when he spits at it (while reciting a Bible verse as a charm for a wound), for the name of God must not be pronounced in connection with spitting. Y. Ber. III, 6<sup>d</sup> bot. רַ' רַקִּיעַ he that spits in the synagogue is considered as if spitting at the pupil of his eye (euphem. for God). Yeb. 105<sup>a</sup> שְׁרַקֵּקָה רַ' who (in spitting before the *yabam*) spat blood; Y. ib. XII, end, 13<sup>a</sup> רַקִּיעַ (or רַקַּע, fr. רַקַּע). Hag. 5<sup>a</sup> (ref. to Koh. XII, 14) וְהָיָה הָרַקִּיעַ חֲבִירִי זה הָרַקִּיעַ בְּפִי חֲבִירִי this refers to one who spits in his neighbor's presence and becomes disgusting (v. מַאֵס). Tosef. B. Kam. IX, 31, v. שֹׁשׁ h.; a. fr.

*Pi.* רַקִּיעַ same. Yalk. Is. 339 (ref. to Ps. IV, 3) עַד מִתִּי

וְכַדְּמָן בּוּ וּכְ... how long will you put to shame the honor of the (ruined) Temple, spitting in it, committing nuisance in it &c.?

*Nif.* חֲמִירָה (emp. קק) *to be miry*. Mikv. VII, 1 חֲמִירָה soft, miry clay (in the bath reservoir); Zeb. 22<sup>a</sup> Ms. M. (ed. חנוך); Succ. 19<sup>b</sup> (v. Rabb. D. S. a. l. note 40).

רִיק, רִיק, רִיק ch. same. Targ. O. Lev. XV, 8 רִיק (Y. רִיק). Targ. Deut. XXV, 9.—Part. קִיק; pl. קִיקִין. Targ. II Esth. III, 8.—Koh. R. to VII, 9 כָּל דֶּרֶךְ לֵעִיל וְכִי if a person spits upward, it will fall in his face (an angry person hurts himself). Y. Yeb. XII, end, 13<sup>a</sup> תִּקְחָה וְיִרְקָה she spat before us &c., v. רִיקָה; Bab. ib. 39<sup>b</sup> תִּקְחָה וְיִרְקָה 1b. 106<sup>a</sup> חֲמִירָה וְיִרְקָה if she ate garlic and had to spit. Lev. R. s. 9 וְכִי רִיקָה וְיִרְקָה until thou goest and spittest in that preacher's (R. Meir's) face; ib. וְיִרְקָה בְּאַנְפִי and I spat in my face seven times; ib. וְיִרְקָה וְכִי and I spat &c.; Num. R. s. 920; Y. Sot. I, 16<sup>d</sup> bot. וְיִרְקָה בְּגִידָה וְכִי spit into it (my eye) &c.; a. e.

קק m. (preced. wds.) *diluvium, pool, shallow*. Sabb. XI, 4 וְכִי אִם חִידָה קִיק מִים וְכִי if there is a pool (on the shore), and the public road crosses it; מִים וְכִי, and how deep must it be to be called a pool? Erub. 43<sup>a</sup> בְּמַהֲלָכָה בְּרִי when the ship moves in diluvial water. Hull. 27<sup>b</sup> מִן הַבִּירִים בְּרִי birds were created out of alluvial mud; Erub. 28<sup>a</sup> M. Kat. 25<sup>b</sup> רִיקָה, v. לִירְקָה; a. e.

קק ch. same.—Pl. constr. קק. Targ. Y. Gen. I, 20.

קק, Y. Snh. I, 18<sup>e</sup> bot. v. קק.

קק *rakrak*, imitation of a bird's shriek. Hull. 63<sup>a</sup> Ar., v. קק I.

קק (b. h.) pr. n. pl. *Rakkath*, a fortified town of Naftali. Meg. 6<sup>a</sup> כִּרְקָתָא וְכִי R. is Sepphoris, and its name was Rakkath, because it lies high like the banks of a river. Ib. וְכִי טַבְרִיָּא R. is Tiberias. Ib. וְכִי אִיכָא is there any one that can say, R. is not Tiberias? when one dies here (in Babylonia), do they not eulogize him there in (Tiberias): וְכִי גָדוֹל הוּא בִשְׁשָׁחַךְ וְשֵׁם לוֹ בְּרִי he was great in Sheshakh (Babylonia), and had a name in Rakkath? Ib. וְכִי צִיטוֹנִים בְּרִי, go forth and receive the dead of the valley (Babylonia); a. e.

קק f. (emp. קק) *alluvial ground, bank*. Meg. 6<sup>a</sup> v. preced. B. Mets. 108<sup>a</sup> וְכִי נִהְיָה בְּרִי he who takes possession of the alluvial ground of a river (or canal) is considered an impudent man, but cannot be removed. Succ. 26<sup>a</sup> דְּסוּרָא אֲרִי they used to sleep on a bank of Sura. Bets. 32<sup>b</sup> דְּפִרְתָּא רִי the clayey alluvium of the Euphrates; a. e.—[B. Bath. 26<sup>a</sup> top קק, v. לִקְקָה.]

קק, v. קק.

קק, v. קק, *Ithpa*.

קק, Part. Pa. קק, v. קק ch.

קק m. (b. h.; קק) [*dispossessed*, emp. קק] *poor*. Lev. R. s. 34 וְכִי הִנֵּכְסִים רִשׁ the poor man is called *rash*, because

he is dispossessed of property. Ib. (ref. to Prov. XXIX, 13) וְכִי רִשׁ בְּחִירָה this means one bare of learning. Ib. (ref. to ib. XXII, 2) וְכִי אִמְרָה רִשׁ לְאִמְרָה עֲשִׂי that poor (ignorant) man says to the rich man, teach me &c. Deut. R. s. 9 וְכִי מִסִּיחָה הוּא אִמְרָה yesterday he (Moses) spoke like a rich man (ref. to Ex. XXXII, 12; Num. XIV, 19), but now he speaks like a poor man (begging, ref. to Deut. III, 23); a. e.—Pl. קק. Lev. R. s. 31 (ref. to Cant. VII, 6 וְכִי שְׂבַבְכָּה וְכִי) the poorest (in mind) among you are as precious to me as Elijah &c.; Caht. R. l. c. Meg. 11<sup>a</sup> (play on אֲחִישֶׁרֶשׁ, Esth. I, 1) שְׂבַבְכָּה נִעְשֶׂי Ms. M. (ed. קק) all became poor in his days (with ref. to Esth. X, 1). Koh. R. to V, 7, v. קק; a. fr.

קק, v. קק.

קק, v. קק.

קק, v. next w.

קק m. (קק) 1) *having power, empowered, entitled to, permitted*. Sabb. 104<sup>a</sup> וְכִי חֲבִירָה רִי וְכִי, v. קק. Peah VII, 5 וְכִי חֲבִירָה רִי וְכִי he has power of disposal over that which belongs to him, but not over that which belongs to the poor. Arakh. VIII, 4 וְכִי לְחִירָה וְכִי a no man has a right to vow &c., v. קק; a. fr.—Pl. קק. Ab. IV, 8 וְכִי רִי וְכִי say not (to your fellow judges) accept my opinion, for theirs is the power (as a majority), not thine. B. Bath. 8<sup>b</sup>; a. fr.—Fem. קק. Tosef. Yeb. VIII, 4 וְכִי שְׂרִירָה וְכִי a woman is permitted to marry even a eunuch. Ib. וְכִי חֲבִירָה (corr. acc.)—2) (v. קק) *owing, bound to*. Arakh. VIII, 7 וְכִי עִילָה שְׂרִירָה... עִילָה שְׂרִירָה we estimate how much a man would pay for it to offer it as a burnt-offering which he is not bound to offer.

קק ch. same. Targ. Ruth IV, 4 (ed. Vien. בְּנִפְשִׁי אֲנִי רִשִּׁי... לִיחָ אֲנִי יִכִּיל... קק).—Esth. R. to I, 4 וְכִי לִיחָ אֲנִי יִכִּיל I have a right (of disposal as I please), but over that which is commanded by my Creator (charity) I have no power or authority.—Pl. קק. Targ. Y. Ex. XXII, 19 (ed. Vien. קק); a. fr.

קק pr. n. m. *Rishshai*. Hull. 80<sup>a</sup> Ar. (Ms. H. קק, v. Rabb. D. S. a. l. note 90; ed. קק).

קק m. (v. קק) *ruler, officer*. Targ. Prov. XXV, 15 (ed. Lag. קק, fr. קק; Var. קק; Levita קק, Bxt. קק; h. text קק).

קק, קק m. (קק, v. קק, emp. קק) *trap*; trans. (sub. קק) *fowler*; also surname of a family, *Rishba*. Sabb. 130<sup>a</sup>; Hull. 116<sup>a</sup> וְכִי יוֹסֵף הַדֹּלֵף Joseph the fowler.—Sabb. 146<sup>b</sup>; Taan. 10<sup>a</sup> Tathoth Rishba (the fowler, Rashi; oth. opin. = אבא chief of the family). B. Bath. 126<sup>b</sup> מִדְּרִישְׁבָּנָא (Ms. M. מִדְּרִישְׁבָּנָא; Ms. H. מִדְּרִישְׁבָּנָא; Ms. R. מִדְּרִישְׁבָּנָא; Alf. מִדְּרִישְׁבָּנָא; Mar Zutra of the house of R.

קק, קק m. pl. h. (preced.) *traps*. B. Kam. VII, 7 (79<sup>b</sup>), quot. in Rashi to Hull. 116<sup>a</sup> (Mish. ed. קק; Bab. ed. קק, v. קק).

רָשָׁה, v. רָשָׁה.

רְשֻׁמָּה, v. רָשָׁה.

רָשָׁה, v. רָשָׁה.

רְשֻׁמָּה, v. sub רָשָׁה.

רָשָׁה m. (רָשָׁה) *rashon*, a species of locusts (= b. h. סְלֵסֶלֶס). Hull. 65<sup>a</sup>; Sifra Sh'mini, Par. 3, ch. V; Yalk. Lev. 537. Hull. 65<sup>b</sup> זה רָשָׁה *hargol* (Lev. XI, 22) means *rashon*. Ib. 66<sup>a</sup>. Y. Nidd. III, 50<sup>d</sup> top לֹרְאֵי כָּל שֶׁחֻלַּח בְּרִיחֵהוּ דְּוִמָּה לֹרְאֵי what is the articulated embryo of which they speak? One that in its early stage resembles the shape of a *rashon*; Tosef. ib. IV, 10 בְּרִישָׁה (Var. בְּרָאֵשׁ, corr. acc.); Bab. ib. 25<sup>a</sup> כִּי אֵרָא (ed. מִרְאֵשׁ, corr. acc.); Lev. R. s. 14 דְּוִמָּה לֹרְאֵי how is the embryo formed? At first it resembles &c.; Yalk. ib. 547.

רְשֻׁמָּה ch. same. Targ. O. Lev. XI, 22 ed. Berl. (Ms. I רְשֻׁמָּה; ed. Vien. a. oth. רָשָׁה; Y. ed. Vien. רָשָׁה). Targ. Ps. CV, 34 (ed. Wil. רָ; h. text רָשָׁה).

רָשָׁה m. (רָשָׁה) *wheat-stamper, groats-maker*.—Pl. רָשָׁה, constr. רָשָׁה. M. Kat. II, 5 (13<sup>b</sup>, v. Rabb. D. S. a. l. note 70). Ib. 13<sup>b</sup> צִפְרֵי רָשָׁה; v. רָשָׁה.

רָשָׁה, v. רָשָׁה.

רָשָׁה I f. (denom. of רָשָׁה) *poverty*. Midr. Till. to Ps. XXIV עֲנִיּוּתוֹ שֶׁנֶּאֱמַר לִפְנֵי רָשָׁהוּ many a man is poor, but his reputation is not in harmony with his poverty (it being that he is wealthy). Yalk. Gen. 147 (ref. to Koh. IV, 14) נִוְלַדָּה רָשָׁהוּ with Joseph's elevation to governorship Potiphar's poverty was born; Gen. R. s. 89 רָשָׁהוּ; Yalk. Koh. 971 רָשָׁהוּ.

רָשָׁה II, f. (רָשָׁה) 1) *power, authority, control*. Ned. X, 2, v. רָשָׁה. Gen. R. s. 67 בְּרָשָׁהוּ שְׁלֹשָׁה אֵינָן שֶׁשָׁה ... בְּרָשָׁהוּ שִׁשׁ דְּבָרִים (organs) serve man, three of which are under his control, and three are not; וְיִשְׁרָהוּ the eye, the ear, and the nose are not under his control &c. Bets. V, 2 מְשֻׁם as an exercise of authority (judging, betrothal &c.; differ. interpret. in comment.); a fr.—Esp. *secular government*, (mostly) *the Roman government in Palestine, Roman officials, Roman party*. Ab. I, 10, v. רָשָׁה. Ib. II, 3, v. רָשָׁה. Sabb. 11<sup>a</sup>, v. רָשָׁה. Ab. Zar. 17<sup>a</sup> (ref. to Prov. XXX, 15) וּמֵאֵי נִינְדָּה מִינְדָּה וְהָרָא Ms. M. the voice of two daughters that cry from Gehenna, and say in this world, 'bring, bring'; and who are they? Heresy and Government. Makhsh. II, 5 אִם יֵשׁ בָּהֶם רָשָׁה if it is the residence of Roman officials (for whom the baths are always kept in readiness). Yoma 86<sup>b</sup> וְהָרָא מִקְבָּרָהוּ and high office buries its occupant (causes premature death). Erub. 41<sup>b</sup> חֹלֵי מִצְרִין וְהָרָא three persons shall not see Gehenna (expiate their sins in this world): those who suffer from extreme poverty, from bowel diseases, and from governmental exactions (Rashi: from *creditors*). Y. Snh. VI, 23<sup>d</sup> sq. רָשָׁה שֶׁל מֶלֶךְ the earthly government; רָשָׁה שֶׁל מֶלֶךְ the divine government;

a. fr.—Pl. רָשָׁהוּ. Hag. 15<sup>a</sup> שָׁהֵר רָשָׁהוּ are there, God forbid! two powers (governing the universe)? Gen. R. s. 1 (ref. to Gen. I, 1) וְכִי שָׁהֵר רָשָׁה none can say, two powers created the world (the verb בָּרָא being in the singular) &c. Ber. 33<sup>b</sup> דְּמִיתוּ כְּשֶׁרָא (saying being in the singular) has the appearance of a belief in a duality; a. e.—2) (trad. pronunc. רָשָׁה) *dominion, domain, territory*. B. Kam. I, 2 אֶרֶץ הַמִּיחָדָה לְמוֹצֵק a territory exclusively belonging to the owner of the animal that did the damage; Ib. 13<sup>b</sup> (in Chald. dict.) חֹרֶךְ בְּרָשָׁהוּ מֵאֵי בְּעִי what had thy ox to do in my ground. Ib. 81<sup>a</sup>; Taan. 6<sup>b</sup> שְׁבִילֵי הָרָא the paths (short cuts) through private property. B. Mets. 5<sup>b</sup> מְשֻׁבְּרֵין בְּרָשָׁהוּ we make him swear that it is not in his possession; a. v. fr.—רָשָׁה (abbrev. רָה) *private ground*; רָה (abbrev. רָה) *public road*. Sabb. 6<sup>a</sup>; a. v. fr.—Ib. 9<sup>a</sup> לְעִצְמָה דְּרִי זֶה this forms a territory for itself (with regard to Sabbath movements). Ib. VII, 2 לְרָא הַמְּצִיאָה מֵרָא he who carries things (on the Sabbath) from one territory to another; a. fr.—Pl. as ab. Ib. 6<sup>a</sup> שְׁבָח וְכִי שְׁבָח there are four classes of territories with regard to Sabbath laws &c.; Tosef. ib. I, 1. Ib. 6; Sabb. l. c. רָשָׁה... אֶסְקִיפָה the threshold stands for two territories; when the door is open, it is classified with the interior &c. Ib. 9<sup>a</sup> וְכִי מִצָּה שָׁהֵר רָשָׁה wherever you find two territories belonging to the same class; a. fr.—Y. Kidd. III, 64<sup>c</sup> top; Y. Ned. VIII, 40<sup>d</sup> bot. (ref. to R. Jose's opinions Kidd. III, 9, a. Ned. VIII, 2) שִׁינְאָה עַד שִׁינְאָה חֶמֶן הוּא אֵמֵר עַד שִׁינְאָה there, he says, the terms; 'the oldest', 'the youngest', tend to exclude all the older daughters, and all the younger daughters respectively (so that only the oldest of the daughters of his first wife, and respectively the youngest of the daughters of his second wife are meant), and here he says so (that the widest scope is adopted)?—3) *permission, option; optional act*. Ber. 28<sup>a</sup> וְכִי וְנִתְּנָה לָהֶם רָשָׁה וּפְרִיזָה to enter was given to the students. Ab. III, 15, v. רָשָׁה. Hull. 141<sup>a</sup> לְיִבְרָה, v. רָשָׁה. Ib. 106<sup>a</sup>, v. רָשָׁה. Ber. 27<sup>b</sup>, v. חֻקָּה. M. Kat. III, 8 אֲנִיחָה שֶׁל רָשָׁה, v. רָשָׁה. a. fr.—R. taking leave of absence, parting, at which a religious remark was customary. Lev. R. s. 17 לְרָא עֲבִיד לֹרְאֵי made these verses the text for leave-taking (cmp. רָשָׁה מִלְחָה... הוּא לֹרְאֵי וְיִדְיָה Y. Ber. II, 5<sup>c</sup> bot. that remark... was his leave-taking.—[4] (cmp. רָשָׁה 2) *debt, loan, creditor's claim*. Erub. 41<sup>b</sup>, v. supra.]

רְשֻׁמָּה, רָשָׁה, רָ ch. same. 1) *power, control, authority*. Targ. Y. Lev. XXVI, 6. Targ. II Deut. XXI, 14. Targ. Ex. XXI, 8; a. e.—Y. Gitt. IV, 50<sup>c</sup> bot. רָשָׁה רָשָׁה authorized the scribe to write &c.; a. e.—2) *permission, license; leave*. Targ. Esth. VIII, 16. Targ. Y. Deut. XXII, 15. Ib. XV, 2; a. fr.—Cant. R. to VII, 9 וְכִי לִי אֵת יִדְיָה לִי would you not give me permission to go up and kiss that image on its mouth? Y. Ber. II, 5<sup>c</sup> bot. לִי לִי why did he go away without taking leave? Ib. 5<sup>a</sup> לִי לִי I hold a license to teach. Ib. 5<sup>a</sup> לִי לִי let him take out (a teacher and judge's) license from the office of the Rosh Galutha. Ib. 5<sup>a</sup> לִי לִי how was the license worded?; a. fr.—3) *domain, territory*. Targ.



Y. Ex. XVI, 29,—4) *debt, loan, claim*; *creditor*; also *debtor*. Targ. Jer. XV, 10 רשן בר רשן some ed. Targ. O. Deut. XV, 2; a. e.—Gitt. 86<sup>a</sup> לית אינש ורשו אינש אר. (ed. רשום, v. Tosaf. a. l.) and no man's loan rests on him (he is not hypothecated). Snh. 29<sup>b</sup>, v. קב. Y. Peah VIII, end, 21<sup>b</sup> גבן ר' the alms we receive are a loan with us (for which we are responsible); Y. Shek. V, 49<sup>b</sup> top דרשן (corr. acc.). B. Bath. 92<sup>b</sup> מרי רשן מרי the debtor, v. פארי. a. e.—Pl. רשן. B. Kam. 46<sup>b</sup> מרי רשן.

**רשן, רשן** *to have power*.—V. רשן.

*Hif.* הרשן *to authorize, permit*. Y. Keth. X, 33<sup>d</sup> bot. when they gave each other power of attorney, when the third wife authorized the second to go to law with the first. Hag. 14<sup>b</sup> רבי רשן לומר my teacher, wilt thou permit me to say something &c. Y. ib. II, 77<sup>a</sup> bot.; a. e.

*Hof.* הרשן *to be authorized, permitted*. Hag. 13<sup>a</sup> (fr. Ben Sira) במה שהרשן הרבון ו' speculate on that which has been given under thy control, and have nothing to do with secret things; Y. ib. II, 77<sup>c</sup> top; Gen. R. s. 8. Ib. s. 68 מדרבן ד' from where did he take leave (to go away). Ib. s. 39 עדיין לא ד' he had not yet had the permission to go away; a. e.

**רשן, רשן** ch. same, 1) *to have power, be permitted, dare*. Targ. Ps. CVI, 2.—2) with ב, *to claim power over, to claim a debt; to lend*. Targ. O. Deut. XV, 2 דרשן ed. Berl. (ed. Vien. 'רשן Af.). Ib. XXIV, 10 דרשן ed. Berl. (ed. Vien. 'רשן); a. e.—Part. pass. רשן. Ib. 11. Targ. Jer. XV, 10; a. e.—Ned. 51<sup>a</sup> כר דרשן the wheat which thou owest me. Ib. דרשן קא נסרבנא that wheat on which I have a claim I take (I have no claim).

*Af.* ארשן 1) *to empower, permit*. Part. pass. מרשן. pl. מרשן. Targ. Y. Ex. XIX, 13 (O. ed. Berl. Pa.; oth. ed. מרשן). Targ. Y. Deut. XVI, 8; a. e.—2) *to give leave, to dismiss*. Targ. II Chr. XXIII, 8. Ib. XXV, 10.—3) with ב, *to claim*. Targ. O. Deut. XV, 2, a. e., v. supra. Targ. I Kings VIII, 31 ורשן ביה מומי Ven. I (oth. ed. ורשן Pe.) and shall claim an oath (ask that he make oath; h. text ורשן!).

*Pa.* רשן *to permit*. Part. pass. pl. מרשן, מרשן, v. supra.

**רשן, רשן** m. (preced.) *money-lender, pressing creditor*. Targ. Ex. XXII, 24. Targ. II Kings IV, 1.

**רשן, רשן** v. רשן II.

**רשן** v. רשן.

**רשן, רשן** m. = h. רשע. Targ. Ps. XXXVII, 10. Targ. Prov. XI, 6; a. fr.—Macc. 14<sup>a</sup> בר ר' a wicked man (committing incest), son of a wicked man. Koh. R. to I, 8 דרשן that wicked (heretic). Snh. 52<sup>a</sup>; a. fr.—[Targ. Ps. XXXVI, 5; Targ. Prov. VIII, 7 some ed., v. רשעא].—Pl. רשן, רשן, רשן, רשן. Targ. Ps. I, 1. Targ. Prov. XI, 10; a. fr.—Pes. 68<sup>a</sup> (quot. Targ. Is. V, 17) as Rab Joseph translates it, 'the righteous shall inherit the estates of the wicked'. Bets. 25<sup>b</sup>, v. רשעא II. B. Mets. 83<sup>b</sup> a. fr.—Fem. רשן,

Targ. Lam. IV, 21 ed. Lag. (changed by censors in oth. eds.). Targ. Y. Gen. XXVII, 46 (ed. Vien. 'רשן).

**רשן, רשן** v. רשן.

**רשן** *to be lax, hang down, flap*.

*Pi.* רשן *to weaken, break the force of*. Gen. R. s. 24; Lev. R. s. 15; Yalk. Kings 219 the Lord מרשן breaks it (the force of the wind) through the mountains (v. רשן). Num. R. s. 9, beg. מרשן... הנואף the adulterer, if one may say so, weakens the power of Deity; a. e.—Part. pass. מרשן. pl. מרשן *hanging down, trailing*. Tosef. Men. I, 8 דרו מר' ומסולקין ו' if the priest's garments are trailing and tucked up (by the girdle), or threadbare &c.; Zeb. 18<sup>a</sup> מר' מסולקין ו' if they are too long, or too short, or &c. Ib. מר' כשרין מסולקין ו' if they are too long, they are fit for service, if too short, they are unfit; a. e.

*Hithpa.* תרשן, *Nithpa.* נתרשן *to be relaxed, weakened*. Num. R. l. c. תרשן דרו... כיון ששמע when the artist heard (that the king whose picture he was going to paint was dead), his hands sank down (he was undecided). Koh. R. to VII, 1 נחנעשו ותרשלו ו' the Israelites were too excited (busy with their own affairs) and too indifferent to attend to Joshua's burial, v. געש. Tanh. Sh'lah 2 אה נתרשלו דרו... even Moses and Aaron felt themselves powerless; Num. R. s. 16<sup>2</sup> נתר' אה דרו. Tanh. l. c. ... אתם נתרשלו ו' you do not find your hands (you are helpless) and give it up in despair; (Num. l. c. כשלהם); a. fr.

**רשן** ch. same, *to flap, be lax, weak*. Targ. Is. XXXV, 3 דרשן ed. Lag. (ed. Wil. דמרשן, some ed. דרשן, corr. acc.; h. text רפוח).

*Pa.* רשן *to loosen, weaken*. Targ. Josh. X, 6 (h. text רשן). Targ. Jer. XXXVIII, 4.—Part. pass. מרשן; f. מרשן; pl. מרשן. Targ. II Sam. XVII, 2. Targ. Is. l. c., v. supra.

*Hithpa.* תרשן *to be lax, weakened*. Targ. II Sam. IV, 1. Targ. II Chr. XXIX, 11 (h. text תרשן); a. fr.—B. Bath. 21<sup>b</sup> bot אתר' לא תרשן the teacher may become discouraged (by competition).

**רשם** (late b. h.) *to mark, draw*. Y. Gitt. II, 44<sup>b</sup> רשם one may draw (the signatures of illiterate witnesses) for them with ink, and they write them over with red paint (contrad. to קרע). Ib.; Y. Sabb. XII, 13<sup>d</sup> רשם... if one draws on a skin figures like writing. Sabb. XII, 4 ובכל דבר שרוא רשם and with any material which marks; Gitt. II, 3 (19<sup>a</sup>), v. קדימא. Hull. X, 3 צריך רשם he must mark the animal. Tanh. Tsav 5 האדם רשם עליו מיתה... when a man sins, the Lord makes the mark of death upon him; if he repents, the writ is cancelled. Sabb. 55<sup>a</sup> (ref. to Ez. IX, 4) רשם על ו' go and mark the foreheads of the righteous with a sign of ink..., and the foreheads of the wicked with blood; a. fr.—Part. pass. רשום; f. רשומה; pl. רשומין. Y. Succ. IV, 54<sup>c</sup> top ברקיע ו' so long as the Israelites were not redeemed from Egypt, it (the sapphire brick) was placed as a mark in heaven &c.; Lev. R. s. 23; Cant. R. to IV, 8. Gen. R. s. 81 (ref. to Dan. X, 21)

רָשָׁם if marked (for future action), why real writing (decree), and if real writing why marked? (Answ.) עַד שֶׁלֹּא נִזְכָּרָה וּכ' marked, before the divine decree was signed; Cant. R. to I, 9; a. e.—Esp. דורשי *those who interpret the Law metaphorically*. B. Kam. 82<sup>a</sup>; Snh. 104<sup>b</sup>; Ber. 24<sup>a</sup> Ms. M. (ed. חמורו, v. Rashi a. l.).

*Pl.* same.—Part. pass. מְרֻשָּׁם. Num. R. s. 9<sup>5</sup> וילדה בן מ' and she gave birth to a young that was marked; why? Because its mother was burnt (cauterized).

*Nif.* נִרְשָׁם *to be marked, engraven*. Midr. Till. to Ps. LXXXVIII, 41 הַמְכוֹת הָיוּ נִרְשָׁמוֹת בְּגוֹפֵן the plagues were engraven on their bodies (by ref. to Ps. I. c. 43).

**רָשָׁם** I ch. same, *to mark; to record*. Targ. Y. Gen. IV, 15. Targ. Ez. IX, 4. Targ. Is. X, 1 (h. text חָקַק).

*Pa.* רָשָׁם 1) same. Targ. Jud. V, 14 (h. text 'מחַקֵּק').—2) *to make incisions*. Targ. Y. Lev. XXI, 5 (h. text קָרַח).

\**Ithpe.* אֶתְרָשָׁם *to be wrinkled*. Targ. Ez. XXVII, 35 (h. text רָעַמו; prob. to be read: אֶתְרָעַרְמוּ, v. רָעַם I.).

**רָשָׁם** II m. (preced.) *incision, wound*. Targ. Y. Ex. XXI, 25 Ar. (Ms. Ar. רוֹשָׁם; ed. חֶלְכָּשִׁישׁ; h. text תַּבְּרִיחַ). Targ. Y. Lev. XIX, 28, v. רֹשְׁמָא.

רוֹשָׁם, v. רוֹשָׁם.

רֹשְׁמָא, v. רוֹשְׁמָא.

**רָשָׁן**, רָשִׁין, Targ. Y. I Ex. XXXIV, 26 ואירשין, read as ib. XXIII, 19 ואִירְשִׁיל and I will cause to ripen prematurely. (v. Tanh. R'eh 17).

רָשָׁנָא, Snh. 94<sup>b</sup>, v. רָשָׁנָא.

**רָשָׁע** (b. h.; cmp. רָשָׁע) [*to be powerful, to do violence, be wicked*. Yalk. Koh. 976 (ref. to Koh. VII, 17) אֵלֶּה אִם רָשָׁע אֵל הָרָשָׁע (omitted in Sabb. 31<sup>b</sup>) but it means, if thou hast once done wrong, do not therefore do more wrong.

*Hif.* הִרְשִׁיעַ 1) *to declare in the wrong, to condemn*. Snh. 10<sup>a</sup> אִם כֵּן מֵעַתָּה וְהַצְדִּיקוּ שְׁנֵים וְהָרְשִׁיעוּ שְׁנֵים וּכ' if this be so (that you can derive from וְשִׁפְטוּם, Deut. XXV, 1, that there must be two judges and one in addition to make a majority vote possible) then 'and they shall justify' (ib.) indicates two, 'and they shall condemn' (ib.) means two, hence you would require seven judges for a court!—2) *to charge with wrong-doing, accuse*. Ib. עֲדִים שֶׁהָרְשִׁיעוּ עֲדִים שֶׁהָרְשִׁיעוּ if (false) witnesses accused an innocent person, and other witnesses came and justified him. B. Kam. 64<sup>b</sup> (ref. to Ex. XXII, 8) וְלֹא הִמְרָשִׁיעַ עֲצָמוֹ 'he whom the judges shall condemn shall pay double', but not he who accuses himself. Ib. (ref. to Ex. ib. 3) פָּרַט לְמַרְשִׁיעַ to the exemption of him who &c.; a. fr.—3) *to do wrong*. Tanh. D'barim 3; Yalk. Deut. 805 (play on רָשָׁעוֹת, Jud. III, 8) הֵם הָרְשִׁיעוּ עָלֵינוּ שְׁנֵי רָשָׁעִים they (the Aramæans) did us two wrongs.

**רָשָׁע** I ch. same. Targ. Deut. XVIII, 23 (some ed. רָשָׁע).—Sabb. 31<sup>b</sup> (ref. to Koh. VII, 17) הִרְבָּה הָיָה דָּלָא

לִירְשָׁע הָא מַעַט לִירְשָׁע man should not sin much, but little he may?; Yalk. Koh. 976.

*Af.* אֶרְשָׁע same. Targ. Deut. I, 43. Targ. Y. Ex. XVIII, 11. Targ. Ps. LXXXVIII, 57; a. fr.

*Ithpa.* אֶתְרָשָׁע *to talk wickedly*. Targ. Is. XXVIII, 22 (h. text תְּחַלְצִצִּי).

**רָשָׁע** II m., v. רָשָׁעָא.

**רָשָׁע** m. (b. h.; preced. wds.) *wicked man, wrongful claimant*. Snh. 27<sup>a</sup> (ref. to Ex. XXIII, 1) עַד אֵל הָשָׁר ר' allow not a wicked man to be witness. Ib. 9<sup>b</sup> הוּא ר' he is a (self-confessed) wicked man, and the Law says, allow not &c. Ib. אֵין אָרַם מְשִׁיעַ עֲצָמוֹ none can incriminate himself (his testimony against himself has no legal effect). Ib. 27<sup>a</sup> ר' דַּחֲמֵן בִּיעֵינן (to be disqualified in court) he must be a wicked man connected with violence (but you cannot disqualify a sinner against ceremonial laws). Gen. R. s. 20 בַּעַל תְּשִׁיבוֹת ר' the serpent is a wicked creature rich in arguments. Bekh. 8<sup>a</sup> לֹא וּכ' and to that wicked creature (the serpent) I find no parallel in nature (as to duration of pregnancy). Ab. V, 19 בַּלְאָם הָר' Balaam the wicked; a. v. fr.—*Pl.* רָשָׁעִים. Ib. 1 בְּחַפְזָא מִן הָר' in order to punish the wicked who ruin the world &c. Ib. I, 8 יִדְרוּ ר' וְכַשְׁרֵיהִי... ר' when disputants stand before thee (the judge), look upon both parties as wrongful claimants, opp. רַבָּאֵן. Ib. IV, 15 מְשִׁלוֹת הָר' it is beyond our power to understand why the wicked are prosperous or why the righteous suffer. Snh. 110<sup>b</sup> קַמְנִי בְּנֵי רָשָׁעֵי יִשְׂרָאֵל young children of wicked Israelites; Tosef. ib. XIII, 1 רָשָׁעֵי אֶרֶץ (corr. acc.). Ib. 2 (ref. to Ps. IX, 18) יִשְׂרָאֵל this refers to Israelitish sinners. Hor. 10<sup>b</sup> (ref. to Koh. VIII, 14) כַּמַּעֲשֵׂה הָר' like that which happens to the wicked in the world to come. Snh. 93<sup>a</sup> יִשְׂרָאֵל הָר' the wicked (idolaters) of the Israelitish people; a. v. fr.—*Fem.* רָשָׁעָא. Ber. 61<sup>b</sup> מַלְכוּת הָר' Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government. Ex. R. s. 35 אֲדוֹם הָר' (sub. מַלְכוּת); a. fr.

**רָשָׁע** m. (b. h.; preced.) *wickedness, guilt*. Snh. 47<sup>a</sup> נִדְרַג מִחוּךְ רָשָׁע one who is put to death for his wickedness; מִת מִחוּךְ רָשָׁע who dies (a natural death) for his wickedness; a. e.

**רָשָׁע, ר' רָשָׁע** ch. same. Targ. O. Deut. XVIII, 22. Targ. Ps. XXVIII, 22. Ib. XXXVI, 4. Ib. 5 (some ed. רָשִׁיעָא, corr. acc.). Targ. Prov. VIII, 7 (some ed. רָשִׁיעָא, corr. acc.); a. fr.

**רָשָׁעָא** f. (b. h.) same, *wickedness, guilt, indictable offense*. Snh. 21<sup>a</sup> אִישׁ חָכָם 'a wise man' (II Sam. XIII, 3) wise for wickedness. Koh. R. to III, 18 מֵדָה... מֵדָה when one commits a sin shortly before his death, it is as if the measure of his wickedness wanted only this sin, and he completed it; a. fr.—*Pl.* (fr. רָשָׁעִיוֹת. Keth. 37<sup>a</sup>, a. fr. (ref. to Deut. XXV, 2) מִשּׁוֹם רָשָׁעָא אֲדָם... שְׂרִי ר' thou must punish him for one wrong, but not for two, i. e. not condemn him to corporal punishment and pecuniary restitution for the same act.

Y. Ter. VII, beg. 44<sup>c</sup>; Y. Keth. III, 27<sup>b</sup> top שרש בו שרש וכל the text (Deut. I. c.) speaks of one against whom there are two indictments (one criminal and one pecuniary). Snh. 105<sup>a</sup> (ref. to רשעוים, Jud. III, 8) דעבר שרש וכל he did Israel two wrongs; Tanh. D'barim 3, v. רשע; a. fr.—[Snh. 112<sup>a</sup> רשעוים, read: רשעוים.]

רְשָׁעוֹת, *pl.* רְשָׁעִיּוֹת, *v.* preced.

**רְשָׁעִים** ch. same. Targ. Y. Gen. III, 13.

**רְשָׁעִיּוֹת** f. (preced. wds.) *guilty woman, idolatress*.—  
**Pl.** רְשָׁעִיּוֹת. Snh. 112<sup>a</sup> Rashi a. Ms. K. (v. Rabb. D. S. a. l.  
note 2; ed. רְשָׁעִיּוֹת, corr. acc.), opp. צַדִּיקִיּוֹת.

**רֶשֶׁף** m. (b. h.; רשף to blow, glow; cmp. פָּח, a. שָׂפָה) 1) glow, flame, spark. Ber. 5<sup>a</sup> (ref. to Job V, 7) אֵלֶּךְ ר' אַזְנִי *reshef* means demons (of the hot season, v. קֹטֵף); ib. אֵלֶּךְ יִסְרוּן ר' אַזְנִי *reshef* means (burning) pains; Yalk. Job 898.—Pl. רֶשְׁפִּים. Midr. Till. to Ps. II וּבְרָקִים *reshefim* and how many flames, lightnings, and torches have I!; a. e.—2) bird.—Pl. as ab. Ex. R. s. 12 (ref. to Ps. LXXXVIII, 48) אֲלוֹ הַדְּפוּת *r'shafim* means birds of prey (by ref. to Job l. c.); Midr. Till. to Ps. l. c.

רִשְׁפָּה, רִי ch. same, 1) *spark, lightning*.—Pl. רִשְׁפִּין. רִי. Targ. Ps. LXXVIII, 48.—2) *pl.* רִשְׁפִּין, רִי name of certain *demons* (v. preced.). Pes. 111<sup>b</sup> רִי דְּבֵי אֵיבִירָה the name of the demons dwelling on roofs is *rishpē*; (Ar. רִי דְּבֵי גַנְרָה the demons dwelling in smithies).

רִישָׁן, רִישָׁן, רִישָׁן m. *spikenard*. Targ. Cant. IV, 14.—רִישָׁן כִּרְשָׁן *garden crocus*, v. כִּרְשָׁן. Sabb. 110<sup>a</sup>. B. Bath. 16<sup>b</sup> (expl. רִישָׁן, Job XLII, 14) וְכִּי כִּרְשָׁן כִּי כִּרְשָׁן as *garden crocus* is the best of its kind (of eye-paint); Yalk. Job end וְכִי כִּרְשָׁן כִּי כִּרְשָׁן as the eye-paint *kurk'ma rishka*, as it is written (Jer. IV, 30) &c.—Pl. רִישָׁן. Targ. Cant. IV, 13 (ed. Jer. 17).

**רָשַׁשׁ** (b. h.), *Pol.* **רוּשֵׁשׁ** *to stamp, crush.*

*Hithpol.* **הִדְרִישׁוּ** *to be stamped upon, be crushed.* Midr. Prov. ch. XXII **רֵשׁ שְׂוֹרָא מִדְרִישׁוּשׁ** the poor man is called *râsh*, because he is crushed (cmp. **הִדְבִּקָּה**).

רש"י, v. II. הַיָּתָה

**רָשִׁישִׁין** m. pl. (preced. art.) *clods* of fresh-broken ground, which need crushing. Nidd. 8<sup>b</sup> virgin ground is **רֹבֵל** כל שבעלה ר' Ar. (ed. רָשִׁישִׁין) which turns up clods (when it is broken) &c.; Tosef. Ohol. XVI, 5 Var. כל שֶׁאֵין רָשִׁישִׁין (corr. acc.), v. תְּרִיתָיו.

רֶשֶׁת I f. *poverty*, v. רִשְׁוֹת I.

רֶשֶׁת II f. (b. h.; רֶרֶשׁ, Ges. Thes.) *net*.—*Pl.* רֶשְׁתוֹת. Kel. XXIII, 5 (Mish. ed. Altona 1853 רֶשְׁשׁוֹת, *corr. acc.*).

יָהִיתָ, a. גָּהִיתָ, v. גָּהִיתָ, רָהִיתָ.

רתי, v. רתה.

רִידוֹתָא v. רְתוֹתָא

רִיתָנָה v. רְתִינָה

\***רַחֲמֵי** (or **רַחֲמֵי**) m. (**רַחֲמֵי**) *relief, mercy, pity*. Hag. II, 1 (11<sup>b</sup>) **ר' לִי שְׂלָא בַּא עֲלֵימָא** (Ms. M., a. Var. in Ar. **רַחֲמֵי**) it would have been a mercy to him not to have been born; (Y. ed. **בַּא עֲלֵימָא** **לִי בְּאִיִּלּוּ** **לֹא בַּא עֲלֵימָא**) a pity for him! he is as though he had not been born; Mish. ed. **לִי בְּאִיִּלּוּ** **לֹא בַּא עֲלֵימָא** he is looked upon as though &c.).

רִיחָה, v. רָחַח.

רֹחַץ (b. h.; cmp. רחצה) to bubble, boil, be hot.—Part. רֹחֵץ; f. רֹחֶצֶת; pl. רֹחֲצִים, רֹחֲצִי. [Tradit. pronunc. רֹחֵץ adj.] Y. Sot. IX, 24<sup>a</sup> חלב ר' milk fresh from the goat. Y. Pes. VII, beg. 34<sup>a</sup> וְהִרְרִי הוּא ר' וּמִרְחִיתָ but is not the iron spit hot and does is not impart heat (to the lamb on it)? Bab. ib. 76<sup>a</sup> סִלַּח ר' heated flour. Ib. 94<sup>b</sup> רֹחֵץ כֹּלִי ר' (in the summer) the whole world is hot, and the springs are cold; כָּל... מִעֲרִיבוֹת ר' (in the winter) the whole world is cold, and the springs are hot; a. fr.—Esp. רֹחֵץ hot water. Snh. 108<sup>b</sup>; R. Hash. 12<sup>a</sup>, קָלָלָל. Y. Ber. II, 5<sup>b</sup> בֹּת, v. בָּה. Deut. R. s. 3 וְכ' כַּשְׂתָּרָא אִירִי נֹחַן ר' when thou seest me put hot water (to the wine), put thou cold water in &c., i. e. when I am angry, appease thou me &c.; a. fr.

*Hif.* מְהִיחֵן 1) *to cause bubbling, foaming*. B. Mets. 61<sup>b</sup> *וּבְמִשּׁוּרָה שְׁלֵא מְהִיחֵן* 'and in liquid measure' (Lev. XIX, 35) one is warned that one must not make the liquid foam; B. Bath. 89<sup>b</sup>; Tosef. ib. V, 5 *וְלֹא לְהִיחֵהוּ... וְלֹא לְהִיחֵהוּ* (Var. *לְהִיחֵהוּ*) the storekeeper is not permitted to make the liquid bubble in the measure, or to make it bound.— 2) *to heat*. Tosef. Yoma I, 20 *חֵיו מְהִיחֵן וְכ'* 'they heated &c.'; (Yoma 34<sup>b</sup> *מְהִיחֵן*; v. *שִׁטְטֵהוּ*. Y. B. Bath II, beg. 13<sup>b</sup> *מְהִיחֵן מְהִיחֵן* the rocks get out heat; Y. Sabb. IV, 6<sup>b</sup> bot. Cant. R. to II, 17 *עַד שְׁאַרְחִיחַ הַיּוֹם* until I shall make the day hot (for Israel's enemies); a. fr.— 3) *to grow hot*. Tosef. Pes. V, 8 *אֵינוֹ מְהִיחֵן* does not get hot, v. *שִׁבְחֵן* I. Gen. R. s. 67 *מְהִיחֵן... הַחֹמֶיךָ* (not *מְהִיחֵן*) the walls of the house began to be hot; Yalk. ib. 115. Esth. R. to I, 1 (playon *מְהִיחֵן* וְהָשׁ אֶרְחֵשְׁשָׁא *וְהָשׁ* he used to be hot (angry), and weaken (relent) again. Cant. R. to IV, 5 two families *מְהִיחֵן* וְאַחַר *מְהִיחֵן* one of which was cold-blooded, and the other hot-blooded; a. e.

*Pi.* רִיחָהּ *to heat, boil.* [Yalk. Gen. 27 עליו ר' ער, v. רִיחָהּ].—Part. pass. מְרֻחָהּ, *pl.* מְרֻחָתֵינוּ. Lev. R. s. 14 מְרִיחָהּ שֶׁל מֵרֶכֶת וְכ' מְרִיחָהּ הַמִּנְיָן אֵשָׁה מֵרֶכֶת הַמִּנְיָן הַזֶּה הֵיאָה מְרֻחָהּ וְכ' Sabb. III, 5; Pes. 40<sup>b</sup>; a. e.

**רָחַץ** ch. same, *to boil, be hot*.—Part. pass. **רָחִיץ**; *pl.* **רָחִיצִין** Targ. Y. I Gen. L, 1 **רָחִיצִין** (some ed. **רָחִיץ**). Targ. Job XXIV, 24 Ms.—Y. Pes. III, 30<sup>a</sup> top **לֹא יִרְחָץ** that they may not get hot and ferment. Ber. 62<sup>b</sup> **עַד דִּרְחָתָא וּבִ**, v. **קִרְרָא**; a. e.—**רָחִיצִין** *hot water*. Ex. R. s. 45 **ר' מִגִּזֵּן** (not **רָחִיץ**, v. **מִגִּזֵּן**; Midr. Till. to Ps. XXV, 4.—Transf. *to be excited, wrath*. Targ. Ps. XXXIX, 4. Targ. Y. Deut. XIX, 6. Targ. Koh. VII, 9; a. fr.—Ber. 7<sup>a</sup> **רָגַע רַגְעָא** for a moment the Lord is wrath. Ib. 29<sup>b</sup> **וְלֹא תִחַשׁ שִׁינִי** be not excited, and thou shalt not sin. Zeb. 30<sup>b</sup> **בֹּת**. א. e. **ר' מִרְחָתָא** if so, he might get angry; a. e.

*Af.* אָרָה, *Pa.* אָרָה to boil; to heat, excite, arouse the

*anger of.* Targ. Job XLI, 23 מִרְחָח (some ed. מִרְחָח *Pa.*). Targ. Koh. l. c. מִסְרֵב וּמִרְחָח (ed. Vien. וּמִרְ, corr. acc.; some ed. וּמִרְחָח).—[Targ. Job IV, 10 מִרְחָחִין, v. רַחַח.—Pes. 76<sup>a</sup> (or רוטב מִרְחָח ליה וכ' (מִרְחָח) the juice (dripping) heats the clay (of the oven) &c. Taan. 4<sup>a</sup> דָּקָא מִרְחָחָא ... הוּא (or מִרְחָחָא) if a student gets angry, it is the (zeal for) the Law that excites him; a. e.—Part. pass. *Pa.* מִרְחָח; f. מִרְחָחָא. Targ. Y. I Lev. VI, 14 מִרְחָחָא (Hebraism; h. text מִרְבַּחָא).—Gitt. 57<sup>b</sup> מִרְ וּסְלִיק מִרְ אֲשַׁחֲיָה he found the blood of Zechariah bubbling and coming up; (Snh. 96<sup>b</sup> רַחֲחָא קָא רַחֲחָא).

רַחֲחָא, *pl.* רַחֲחִין, v. preced.

רַחֲחָא, *m.* (preced.) 1) *heat; anger, excitement.* Targ. Ps. XIX, 7. Ib. XXXVII, 8. Ib. LXXXVIII, 38 Ms. (ed. חֲמָר). a. fr.—Ber. 7<sup>a</sup> וּמִי אֵיכָא רַחֲחָא is there anger before the Lord, i. e. is the Lord ever angry? Snh. 105<sup>a</sup> (ref. to Ez. XX, 33) וּכְ לִירַחֲחָא רַחֲחָא let the Merciful have all that anger, if he only redeem us; R. Hash. 32<sup>b</sup>; a. e.—*Pl.* רַחֲחָא, *רַחֲחָא*. Targ. Ps. LXXXVI, 11 (ed. Wil. *sing.*; h. text רַחֲחָא).—2) (cmp. קָצָה) *pestilence.* B. Kam. 60<sup>b</sup> בְּעִירָן רַחֲחָא closed the windows at the time of an epidemic.—3) *foam,* v. רַחֲחָא.

רַחֲחָא, *m.* (preced.) *hot-tempered, irascible.*—*Pl.* רַחֲחִין. Pes. 113<sup>b</sup>, v. רַחֲחִין.

רַחֲחָא, *ch.* same. Kidd. 8<sup>b</sup> וּכְ אֵי אֵיכָא ... אֵי she thought, I will test that man whether he is or is not hot-tempered. Pes. 110<sup>a</sup> מִלְכָּא רַחֲחָא מִי מִי (v. Rabb. D. S. a. l. note 6) a rash king does what he pleases (En Ya'ak מִלְכָּא רַשׁוּחָא בִירֵיהּ).

רַחֲחָא, *f.* (preced. wds.) *boiling pot;* a cooked dish. Ned. VI, 2 (49<sup>a</sup>) הַנּוֹרֵר מִמֵּעֵשָׂה קֹרֶה אֵינוּ (Rashi רַחֲחָא) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39<sup>c</sup> bot. רוֹחֲחָנָא (corr. acc.).

רַחֲחָא, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> רַחֲחָא a chip of broom.—*Pl.* רַחֲחִין, *רַחֲחִין*. Targ. Job XXX, 4 עֲקָרִין רַחֲחִין ed. Lag. (read: עֲקָרִין or עֲקָרִין; oth. ed. רַחֲחִין); sec. vers. עֲקָרִין (שִׁירָה) (ed. Wil. רַחֲחִין; h. text שִׁירָה).

רַחֲחָא, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> רַחֲחָא a chip of broom.—*Pl.* רַחֲחִין, *רַחֲחִין*. Targ. Job XXX, 4 עֲקָרִין רַחֲחִין ed. Lag. (read: עֲקָרִין or עֲקָרִין; oth. ed. רַחֲחִין); sec. vers. עֲקָרִין (שִׁירָה) (ed. Wil. רַחֲחִין; h. text שִׁירָה).

רַחֲחָא, *m.* (preced.) *indulgence, clemency.* Tosef. Neg. VI, 7 אֵלָא בְּרַחֲחָא ... אֵלָא בְּרַחֲחָא the Lord punishes man with clemency (offering him an opportunity to repent and be relieved).

רַחֲחָא, *v.* רַחֲחָא, a. רַחֲחָא.—[Targ. Ps. II, 11 ed. Wil., v. רַחֲחָא.]

רַחֲחָא, *f.* (preced.) *effervescence, scum, foam.* T'bul Yom I, 1 רַחֲחָא the first scum that comes up in

boiling groats of beans. Ib. יֵין חֲרֵשׁ רַחֲחָא the scum of new wine. Ib. 2 יֵין עֶשֶׂן רַחֲחָא the scum of old wine.

רַחֲחָא, v. רַחֲחָא.

רַחֲחָא, v. רַחֲחָא.

רַחֲחָא, v. רַחֲחָא.

רַחֲחָא, v. רַחֲחָא.

רַחֲחָא, c. (preced.) *trembling.* Targ. Hos. XIII, 11. Targ. Ps. II, 11 (ed. Wil. רַחֲחָא, corr. acc.); a. fr.

רַחֲחָא, *Pl.* רַחֲחָא to join, weld, rivet. Ab. Zar. 52<sup>a</sup> כְּלִי רַחֲחָא if one welds a (broken) vessel for idolatrous purposes, contrad. to עֵשָׂה. Sabb. 16<sup>b</sup> וּרְחִיבָן ... וּרְחִיבָן she broke them (the silver vessels) and gave them to a silversmith, who welded and made them into new vessels. Ib. 52<sup>b</sup>; a. e.

רַחֲחָא, *m.* (v. preced.) *chain; band* (of men). Targ. Is. XXI, 7; רַחֲחָא רַחֲחָא (h. text רַחֲחָא 9; a. e.).

רַחֲחָא, *c.* (preced.) *chariot with horses.* Targ. Gen. XLI, 43 חֲנִיכָא (Var. חֲנִיכָא masc.). Targ. O. ib. XLVI, 29 רַחֲחָא ed. Berl. (oth. ed. רַחֲחָא); Y. (אֲרַחֲחָא). a. fr.—*Pl.* רַחֲחִין, *רַחֲחִין*. Targ. Ex. XIV, 7. Ib. 28; a. fr.

רַחֲחָא, *m.* (b. h.) a species of broom, growing in deserts. Gen. R. s. 98, end אֲדָר וּכְ אֲדָר it is told of a broom which men made fire with, and it burnt twelve months; Midr. Till. to Ps. CXX; a. e.—*Pl.* רַחֲחָא. Ib. לִכְךָ נַחֲלִי רַחֲחָא therefore is the evil tongue compared to the embers of broom fire; Gen. R. l. c. אֵפֶס רַחֲחָא a fire of broom coal, although it is extinguished on the surface, continues to burn within. Ib. s. 53 (ref. to רַחֲחָא, Gen. XXI, 15) וּכְ רַחֲחָא for the rothem shrubs usually grow in the desert; a. e.

רַחֲחָא, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> רַחֲחָא a chip of broom.—*Pl.* רַחֲחִין, *רַחֲחִין*. Targ. Job XXX, 4 עֲקָרִין רַחֲחִין ed. Lag. (read: עֲקָרִין or עֲקָרִין; oth. ed. רַחֲחִין); sec. vers. עֲקָרִין (שִׁירָה) (ed. Wil. רַחֲחִין; h. text שִׁירָה).

רַחֲחָא, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> רַחֲחָא a chip of broom.—*Pl.* רַחֲחִין, *רַחֲחִין*. Targ. Job XXX, 4 עֲקָרִין רַחֲחִין ed. Lag. (read: עֲקָרִין or עֲקָרִין; oth. ed. רַחֲחִין); sec. vers. עֲקָרִין (שִׁירָה) (ed. Wil. רַחֲחִין; h. text שִׁירָה).

רַחֲחָא, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> רַחֲחָא a chip of broom.—*Pl.* רַחֲחִין, *רַחֲחִין*. Targ. Job XXX, 4 עֲקָרִין רַחֲחִין ed. Lag. (read: עֲקָרִין or עֲקָרִין; oth. ed. רַחֲחִין); sec. vers. עֲקָרִין (שִׁירָה) (ed. Wil. רַחֲחִין; h. text שִׁירָה).

רַחֲחָא, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> רַחֲחָא a chip of broom.—*Pl.* רַחֲחִין, *רַחֲחִין*. Targ. Job XXX, 4 עֲקָרִין רַחֲחִין ed. Lag. (read: עֲקָרִין or עֲקָרִין; oth. ed. רַחֲחִין); sec. vers. עֲקָרִין (שִׁירָה) (ed. Wil. רַחֲחִין; h. text שִׁירָה).

excitement, opp. כרוך, a. e.—3) to frighten away. Sabb. 55<sup>b</sup> (play on פחז, Gen. XLIX, 4) וְכִשְׁתִּירָהּ וְיִרְחַקֶּנָּה פָּרְחָהּ וְכ' thou didst scare her, thou didst frighten her away, and sin flew from thee.

**רתע, רתיע** ch. same, 1) to tremble, be startled. Targ. Lam. I, 8 וְרָתַעַתָּה (Ar. וְרָתַעַתָּה). Targ. Y. I Ex. XX, 15. Targ. Cant. II, 5.—2) to be excited. Targ. Y. II Deut. XIX, 6 (Y. I ירחח; h. text ירחח).

**Af. רתע** to cause to shrink back, withdraw. Targ. Lam. II, 3. Ib. I, 13 וְכ' קדם ed. Lag. (in oth. ed. קדם omitted) he made me turn my back in fear before &c.; (Ar. רתעני, Pa.). — **Part. pass.** מרתע excited, trembling. Erub. 67<sup>a</sup> מרתען שיפוחיה ממתניה ו' his lips trembled (in astonishment) at the erudition of &c.; (Ar. מרתע ממתי' he trembled &c.). Ib. מרתע כליה גופיה מפילפול ו' his whole body shook (in wonder) at the ingenious argument of &c.; (Ar. s. v. מרתח: רת).

**Pa. רתע** same, v. supra.

**Ithpa. רתע** to bubble, boil. Targ. II Esth. I, 2 (3) וחמא דמיתע בארעא and Nebuchadnezzar saw his (Zechariah's) blood bubbling in the ground (Gitt. 57<sup>b</sup> מרתח).

**רתח** (cmp. רתח, a. b. h. רתח) to join. Denom. מרתח (אכלא, פלגב).

**Pi. רתח** (denom. of מרתח) to store. Tosef. B. Mets. VIII, 30 לא ירתח על גבו יין מפני שבועין ו' he must not store wine over it, because he overloads the walls; (oth. ed. לא ירתח מפני שמכחישין ו' he must not turn the dwelling into a store house, because they (the stored things) weaken &c.

**רתק** (b. h.; cmp. רתק) to join; (denom. מרתק, v. מרתקא; knuckles, fist, whence:) רתק (cmp. כטק) to strike with the knuckles. Tosef. Zab. IV, 1 ורתקו ed. Zuck. (ed. חרקו, corr. acc.) if he knuckles him, 'contrad. to תקע.

**Hif. רתק** 1) to knock. Y. Ber. I, 2<sup>d</sup> bot. על ו' (not רתקו) came and knocked at the king's door. Ex. R. s. 33 (ref. to Cant. V, 2) ו' ו' רתק... אני ישנה... ו' (Israel) was asleep after making the golden calf, but 'my heart awoke', when the Lord knocked at it, ... 'open unto me &c.' Ib. s. 27 ... כשנגלה when the Lord revealed himself at Mount Sinai, there was not a nation at whose doors he did not knock, but they declined &c. Pesik. Ahare, p. 176<sup>a</sup> שא' ו' רתק Ar. (ed. רתק Pi.) if he knocks, they will open for him (if he studies, he will enter into the interior of learning), if for Talmud &c.; Lev. R. s. 21 ירתק a. e.—2) (with אור) to shake the fist at, to rebel. Gen. R. s. 45 כל מי שה' אור מרת הדין ו' whosoever rebelled against divine justice, did not come out unscathed from under its hands.

**Pi. רתק** to knock, v. supra.

**Nif. רתק** to be joined, welded. Cant. R. to IV, 4 (expl. מרתקו, ib.) כמין שתי' אלו שתי' (not מרתקו).

this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

**רתקא, ר' m.** (preced.) chain-like fence, twisted hedge. B. Mets. 107<sup>b</sup> top ו' רתקא שורא ליה when he surrounds his field with a wall or a hedge (excluding it from sight).

**רתח** (cmp. רתע) to tremble, shake. Num. R. s. 12<sup>11</sup> עד שרתח ... היה העולם ... before the Tabernacle was erected, the world was unstable, opp. נחבס, v. נבס. Sot. 8<sup>a</sup> אינא בנייהו רתחא the practical difference between them exists in the event of her trembling (when it is not to be apprehended that she may become defiant in the presence of another woman); ו' but even if she trembles, dare we permit two women to take the test simultaneously?

**Pi. רתח** same. Hull. 24<sup>b</sup> (expl. שיוקן עד שרתח until he trembles (from old age). Gen. R. s. 5, end כיון מרתח ... מרתח said the iron to them, why do you tremble, allow no wood to be put into me, &c. Num. R. s. 20, beg. מרתח על עצמו he began to tremble for his own safety. Ex. R. s. 29 נחמה מקום ורתח מרתח the mountain shook. Ib. מרתח she made room (for the king) and trembled; a. e.

**Hif. רתח** same. Ib. ו' ישראל ו' the Israelites trembled. Ib. s. 27 ... עומד ומרתח ו' the servant stood before the king trembling. Ib. [read:] מרתח למה ארתח (some ed. מרתח) why dost thou tremble?; a. e.

**רתח, רתח** ch. same. Targ. Esth. V, 9 (h. text ו'). Targ. Ps. XXXIII, 8. Ib. XCVI, 9 רתחו ed. Lag. (ed. Wil. רתחו). Ib. LXXVII, 17 רתחו ed. Lag. (ed. Wil. רתחו); a. fr.—B. Bath. 167<sup>a</sup> ו' רתחא Rashb. whose hand trembled (ed. ו' רתח, Ms. R. דמיתח who trembled with his hand).

**Pa. רתח** to shake, frighten. Targ. Job IV, 10 מרתחין מרתחין Ms. (ed. Lag. מרתחין, corr. acc., or מרתחין כרביא ו' Af.; ed. Wil. a. oth. מרתחין כרביא, corr. acc.) frighten cities with their robberies.

**Af. רתח** 1) to tremble. Targ. Y. I Num. XXI, 34.—2) to frighten, v. supra.

**Ithpe. רתח** to shake, be frightened, afraid. Hull. 96<sup>a</sup> א' ו' he was frightened, and the knife fell out of his hand. Ib. מרתח ... מרתח Ab. Zar. 22<sup>b</sup> לא מרתח לא מרתח they (the gentiles) who know one another's ways are afraid (lest they be watched); of us who know not their habits, they are not afraid. Ib. מרתח she is afraid. B. Bath. I. c., v. supra.

**רתח** m. (preced.; b. h. רתח) 1) trembling, awe. Ber. 22<sup>a</sup>. Lev. R. s. 11. Tanh. Lekh. I; a. fr.—2) (from its trepidation; perh. to be read: רתח sweetbread, pancreas. Ber. 44<sup>b</sup>; 57<sup>b</sup>; Ab. Zar. 29<sup>a</sup> ורתח Ar. s. v. רת (ed. Koh. ורתח; Ar. in explain. our w. uses רת), v. רתח.



s. 34 (ref. to Gen. VIII, 21) 'it is poor leaven which he that created it declares to be bad. Yalk. Ruth 601 תרופס שאורו... trust no proselyte up to twenty-four generations, for he still retains his corruption, v. קראור.—V. קראור.

שואט, v. שוט.

שואמי, v. שמי.

שואב, v. שאב.

שואבה f. (שאב) drawn water. Y. Orl. II, 62<sup>a</sup> משום ש' ניכרה (ed. Krot. once שאובה) (the bath is disqualified) on account of the drawn water which is distinguishable (by its color). B. Bath. 66<sup>a</sup> דאורייתא מכלל דש' would indicate that the disqualification of a bath through an addition of drawn water is Biblical law.

שואיט, v. שוט ch.

שואריא, v. שריא.

שואל, v. שאל.

שואלה, v. שאלה.

שואלה, v. שאלה.

שואלה f. (שאל) 1) (with שלום, or sub. שלום) salutation, greeting. Y. Ber. V, 9<sup>a</sup> שאילת שלום as regards gentle kings, you may answer the greeting (during prayer). Y. M. Kat. III, 82<sup>a</sup> bot. שלום איגרות של רשות זו ש' שלום "letters of a secular character" (ib. III, 3), that means, social correspondence. Macc. 23<sup>b</sup> (בשם) and using the name of the Lord in salutation. Shebu. 32<sup>a</sup>, a. fr. כרר שאילה חלמיר לרב as much time as is required for the disciple to salute the teacher (during prayer). Y. M. Kat. III, 82<sup>a</sup> bot. כרר (שלוש עליך רבי) as is required for the teacher to salute the pupil (שלוש עליך); a. fr.—2) borrowing. B. Mets. 95<sup>b</sup> עד ש' (שלוש בעליך משעת ש' עד וכו') (the borrower is responsible), unless the owner is present from the moment of lending the animal to that of the accident. Ib. בבעלים ש' borrowing an object together with employing its owner for service. Ib. 98<sup>a</sup>, sq. שאילה (interch. with שאלה or שאלה), v. שאלה; a. fr.—V. שאלה.

שואלה pr. n. m. Sh'alta. Gitt. 39<sup>b</sup> (marg. correction שאלה).

שואלה, v. שאלה.

שואר, v. שאר.

שאל (b. h.) 1) to ask, beg; to inquire, question. Yoma 75<sup>a</sup> bot. בשר ששאלו בשר flesh for which they asked unreasonably was given them at an unreasonable time (in the evening) &c. Taan. 4<sup>a</sup>, v. הוין. Ber. V, 2 (33<sup>a</sup>) ושאלין (Bab. ed. ושאלו, v. Rabb. D. S. a. l.) and the prayer for rain is inserted in the Benediction of Years (the ninth section of the Prayer of Benedictions, v. שנה). Taan. I, 1 אף אני לא אמרתי לשאל אלא להוכיח I also did not

say, 'to ask' for rain, but to mention rain. Ib. 2. Y. Ber. V, 9<sup>b</sup> bot. שאל צרכיו, v. צורך. B. Bath. IX, 1 ושאלו וכו' ask not thy neighbor (as to circumstances which may change the aspects of his vow) at the moment of his vow, v. infra Nif. Ib. V, 7 ושאל כענין ומשיב וכו' he (the wise student) asks pertinent questions, and (when asked) replies in agreement with the adopted law. Bekh. 36<sup>a</sup> עמד השואל &c. Ned. 20<sup>a</sup> the questioner (at college) arose and asked &c. Ned. 20<sup>a</sup> שאלו אתו וכו' they asked Imma Shalom &c. Nidd. 68<sup>b</sup> שאלה... as to the first day I did not ask, and I made a mistake in not asking. Gen. R. s. 68 מטרונה שאלה וכו' a Roman matron asked R. Josè &c.; a. v. fr.—Yoma 73<sup>a</sup> שאלו כלפי שאלו how were the Urim and Tummim consulted? The inquirer had his face directed to him (the priest) who was consulted, and the latter directed himself to the Divine Presence (the Urim and Tummim). Ib. אין שואלין you must not ask two questions at a time; a. fr.—רוח שואל (or sub. בשלום) to salute. M. Kat. 21<sup>b</sup> בשלום he (the mourner during the first thirty days) may inquire after the peace of others, for they dwell in peace, but others must not inquire after his peace, for he does not dwell in peace. Ib. בשלום ואינו שואל, v. שאל; a. fr.—2) (cmp. פקד) to discuss, lecture. Tosef. Meg. IV (III), 5 שואלין ודילכות וכו' the laws of Passover are expounded on Passover &c., v. ענין; Meg. 29<sup>b</sup> שואלין בהלכות וכו'; Y. Pes. I, 27<sup>b</sup> bot.; Bab. ib. 6<sup>a</sup> שואלין בהלכות וכו' Ms. M. (ed. דורושיץ, v. Rabb. D. S. a. l. note); Snh. 12<sup>b</sup>; a. fr.—3) (cmp. I beg to remark, to submit. Y. Shek. I, beg. 45<sup>d</sup> ש' משה ר' חזקיה ש' משה, according to this &c. Ib. 46<sup>b</sup>. Y. Snh. IX, 27<sup>a</sup> bot.; a. fr.—4) to ask for a loan, to borrow. Sabb. XXIII, 1 שואל אדם מזהביו וכו' a man may borrow of his neighbor vessels of wine or oil (on the Sabbath), but must not say הלוני (v. infra Hif.); a. fr.—Esp. to borrow an object for use (with ref. to Ex. XXII, 13 sq.). B. Mets. 103<sup>a</sup> שואל אדם בטביו לעולם לעולם if a person borrows an object (saying, 'lend it to me) for its usefulness, it is a standing loan (he is permitted to take it whenever he desires to use it). Ib. VIII, 1 בעליה וכו' if a person borrows a cow for work, borrowing her owner with her (the owner lending his personal service). Ib. 95<sup>b</sup> וכו' if he borrowed the cow only, and after a while borrowed her owner; a. fr.—שואל the borrower of an object. Ib. 96<sup>b</sup> top דור או שוכר הוי is he legally considered a borrower or a hirer? Ib. III, 2 וכו' the borrower must indemnify the hirer; a. fr.—Sabb. 96<sup>b</sup> לשואליהן... אוריג (Ar. לשואליהן, v. שואליהן) the curtain weavers were wont to throw the clue over to such as would borrow it from them.—Part. pass. שואל; f. שואלה &c. Taan. 23<sup>b</sup> דירה וכו' I had borrowed it for such a purpose (for ordinary wear), but not for that purpose (to wear it when carrying a load). Ib. IV, 8 בכלי לבן שואלין וכו' on those days the maidens of Zion went out (to the vineyards) in white garments borrowed for the purpose, in order not to put to shame those who had none; a. fr.—

[Gen. R. s. 65 שאלה... ולא שאול... v. next w.—Ib. s. 19 שאלה חומץ, read: שואלת, a woman asking for some vinegar.]

*Hif. הִשְׁאִיל* 1) *to cause inquiry, to inquire.* Ber. 6<sup>b</sup> בו if one who comes regularly to synagogue fails to come one day, the Lord holds inquiry about him. Yeb. 76<sup>b</sup> שָׁאֵל וְכ' instead of inquiring about him whether or not he is fit for government, ask whether &c. Ib. (in Chald. dict.) he (Saul) asked (Abner) to inquire who his (David's) father was. B. Bath. 123<sup>a</sup> וְשָׁאֵלְתָּ דָּאֵבְנֵר... דִּרְחָה יוֹשֶׁבֶת... she sat at the cross-roads and made inquiries; a. e.—2) *to lend.* Sabb. 148<sup>a</sup> (ref. to Mish. ib. XIII, 1, v. supra) מֵאֵי שָׁאֵל שָׁאֵל וְכ' what is the difference, whether you say *hashileni* (lend me) or *halveni* (loan me)? &c. when you say 'lend me', no document is expected to be written for it &c. Ned. IV, 6 חֲמוּדָהּ וְכ' שָׁאֵל וְכ' לא יִשְׁאָלְתָּ מִמֶּנּוּ he who by his neighbor's vow is forbidden any benefit at his hand, must neither lend him nor borrow from him &c. B. Mets. 116<sup>a</sup> דְּבָרִים רַבִּירִים וְכ' שָׁאֵלְתָּ לְהַשְׁתָּדֵּל things which are frequently lent out or hired out; a. fr.—*the lender, owner of the lent object.* Ib. 96<sup>a</sup>; a. fr.—[Pesik. Vayhi, p. 63<sup>a</sup> שָׁאֵל, v. שָׁחַל II.]

*Nif. נִשְׁאָל* 1) *to be asked, consulted.* Yoma 73<sup>a</sup> בְּגָדִים... when the war chaplain is consulted, he wears the garments which the high priest wears when he officiates, v. supra. Ib. 85<sup>a</sup> וְכ' שָׁאֵלְתָּ הַלְּלוּ the following question was asked in their presence; Kidd. 40<sup>b</sup>. Ned. 81<sup>a</sup> וְכ' שָׁאֵלְתָּ דָּבָר זֶה לְחַכְמֵינוּ this problem was placed before the scholars and the prophets, and they could not solve it &c.; a. fr.—2) *to allow one's self to be asked about the circumstances of a case, to appear before a scholar for a decision on a ritual case.* Y. Ter. VIII, 46<sup>a</sup> בֹּת שְׂדֵדְתָּ a case (of T'rumah) which he had intended to have a scholar decide. Ib. שָׁאֵלְתָּ מִנִּיהָ עַל מִנֵּה שְׂאֵלָה Ib. I put it (the doubtful T'rumah) aside with the intention of having it decided &c. Toh. III, 6 שָׁאֵלְתָּ בֶּן דָּרָה לְהַשְׁתָּדֵּל (a child) whose mind is not sufficiently developed to be questioned. Ib. V, 5 וְכ' אִם יָבִיאוּ לָנוּ שְׂאֵלָה זֶה וְכ' if they come for a decision, each of them separately; a. fr.—Esp. (עַל דָּרָה) *to come before a scholar for absolution from a vow.* Ned. 90<sup>a</sup> וְכ' שָׁאֵלְתָּ עָלָיו... וְכ' if one vows, I will not be benefited by N. N., nor by any scholar to whom I may apply for absolution from this vow; &c. he must first apply for absolution from the first part of the vow, and then from the second. Ib. וְכ' דָּרָה... he must first apply for absolution from his vow of abstinence, and then from his nazaretic vow. Ib. 89<sup>a</sup> וְכ' הִשְׁתָּדַלְתָּ עַל הַחֶסֶם you may apply for absolution in order to revoke your confirmation (of your daughter's vow), but you cannot do so in order to revoke your invalidation; a. fr.—3) *to be borrowed, to do gratuitous service.* B. Mets. 96<sup>a</sup> מֵאֵי שָׁאֵלְתָּ לְאֶחָד מֵהֶם if partners borrow an animal for work, and its owner lends his services to one of them individually. Ib. דָּאֵבְנֵר וְכ' שָׁאֵלְתָּ לְשִׁלּוּחַ צֶאֱדָה (not וְשָׁאֵלְתָּ לְ) if a person says to his deputy, go out and do work in my behalf together with my cow (lent to my neighbor). Ib. דָּאֵבְנֵר וְכ' צֶאֱדָה

if he says to his slave, go out and do work &c.; a. e.

*שָׁאֵל, שָׁאֵל, שָׁאֵל* ch. same; 1) *to ask, inquire, beg.* Targ. II Kings III, 11. Targ. I Kings XIX, 4. Targ. Job XXXI, 30 לְמִשְׁתָּלִי Ms. (ed. לְמִשְׁתָּלִי). Targ. Y. Deut. I, 1 שָׁאֵלְתָּ (ed. V. שָׁאֵלְתָּ, read: שָׁאֵלְתָּ, Pa). Targ. Ps. CXXXVII, 3; a. fr.—שָׁאֵל, שָׁאֵל, שָׁאֵל, v. שָׁאֵל, שָׁאֵל, שָׁאֵל. Sabb. 20<sup>b</sup>; 21<sup>a</sup> וְכ' שָׁאֵלְתָּ לְהַשְׁתָּדֵּל לְכָל רַבִּי (not שָׁאֵלְתָּ לְהַשְׁתָּדֵּל לְכָל רַבִּי) here is a man whom you might ask; he came, and they asked; a. fr.—Part. pass. שָׁאֵל. Sabb. 30<sup>b</sup> קָרַמְכִינָה קָרַמְכִינָה and as to the question which I have been asked in your presence; [Rashi: שָׁאֵלְתָּ לְהַשְׁתָּדֵּל which I asked, a courteous phrase for 'which you asked of me']; a. e.—2) *to borrow.* Targ. Ex. XXII, 13; a. fr.—[Targ. O. ib. XII, 36, v. infra Af.]—B. Mets. 97<sup>a</sup> וְכ' שָׁאֵלְתָּ מִמֶּנּוּ אֶת הַחֶסֶם אֶת הַחֶסֶם a man borrowed a cat from his neighbor &c. Ib. לְמִשְׁתָּלִי מִיָּדוֹ if one wishes to borrow an object from his neighbor and be free from responsibility for an accident &c. Ib. נִמְאָה לִיהָ שָׁאֵלְתָּ let him (the lender) say to him, first take what you want to borrow, and then &c. Yeb. 120<sup>b</sup> לֹא שָׁאֵלְתָּ (not שָׁאֵלְתָּ); B. Mets. 27<sup>b</sup> לֹא שָׁאֵלְתָּ, a. fr.—Part. pass. as ab. Ib. 97<sup>a</sup> מִיָּדוֹ שָׁאֵלְתָּ לְךָ מִיָּדוֹ you (as teacher) are loaned to us, i. e. you are in our service, and if we borrow an object from you, we are not responsible, it being *שָׁאֵלְתָּ* Ib. אֲתָּן אֲתָּן שָׁאֵלְתָּ לְךָ you are in my service. Ib. אֲתָּן אֲתָּן שָׁאֵלְתָּ לְךָ he (the teacher) is in their (the scholar's) service on the Kallah day (v. שָׁאֵלְתָּ); they are in his on any other day; a. e.—Gen. R. s. 65 שָׁאֵלְתָּ לְהַשְׁתָּדֵּל לְהַשְׁתָּדֵּל (some ed. שָׁאֵלְתָּ לְהַשְׁתָּדֵּל) he is not loaned to her, nor she to him, i. e. the simile does not fit the application, nor the application the simile.

*Pa. שָׁאֵלְתָּ* 1) same, *to ask, borrow &c.* Targ. Y. Ex. XII, 35; a. e.—Bets. 19<sup>a</sup> וְכ' שָׁאֵלְתָּ אֶת רַבִּי he came before the Rabbis to ask &c. Hull. 3<sup>b</sup> שָׁאֵלְתָּ מִמֶּנּוּ לְהַשְׁתָּדֵּל when he is not before us so that we could ask him. Tam. 32<sup>a</sup> שָׁאֵלְתָּ לְךָ I am asking you; a. fr.—2) *to lend.* Targ. Y. Ex. XII, 36.—Taan. 21<sup>b</sup>, v. שָׁאֵלְתָּ. Ib. וְכ' שָׁאֵלְתָּ לְהַשְׁתָּדֵּל who heated her oven and let her neighbors use it; a. fr.

*Af. שָׁאֵלְתָּ* *to lend.* Targ. O. Ex. XII, 36 ed. Berl. (ed. V. שָׁאֵלְתָּ, corr. acc.); a. e.—Yeb. I. c. מִשְׁתָּלִי, v. שָׁאֵלְתָּ. B. Mets. 116<sup>a</sup> וְכ' שָׁאֵלְתָּ לְהַשְׁתָּדֵּל which it is customary to lend and hire out; a. e.

*Ithpa. שָׁאֵלְתָּ, שָׁאֵלְתָּ* 1) (with מִי) *to take leave of absence.* Targ. I Sam. XX, 6.—2) (with כִּי) *to allow one's self to be inquired of; to answer, issue an oracle.* Targ. Ez. XIV, 3. Targ. Y. II Num. XXIV, 1. Targ. Is. LXV, 1.—3) (with לְ) *to bring a case up for decision, to ask.* Y. Maasr. II, beg. 49<sup>c</sup> וְכ' שָׁאֵלְתָּ לְהַשְׁתָּדֵּל I asked those of the house of &c. Y. Sabb. XII, 13<sup>c</sup> bot. שָׁאֵלְתָּ לְךָ וְכ' R. S. b. L. was asked. Ib. VI, 8<sup>a</sup> וְכ' שָׁאֵלְתָּ לְךָ when the case was brought before Rabbi, he said &c.; a. fr.—Esp. *to come before a scholar for absolution from a vow.* Ned. 90<sup>a</sup> וְכ' שָׁאֵלְתָּ לְהַשְׁתָּדֵּל בְּרִישָׁה וְכ' if he so



*Pi.* (שְׂאִיר) *שְׂאִיר* to leave over, reserve. B. Bath. IX, 6 ו'וכ' if an ill person donated all his property to others and reserved some land for himself, his donation is valid (even if he recovers). Ib. 148<sup>a</sup> ו'וש' ר'קל לאחר ו'וש' if he donated a palm-tree (for the wood of it) to a person, and reserved its fruit for himself, he meant to reserve for himself the place where the fruit grows (the branches). Ib. בעין יפה... כל... (משְׂאִיר) whatever one reserves for one's self, one reserves liberally; a. v. fr.—Part. pass. מְשֻׁאָר (משְׂאִיר). Y. Pes. VII, 35<sup>a</sup> top כ'רצא בה' ח'מש' כ'רצא בה' ח'מש' the law does not treat that which is left over (of the sacrifice) like that

which has been carried outside of its limits. Peah III, 3 וְהָיָה שְׂאֵר הַמִּזְבֵּחַ כְּשֶׁיִּתֵּן מִן הַמִּזְבֵּחַ עַל מַדָּה שְׂשִׁיר he must give to the poor out of the remainder in proportion to that which he left over; וְהָיָה שְׂאֵר הַמִּזְבֵּחַ כְּשֶׁיִּתֵּן מִן הַמִּזְבֵּחַ עַל הַכֵּל he must give out of the remainder a quantity corresponding to the whole (including that which he has taken out before); a. fr.

**Hif. לְהַשְׁאִיר** same. Midr. Till. to Ps. IX וְכִי לֹא יִשְׁאֵר זֵכֶר שְׂאֵר that he will not leave a remainder of the memory of Amalek; Yalk. ib. 642 לְהַשְׁאִיר (corr. acc.); a. e.

**Nithpa. לְנִשְׁתַּיֵּר** to be left over. Hull. III, 1 וְלֹא יִשְׁתַּיֵּר... וְכִי if the liver of a slaughtered animal is found consumed without any part of it left. Yoma 77<sup>a</sup> לֹא יִשְׁתַּיֵּר מִשְׁוֹנֵי הָאֵרֶץ no remnant or survivor would have been left of the enemies of Israel (euphem. for 'of Israel'); a. fr.

## שָׂאָר I ch. same.

**Af. לְהַשְׁאִיר** to leave over. Targ. O. Ex. X, 12 (Y. שִׁיר). Ib. 26 לְהַשְׁאִיר ed. Berl. (ed. Vien. לְהַשְׁאִיר *Ithpa.*); a. fr.

**Pa. שָׂאָר** same. Targ. Y. Ex. XII, 10 (O. *Af.*). Ib. X, 12, v. supra; a. fr.—B. Kam. 15<sup>a</sup> שְׂאֵר מֵאֵי שֶׁ' וְכִי the Mishnah states some cases, but leaves over (does not state all cases coming under the same category). But what else did it omit, so as to be justified in omitting this? It omitted a case when half the assessed fine is to be paid; Succ. 54<sup>a</sup>; a. fr.

**Pali שָׂאָר** to leave over, spare. Targ. Ps. LXXIX, 11 Var. ed. Lag. (ed. Lag. a. oth. שָׂר; h. text וְהָיָה).

**Ithpa. לְנִשְׁתַּיֵּר** to be left over, remain. Targ. Gen. VII, 23. Targ. Ex. VIII, 5; a. fr.—B. Mets. 25<sup>a</sup> בַּח אֶ' בַּח some of it was left behind; a. e.

**שָׂאָר II Pa. שָׂאָר** (denom. of מִשְׁאָר, v. מִשְׁרָא) to plant in beds. B. Kam. 81<sup>a</sup> שְׂאֵר מִשְׁאָר לֹא רָאָה וְכִי (Ms. M. שְׂרִיא שְׂאֵר מִשְׁאָר; v. Rabb. D. S. a. l. note) if he planted in beds, it shows that he planted it for human food; if not, it is intended for cattle.

**שָׂאָר, שְׂאֵר** m. (b. h.; v. שָׂאָר) [*preservation, existence.*] 1) *sustenance, alimentation*;—2) (sub. בָּשָׂר) *body, flesh*; 3) *bodily contact, intimacy*. Mekh. Mishp. s. 3 (ref. to שְׂאֵרָה, Ex. XXI, 10) וְכִי שְׂאֵרָה אֵלּוּ מִזְוֹנוּתָהּ וְכִי *sh'erah* means her alimentation &c. (ref. to Mic. III, 3, a. Ps. LXXXVIII, 27); ib. (anoth. opin.) ... שְׂאֵרָה כְּסוּתָהּ כְּסוּתָהּ *sh'erah k'suthah* means, garments suited to her body (according to age and season) &c.; ib. (anoth. opin.) שְׂאֵרָה כְּסוּתָהּ שְׂאֵרָה זוֹ דְּרַךְ אִיִּץ (ref. to Lev. XVIII, 6; 12; 13, emp. Targ.); Keth. 47<sup>b</sup> לְפָנֶי שְׂאֵרָה according to her body (age) give her garments ... according to the season give her &c.; Y. ib. V, 30<sup>b</sup> top. Sabb. 137<sup>b</sup> בְּשָׂאֵר וְחֵיק, v. חֵיק; Y. Ber. IX, 14<sup>a</sup> bot. בְּשָׂאֵר.—Trnsf. [*flesh and blood*] *relationship, relatives; race*. Ib. שְׂאֵרָה; Sabb. l. c. שְׂאֵרָה, v. רִידָה. Lev. R. v. 34 (expl. שְׂאֵר, Prov. XI, 17) אִתּוֹ זה שְׂמִנְתּוֹ... שְׂאֵרָה that is he to whom joy (a festive occasion) happens, and who lets not his nearest relatives join him because they are poor; Yalk. Prov. 947. Yeb. 90<sup>b</sup> (ref. to Lev. XXI, 2) שְׂאֵרָה זוֹ אִשְׁתּוֹ his flesh (*sh'er*), this means his wife (emp. Gen. II, 24); Sifra Emor beg.; a. e.

**שָׂאָר** m. (b. h.; שָׂאָר) *remainder, rest*. Sot. VII, 7 וְעַל הַחֹפֶלֶת (Y. ed. חֹפֶלֶת) and a special benediction for the remaining (general) prayer; Bab. ed. 40<sup>b</sup> וְהָיָה שְׂאֵר הַחֹפֶלֶת a general prayer; ib. 41<sup>a</sup>; Y. ib. VII, end, 22<sup>a</sup>; Yoma 70<sup>a</sup> וְהָיָה שְׂאֵר הַחֹפֶלֶת רִינָה וְכִי the remaining prayer is song, supplication &c. B. Mets. III, 4 וְהָיָה שְׂאֵר הַחֹפֶלֶת וְהָיָה שְׂאֵר וְהָיָה שְׂאֵר and what is left must be deposited &c., v. אֶלְהֵי. Peah IV, 3; a. fr.—V. שְׂאֵר.

**שָׂאָרָה, שְׂאֵרָה** ch. same. Targ. O. Gen. XLV, 7 (Y. שְׂאֵרָה; h. text שְׂאֵרָה). Targ. Is. X, 19, sq. Targ. II Sam. III, 8 (h. text שְׂאֵרָה?); a. fr.—Targ. II Chr. XXXVI, 20 (fem.).—Ruth R. to III, 3 וְהָיָה עֲבָדָה שְׂאֵרָה (some ed. שְׂאֵרָה); Yalk. ib. 604 שְׂאֵרָה, v. נִפְיָר.—[שְׂאֵרָה, Yalk. Jer. 321, v. שְׂאֵרָה.]

**שְׂאֵרָה** f. (preced.) = h. מוֹחֵר, *pre-eminence; superiority*. Targ. Koh. III, 19.

**שְׂאֵרִית** f. (b. h.; preced. wds.) *remnant*. Tanh. ed. Bub., Tol'doth 19 (ref. to Mic. V, 6) שְׂאֵרִית שְׂאֵרִית this refers to the remnant (of the faithful) concerning whom the Lord said to Elijah &c. (I Kings XIX, 18); Yalk. Jud. 62; Yalk. Mic. 553.

**שְׂאֵרִיתָה, שְׂאֵרִיתָה**, v. אֶשְׂרִיתָה a. אֶשְׂרִיתָה.

**שְׂאֵת** f. (b. h.; נִשְׂאָה) *swelling, sore*. Sifra Thazr., Neg., ch. I. Neg. I, 1; a. e.

**שְׂאֵת**, v. נִשְׂאָה.

**שֶׁב**, imper. of נִשְׁבָּה.

**שֶׁב I, שֶׁב**, v. = h. שֶׁבַע, *seven*. Targ. Y. Gen. XXIX, 18; 20; 27; a. e.—Snh. 29<sup>a</sup>. Pes. 116<sup>a</sup> שֶׁב בְּנִחֵךְ thy seven daughters. Hull. 42<sup>b</sup>; a. fr.—שֶׁב, שֶׁבַע, שֶׁבַע, שֶׁבַע (= שֶׁב) *seventeen*. Targ. Y. Gen. VII, 11. Ib. XXXVII, 2; a. e.—B. Bath. 10<sup>a</sup> שֶׁבַע שֶׁבַע דִּנָּרִי *seventeen Denars*. Taan. 28<sup>b</sup> בְּרֵמֶז שֶׁבַע בְּרֵמֶז the seventeenth day of Tammuz; a. fr.—שֶׁבַע, the seventeenth. Targ. I Chr. XXIV, 15.

**שֶׁב II, שֶׁבָּא, שֶׁבָּא** m. (preced.) 1) = h. שֶׁבַע. *week*. Targ. II Esth. III, 7; a. fr.—Sabb. 156<sup>a</sup> הָיָה מֵאֵן רִבְחָה שֶׁבָּא בְּשֶׁבַע a person born on the first day of the week; v. בְּשֶׁבַע בְּשֶׁבַע on Monday &c. Bets. 16<sup>a</sup> שֶׁבָּא מִדֵּי שֶׁבָּא לְשַׁבָּת from thy first day of the week begin to set aside good things for thy Sabbath; a. fr.—2) *the seventh day, the Sabbath; day of rest*. Targ. Y. Deut. V, 14 וְיָרִידָה שֶׁבָּא a day of rest and repose; Targ. Y. Ex. XX, 10 וְיָרִידָה שֶׁבָּא. Targ. Y. Lev. XXIII, 32 וְיָרִידָה שֶׁבָּא; Targ. O. שֶׁבָּא (h. text שְׁבָחוּךְ); a. fr.—Y. Taan. I, 64<sup>a</sup> בְּשֶׁבָּא וְכִי, v. נִפְיָר. Y. Sot. I, 16<sup>d</sup> bot. עֲרִיבָה every Sabbath night. Y. Ab. Zar. V, 44<sup>d</sup> bot. עֲרִיבָה שֶׁבָּא Sabbath at the exit of the Sabbath; a. fr.—Y. Taan. IV, 69<sup>a</sup> bot. עֲרִיבָה שֶׁבָּא (corr. acc.).—Pl. שֶׁבָּא, שֶׁבָּא. Targ. Is. I, 13 (ed. Wil. שֶׁבָּא). Targ. I Chr. XXII, 31; a. fr.—Sabb. 119<sup>a</sup> יוֹסֵף מוֹקֵר שֶׁבָּא Joseph, the honorer of the Sabbaths; a. e.

**שֶׁבָּא** to capture, v. שְׁבִי.

**שָׁבָא** (b. h.) pr. n. (*the kingdom of*) *Sheba*, in Arabia. Targ. II Esth. I, 2; a. e.—B. Bath. 15<sup>b</sup>, v. מְלִכְהָ. Ib.; Y. Sot. V, end, 20<sup>d</sup> היה ברימי מלכת ש' הרה (Job) lived in the days of the queen of Sheba; Gen. R. s. 57; a. e.

**שְׁבִינָא** **שְׁבִינָא** m. = next w. — Pl. שְׁבִינָא. Lam. R. introd. (R. Joh. 1) Moses said to them ארי בחייכון ש' אי בחייכון you captors, oh, by your own lives, (I adjure you,) do not commit merciless slaughter. Keth. 23<sup>a</sup> (לשְׁבִינָא) (Rashi) they let their captors stand outside of the college &c.

**שְׁבִינָא** m. (שְׁבָה) *captor, guardsman of captives*. Snh. 104<sup>a</sup>, sq. Gitt. 58<sup>a</sup> וכ' ש' נרעלל בה the captor abused her the whole night; Yalk. Jer. 276. Tanh. ed. Bub. B'shall. 4 ו' he took (his son's) captor and put him on the rack, Yalk. Ex. 225; a. e.—Pl. שְׁבִינָא. Midr. Till. to Ps. XVIII, 8 ושְׁבִינָא באו ש' ושְׁבִינָא captors came and led his son away; a. e.

**שְׁבִיב** *Pi*, שְׁבִיב (cmp. Arab. *sabba* a. deriv.) to *chip, chisel*. Koh. R. introd. וְשְׁבִיבָה, v. סָרַךְ.—Trnsf. to *chastise, discipline*. Sot. 12<sup>a</sup> (play on שְׁבִיב I Chr. II, 18, as an Agadic surname of Caleb) אר יצרו ש' he trained his inclination; (Rashi: ש' אר עצמו, denom. of שְׁבִיב, he turned himself away from the rest of the spies); Yalk. Chr. 1074 אר יצרו ש' he trained his inclination; Ex. R. s. 1 אר עצמו Sabb. 87<sup>a</sup> (play on וישב, Ex. XIX, 8) של רברים שְׁמִשְׁבִּיבִין דְּעוֹתוֹ words which chasten the mind of man (threats of punishment), opp. מוֹשְׁבִין; (Rashi: things which *repel* the mind, v. supra).

**שְׁבִיבָא** **שְׁבִיבָא** v. sub. שְׁבִיב.

**שְׁבִיבִין** **שְׁבִיבִין** **שְׁבִיבִין** m. pl. (preced. art.; cmp. שְׁבִיבָא, a. שְׁבִיבָא) [*chips or sparks*], name of a certain feminine ornament. Targ. O. Ex. XXXV, 22 שְׁבִיבִין or שְׁבִיבִין Ms. (ed. Sot. 12<sup>a</sup>; Y. Sot. 12<sup>a</sup>; שְׁבִיבִין; h. text נום). Targ. O. Num. XXXI, 50 Ms. (ed. Sot. 12<sup>a</sup>; שְׁבִיבִין; h. text צמיר). [V. Berl. Targ. O. II, p. 31; p. 48.]

**שְׁבִיבָה** v. שְׁבִיב.

**שְׁבִיבָה** **שְׁבִיבָה** **שְׁבִיבָה** m. (*splendor, glory*). Targ. Y. Deut. XXVI, 19. Targ. Ps. VIII, 6. Targ. Prov. II, 7 (ed. Lag. סְבִיבִי, read: סְבִיבִי). Targ. Ps. XCVI, 9 שְׁבִיבָה constr.; a. fr.—Pl. constr. שְׁבִיבָה, שְׁבִיבָה. Ib. CX, 3. Targ. I Chr. XVI, 29.

**שְׁבִיבָה** (*Shafel* of בָּהַר) to *brighten, glorify*. Targ. Ps. CXLIX, 4 Ms. (ed. יְשִׁבִיבִי, corr. acc.; h. text יְפָאָר).

*Ithpa*. אֲשִׁיבִיבָה 1) to *be brightened*. Targ. Y. I Ex. XXXIV, 29 (Y. II שְׁבִיבִי, ed. Ven. שְׁבִיבִי, corr. acc.). Targ. Job XXVI, 13.—2) to *glory, boast*. Targ. Prov. XXV, 6. Ib. 14. Ib. XXVII, 1.

**שְׁבִיבָל** (b. h.) pr. n. m. *Shebuel*, proposed as a secondary substitute (פְּרִינָא פְּרִינָא) for שְׁבִיבָה. Ned. 10<sup>b</sup> כִּינִינִי דְּרִבִּי רַמִּי ש' ו' what are secondary sub-

stitutes for *sh'bw'ah*? Like Sh'buel, Sh'buthiel, Sh'kukel; 'משמע ו' ש' but could Sh'buel be used, as it may represent the proper noun Shebuel ben Gershom? Say Sh'bubel.

**שְׁבִיבָל** *Sh'bubel*, secondary substitute for שְׁבִיבָה, v. preced.

**שְׁבִיבָה** **שְׁבִיבָה** v. sub. שְׁבִיב.

**שְׁבִיבָה** v. שְׁבִיב.

**שְׁבִיבָה** **שְׁבִיבָה** v. שְׁבִיבָה.

**שְׁבִיבָה** **שְׁבִיבָה** v. שְׁבִיבָה.

**שְׁבִיבָה** **שְׁבִיבָה** v. sub. שְׁבִיב.

**שְׁבִיבָה** m. (b. h.; שְׁבִיבָה) 1) *a period of seven days, week*.—שְׁבִיבָה ש' שבין ו' Lev. R. s. 28 שְׁבִיבָה. Pl. שְׁבִיבָה. v. שְׁבִיבָה. הָבֵן the seven weeks between Passover and the Feast of Weeks; a. e.—2) "*year-week*", *a period of seven years, septennate* (the jubilee being divided into seven septennates); also *the seventh year, Sabbatical year*. Snh. V, 1, v. חֲקִירָה. Gitt. 77<sup>a</sup> שְׁנָה ש' לאחר if a person says, 'give my wife a letter of divorce (or to his wife, 'be thou divorced'), if I do not come back after the septennate', we must wait one year (after the Sabbatical year). Ned. VIII, 1 ש' זה if a person, during a Sabbatical year, vows abstinence, using the word 'this *shabw'a*', he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. אסור אסור ו' but if he says, 'one septennate', he is bound from date to date, i. e. counting seven years from the day of the vow; a. fr.—Pl. as ab. Y. Sabb. X, 17<sup>a</sup> top ש' אפשי לשני ש' שלא חל ו' it is not possible that during fourteen years the fourteenth day of Nisan should not occur on a Sabbath; Y. Pes. VI, 33<sup>a</sup> bot. שְׁבִיבָה שְׁבִיבָה (corr. acc.).

**שְׁבִיבָה** **שְׁבִיבָה** **שְׁבִיבָה** f. ch. same, *week*. Targ. O. Gen. XXIX, 27, sq. ed. Berl. (oth. ed. שְׁבִיבָה; ed. Ven. שְׁבִיבָה...). Targ. Lev. XXIII, 16. Targ. Job. I, 4 שְׁבִיבָה Ms. (ed. שְׁבִיבָה). Ib. 13 שְׁבִיבָה Ms. (ed. שְׁבִיבָה); a. e.—Pl. שְׁבִיבָה. Targ. Deut. XVI, 9, sq. Targ. Lev. XXIII, 15; a. e.—Meg. Taan. ch. I; Taan. 17<sup>b</sup>; Men. 65<sup>a</sup> חגג רש' the Feast of Weeks. Ib. 66<sup>a</sup> לְמִימֵי ש' it is proper to count (the 'Omer') by days and by weeks; Hag. 17<sup>b</sup>; R. Hash. 5<sup>a</sup>; a. e.

**שְׁבִיבָה** **שְׁבִיבָה** f. = next w. Targ. Y. I Deut. XXXII, 40 (ed. Vien. שְׁבִיבָה h. form; Y. II שְׁבִיבָה). Targ. Ps. X, 12. Targ. Jud. XXI, 5; a. e.—Shebu. 26<sup>a</sup> ש' דהכי I take an oath on it that Rab said thus. Ib. שְׁבִיבָה רְבִיר ליה he remembers his oath. B. Mets. 5<sup>b</sup>, a. fr. חֲשִׁיר אש' ch. Lev. R. s. 29 (play on שְׁבִיבָה, Lev. XXIII, 24) ו' ר. B. called it the month of the oath, for in it the Lord swore unto Abraham &c.; Pesik. Bahod., p. 154<sup>a</sup>; a. fr.

**שְׁבוּת** f. (שָׁבוּת) *rest, abstention from secular occupation*. Sabb. 89<sup>a</sup> ש' שאתם צריכים ש' do you (angels) work, that you needed rest? [Sifra Emor ch. XIII, Par. 11, a. e. ש' שבתוך, read: שְׁבוּת, v. שָׁבוּת.].—Esp. *sh'buth*, an occupation, on the Sabbath and Festivals, forbidden by the Rabbis as being out of harmony with the celebration of the day. Bets. V, 2 כל שחייבין עליו משום ש' וכ' all occupations which are forbidden as *sh'buth*... on the Sabbath, are also forbidden on the Holy Days; ואלו הן משום ש' and these are forbidden as *sh'buth*: you must not climb up a tree &c. Ib. 37<sup>a</sup> גירירתא ש' a plain act forbidden as *sh'buth*; דרשות ש' an act of exercise of authority; ש' דמצוה an act of a religious nature. Pes. 65<sup>a</sup> במקדש ש' the prohibition of acts as *sh'buth* does not apply to Temple functions; a. v. fr.

*Hithpa.* הִשְׁתַּבַּח 1) *to spread, (of light) get bright.* Midr. Till. to Ps. XXII וְהוֹלֵכֶת מִשְׁתַּבַּח וְהוֹלֵכֶת כֵּךְ הִיא ed. Bub. (oth. ed. מִשְׁבַּח *Hif.*) and at last it grows bright and brighter; Cant. B. to VI, 10 מְרַמֵּב (corr. acc.).— 2) *to be improved.* Gen. R. s. 34 מִשְׁבַּח הִיא כֹּחַשָּׁה הִיא שְׂדֵהָ כָל זֶמֶן שֶׁהוּא שֹׂמֵר עָלֶיהָ the more he beats it (the flax), the better it grows; ib. s. 32; ib. s. 55 וְהוֹלֵכֶת מִשְׁתַּבַּח; Midr. Till. to Ps. XI מִשְׁתַּבַּח (מְשֻׁבָּח, מִשְׁבַּח, or מְשֻׁבָּה); ed. Bub. וְהוֹלֵךְ מִשְׁבַּח וְהוֹלֵךְ. (Yalk. Gen. 95 מְשֻׁבָּח; Yalk. Ps. 654 מִשְׁבַּח; a. e.—) 3) *to praise one's self.* Bekh. 45<sup>b</sup> קוֹמֵה בְּעַלְי קוֹמֵה ה' הִיא לֹרֵד הַלֹּדֶם the Lord prides himself on conquering men of high stature.

Ex. R. s. 9 'אחרו רשע משחבח ואומר וכו' that wicked man (Pharaoh) prides himself and says, that he is a god; a. e.—4) to be praised. Ib. s. 41 ויחזקו שמו ויחזקו זכרו וכו' the Holy One, blessed be he, praised be his name, and exalted his memory; a. fr.

**שָׁבַח** I ch. same, 1) to improve, rise in value; to make profit. B. Bath. 140<sup>a</sup> שְׁבַחֵיהֶן יִרְשִׁינָהּ they rose in value while in the possession of the heirs (and the benefit ought to be theirs). B. Kam. 98<sup>a</sup>, v. נִסְבָּא II; a. e.—2) to praise. Part. pass. שְׁבִיחָא; f. שְׁבִיחָא praiseworthy. Gitt. 80<sup>b</sup> שֶׁ לְהוּ מִלִּיחָא it is a matter of praise (an honor) to them (to mention the governor's name in a document), opp. זִילָא.—3) to spread, germinate, v. שְׁנִיחָא I.

Pa. שְׁבַח to praise, sing. Targ. Ex. XV, 1. Targ. Ps. IV, 1 שְׁבַחֵהּ (h. text נִסְבָּא); a. fr.—[Targ. Y. II Ex. XXXIV, 29; Targ. Ps. CXLIX, 4, v. שְׁבַחֵהּ].—Part. pass. מְשַׁבֵּחַ; f. מְשַׁבְּחָא; pl. מְשַׁבְּחִין; מְשַׁבְּחָא. Ib. CXIII, 3. Targ. Ez. XXVI, 17. Targ. Y. Ex. XV, 10 מִיָּא מִמְשַׁבְּחִיָּא read: בְּמִיָּא בכל... סליק שֶׁ 9, Lam. R. to III, 9 שְׁבַחֵהּ (h. text אֲרִיזִים).—every Friday he went up (to Jerusalem), prayed (in the Temple), and went home and lighted the candles; Y. Maas. Sh. V, 57<sup>a</sup> top שְׁבַח (corr. acc.). Snh. 42<sup>a</sup> אֲשֶׁבַחֵהּ (or מְשַׁבֵּחַ) does he proclaim his own praise? Meg. 25<sup>b</sup> שְׁבַחֵהּ וְאֵין שְׁבַחֵהּ וְאֵין שְׁבַחֵהּ it is permitted to praise him whose reputation is good, and blessings rest upon the head of him who praises him.

Af. אֲשֶׁבַח same. Snh. l. c., v. supra.

Ithpa. אֲשֶׁבַחֵהּ 1) to be praised, sung. Targ. Ps. LXXXVIII, 63; a. e.—2) to praise one's self. Targ. Jer. IV, 2. Ih. XLIX, 4; a. fr.—Meg. 11<sup>b</sup> (ref. to Ezra I, 2) מְשַׁבְּחֵהּ... אֲשֶׁבַחֵהּ it is he (Cyrus) only who thus glorifies himself (as the ruler of all empires). Ber. 6<sup>a</sup>, v. שְׁבַחֵהּ; a. e.—3) to speak with pride of, commend. Ab. Zar. 4<sup>a</sup> מְשַׁבְּחָא לְהוּ מְשַׁבְּחָא R. A. recommended Rab Safora to the heretics (saying) that he is a great man. Ber. 38<sup>a</sup> [read:] מְשַׁבְּחֵהּ (Ms. M. מְשַׁבְּחֵהּ, v. Rab. D. S. a. l. note) the Rabbis recommended the son of Rab Zabid... (saying) that he is a great man &c. Pes. 50<sup>b</sup> מְשַׁבְּחָא מְשַׁבְּחָא the Scripture commends her for it. Nidd. 14<sup>b</sup>; a. e.

**שָׁבַח** m. (preced.) 1) improvement, gain. B. Kam. 95<sup>b</sup> 'אחרו רשע משחבח ואומר וכו' there are three persons for whose benefit the value of an improvement is assessed to be payable in money; they are: the share which the first-born has to pay to the plain heir, if the estate has increased in value before division &c. Ib., a. fr. הַמְּנִיחַ שֶׁ הַמְּנִיחַ the original value of his wool and its additional value (through dyeing). Ib. IX, 4; Keth. 80<sup>a</sup>, v. הַמְּנִיחַ. B. Mets. 14<sup>a</sup>, v. שְׁבַחֵהּ. Pes. 27<sup>a</sup>, a. e. עֲצִים בְּפִי יֵשׁ שֶׁ הַמְּנִיחַ the bread contains the benefit derived from the wood used in baking bread, i. e. bread baked by a fire made of forbidden wood (e.g. an *äsherah*) is forbidden; a. fr.—2) excellency, superiority, praise. Num. R. s. 16<sup>13</sup> וְכִי בָּנוּ בְּמִקְוֵי הָאֵשׁ they built the cities not on the best soil &c., opp. פְּסוּלָה. Ib. לְהוֹדִיעַ שְׁבַחֵהּ to let these know the superiority of the land of Israel, v. שְׁבַח. Erub. 18<sup>b</sup> שְׁבַחֵהּ שְׁבַחֵהּ שְׁבַחֵהּ שְׁבַחֵהּ you may tell part of a man's praise in his presence, but not all of it. Pes. X, 4

you begin (the recitation of the Agadah on the Passover eve) with disgrace (telling of the slavery or idolatry of the ancestors), and close with praise. Ib. 117<sup>a</sup> בְּעֶשְׂרָה מֵאֲמֵרוֹת שֶׁל שֶׁ וְכִי the Book of Psalms uses ten expressions of praise &c.; שְׁבַחֵהּ... שְׁבַחֵהּ the highest of all is Halleluiah, because it contains the Name of the Lord and praise. Kidd. 33<sup>b</sup> (ref. to Ex. XXXIII, 8) וְהוּא אָמַר לֵשׁ וְהוּא אָמַר לֵשׁ and one says, they looked after Moses with the purpose of praising him, v. שְׁבַחֵהּ; a. fr.—Tosef. Meg. IV (III), 39; Meg. 25<sup>b</sup> שְׁבַחֵהּ שְׁבַחֵהּ are in reading changed for a more aesthetic expression, v. שְׁבַחֵהּ. —[Tanh. Vaëra 9 וְיִרְאֶה שְׁבַחֵהּ, read: שְׁבַחֵהּ, v. שְׁבַחֵהּ. I.]

**שָׁבַח** II, שְׁבַחֵהּ ch. same, 1) increase, amelioration, profit. B. Mets. 15<sup>a</sup> אֲמַלִּיךְ וְחִיב שְׁוִפְרָא שֶׁ וְיִפְרִי 15<sup>a</sup> (when thou writest a deed of sale of land) ask for the owner's consent, and write that he guarantees the title with the best of his property, even to indemnity for improvement and for lost usufruct. Ib. לִיחָא לִיחָא לִיחָא he that buys land from an unlawful possessor (and has to restore it to the legitimate owner) cannot claim indemnity for improved value. Ib.<sup>b</sup>; ib. 110<sup>b</sup>; B. Kam. 96<sup>a</sup> שְׁוִפְרָא... לִיחָא give me a *g'riva* of land (out of my own land) corresponding to the value of the improvement I put in. B. Bath. 124<sup>b</sup> שְׁוִפְרָא שְׁוִפְרָא an increase in value which is in his (the heir's) possession, opp. to מְלִיחָא an outstanding loan; a. fr.—Pl. שְׁבַחֵהּ, שְׁבַחֵהּ. B. Mets. 15<sup>a</sup> שְׁבַחֵהּ, v. שְׁבַחֵהּ. 2) praise. Targ. Ps. XL, 4 (ed. Wil. שְׁבַחֵהּ). Targ. Ps. CXLV, 21 (some ed. שְׁבַחֵהּ); a. fr.—Sot. 42<sup>b</sup> לְהוֹדִיעַ דְּרִידוֹ to make known David's praise (valor); a. e.—Pl. as ab. Ber. 6<sup>a</sup> מְשַׁבְּחָא קוֹבֵהּ לְשֶׁבַחֵהּ וְיִשְׂרָאֵל does the Lord pride himself on the praises of Israel? Ib. 33<sup>b</sup> הַמְּנִיחַ לְכֹלֵהּ שֶׁ הַמְּנִיחַ hast thou finally counted all the excellencies of thy Master?; a. e.

**שָׁבַח** m. (preced.) singer. —\*Targ. Ps. IV, 1, a. fr. שְׁבַחֵהּ (h. text נִסְבָּא). I.—Pl. שְׁבַחֵהּ. Cant. R. to I, 1 end (expl. שִׁירֵיהֶם הִכְלָא, Am. VIII, 3) שְׁבַחֵהּ (not שְׁבַחֵהּ) the singers of the Temple; Yalk. ib. 980.

**שְׁבַחֵהּ** f. = שְׁבַחֵהּ, praise. Targ. Ps. XXXIII, 1 יִרְאֶה שְׁבַחֵהּ Ms. (ed. יִרְאֶה, corr. acc., or read שְׁבַחֵהּ).

**שָׁבַח** (denom. of שְׁבַחֵהּ, cmp. σπατάω fr. σπάω) to press the weaving rod, to make the web close (v. Sm. Ant. s. v. Tela). Tosef. Sabb. VIII (IX), 2; Sabb. 75<sup>b</sup>; 97<sup>b</sup> הַשְׁבַּח, contrad. הַשְׁבַּח. Y. ib. XII, 13<sup>c</sup> bot., a. e., v. קָשֶׁט. Bab. ib. 92<sup>b</sup>... בְּכִרְכֵּי וְשְׁבַחֵהּ... שְׁנִים if two persons take hold of the shuttle and press; a. e.

**שָׁבַח** I ch. (v. preced.) to strike with the rod, to beat. Targ. Y. I Deut. XXIV, 20.

**שָׁבַח** m. (b. h.; cmp. בַּטַּח a. deriv.) 1) rod, staff. Snh. 5<sup>a</sup> (ref. to Gen. XLIX, 10) הֵרֵם מִחוּקֵּךְ שֶׁ הָיָה הֵרֵם here (in Babylonia) the rod (the Resh Galutha's office), there the legislator (the Nasi); ib. בְּשֶׁ... אֵלֵינוּ those are the Resh-Galuthas who chastise Israel with the rod; Hor. 11<sup>b</sup> הֵרֵם there (in Babylonia) the rod &c.; a. e.—[Tanh. B'midb. 16 הֵרֵם אֵינוּ מְסַפֵּק, read: הֵרֵם. —2) (cmp. מְשַׁבֵּחַ)

*tribe*. Tanh. l. c. זהו זהו זהו this tribe (of Levi) is wont to be counted &c. Num. R. s. 5, beg. (ref. to Ps. XXXIII, 18) זהו זהו זהו זהו this means the tribe of Levi whose members sit hoping &c.; ib. לש' לוי those are the twenty-four gifts assigned to the tribe of Levi. Y. Ter. I, 40<sup>d</sup> top מפני גזל הש' because it is an injustice to the tribe (of Levi, giving them unnecessary trouble). Pes. 80<sup>a</sup> אחד איקרי קהל ש' one tribe is called a community, v. קהל; ib. אחד ש' even if one tribe is unclean (and prevented from offering the Passover sacrifice) &c. Y. ib. VII, 34<sup>c</sup> ש' אחד גורר וכו' v. פָּרַר I; a. v. fr.—*Pl.* שְׁבִיחָה Gen. R. s. 98; s. 99 end, v. יָדָר. B. Bath. 117<sup>b</sup> לה' קאמר לש' דילמא perhaps the text (Num. XXVI, 55) means a distribution by tribes (as they were on entering the land)? Sabb. 146<sup>a</sup> וכו' ש' יעקב דוליד יעקב begat twelve tribes (sons) in whom there was no blemish. Ib. 147<sup>b</sup> עשרת הש' the ten tribes (the kingdom of Israel). Snh. X, 3 (110<sup>b</sup>) עשרת הש' אינן וכו' the ten tribes (carried into exile) are not destined to return; a. fr.

**שָׁבַט** ch. same, **שְׁבִיחָה**, **שְׁבִיחָה**, **שְׁבִיחָה** ch. same, 1) *rod, staff*. Targ. Prov. XXII, 8. Ib. X, 13 (Ar. a. Levita שְׁבִיחָה). Ib. XXVI, 3; a. fr.—Y. Shek. IV, 48<sup>b</sup> bot., v. שְׁבִיחָה—2) *tribe*. Targ. I Chr. XXVI, 32. Targ. Num. I, 4; a. fr.—B. Bath. 115<sup>b</sup> ש' גמירי there is a tradition that no tribe shall ever be extinct; a. e.—*Pl.* שְׁבִיחָה, שְׁבִיחָה, שְׁבִיחָה. Targ. Num. I, 16. Targ. Gen. XLIX, 28, a. fr.

**שְׁבִיחָה** (b. h.; Assy. šabatū) *Shebat*, the eleventh month of the Jewish calendar, of thirty days, beginning between the first and the thirtieth of January, and ending between the thirtieth of January and the twenty-eighth of February. Targ. Zech. I, 7; a. e.—R. Hash. I, 1; a. fr.

**שְׁבִיחָה**, v. שְׁבִיחָה II.

**שְׁבִיחָה** m. pl. (diminut. of שְׁבִיחָה) *shoots*. Gen. R. s. 33 מ' שבאין וכו' Ar. (ed. מ' שבאין) she (the dove) brought the olive-leaf from the young shoots of Palestine; Yalk. Gen. 59; Lev. R. s. 31 וכו' Cant. R. to I, 15 מ' שבאין; Yalk. Ez. 362 וכו' מ' שבאין.

**שְׁבִיחָה** (b. h.) *to capture, carry off*.—Part. pass. שְׁבִיחָה, שְׁבִיחָה, שְׁבִיחָה, שְׁבִיחָה, שְׁבִיחָה. Keth. I, 2 וכו' a proselyte, a captive, and a slave, converted, redeemed, or freed at an age of less than three years and one day. Ib. 4. B. Bath. 8<sup>a</sup> bot.; Hull. 7<sup>a</sup>, a. e. ש' מורר שְׁבִיחָה ל' מורר שְׁבִיחָה what is left over from a fund collected for the ransom of captives, must be reserved for the ransom of other captives; מורר שְׁבִיחָה what is left over from a collection for a certain captive, belongs to that captive. Y. ib. II, 47<sup>a</sup> top ש' פדיון ש' פדיון you dare not redeem a captive by surrendering another captive. Keth. 51<sup>b</sup> וכו' with regard to a woman redeemed from captivity the practice is more lenient (allowing her husband to live with her again). Ib. שְׁבִיחָה מלכות חרי הן כ' women forced by (Roman) officials come under the law of redeemed captives (are permitted to live with their husbands). Gitt. IV, 8, v. פָּדָה; a. fr.

*Nif.* שְׁבִיחָה *to be captured*. B. Mets. 39<sup>a</sup> מורידין ש' שְׁבִיחָה if a person has been captured (banished), we appoint a relative to manage his property. Snh. 104<sup>a</sup> שְׁבִיחָה שְׁבִיחָה שְׁבִיחָה two persons were captured on Mount Carmel. Lam. R. to I, 16 שְׁבִיחָה שְׁבִיחָה it came to pass that Miriam... was carried off (by the Romans), herself and her seven sons. Keth. II, 5 שְׁבִיחָה שְׁבִיחָה I was a captive (among gentiles), but I remained pure; ib. 23<sup>a</sup> שְׁבִיחָה; a. fr.

**שְׁבִיחָה** ch. same. Targ. Num. XXI, 1. Targ. I Chr. V, 21. Targ. Ps. CVI, 46. Targ. II Chr. VI, 36. Targ. Is. XIV, 2; a. fr.—Part. pass. שְׁבִיחָה, שְׁבִיחָה, שְׁבִיחָה. Targ. O. Deut. XXXII, 42 ש' Ms. I (ed. Berl. ש'; oth. ed. שְׁבִיחָה; Y. שְׁבִיחָה; v. שְׁבִיחָה).—Ber. 56<sup>a</sup> שְׁבִיחָה שְׁבִיחָה that the Romans came and made thee captive, v. שְׁבִיחָה IV.

*Ithpa.* שְׁבִיחָה, *Ithpe.* שְׁבִיחָה *to be taken captive, be carried off*. Targ. Gen. XIV, 14. Targ. I Sam. XXX, 3; a. fr.—B. Mets. 39<sup>b</sup> שְׁבִיחָה שְׁבִיחָה she was captured and one of her daughters. Keth. 23<sup>a</sup> שְׁבִיחָה שְׁבִיחָה the daughters of Mar Samuel were captured. Keth. IV, 8 שְׁבִיחָה שְׁבִיחָה, v. פָּרַק; a. e.

**שְׁבִיחָה** m. (b. h.; preceded.) *captivity, prison*. Hor. III, 7 שְׁבִיחָה שְׁבִיחָה... מביח ש' a woman has the precedence of a man with regard to clothes and to relief from prison.

**שְׁבִיחָה** ch. same, *captivity*; (collect. noun) *captives*. Targ. O. Ex. XII, 29. Targ. Is. XX, 4. Targ. O. Deut. XXI, 10. Ib. 11 (ed. Vien. שְׁבִיחָה). Targ. Is. LII, 2 שְׁבִיחָה ed. Wil. (ed. Lag. a. oth. שְׁבִיחָה or שְׁבִיחָה; a. fr.—*Pl.* שְׁבִיחָה, שְׁבִיחָה. Targ. O. Deut. XXXII, 42, v. שְׁבִיחָה. שְׁבִיחָה.

**שְׁבִיחָה** m. (preced.) *captor, marauder*.—*Pl.* שְׁבִיחָה. Targ. II Chr. VI, 36 שְׁבִיחָה שְׁבִיחָה. Targ. Is. XIV, 2 (ed. Wil. שְׁבִיחָה).—Y. Ter. VIII, 46<sup>a</sup> שְׁבִיחָה שְׁבִיחָה marauders invaded a town, and one of them &c.

**שְׁבִיחָה**, v. שְׁבִיחָה ch.

**שְׁבִיחָה** m. (b. h. שְׁבִיחָה; שְׁבִיחָה; emp. שְׁבִיחָה) *chip*; שְׁבִיחָה *spark*.—*Pl.* שְׁבִיחָה. Targ. Y. Gen. XV, 17.

**שְׁבִיחָה** f. (b. h.; שְׁבִיחָה) *captivity, capture*. Kidd. 21<sup>b</sup> (ref. to Deut. XX, 11) ש' שְׁבִיחָה (if you see and desire her) ש' שְׁבִיחָה at the time of making captives; Sifré Deut. 211.

**שְׁבִיחָה** ch., v. שְׁבִיחָה ch.

**שְׁבִיחָה**, v. שְׁבִיחָה ch.

**שְׁבִיחָה**, v. שְׁבִיחָה I.

**שְׁבִיחָה** m. (v. שְׁבִיחָה) *rod*; שְׁבִיחָה *shooting star* or *comet*. Ber. 58<sup>b</sup>, v. ויק.

**שְׁבִיחָה**, **שְׁבִיחָה** f. = h. שְׁבִיחָה, *captivity*; (collect. noun) *captives; booty*. Targ. Ps. LXVIII, 19. Targ. Y. Deut. XXI, 10, sq. (ed. Vien. שְׁבִיחָה); ib. 13 (ed. Vien. שְׁבִיחָה). Targ. Lam. I, 5; a. fr.—*Pl.* שְׁבִיחָה, שְׁבִיחָה. Targ. Y. Gen.

XXXI, 26 שְׁבִיתָה (O. שְׁבִיתָה; Ms. I שְׁבִיתָה; ed. Berl. שְׁבִיתָה).—Kidd. 81<sup>a</sup> שְׁבִיתָהָ שְׁבִיתָהָ captured women.

**שְׁבִיל** m. (b. h.; שְׁבִיל, *Shaf.* of רָבֵל) *path*. Peah II, 1 a public path through fields; ש' דְּחִידָה a private path, *contrad.* to דֶּרֶךְ. Ex. R. s. 25 בְּדֶרֶךְ לוֹ ש' בָּרַח עֲשֵׂה לוֹ ש' בָּרַח a human being makes himself a path on trodden ground, can he make himself a path in the sea?; a. fr.—*Pl.* שְׁבִילִים. B. Kam. 81<sup>a</sup> שְׁבִילִין בְּשִׁבְלֵי וְכ' it is allowed to walk on private paths (through fields) until the second rainfall (v. רִבְעִיָּה); Taan. 6<sup>b</sup>; Tosef. Shebi. VII, 18 שְׁבִישְׁתָּה ש' שְׁבִישְׁתָּה. Lev. R. s. 4 וְכ' ש' וְכ' if a person had before him two paths, one smooth &c. Y. Hag. II, 77<sup>a</sup> bot. ש' וְכ' the Torah the חֲדָרָה הָיוּ דְּמָה לְשֵׁנִי ש' וְכ' is like two paths, the one of fire, the other of snow &c. Tanh. T'rumah 8 (ref. to Prov. V, 6) שְׁבִילֵיהֶם ש' חֲדָרָה וְכ' the paths of the Torah and its sections; a. e.—*Naz.* 8<sup>b</sup> שְׁבִילֵיהֶם ש' חֲדָרָה וְכ' as many as the field paths in the Sabbatical year (ed. שְׁבִילֵיהֶם).—*on account of, for the sake of; because.* Ber. 58<sup>a</sup> בְּשִׁבְלִי for my sake. Ib. 20<sup>a</sup> בְּשִׁבְלִי בְּש' אִשְׁתּוֹ וּבְנָיו for his wife and children. Taan. 20<sup>a</sup> בְּשִׁבְלִי for thy sake. Ib. 8<sup>b</sup> בְּשִׁבְלִי for your sake. Sabb. II, 4 בְּשִׁבְלִי בְּש' חֲדָרָה מִנְּכַסְתָּהּ in order that it may drip. Ib. 5 שִׁישׁן for the sake of a patient, that he may sleep. Succ. 29<sup>a</sup> בְּש' אַרְבַּעָה דְּבָרִים for four reasons. Sot. 46<sup>b</sup> בְּש' because this Canaanite showed the way with his finger. Num. R. s. 36 וְכ' שְׁלָחָה בְּש' she sent for R. J.; a. v. fr.

**שְׁבִילָא** ch. same. Targ. Job XVIII, 10. Targ. Ps. CXIX, 35; a. e.—*Pl.* שְׁבִילִין. Targ. Jer. XVIII, 15. Targ. Prov. II, 9 (ed. Wil. שְׁבִילִין, *corr.* acc.). Ib. 15. Targ. Job XIX, 8; a. e.—Ber. 58<sup>b</sup> דְּשִׁמְיָא v. חֲדָרָה I. Lev. R. s. 17, beg. (ref. to Ps. LXXXIV, 6) שְׁבִילֵיהֶם כְּבִישָׁן וְכ' those in whose hearts the pathways of the Law are paved; a. e.—[Pes. 35<sup>a</sup> שְׁבִילֵיהֶם חֲדָרָה, v. שְׁבִילֵיהֶם.]

**שְׁבִישׁ** m. (b. h.; שְׁבִישׁ, *cmp.* שְׁבִישׁ; *cmp.* b. h. שְׁבִישׁ) a. *band*, esp. (של סִבְכָה) *metal (or woolen) band with which the hair-net is fastened.* Tosef. Kel. B. Bath. V, 15 ש' של סִבְכָה נִמְאָה וְכ' a net-band is susceptible of uncleanness for itself, because one may (detach and) fit it for another net. Ib. 16 ש' וְכ' but (gold foils and plates) used as fastenings of a hair-band are susceptible of uncleanness. Kel. XXVIII, 10 ש' של the band of the net. Neg. XI, 11. Sifra Sh'mini, ch. VII, Par. 8 שְׁבִישׁ של סִבְכָה; ib. ch. XI, Par. 10 שְׁבִישׁ וְכ' a woolen net-band. Y. Sabb. VI, 8<sup>b</sup> bot. שְׁבִישִׁים, Is. III, 18) braided bands (v. סִבְכָה) (סִבְכָה) as you say, *shabis* of the hair-net.

**שְׁבִישָׁא** ch. same.—*Pl.* שְׁבִישָׁא. Targ. Is. III, 18.

**שְׁבִישְׁתָּה** v. שְׁבִישׁ I.

**שְׁבִיעִיָּה** m. = h. שְׁבִיעִי, *seventh*. Targ. Gen. II, 2. Targ. Jer. XLI, 1. Targ. Zech. VIII, 19; a. fr.—*Fem.* שְׁבִיעִיָּה, שְׁבִיעִיָּה, שְׁבִיעִיָּה. Targ. O. Lev. XXIII, 16 (Y. שְׁבִיעִיָּה). Targ. Deut. XV, 9 (Y. ed. Vien. שְׁבִיעִיָּה). Targ. Job V, 19; a. fr.

**שְׁבִיעִיָּה** f. (שְׁבִיעִי) *being sated, satiation*. Yoma 79<sup>b</sup> (ref. to Deut. XI, 15) וְכ' אֲכִילָה שִׁישׁ בָּהּ ש' וְכ' (to say the benediction after meal requires) food enough to satisfy the appetite, which is the size of an egg. Pesik. R. s. 16 (ref. to Num. XXVIII, 7) וְכ' שְׁבִיעִיָּה לִשְׁוֹן רִיחָה לִשְׁוֹן expressing *fill, satiation* &c., v. רִיחָה; Tanh. Pinh. 12; Num. R. s. 21<sup>17</sup>; Y. Succ. IV, 54<sup>d</sup> top שִׁיעֵבָה (corr. acc.).

**שְׁבִיעִי** m. (b. h.; שְׁבִיעִי) *seventh*. Succ. V, 6 כֹּשׁ on the seventh day of Succoth. Lev. R. s. 29 ש' חֲדָרָה ש' the seventh thing is most precious; a. fr.—*Pl.* שְׁבִיעִין. Ib. וְכ' כל הש' וְכ' all seventh things are precious.—*Fem.* שְׁבִיעִיָּה. Ib.; a. fr.—*Esp.* the seventh year, *Sabbatical year*. Shebi. I, 1 ש' טֶרֶם the year preceding the Sabbatical year; ib. 4 ש' מוֹצָאֵי, v. מוֹצָאֵי III. Snh. III, 3 ש' סוֹחֲרֵי סוֹחֲרֵי traders in fruits of the Sabbatical year; a. v. fr.—*Pl.* שְׁבִיעִיָּה. Y. ib. 21<sup>a</sup> bot. שְׁרִי ש' we must wait for two Sabbatical years before reinstating the trader in Sabbatical fruits in his civic rights; Y. Shebu. VII, 37<sup>d</sup> bot. (not שְׁרִי).—*Sh' bi' ith*, name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

**שְׁבִיעִיָּה, שְׁבִיעִיָּה, v. שְׁבִיעִיָּה.**

**שְׁבִיעִי** v. שְׁבִיעִי.

**שְׁבִיק** m. (שְׁבִיק; v. שְׁבִיקָא I) *abandoned; spontaneous growth*. Targ. Y. Lev. XXV, 5 כְּרִי ש' (h. text סְפִירָה).—*Pl.* שְׁבִיקָא, v. שְׁבִיקָא.

**שְׁבִיקוּתָא** f. (שְׁבִיק) *remission, forgiveness*. Targ. Ps. CXXX, 4 (h. text סְלִיחָה).

**שְׁבִירָא** v. שְׁבִירָא.

**שְׁבִירָה** f. (שְׁבִירָה) *breaking*. Y. Orl. I, 60 bot. (not שְׁבִירָה) שְׁבִירָה עֶצֶם.—*נִפְצָה*, v. שְׁבִירָה breaking a bone of the Passover sacrifice. Pes. VII, 12; ib. 70<sup>a</sup>; a. fr., v. עֶצֶם.

**שְׁבִישׁ** v. שְׁבִישׁ.

**שְׁבִישְׁתָּה, שְׁבִישְׁתָּה, v. שְׁבִישׁ.**

**שְׁבִיתָה** f. (שְׁבִיתָה) 1) *resting, making a day station* esp. over the Sabbath. Maasr. II, 3 שְׁבִיתָה מְגִיעַ לְמָקוֹם ש' until he reaches a place where he intends to rest, *contrad.* to לֵיָּלָה night lodging. Y. ib. 49<sup>d</sup> top, v. לֵיָּלָה.—*Esp.* appointing a place to be the centre of Sabbath movements, *Sabbath camp* (from which one is allowed to walk two thousand cubits in every direction). Erub. IV, 7 מִי ש' שְׁבִיתָתִי חֲדָרָה if one is on the road (on Friday) at nightfall, and recognizing a tree or a fence (at a distance) says, my Sabbath rest be under it; שְׁבִיתָתִי מִי שְׁבִיתָתִי במקוֹמִי at its root. Ib. 8 שְׁבִיתָתִי מִי שְׁבִיתָתִי במקוֹמִי where I am now. Ib. 45<sup>b</sup> חֲפָצֵי ש' objects which have no owner acquire a Sabbath centre of their own (and he who finds them has to be guided in carrying them by the place where he found them). Ib. חֲפָצֵי הַנֶּחֱרֵץ אֵינָן קוֹיָן ש' objects belonging to a gentile have no Sabbath centre, i. e. if they come from outside on the Holy Day, the recipient may carry them





*abandon; to leave behind; to bequeath.* Targ. Jer. II, 9. Targ. Ex. XXIII, 5. Targ. Jud. XVI, 26 (h. text *והניחה*); a. v. fr.—Part. pass. *שְׁבִירָא*; f. *שְׁבִירָתָא*, *שְׁבִירָקִין*; *pl.* *שְׁבִירָקִין*, *שְׁבִירָתָא*, *שְׁבִירָקִין*. Targ. Jer. II, 5 (h. text *אלמן*). Targ. Ez. XXXVI, 4. Ib. XLI, 9; 11 (h. text *מָנָה*); a. fr.—Y. Nidd. II, end, 50<sup>b</sup> *אמר שובקתיה לצפרא* he said (to the woman), leave it (with me) for the morning. Sabb. 32<sup>a</sup> *שְׁבִירָתָא וכו' רְיִירָא*. Yoma 12<sup>a</sup> *למי שֵׁבֶק*, v. *אושְׁפִירָא*. Arakh. 22<sup>a</sup> *מי שְׁבִירָתָא* shall we leave the alimony (which the widow receives out of the estate, as long as her dowry is not satisfied) unguarded? Ib. *מי שְׁבִירָתָא ליה* do we allow him (to take interest)? B. Bath. 125<sup>a</sup> *ש' לאו הני משהו ש' אבדוהו* it is not these coins that their father left them (when he died). Gitt. 37<sup>b</sup>, a. fr. *לא שְׁבִירָתָא (אינש) וכו'* (לא שבק) לא שְׁבִירָתָא (אינש) וכו' when the dam has her own child, she will not neglect her own and give suck to a strange animal. B. Mets. 92<sup>a</sup> *איש' לא ש' איש'* Isi would let no man live, i. e. with such a law humanity could not exist; B. Kam. 91<sup>b</sup> *לא שְׁבִירָתָא חיי' וכו'* *א"כ לא שְׁבִירָתָא חיי'* B. Kam. 91<sup>b</sup> *לא שְׁבִירָתָא חיי' וכו'* if this were the law, thou wouldst let no creature exist; a. fr.—2) *to remit, pardon, forgive*. Targ. Gen. XVIII, 24. Targ. Num. XIV, 19; a. fr.—Lev. R. s. 5, end *דְּשְׁבִירָתָא* יא... דְּשְׁבִירָתָא it is becoming the great God to remit great sins; a. e.—Part. pass. as ab. Ib. *שְׁבִירָתָא חיי' וכו'* *הא שרי לך ורא שביק לך* this is remitted to thee, and this is forgiven thee; a. e.—3) *to let go, send away, divorce*. Gen. R. s. 17 *היהא שְׁבִירָתָא חיי' וכו'* *אמר אנתרא* send that woman away, for she does thee no honor; ib. *שְׁבִירָתָא חיי' וכו'* *אמר אנתרא* send that bad woman away;

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*struction, calamity.* Gen. R. s. 91 (play on שָׁבַר, Gen. XLII, 1, a. סָבַר) כי יש ש' זה הרעב כי יש סבר זה השבע וכ' 'that there is a calamity', that means the famine; 'that there is brightness', that means plenty &c. Ib. כבר נאמר והלא כבר נאמר has it not been said before, 'and all the land of Egypt was hungry'? what is meant by 'there is a calamity in Egypt'? &c. Pesik. Vattom., p. 129<sup>b</sup> (not שָׁבַר); Yalk. Ps. 816, v. שָׁבַר I; a. e.—*Pl.* שָׁבָרִים, constr. שָׁבָרִי. Gen. R. s. 30 (ref. to Job XII, 5) they were predestined for two calamities, for destruction from above (rain), and for destruction from below (rise of the deeps). Ex. R. s. 18, v. שָׁבָרִי I. Kel. XI, 3, a. fr. שָׁבָרִי fragments of vessels, broken vessels. B. Bath. 14<sup>b</sup> לוחות שָׁבָרִי the tablets broken by Moses. Ber. 8<sup>b</sup> לוחות ושָׁבָרִי... be careful not to despise an old man that has forgotten his learning through no fault of his, for we are told, the (whole) tablets and the broken ones were deposited in the Ark; Men. 99<sup>a</sup>; a. fr.—2) *a broken ejaculation, sigh, esp. the broken disconnected sounds produced on the Shofar.* Y. Taan. II, 65<sup>b</sup> top (play on נָא, Gen. II, 6) when the broken tune (at the prayer meeting) rises from below, at once the rain comes down.—*Pl.* as ab. R. Hash. 34<sup>a</sup> שיטור הרועה (a succession of tremulous sounds) is equal to three *sh'barim*. Ib. שלשה... ארסקן... שלשה ש' R. Abbahu introduced in Caesarea (for the New Year's Day) the blowing of a *t'ki'ah* (a succession of connected notes), three *sh'barim*, a *tr'u'ah*, and a *t'ki'ah*; a. e.

*שָׁבַר* II m. (b. h.; preced.; ש' רעבון, v. Gen. XLII, 19 a. 33, comp. Ps. CIV, 11; v. Ehrlich Mikra ki-Pheschutô, p. 114 sq.) (sale of) provisions (in time of famine). Gen. R. s. 91 יש אוכל במצרים שאמר הכתוב יש ש' וכ' 'there was okhel (food) in Egypt? (why is it) that the text says, 'there was sheber'?

*שָׁבַר, שָׁבָרָא* m. (denom. of בָּר II, פָּרָא [boy, Syr.]) simple, foolish (corresp. to h. פְּתִי). Targ. Prov. IX, 4 (some ed. שָׁבַר, corr. acc.). Ib. XIV, 15. Targ. Job V, 2 (ed. Wil. שָׁבָרָא. Targ. Ps. XIX, 8 (ed. Lag. שִׁיבָרָא; ed. Wil. שָׁבָר, corr. acc.); a. e.—*Pl.* שָׁבָרִי. Targ. Prov. I, 4; 22; 32; a. fr.—*Fem.* שָׁבָרָא. Ib. IX, 13 (ed. Wil. שָׁבָרָא; some ed. שָׁבָר, corr. acc.).

*שָׁבָרָא* m. (comp. שָׁבָרִיָא) mullein, a plant the woolly leaves of which are used for wicks (φλόμος λυχνίας or ὀρυαλλίαι; v. Löw Pf., p. 67). Sabb. 20<sup>b</sup>, expl. המדבר (ed. Sonc. שִׁיבָרָא, oth. early ed. שָׁבָר).

*שָׁבָרָא* f. (comp. שָׁבָרִיָא) blinking. Y. Hag. II, 77<sup>d</sup> עיניה הוות ש' one of her eyes was blinking.

*שָׁבָרֹן* m. (שָׁבַר II) sale of provisions, market price. Gen. R. s. 8 נעשה היום ש' לאלו מה ש' נעשה היום they (going in) ask those (coming out), how was the market to-day?; Yalk. Job 907.

*שָׁבָרֹתָא* f. (שָׁבָרִי) simplicity. Targ. Prov. I, 22.

*שָׁבָרִיר* m. (comp. next wd.) name of a certain animal living in the water, water snake (?).—*Pl.* שָׁבָרִירִים. Mekh. Yithro, Bahod., s. 6; Yalk. Ex. 286.

*שָׁבָרִירָא, שָׁבָרִירִי* m. pl. (= שָׁבָרִי, v. שָׁבָרִי; comp. שָׁבָרִירָא a. סָבָרִירָא) being dazzled, blinking, temporary blindness, loss of direction. Targ. O. Gen. XIX, 11 (ed. Berl. שָׁבָרִירָא). Targ. II Kings VI, 18.—Yoma 28<sup>b</sup> ש' רשמשא וכ' the dazzling sun-light coming through cracks or breaks in the clouds is worse than the uncovered sun. Gitt. 69<sup>a</sup> ש' sudden blindness occurring in day-time (from dazzling light). Ib. דליליא ש' blindness occurring at night (believed to be caused by a demon living in the water or in water vessels. Ib. (an incantation for blindness) ש' shabriré of N, son of N, leave &c. Ab. Zar. 12<sup>b</sup>; Pes. 112<sup>a</sup> ש' סכנא the danger of getting blind (from drinking at night). Ib. (an incantation against thirst at night) ש' ברירי וכ' מש' ש' ברירי וכ' let him say to himself, N, son of N, my [thy] mother told me, be on guard against shabriré: shabriré, b'riré, riré yiré, ré.

*שָׁבַשׁ* (= שָׁבַשׁ, comp. שָׁבַשׁ) to run in all directions, blunder.

*Pl.* שָׁבַשׁ to entangle, confound; part. pass. מְשֻׁבָּשׁ; f. מְשֻׁבָּשָׁתָא thrown into confusion. Yeb. XVI, 7, v. גָּדִיס. Lev. R. s. 35; Cant. R. to VI, 11.

*Hithpa.* הִתְשַׁבַּשׁ to be entangled. Midr. Till. to Ps. XVIII, 11 (מִשְׁחַמְשָׁו) and the hoofs of their horses were entangled (caught in the mud).

*שָׁבַשׁ*, Pa. שָׁבַשׁ 1) (denom. of שָׁבַשׁ) to branch off, send forth branches. Targ. Ps. LXXX, 12 שְׁבִישָׁתָא Ms. (ed. Wil. שָׁבַשׁ, Pe.).—2) to cut branches, harvest grapes. B. Mets. 73<sup>a</sup>, v. שָׁבַשׁ 3) (v. preced.) to entangle, confound, overpower. Targ. Jer. XX, 7 (h. text שָׁבַשׁ); Targ. II Esth. I, 2. Targ. Koh. V, 1.—Part. pass. מְשֻׁבָּשׁ; pl. מְשֻׁבָּשִׁין. Targ. Job XL, 17 (Ms. מְשֻׁבָּשִׁין Ithpa.; h. text שָׁבַשׁ).—Yeb. 75<sup>b</sup> ש' לְשִׁבְשִׁיָא לְמִרְיָא he only wanted to confuse M'remar (test his ingenuity). Ib. 108<sup>b</sup> אַזל... איירי... ש' because she is familiar with his hints and signs, he may confuse (have undue influence over) her and remarry her. Ib. כָּבַר שָׁבַשׁ וְלֹא אִשְׁבָּשָׁא (not שָׁבַשׁ) he has before tried to influence her, and she was not influenced. Ned. 89<sup>b</sup> ש' שָׁבַשׁ וְאִנְסִיבָא (not שָׁבַשׁ) Rashi (שיבשיו) he persuaded him and made him take a wife.

*Ithpa.* אִשְׁבָּשָׁא 1) to be entangled. Targ. Lam. I, 14 (ed. Lag. a. oth. אִשְׁבָּשָׁו, oth. ed. אִשְׁבָּשָׁו, corr. acc.; h. text אִשְׁבָּשָׁו).—2) to be confounded. Targ. Jer. I. c. (h. text אִשְׁבָּשָׁו). Ib. I, 36 (h. text אִשְׁבָּשָׁו). Targ. Ez. XXIV, 10.—Yeb. I. c. אִשְׁבָּשָׁא (marg. corr. אִשְׁבָּשָׁא כֹּהֲנִי v. supra.—Esp. to blunder, be mistaken. Pes. 17<sup>a</sup> אִשְׁבָּשָׁא the answer of the priests was erroneous. Shebu. 28<sup>b</sup> אִשְׁבָּשָׁא thou art mistaken; Zeb. 26<sup>a</sup>.—V. שָׁבַשָּׁא.

*שָׁבַשׁ* m., pl. שָׁבַשִּׁין = next w. Yalk. Ez. 362, v. שָׁבַשִּׁין.

*שָׁבַשָּׁא, שִׁי* m. (preced. wds.) ramification, branch.

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b.Az. lectured without saying something novel?; Y. Hag. I, beg. 75<sup>d</sup>; Y. Sot. III, 16<sup>d</sup> bot.; a. fr.—3) (v. שְׁבִיחָה) to appoint a Sabbath camp as the center for Sabbath movements. Pes. III, 7 (49<sup>a</sup>) לְשִׁבּוֹת שְׁבִיחָה הַדְּשׁוּ... the holiness if a person goes away from home... in order to transfer his Sabbath camp for some secular (social) purpose. Erub. 51<sup>a</sup> לְשִׁבּוֹתָ שְׁבִיחָה for those who appoint a Sabbath camp (when on the road near the beginning of the Sabbath), v. פָּאָה; a. fr.—Part. pass. שְׁבִיחָה allowed to rest, abandoned. Sifra B'har, Par. 1, ch. I (ref. to הָאָרֶץ in Lev. XXV, 6) thou mayest (in the Sabbatical year) eat of what is abandoned in the earth (that which grows without special cultivation, manuring &c.), but not of what is watched in the earth (of a field more than ordinarily ploughed); Yalk. Lev. 659.

Hif. שְׁבִיחָה to cause to cease, remove. Y. Ber. IV, 7<sup>d</sup> bot. שְׁתִּשְׁבֹּר וְהִשְׁבִּירָה עִלּוֹ וּכ' that thou mayest break and remove the yoke of the evil inclination &c.; ib. שְׁתִּשְׁבִּירְהוּ שְׁתִּשְׁבִּירְהוּ that thou mayest remove it (the leaven of evil) from within us &c.—V. הִשְׁבִּירָה.

שְׁבִיחָה ch. same, to rest; to observe the Sabbath. Targ. Ex. XXXI, 17. Targ. O. ib. XVI, 30 ed. Berl. (oth. ed. Keth.). Targ. Y. Lev. XXIII, 32.—Y. Maas. Sh. V, 56<sup>a</sup> top וְנִדְרִיהָ וְנִדְרִיהָ and went down to observe the Sabbath in his own house; ib. וְהוּא סִלְקִין שְׁבִיחָתָא וּכ' went up and celebrated the Sabbath at the Temple; Lam. R. to III, 9 וְשִׁבְחָן (read: וְשִׁבְחָן).—[Y. Maas. Sh. l. c. שְׁבִיחָה, read: שְׁבִיחָה, v. שְׁבִיחָה I.]

שְׁבִיחָה f. (b. h.; preced.) 1) day of rest, Sabbath.—שְׁבִיחָה v. בְּרִאשִׁית. Sabb. I, 1 יְצִיאָתָא דְּהַשׁ the laws concerning the carrying of objects from one territory (רְשִׁיטָא) to another on the Sabbath, v. הוֹצֵאָה. Ib. 2<sup>b</sup> וְהָאֵל וְעִיקָרָא דְּהַשׁ here where the Sabbath law is the main subject. Ib. 10<sup>b</sup> שְׁמָהּ דְּהַשׁ I have a precious gift in my treasury, its name is Sabbath. Ib. 119<sup>a</sup> וְהָאֵל שְׁמֵהּ דְּהַשׁ (Jews) have a certain spice, its name is Sabbath, which we put into it (the Sabbath dish), and its flavor spreads. Ib. 117<sup>b</sup> וְהָאֵל שְׁמֵהּ דְּהַשׁ on the Sabbath one must break bread (say the blessing) over two loaves. Ib. לעֵלֶם שְׁמֵהּ דְּהַשׁ... one should always be early in making the purchases for the Sabbath. Ib. 118<sup>a</sup> וְהָאֵל שְׁמֵהּ דְּהַשׁ, v. עֵלֶם. Ib. 119<sup>a</sup> הַמֶּלֶכָה בּוֹאִי שְׁמֵהּ דְּהַשׁ... the queen Sabbath. Ib. 119<sup>a</sup> וְהָאֵל שְׁמֵהּ דְּהַשׁ two ministering angels escort man on the Sabbath eve from the synagogue to his house; וְהָאֵל שְׁמֵהּ דְּהַשׁ... the good angel says, may it be thus the next Sabbath, and the evil angel says Amen against his will. Ib. לֹא שְׁמֵהּ דְּהַשׁ... Jerusalem was destroyed for no other reason than because they desecrated the Sabbath there. Mekh. Ki Thissa v. לֹא שְׁמֵהּ דְּהַשׁ, v. מִסְּרִי. R. Hash. IV, 1 וְהָאֵל שְׁמֵהּ דְּהַשׁ which falls on a Sabbath day; a. v. fr.—Ber. 28<sup>a</sup>, a. e. שְׁמֵהּ דְּהַשׁ whose Sabbath was it, i. e. whose turn to preach was it?—Pl. שְׁבִיחָתָא. Sabb. l. c. וְהָאֵל שְׁמֵהּ דְּהַשׁ if Israel were to observe two Sabbaths properly, they would at once be redeemed. Yeb. 93<sup>a</sup> שְׁבִיחָתָא וְיָמִים טוֹבִים Sabbaths and festivals; Keth. 110<sup>b</sup>; a. v. fr.—2) week. Ned. VIII, 1 וְהָאֵל שְׁמֵהּ דְּהַשׁ שְׁבִיחָתָא.

שְׁבִיחָה (if one says on a Sabbath day, 'I vow abstinence from wine) this Sabbath', he is forbidden to drink wine the whole (incoming) week and the week just expiring. Men. 65<sup>b</sup> שְׁבִיחָתָא during the week, opp. כְּשֶׁבֶת on the Sabbath day; a. fr.—Pl. as ab. Is. 66<sup>a</sup> שְׁבִיחָתָא when do you find seven complete weeks (between Passover and Shabuoth)? When you begin to count from the evening. Pesik. Ha'om., p. 69<sup>b</sup> שְׁבִיחָתָא during those seven weeks between Passover &c.; a. fr.—שְׁבִיחָה Sabbath, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

שְׁבִיחָתָא, שְׁבִיחָתָא, שְׁבִיחָתָא ch. same, 1) Sabbath. Targ. Ex. XVI, 25, sq. Targ. Y. ib. 23 שְׁבִיחָתָא קוֹדֶשָׁא (O. שְׁבִיחָתָא, ed. Berl. שְׁבִיחָתָא, v. next w.). Targ. Is. LVIII, 13; a. fr.—Ber. 28<sup>a</sup> שְׁבִיחָתָא shall one (of them) preach one Sabbath, and the other the next Sabbath (alternately)? There will be jealousy. Sabb. 119<sup>a</sup> שְׁבִיחָתָא רְקִיעֵי... בשְׁבִיחָתָא, v. מַעֲלֵי שְׁבִיחָתָא. Ib. 118<sup>a</sup>, a. fr. שְׁבִיחָתָא, v. מַעֲלֵי שְׁבִיחָתָא who have their meals on the Sabbath during lecturing hours. Y. Ber. II, 5<sup>b</sup> bot. שְׁבִיחָתָא saw mourners on the Sabbath, and saluted them; a. fr.—Pl. שְׁבִיחָתָא. Targ. Hos. II, 13 שְׁבִיחָתָא (ed. Wil. שְׁבִיחָתָא).—Ber. l. c. שְׁבִיחָתָא let R. G. lecture three Sabbaths in succession, and R. El. b. Az. every fourth Sabbath. Snh. 67<sup>b</sup> שְׁבִיחָתָא כל מַעֲלֵי שְׁבִיחָתָא (some ed. sing.) every Sabbath eve; a. e.—2) week. Targ. Esth. II, 9; a. e.—Gen. R. s. 11 שְׁבִיחָתָא the first day of the week; a. e.

שְׁבִיחָתָא f. (preced.) rest, solemn observance. Targ. O. Ex. XVI, 23 (h. text שְׁבִיחָתָא, v. preced. Ib. XXXI, 15 שְׁבִיחָתָא ed. Berl. (ed. Vien. שְׁבִיחָתָא; Y. שְׁבִיחָתָא; a. fr. שְׁבִיחָתָא).

שְׁבִיחָתָא, שְׁבִיחָתָא, v. שְׁבִיחָתָא.

שְׁבִיחָתָא, שְׁבִיחָתָא, שְׁבִיחָתָא 1) (b. h.) pr. n. m. Sabbathai. Yoma 83<sup>a</sup>; B. Bath. 90<sup>b</sup> פִּירִי אֶצֶר, v. אֶצֶר. Bets. 32<sup>b</sup> שְׁבִיחָתָא דְּרִי שְׁבִיחָתָא דְּרִי שְׁבִיחָתָא (ed. Krot. שְׁבִיחָתָא). Y. Succ. IV, end, 54<sup>d</sup> שְׁבִיחָתָא. Y. Hall. II, 58<sup>c</sup>. Y. Snh. VIII, beg. 26<sup>a</sup>; Bab. ib. 69<sup>a</sup>; a. fr.—2) the planet Saturn. Sabb. 156<sup>a</sup> וְהָאֵל שְׁבִיחָתָא דְּהַשׁ וְהָאֵל שְׁבִיחָתָא דְּהַשׁ (ed. מחשבתיה) he who was born under Saturn shall be a man whose plans will be frustrated (בִּלְבָד being the Chald. equivalent of שְׁבִיחָתָא). Gen. R. s. 10 שְׁבִיחָתָא... וְהָאֵל שְׁבִיחָתָא there is a planet which completes its circuit in thirty years; it is Saturn. Pirké d'R. El. ch. VI שְׁבִיחָתָא Saturn rules on the fourth day of the week. Pesik. R. s. 20; a. e.

שְׁבִיחָתָא, v. שְׁבִיחָתָא.

שְׁבִיחָתָא, v. שְׁבִיחָתָא.

שְׁבִיחָתָא (b. h.; cmp. גָּבַהּ) to be high, exalted, strong.

Pl. שְׁבִיחָתָא to overpower (cmp. פָּקַח). Tem. 16<sup>a</sup> (ref. to שְׁבִיחָתָא, I Ohr. IV, 10) מְלִשְׁתָּא... לְבַלְחֵי עֲצָרִי the evil inclination may not have power over me so as to prevent me from studying; Yalk. Josh. 27 יִסְגְּפִי (corr. acc.).

שְׁבִיחָתָא ch. same.

Pa. שְׁבִיחָתָא to elevate, lift up, strengthen. Targ. Ps. XX, 2.

Ib. XCI, 14. Targ. Prov. IV, 6 דחשגבירין ed. Lag. (ed. דחשגבירין; oth. ed. דחשגבירין); a. e.

**שגבירין** pr. n. m. *S'gabion*. Tosef. Ter. II, 13 ראש ש' ed. Zuck. (Var. שבירין) S. chief of the synagogue of Achzib.

**שגג** (b. h.) [*to be excited, confounded, to err, do wrong inadvertently; to act under a wrong impression*. Ker. IV, 1 באירה מן ש' if he had connection with one of them under the impression that it was his wife, and it is unknown with which of them. Ib. II, 4 עשה בזה אר' with reference to her the law puts the wilful transgressor on a level with the inadvertent (obliging him to offer a sacrifice). Sabb. 69<sup>a</sup> במלאכות וכו' ש' or he acted inadvertently with regard to labors (not knowing that such a labor was forbidden on the Sabbath), but consciously as regards the Sabbath. Ib. בזה וכו' ש' if he was in error as to both. Ib. עד שישגג בלא וכו' he must be ignorant of the prohibition (לא) and of the eventual punishment of extinction (כרה); a. v. fr.

**Hif.** **שגגה** *to confound*. Yalk. Gen. 146 קשיגין, v. שגגה.

**שגגה** f. (b. h.; preced.) *inadvertent act, error*. Ker. I, 2 ויל שגגה חטא... על אלי for the following acts one incurs the punishment of extinction if wilfully committed, and is bound to bring a sin-offering if committed inadvertently. Ib. II, 2 חזון כש'... חזון כש' the following must offer a sacrifice for their wilful acts as if they were inadvertent ones. Sabb. 70<sup>a</sup> (in Chald. dict.) קרבן רחמנא אמאי אש' for what act does the Law demand a sacrifice? Only for an inadvertent act. Ib. 69<sup>a</sup> שגגה קרבן שמה ש' ignorance as to eventual liability to a sacrifice is called inadvertency; Shebu. 26<sup>b</sup>. Ib. איזודי שגגה how is inadvertency in a vain oath with regard to a past event possible?; a. v. fr.—M. Kat. 18<sup>a</sup>, a. fr. ודואי כש' שיוצא מלפני השליט and it was as an error proceeding from the ruler, i. e. his ominous words, although not meant as such, came true.—Pl. שגגור. Sabb. 70<sup>a</sup> (in Chald. dict.) הוה חטא שגגה חטא טובא ש' there it is only one error, here there are several. B. Mets. 33<sup>b</sup>, v. קורן. Y. Shebu. I, 33<sup>a</sup> חטאם אלו חש' their sins' (Lev. XVI, 21) this refers to inadvertent acts; a. fr.

**שגגתא** ch. same.—Pl. שגגתא. Lev. R. s. 5, end (ref. to Ps. XIX, 13) כן ש' רעברית קסך (release me) from the inadvertent sins which I may have committed before thee; Midr. Till. to Ps. XIX שגגתא (ed. Bub. שגגתא; read: שגגתא).

**שגגה** m. = h. שגגה, *almond, almond-tree*. Targ. Koh. XII, 5.—Pl. שגגין. Targ. O. Gen. XLIII, 11. Targ. O. Num. XVII, 23.

**שגדונה**, v. שגדוניה.

**שגה**, v. שגי.

**שגושא**, v. sub שגי.

**שגושא** m. (שגש) *disturber, mischief-maker*. Targ. Prov. XXVI, 20 Ms. (ed. שגושא; h. text רגן).

**שגושא**, v. sub שגי.

**שגח** (b. h.; cmp. נגח, *to be bright*).

**Hif.** **שגח** (cmp. נגח, *Hif.*) 1) (with ב) *to look at; to consider*. Bets. III, 6 בכה וכו' you must not look at the scales at all, i. e. on the Holy Day you dare not use the scales at all, even if you employ some substitute for weights; Y. ib. 62<sup>a</sup> bot.; Tosef. ib. III, 5. Ber. 52<sup>a</sup> קול בבה אין משגחין בבה we do not consider a voice from on high, i. e. we are not guided in our decisions by a *bath kol* (v. ב' I); a. e.—2) (with על) *to look for, care for, mind*. Y. Keth. VIII, 3<sup>b</sup> bot. עליה ואין ברייה משגחיה עליה and nobody will care for her (to assist her in her bereavement). Ber. 34<sup>b</sup> לא דרי משגחיה עליה לא דרי they would have paid no attention to his prayers. Snh. 99<sup>a</sup> על שמי משגחיה על he who disregards the Mishnah; a. fr.

**שגח** ch., *Af.* **שגח** same, 1) *to look*. Targ. Cant. II, 9.—2) *to care for, mind*. Targ. Job XXII, 2; a. e.—Y. B. Bath. V, beg. 15<sup>a</sup> בשדה בור ולא משגח עליה in the case of an uncultivated field, about which the owner does not care (if people gather its spontaneous growth). Y. Snh. III, 21<sup>c</sup> top, נכס. Ib. VI, 23<sup>d</sup> bot. משגחין רבין מימר וכו' would the rabbis (you) mind to say a word of the Law? אמרו ליה said they to him, would you mind? Y. Nidd. II, end, 50<sup>b</sup> חמא רבי משגח עלינן וכו' what reason had the master (you) to care for us (consult our opinion) this day? Succ. 31<sup>a</sup> בה וכו' א' ולא א' v. צנוח. Ib. וכו' א' and you pay no attention to her? Gen. R. s. 32 לא א' the Biblical text paid no attention to it and did not consider it at all; Cant. R. to IV, 4 ביה עילוי קרייה וכו' (strike out עילוי); a. fr.

**שגח** (b. h.; cmp. שגג) *to be confused; to reel; to err*. Midr. Till. to Ps. VII ש' אימר when did he (David) err? When Saul pursued him. Ib. ש' ארם וכו' v. infra; a. e.

**Hif.** **שגח** *to cause to reel; to lead astray*. Yalk. Ps. 829 מה הגפן הוה... וכסוף דרי מגרה את קרנה וקרניה משגין וכו' as in the case of the grape, — you cut it, and it is silent, you tread it, and it is silent, but at the end it stirs up its horns (like an angry bull), and its horns cause man to reel, and thrust him down; Yalk. Gen. 146 משגין (fr. שגג); Midr. Till. to Ps. LXXX, 9 (corr. acc.). Ib. to Ps. VII (ref. to Job XII, 16) חורר דברי חורר דברי if a man wants to go astray in the interpretation of the words of the Law, the words of the Law will lead him astray (ed. Bub. חורר דברי); a. e.

**שגח** ch. same, 1) *to reel, be intoxicated*. Targ. Prov. XX, 1.—Yeb. 63<sup>b</sup> נפל ש' he reeled (from fright) and fell down.—2) *to err, deviate*. Targ. Prov. XIX, 27; a. e.—3) *to be lost, missed*. Targ. Num. XXXI, 49 (h. text נפקד). Targ. Jud. XXI, 3 (some ed. למסר, corr. acc.). Targ. O. Gen. XXXI, 39. Targ. Zech. XI, 16; a. fr.

**Af.** **שגח** 1) *to lead astray*. Targ. Prov. XXVIII, 10.—2) *to miss the aim*. Targ. Jud. XX, 16 משגין (read: משגין, v. Rashi).

**שגיר**, **שגרא** = שגיר. Lev. R. s. 9 (ed. Wil. 'ס); Yalk. Ps. 763, v. שגיר I ch.

**שגרא** f. (שגרה) *error, inadvertency*.—Pl. שגרא. Midr. Till. to Ps. VII ed. Bub. מחול וסלח על כל ש' שעשיתי מחול וסלח לי forgive me and pardon me for all inadvertent wrongs that I may have committed. Ib. to Ps. XIX שגראו ed. Bub., v. שגרא.

**שגרא** ch. same.—Pl. שגרא. Midr. Till. to Ps. XIX, v. שגרא.

**שגרא**, v. שגרא.

**שגרא**, v. שגרא.

**שגרא** f. (שגשג) *confused, bewildered*. Gitt. 70<sup>b</sup> his mind is confused (by the fear of death), opp. צילוחא, v. צילוחא.

**שגל** f. (b. h.; שגל, changed by Massorah into שכב; cmp. king's wife or mistress. R. Hash. 4<sup>a</sup> (ref. to Neh. II, 6) כלבחה ... כלבחה what is shegal? Said Rabbah..., a she-dog. Ib. (ref. to Ps. XLV, 10) וראי ש' כלבחה דהיא וכו' if shegal meant dog, what good tidings did the prophet announce for Israel? Ib. מלכחה דהיא וכו' shegal means in general queen, and that opinion of Rabbah... (as regards Neh. I. c.) is a tradition &c.—Pl. שגלוחא (fr. שגלוח). Shh. 95<sup>b</sup>.

**שגם**, Pi. שגם (v. שגם) 1) to smooth, plane, polish. Kel. XXII, 10 שגגין... שגגין the boards in a bath which one planed; (Maim.: which one joined with bamboo, v. next w.).—2) to bend. Gen. R. s. 26 (play on שגם, Gen. VI, 3) I will bend them through suffering. (Rashi) 'שגגין' I will bend them (break their power) one through the other; ib. שלא שגגתי אותן וכו' because I had not bent them through suffering; Yalk. ib. 44.

**שגם** (שגגם) m. (preced.) *joint* made of twisted reed (bamboo), *hinge*.—Pl. שגגין or שג' Gen. R. s. 26 (v. preced.) הדלת הזוהי כי מעמידו שגגין (or שגגין) what keeps the door in position? Its hinges. Kel. X, 6 עשאן בסגין או בשג' (Ar. a. Bart. (בשג') if he joined the boards with tenons or with hinges (Maim.: with bamboo, v. שג').

**שגמא**, ש' ch. same.—Pl. שגמא. Koh. R. to IX, 18 (expl. חאמנה, II Kings XVIII, 16) ש' רבנן אמרי ש' the Rabbis say, it means the (gilt) hinges.

**שגנז**, Yalk. Josh. 22, v. שגנז.

**שגיר** (Shaf. of שגיר; cmp. שגיר) to run, flow.—Part. pass. שגיר f. שגיר *fluent, spoken without hesitation*. Ber. V, 5 אם ש' תפלתי וכו' if my prayer is fluent in my mouth, I know &c., v. שגיר; Tosef. ib. III, 3 שגיר ed. Zuck. (Var. שגור).—[Cant. R. to I, 15 שגיר, v. infra.]

Pi. שגיר 1) to speak with fluency. Ex. R. s. 9 כיון ש' שגיר when they recited (these verses) the whole night with fluency, they considered it a good

sign &c.—2) to make run, to send. Tanh. Mick. 8 תפשו וישגרו... arrest them and send them up before me; Gen. R. s. 91. Ib. בשבילם וכו' and sent (messengers) out for them to hunt them up &c. Tosef. Sabb. XIII (XIV), 9 לו וכו' and to their commander he sent a present of fifty denars. Ber. 51<sup>a</sup>, sq. משגרו לאנשי אדור וכו' he sends it as a gift to his household. Shh. 59<sup>b</sup> משגרו וכו' he sent out one (serpent) to the south &c. B. Bath. 146<sup>a</sup>. Sot. 35<sup>b</sup> שגרו וכו' v. שגיר a. fr.—Part. pass. שגיר; f. שגיר. Cant. R. to IV, 1, v. שגיר; ib. to I, 15 שגיר corr. acc.).

Hif. שגיר [to speak fluently,] to improvise a prayer, change the established form. Y. Ber. V, 9<sup>c</sup> שגיר צבור ש' if a reader improvises two or three sections (of the Prayer of Benedictions), we do not make him go back and recite the established form.

**שגיר** I ch. same, 1) to run, flow. Targ. Jer. XIII, 17 (ed. Wil. שגיר Pa., shed). Ib. IX, 17 (ed. Wil. Pa.).—2) to drag. Hull. 51<sup>a</sup> רדו שגירן וכו' Tosaf. (ed. שדרן) they dragged their hind legs.

Pa. שגיר 1) to cause to run, shed tears. Targ. Jer. I. c., v. supra.—2) to send. Targ. Y. Ex. XXIII, 20.—3) to cast; (of beasts) to give birth. Ib. XIII, 12 רמשגרא (not רמש' Targ. Jer. XXII, 19.—Part. pass. שגיר; f. שגרא; pl. שגירן. Ib. VII, 33; XXXVI, 30. Targ. Deut. XXVIII, 26. Targ. Is. V, 25, a. e.

Af. שגיר 1) (neut. verb.) to run over. Y. Sabb. VIII, 9<sup>b</sup> bot. שגיר עיניה דר' וכו' R. Aha's eye ran over the whole Torah, and he did not find (that the word מלאכה appeared 39 times).—2) to cast an eye. Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. שגיר עיניו וכו' at that moment I let my eyes run (reviewed in my mind) the whole &c., v. שגיר.—3) to improvise, change the established form of a prayer. Y. Ber. V, 9<sup>c</sup> הר ברכה א' (read חדא) he changed one section of the Benedictions. Ib. א' מכוניע דדים בסופה he changed the benediction which closes with *makhni'a zedim* (the twelfth section) at the end of it.

**שגיר** II (preced.; cmp. שגיר) to heat. Targ. Ez. XXXIX, 9.—Sabb. 109<sup>b</sup> שגיר הנורא וכו' she heated the oven and swept it &c.—Part. pass. שגיר; f. שגירא. Yoma 29<sup>a</sup> תנורא ש' a hot oven (in which it is easy to kindle a fresh fire), opp. קרירא.

**שגיר** III pr.n.m. *Sh'gar*, one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1.

**שגיר** m. (b. h.; שגיר) 1) [that which is cast,] birth, foetus, premature birth. Bekh. 3<sup>a</sup> (ref. to Ex. XIII, 12) בחמה ש' בחמה פטר שגיר בחמה ש' the first cast of an animal, even the premature first birth of an animal is sacred; (ed. שגיר בחמה ש' שגיר that which dwells in an animal).—2) run, flight (of a dove). B. Bath. II, 5 מלא ש' דיונה a far as the dove flies (for food).

**שגיר**, ש' m. (שגיר I) that which is cast away; ש' dates after being pressed out for beer, refuse. Keth. 80<sup>a</sup> top.



**שְׁנִינָה** **שִׁי** m. (שְׁנִי I, 2) *dragging or casting the legs, hip-disease*. Hull. 51<sup>a</sup> נקטיה...הארי ש' נקטיה (Ms. M. שיגרינה, Ar. 'שג', v. Rabb. D. S. a. l. note) there was a case of lambs...that dragged their hind legs (v. שְׁנִי I), said R. Yemar, that is a case (of which, when occurring with a man, we say) 'hip-disease has seized him' (which does not rise from a severance of the spinal cord). Ib. 'ש' שכיח חוט ו' hip-disease is a frequent disorder, severance of the spinal cord is unusual. Gitt. 69<sup>b</sup> 'ש' כ' as a remedy for hip-disease, let one take &c.

**שְׁנִינִיָּה** m. pl. (שְׁנִי I) [*rivulets*], *slopes*. Y. Bicc. I, end, 64<sup>b</sup> מִיָּהוּן ש' רבישן מִיָּהוּן ש' רבישן מִיָּהוּן ש' רבישן (v. קָרִי I) the slopes of Beshan (will find that) they are part of them (of the regions flowing with milk and honey).

**שְׁנִינִי** m. (שְׁנִי) *messenger, ambassador*. Y. Shebu. I, 32<sup>d</sup> לְשֵׁנִי מַלְכִּים וְשֵׁנִי שְׁנִינִי...וְשְׁנִינִי ש' רבישן מִיָּהוּן ש' רבישן מִיָּהוּן ש' רבישן as in the case of two kings and their two ambassadors, this one's king being higher in rank than the other's king, and this king's ambassador higher than the other king's ambassador, but this one's ambassador is not higher than the other ambassador's king.—Pl. שְׁנִינִי, v. supra.

**שְׁנִי** I (apocop. of שְׁנִי, transpos. of שְׁנִי, v. שְׁנִי; cmp. אֶשְׁנֶה, a. בִּסְכֵּס, בִּסְכֵּס) *to feel around, dabble, fumble*. Tanh. P' kudé 3 עולם שני רומה לחזור שהוא שִׁנִּי ש' in the second period man is like the swine that searches in the dunghills: so does the child two years old dabble in dirt.

**שְׁנִי** II, Pl. שְׁנִי (שְׁנִי) *to confuse*. Yalk. Gen. 150 בְּשִׁי כְּחִיב a. וְשִׁנִּי a. וְשִׁנִּי Gen. XLIV, 4, 6) *to confuse* (it is written with (may be read as) *Shin*, confuse them with words, now soft and now hard; 'ש' וכך עשה וישיגם שְׁנִי and so did he, *vayasshigem*, he confused them &c.

**שְׁנִי** ch., Pa. שְׁנִי same. Targ. Y. Ex. XXIII, 27 (O. Var. אֶשְׁנֶה, Ms. III אֶשְׁנֶה; v. Berl. Targ. O. II, p. 27; h. text וְשִׁנִּי) Targ. O. ib. XIV, 24. Targ. O. Deut. VII, 23; a. fr.—B. Bath. 9<sup>b</sup>, sq. עולם מְשִׁנִּי v. עולם I; [v., however, שְׁנִי].

*Ithpa.* אֶשְׁנֶה *to be confused, perplexed, excited*. Targ. II Esth. VI, 10. Targ. I Kings I, 41; 45 (h. text וְשִׁנִּי). Targ. Ps. XXXIX, 7 (h. text וְשִׁנִּי). Ib. XLVI, 4 מְשִׁנִּי (מְשִׁנִּי). Ms. (ed. מְשִׁנִּי); a. fr.—Targ. Jer. XXIII, 19 (h. text מְשִׁנִּי). Ib. XXV, 16, v. שְׁנִי.

**שְׁנִי** (= שְׁנִי = שְׁנִי, denom. of שְׁנִי I) *to be debased*. Lev. R. s. 18 'ש' שְׁנִינִי בִּי ו' you acted basely towards me, as it is said (Ps. LXXXVIII, 36) &c.; Yalk. Is. 287 'ש' שְׁנִינִי כְּכֶסֶךְ (סיגים) מְצוּפָה עַל חֶרֶס ו' (שְׁנִינִי) you were base like 'an earthen vessel overlaid with silver [dross]' (Prov. XXVI, 23), as it is written (Ps. l. c.) &c.

Pa. שְׁנִינִי *to debase*. Lev. R. l. c. 'ש' שְׁנִינִי אֲרוּחָה ו' you debased your manners, as it is written (Prov. l. c.), 'an earthen vessel' &c.—B. Bath. 9<sup>a</sup> sq. אֲרוּחָה ו' שְׁנִינִי a child that caused the deterioration of his mother's

ways (who refused his mother's entreaties until she uncovered her breasts, saying, look at the breasts that gave thee suck).

**שְׁנִי** same, v. supra.

**שְׁנִי** (*Palp.* of שְׁנִי) *to confuse, perplex*.

*Ithpalp.* אֶשְׁנֶה *to be confused, excited; to rage*. Targ. Jer. XXV, 16 Ms. (ed. וְשִׁנִּי).

**שְׁנִי** **שְׁנִי** f. (שְׁנִי) *excited, agitated*. Gen. R. s. 87, beg. (expl. 'ש' וְשִׁנִּי, Prov. VII, 11) (Ar. (Ar. Birkat; Yalk. ib. 145, a. Yalk. Prov. 940 בִּרְכָה, read: בְּרִיכָה) she is agitated and runs about; v. בִּיךְ.

**שִׁד** m. (שִׁד) *furrow*.—Pl. שְׁדִּים, שִׁדִּי. Gen. R. s. 42 (expl. עֲשִׂי ש' ש' חֲלָמִים, Gen. XIV, 10) עֲמַק הַשְּׂדִים (the valley was called Siddim,) because it was made up into *siddim*, (which means) furrows; another explanation (as if שְׁדִּים), because it fed its children like breasts; Yalk. ib. 72 (corr. acc.).

**שִׁד** m. (b. h.; שִׁדָּה, v. Ges. Thes. s. v.) *female breast*. Tosef. Sot. IV, 3 (ref. to שִׁד, Num. XI, 8) מִזֶּה שִׁד וְזֶה עֵיקָר ו' (ed. Zuck. (Var. רִד) as the breast is essential for the child and everything else is of secondary import, so was the manna &c.; מִזֶּה שִׁד וְזֶה אֵם יוֹנֵק ו' as the breast does not harm the child, even if it suck it an entire day' &c.; Yoma 75<sup>a</sup> מִזֶּה שִׁד וְזֶה חֲנוּךְ ו' as the child finds in the breast all tastes &c.—Du. שְׁדִּים; pl. constr. שְׁדִּי. Gen. R. s. 42; Yalk. ib. 72, v. preced. Tanh. Sh'moth 25 וְדִוְיוֹנִקִּים and the sucklings found in the manna a taste like that of the milk from their mothers' breast (ref. to Num. l. c.). Ber. 3<sup>a</sup>. Sot. 30<sup>b</sup>; a. fr.

**שִׁד** m. (b. h.) *demon*. Yoma 75<sup>a</sup> (play on שִׁד, Num. XI, 8) מִזֶּה שִׁד וְזֶה מִחוּפֶּזֶךְ ו' as the demon changes into many colors (appearances), so did the manna change into many tastes. Snh. 67<sup>b</sup> וְקִפְדִּי אֲמָנָה שִׁד ו' (ref. to Ex. VIII, 15) מִכֵּן שִׁדֵּי הַשִּׁד ו' from here we learn that the conjured demon cannot create anything smaller than a barley corn; a. fr.—Pl. שְׁדִּים, שִׁדִּי, שִׁדִּי. Lev. R. s. 22 (ref. to Lev. XVII, 7) 'ש' אֵלֶּה...זֶה שִׁדִּים this *s'irim* means demons; וְזֶה שִׁדִּים and this *shedim* (Deut. XXXII, 17) means *s'irim* (ref. to Is. XIII, 21). Snh. l. c., v. לְהַשְׁמִי; a. fr.—Fem. שְׁדָה, שִׁדָּה; pl. שְׁדִּים, שִׁדִּי. Pesik. R. s. 15 (expl. שְׁדִּים וְשִׁדִּים, Koh. II, 8) שְׁדִּים וְשִׁדִּים male and female demons; Pesik. Hahod., p. 45<sup>b</sup> וְשִׁדִּים וְשִׁדִּים Solomon sinned, he ruled over all sorts of demoneses.

**שִׁדָּה** **שִׁדָּה** ch. same. Sabb. 67<sup>a</sup> לְשִׁדָּה חֲכִי ו' against a demon say this &c. Ib. דְּבִירָה חֲכֵמָה ו' for the demon of the privy. Brub. 43<sup>a</sup>; Pes. 110<sup>a</sup> 'ש' שִׁדָּה the demon Joseph; a. fr.—Lev. R. s. 5 שִׁדָּה ו' Sheda &c., v. רִחָה.—Pl. שְׁדִּים, שִׁדִּי, שִׁדִּי. Targ. Deut. XXXII, 17. Targ. Y. I ib. 10. Targ. Is. XIII, 21 (h. text שְׁדִּים, v. preced.). Targ. Lev. XVII, 7 (O. ed. Vien. שְׁדִּים); a. fr.—Pes. l. c. אֲשִׁמְדָּה אֲשִׁמְדָּה Ashm'dai, king of the demons; Gitt. 68<sup>a</sup>; a. fr.—Gen. R. s. 65; Yalk. ib. 114 (expl. אִישׁ



שָׂדָא, Gen. XXVII, 11) גבר שרירן (not שרירן) a man (worshiper) of demons (ref. to שְׂדִימָא, Is. XIII, 21).

שָׂדָא, v. שְׂדִי.

שָׂדָא, שְׂדִימָא, v. שְׂדִימָא I.

שָׂדָא (b. h.) to overpower, rob. Pesik. R. s. 26 יבואו השודדים וישדדו אותה let the plunderers come and plunder her; Yalk. Jer. 262 יבואו השודדים וישדדו בה (not ther). (ברם) Yalk. Ps. 625; Yalk. Zech. 569.

Pi. שָׂדָא same, v. supra.

Nif. שָׂדָא to be robbed. Gen. R. s. 75 (ref. to Ps. XII, 6) (לכשתראה) when do I rise? When I see the poor robbed and the needy in anguish; Yalk. Ps. 625; Yalk. Zech. 569.

שָׂדָא, v. שְׂדִי.

שָׂדָא (b. h.; cmp. צָדָא) to join, arrange, direct.

Pi. שָׂדָא to harrow. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 וישדדו, v. פָּדָא. Pirké d'R. El. ch. XII להרש ולישדד to plough and harrow the ground.

שָׂדָא ch., Pa. שָׂדָא same. Targ. Job XXXIX, 10 (ed. Wil. רָשָׁא).

שָׂדָא, pl. שְׂדִימָא, v. שְׂדִימָא.

שָׂדָא, v. שְׂדִימָא.

שָׂדָא c. (b. h.; cmp. שָׂדָא; v. Del. Assy. Handw. s. v. sid(d)u, p. 642) tract of land, field. Shebi. I, 1, a. fr. שָׂדָא a cultivated field in which trees grow, opp. הַלְבָן, v. לָבָן. Sifra B'huck, Par. 4, ch. XI (ref. to Lev. XXVII, 21) קריי לשון זכר ו' masculine gender in the sacred (Biblical) language. Arakh. VIII, 1 המקריש את שָׂדָאוֹ if a man consecrates his field. Ib. VII, 5 אחריו... כש' אחריו if a man bought a field of his father, and his father died, and after this he consecrated it, it is legally treated as an inherited field (Lev. XXVII, 16), contrad. שָׂדָא a purchased field (ib. 22); a. fr.—Keth. I, 6, a. e. e. במחשבה שדדו, v. שָׂדָא. Tosef. Shebi. VI, 21 ירקות קָדָא ed. Zuck. (Var. 'ש') vegetable growing in the field (in the Sabbatical year).—Pl. שְׂדִימָא. Arakh. IX, 5 כל שהוא... חוץ מן הש' whatever is within a city wall is legally the same as houses, except fields. Ib. 7; a. fr.

שָׂדָא, v. שָׂדָא.

שָׂדָא, שְׂדִימָא, v. sub שְׂדִימָא.

שָׂדָא f. (שָׂדָא) 1) quiet, peaceable. Targ. I Chr. IV, 40.—2) peace, rest. Ib. XXII, 9 (ed. Wil. שְׂדִימָא).

שָׂדָא f. (preced.) rest, ease. Targ. Ez. XVI, 49 (ed. Wil. שְׂדִימָא; some ed. שְׂדִימָא).

שָׂדָא m. (b. h.) Almighty. Targ. Gen. XVII, 1. Targ. Ruth I, 20; a. fr.—Gen. R. s. 46 (homiletic etymology, ref.

to Gen. XVII, 1) אֲנִי הוּא שְׂדָמָרִד... it is I who said to my world... 'it is enough'. Succ. 5<sup>a</sup> (ref. to Job XXVI, 9) שְׂדָמָרִד שֶׁ מִזִּיד וְכ' the Almighty separated himself from the splendor of his residence, with his cloud over him; a. e.

שָׂדָא, שְׂדִי (v. אָרִי, II) 1) to swing, throw, cast, shoot; to sprinkle, pour. Targ. O. Ex. XV, 21 ed. Lsb. a. oth. (ed. רמבא). Targ. Job XXXVIII, 6 (h. text ירה). Targ. Ps. XCI, 5 (v. שְׂדִימָא II). Targ. I Sam. XX, 20. Targ. Lev. IV, 12 מִשְׁכָּר (inf.; h. text מִשְׁכָּר); ib. 18 רִישׁוֹר (fr. אָשָׁר). Targ. Koh. II, 8 מְרֻבֵּן דְּשִׁקְרָן (not מְרֻבֵּן) gutters discharging tepid, and gutters discharging hot waters (h. text שדו). Targ. Ps. LXXXIX, 3. Ib. LXII, 9 (ed. Wil. שדו, corr. acc.). Targ. Lam. II, 4; a. fr.—B. Kam. 92<sup>b</sup> לֹא תִשְׁדֵּי v. שְׂדִימָא. Nidd. 31<sup>a</sup> וְשָׂדָא בְּשִׂמָּה וְכ' Gitt. 57<sup>b</sup> וְשָׂדָא אֶשְׂרֵי לֶךְ וְכ' and thou bow down &c. Ib. 69<sup>b</sup> וְיִשְׁדֵּי מֵיָא וְכ' and let him pour water on it. Ib. וְלִשְׁדֵּי לִיהָ וְכ' and let him sprinkle it &c. Snh. 30<sup>b</sup>, a. e. e. בְּרֵה נִרְמָא, a. fr.—2) to cast the spindle, to spin. Keth. 72<sup>b</sup> שְׂדִימָא פִּילְכָה v. שְׂדִימָא. Gitt. 69<sup>b</sup> דְּשִׁקְרָתָא דְּרֻמָּה (fr. שדו or שדו), v. דְּשִׁקְרָתָא I. Succ. 16<sup>a</sup> מִשְׁדָּא, v. מִשְׁדָּא; a. e.

Af. שָׂדָא same, to cast, pour, shed. Targ. II Sam. XVI, 13. Targ. I Chr. XXII, 8; a. e.

Pa. שָׂדָא same. Targ. O. Ex. XV, 4 ed. Berl. (oth. ed. Pe.). Y. I ib. שָׂדָא (h. text ירה).—[Targ. Prov. XIII, 12 מִשְׁדֵּי ed. Wil., read מִשְׁדֵּי, v. שְׂדִימָא.]

Ithpa. אֶשְׂתִּדֵּי, Ithpe. אֶשְׂתִּדֵּי 1) to be cast, poured out; to be shot. Targ. Jer. XXII, 19. Targ. Lam. IV, 1. Targ. Y. Num. XXXV, 33 (O. אֶשְׂתִּדֵּי, v. אֶשְׂתִּדֵּי). Targ. O. Ex. XIX, 13. Targ. Jer. XII, 9; a. e.—Nidd. 48<sup>b</sup>, v. infra.—2) to be cast about, reel. Targ. Is. XXIV, 20 (h. text ניע).—V. אֶשְׂתִּדֵּי (3) (v. רָמָא) to hover, fly. Targ. O. Deut. XXVIII, 49 (h. text רָמָא). Targ. Jer. XLVIII, 40. Targ. Hab. I, 8. Targ. Is. VI, 6 (ed. Lag. a. Ar. אֶשְׂתִּדֵּי, corr. acc.).—4) denom. of שָׂדָא to be a full developed breast. Nidd. 48<sup>b</sup> אֶשְׂתִּדֵּי (oth. opin. in Rashi: to be poured out, emptied, dried up), v. בָּרָא; [Ar. אֶשְׂתִּדֵּי, Var. אֶשְׂתִּדֵּי, v. שָׂדָא II, a. שָׂדָא].

שָׂדָא I m. (שָׂדָא 2) yarn. Targ. Ez. XXVII, 19 Ar. (ed. שרירן, שרירן).

שָׂדָא II (שָׂדָא 1) [arrow, cmp. Ps. XCI, 5, v. Targ.,] hot, destructive east-wind. Gitt. 31<sup>b</sup> ש' נשיב the shadya is blowing; [Ar. s. v. אֶשְׂתִּדֵּי names 'ש' as south-wind; Rashi: = h. שְׂדִימָא demoness].

שָׂדָא, v. שָׂדָא.

שָׂדָא m. (שָׂדָא) at rest, at ease. Targ. Job XXI, 23 (Ms. שלאן; h. text שלאן).

\*שָׂדִימָא, שְׂדִימָא f. (b. h. שְׂדִימָא) field, plain(?). Ab d'R. N. ch. VI ראה אבן ש' ונטלה וְכ' (ed. Schechter) he saw a stone of the plain (a clod of earth), and took it to his mouth.

**שָׁדָן**, *Pi*. שָׁדָן (v. next w.) *to negotiate, stipulate*. Sabb. 150<sup>a</sup> ועל הדינים וב' ... you may stipulate on the Sabbath about girls to be betrothed, and about a boy to be taught reading or a trade. Tosef. ib. XVI (XVII), 22 איין מְשָׁדָן בִּין וְכ' you must not negotiate business affairs between a husband and his wife (to reconcile them) on the Sabbath. Kidd. 44<sup>b</sup> וְהוּא שָׁדָן provided they have been negotiating (with her father). Ib. (mixed dict.) אֲפִלּוּ רְשִׁיכֵי even if they have been negotiating.

*Hif*. הִשְׁדִּין *to subdue, quiet*. Esth. R. s. 2, beg. (ref. to Prov. XXIX, 11 רשכחנא וב' (ישבוחנא) וב' this refers to the Lord who quieted Ahasverus (ref. to Ps. LXXV, 8).

**שָׁדָן**, *שָׁדָן*, *שָׁדָן* (v. דָּעָן a. דָּעָן; cmp. Targ. Prov. XV, 18 רִדָּן = h. שקט) [*to be sunk, settled, to be quiet, at ease*. Targ. Is. XIV, 7. Targ. Josh. XI, 23. Targ. Job III, 25. Targ. Y. II Deut. XXXIII, 3. Targ. Y. II Num. XXIII, 24 (ed. Vien. שָׁדָן, corr. acc.); a. fr.—Y. Yoma VIII, 45<sup>a</sup> bot. 'אמרין שָׁדָן they spoke to the first (infant in the mother's womb), and it became quiet. Y. Shebi. IX, 38<sup>d</sup> כִּד חָמַא דְשָׁדָן when he saw that things had settled down (the persecutions had ceased); Gen. R. s. 79 שָׁדָן (part. pass. *Pa*.)].

*Af*. אֶשְׁדִּין *to settle, quiet, pacify*. Targ. Ps. LXXV, 8 (Ms. אֶשְׁדִּין *Pa*). Targ. Job XXXIV, 29 (not 'שָׁדָן). Targ. Y. Num. XVII, 20 (ed. Vien. אֶשְׁדִּין, corr. acc.).

*Pa*. שָׁדָן 1) same. Targ. Ps. XCIV, 13. Ib. XC, 11. Targ. Job XXXVII, 17; a. e. (v. supra).—Gen. R. s. 64 וְיִשְׁדֶּן ... לֵי עֵל a wise man come and pacify the people; (Yalk. ib. 111 וירשיל).—2) *to arrange, stipulate, esp. to negotiate a marriage* (by sending an agent to settle affairs). Kidd. 13<sup>a</sup> הוּא בִרְשָׁא in that case it means that he had been negotiating (when he finally betrothed her with a stolen object); וּמַנָּה דִּמְרָא ... בִּין ש' וְלֵא ש' and how will you prove that it makes a difference whether a betrothal was preceded by negotiations or not?

*Ithpa*. אֶשְׁתְּדִין, *Ithpe*. אֶשְׁתְּדִין *to be quieted, settled*. Targ. Esth. II, 1. Ib. VII, 10. Targ. Y. Gen. VIII, 1 (some ed. אֶשְׁתְּדִין, corr. acc.; Ar. שָׁדָן).

**שָׁדָן** m. (preced.) *one at ease, retired from business*. B. Bath. 139<sup>a</sup> בְּש' מַחְדִּין Ar. a. Rashb. ed. Pes. (Ms. H. בְּשָׁדָן, v. Rabb. D. S. a. l. note 10; ed. בשָׁדָן) the Mishnah (which disallows the older brother as executor of the estate to take his personal expenses out of the common fund) refers to a person retired from business (who does nothing to enlarge the value of the estate); ש' פְּשִׁיטא if he is idle, is it not a matter of course (that he is not entitled to his personal expenses out of the estate)?—\*Trnsf. *barren tree, wild tree* (cmp. שָׁדָן).—*Pl*. שָׁדָן. B. Kam. 92<sup>b</sup> קִיטָא Ar. a. Ag. Hatt., v. Rabb. D. S. a. l. note 6; ed. שָׁדָן, v. רִשְׁכֵּי.

**שָׁדָן**, Targ. Gen. XXV, 27 נח some ed., v. שָׁדָן. **שָׁדָן** (*Shaf*. of וָלָל; cmp. שָׁדָן) *to swing, be wide open* (v. Fr. Del. Proleg., p. 101).

*Pi*. שָׁדָן (cmp. פָּחַח) *to persuade, speak suavisly*. Kidd. 30<sup>b</sup> sq. מִפְּנֵי שֶׁמְשַׁדְּהוּ בְּרִיּוֹם וְכ' it was revealed and known before Him ... that a child honors his mother more than his father, because she sways him by persuasive words, therefore did he place the honor of the father before &c. (Ex. XX, 12); Mekh. Yithro, s. 8; Yalk. Ex. 297. Yoma 35<sup>b</sup> מְשַׁדְּהוּ בְּרִיּוֹם ... every day did Potiphar's wife try to win (entice) him with words; a. e.

*Hithpa*. הִשְׁתְּדָן 1) *to be persuaded, enticed*. Koh. R. to I, 16 הֲלֵב מְשַׁתְּהֵל the heart is enticed, as it is said (Gen. XXXIV, 3), and he spoke &c.—2) *to make one's self pleasant, to insinuate one's self; to be on good terms*. Pes. 112<sup>a</sup>; 113<sup>a</sup> חוֹרִי מְשַׁחֲרֵל עִם וְכ' try to be on good terms with him on whom the hour smiles.—3) [*to swing one's self up, to make an effort, strive*. Tosef. Kidd. V, 15 וְשַׁתְּהֵל לְעוֹלָם וְשַׁתְּהֵל (לִמְדָא) אֲדָם לְלַמַּד אֶחָד בְּנוֹ וְכ' under all circumstances a man must strive to have his son taught a trade which is &c.; Kidd. IV, 10 (11) Y. ed. (Mish. a. Babli only וְלִמְדָא); Y. ib. IV, end, 66<sup>d</sup>. Ab. II, 5 אִישׁ לְהִירָא אִישׁ (רַחֲשָׁר) where there are no men, strive thou to be a man. Ib. IV, 18 אֵל הִשְׁתְּהֵל וְכ' (רַחֲשָׁר), v. מְשַׁתְּהֵל; a. e.

**שָׁדָן** ch., *Pa*. שָׁדָן same, *to persuade, entice*. Targ. Prov. I, 10. Targ. O. Ex. XXII, 15. Targ. Jud. XIV, 15; a. fr.—Yalk. Gen. 111 וְיִשְׁדֶּן, v. שָׁדָן.

*Ithpa*. אֶשְׁתְּדִין 1) *to insinuate one's self, win favor*. Targ. Ruth II, 19.—Gen. R. s. 22 לְמִשְׁתְּדָן ... לְבָרִין there are dogs in Rome that know how to insinuate themselves (win the confidence of men); Yalk. Gen. 36; Yalk. Ps. 840 לְמִשְׁתְּדָן.—2) *to strive; to struggle*. Targ. Koh. I, 17. Targ. O. Gen. XXXII, 25, sq. Targ. Cant. III, 6.—[Targ. Ps. CXIX, 96 ed. Wil., v. שָׁדָן.]

**שָׁדָן** (b. h.; cmp. דָּפַח, s. v. פָּחַח) *to knock; (of grain) to blast*. Pesik. 'Asser, p. 99<sup>b</sup> [read:] שָׁדָן ... וְהוּא אֶחָד I send one east wind, and it blasts them; Yalk. Deut. 892 שָׁדָן (corr. acc.); Tanh. R'eh 17 וְיִשְׁתְּדָן; Pesik. R. s. 25 וְשָׁדָן.

*Pi*. שָׁדָן same, v. supra.

*Nif*. נִשְׁדָן, *Nithpa*. נִשְׁתְּדָן *to be blasted*. B. Mets. IX, 6 כְּגוֹן שֶׁנִּשְׁתְּדָן if one tenanted a field ..., and the locust ate it up, or it was blasted. Ib. 105<sup>b</sup> כְּגוֹן שֶׁנִּשְׁתְּדָן (it is considered a regional calamity,) if for instance four fields on four sides of that in litigation have been struck with blast. Ib. וְכ' if one furrow over the whole length of it was struck. Y. M. Kat. III, 81<sup>d</sup> כָּל מְקוֹם ... הָיָה נִשְׁתְּדָן every spot on which his eye looked was blasted; a. fr.

**שָׁדָן** ch., *Ithpa*. אֶשְׁתְּדִין, *Ithpe*. אֶשְׁתְּדִין same, 1) *to be blasted, emptied of grain*. B. Mets. 105<sup>b</sup> רִבְּוֹתָא רַבָּנָא when most of the fields of the valley were struck; ib. 106<sup>a</sup> וְכ' מִשְׁתְּדָן most of the fields ... were struck, and also his barley was blasted. Ib. (mixed dict.) רַבָּא מְשַׁתְּדָן for all thy fields have been struck; a. e.—\*2) (euphem.) *to ease one's self*. Targ. I Kings XVIII, 27 (h. text שָׁדָן).

**שָׁדָן**, *שִׁי* m. (b. h.; preced.) *blast*. B. Mets. 106<sup>a</sup> כָּל

וְכִי if the whole world (all the fields around) was stricken with blast, and his with mildew. Ib.; Arakh. IX, 1 וְיִיקֹון שָׁנָה if a year of blast or mildew intervened; a. fr.

**שְׂדֵפֹנָה, שְׂדֵפֹנָה, שְׂדֵפֹנָה** ch. same. Targ. Deut. XXVIII, 22. Targ. I Kings VIII, 37; II Chr. VI, 28.—Taan. 6<sup>b</sup> וְלֹא שְׂדֵפֹנָה שָׁנָה the grain of that year will not be subject to blast.

**שְׂדֵר** (v. next w.), *Hithpa.* הִשְׂתַּדֵּר [to throw one's self forward,] to strive. Ab. II, 5; ib. IV, 18 Ar., v. שְׂדֵל.

**שְׂדֵר** I (Shaf. of דֵר, דֵרר; cmp. שגר; Assy. שדר to order); Pa. שְׂדֵר 1) to send. Targ. Gen. XXXVIII, 20; 23. Targ. Job XXXIX, 3; a. fr.—[Hull. 51<sup>a</sup> שְׂדֵר, read: שְׂגֵר, v. שְׂגֵר. I.] Gitt. 56<sup>a</sup> שְׂדֵר לָהֶם וְכִי send them a sacrifice, and see whether they will accept it. Ib. שְׂדֵר בִּירְיָה וְכִי he went and sent through him &c. Hull. 56<sup>a</sup> שְׂדֵרָה לְקַמְיָה וְכִי he sent the case to Rab M. Keth. 85<sup>a</sup>, a. fr. שְׂדֵרָה לְקַמְיָה וְכִי he sent the case to Rab M. Keth. 85<sup>a</sup>, a. fr.—2) to throw. Yalk. Gen. 109 וְכִי אֶנָּה... וְכִי I shall open my mouth, and thou shalt go on throwing in; Gen. R. s. 63 מִשְׁתַּדֵּר (corr. acc.; Pesik. R. s. 16, a. e. משלח).

*Ithpa.* אִשְׁתַּדֵּר, *Ithpe.* אִשְׁתַּדֵּר to be sent; to be thrown. Targ. Prov. XVII, 11. Targ. Job XVIII, 8; a. e.—[Gen. R. s. 63, v. supra.]

**שְׂדֵר** II (preced.; cmp. שזר) to turn around, twist.

Pa. שְׂדֵר to wrestle. Targ. Y. II Gen. XXXII, 26 בְּשִׁדְרָתָהּ (verbal noun), v. שְׂדֵל.

*Ithpa.* אִשְׁתַּדֵּר, *Ithpe.* אִשְׁתַּדֵּר 1) same, esp. to rebel, v. אִשְׁתַּדֵּר. 2) (trnsf.) to rise, grow stiff. Nidd. 48<sup>b</sup> אִשְׁתַּדֵּר אֶרְצָה Ar. thy breasts grew stiff (Var. in Ar. אִשְׁתַּדֵּר, v. שְׂדֵר; ed. אִשְׁתַּדֵּר, v. שְׂדֵר). בְּרָגָה, v. שְׂדֵר.

**שְׂדֵר** m., **שְׂדֵרָה** f., v. שְׂדֵרָה.

**שְׂדֵרָה** m., **שְׂדֵרָה** f., v. שְׂדֵרָה. 1) twisted rope. Gitt. 69<sup>a</sup>, v. בְּרָגָה II.—2) spinal column. B. Bath. 103<sup>a</sup> ... וְהָיוּ שְׂדֵרָה וְהָיוּ שְׂדֵרָה (Rashi) שְׂדֵרָה, v. שְׂדֵרָה they are named 'clefts of the field'? they are named 'the spine of the field'; Arakh. 25<sup>a</sup> שְׂדֵרָה; Kidd. 61<sup>a</sup>; Yalk. Lev. 677 שְׂדֵרָה.—Pl. שְׂדֵרָה, v. שְׂדֵרָה. Targ. Y. Deut. XIV, 7.—Arakh. I. c., a. e., v. supra.

**שְׂדֵרָה** (a corrupt. of *σαρδόνιος*) *sardonyx*, a jewel in the high priest's breast-plate. Ex. R. s. 38, end (for h. אֶרֶם, v. LXX Ex. XXVIII, 17, *σάρδονιον*; Mus. שְׂדֵרָה).

**שְׂדֵרָה** f. (v. שְׂדֵר II) [twisted cord,] 1) spinal column. Hull. III, 2 וְכִי הָיוּ שְׂדֵרָה וְכִי if the spinal column is broken, but its cord is not severed. Ib. 1. Gen. R. s. 28, beg., a. e. שְׂדֵרָה לָהֶם וְכִי II. Sabb. 147<sup>b</sup> שְׂדֵרָה Rashi (ed. שְׂדֵרָה) the knots of the spine (vertebræ). Ohol. I, 8, v. שְׂדֵרָה I; a. fr.—B. Kam. 16<sup>a</sup> שְׂדֵרָה אֶרֶם של אדם a man's spine. Ber. 55<sup>a</sup>; Sabb. 81<sup>a</sup> שְׂדֵרָה שְׂדֵרָה של דג the back-bone of a fish.—Pl. שְׂדֵרָה, v. שְׂדֵרָה. Nidd. 24<sup>a</sup>; Bekh. VII, 2; Hull. 60<sup>b</sup>, v. שְׂדֵרָה 2) stem, rib of a plant. Lev. R. s. 30 וְכִי הָיוּ שְׂדֵרָה וְכִי if the rib of

the palm-branch resembles the spinal column of man. 'Ukts. I, 2 שְׂדֵרָה של שְׂדֵרָה the stem of an ear (of wheat). Hull. 119<sup>b</sup> שְׂדֵרָה בְּשִׁיבָה it refers to the stem of an ear of wheat, v. שְׂדֵרָה; a. fr.—V. שְׂדֵרָה.

**שְׂדֵרָה** m. pl. (prob. transpos. of שְׂדֵרָה; ירד) *sediment*, *lees*. B. Mets. 40<sup>b</sup>. Ms. M. a. Ar., and marg. vers. (ed. שְׂדֵרָה).

**שְׂדֵרָה** f. = h. שְׂדֵרָה. Targ. O. Lev. III, 9 (ed. Berl. שְׂדֵרָה; v. Berl. Targ. O. II, p. 32).

**שְׂדֵרָה**, v. שְׂדֵרָה.

**שֶׁה** m. (b. h.) *lamb, young goat or young sheep*. Bekh. I, 5 מִחֵרִי בְּכֵלָאִים מִפְּנֵי שֶׁהָיָה שֶׁהָיָה R. El. permits the redemption of a first-born ass with a hybrid of goat and sheep, because it goes by the name of *seh* (complying with the law Ex. XIII, 13). Gen. R. s. 56 (ref. to Gen. XXII, 8) אֵלֶּיךָ יִרְאֶה לִּי הֶשֶׁה בְּנִי וְאִם לֹא־אֵצֶה הֶשֶׁה לְעֹלָה God will provide himself a lamb, my son, and if not, thou art the lamb for the offering, my son; Pesik. R. s. 40 he will prepare his sacrifice, and if not, my son be the lamb for the offering. Ib. 'seh for an offering' (חֵי) שֶׁה לְעֹלָה מִי לְעֹלָה לְשֹׁן יוֹנִית is the Greek *sé* (thee) for an offering. Bekh. 12<sup>a</sup> שֶׁה אֲבִירָה שֶׁה אֲבִירָה its sire is a sheep. Ib. 7<sup>a</sup> שֶׁה מִכָּל מִקוֹם a *seh* (young of sheep or of goats) under all conditions (even if it has the looks of an unclean animal). Pes. 118<sup>a</sup> בְּשִׁיבָה, v. שְׂדֵרָה. B. Mets. 27<sup>a</sup>; a. v. fr.

**שְׂהָה**, **שְׂהָה**, v. שְׂהָה.

**שְׂהָה**, **שְׂהָה**, **שְׂהָה**, v. sub סֵה.

**שְׂהָה**, v. שְׂהָה.

**שְׂהָה** f. (שְׂהָה) *wasteness, ruin*.—Pl. שְׂהָה, v. שְׂהָה. Targ. Ps. LXXIII, 18 (Ms. שְׂהָה; h. text מִשְׁהָה).

**שְׂהָה** f. (שְׂהָה) *while, time*. Y. Ber. I, 2<sup>d</sup> top; Gen. R. s. 12 על יְדֵי שֶׁה in the course of time. Meil. 6<sup>a</sup> (in Chald. dict.) וְכִי הָיָה שֶׁה לְמִזְרִיקָה he had not had the time to sprinkle it; (ib. שְׂהָה). Y. Maasr. III, 50<sup>d</sup> bot. שֶׁה נִתְּנָה לִּי שֶׁה we allow him an interval of time for cracking &c. Ib. בְּרוּךְ כִּדֵּי שֶׁה שְׂהָה within the interval allowed for the second act Y. Sabb. IV, end, 7<sup>a</sup> שֶׁה כֹּהֵן לִשְׂהָה in the one case it means (chafing) for a while, in the other for some time. R. Hash. 30<sup>b</sup> שֶׁה בֵּינֵם וְכִי that there be time left during the day to offer &c. Y. Hor. I, 46<sup>a</sup> top וְכִי שֶׁה and the difference between them is the word *time*; R. M. says וְכִי שֶׁה we allow him time &c., v. שְׂהָה; a. fr.

**שְׂהָה**, **שְׂהָה**, **שְׂהָה** (b. h. שְׂהָה) 1) to stand still, pause; to dwell, tarry. Shebu. II, 3 שְׂהָה שְׂהָה וְכִי or if the unclean person stayed in the Temple long enough for prostration. Ib. 17<sup>a</sup> (mixed dict.) שֶׁה when he did not stand still (but walked constantly though slowly). Yeb. VI, 7 וְכִי שְׂהָה וְכִי שְׂהָה if one married a woman and lived with her ten years without issue. Ib. שְׂהָה שְׂהָה

לְשִׁחוּת וְכ' the second husband may live with her ten years. Ib. 36<sup>b</sup> כ' כל ששחא וכו' a human birth that survived thirty days (although born in the eighth month) is not considered an abortion; Sabb. 135<sup>b</sup> ששחא Ber. V, 1 שְׁחִי... חסידים the pious men of olden times used to tarry a while (in the synagogue) before prayer &c. Ib. 32<sup>b</sup> חסידים... שוהין שעה they waited an hour, and prayed an hour, and tarried again an hour (at synagogue); a. fr.—Esp. (ritual) *to pause during the act of slaughtering* (which makes the animal so cut unfit to eat). Hull. 2<sup>b</sup> שחא שחא they might pause, might press the knife &c., v. שְׁחִי. Ib. 12<sup>a</sup>; a. fr.—2) *to delay*, v. infra.

*Hif.* שְׁחִי, שְׁחִי *to cause delay; to detain, restrain.* Nidd. 31<sup>a</sup> sq. כ' because they restrain themselves (retard effusion) &c. Snh. 76<sup>a</sup> כ' he who retards (the marriage of) his marriageable daughter. Gen. R. s. 85 ויהן מְשַׁחֲרִין אורון וכו' and they (the sons of Eli) caused them to stay away from their home one night. Lev. R. s. 37, beg. שְׁחִי ומשחא וכו' who vows (a sacrifice) and procrastinates the fulfilment of his vow. Ib. שְׁחִי שְׁחִי (perh. שְׁחִי, *Pi.*) because he had vowed and was procrastinating &c. Keth. 61<sup>a</sup> מְשַׁחֲרִין הכל מְשַׁחֲרִין שְׁחִי you may postpone every dish before the waiter (keep him from eating while he is serving), except &c.; a. fr.

*Pi.* שְׁחִי same, *to delay the use of, let stand.* Y. Ter. VIII, 45<sup>c</sup> top וכו' אסור לְשִׁחוּתוֹ וְאִם שְׁחִי (or לְשִׁחוּתוֹ, *Hif.*) you must not let it stand, but if one did, and it turned into vinegar &c. Ib. וְאִם שְׁחִי and if one did let them stand; a. e.

*Hithpa.* שְׁחִי, *Nithpa.* שְׁחִי 1) *to be delayed.* R. Hash. IV, 4 מְלִבּוֹא... שְׁחִי once the witnesses (that had seen the new moon rise) were delayed from coming (were late). Nidd. 27<sup>a</sup> וכו' it occurred that a twin child was born three months after its brother; a. fr.—2) *to gaze, be undecided, deliberate.* Num. R. s. 57 וְאִם שְׁחִי (some ed. שְׁחִי) why dost thou stand and deliberate?; a. e.

*Shah.* שְׁחִי, *Shah.* שְׁחִי ch. 1) same, *to stand still; to tarry, gaze, be astonished.* Targ. Y. Gen. XLIII, 10. Targ. Y. Ex. XII, 39. Targ. O. Gen. XXIV, 21. Targ. Is. XXIX, 9; a. fr.—Targ. Hab. I, 5 שְׁחִי (ed. Lag. שְׁחִי).—Hull. 75<sup>b</sup> שְׁחִי (אִיכָא דְאִמְרִי) מְשַׁחֲרִין הוּא שְׁחִי לִיה וכו' (Resh Lakish) gazed at him (when R. Joh. gave his opinion) and was silent (and in the meanwhile R. Asi left the college room); Shebu. 40<sup>a</sup>; 45<sup>b</sup>. Hull. 9<sup>a</sup> וכו' sometimes he may pause in slaughtering or press the knife without knowing it; a. e.—2) *to be vacant, lie waste.* Targ. II Kings XIX, 25 Mus. (ed. דְּשִׁחוּ; ed. Wil. דְּשִׁחוּ); Targ. Is. XXXVII, 26 (ed. דְּשִׁחוּ).—[Ber. 6<sup>a</sup> בְּרִיכִי דְּשִׁחוּי Ar., v. שְׁחִי II.]

*Ithe.* שְׁחִי *to be delayed, tarry.* Targ. Y. Gen. XIX, 16. Ib. XXXII, 5; 25. Targ. I Chr. XIII, 14; a. e.—Bets. 6<sup>a</sup> לֹא מְשַׁחֲרִין דָּא... מְשַׁחֲרִין לִיה they allow burial on the second festive day only when the corpse has been lying for some time, but if it was not, we postpone its burial. Yeb. 80<sup>b</sup> מְשַׁחֲרִין הוּא דָּא its birth was delayed. Ib. מְשַׁחֲרִין a birth may be delayed (beyond the time of maturity).

Ib. וְאִם עַד חֲרִיסָא וכו' and he (the husband) tarried (was away from home) as much as twelve months; a. e.

*Af.* שְׁחִי *to delay, be slack.* Targ. Y. Deut. VII, 10. Ib. XXII, 22 לֹא תְשַׁחֲרִינָהּ (ed. Vien. תְּשַׁחֲרִינָהּ, corr. acc.) do not delay her execution.—Bets. l. c., v. supra.

שְׁחִי m., v. שְׁחִי.

שְׁחִי, v. שְׁחִי.

שְׁחִי, Targ. Esth. VI, 1 some ed., v. שְׁחִי.

שְׁחִי, *Shah.* שְׁחִי f. (שְׁחִי) *delay, pause.* Shebu. 16<sup>b</sup> שְׁחִי הַשְׁחִיָּה רִאִיתָ בֹּה שְׁחִי a bowing in the Temple with which a delay is connected (spreading hands and feet). Ib. וְכִמְחָ שְׁחִי what is the normal time for a delay (in the Temple to be an offense if done by an unclean person)? Ib. שְׁחִי לְמַלְכוּת שְׁחִי is tarrying in the Temple required for an unclean person to be punished with stripes or is it not (and only required for the duty of bringing a sacrifice)?; a. e.—Esp. *pause in the act of slaughtering.* Hull. 9<sup>a</sup> ואלו... שְׁחִי וְרִסְחָ שְׁחִי and these are the rules for slaughtering... (guard against) pausing, pressing the knife &c. Ib. 27<sup>a</sup>; a. e.—*Pi.* שְׁחִי. Shebu. 17<sup>a</sup> מְחָ שְׁחִי are moments of staying in the Temple with intervals of moving combined (to make up the normal time)?

שְׁחִי (עִיר) cmp. שְׁחִי a. (עִיר) *to be awake.* Targ. Esth. VI, 1 רִדְחָ שְׁחִי (not שְׁחִי).—Y. Ter. XI, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top שְׁחִי, v. קָרַן II.

שְׁחִי, v. שְׁחִי.

שְׁחִי m. (b. h.; v. שְׁחִי) [*vacancy*,] *vanity, inanity, falsehood.* שְׁחִי שְׁחִי a false oath, vowing to do something impossible, opp. בְּרִיכָא. Shebu. III, 9 וְהַשְׁחִי... שְׁחִי (if one says) 'I swear that I will eat this loaf, (and) I swear that I will not eat it', the former is a useless oath (or vow), the second a false oath; שְׁחִי שְׁחִי if he eats it, he is guilty of a false oath (having sworn that he would not eat it); if he does not eat it, he is (also) guilty of a useless oath. Ib. 8 אִיזְדִּירִי שְׁחִי what is a vain oath of affirmation? If one swears to that which is known to be otherwise, saying of a stone column that it is gold &c.; שְׁחִי שְׁחִי... שְׁחִי if one affirms an impossibility, saying I swear that I have seen a camel fly in the air. Ib. ... לְבַשְׁלִי שְׁחִי שְׁחִי if he swears that he will neglect a command, that he will not erect a Succah,... that is a vain oath, on the wilful pronouncing of which he is punished with stripes &c. Ib. 21<sup>a</sup> שְׁחִי שְׁחִי what is a vain oath? If one swears to what is known to be otherwise; a false oath, if one swears to the opposite of the truth (e. g. 'I have eaten', when he has not, 'I have not eaten', when he has), v. שְׁחִי. Ib. 20<sup>b</sup> שְׁחִי שְׁחִי a vain oath (*shav*) and a false oath (*sheker*) are the same; a. fr.—*Shah.* שְׁחִי a vain prayer, a prayer concerning a thing which cannot be changed. Ber. IX, 3; a. fr.—Ex. R. s. 3 (ref. to Job XI, 11) God knows על מְחָ שְׁחִי the people that risk their lives for falsehood

(idolatry) to commit it; 'וכ' החרירידי לעשות ש' וכ' those that will commit falsehood and be put to death.—לִשׁ in vain, to no purpose. Keth. 62<sup>b</sup>, v. שְׁמֵר. Y. Meg. III, 74<sup>a</sup> bot., v. תְּמִירִים.

**שׁוֹאֲבָה** f. (שָׁאָב) *drawing*; 'בית הש' (or sub. בית) *the well from which the water was drawn for libation on the Succoth festival*; 'שמחת בית הש' (or sub. שמחת) *the joyous procession to and from the well*. Succ. V, 1 (50<sup>a</sup>) החליל (Ms. M. 2 הַשְׁאֲבָה 2), throughout the entire chapter, v. Rabb. D.S. a.l. note 1) the musical performances at the ceremony of the drawing of water. Ib. (51<sup>a</sup>) שמחה כל... שמחה he that has not witnessed the rejoicing at the ceremony &c., has never seen rejoicing. Y. ib. V, beg. 55<sup>a</sup> וכ' למח נקרא שמה בית ש' וכ' why was it called (the rejoicing of) the place of drawing? Because from there they drew holy inspiration; a.e.—Bab. ib. 50<sup>b</sup> דר חני ש' החדשה one cited the version *shoēbah*, the other, *hāshubah* (a phonetic change of *hash-sk'ubah*, v. supra).

**שׁוֹאֵת**, Targ. I Chr. VIII, 9 בני ש' v. נִשְׁאֲוֵן ch.

**שְׁאָר, שְׁאָר**, v. sub שְׁאָר.

**שׁוֹב** I (b. h.) *to go back, come back*. Sot. 10<sup>b</sup> כול עובר ושב every passer-by (in going or coming back). Gen. R. s. 48, a. fr. הַעֲוֵרִים וְהַשְׁבִּים the travellers. Lev. R. s. 23 (עליו) and his soul came back (was restored) to him, i.e. he was reconciled; a. fr.—Esp. *to return* (to God); *to repent*. B. Bath. 110<sup>a</sup> (play on שָׁבָל I Chr. XXVI, 24) שָׁבָל לאל בלל לבו he returned to God with all his heart. Hor. 2<sup>a</sup> (ref. to Lev. IV, 22, sq.) לא שב (שב) he who repents when he finds out (his wrong) brings a sacrifice for his error; if he does not repent, he is not permitted to sacrifice. Ab. II, 10 יום ושב repent one day before thy death. Ex. R. s. 42 מקבלים חשבים לשלם מקבלים חשבים are accepted at all times; a. fr.

*Hif.* (1) *to bring back, return, restore*. Y. Yoma VIII, 45<sup>a</sup> bot. הַנֶּפֶשׁ אוֹ הַנֶּפֶשׁ vinegar restores life, is a refreshing drink. Gitt. 51<sup>a</sup>, a. e. וַיִּשְׁטֹר he is in that case like one who restores a lost object, and therefore is not bound to make oath. Ib. ... ליה משיב ליה ליה משיב he is not of the opinion that he who restores a lost object is exempt from making oath; a. fr.—(2) *to reply*; *to refute*. Ab. II, 14 ודע מה שהשיב וכ' that you may know how to answer the sceptic. Y. Gitt. IX, beg. 50<sup>a</sup> ... נכסיו וכ' R. Eliezer's words; Bab. ib. 83<sup>a</sup>; Tosef. ib. IX (VII), 1. Y. l. c. אין (וכ' are you not going to refute the lion after he is dead?; Bab. ib. l. c. אין משיבין וכ' you dare not refute &c. Y. l. c. טרפין R. T. argued &c. (Bab. l. c. נענה; Tosef. l. c. אמר) Sabb. 88<sup>b</sup> משיבין v. הַרְפֵּה. B. Kam. 63<sup>b</sup>, a. e. וְהַקִּישָׁא you must not argue against a conclusion from analogy. Ab. Zar. III, 4 משיבין במרחץ (a religious question) in the bath-house. M. Kat. 21<sup>b</sup> שואל ומשיב כדרכו; a. fr.—[Y. Gitt. VIII, 49<sup>c</sup> top, in Chald. dict. משיב,

v. רַחֵב I.]—(3) *to go back with a message*. Meg. 15<sup>a</sup>; Ab. Zar. 10<sup>b</sup> משיבין על הקלקלה you need not go back (to him that sent you) to bring bad news.

*Hof.* *to be replied; to refer*. Y. B. Kam. II, 3<sup>a</sup> top במח (modification in the Mishnah) refers to the first clause only; (דברים אמורים) it refers to the whole paragraph. Y. Bicc. II, 65<sup>a</sup> top; a. e.

**שׁוֹב** II adv. *again, furthermore*. Nidd. V, 7 אין וכ' her father has no longer control over her. Sabb. 88<sup>b</sup>, sq. further, what is written in it?; a. fr.

**שׁוֹבָא** m. *captor*, v. שְׁבִי.

**שׁוֹבָא, שׁוֹבָא**, v. שׁוֹב II.

**שׁוֹבָא**, Y. Shebu. I, 33<sup>b</sup> לוי ש' v. סוֹבָא.

**שׁוֹבָה**, v. שׁוֹב II.

**שׁוֹבָה**, v. שׁוֹב II.

**שׁוֹבָח** (b. h.) pr. n. m. *Shobach*, an Ammonite general. Sot. VIII, 1 של ש' בני... the Ammonites went into battle relying on the strength of Sh. Ib. 42<sup>b</sup> שׁוֹבָח the name is once written Shobach (II Sam. X, 16), and once Shophach (I Chr. XIX, 16); עשוי כשׁוֹבָח; one authority says, his real name was Shophach, and he was called Shobach, because he was built like a dove-cote (of high stature, v. next w.), v. שֶׁפֶּךְ.

**שׁוֹבָךְ** m. (שֶׁבֶךְ, cmp. שֶׁבֶךְ) *net-work*, esp. (b. h. אֲרָבָה) *dove-cote*. Ex. R. s. 40 (play on שׁוֹבָל, I Chr. IV, 1, sq.) Bezelel (שׁוֹבָךְ) (not שׁוֹבָךְ) Bezelel was surnamed Shobal because he erected a dove-cote for God, which stood (high) like a dove-cote. Ib. כש' the Lord had the Tabernacle put up like a dove-cote (for the dove Israel). B. Bath. II, 5 (וכ' מרחיקין you must keep your ladder (when lopping trees &c.) four cubits away from your neighbor's dove-cote. Ib. מרחיקין את הש' וכ' you must keep your dove-cotes at a distance of fifty cubits from the town. Ib. 6 הרי הוא של בעל הש' it belongs to the owner of the nearest dove-cote. Ib. V, 3 פירות ש' the crop of a dove-cote (the brood of the season); a. fr.—Pl. שׁוֹבָכִי a group of dove-cotes; a. e.—Pes. IV, 7 (55<sup>b</sup>) ישוב ש' (לחנגולות) you may set up chicken-houses (put in eggs for brooding) on the fourteenth of Nisan; [vers. quoted in Rashi: ורחנגולות ש' ורחנגולות you may set brooding doves in cotes, and also hens].

**שׁוֹבָכָא** ch. same. Targ. Hos. XI, 11. Targ. Jer. XLVIII, 28.—B. Bath. 144 דיוני ש' dove-cote.—Pl. שׁוֹבָכָא, Targ. Is. LX, 8.

**שׁוֹבָל** (b. h.) pr. n. m. *Shobal*, homiletical surname of Bezelel. Ex. R. s. 40, s. שׁוֹבָכָא.





105<sup>b</sup> why is a gift (to the judge) forbidden? As soon as he accepts a gift from a person, his mind has become attached to him (the giver, v. קָרַב), and he becomes like his own self, and none can see the unfavorable side of his own case (v. preced.); a. e.—2) *singling out, choice, discretion*. Y. Keth. X, 33<sup>d</sup> bot.; 34<sup>a</sup> top דרדיני ש' the judges single out him to whom to adjudicate the claim in litigation; v. שִׁחָה.

**שִׁחָה** f. (b. h.; שִׁחָה, v. שִׁחָה) 1) *pit, pitfall*. Sifré Deut. 20 וְש' וְש'... אִם כְּשֶׁחִירָתָם (v. Jer. II, 6) when you were in the land of deserts and pitfalls you wanted no spies, and now &c.—2) *low talk, whisper*, v. שִׁחָה.

**שִׁחָה** ch. same, *pit*. Targ. Ps. XCIV, 13 (Ms. שִׁחָה).

**שִׁחָה**, Yalk. Ez. 381. v. שִׁחָה.

**שִׁחָה**, ש', שִׁחָה, v. שִׁחָה.

**שִׁחָה**, v. שִׁחָה.

**שִׁחָה** I (b. h.) [*to swing, be light, move to and fro*; v. II, *to roam, fly, float, swim*. M. Kat. 14<sup>a</sup> לָשׁוּט if he goes abroad to roam (for mere pleasure), opp. לְמִדְוּתָהּ for support, לְחִירָתָהּ for profit in business. B. Bath. 15<sup>b</sup> (Satan says) I roamed all over the world, but have found none so faithful as &c. Bets. V, 2 (36<sup>b</sup>) לֹא שִׁחָה you must not float on the water (swim on the Sabbath). Y. Shek. VI, 50<sup>a</sup> top (ref. to Ez. XLVII, 5) מִדּוּ מִי שָׁחַר חֲמִים כִּי גָזַר חֲמִים מִי שָׁחַר מְלֻשָּׁתָהּ D. S. a. l., p. 55) the waters were risen... too high for swimming; a. e.—[Y. B. Mets. VIII, end, 11<sup>d</sup> בְּשִׁחָתָהּ, read: בְּשִׁחָתָהּ, v. שִׁחָה.]

**שִׁחָה** same. Yalk. Gen. 101 מְשֻׁחָתָהּ קוֹמָתוֹ עד שֶׁחִירָתָהּ until his body swam in tears.

**שִׁחָה** *to cause to swim, teach swimming*. Kidd. 30<sup>b</sup> אָבִי לִהְיוֹת בְּנִי אִם לִהְיוֹת בְּנִי אִם לִהְיוֹת בְּנִי a father is also bound to have his son taught swimming; Tosef. ib. I, 11; Koh. R. to IX, 9 לְחִירָתָהּ (corr. acc.).

**שִׁחָה** ch. same, *to roam, fly, swim, row*. Targ. Lam. III, 54 (h. text צָפָה); a. e.—Part. שִׁחָה, שִׁחָה; f. שִׁחָה, שִׁחָה; pl. שִׁחָה, שִׁחָה. Targ. O. Num. XI, 8 שִׁחָה (ed. Berl. שִׁחָה). Targ. Jon. I, 13; a. e.—B. Kam. 83<sup>a</sup> מִיֵּשֶׁת שִׁירָתָהּ טוֹבָא וְכ' (a dove) flies (for exercise) farther out, but fills her belly within fifty cubits (from the dove-cote). Ib. מִיֵּשֶׁת שִׁלְשִׁים וְכ' for exercise do they fly thirty Rises only and no more? Sot. 48<sup>b</sup> (transl. Deut. I, 44) כְּמֵה רִמְזוּן דְּבִרְיָאָה וְשִׁיֵּן כְּמֵה רִמְזוּן דְּבִרְיָאָה וְשִׁיֵּן as bees rush forth and fly about on the heights of the world, and bring honey from the herbs of the mountains; a. e.

**שִׁחָה** (with עִינָה) *to look up and down*. Targ. Y. II Gen. XXII, 10.

**שִׁחָה** II (b. h. שִׁחָה; preced.) [*to make light of* (comp. Tanh. Sh'moth 1 וְשִׁחָה אֶת הַבְּכֹרֶה to despise, reject. and despised the birthright; (Ex. R. s. 1 וְכִירָה).

**שִׁחָה** ch. same. Targ. Gen. XXV, 34. Targ. I Sam. X, 27. Ib. XVII, 42 שִׁחָה (fr. שִׁחָה). Targ. Prov. I, 25 וְשִׁחָה מִסִּי.

(ed. ושִׁחָה); a. fr.—Part. שִׁחָה, שִׁחָה; f. שִׁחָה, שִׁחָה; pl. שִׁחָה, שִׁחָה. Ib. XI, 12. Ib. XXIII, 9 (ed. Wil. שִׁחָה, corr. acc.). Ib. I, 7; a. fr.—Part. pass. שִׁחָה, שִׁחָה. Targ. I Kings XVI, 31 (h. text נָקַל). Targ. I Sam. XV, 9 (h. text נִמְכָּר). Targ. Ps. XV, 4 (h. text נִבְזָה); a. fr.

**שִׁחָה** same. Targ. II Sam. XII, 10. Targ. Prov. XV, 20. Ib. XIX, 16 (ed. Lag. מוֹשִׁיֵּת, comp. מוֹשִׁיֵּת fr. מוֹשִׁיֵּת); a. e.

**שִׁחָה** *to be despised*. Targ. I Sam. II, 30 וְשִׁחָה (ed. Lag. שִׁחָה, Var. שִׁחָה, prob. meant for 'ירשע'; h. text יָקַל).

**שִׁחָה** III (v. שִׁחָה I) [*to move in all directions, to strike, smear over, polish with a fatty substance*. Pes. 30<sup>b</sup> אֵין שִׁחָה... שִׁחָה Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 7; ed. שִׁחָה... שִׁחָה I; Zeb. 95<sup>b</sup> Ms. M. (v. Rabb. D. S. a. l. note). Bets. 34<sup>a</sup> Ar. (ed. שִׁחָה).

**שִׁחָה** ch. same. Targ. Y. I Deut. XXVIII, 40 וְשִׁחָה (Ar. וְשִׁחָה).

**שִׁחָה** I שִׁחָה, שִׁחָה, Samosata, one of the fords of the Euphrates (v. Neub. Géogr. p. 331, a. Sm. Dict. of Gr. a. Rom. Geogr. s. v. Euphrates). Kidd. 72<sup>a</sup> Samosata is situated between the rivers (Euphrates and Tigris).

**שִׁחָה** II m. (b. h.; שִׁחָה I) *rod, scourge*. Mekh. B'shall., Amalek, s. 2 שִׁחָה כִּי מִדָּה... שִׁחָה שִׁירָאֵל לִקְרִין וְכ' such is the rule going through all generations, the scourge (nation) with which the Israelites are smitten, will finally be smitten; Yalk. Ex. 265.

**שִׁחָה** ch. same. Targ. Prov. XXVI, 3 שִׁחָה Ms. (ed. שִׁחָה). Targ. Y. Num. XXII, 27; a. e.—M. Kat. 28<sup>a</sup> bot. שִׁחָה אֱחָדִי לִיהֵ שִׁחָה he (the angel of death) showed him a rod of fire.—Pl. שִׁחָה, שִׁחָה. Lam. R. introd. (R. Joh. 1) שִׁחָה לִי בְּשִׁחָה לִי בְּשִׁחָה they urged me (the sun) on with sixty rods of fire and said to me, go, let thy light shine. Keth. 77<sup>a</sup> הָאֵל בְּמִלִּי הָאֵל הָאֵל הָאֵל the one means force with words, the other, with rods.

**שִׁחָה** m. (שִׁחָה) *madman, fool; (of plants) wild*. Hull. I, 1, a. fr. חֲרֵשׁ שִׁחָה חֲרֵשׁ שִׁחָה a deaf and dumb person, an insane person, and a minor. Y. Ter. I, 40<sup>b</sup> וְכ' שִׁחָה the symptoms of insanity. Tosef. Ter. I, 3 פְּעָמִים, v. חֲלָם I. Yoma VIII, 6 שִׁחָה כָּלֵב a mad dog. Ab. IV, 7 שִׁחָה וְכ' is a fool, a wicked man &c. Sot. III, 4 חֲסִידֵי שִׁחָה a foolish saint; ib. 21<sup>b</sup> וְכ' חֲסִידֵי שִׁחָה what is meant by a foolish saint? When, for instance, a woman is drowning in the river, and he says, it is not becoming to look at her and save her. Shebi. VII, 1, sq., v. לֵבָה; a. v. fr.—בְּכֹרֶה, v. בְּכֹרֶה I.—Pl. שִׁחָה, שִׁחָה. Y. Ter. I. c. וְכ' שִׁחָה שִׁחָה not even the most insane person will do that. Ab. Zar. IV, 7 יֵאָבֵד שִׁחָה shall God destroy his world on account of the fools (who worship natural objects)? Ib. 54<sup>b</sup> וְכ' שִׁחָה and the fools that do mischief must pay the penalty. B. Bath. 12<sup>b</sup> וְכ' וְכ' וְכ'... וְכ' since the destruction of the Temple, prophecy has been taken away from the prophets and given to madmen and children; a. fr.—Shebi.



*Pa.* שָׁחַד 1) to level, smooth, spread. Targ. Prov. VII, 16 (h. text רִבֵּר, v. תְּשִׁיחָה).—2) (corresp. to שָׁחַד, שִׁחָה) to place, set; to appoint, make; (with לִי or כִי) to make alike, compare. Targ. Ps. XXXIX, 9. Targ. Y. Lev. XIX, 14 (O. שָׁחַד). Targ. Jud. VI 19. Targ. Gen. XXI, 14. Targ. Ps.

LXXXI, 6; a. fr.—לָבֵא שׁ *to care for, mind*. Targ. I Sam. IX, 20; a. e.—Y. Taan. II, beg. 65<sup>a</sup> (expl. Lam. III, 41) לָבֵא שׁ let us make our hearts as even as the palm of our hand (remove all crookedness, cmp. פָּשַׁט, פָּשַׁט, and then (turn) to God in heaven; Lam. R. to l. c. לָבֵא שׁ... Kidd. 60<sup>a</sup> וְכִי שֶׁרָגָא וְכִי שֶׁרָגָא they (the men who betrothed the same woman successively, to take effect after thirty, twenty, or ten days respectively) placed themselves in the same position as a pile of bricks, where each leaves room for the other. Keth. 22<sup>a</sup> וְכִי שֶׁרָגָא לִנְפֻשָּׁהּ חֲתִיכָהּ וְכִי שֶׁרָגָא a piece of forbidden food (she declared herself a married woman; therefore, she cannot be believed when she afterwards says that she is unmarried); ib. 23<sup>b</sup> אִירֵי וְכִי שֶׁרָגָא she herself made herself &c. (and a witness testifying to the contrary cannot affect her status). Ib. 3<sup>a</sup>, a. fr.—בְּעִירָהּ, v. שְׁוִירָהּ רֶבֶן וְכִי שֶׁרָגָא Hull. 97<sup>b</sup> כְּהוֹרֵי הָרַבִּי the Rabbis declared that it should be considered as if it were a piece of a *n'belah* (v. נִבְלָה); a. v. fr.—3) *to retaliate*, v. supra.

Af. אֲשֵׁרִי 1) *to compare, consider as*. Targ. Job XXX, 19 (not אֲשֵׁרִי); a. e.—Pes. 78<sup>a</sup> כְּמִדַּת לֵיבָא (or כְּשֵׁרִי, Pa.) considers it as clean; a. e.—2) *to consider, reflect on*. Targ. Ps. XLVIII, 10 (h. text רִמְיִנוּ רַגְלֵי).

Ithpa. אֲשֵׁרִי, אֲשֵׁרִי, אֲשֵׁרִי 1) *to be placed, put*. Targ. Ez. I, 15; a. e.—2) *to be compared, be made like*. Targ. Ps. XLIX, 13. Ib. LXXXIX, 7; a. e.—3) *[to place one's self in position, cmp. Pi. a. Hithpa.,] to be attentive, ready to obey*. Targ. Is. LXVI, 2; 5 (h. text אֲשֵׁרִי).—[Targ. Is. VI, 6 אֲשֵׁרִי Ar. a. ed. Lag., read: אֲשֵׁרִי, v. שְׁוִירָהּ.—Targ. Y. Deut. XXVIII, 34 משֻׁחִיךְ some ed., read: מִשְׁחִיךְ, v. שְׁוִירָהּ.]

שָׁרִי, שָׁרִי m. (preced.) *equivalent, value*. Y. Snh. X, 28<sup>d</sup> top וְהָיְתָה חֻקִּינָה... בְּשָׁרִי וְכִי שֶׁרָגָא the elder woman sold him an object for what it was worth, but the young woman said, take it for less; (Bab. ib. 106<sup>a</sup> בְּשִׁירָה Sifrē Num. 131. Y. Ab. Zar. I, 40<sup>a</sup> top וְכִי שֶׁרָגָא עִמִּי בְּשָׁרִי he settles with the gentile partner for what it is worth, and gives half of its value to the priest; Tosef. Bekh. II, 1 בְּשִׁירָה... וְהָיְתָה חֻקִּינָה לוֹ read: (בֶּשֶׁ) if the wife brought him (uncoined) gold, it is valued and charged to him for what it is worth (he need not add one third in his marriage contract, as he must do in the case of cash); ib. בְּשִׁירָה וְהָיְתָה חֻקִּינָה and they are charged to him for their value; a. e.

שָׁרִי ch. same. B. Mets. 52<sup>a</sup>, v. עֲשִׂיךְ II.

שָׁרִי m., שָׁרִי I f. 1) part. of שָׁרִי, q. v.—2) = h. שָׁרִי, *valued, worth*. Lev. R. s. 9; Yalk. Ps. 763, v. שָׁרִי I ch. B. Mets. 7<sup>b</sup> וְכִי שֶׁרָגָא... כְּמָה שֶׁרָגָא how much is a dated document worth, and how much one without a date? B. Kam. 85<sup>a</sup>, v. מִכָּן; a. fr.—3) *worth its money, cheap*. Ab. Zar. 34<sup>b</sup> וְכִי שֶׁרָגָא דִּשְׁתִּי where wine is cheap.

שָׁרִי, שָׁרִי, שָׁרִי, שָׁרִי c., שָׁרִי II, שָׁרִי m. [that which is levelled, smooth]. Targ. Y. Deut. III, 11 (h. text שָׁרִי). Targ. I Sam. XX, 25 (h. text מִשְׁבָּח). Targ. I Kings I, 47 (h. text מִשְׁכָּב). Targ. Ps. IV, 5

שָׁרִי ed. Lag. a. oth. (some ed. שָׁרִי). Ib. VI, 7; a. e.—Pl. שָׁרִי, שָׁרִי, שָׁרִי Targ. Job XVII, 13.—V. שָׁרִי.

שָׁרִי f. (v. שָׁרִי) *reasonable price*. Targ. II Esth. III, 8, v. עֲשִׂיךְ.

שָׁרִי, שָׁרִי f. (v. שָׁרִי Pi. 2) *levelling, overcoming difficulties, achievement*. Tanh. Naso 28; ed. Bub. 32 (ref. to מצִלָּה, Gen. XXXIX, 2) וְכִי שֶׁרָגָא the root מצִלָּה means *levelling*, as we read (II Sam. XIX, 18) וְכִי שֶׁרָגָא they 'cut through' the Jordan.

שָׁרִי, שָׁרִי, שָׁרִי, Targ. Y. Deut. XXVIII, 28, read: שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי pr. n. f. *Sh'vilnay*, colloquial name for a lewd woman. Snh. 82<sup>b</sup> (ref. to Num. XXV, 15) כֹּזֵבִי שֶׁרָגָא (Ms. M. שְׁוִילֵנַי Ms. K. שְׁוִילֵנַי Ms. F. שְׁוִילֵנַי) her name was not Cozbi but Sh.; ... וְהָיְתָה דְּמִי שֶׁרָגָא her name was not Cozbi but Sh.; ... שֶׁרָגָא שֶׁרָגָא שֶׁרָגָא thence arose the proverb, 'between &c.', v. שְׁוִילֵנַי Yalk. Num. 772 אֲדָרְגָא.

שָׁרִי pr. n. m. *Sh'viskel*, a nickname for Ezekiel (v. next w.). Kidd. 70<sup>a</sup>.

שָׁרִי m. pl. (Persian, v. Koh. Ar. Compl. s. v.) *roast*. Pes. 96<sup>a</sup> (of the *emurim* (v. אֲמִירִים) of the Passover sacrifice in Egypt) שֶׁרָגָא עֲבָרִינָהּ שֶׁרָגָא (שֶׁרָגָא עֲבָרִי) מֵאֵן לִימָא כִּי רָלָא עֲבָרִינָהּ שֶׁרָגָא who tells us that they did not make a roast of them (and eat them)?—[B. Mets. 60<sup>a</sup>, Alf. Ms., v. שְׁוִירָהּ.]

שָׁרִי pl. n. pl. (cmp. שָׁרִי) *Shavviré* (Caravan Station). B. Mets. 18<sup>a</sup> a letter of divorce was found in which was written, בֶּשֶׁ מִרְאָה וְכִי שֶׁרָגָא (which is) a place on the river (or canal) Rakhis. Ib. top שֶׁרָגָא we must apprehend the existence of two places by the name of Sh.

שָׁרִי, Targ. Ps. XXIV, 2 ed. Lag., v. שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי *to be connected, attached*. B. Mets. 98<sup>b</sup> מִשְׁכָּב שָׁרִי, v. שָׁרִי.

שָׁרִי m. (שָׁרִי, v. שָׁרִי) *prickly bark*. Sabb. 20<sup>b</sup> (expl. ib. II, 1) וְכִי שֶׁרָגָא שֶׁרָגָא the bark of a cedar tree. Ib. וְכִי שֶׁרָגָא שֶׁרָגָא but the bark of cedar is mere wood (and cannot be used as a wick)! Ans. v. בְּעִמְרִינִיָּה וְכִי שֶׁרָגָא. —V. שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי m. (שָׁרִי) *forgetful*. Y. Peah I, 16<sup>b</sup> bot. [read:] וְכִי שֶׁרָגָא חֻקִּינָה אֵין לִפְנֵי שְׁכַחָהּ הָאָה בְּשִׁבְלֵי יִשְׂרָאֵל נִשְׁכַּח וְכִי שֶׁרָגָא there is no forgetting before the Lord, but for Israel's sake he becomes forgetful, for we read (Mic. VII, 18, reading שָׁרִי) 'forgetting iniquity &c.'; Yalk. Mic. 559 נִשְׁכַּח, v. נִשְׁכַּח.

שׁוֹבֵלָא, v. סְבֵלָא.

שׁוֹבֵלָתָן, v. סְבֵלָתָן.

שׁוֹבֵלָתָא m. (*Shaf.* of נִכְחַת; v. שׁוֹחַד) *corrosion, rust* (cmp. Lat. morsus). Sabb. 65<sup>a</sup> אלא משום ש' וכו' but (if a coin is chosen to be put on a callus on the sole of the foot) on account of the corrosion (which softens the callus), let a metal foil be used!

שׁוֹל, *Hithpol.* הִשְׁתַּחֲוֶה, v. שָׁל II.

שׁוֹל m. (b. h.; cmp. I. שָׁל, a. Arab. *savila*) [*that which hangs on, attachment*]; du. שׁוֹלִים, pl. שׁוֹלִים 1) *skirts of a garment*. Yalk. Deut. 829 הַמַּעֲרִיל שְׁאֵלֵי הַמַּעֲרִיל the bells which the high priest wore on the skirts of his cloak.—2) *lower part of the body, abdomen, buttock*; contrad. to פה. Ohol. XI, 7 שְׁאֵלֵי... שׁוֹלֵם שׁוֹלֵם the uncleanness (which the animal swallowed before it died) is assumed to take its way by its abdomen (and not through its mouth).—3) *rim at the bottom of a vessel, saucer attached to the vessel*; in gen. *the bottom, rest of a vessel*. Kel. XXX, 1 שׁוֹלֵי קַדְרָה וכו' the lower part of a (broken) vessel or of a salver of glass, which one made available for use. Sabb. 30<sup>a</sup> כְּשֶׁלִי קַדְרָה... כְּשֶׁלִי נִפְסַח the faces of David's enemies turned (black) like the bottom of a pot; Y. Hag. II, 77<sup>d</sup>, v. שָׁחַר II. Ohol. IX, 13 שְׁאֵלֵי וְדִירָה דִּירָה עֲמִידָה עַל שְׁאֵלֵיָהּ וְדִירָה if the vessel stands on its rest, and it is available as a vessel (not defective). Tosef. ib. X, 3 שְׁאֵלֵי דִירָה דִּירָה if its rim at the bottom is sharp (not rounded), and there is not a handbreadth between its rim and the ground. Ib. 2 שְׁאֵלֵי עֲמִידָה... שְׁאֵלֵי שְׁאֵלֵי וְזוֹ עַל פִּיהָ וכו' a column of pots..., the bottom of one on the mouth of the other &c. Dem. VII, 2 בְּשׁוֹלֵי הַכּוֹס מה... what I intend to leave (of the wine) at the bottom of the cup; a. v. fr.

שׁוֹלָא, pl. שׁוֹלָא, v. שׁוֹלָא.

שׁוֹלָא, v. שׁוֹלָא.

שׁוֹלָתָן, שׁוֹלָתָא m. (b. h.; v. שָׁלָה, v. Ges. Thes. ed. Rödigier s. v.) *plate, table*. Ab. Zar. 68<sup>b</sup>, a. fr. של מלכים is brought up on the royal table (is considered a delicacy). Y. Kidd. IV, beg. 65<sup>b</sup> גִּירֵי שְׁאֵלָתָן מַלְכִּים proselytes who joined for the sake of the royal table (to be members of the royal household); Yeb. 24<sup>b</sup>, v. שָׁחַר II. Ab. III, 3 שְׁלֹשָׁה שֹׂאכִים עַל שֵׁי אֶחָד when three persons eat at the same table, and hold conversation about the Law, they are considered as if eating from the table of the Lord (the altar), opp. זִבְחֵי מִזְבֵּחַ. Ber. 55<sup>a</sup>; Hag. 27<sup>a</sup> שֶׁלֹּא יִרְאֶה שְׁאֵלָתָהּ מֵלָא Bets. 20<sup>b</sup> כִּפְסָה, שְׁלֹחַתוֹ שֶׁל אָדָם וכו' lest thy own table be full, and thy Master's table (the altar) be empty. Kidd. III, 2 וְהָיָה עַל הַשֵּׁי וכו' but if (he is a banker and) shows her the stipulated amount on the table (the money not being his own), she is not betrothed; a. fr.—Esp. *the table for the show-bread in the Temple*. Hag. III, 8. Men. XI, 5; a. fr.—Pl. שְׁאֵלָתָהּ, Ib. 7. Shek. VI, 4 וְכִי שְׁלֹשָׁה עֶשֶׂר שֵׁי וכו' there were thirteen tables in the Temple. Ib. I, 3 דְּרוּ יוֹשְׁבֵינָא וכו' on the fifteenth of Adar changing tables were put up in the city, on the twenty-fifth, in the Temple; a. fr.

שׁוֹבֵלָתָא m. (preced.; cmp. *τραπέζιτης*) *money-changer, banker*. Tosef. Sabb. I, 8 וְלֹא הָיָה בְּרִינְרָא וכו' nor must the money-changer (go out shortly before the Sabbath begins) with a Denar suspended from his ear; Sabb. 11<sup>b</sup>; Y. ib. 3<sup>b</sup> top. Num. R. s. 4 (interchanging with טַרְפִּסִּיט), v. פְּתוּרָה וכו'. Tanh. Balak 4; Num. R. s. 20 (ref. to פְּתוּרָה, Num. XXII, 5, v. פְּתוּרָה I) שֶׁ הָיָה שְׁדוּדֵי וכו' he was (like) a banker, for the kings of the nations consulted him &c., v. רָצָץ; a. fr.—Pl. שְׁוֹבֵלָתָא. Y. Shek. I, end, 46<sup>b</sup> הָיוּ נוֹשְׁלִין וכו' the money-changers took it (the agio of exchange) for their labors.

\*שׁוֹבֵלָתָא f. (שָׁלָה) (*the officer's*) rod. Targ. Jud. VI, 21 some ed., v. שׁוֹבֵלָתָא.

שׁוֹבֵלָתָא, v. שָׁלָה.

שׁוֹבֵלָתָא, שׁוֹבֵלָתָא m. (preced.) 1) *power, office, rulership*. Targ. O. Gen. XXXVII, 8. Ib. XLIX, 10 (ed. Vien. (שָׁלָה). Targ. Mic. V, 1. Targ. Job XXV, 2; a. e.—2) *ruler's staff, rod*. Targ. O. Ex. XXI, 20 (ed. Vien. שָׁלָה; h. text שבט). Targ. Is. X, 5; a. e.—3) *ruler*. Targ. Ps. LXIX, 16 וְלֹא יִסְלַח לִמְחַפֵּי עָלַי מִצְוֹתָא שֶׁ [read:] וְלֹא יִסְלַח לִי מִכֹּחַ הַשֵּׁי וכו' the deep to cover me up; h. רֹאשׁ חֲבֻלָתִי מִצְוֹתָא.

שׁוֹבֵלָתָא, שָׁלָה f. (preced.) *rulership, office*. Y. Ab. Zar. III, beg. 42<sup>b</sup> שֶׁלֹּא יִסְלַח לִי מִכֹּחַ הַשֵּׁי... שֶׁלֹּא יִסְלַח לִי מִכֹּחַ הַשֵּׁי if it is sure that they (the images) represent officers, opp. מַלְכִּים של royal images (which are worshipped). Gen. R. s. 68, end (ref. to Gen. XXVIII, 12) שְׁשֶׁלֶּטֶתָּהּ גִּבּוֹרָתָא בֵּין שְׁשֶׁלֶּטֶתָּהּ גִּבּוֹרָתָא that means the genii of the four empires whose power is complete through them (?).—Pl. שְׁוֹבֵלָתָא. Ib. s. 82 מַלְכִּיּוֹת דִּירָה מַלְכִּיּוֹת דִּירָה מַלְכִּיּוֹת דִּירָה מַלְכִּיּוֹת דִּירָה (not רֹאשׁוֹתָא; ed. Wil. וְשִׁלְטוֹנוֹתָא, corr. acc.) royalties and governorships were anxious to be connected with them, v. שָׁלָה.

שׁוֹבֵלָתָא, שָׁלָה ch. same. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXLV, 13. Targ. Koh. VI, 3.

שׁוֹבֵלָתָא f. pl. (שָׁלָה) *posts* (?). Lam. R. to I, 1 רְבִירֵי אַרְבַּעָה אֲרוֹנֵי אֲרִבְעָתָא שֶׁ דִּרְסָא (2 חד כוה') the four cedars (in the dream) mean the four posts of the bedstead; (Y. Maas. Sh. V, end, 55<sup>c</sup> שִׁטְרֵיהּ), v. שְׁרָטָא.

שׁוֹבֵלָתָא, שָׁחַר m. (שָׁחַר, cmp. שָׁחַר, v. Barth Et. St. p. 31) *servant, apprentice*. Pes. 108<sup>a</sup> שֶׁ דְּנַגְרָא (Ms. M. שְׁוֹבֵלָתָא; Ar. שְׁוֹבֵלָתָא) carpenters' apprentice; Macc. 8<sup>b</sup>. B. Kam. 32<sup>b</sup> bot. שֶׁ דְּנַפְרָא (Ms. M. שְׁוֹבֵלָתָא; Ms. R. שְׁוֹבֵלָתָא) smiths' apprentice.—[Sabb. 96<sup>b</sup> (in Hebr. dict.) שְׁוֹבֵלָתָא Ar.; (Ms. M. שְׁוֹבֵלָתָא; Ms. O. שְׁוֹבֵלָתָא; v. Rabb. D. S. a. l. note; ed. לשוואלית) their apprentices, v. שָׁחַר.]

שׁוֹבֵלָתָא m. (שָׁלָה; cmp. I. שְׁוֹבֵלָתָא) *foot-chain*.—Pl. שְׁוֹבֵלָתָא. Targ. Mic. I, 8 בֶּשֶׁ (ed. Lag. בְּשׁוֹבֵלָתָא) in chains (h. text שְׁוֹבֵלָתָא; cmp. Targ. Job XII, 17).

שׁוֹבֵלָתָא, שׁוֹבֵלָתָא, שׁוֹבֵלָתָא, v. שְׁוֹבֵלָתָא. שׁוֹבֵלָתָא, שׁוֹבֵלָתָא pr. n. pl. *Shulami, Hash-Shulami, twin*.

town of N'miré, v. נְמִירִי. Tosef. Bekh. VII, 3; Bekh. 55<sup>a</sup> של נמר (corr. acc.); Y. B. Bath. III, 14<sup>a</sup> top של נמר.

**שולמית** f. *the Shulamite*, one of the personages of Solomon's Song; (homiletics) *symbolic name of Israel*. Cant. R. to VII, 1; a. e.

**שום, שים** (b. h.; v. סום) *to place, put, appoint, make*. Ber. 39<sup>b</sup> וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם thou hast made peace between the scholars. Mekh. B'shall. introd. במקום הזה שְׁמָהוּ in this place they (the Egyptians) have put him (Joseph). Ber. 28<sup>b</sup> שְׁמָהוּ מִדָּבָר I thank thee, O Lord, that thou hast appointed my lot to be with those who sit in the school-house, and not with those who abide at the corners (idlers); a. fr.

*Hif.* שְׁמָהוּ same. Yeb. 45<sup>b</sup> שְׁמָהוּ מִשְׁמֵהוּ, v. שְׁמָהוּ. Ber. 16<sup>b</sup> וְהָיָה חֶלְקוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם thou mayest place our lot in paradise. Ib. שְׁמָהוּ מִדָּבָר, v. שְׁמָהוּ. Snh. 99<sup>b</sup> כָּל שֶׁמֶתָ שְׁלוֹם לָהֶם whosoever is engaged in the study of the Law for its own sake, causes peace to reign &c.; a. e.

**שום, שים** ch. same. Targ. O. Lev. XIX, 14 (v. סום I ch.; Y. וְשָׁמַתָּ. Targ. O. Gen. L, 26 (ed. Berl. וְשָׁמַתָּ); Y. II וְשָׁמַתָּ (Y. וְשָׁמַתָּ I). Targ. Prov. XXII, 17. Ib. XXIV, 32; a. fr.—V. סום I ch.

*Ithpe.* שָׁמַתָּ *to be placed*. Targ. Hag. II, 15. Targ. Esth. IV, 3.

**שום** I (cmp. preced.) [*to arrange; cmp. שָׁמַתָּ, שָׁמַתָּ*] *to value, estimate; to mark, name*. Gitt. V, 1; Tosef. Keth. XII, 2 שְׁמָהוּ לָהֶם, v. שְׁמָהוּ. Keth. 67<sup>a</sup>, v. שְׁמָהוּ. Macc. 3<sup>a</sup> כִּיבָר שְׁמָהוּ how do we assess (the fine)? Y. Kidd. I, 60<sup>d</sup> bot. (expl. דָּבָר שְׁמָהוּ צָרִיךְ לָשׂוּם Mish. 6) שְׁמָהוּ that which has to be prized (which is not itself a standard value). B. Mets. IX, 3 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם if one rents a field on shares and lets it lie waste, we estimate how much it ought to yield &c. Tosef. ib. IX, 9 שְׁמָהוּ, v. שְׁמָהוּ II; a. v. fr.—M. Kat. 5<sup>a</sup> (ref. to שְׁמָהוּ, Ps. L, 23) שְׁמָהוּ he who calculates his ways (weighs the consequences of his doings) will be allowed to see the salvation of the Lord (in the hereafter); וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם read not *v'sam* but *v'sham* &c.; Sot. 5<sup>b</sup>; Yalk. Ps. 763; (Lev. R. s. 9 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם).—Part. pass. שְׁמָהוּ; pl. שְׁמָהוּ. Tosef. B. Kam. X, 1 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם we consider them (the forcibly taken animals) as if they had been valued (sold for their value) with others, i. e. the robber pays the value of the animals as it was at the time of the robbery; B. Kam. 95<sup>a</sup> שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם as if the animal had been sold at its value to him (the robber); for cash; ib. (Chald. form); ib. שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם ... שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם we consider it, as if it had been valued &c., for the purpose of establishing the additional amount which he has to pay for the increase in value, which is either one half, or one third, or one fourth (according to local usage). Arakh. 21<sup>b</sup> שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם Rashi (ed. שְׁמָהוּ) and so much has it been appraised; whosoever wishes to buy &c.; a. e.

*Nif.* שְׁמָהוּ *to be valued, assessed*. Kidd. 28<sup>a</sup>, v. שְׁמָהוּ. Keth. 66<sup>b</sup> שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם when saying 'for each

Maneh' (Mish. VI, 4), does that mean for each Maneh as it is valued (by the woman's relatives), or for each Maneh with which he charges himself (one fifth less)?, v. שְׁמָהוּ II; a. e.

**שום** ch. same.—Part. שְׁמָהוּ. Lev. R. s. 9 (ref. to שְׁמָהוּ, Ps. L, 23, v. preced.) שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם (some ed. שְׁמָהוּ) he who calculates his way, will be worth much; Yalk. Ps. 763 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם B. Kam. 47<sup>a</sup> שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם I injured a pregnant cow of thine, and I will estimate (and pay thee) the value of a pregnant cow; a. e.—Part. pass. שְׁמָהוּ; f. שְׁמָהוּ, v. preced.

*Pa.* שְׁמָהוּ *to tax, impose fine*. Lam. R. to II, 1 (expl. וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם ib.) שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם how heavily the Lord in his anger taxed the daughter of Zion! v. שְׁמָהוּ ch., a. e.

**שום** II m. (preced.) 1) *valuation, estimate*. B. Kam. I, 3 כֶּסֶף, v. שְׁמָהוּ. Tosef. B. Mets. IX, 9 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם if one prizes (and buys) his neighbor's standing corn as ten Cors of wheat, and it yields less or more, the seller has to deliver the estimated quantity (no more nor less); Rabbi Judah says, שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם if it yielded less, he has to deliver the estimated quantity, if more, he has to deliver whatever it yielded; a. fr.—*Esp. the description and valuation of seized property* and its advertisement for public sale. Arakh. VI, 1 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם the advertisement of orphans' property must be made thirty days in succession (before the sale); Tosef. ib. IV, 1. Tosef. Keth. XI, 2; B. Bath. 107<sup>a</sup> שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם if of three experts called to appraise seized property, one says, it is worth a Maneh &c.; a. fr.—2) *appraised goods brought into marriage by the wife*. Keth. VI, 3 (66<sup>a</sup>) שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם if she promises to bring him a thousand Denars, he must obligate himself for fifteen Maneh (as her jointure); but for appraised goods brought to him, he obligates himself for one fifth less than the appraised value. Ib. שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם if the agreement reads, 'the goods are charged to the husband for one Maneh and worth a Maneh', he can claim only one Maneh's worth of goods; שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם but if it reads merely, 'the goods are charged for one Maneh', she must bring in the value of thirty-one Selaim and one Denar (Tosaf.; differ. in Rashi). Tosef. ib. VI, 6 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם where the usage is not to charge the husband less than the appraised value &c.; a. fr.—3) (Chaldaism) *name, title; in the name of, for the sake of, for the purpose of, in the capacity of*. Gitt. IV, 4 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם if a slave was taken captive, and some one redeemed him; if he redeemed him as a slave, he may be held as a slave (of his redeemer), if as a freed man &c. Ib. III, 1 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם a letter of divorce not written with the intention to be used for a special woman. Ib. VIII, 5 שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם if a letter of divorce is dated in the name of a strange government; (Bab. ed. 79<sup>b</sup> שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם v. שְׁמָהוּ). Yeb. 24<sup>b</sup> שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם a man that embraced the Jewish religion for the sake of a woman; שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם for the sake of the royal table (v. שְׁמָהוּ); (שְׁמָהוּ); שְׁמָהוּ אִתּוֹ וְכָל שֶׁמֶתָ שְׁלוֹם לָהֶם for the sake of being one of Solomon's servants; a. v. fr.—

[Ib. 47<sup>b</sup> לשם שחרור in her capacity as a slave; with the purpose of making her a freed woman; a. fr.]—  
 ר'ש... משה ר' יוסף Maas. Sh. III, 6 יוסף R. S. ben J. says in behalf of R. José (quoting R. J. as author). Eduy. VIII, 5; a. v. fr.—b) *because of, as coming under the category of; for the sake of (preventing)*. Bets. 2<sup>b</sup>, a. fr. גזירה, v. גזירה. Sabb. 17<sup>b</sup> משה שממן גזר. Ab. Zar. 26<sup>a</sup>, a. fr. משה איבה, v. איבה. Sabb. 70<sup>b</sup> משה... כלום פריש does any one abstain from doing a thing on the Sabbath for any reason but because of the prohibition of labors, and does one abstain from any labor for any reason, but because of the Sabbath? Ib. 73<sup>b</sup> חייב משה is guilty, because the act comes under the category of planting. Kil. I, 9 וכ' כלאים וכ' he need not hesitate to use it either on the ground of forbidden mixture, or on the ground of the Sabbatical year (in which planting is forbidden), or because it is subject to tithes. Ib. IX, 8 וכ' אין אפור משה nothing is forbidden as mixture of wool and linen unless it is spun &c.; a. v. fr.—Ber. 5<sup>b</sup> משה חוריה רלא וכ' (dost thou weep) on account of the Law, that thou hast not attained much?; a. fr. או משה or on account of thy support (that thou art poor)?—על ש' ר' (Chald.) על שום ש' (Chald.) משה ר' (Chald.) בשום ש' because. Pes. X, 5 שפסח וכ' the Passover sacrifice is eaten, because the Lord passed over &c. Y. Naz. II, beg. 51<sup>d</sup> משה שחוציא וכ' because he uttered the word *nazir*. Keth. 63<sup>b</sup> משה דרב זכר וכ' because Rab Zebid is a great man &c.; a. v. fr.

**שום** ch. same, name. Targ. Gen. II, 11. Targ. Y. ib. V, 2. Targ. I Chr. XVI, 2; a. fr.—V. שָׁמָא. שָׁמָא. preced.

**שום III** m. (b. h.) *garlic*. Maas. V, 8, v. בָּקֵר II; Tosef. ib. III, 14 בכל וכ' what species of garlic is named Baal (bek) garlic?; v. זֵר II. Ber. 51<sup>a</sup>. Kil. I, 3 (garden) garlic and wild garlic; Tosef. ib. I, 2; a. fr.—Pl. שומין, שומין. Sabb. 118<sup>b</sup>; a. e.

**שומא** I m., **שומא** I f. = h. שום II, 1) *estimate, appraisal, esp. the appraisal of valuables brought into marriage by the wife*. Keth. 66<sup>b</sup> ש' רבה an appraisal of great proportions, ש' חטא of small proportions; ש' רידיה his (the husband's) appraisal, ש' רידיה her appraisal (made in her paternal home).—2) *settlement, compromise*. B. Bath. 107<sup>a</sup> (if three appraisers differ) עושין ש' we compromise between them by taking the difference between the highest and the lowest estimates and dividing it by three, i. e. by adding one-third of the difference to the lowest estimate; Tosef. Keth. XI, 2 עושין אורח ש' ושמן אורח שלישי ed. Zuck. (Var. עושין אורח ש' ביניהן ושמן. oth. ed. עושין שומא ביניהן וכ' (אורח שלישי [B. Kam. 95<sup>b</sup>, a. e. שומא, v. שום II].

**שומא II** f. (שום I; cmp. סִרְמָן *mark, mole, wart*. Nidd. 46<sup>a</sup> ש' כן רשע שנים ... if a child nine years old has two hairs (under the arm &c.), it is a mole (and no sign of puberty); Y. Yeb. X, 11<sup>b</sup> bot. Y. Kidd. II, 62<sup>d</sup> ש' נושא שרר a mole with no hair; Tosef. Keth. VII, 9; Keth. 75<sup>a</sup>. Tosef. Yeb. XIV, 4 הש' מעירין על הש' we accept

testimony (of a husband's death) on identification by a mole; B. Mets. 27<sup>b</sup>; Yeb. 120<sup>a</sup>. Ib. מצויה ככן גילי v. בש' סימן מובהק הוא II. Tosef. Bekh. V, 5. B. Mets. I. c. מובהק הוא 'וכ' they differ as to whether a mole can be considered a distinguishing mark for identification; a. fr.

**שומא** ch. same, v. סָמָא II.

**שומא** v. שומא.

**שומא** v. שומא.

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**שומא** v. שומא.

**שומן** m. (שמן) *fat*. Sot. IX, 12 (with the destruction of the Temple) נישל שומן הפירות the fruits lost their fatness. Ib. 13 הדגן את ש' הדין when the tithes ceased, the corn lost its fatness. Bekh. 18<sup>a</sup> יהא ביניהן ש' the fatter of the two animals remains under litigation, v. שומן. Y. B. Kam. IX, beg. 6<sup>d</sup> את ש' הוא מחזיר לו את הש' he must make restitution for the fat animal (as it was before it deteriorated); a. fr.—Esp. *the permitted fat of animals*, contrad. to חֶלֶב. Ker. IV, 1 ודלב לפניו if a person had before him permitted fat and forbidden fat. Lev. R. s. 22 את החלב החורי כך את הש' (I forbade thee) *heleb*, and (as an offset) I allowed thee *shuman*; a. fr.—Ab. Zar. 35<sup>b</sup> ש' חזיר lard; Hull. 91<sup>a</sup> שומן (Ms. M. שומן) the fat on the sinew of the hip; ib. 92<sup>b</sup> (Ms. M. שומ, a. once שומ); Pes. 83<sup>b</sup> שומ.

**שומא** ch. same. Targ. Y. Num. XI, 8 (h. text שמן).

Targ. Jud. III, 22. Targ. Ps. LXXIII, 7.—Hull. 111<sup>a</sup> שחלה ש' the milt is mere fat (a glandular substance with no large blood-vessels).

**שומא** f. same. Targ. Y. I Lev. VII, 30 (a gloss to שומא).—V. שומא.

**שומא** f. (שום III) *wild garlic*. Kil. I, 3, Tosef. ib. I, 2 (Var. שומא, corr. acc.).

**שומא** m. (שומא) *reputation*. Meg. 25<sup>b</sup>, v. סָרִי. Ib. who is well spoken of. M. Kat. 17<sup>a</sup>.

**שומא**, a corrupt. of שומא m. (τοπάζιον) *topaz*. Ex. R. s. 38, end (corresp. to h. פטרה; v. LXX Ex. XXVIII, 17).

**שומר** m. (b. h. שומר; שומר) *watchman, guard, keeper*. Y. Taan. I, 64<sup>a</sup> top (expl. Is. XXI, 11) השומרים מה מילל ש' the keeper of the world say? Lev. R. s. 36 מה ש' as the guard of the grape vine (vineyard) stands high (in the שומרה), so is Israel's guard above. Hag. 15<sup>b</sup> ש' השמר וכ' even the gate-keeper (of Gehenna) could not stand before thee; a. fr.—Esp. *one in whose charge an object is given, bailee*, ש' חנם an unpaid bailee; ש' שרר a paid trustee. B. Mets. 93<sup>b</sup>; a. fr.—[Shebu. VIII, 1; B. Mets. VII, 8 נושא שרר, sub. שומר].—Transf. that part of a plant or of a body which serves as a protection (e. g. leaves, skin). Ber. 36<sup>b</sup> ודיכא

‘כפרר וכו’ we call a part of a plant a guard of the fruit only, if the plant dies when the guard is removed. Ukt. I, 1. Hull. 119<sup>b</sup> ש' כבודו משהו it refers to the stem of an ear, and because it is 'a guard'; a. fr.—*Pl.* שומרים. B. Mets. I. c. שומרי פירות וכו' watchmen of fruits may eat (of them) by local usage, but not by Biblical law. Ib.; Shebu. I. c. ש' דין וכו' these are four classes of bailees. Ib. 49<sup>b</sup> ש' שבועה the oath required of bailees (Ex. XXII, 9 sq.); a. fr.

**שומר** *m. fennel* (v. Löw Pfl., p. 382 sq.). Y. Kil. I, 27<sup>a</sup> bot. ש' ופרס מה נפיק מנהון פירוסייליין quot. in R. S. to Kil. I, 4 (ed. corrupt) what comes out of mixed seeds of fennel and parsley? Rock-parsley.

**שומריה** (**שומריה**) *ch. same, or dill.* Y. Dem. I, 21<sup>d</sup> top שמירה (corr. acc.), v. גופן. Ib. ש' שמר מרה וכו' v. קבל I.

**שומריה** *f. (שמר) watch-shed, watch-tower, lodge.* Kil. V, 3. B. Bath. IV, 8 (68<sup>b</sup>) ש' שאינה עשויה בטיט (v. Rabb. D. S. a. l. note 90) a watch-shed not plastered with clay (movable). Ib. 69<sup>a</sup> השומריה.

**שומרון**, v. שומרון.

**שומשום** *m. (prob. fr. שמש) [sun-flower,] sesamum, sesame* (Assyr. *šamaššamu*). T'bul Yom I, 5 ed. Dehr. (ed. שמשום). R. Hash. 13<sup>a</sup>; Men. 103<sup>b</sup> ש' כביצה חסר the size of an egg less that of a sesame seed. Ib. 16<sup>b</sup> ש' חקטרי ש' חסר if he burnt (the handful of the offering), the size of a sesame grain at a time, or with the intention to eat (the remainder), a sesame grain at a time; a. e.—*Mostly pl.* שומשומין, שומשומין. Shebi. II, 7. Hall. I, 4. Mekh. Bo, s. 8. Sifré Num. 146. Sabb. II, 2 ש' sesame oil (used in lamps). Tosef. ib. II, 3 ש' שמן... ש' what shall the Babylonians do who have nothing but sesame oil? Y. Yoma II, 39<sup>e</sup> top ש' ש' even as much (of the incense) as the size of a sesame seed.

**שומשוק** *f. (cmp. Gr. σάμψυχον) Marjoram, a species of hyssop.* Sabb. 109<sup>b</sup> (expl. אזור) ש' (שבשוק). Ib. הכי... ש' and *shumshuk* is found to have that shape (as the Biblical hyssop is described to have).

**שומשומא** *m. = h. שומשום, sesame or poppy.* Sot. 3<sup>b</sup>, v. זגריה, a. חקקא. *Pl.* שומשומי. Ber. 38<sup>a</sup> וכו' (Ar. אמרה וכו' ש' קא אמרה וכו' (Ar. שומשומי) by שומשומא do you mean a preparation of sesame (or poppy) seeds, or of safflower? M. Kat. 12<sup>b</sup> ש' למיעקר to pluck sesame plants (during the festive week). Ib. לזירי... ש', v. גזירי. Sabb. 23<sup>a</sup> ש' sesame oil; a. e.

**שומשומין**, v. שומשומין.

**שומשומא** *m. (transpos. of שמש, cmp. שמש) [the busy one,] ant.* Targ. Prov. VI, 6 (ed. Lag. שומשומא; Ar. everywhere שומשומא).—Sabb. 66<sup>b</sup>, v. גמלנא. Yeb. 76<sup>a</sup> (ed. שומשומי). Ib. 118<sup>b</sup>; Keth. 75<sup>a</sup>, v. שומשומא. *Pl.* שומשומי. Targ. Prov. XXX, 25 (Ms. שומשומי).—Ned. 24<sup>b</sup> ש' קינא an ant nest.

**שומשנא**, v. preced.

**שונא** *m. (b. h. שנא; שונא) hater, enemy.* Snh. III, 5 ש' אדורכו a friend and an enemy (are disqualified as witness or judge); ש' כל שלא דבר וכו' an enemy is he who has not spoken to the person concerned for the last three days on account of his hostility. B. Mets. 32<sup>b</sup> ש' אדורכו לפרוק אדורכו מצוה בש' וכו' if there is a friend that needs help to unload, and an enemy that needs help to load, it is proper to help the enemy in order to bend his animosity. Ib. דקרא ש' the case of the enemy mentioned in the Scripture (Ex. XXIII, 5, where the release of the beast is concerned), דמחנין ש' that of our Boraitha (just quoted). Ab. d'R. N. ch. XXIII אדורכו שונא ש' ed. Schechter (a hero is he) who makes his enemy to be his friend; a. e.—*Pl.* שונא, שונא. Sot. 9<sup>a</sup> ש' שונאיהם וכו' ש' שונאיהם וכו' Moses and David over whose works their enemies got no control; a. fr.—Succ. 29<sup>a</sup>, a. fr. ש' ישראל euphem. for Israel.

**שונאנא** *m. (Pers. šnan) a kind of alkali.* Sabb. 90<sup>a</sup>, v. אשנא.

**שונקה**, v. שונקה.

**שונקה** *pr. n. pl. Shunya in Babylonia.* Kidd. 72<sup>a</sup>; Y. ib. IV, 65<sup>d</sup> top שונקה; Y. Yeb. I, 3<sup>b</sup> top שונקה (corr. acc.).

**שונקה** *f. (denom. of שון; v. משונקה) cliff, rocky bluffs.* Ohol. XVIII, 6 ש' ואדורכו וכו' how far is it called *shunnith* (for ritual purposes)? As far as the sea comes up when it is rough. Y. Shek. VII, 50<sup>e</sup> bot. שונקה דים שונקה הנחר, שונקה דים. Tosef. B. Mets. II, 2 Var. שונקה. v. שונקה.

**שונקה** *ch. same.* Koh. R. to XI, 1; ib. to V, 8 שונקה, v. שונקה; Lev. R. s. 22; Num. R. s. 18 (some ed. שונקה, corr. acc.).

**שונקה** *c. (contr. of שונור; שונור; cmp. שונקה; Arab. sinnawr) cat.* Targ. II Esth. I, 2.—Hull. 53<sup>a</sup> ש'... ש' if it is doubtful whether it was a dog or a cat that attacked the fowls. Ib. Snh. 105<sup>a</sup>, v. שונקה. B. Mets. 97<sup>a</sup>; a. e.—Ber. 56<sup>b</sup> שונקה... שונקה נעשה לו שונקה רע... שונקה נאח שונקה נאח (שונקה נאח... שונקה שונקה רע) if one sees a cat in his dream. in a place where they call it *shunnara*, it means that a bad change is prepared for him; where it is called *shunnara*, it means that a sweet song (joy) &c.—*Pl.* שונקה. שונקה. Targ. II Esth. I. c. (in a corrupt sentence, v. שונקה ch.).—Ber. I. c. Ms. F.—*Fem.* שונקה. Ib. 6<sup>a</sup>.

**שונקה**, v. שונקה.

**שונקה**, v. שונקה.

**שונקה** *m. (v. Koh. Ar. Compl. s. v.) a piece of cloth.* Gitt. 69<sup>b</sup> Ar. (ed. ש').

**שונקה** (cmp. שונקה) 1) to be smooth, soft; transf. to be discouraged, to despair (cmp. שונקה). Gen. R. s. 44 (ref. to שונקה his heart was... אל חשנה... לא חשנה).

soft as wax, and the Lord sent him two angels...; to this refers what is written *al tishfa...*, be not soft (despair not); Yalk. ib. 115 לשׁוֹעַ אֶל יְהוָה לִבְךָ לְשׁוֹעַ be not soft, let thy heart not turn into wax (cmp. Ps. XXII, 15); Gen. R. s. 65; (Yalk. Is. 313 חֲשׁוֹעַ וְאֵל חֲרִירָא.—2) [to smooth,] to card, hackle.—Part. pass. שְׁוֹעַ, pl. שְׁוֹעִים. Kil. IX, 8, a. e., v. כוּז. Ib. 9 מְפֻנֵּי שֹׁחַן ש' felt clothes (of mixed material) are forbidden, because they are carded. Y. ib. IX, end, 32<sup>d</sup> מוֹתָר הָאֵשׁ מוֹתָר we might have thought, but if one cards (wool and linen together), it is permitted; v. שְׁוֹעֵנָה.

*Pi.* שְׁוֹעַ to make slippery, cause to slip (cmp. חָלַק). Gen. R. s. 77 end (expl. רִחֹק, Gen. XXX, 6) שְׁוֹעֵתָה (or שְׁוֹעֵתָה) Chald.; not שְׁוֹעֵתָה; ed. Wil. שְׁוֹעֵתָה, read: שְׁוֹעֵתָה, v. שְׁוֹעַ he (the angel) made it (the hollow of the thigh) slip (be dislocated); Cant. R. to III, 6; Yalk. Gen. 132 שְׁוֹעֵתָה (not שְׁוֹעַ), v. supra.

*שׁוֹעַ* ch. same, 1) [to smooth over,] to plaster. Targ. O. Lev. XIV, 42 וְשֹׁעַ (Kimhi וְשֹׁעַ, v. Berl. Targ. O. II, p. 35; some ed. וְשֹׁעַ, corr. acc.). Targ. Y. Deut. XXVII, 2; 4. Targ. Ez. XIII, 12; a. e.—Part. pass. שְׁוֹעַ smooth. Hull. 47<sup>b</sup> (expl. לְמִשְׁפָּחָה דְּלִיחָא וְכ' (רמיה לאפסרה) when the lung is a smooth-surfaced mass, without incisions marking the lobes.—2) to card. Part. pass. as ab. Targ. Y. Deut. XXII, 11.

*Pa.* שְׁוֹעַ 1) to plaster. Ab. Zar. 47<sup>b</sup> וְהָרָה שְׁוֹעֵיהָ when he plastered once and plastered it over again. Gen. R. s. 38 [read:] אַחַר לְמִשְׁפָּחָה דְּחִתָּין וְהוּא שְׁוֹעַ אַרְבַּע one came to plaster two (squares of a wall), and he plastered four; Yalk. ib. 62 אַחַר לְמִשְׁפָּחָה דְּחִתָּין וְהוּא שְׁוֹעַ אַרְבַּע.—2) to cause to slip, v. preced.

*Ihpe.* שְׁוֹעַ 1) to be plastered, daubed. Targ. O. Lev. XIV, 43; 48 (some ed. אֶשְׁכֶּה, v. שְׁוֹעַ).—2) to become a smooth mass. M. Kat. 25<sup>b</sup> אֶשְׁכֶּה, v. מְלֻבָּבִים.

*שׁוֹעַ*, *Pi.* שְׁוֹעַ (b. h.) to cry (for help). Ab. Zar. 4<sup>a</sup> (ref. to Job XXX, 24 שְׁוֹעַ) וב' בשבך שְׁוֹעֵיךָ as a reward for their crying before me, I will help them; Yalk. Job 918 כְּשֶׁשְׁוֹעֵיךָ.—Denom. שְׁוֹעֵה.

*שׁוֹעַ* m. (b. h. ?; v. next w.) rock, fort.—Pl. שְׁוֹעִים. Lam. R. introd. (R. Joh 1) (ref. to Is. XXII, 5) עַל שְׁוֹעֵיהֶם they tore down the walls of their houses and made of them breastworks, and placed them around their forts; Yalk. Is. 289.

*שׁוֹעַ* m. (שְׁוֹעַ or שְׁוֹעַ; cmp. Targ. Ez. XXVI, 4 s. v. שְׁוֹעֵתָה) smooth rock. Targ. Prov. XXX, 19 h. text רֹבֵץ.

*שׁוֹעַ* m. (preced.) [rock,] protector, magnate. Targ. Job XXXIV, 19 (v. Targ. Is. XXXII, 5).

*שׁוֹעַ* f. (b. h.; שְׁוֹעַ) cry (for help). Ber. 29<sup>b</sup> שָׁמַע שְׁוֹעֵךָ hear the cry of thy people &c. Deut. R. s. 2, beg. (one of the expressions for prayer); Yalk. ib. 811; Yalk. Sam. 157; Sifré Deut. 26; a. e.—Lam. R. introd. 32 (ref. to Jer. VIII, 19) נֶאֱכָה ש' נֶאֱכָה this word (שְׁוֹעַ) has three meanings: cry, call for help, and anguish (or sigh); ib. לשׁוֹן פְּרַפּוּר הוּא וְכ' Rab Huna of Sepphoris said, it means writhing in agony of death (with ref. to Ez. XXX, 24, a. Job XXIV, 12); Yalk. Jer. 279.

*שׁוֹעַ*, *שׁוֹעַ*, v. next w.

*שׁוֹעֵתָה* f. (שְׁוֹעַ *Ihpe.*) 1) conversation, tale, talk. Targ. I Kings XVIII, 27 (h. text שִׁירָה). Targ. Jud. VII, 15 (h. text מִסְפָּר). Targ. Prov. III, 32 (h. text סִדֹּר). Targ. II Kings IX, 11.—2) derisive talk, sneer, by-word. Targ. Hab. II, 6 (ed. Wil. שְׁוֹעֵי; h. text מְלֻבָּדָה). Targ. O. Deut. XXVIII, 37 (ed. Vien. שְׁוֹעֵי; h. text שְׁוֹעֵי). Targ. I Kings IX, 7 (ed. Wil. שְׁוֹעֵי); Targ. II Chr. VII, 20.

*שׁוֹעַל* m. (b. h.) fox. Ned. 81<sup>b</sup>, a. e. וְכ' לֹא מְצִינָה ש' וְכ' the tooth of a fox (a charm for insomnia or for drowsiness); a. fr.—Y. Sabb. X, 12<sup>c</sup> bot. ש' אֶרֶץ בֶּן ש' a lion, son of a fox, a distinguished man, son of an inconspicuous father; B. Mets. 84<sup>b</sup>.—שְׁוֹעֵלִים. Cant. R. to II, 15, v. שְׁוֹעֵלִים. Ab. IV, 15; Y. Snh. IV, 22<sup>a</sup> bot. ש' head of foxes, opp. tail of lions, v. אֶרֶץ II. Succ. 28<sup>a</sup>, a. e. מְשֻׁלָּח, v. מְשֻׁלָּח; a. fr.

*שׁוֹעַל* v. שְׁוֹעַל.

*שׁוֹעֵר* m. (b. h.; denom. of שְׁוֹעַ) gate-keeper. Deut. R. s. 23 וְכ' הָיָה מִבְּקֶשׁ מִן הַש' asked the gate-keeper to be allowed to enter the palace; a. e.—Pl. שְׁוֹעֵרִים. Gen. R. s. 91 וְכ' אֶחָד שֶׁלִּי and so did the gate-keepers report, every one his own (the name of one of the sons of Jacob); a. e.

*שׁוֹעֵר*, *Poel* of שְׁוֹעַ, part. מְשׁוֹעֵר, v. שְׁוֹעַ I.

*שׁוֹף* I (b. h.; = נִשֵּׁף) to blow. Num. R. s. 5, beg. ... וְכִיּוֹן דְּהִירָה הָאֵשׁ שְׁפָחוּ וְכ' when the sparks (preceding the march of the Israelites) went forth, the fire blew (was wafted) towards those carrying the Ark; a. e.—Esp. (of the serpent, cmp. שָׁחַ; v. נִשֵּׁף) to emit poisonous breath, to poison. Midr. Till. to Ps. XCII (ref. to Ps. CXXXIX, 11) וְהָיָה וְכ' and he (Adam) sat thinking in his heart, perchance the serpent that led me astray on the Sabbath eve will come and poison me in the heel. Lev. R. s. 15, end; Gen. R. s. 16; Yalk. ib. 22, v. נִשֵּׁף.

*שׁוֹף* ch. same, 1) to blow. Gen. R. s. 2 ... בְּרִיחַ כְּרוּחָה (not רִיחָה, רִיחָה) an assurance is given to the water that even during the hot season a wind shall blow.—Transf. (cmp. colloquial Engl. to blow) to be proud. Lev. R. s. 16 (ref. to Gen. III, 16) [read:] וְהָיוּ בְּרִיחָהּ they were proud of their high stature; Lam. R. to IV, 15 בְּרִיחָהּ... וְכ' (II נִשֵּׁף) to slip. Hull. 42<sup>b</sup> מְדֻכְרֵה a dislocated hip-bone; ib. 54<sup>a</sup>, sq. B. Mets. 84<sup>a</sup> bot. he lamented, (מִיִּדָה) עד דשָׁח דְּעִירָה (Ms. H. רִשְׁנִי) until his mind slipped (from him), he lost consciousness; a. e.—אֶשְׁכֶּה (יִרְדֵּיב) the synagogues of 'He slipped' (away from the Temple) 'and settled' (in Babylonia), name of a synagogue in Nehardea (a reference to the belief that the Divine Majesty went with Israel into the Babylonian exile). Meg. 29<sup>a</sup>; R. Hash. 24<sup>b</sup>; a. e.—3) to crouch, crawl, slide. B. Bath. 7<sup>a</sup> וְכ' אֶרֶץ בֶּן ש' crouch on thy belly and go in, crouch and go out, i. e. I am not bound to make the accesses to thy rooms. Snh. 88<sup>b</sup> שְׁוֹעֵי עֵיִל שִׁירָה וְכ' he that crawls in entering,

and crawls in leaving (is very humble), and studies the Law &c. Zeb. 14<sup>b</sup> מְשִׁיחָהוּ מִיָּדוֹ when he (in a sitting position) slid himself to the altar.

*Pa. מְשִׁיחָהוּ נִירָא* Sabb. 119<sup>a</sup> Ar. (ed. Mosseri *Af.*) fanning the fire.

**שור II** 1) *to smooth, rub, polish, sharpen; to smear over, plaster.* Kel. XIV, 5 מְשִׁיחָהוּ (Mish. ed. מְשִׁיחָהוּ; Ar. מְשִׁיחָהוּ, fr. מְשִׁיחָהוּ I) a sword becomes susceptible of uncleanness when it is furnished. Ib. XVI, 1 מְשִׁיחָהוּ when he smooths them by rubbing with the skin of a fish; Snh. 20<sup>b</sup>; Ned. 56<sup>b</sup> מְשִׁיחָהוּ (Rashi מְשִׁיחָהוּ). Kel. l.c. גַּמַּר שֶׁלֹא לְשַׁמֵּם if he decided not to smooth them. Y. Ber. III, 5<sup>d</sup> bot. מְשִׁיחָהוּ דְּרַב הוּא for what purpose should he polish it? Hull. 25<sup>a</sup>, sq.; Tosef. Kel. B. Mets. II, 10. Tosef. Toh. VI, 12 מְשִׁיחָהוּ אֶת רִיבָהּ וְשִׁפְתָהּ אֶת רִיבָהּ off (with her foot); (לְדוּדוֹת) מְשִׁיחָהוּ וְכִי for it is the habit of Israelitish women during menstruation to rub off &c. Y. Sabb. VII, 10<sup>b</sup> top מְשִׁיחָהוּ רִיבָהּ he spits on the stone pavement and rubs it out (with his foot). M. Kat. I, 10 מְשִׁיחָהוּ אֶת הַסִּדְקִין you may plaster over the rifts in the roof (during the festive week). Sabb. XX, 3 מְשִׁיחָהוּ אֶת הַיָּד וְאֶת הַרֶגֶל (with the hand to cleanse them). Eduy. I, 8 מְשִׁיחָהוּ שׂוֹרֵק וְשׂוֹרֵק you must observe levitical cleanness when you soak them and rub (your body) with them. Sabb. 75<sup>b</sup> מְשִׁיחָהוּ בֵּין הַמְּדוּרִים he who rubs (smooths skins) between columns; Y. ib. VII, 10<sup>c</sup> bot. מְשִׁיחָהוּ אֶת הַדְּמָד מְשִׁיחָהוּ Kel. XXX, 1 מְשִׁיחָהוּ בְּשׂוֹרֵק files them with a file. Pes. II, 7 מְשִׁיחָהוּ אֶת הַבֶּרֶךְ אֲבָל שֶׁמֶר יִשָּׂא (the bran) dry over her body (to soften her skin); a. fr.—2) *to run smoothly, glide.* Gen. R. s. 6; Midr. Sam. ch. IX.—3) (b. h.) *to grind, crush, stamp.* Sifré Deut. 315 שִׁירָה וְכִי מְשִׁיחָהוּ הַחִטִּים that wheat grains rub against one another and drop &c., v. מְשִׁיחָהוּ; Yalk. ib. 944.—Midr. Till. to Ps. IV, 7 מְשִׁיחָהוּ אֶת הָאֵשׁ מִן הָעֵקֶב and the Israelites say to them (the gentiles asking for a share in the hereafter), in how many troubles... we surrendered our lives for the sanctification of the Lord, and you want to stamp it (all this good) out of your heels (out of the ground)?; (ed. Bub. מְשִׁיחָהוּ, corr. acc.); Yalk. ib. 627 מְשִׁיחָהוּ עֲצָמֵיכֶם מִן הָעֵקֶב (corr. acc.).—[Midr. Till. to Ps. XCII עֵקֶב מְשִׁיחָהוּ, v. מְשִׁיחָהוּ I.]

*Nif. מְשִׁיחָהוּ* 1) *to be rubbed off, made smooth, level.* Tosef. B. Kam. X, 4 מְשִׁיחָהוּ אִם הָיָה לוֹ כֶּסֶף מְשִׁיחָהוּ אִם הָיָה לוֹ כֶּסֶף if he took by force a coin, and it became rubbed off (effaced).—2) *to be ground, crushed.* Tosef. B. Mets. XI, 8 מְשִׁיחָהוּ אֶת הַדָּם כִּדְרֵי שִׁיחָהוּ וְכִי a man may take out his material for dung and place it in front of his house, that it may be stamped upon by the feet of man and beast; B. Kam. 30<sup>a</sup>; 81<sup>b</sup>; B. Mets. 118<sup>b</sup> מְשִׁיחָהוּ בְּשִׂיחָהוּ (Ms. F. מְשִׁיחָהוּ, read: מְשִׁיחָהוּ was smashed against a stone; (Y. ib. III, 3<sup>c</sup> top מְשִׁיחָהוּ).—V. מְשִׁיחָהוּ.

**שור** ch. same, 1) *to rub (with oil), anoint; to rub off.* Targ. II Sam. XII, 20. Ib. XIV, 2. Targ. O. Deut. XXVIII, 40 ed. Berl. (oth. ed. מְשִׁיחָהוּ); a. e.—Pes. 25<sup>b</sup> מְשִׁיחָהוּ לָהּ כִּי מְשִׁיחָהוּ אֶת הַבֶּרֶךְ (the sick) daughter's skin with undeveloped grapes of *Orlah*. B. Kam. 23<sup>b</sup> מְשִׁיחָהוּ צִלְמֵי when the animal in scratching itself rubbed figures off (which were on the

wall).—Part. pass. מְשִׁיחָהוּ. Ab. Zar. 52<sup>b</sup>, v. מְשִׁיחָהוּ.—2) *to grind, crush, file.* Targ. O. Deut. IX, 21 (Y. שִׁיחָהוּ, fr. מְשִׁיחָהוּ). Targ. Ps. XCIV, 5. Targ. Job XIV, 19; a. e.—[Snh. 64<sup>a</sup> מְשִׁיחָהוּ קְלִיָּה, v. מְשִׁיחָהוּ.]

*Pa. מְשִׁיחָהוּ* same, *to rub, grind, file.* B. Kam. 98<sup>a</sup> מְשִׁיחָהוּ בְּשׂוֹרֵק (read: מְשִׁיחָהוּ; Ms. M. מְשִׁיחָהוּ, fr. מְשִׁיחָהוּ) if he rubbed the stamp off with a file.

*Ithpol. מְשִׁיחָהוּ אֶת הַשִּׁיחָהוּ* Targ. Job XXX, 8 מְשִׁיחָהוּ אֶת הַשִּׁיחָהוּ (ed. מְשִׁיחָהוּ, v. מְשִׁיחָהוּ).

**שור III** m. (preced.) *smooth-faced.*—*Pl.* מְשִׁיחָהוּ. Kil. III, 2 מְשִׁיחָהוּ אֶת הַשִּׁיחָהוּ smooth beans (without incisions).—V. מְשִׁיחָהוּ.

**שור** m., v. מְשִׁיחָהוּ I.

**שור** m., v. מְשִׁיחָהוּ.

**שור** m. (b. h.; מְשִׁיחָהוּ) *judge, ruler.* R. Hash. 25<sup>b</sup> (ref. to Deut. XVII, 9) מְשִׁיחָהוּ אֶת הָאֵל אֶת הָאֵל this teaches that you have to go to him who is the authority in his days (independently of what your opinion about him may be); Yalk. Deut. 911; Yalk. Sam. 114. Hag. 14<sup>a</sup> (ref. to Is. III, 2) מְשִׁיחָהוּ שֶׁ הוּא דִּרְיָן וְכִי by *shofet* is meant the judge that decides a true case according to truth; a. fr.—*Pl.* מְשִׁיחָהוּ. Sifré Deut. 144 (ref. to Deut. XVI, 18) מְשִׁיחָהוּ אֶת הָאֵל שֶׁ הוּא דִּרְיָן where there are officers (to execute the law), there are judges; where there are no executors, there are no judges. Tanh. Shof'tim 2, v. מְשִׁיחָהוּ. Y. Snh. I, 19<sup>a</sup> bot. (ref. to Deut. XXI, 2) מְשִׁיחָהוּ שֶׁ הוּא דִּרְיָן thy elders that are thy judges. Ruth R. to I, 1 מְשִׁיחָהוּ בְּשִׁיחָהוּ B. Bath. 15<sup>b</sup> מְשִׁיחָהוּ, v. מְשִׁיחָהוּ; a. fr.

**שור** m., v. מְשִׁיחָהוּ.

**שור** m. (v. מְשִׁיחָהוּ) *childish man, idiot.*—*Pl.* מְשִׁיחָהוּ. B. Kam. 85<sup>a</sup> (speaking of how much a man would take for allowing his hand to be cut off) מְשִׁיחָהוּ בְּשִׁיחָהוּ do we treat of idiots (who but an idiot would do such a thing)? B. Mets. 40<sup>a</sup> מְשִׁיחָהוּ בְּשִׁיחָהוּ do we speak of idiots who lend on large measure and take back on small measure? B. Bath. 122<sup>a</sup> מְשִׁיחָהוּ בְּשִׁיחָהוּ do we speak of idiots (that will part with their landed heirloom for money)?—V. מְשִׁיחָהוּ.

**שור I** m. (מְשִׁיחָהוּ II, v. מְשִׁיחָהוּ II) (*fatty*) *protuberance, cap of the hip-bone.* Hull. 92<sup>b</sup> מְשִׁיחָהוּ עִם הָאֵל he peels the fat off even with the cap (v. מְשִׁיחָהוּ). Ab. Zar. 25<sup>a</sup> (expl. מְשִׁיחָהוּ, I Sam. IX, 24) מְשִׁיחָהוּ שֶׁ הוּא דִּרְיָן the leg and the cap; (v. Rabb. D. S. a. l.) what does מְשִׁיחָהוּ mean? (That which is on top of it,) for the *shof* is above the leg; Y. Meg. I, 72<sup>c</sup> bot. (Chald. dict.) מְשִׁיחָהוּ שֶׁ הוּא דִּרְיָן.

**שור II** m. (מְשִׁיחָהוּ III) *ease, comfort, smoothness.* Nidd. IV, 6 מְשִׁיחָהוּ דִּם הוּא בְּשִׁיחָהוּ blood discharged in comfort (without travail), opp. מְשִׁיחָהוּ. Ib. 37<sup>b</sup> מְשִׁיחָהוּ בְּשִׁיחָהוּ twice with pain, and once in comfort; Y. Meg. I, 71<sup>b</sup> top מְשִׁיחָהוּ בְּשִׁיחָהוּ (בְּשִׁיחָהוּ not) Gen. R. s. 16, beg. (play on מְשִׁיחָהוּ, Gen. II, 11) מְשִׁיחָהוּ מִיָּדוֹ its waters run smooth-



ly; Yalk. ib. 21. Keth. 20<sup>a</sup> when he has been enjoying the usufruct 'שִׁלֵּשׁ שָׁנִים וּבֶשֶׁת שָׁנִים רִבֹּשׁ' for three years, and that in comfort (without protest by claimants); a. e.

**שִׁפְרָא** ch. same. Lev. R. s. 34 Ar. s. v. שָׁה 3 (in an unintelligible quotation not found in ed.).

**שִׁפְרָא** m. (שִׁפְרָא II) file. Kel. XXX, 1, v. שִׁפְרָא II (Ar. שִׁפְרָא).

**שִׁפְרָא** ch. same. Targ. O. Deut. IX, 21 ed. Berl. (oth. ed. 'שִׁפְרָא'; Y. שִׁפְרָא. Targ. I Sam. XIII, 21 (h. text שִׁפְרָא).—B. Kam. 98<sup>a</sup>, v. שִׁפְרָא II ch.

**שִׁפְרָא**, v. שִׁפְרָא.

**שִׁפְרָא**, **שִׁפְרָא** m. pl. (שִׁפְרָא) that which is poured out into the gutter, waste-water. Sabb. VIII, 1 'וכל הש' and the measure for all kinds of dirty waters is one-fourth of a Log (for Sabbath laws). Ib. 78<sup>a</sup> 'למאי הוא' what is waste water fit for? Hull. 105<sup>b</sup> 'ש' on account of the dirty water (on the roof, which may come down through the spout). B. Bath. 19<sup>b</sup> 'הם' there (in Mish. II, 1) reference is made to a collection of urine to be poured out; a. e.

**שִׁפְרָא**, v. שִׁפְרָא.

**שִׁפְרָא**, v. שִׁפְרָא.

**שִׁפְרָא** m. (denom. of שִׁפְרָא) one whose legs are file-shaped, without calves. Bekh. 45<sup>a</sup>; Tosef. ib. V, 4 שִׁפְרָא (שִׁפְרָא. Var. שִׁפְרָא; oth. ed. שִׁפְרָא).

**שִׁפְרָא** m. (שִׁפְרָא) plenty, liberality. Lev. R. s. 4 שלשה 'ש' three powers take plentifully and give plentifully: the earth, the sea, and the government.

**שִׁפְרָא** m. (b. h.; שִׁפְרָא) [rounded; cmp. שִׁפְרָא] 1) horn, trumpet, Shofar, contrad. רִבֹּשׁ. R. Hash. III, 3 'ש' the horn for the New Year's Day (used in the Temple) was from a mountain-goat, straight, and its mouthpiece was inlaid with gold. Ib. 'מאריך' the tone of the shofar was prolonged, that of the accompanying trumpets short. Ib. 4. Lev. R. s. 29; a. v. fr.—Pl. שִׁפְרָא. R. Hash. III, 2, v. שִׁפְרָא. Lev. R. l. c. נוטלין 'ש' and on New Year's Day they take up their Shofars and blow before the Lord, and he rises from the throne of justice to that of mercy &c.; ib. שִׁפְרָא; a. fr.—Esp. שִׁפְרָא (also שִׁפְרָא) shofaroth, that section of the Musaf service of the New Year's Day which treats of the shofar (of the Revelation). R. Hash. IV, 5 וחוקע 'ש' the reader recites shofaroth and blows. Ib. 6 'מעשרה' you must cite no less than ten Biblical verses referring to the shofar. Ib. (32<sup>a</sup>) של 'ש' (זכרון מלכות ושופר Ms. M. (ed. זכרון מלכות ושופר) you must not cite verses referring to rulership, memorials, and shofar which allude to evil dispensations; a. e.—2) horn-shaped box in the Temple to receive the money for sacrifices which are supplied by the Temple authorities. Tosef. Shek. III, 2 and puts the money into the proper box. Ib. של 'ש' box for free-will offerings. Ib. 3 לקיימים

box for bird offerings; a. fr.—Pl. as ab. Shek. VI, 1; Tosef. ib. III, 1; a. fr.

**שִׁפְרָא** ch. same. Targ. Ex. XIX, 13 (h. text ירובל). Ib. 16; a. fr.—Pl. שִׁפְרָא. Targ. Josh. VI, 4; a. e.—Targ. II Esth. IV, 16 שִׁפְרָא.—V. שִׁפְרָא.

**שִׁפְרָא** m. (שִׁפְרָא) 1) beauty, grace. Targ. Prov. XXXI, 30. Targ. Ps. XLIV, 3. Ib. 12; a. fr.—Ber. 5<sup>b</sup>, v. בָּקָא. Ab. Zar. 20<sup>a</sup> 'בלוי עפרא' (שופר) that the dust should destroy this beauty. B. Mets. 84<sup>a</sup> 'יוחנן' the beauty of R. J.; a. fr.—V. שִׁפְרָא ch.—2) best portion. Targ. O. Num. XVIII, 29; 30; 32 (h. text חלב).—Pl. שִׁפְרָא. Pes. 3<sup>b</sup> 'קאכילנא' I got the best pieces (of the Pass-over lamb) to eat.

**שִׁפְרָא** m. (Palez of שִׁפְרָא, v. שִׁפְרָא) drinking horn.—Pl. שִׁפְרָא. Keth. 65<sup>a</sup> 'הוא' that they gave him to drink of horns like this (as large as my arm).—[Ar. reads בשפר soldiers' horn(?).]

**שִׁפְרָא** pr. n. pl. Beth-Shufré. Lev. R. s. 22 'ב' the valley of Beth-Sh. (Koh. R. to V, 8 שִׁפְרָא; Yalk. ib. 972 נכופא).

**שופר**, v. שופר.

**שופר** f. (שופר II) 1) (cmp. שִׁפְרָא) chip, pin. Gitt. 32<sup>a</sup>; Sabb. 102<sup>b</sup>, v. שופר. Hor. 13<sup>a</sup> 'ש' (not מרא, v. Rabb. D. S. a. l. note 400) they (the mice) gnaw even at the pin in the hoe.—2) the smooth part. Sabb. 140<sup>a</sup> 'ש' the inner part of garlic; (Ms. M. שִׁפְרָא borders of garlic).

**שופר**, v. שופר.

**שופר**, v. sub 'ש'.

**שופר**, Targ. Ps. LXXIV, 3 משוק, משוק, v. שִׁפְרָא II.

**שופר** I (b. h. Polel; cmp. נשק) to touch, join, come in contact; (cmp. חפץ) to desire.—Denom. השוקק.

Hithpol. נשוקק (denom. of השוקק) = נשוקק to long for (with על). Yeb. 62<sup>b</sup> (ref. to השוקק, Gen. III, 16) 'ש' the wife has a desire for her husband when he is about to go on the road; Erub. 100<sup>b</sup>; Yalk. Gen. 32. Keth. 65<sup>a</sup> (ref. to שוקק, Hos. II, 7) 'ש' things which a woman longs for: jewelry. Num. R. s. 10, beg. (ref. to שוקק, Cant. V, 15) 'ש' that means the world, which the Lord has been longing to create; a. e.

**שופר** II m. (preced.)= השוקק, desire, longing. Cant. R. to VII, 11 (ref. to השוקק, ib.) 'ש' there are three kinds of desires: Israel longs for none but for his father in heaven; woman's desire is for her husband; the evil temptation longs for Cain and the like of him; the rains desire the earth (ref. to השוקק, Ps. LXV, 10); v. השוקק. Midr. Till. to Ps. CXVII (expl. השוקק, v. supra) 'ש' grant to her that for which she (the earth) longs.—Pl. שופר, v. supra.

**שוק** III m. (b. h.; v. שוק I) [*meeting place*,] *market, street*. Gen. R. s. 91 וזוהו ש' של the place where harlots meet. Pes. 110<sup>a</sup> ה' שלא ראה פניו if he has not seen the open, i. e. if he has not been in the open air between one cup and the other. B. Kam. 115<sup>a</sup> חקנה דה' the market ordinance (that he who buys a stolen object publicly has a right to his purchasing money on restoring the object). Yeb. 53<sup>a</sup> ל' making a *y'bamah* permitted to all the world, i. e. freeing a woman from her dependence on her brother-in-law. Ib. 98<sup>b</sup> פגע ברבמה ל' he might (on marrying her) strike on a *y'bamah* abroad', i. e. on one bound to another man as her *yabam*; a. v. fr.—Num. R. s. 2018, a. e. שוקן בעל דה' market commissioner.—Pl. שוקין, שוקין, שוקין. Ib. 17 (expl. חצויה, Num. XXII, 39) שעה ש' של ו' he arranged commercial markets. Sabb. 33<sup>b</sup> ו' they (the Romans in Palestine) made markets to place harlots there; Ab. Zar. 2<sup>b</sup>. Tosef. Makhsh. III, 8 חבאין מביית דה' that are brought back from the market houses; a. fr.—Constr. שוקין. Erub. 29<sup>a</sup>, a. e. ב'... שוקן I am (to-day) as bright as Ben 'Azzai was in the meeting places of Tiberias; a. fr.

**שוק** m. (b. h.; v. שוק I) [*joint*,] *leg, foreleg, shoulder*. Ber. 24<sup>a</sup> באשה עירה ש' a woman's bare leg is an indecent sight, i. e. you are not permitted to say your prayers in sight of it. Hull. X, 1 חייבין בחזה ובש' are subject to the law relating to breast and shoulder (Lev. VII, 34). Men. V, 6; a. fr.—Du. שוקין. Gen. R. s. 98 שוקין, v. שוקן.

**שוקא** ch. same, v. שוקא.

**שוקא I**, **שוקא** f. = h. שוק II, *desire, pleasure, satisfaction*. Cant. R. to VIII, 11 לית ש' מן גביבין no satisfaction comes from you (the angels), i. e. your compliance with the Law would afford no satisfaction to Me, because you have no temptations and trials to contend with.

**שוקא II** m. = h. שוק III, *market, open place, street*. Targ. Prov. I, 20 (ח. text (רוץ). Targ. Gen. IX, 22 (Y. ed. Vien. שוקא); a. fr.—B. Bath. 22<sup>a</sup> יומא דש' market-day. Ib. נקיש ליה ש' went out in the open air, v. שוק III. Cant. R. to VIII, 9 נפקין ליה לש' ו' went to market to buy goods (v. מקמא II); a. fr.—Pl. שוקין, שוקין, שוקין. Targ. II Sam. XXII, 43 (some ed. שקי, corr. acc.; Targ. Ps. XVIII, 43 (אשקקי). Targ. Is. XXIV, 11. Targ. Prov. VII, 12; a. fr.—Y. Sabb. XVI, end, 15<sup>d</sup> בש' דארמאי in the streets of the gentiles; Y. Ned. IV, 38<sup>d</sup> בשוקא; a. e.—V. שוקא.

**שוקא**, v. שוקא I.

**שוקט**, v. שוקט.

**שוקין** m. (שוקין) *irrigation*; ש' a field dependent on irrigation, opp. של בעל. Tosef. Shebi. II, 4; a. fr.—Num. R. s. 16<sup>25</sup> של שוקי, read: שוקי; v. בעל.

**שוקינותא** f. (v. שוק I; cmp. נשק) *contact, combat*. Cant. R. to I, 2 (play on שוקי, ib.) שוקינותא their combat (in discussions of the Law) is for My sake; ib.

משוקות דם עלי Yalk. ib. 981 (read: משוקותיהם h. form, their combats &c.).

**שוקעת**, v. next art.

**שוקין**, v. שוקא.

**שוקת** f. (b. h. שוק; שוקה) *trough, gutter, a grooved stone to receive and carry off the overflow of a well, sink*. Mikv. IV, 5. Tosef. Par. V (IV), 9 שבטיט ed. Zuck. (oth. ed. השוקט, corr. acc.; R. S. to Par. V, 7 טיט) a sink which is formed by a rim of clay. Ib. שוקתא שגממיהו ו' a sink which is surrounded by small cavities, if they are connected with the main sink &c. Par. VI, 1; Succ. 37<sup>a</sup>; a. fr.—[Tosef. Toh. X, 3, quot. in R. S. to Toh. IX, 1, v. שוקל].—Pl. שוקות. Par. V, 8. Gen. R. s. 73; a. e.

**שור**, **שור**, v. שור.

**שור I** to sing; **שור**, v. שור I.

**שור II** (b. h.; cmp. שור II) *desert of Shur (caravan road)*, v. פוב, a. next. w.

**שור III** m. (b. h.; שור) 1) *wall, fortification, stronghold*. Gen. R. s. 98 (ref. to שור, Gen. XLIX, 6; v. Targ. O. a. Y. I) שורקתא you have uprooted the stronghold (reliance) of proselytes (by dealing faithlessly with the Shechemites); v. שורקתא... עקרתא שור ו' in order to gratify your passion, you have uprooted &c.—2) *protected habitation, civilized condition* (cmp. רשע, opp. מדבר. Ex. R. s. 24 (play on מדבר שור, Ex. XV, 22) נעשה... שור before Israel went out of Egypt, the world was a desert (lawless); when they went forth, the world became civilized; ש'... קיבל... ש' before Israel received the Law, the world was a desert; when they received it, the world became &c.

**שורא** ch. same, 1) *wall, fortification*. Targ. O. Gen. XLIX, 6 (Y. I. שור; v. preced.). Targ. Lam. II, 8. Targ. Prov. XXV, 28; a. fr.—Lam. R. to II, 8 (expl. רחומה חל, ib.) ש' ו' the large circumvallation and the smaller wall; Pes. 86<sup>a</sup>; Y. ib. VII, 35<sup>b</sup> bot. Y. B. Bath. II, 13<sup>b</sup> bot. ש' דלודקא 26<sup>a</sup> the wall of Emesa; M. Kat. 26<sup>a</sup> ש' דלודקא the wall of Laodicea; a. fr.—Pl. שורין, שורין. Targ. Ex. XIV, 22. Targ. II Kings XXV, 4. Targ. O. Deut. XXVIII, 52; a. fr.—2) (v. שור) *line, road*. Y. Keth. VII, 31<sup>c</sup>, v. שורא.—V. שורא.

**שור I** m. (b. h. שור; v., however, Fl. to Levy Talm. Dict. IV, p. 680) *ox*. B. Kam. 65<sup>b</sup> ש' בן יומא קריי ש' an ox on the day of his birth is called *shor* (by ref. to Lev. XXII, 27). Ib. I, 1 חסר דמא דה' ש' damage done by an ox (Ex. XXI, 28; XXII, 4). Ib. IV, 7 חמדר ש' the ox of the desert (aurochs, being ownerless). Kil. VIII, 6; Hull. 80<sup>a</sup> (הר) ש' wild ox, aurochs; a. fr.—Erub. 53<sup>b</sup> (in enigmatic speech) ש' משפט (במשפט) = חור דין, v. חורין, חורין. Gen. R. s. 75 (ref. to Gen. XXXII, 6) ש' אחד ש' אחד from the one ox (which I originally possessed) many oxen went forth. B. Kam. III, 8. Y. Gitt. IX, 46<sup>d</sup> bot; a. fr.

שׁוֹר II (b. h. שָׁר, שָׁרָה; שר) *chain, cord*, esp. *umbilical cord*. Lev. R. s. 5 וְאֵי דְּחִוְתָּתָא אֶת שׁוֹרָהּ and I shall cut thy umbilical cord (with which thou art attached to me); Yalk. Job 908 שְׁבוֹרָהּ).

**שׁוּרָא** ch. 1) same. Targ. Ez. XIII, 4.—Gen. R. s. 36, beg. שׁוּרָא דִּיקָטַע that we (I) may cut thy cord, v. preced.; Lev. R. s. 5; Yalk. Job 908.—2) (emp. פִּגְנִישׁוּרָא a. פִּגְנִישׁוּרָא joist, beam.—Pl. שׁוּרֵינָא. Lam. R. to I, 1 רבתי (נש) רבתי, v. פִּגְנִישׁוּרָא.

נְשׂוּרָא, v. נְשׂוּרָה ch.

שָׁרָבָא, v. שׁוֹרְבָא

**שׁוּרְפִּינָא**, **שׁוּרְפִּינָא** m. (Shaf. of רַבִּי I) a species of cedar. R. Hash. 23<sup>a</sup> (expl. תאשור, Is. XLII, 19) Ms. M. (ed. שׁוּרִיבנָא, corr. acc.; v. Rabb. D.S. a.l. note); B. Bath. 80<sup>b</sup>; Yalk. Is. 314.—**שׁוּרְפִּינִי** Targ. Cant. I, 17 (not hb....).  
 יב. III, 9.

שָׁרֵה f. (שרר) [chain,] line. Y. Yoma VIII, end, 45<sup>c</sup> (ref. to שָׁרֵה, Job XXXIII, 27) ירעשה ש' של אנשים וכו' let him form a line of men, and say, I have sinned &c.; (Bab. ib. 87<sup>a</sup> צריך לפייסו בשלוש שורות וכו' must beg his pardon in the presence of three rows of three men each). Ber. III, 2 לשיא יגיעו לשיא before they reach the line (of comforters). Snh. 19<sup>a</sup> וכ' כשהוא עובר בש' וכו' when he passes in the line to comfort others; וכ' וכשהוא עומד בש' וכו' and when he stands in the line to be comforted; Tosef. ib. IV, 1, sq. Kil. III, 3 של ירק אורז ש' a row (in the bed) of a different kind of vegetable. Dem. VII, 8 הדיצינה ש' the outer row (of wine vessels); a. v. fr.—Transf. *rule of conduct*. Gen. R. s. 93 כהוגן וכש' הוגן. B. Mets. 73<sup>b</sup> אהבה כש' he conducts himself properly. Snh. 105<sup>b</sup> גרולה של גרולה love disregards the rule of dignified conduct (causes men to do things ordinarily left to servants); וכ' שנאה מבטלת ש' וכו' so does hatred disregard &c.; Gen. R. s. 55 שָׁרֵה אֵת הַש' מִקְלָקֶלֶת אֶת הַש' a. fr.—the line of justice, *strict law*; הדין לפנים מש' הדין inside the line of justice, *equity*, v. דין II. Gitt. IV, 4 ש' הדין העבד וכו' by strict law the hypothecated slave (emancipated by his owner) owes to the mortgagee nothing, but for the sake of social order, we force his second master (the mortgagee) to write a letter of emancipation &c. Mekh. Yithro, 'Amal., s. 2 (ref. to Ex. XVIII, 20) הדין זה ש' הדין ואת המעשה זה ש' הדין 'the deed', that means *strict law*, 'which they shall do', that means *equity*; a. fr.—*שוריה*. Y. Ber. IV, 7<sup>d</sup> top ככרם ש' ש' תלמידיו the students at college who were arrayed in rows like (the vines in) the vineyard. Kil. IV, 5 שרי שרי two rows of vines. Dem. l. c. וכו' עשר עשר ten rows of ten wine vessels each. Y. Bicc. III, 65<sup>c</sup> bot. וכו' עושין לו ש' וכו' when the president enters (college), they must form lines for him, and he passes those which he chooses; (Hor. 13<sup>b</sup> שורה אחת מכאן שורה אחת מכאן one line on each side). Mekh. B'shall, 'Amal., s. 1 והמלחמה ש' וכו' who stand in the battle lines; a. fr.

שׁוּרְרוּךְ, pl. of שׁוּרְתָּא.

שׁוּרִיבְנָא, v. שׁוּרִיבְנָא.

שָׁרִיר m. (שָׁרַר) = דִּירָר, *permission; it is permitted*.  
 Y. Dem. II, 22c שֵׁי דַמִּירֹן נִדְיָגִין (נִדְרִין) I saw them  
 treat the fig-cake as permitted. Ib. כָּל דְּרָמִי מֵיָּם שֵׁי all  
 the land that faces the sea is permitted; a. e.

**שְׁוִירְיָיִ** m. pl. (cmp. **שְׁוִירְיָא**) *bands*; **ש' דעינא** the muscles of the eye. Ab. Zar. 28<sup>b</sup> **ש' דע' וכו'** (Var. in Tosaf. **ס'**, cmp. **סְוִירְיָא**) the muscles of the eye are connected with (an affection of them has influence on) &c., v. **אֲבָנָתָא**.

**ס' שוֹרְיָקָא** m. סְרָק II, comp. Syr. סְרָקָא (v. שְׂרָק), P.Sm. 2750) *stripe, streak*. Pes. 74<sup>b</sup> רבמא אר. (ed. ש' דרבמא) a streak (streaks) of blood.—**שוֹרְיָקָא** Pl. Ab. Zar. 4<sup>b</sup> סומק' ש' Ms. M. a. Ar. (ed. ס') red stripes (in the white crest of a cock); Snh. 105<sup>b</sup> סוֹרְיָקָא (some ed. סוֹרְיָקָא; Ms. M. שוֹרְיָקָא; Ms. O. שוֹרְיָקָא; v. Rabb. D. S. a. l. note); Yalk. Is. 300 שוֹרְיָקָא Hull. 47<sup>b</sup> חוֹרְיָקָא white stripes or shreds. Ib. 93<sup>b</sup> סומק' ש' red veins; B. Mets. 83<sup>b</sup> סומק' ש' (Ms. M. סוֹרְיָקָא; Yalk. Ps. 668 סוֹרְיָקָא; אר. סוֹרְיָקָא).

**שוֹרִינְקָא** m. (I? שִׁרְק) *shurinkā*, a species of hawk.  
Hull. 63<sup>a</sup> (expl. דורא ש' (Rashi שר'; Ms. M. שארינק' (Ms. H. שווינקא; Ms. R. 3 שיירינקא; Yalk. Lev. 537 (ed. Salon. a. Ms. שווינקא; v. Rabb. D. S. to Hull. l. c. note 2).

שׁוּדְרִיקָא v. שׁוּרִיקָא

שׁוּרָא, v. שׁוּרְכָא.

**שַׁרְצִיפָּא** m. (cmp. Syr. **רצפא** sandalium, P.Sm.3972) a sort of *shoe* or *slipper* (for walking on stone floors **רצפה**). Y.Yeb.XII, 12<sup>c</sup> bot. **ש' רשנצין** (read: **רשנצין**) a shoe with plaited straps; (Bab.īb. 102<sup>a</sup> **אית לה שרנצין**).

נֶשֶׁר, v. נִשְׂרָה.

שׁוּרֵשׁ, שׁוּרֵשׁ, v. שׁוּרֵשׁ.

**שִׁירָתָא** f.=h. שִׁירָה, row, line. Targ. Y. Ex. XVIII, 20  
שִׁירָתָא דִּינָא; שִׁירָתָא לֵב, מלגרי לֵב, v. שִׁירָה. — Pl. שִׁירָתָא. Targ. Job  
XXXIII, 27 Ms. Var. יַעֲבִיר שׁ וְיֹאמֶר let him form lines of  
men (h. text יַעֲבִיר, v. שִׁירָה).

**שִׂישׁ, שׂוֹשֵׁן** (b. h.) *to be bright, quick, glad.* Sabb. 28<sup>a</sup>  
 שִׂישׁ בְּיוֹדֵנִי וְכִי (Ar. שָׂסִס, v. כְּסִסְוֹנִיִּי Cant. R. to I, 9; Mekh.  
 B'shall. s. 6 (play on לִסְסִי, Cant. I. c.) כִּי כָךְ  
 כִּשְׂמִי שִׂישִׁי עַל רֹאשִׁי (כְּמִעַן) שִׂישִׁי עַל רֹאשִׁי  
 as I was quick to destroy the Egyptians,  
 so I was (almost) ready to destroy Israel &c. Ib. 1 they  
 praised God שִׂישִׁי עַל רֹאשִׁי... וְשִׂישִׁי עַל רֹאשִׁי that their enemies had  
 not seen (the deaths among them), and rejoiced at their  
 calamity. B. Mets. 83<sup>b</sup> שִׂישִׁי בְּנִי מֵעֵר שִׂישִׁי rejoice, my  
 entrails, rejoice! Snh. 39<sup>b</sup> ה' אֵינוֹ שִׂישִׁי... מֵעֵר שִׂישִׁי the Lord  
 himself does not rejoice (over the downfall of the wicked),  
 but he causes others to rejoice; וְלֹא כִּתְבִיב רִשְׁוֹשׁ  
 רִשְׁוֹשׁ for it is written (Deut. XXVIII, 63) *yasis* (*Hif.*),  
 and not *yasus* (Kal); Meg. 10<sup>b</sup>; a. e.

*Hif.* **הִשְׂשִׁיחַ** to gladden. Ib., v. supra. Koh. R. to VII, 19

הַלֵּבֶר הַזֶּה... הַלֵּבֶר הַזֶּה... הַלֵּבֶר הַזֶּה... the liver is the organ of anger, the gall, of jealousy, the lungs gladden them again; a.e.

**שֶׁשׁ** or **שֶׁשׁ** pr. n. pl. *Shush* or *Sh'vash* (prob. the modern Sus = Shushan, v. Sm. Gr. a. Rom. Geogr. s.v. Susa). Snh. 94<sup>a</sup> לְאַרְעֵי שֶׁשׁ Rashi (ed. כי ארעין) when they (the Jewish exiles) came to Sh., they said, this is as good as our land. Ib. שֶׁשׁ תִּרִי, v. שֶׁשׁ תִּרִי.

**שֶׁשׁ** m., pl. *שֶׁשׁ* *licorice-wood* (v. Löw Pfl. p. 378). Succ. 12<sup>b</sup>.

**שֶׁשׁ** m. (= שבב, ששב, cmp. שֶׁשׁ, P. Sm. 4341) *friend*, esp. the *bridegroom's friend* or *best man* who offers gifts and is entitled to reciprocation; also the *bride's friend* or *agent*. Snh. III, 5 אֶרֶב זֶה שֶׁשְּׁבִירִי by 'friend' (as disqualified for witness) one's best man is meant. B. Bath. 144<sup>b</sup> עִמּוֹ לִי שֶׁשְּׁבִירִי וְאֶשְׁמַח עִמּוֹ he may say, get me my best man (in whose name the gifts were sent at my wedding), that I may rejoice with him (but since he is dead, I am under no obligation to reciprocate). Tanh. Korah 8 לֵשׁ בְּרוֹ שֶׁל מֶלֶךְ וְכ' this is to be compared to the case of the agent of the king's daughter (who had to guard her interest at the consummation of the marriage, v. infra), who kept the testimonials of her virginity in his charge; Num. R. s. 18<sup>12</sup>; a. fr. — [Yalk. Num. 729 שֶׁשְּׁבִירִי read: שֶׁשְּׁבִירִי, v. שֶׁשְּׁבִירִי. Tosef. Keth. I, 4 בִּיהוּדָה דְּדִי מַעֲמִידִין שְׁנֵי ש' אֶרֶב מֶשֶׁל וְכ' they used to put up two groomsmen (as guards), one appointed by the groom's, and one by the bride's family; Y. ib. I, 25<sup>a</sup>; Bab. ib. 12<sup>a</sup>; a. e.

**שֶׁשׁ** ch. same, also (the [king's] *friend*, *counsellor* (cmp. Assyr. *susabinu*, Del. Assyr. Handw., p. 506). Targ. I Kings IV, 5 (חֲדָה). Targ. Jud. XIV, 20. Targ. II Sam. XV, 37; a. fr. — Yeb. 63<sup>a</sup>, v. הֶרְגָּא. — Pl. שֶׁשְּׁבִירִי. Targ. Y. Deut. XXXII, 50.

**שֶׁשְּׁבִירִי** f. (preced.) *groomsmanship*; *wedding gifts*. B. Bath. IX, 4 (144<sup>b</sup>) וְהָיָה... הָאֲחֵרִים שֶׁעָשׂוּ מִקְצָתָן ש' הָאֲחֵרִים שֶׁעָשׂוּ מִקְצָתָן ש' (Mish. ed. שֶׁשְּׁבִירִי) if a part of the brothers have served as somebody's groomsmen in their father's lifetime (the gifts having been furnished by the father), the gifts returned (on the occasion of a wedding in their family) go into the common fund of the estate; שֶׁשׁ שֶׁשׁ for the reciprocation of wedding gifts can be legally enforced. Ib. 144<sup>b</sup> ש' אֶבֶר לִי אֲבִירִי if the father sent the gifts for him (his son, specifying him as the donor); שֶׁשׁ אֶבֶר לִי אֲבִירִי if the father sent the gifts without specifying the donor. Ib. שֶׁשׁ אֶבֶר לִי אֲבִירִי if the gifts (in the son's behalf) were sent in the father's name; a. e.

**שֶׁשְּׁבִירִי** ch. same. B. Bath. 145<sup>b</sup> הָיָה דֶּשׁ כִּלְלָא דֶּשׁ the general rule about groomsmanship is: if he (who is bound to reciprocate) lives in the same town, he might have come (to the wedding uninvited, and his reciprocation is legally due).

**שֶׁשְּׁבִירִי** f. (preced. wds.) *connected by groomsmanship*

*manship in the families, kinswoman, intimate friend*. Kidd. 81<sup>a</sup> (שֶׁשְּׁבִירִי הָיָה הָאִי וְכ') (Rashi) she was his kinswoman, and therefore was intimate with him.

**שֶׁשְּׁבִירִי**, v. שֶׁשְּׁבִירִי.

**שֶׁשְּׁבִירִי**, v. שֶׁשְּׁבִירִי.

**שֶׁשְּׁבִירִי** m. (reduplic. of שֶׁשׁ) *rod-holder, keeper of a vivarium*. Lev. R. s. 5 שֶׁל דֹּב וְכ' this is like the case of the keeper of a bear that ate the bear's rations (v. סִידָדִּי); Yalk. ib. 469 שֶׁשְּׁבִירִי (corr. acc.). Yalk. Num. 729 שֶׁשְּׁבִירִי (not שֶׁשְּׁבִירִי) his (the lion's) keeper.

**שֶׁשְּׁבִירִי** m. (cmp. next w.) a species of *locusts* with long heads. Ab. Zar. 37<sup>a</sup> (expl. קִמְצָא).

**שֶׁשְּׁבִירִי**, v. שֶׁשְּׁבִירִי.

**שֶׁשְּׁבִירִי**, v. שֶׁשְּׁבִירִי.

**שֶׁשְּׁבִירִי** m. (= שֶׁשְּׁבִירִי, v. שֶׁשְּׁבִירִי; cmp. τριβων) *a coarse cloak, used also as a bed-sheet*. Targ. II Kings II, 8 (h. text אֶרֶב). Targ. I Sam. XXI, 10 (h. text שֶׁשְּׁבִירִי). Targ. Deut. XXII, 17. Targ. O. Gen. XXXVIII, 18 (ed. Berl. שֶׁשְּׁבִירִי; ed. Vien. שֶׁשְּׁבִירִי; h. text פֶּרֶטֶל); ib. 25; Y. II ib. Targ. Y. Ex. XXXII, 4 (h. text בִּרְשָׁתִּי; v. רִיפָּא); a. fr. — Lev. R. s. 6 שֶׁשְּׁבִירִי בְּשִׁירִי דְּהוּ צִירִין three Denars were tied up in her cloak. — Pl. שֶׁשְּׁבִירִי. Targ. Is. III, 22 (h. text מִעֲשָׂוֶה). Targ. Y. II Ex. XII, 34.

**שֶׁשְּׁבִירִי**, v. שֶׁשְּׁבִירִי.

**שֶׁשְּׁבִירִי**, v. sub שֶׁשְּׁבִירִי.

**שֶׁשְּׁבִירִי** (b. h.) pr. n. pl. *Shushan, Susa*, the capital of the Persian empire; *the Castle of S.* Midd. I, 3 שֶׁשְּׁבִירִי הַמְּזוּרִי עֲלֵי ש' הַב' צוּרָה the eastern gate of the Temple mount on which the picture of the Castle of S. was sculptured. Kel. XVII, 9 הַב' שֶׁשְּׁבִירִי שֶׁשְּׁבִירִי two standard cubit measures were deposited in the gate called the Castle of S.; Men. 98<sup>a</sup>; Bekh. 39<sup>b</sup> sq.; Pes. 86<sup>a</sup>. Meg. 2<sup>b</sup> as S. was known to be a fortified city since the days of Ahasverus &c. Ib. וְכ' לְחַלֵּק בֵּין ש' וְכ' to make a distinction between S. and other towns; a. fr.

**שֶׁשְּׁבִירִי** m., **שֶׁשְּׁבִירִי** f. = next w. Targ. Ex. XXV, 33 (h. text פֶּרֶטֶל). Targ. Hos. XIV, 6. Targ. I Kings VII, 19; a. fr. — Pl. שֶׁשְּׁבִירִי. Targ. Is. XXXV, 1 (h. text חֲבִצְלוֹת). Targ. O. Ex. XXV, 31; 34 (Y. שֶׁשְּׁבִירִי). Targ. I Kings VI, 18 (h. text צִצִּים). Targ. II Chr. III, 10 (h. text צִצִּים); a. e.

**שֶׁשְּׁבִירִי** f. (b. h.; = שֶׁשְּׁבִירִי, fr. שֶׁשְּׁבִירִי, cmp. פֶּסֶן) *flower*, esp. *lily*. Cant. R. to II, 2; Lev. R. s. 23, v. יָקָר I. Cant. R. to II, 1, v. חֲבִצְלוֹת. Ib. שֶׁשְּׁבִירִי... שֶׁשְּׁבִירִי שֶׁשְּׁבִירִי (the righteous are compared to) the most precious of the various kinds (of flowers), to the lily, and to the finest of that species which is the lily of the valley. Ib. שֶׁשְּׁבִירִי הַרְרִי the mountain lily. Lev. R. s. 12, beg., a. e. like a red lily (euphem. for light menstruation).

Kil. V, 8 שׁוֹשְׁנָא הַמֶּלֶךְ the king's lily (*κρίνον βασιλικόν*), white lily; Tosef. ib. III, 13. Y. Succ. III, 53<sup>d</sup>, v. פֶּרְמֶלֶךְ; a. fr.—Trnsf. knob of a nail. Num. R. s. 14, v. מִסְמָר; Pesik. R. s. 3.—[Yalk. Lev. 459, v. שׁוֹשְׁבָנָא.]

שׁוֹשְׁבָנָא, v. שׁוֹשְׁבָא.

שׁוֹשְׁפָא, v. שׁוֹשְׁפָא.

שׁוֹשְׁתָרִי pr. n. pl. *Shusht're* (prob. modern *Shuster*), in the Babylonian empire (v. Neub. Géogr. p. 382). Snh. 94<sup>a</sup> על חרר' לש' כי מנז' לש' Ar. (ed. לשוש חרר', v. Rabb. D. S. a. l. note 200) when the Jewish exiles came to Sh., they said, 'for one (good land) we have found two'; v. שׁוֹשׁ.

שׁוֹתָא I f. (= שׁוֹתָא; cmp. טַוּנָא = טַוּנָא) talk. Kidd. 70<sup>b</sup> דמר' ש' דמר' now I do not understand your talk at all. Meg. 14<sup>b</sup>, v. פֶּלְכָא. B. Bath. 39<sup>a</sup> לכו חריפין לכו לא תרמיק לכו ש' let no talk come from you, do not talk about it; לא ש' we shall not talk about it. Succ. 56<sup>b</sup>, v. רַנְנָא I; a. e.

שׁוֹתָא II f. (= שׁוֹתָא; Assyr. šutu, Del. Assyr. Handw., p. 648) [*destruction*], *shutha*, a severe south wind; [Ar.: east wind]. Sabb. 32<sup>a</sup> ביימא דש' on a day when the *shutha* blew. Yeb. 72<sup>a</sup> יימא דיימא דש' on a cloudy day and on a *shutha* day we do not perform circumcision &c.

שׁוֹתָא I (or שׁוֹתָא) f. (= שׁוֹתָא, v. שׁוֹתָא I; v. Löw Pf., p. 264) *sproutings* of the caper-tree. Ber. 36<sup>a</sup> צלח ארעא... people will plant a caper-tree for the sake of the sproutings.

שׁוֹתָא II (or שׁוֹתָא) f. (= שׁוֹתָא; cmp. שׁוֹתָא) *trap* made of *frame work* or a *block*. B. Kam. 117<sup>a</sup> ש' דחורא two men had a dispute about a trap (and the animals caught in it). Sabb. 124<sup>b</sup> ש' ר' אבהו ליה ש' bring a trap for Kahana to sit on; ר' אבהו ליה ש' thus he said to them, remove the trap to make room for Kahana.

שׁוֹתָא m. (שׁוֹתָא I; cmp. b. h. שׁוֹתָא) [*drinkableness*], *body of wine*, *strength*. Y. Ter. XI, 47<sup>c</sup>, sq. (expl. ממעט, Mish. 1) ש' ש' he lessens its body (by boiling), contrad. ממעטו its quantity; ib. II, end, 41<sup>d</sup>; Y. Ab. Zar. II, 41<sup>c</sup> top.

שׁוֹתָא m. (= שׁוֹתָא; cmp. שׁוֹתָא) *associate*, *partner*. Tosef. Snh. VIII, 7 ש' דיה עמי וכו' Adam was the last created, in order that the heretics might not say, he was God's associate in his work; Snh. 38<sup>a</sup>. Y. B. Bath. III, 14<sup>a</sup> bot. כנסת ברשו' if a partner goes in and plants (a portion of the ground), he is considered as one who plants with the owner's assent, i. e. he cannot claim the cultivated portion as his exclusive property on the ground of undisturbed possession; Bab. ib. 42<sup>b</sup>. Ib. חזקה (not שׁוֹתָא) a partner cannot claim possession (not שׁוֹתָא). Y. Snh. I, 19<sup>b</sup> top ליכסטים כלילסטים ש' a robber's partner is considered a robber; a. fr.—Pl. שׁוֹתָא. B. Bath. III, 3. Ib. I, 1; a. fr.—Kidd. 30<sup>b</sup> באדם ש' חן שלשה ש' חן באדם (corr. acc.), v. אֶקְוָפָא.

וכ' three partners have a share in man: the Lord, his father, and his mother; if a man honors his parents &c.; Nidd. 31<sup>a</sup>; a. e.—Fem. שׁוֹתָא. Gen. R. s. 56 ש' שׁוֹתָא she (Tadmor) took part in the two destructions of the Temple; Y. Taan. IV, 69<sup>b</sup> bot.; Lam. R. to II, 2.

שׁוֹתָא, שׁוֹתָא ch. same. Targ. II Esth. VII, 9. Targ. Y. II Num. XXXI, 50 (ed. Vien. שׁוֹתָא).—Pl. שׁוֹתָא. Targ. Y. Ex. XX, 13. Targ. Is. I, 23; a. e.—[Ib. LIX, 3 ed. Lag., read: שׁוֹתָא.]—Yoma 86<sup>a</sup> ש' מחרי' when he bought meat of two partners.—[Gen. R. s. 36 שׁוֹתָא, v. שׁוֹתָא.]—Fem. שׁוֹתָא. Targ. Y. II Num. XXI, 16. Targ. Mal. II, 14.—[Targ. Y. Gen. XXXVIII, 18, v. שׁוֹתָא.]

שׁוֹתָא f. (preced.) *partnership*, *association*. Yeb. 101<sup>a</sup> ש' נאמר... שאין בה ש' וכ' cursing is mentioned with reference to those below (parents, Ex. XXI, 17), and with reference to Him above (Lev. XXIV, 15): as there is no association above, so must there be no association below (i. e. the curse to be punishable must refer to each singly). Snh. 63<sup>b</sup> ש' וכ' אסור לאדם שירעשה ש' one must not form a partnership with an idolater, lest he may have to swear, and he would swear by his idol &c.; Bekh. 2<sup>b</sup>. Pes. 112<sup>a</sup> (in Chald. dict.) ש' במידה ש' למייעבד to go into partnership with him (on whom 'the hour smiles'). Erub. 71<sup>b</sup> ש' בוש... when they bought a cask of wine in partnership. Tosef. Keth. IX, 3 ש' שׁוֹתָא שׁוֹתָא (not שׁוֹתָא) as soon as the partner goes out of his partnership. Y. Sot. III, 19<sup>b</sup> top; a. e.

שׁוֹתָא ch. same. Targ. Lev. V, 21 שׁוֹתָא ירא (חשומה יד).

שׁוֹתָא, Tosef. Keth. IX, 3, v. שׁוֹתָא.

שׁוֹתָא, שׁוֹתָא, v. שׁוֹתָא h. a. ch.

שׁוֹתָא (Shaf. of יתר), Ishtaf. שׁוֹתָא to be left over. Targ. Y. Deut. IV, 27. Ib. VII, 20. Targ. Prov. II, 21.—V. שׁוֹתָא.

שׁוֹתָא, שׁוֹתָא, שׁוֹתָא, v. sub שׁוֹתָא.

שׁוֹתָא (Shaf. of וג) to cleanse, wash, rinse. Targ. Y. Lev. VIII, 21 Ar. (ed. חליל). Targ. Y. Gen. XIX, 2. Targ. Y. II Ex. XXXIX, 17 (ed. Vien. וְשָׁוֹג Af; some ed. וְשָׁוֹג). Targ. Ps. LXXXIII, 13; a. fr.—Part. pass. שׁוֹתָא clean. Targ. Job XXXIII, 9 (h. text חת).—Y. Pes. III, 30<sup>a</sup> ש' וכ' unless he washes his hands in water (between forming one cake and the other).

Pa. שׁוֹתָא same. Targ. Y. Gen. XLIII, 31 (Y. II ib. 30, misplaced, ושׁוֹתָא, read: וְשָׁוֹג).—Y. Peah I, 15<sup>c</sup> bot. שׁוֹתָא I want to wash his feet &c. (to show him honor); Y. Kidd. I, 61<sup>b</sup>. Y. Sabb. VI, 8<sup>a</sup> וְשָׁוֹג... שׁוֹתָא we used to sit before Rabbi (and were taught,) you may put oil on muddy shoes, or wash them, but not scrape them (on the Sabbath); Y. Snh. X, 28<sup>a</sup> bot. משיגין (corr. acc.). Y. Ab. Zar. II, 41<sup>d</sup> bot. שׁוֹתָא; Y. Shek. VII, 50<sup>c</sup> bot. משיגין (corr. acc.), v. אֶקְוָפָא.

*Af. אֶשְׁרֵי* same. Targ. Y. II Ex. XXIX, 17, v. supra.—  
Y. Meg. III, 74<sup>a</sup> bot. מֶשְׁרֵי, v. בִּירְנָא.

*Ithpe.* אֶתְּחַוֶּה to be cleansed, washed. Targ. Prov. XXX,  
12. Targ. Job IX, 30 Ms. (ed. אֶתְּחַוֶּה).

**שִׁוּיָּה** m. (preced.) *water in which something has been washed.* Targ. Y. II Num. VI, 3.

שָׁרָה, v. שָׂרָה.

**שִׁזּוֹר** m. of *Sh'zor* (supposed to be Shighor, near K'far Anan in Galilee, v. Neub. Géogr. p. 278). Dem. IV, 1; Hull. 75<sup>b</sup>; a. fr. שִׁמְעוֹן (v. Fr. Darkhé, p. 131sq.).

יִשְׂרָאֵל v. נִשְׂרָאֵל

נִירָזָבָה v. נֵשׁ, נִשְׂרָבָה

נִשְׁבַּח, נִשְׁבָּר, v. נִשְׁבָּח.

**שֵׁזֶר** m. (שֵׁזַר) 1) part. pass. of שֵׁזַר.—2) *twisted thread, cord*. Targ. Y. Ex. XXVIII, 28; XXXIX, 31 שֵׁזֶר חוּטָא (h. text פֶּרֶזֶל). Targ. Y. Num. XV, 38.—*Pl.*, v. שֵׁזֶרָא.

**שָׁחַף** (b. h.; Shaf. of שָׁחַף, v. שָׁחַף a. שָׁחַף) *to blacken, tarnish*. Cant. R. to I, 6 אֲנִי שָׁחַףְתִּי אֱלֹהִים so it is with us, when the sun of idolatry blackened us (we may become white again); Yalk. ib. 982.—Part. pass. שָׁחֻף; *pl.* שָׁחֻפִּים. Cant. R. l. c. וְאַתָּה אֲבָל אַתָּם שֶׁרִי but you (gentile idolaters) are black (soiled by idolatry) from your mother's womb.

שִׁיזְפִּיר v. נְשִׁזְפִּיר.

ש' ראשה וכו' *pr. n. m. Shizpar. B. Hash. 22<sup>a</sup>*  
(*Ms. M. 2 שׁיזפּר*; *Ms. M. 1 שׁזפּר*, v. *Rabb. D. S. a. l. note*)  
Sh. the magistrate of Geder.

נִשְׁזַק, v. נִשְׁדָּק.

שָׁזָר (b. h.; Shaf. of זר) to twist.—Part. pass. שָׁזָר.  
 pl. שְׁזָרִים. Y. Shek. VIII, 51<sup>b</sup> top (ref. to Ex. XXVI,  
 31) שָׁזָר ... שָׁזָר לְשִׁלְשָׁה מִשְׁזָר לְשִׁלְשָׁה וְכ' if the  
 text had *huf* (thread), it would have meant one doubled  
 to two, *shazur* would have meant triplex, *moshzar* means  
 sixfold &c. Erub. 96<sup>b</sup> בְּשֵׁי שָׁזָר it means twisted threads (yarn,  
 which is not used for weaving).

**פִּשְׁוֹר** ch. same.—Part. pass. פִּשְׂוֵיר. Targ. Ex. XXVI, 1,  
a. fr. (h. text במשור).—Targ. Y. Num. IV, 6 (h. text כליל  
(כחל).—Lam. R. to I, 1 רבתי (מאת) [read:] שַׁוֵּיר לי  
(הסנד), וְכָל מִינֵיהּ תְּרֵישׁ חוּטֵין וְכו' twist threads for me out of it (the sand),  
(כרכוב) לי מיניה גרדי (Bekh. 8<sup>b</sup>)

**שׁוּרָא** m. (preced.) *twisted thread, cord*; v. שׁוּרֵר.—*Pl.*  
שׁוּרֵר. Targ. Y. Ex. XXXIX, 3 (h. text פחילים).

**שֵׁר, שְׁרָדָה** f. (preced.) *cord*, esp. *spinal column*; *skeleton* (interch. with שְׁרָדָה); transf. *stem*, *rib* of a plant. Y. Sot. IX, 23<sup>c</sup> top על השֵׁר וְכ' מְצִינֶיךָ you must mark the spot as unclean if you find a spinal column or a skull. Y. Taan. II, 65<sup>c</sup> top שֶׁבֶשׁ כִּנְגֵר . . . שֶׁבֶשׁ corresponding to the eighteen vertebrae of the spinal column. Y. Succ. III, 53<sup>c</sup>

bot. ש... לולב the *Lulab* must be a handbreadth high, not counting the stem; a. fr.—*שָׁרִי, שְׁרִירָה*. Y. Ab. Zar. II, 42<sup>a</sup> כל שהראשים והש"ו (fish-brine) in which the heads and the spines are intact; (Bab. ib. 40<sup>a</sup> ראש ושדרה.—Y. Sabb. III, beg. 5<sup>e</sup> שְׁרִירָה stems of dry twigs (prob. to be read: שְׁרִירָה, v. שְׁרִירָה).

**שֵׁנָה**, שִׁי' ch. same. Targ. O. Lev. III, 9 (ed. Ber. שִׁי', v. שֵׁנָה). Targ. Koh. XII, 5; a.e.—Y. Ter. VIII, 14<sup>a</sup> וְכַּדְרֵיהֶם מֵעוֹלָם אֲנוֹן we found in them the skeleton of a serpent. Y. Sabb. I, 3<sup>b</sup> שִׁי' נֶבֶל.

**שְׁחַתְתָּא** f. (שְׁחַתִּי I; cmp.h. שְׁחַתִּי *arm-pit*. Targ. Prov. XIX, 24; XXVI, 15 ed. Lag. (ed. Wil. שְׁחַתְתָּא; h. text צִלְחָה!).

משחביב v. שחביב

**שָׁחַד** (v. שֹׁחֵד) *to win the favor of, bribe.* Targ. Ez.  
XVI, 33. Targ. Job VI, 22.

*Pa.* שָׁחַדְתִּי שְׁחָדִיָּה בְּמִלִּי *he* (Joshua) won him (Achan) over with persuasive words.

שחַד, שְׁחַד, v. שחַד.

שָׁחַתָּה, שָׁחַתָּה, שָׁחַתָּה f. (שָׁחַת I) *pit, grave*.  
Targ. Job XVII, 14 ed. Lag. (ed. Wil. שָׁחַתָּה); a.e.; v. שָׁחַתָּה.

**שִׁחָרוֹר** m. (interch. with שָׁחָר) town-captain. B. Bath 47a לשָׁחָרוֹר אִי לֹא דִרְדִּירָא (Ar. ed. Koh. לשָׁחָרוֹר, read: לשָׁחָרוֹר; Alf. ed. Const. לְשָׁחָרוֹן) if he had not confessed to him (that he had given him the ass as a present), he would have surrendered him and his ass to the captain (for confiscation). Sifrē Deut. 6 (prov.) וְהִדְבֵּק לְשִׁחָרוֹתָיו עַבְדֵּי a king's servant is a king, attach thyself to the captain, and they will bow down before thee; Yalk. ib. 801 הִדְבֵּק לְשִׁחָרוֹר; Gen. R. s. 16 הִדְבֵּק לְשִׁחָרוֹר 'Rashi' (ed. לְשִׁחָרוֹר, לשָׁחָרוֹר; Ar. רִבּוֹק לְשָׁחָרוֹר).

נִשְׁחָזַח, v. נִשְׁחָזַח.

**שָׁחֵל** m. (שָׁחַל II) [*loose,*] *an animal with a dislocated hip.* Bekh. VI, 7 (40<sup>a</sup>); Bets. 35<sup>b</sup>. — V. שָׁחַל.

**שְׁחוּלֹת, שְׁחוּלֹת** f. (שְׁחָלָה I, answering to λεπίς, squama aeris) *metal shavings, filings*. Kel. XI, 3. Tosef. Hull. VI, 11 (corresp. to שחיקת כלי מכותה Hull. 88<sup>b</sup>).— [Cmp. שְׁחָלִים.]

שָׁחָם, v. שָׁחַם.

**שחור** m. (שחור) *dark, black* (or *brown*). Targ. O. Gen. XXX, 32, sq. (h. text חור; Y. לחורש); a. e.

**שָׁחוֹן** or **שְׁחוֹן** m. (emp. Syr. שְׁחוֹן, P.Sm. 4122) *chief of the town garrison, prefect*. Gen. R. s. 16 Ar. (ed. שְׁחִירי, שְׁחוֹן, שִׁחוֹן, v. שְׁחִירי. [Ar. رَبَّوْشَ וְיִשְׁחִירוֹן כֶּךָ. (v. שְׁחוֹן) stick to one that is hot, and thou shalt be hot].

נִשְׁחַר, נִשְׁחַר.

שְׁחִינָא v. שְׁחִינָא



the throat, v. preced.) and cut the head off with one movement. Ib. 1 וְשָׁחַט... וְשָׁחַט if one cuts one organ (windpipe or gullet, v. שִׁטְחָן) of a bird, and two &c.; ib. שְׁחִיטָה, v. שְׁחִיטָה; a. fr.—Part. pass. שְׁחִיטָה; f. שְׁחִיטָה &c. Nidd. 15<sup>a</sup> שָׁחַט שֶׁ לִפְנֵיךָ the ox lies slaughtered before thee, i. e. the evidence is before you. Hull. 95<sup>a</sup> שֶׁ בָּשָׂר meat of an animal ritually cut, opp. נבלה; a. fr.

*Nif.* שְׁחִיטָה to be cut, killed according to ritual. Ib. 9<sup>a</sup> שְׁחִיטָה דְּרִי הָיָא וְכִי... שְׁחִיטָה. Ib. 1 נשחטה דרי היא וכו' if it has been properly slaughtered, it is presumed to be permitted until &c.; a. fr.

*Hif.* שְׁחִיטָה to cause to slaughter. Ib. V, 4 ... בארבע at these four periods we force the butcher to slaughter (provide meat); Erub. 81<sup>b</sup>.

**שָׁחַט** ch. same.—[Targ. O. Num. XI, 32 ed. Vien., v. שָׁחַט]—Hull. 28<sup>a</sup> sq. קָשְׁחִיתָ... קָשְׁחִיתָ how shall we proceed? shall we cut it and then examine (the gullet)? Maybe it was cut at a perforated spot. Meg. 7<sup>b</sup> שְׁחִיטָה לָרִי he cut R. Zera's throat; a. fr.—Part. pass. שְׁחִיטָה, v. supra. Hull. 4<sup>a</sup> שָׁחַט שֶׁ שָׁחַט was properly cut. *Ithpe.* שְׁחִיטָה to be cut. Gitt. 69<sup>b</sup>.

**שָׁחַט**, v. שָׁחַט.

**שָׁחָא**, v. שָׁחָא to swim, v. שָׁחָא.

**שָׁחָא** (b. h.; interch. with שָׁחָא) to curve; to bend, bow; to lower one's self. Tosef. Ber. I, 9; Ber. 34<sup>a</sup>; Gen. R. s. 39, a. e., v. שָׁחָא. Pesik. Shek., p. 11<sup>b</sup> (ref. to Is. II, 9) I know that Israel lowered themselves by bowing to the calf, and I and they were humbled; Yalk. Ex. 386; Yalk. Is. 260; Tanh. Ki Thissa 4; Pesik. R. s. 10 וְנִשְׁפָּלוּ שָׁחָא when was it that they bent and were lowered?; a. fr.

*Hithpa.* שְׁחִיטָה to prostrate one's self. Snh. VII, 6 (80<sup>b</sup>) שְׁחִיטָה he that prostrates himself (before an idol). Ib. 62<sup>a</sup> וְכִי... וְכִי if a person sacrificed, burnt incense, offered libation, and prostrated himself, all in one act. Yoma 69<sup>a</sup> וְכִי... וְכִי when he (king Alexander) saw Simon the righteous, he alighted from his chariot and threw himself down before him; יִשְׁתַּחֲוֶה וכו' should a great king like thee prostrate himself before this Jew?; a. fr.

**שָׁחַי** I ch. same, to be bent, cower. Targ. Ps. XXXV, 14. Targ. Job XXXVIII, 40 (שָׁחַי); a. e.

**שָׁחַי** II to lie waste, v. שָׁחַי.

**שָׁחַי** m. (שָׁחַי) bend, esp. בית הש' (or sub. כאורגה בעומדין לש' ליד הימנין 4 Neg. II, 4 (a woman is placed) in the position of a weaver at an upright loom, for the sake of examining the pit of the right arm; Sifra Thazr., Neg., Par. 3, ch. IV בבית הש' in the position of one taking olives down, for examining the arm-pit; Lev. R. s. 15; Yalk. ib. 551. Snh. VII, 7 מְשִׁיחִי II; Y. ib. 25<sup>c</sup> מְשִׁיחִי II; Naz. 58<sup>b</sup>; a. fr.—מְשִׁיחִי, constr. שְׁחִיחִי, v. שְׁחִיחִי; Pesik. B'shall., p. 87<sup>a</sup> שְׁחִיחִי בית שְׁחִיחִי; v. שְׁחִיחִי, v. שְׁחִיחִי.

Midr. Till. to Ps. XVI שְׁחִיחִי; Yalk. Ps. 667; Cant. R. to II, 7 חֲוֵה שְׁחִיחִי (some ed. שְׁחִיחִי, corr. acc.).

**שָׁחַי** ch. same, 1) bending, bowing the head. Bets. 24<sup>a</sup> וְכִי... וְכִי (Ar. שְׁחִיחִי) when one running after an animal gets it with one bend (the space being too small to allow an escape). Gitt. 70<sup>b</sup> (ref. to Mish. ib. VII, 1 וְכִי... וְכִי) he was seized by spasms, making him bend his head in the way of one indicating dissent; שְׁחִיחִי making him bend in the way of one bowing the head in assent. Ib. שְׁחִיחִי alternate spasms of the head accidentally corresponding to assent and dissent respectively.—2) arm-pit. Targ. Y. Deut. XXII, 5 (ed. Vien. שְׁחִיחִי, corr. acc.).—Y. Ter. VIII, 45<sup>d</sup> top אֲסוּר לִמְיָן... חֲוֵה שְׁחִיחִי (not אֲסוּר לִמְיָן) it is forbidden to put coins into the mouth... or a loaf under the arm-pit; Y. Ab. Zar. II, 41<sup>a</sup> bot. שְׁחִיחִי. Y. Snh. VI, 23<sup>c</sup> וְכִי... וְכִי had a loaf under his arm, and it fell down &c.

**שְׁחִיחִי** f. (b. h.; שְׁחִיחִי II) cutting the throat, slaughtering according to the Jewish ritual. Sifra Tsav, ch. VIII, Par. 4 מְשִׁיחִי שְׁחִיחִי by shahat drawing (of the knife) is meant, v. שְׁחִיחִי I. Hull. 9<sup>a</sup> אֲסוּר לִמְיָן if a slaughterer does not know the rules of slaughtering, you dare not eat of what he has killed. Ib. שְׁחִיחִי the slaughterer must examine the organs (v. שְׁחִיחִי) after cutting. Ib. 20<sup>a</sup> מְשִׁיחִי מְשִׁיחִי the ritual cutting of a bird's throat is not Biblically ordained; ib. 17<sup>b</sup> it is Biblically ordained; a. v. fr.—Ib. 17<sup>b</sup>, a. fr. שְׁחִיחִי בית הש' the throat (v. שְׁחִיחִי).—שְׁחִיחִי (the slaughtering of sacrifices) the treatise of Z'bahim. B. Mets. 109<sup>b</sup>.—שְׁחִיחִי חֲוֵה (the slaughtering of secular animals) the treatise of Hullin.—Pl. שְׁחִיחִי. Lev. R. s. 22 (ref. to Lev. XVII, 3) וְכִי... וְכִי and why has the text the word shahat twice?; a. e.

**שְׁחִיחִי**, v. שְׁחִיחִי.

**שְׁחִיחִי**, v. שְׁחִיחִי.

**שְׁחִיחִי**, v. שְׁחִיחִי.

**שְׁחִיחִי**, v. שְׁחִיחִי.

**שְׁחִיחִי** m. (b. h.; שְׁחִיחִי) inflammation, boil, ulcer, skin-disease. Gen. R. s. 41 כִּד מְיָן שְׁחִיחִי, v. שְׁחִיחִי. Ib. מוכה שְׁחִיחִי afflicted with boils. Neg. I, 5, sq.; a. fr.

**שְׁחִיחִי** ch. same; 1) heat. Targ. Is. XVIII, 4.—2) sore, boil, v. שְׁחִיחִי.

**שְׁחִיחִי** m. (שְׁחִיחִי) swimmer. Y. Shek. VI, 50<sup>a</sup> top (Bab. ed. שְׁחִיחִי), v. שְׁחִיחִי.

**שְׁחִיחִי**, v. שְׁחִיחִי.

**שְׁחִיחִי** f. (שְׁחִיחִי) laughing.—Pl. שְׁחִיחִי. Midr. Till. to Ps. II שְׁחִיחִי four times laughing is used in connection with God; Yalk. ib. 620 שְׁחִיחִי (corr. acc.).

**שְׁחִיחִי** f. (שְׁחִיחִי) rubbing, pounding; pounded spices. Y. Sabb. XIV, 14<sup>c</sup> אִם הָיָה מְחוּסָר שְׁחִיחִי if it (the garlic which



was pounded) needed the pounding (in order to be available). Ib. I, 3<sup>c</sup> bot. ח' concerning pounded spices (sold by gentiles); a. e.

**שְׁחִיקוּתָא** f. (preced.) *worn condition*. Targ. O. Lev. XIII, 55 (h. text קָרַחָה, q. v.).

**שְׁחִיר**, v. שְׁחִיר II.

**שְׁחִיָּתָא** f. (שְׁחָה) *perversion, fault*. Targ. Ps. XVII, 3. Targ. Ruth IV, 22 (v. Dan. VI, 5 שְׁחִיָּתָא).—[Gitt. 69<sup>b</sup> Ar. some ed., v. שְׁחָתָא.]

**שְׁחִיתָה** f.; pl. שְׁחִיתָהוּ (b. h.; שְׁחָה) *pits*. Yoma 10<sup>a</sup> כש' he was named Sheshai (Num. XIII, 22), because he made the ground (on which he stepped) like pits; Yalk. Num. 743.—[Yalk. Prov. 961 בשְׁחִיתָהוּ, read: בשְׁחִיתָה, quot. fr. Prov. XXVIII, 10.]

**שְׁחָל** I (cmp. שְׁחָק; Arab. *saḥala* decorticavit) *to rub off, peel*.

**שְׁחָל** (cmp. שְׁחָה *Hif.*) *to grow white, be frightened*. Ab. d'R. N., 2<sup>nd</sup> vers., ch. XLIII (ed. Schechter, p. 122) שְׁחָל the lion is called *shahāl*, because all grow white before him; (Yalk. Prov. 959 שְׁחָלִים שְׁחָל because they tremble before him, prob. corrupt).

**שְׁחָל** II (v. חָלַל II; cmp. Assy. *ṣaḥal* to perforate, Del. Assy. Handw., p. 493) *to move in a hollow space, slip*.—Part. pass. שְׁחָל a) *slipped*. Y. Sabb. XV, beg. 15<sup>a</sup> ש' בחבל שְׁחָל the Mishnah speaks of a rope drawn through a loop (not knotted). Ib. שְׁחָל בפסיקיא ו' 'you may tie up the broken rope with a fascia, but not with a rope, but R. Judah allows'—this would imply that the Rabbis do not allow it (and why should they not?).—b) v. שְׁחָלָה.

**שְׁחָל** (חָלַל) *to pass through a hollow space or groove; to slide*. Bets. 35<sup>b</sup> (ref. to Mish. V, 1 מְשִׁילִין ו' חֲרִי מְשִׁילִין ו' חֲרִי מְשִׁילִין (fr. מְשִׁילִין), and another reads *mashhilin*, you may let fruit slide down through an aperture in the roof (אֲפֻרְתָּה) &c.; מאן דחרי he that reads *mashhilin* is not wrong, for we read (Bekh. VI, 7) &c., v. שְׁחָלָה. Y. ib. V, beg. 62<sup>d</sup> ... דר' ח' if there is an aperture in the roof, you may let the fruit down by the aperture. Y. Yoma II, 39<sup>c</sup> חֲרִי מְשִׁילִין he lets the wood slide (down the altar), and then removes the ashes. Y. Kil. IX, end, 32<sup>d</sup> שְׁחָלָה חֲרִי מְשִׁילִין a thread which one threaded through the eye of a needle; Y. Sabb. VII, 10<sup>c</sup> bot. Midr. Till. to Ps. XVIII, 41 עֲשֵׂה עֲצָמִי ו' Esau threaded his way through and went into the cave; ib. ו' וצָה ו' ed. Bub., v. צָה. Yalk. Ruth 606 שְׁחָלָה שְׁחָלָה אַחֵר ו' (later ed. שְׁחָלָה), corr. acc.) for, if he (Boaz) had let down a single curse on her (Ruth), how could I (David) have risen?; Pesik. Vayhi, p. 63<sup>a</sup> שְׁחָלָה שְׁחָלָה אַחֵר... מְלִמָּן ו' (corr. acc.) for, if he had let down on her a single curse from above ('below' euphem. for 'above') &c.; Pesik. R. s. 17 שְׁחָלָה (corr. acc.); Ruth R. to III, 10 (s. 6, beg.) שְׁחָלָה (corr. acc.).—Part. pass. שְׁחָלָה. Lev. R. s. 36 (ref. to Prov. XI, 21) ... שְׁחָלָה שְׁחָלָה 'the seed of righteous men' that slips through be-

tween two righteous men (like Ahaz between a pious father and a pious son) escapes; (Y. Snh. X, 27<sup>d</sup> שְׁחָלָה ו' מוֹשֵׁל).

**שְׁחָל** *to be looped*; part. מְשִׁחָל, v. supra.

**שְׁחָל** ch. same, 1) *to let slip; to draw out of*. Targ. O. Ex. II, 10 (Y. ed. Vien. שְׁחָלָה Pa.; h. text מִשָּׁה). Targ. I Chr. IV, 18.—Ber. 8<sup>a</sup> כְּמִשְׁחָל בְּנִיחָה ו' v. בְּנִיחָה II (perh. to be read: כְּמִשְׁחָל Pa.).—2) *to discharge through pores, exude*. Yoma 78<sup>a</sup> רִמְיָשָׁחַל שְׁחָלָה it (the unglazed earthen vessel) lets the moisture ooze through.

**שְׁחָל** m. (b. h.; cmp. Assy. *šahālu* to cry) *lion*. Snh. 95<sup>a</sup>; Ab. d'R. N. XXXIX; ib., 2<sup>nd</sup> vers., ch. XLIII (ed. Schechter, p. 122) ש' שְׁחָל מְשִׁחָל ו' v. שְׁחָלָה I.

**שְׁחָלָה** ch. same. Targ. Prov. XXVI, 13. Targ. Ps. XVII, 12 (h. text כְּפִיר a. e.).

**שְׁחָלָה**, v. שְׁחָלָה.

**שְׁחָלָה**, v. next w.

**שְׁחָלָה** m. du. (or שְׁחָלָה pl.) (answering to λεπίδιον, cmp. שְׁחָלָה) a kind of *cress* or *pepperwort* (*Lepidium sativum*, v. Löw Pf., p. 396). Maasr. IV, 5 שְׁחָלָה (Lepidium sativum, v. Löw Pf., p. 396). Tosef. Shebi. II, 9; Erub. 28<sup>a</sup>. Ber. 57<sup>b</sup>; Ab. Zar. 29<sup>a</sup>. Gitt. 57<sup>a</sup> מִן שְׁחָלָה... כְּפָר שְׁחָלָה the place was called K'far Shihlayim, because their support came from the traffic in cress; Y. Taan. IV, 69<sup>a</sup> bot. כְּפָר שְׁחָלָה רְחוּן כְּפָר שְׁחָלָה (בְּיִדְרוֹן) it was named K'far Shihlaya, because they reared their children as carefully as cress is cultivated; Lam. R. to II, 2 (Matt. K., reading באִילָן, they reared their children on cress-dishes). Ab. Zar. 30<sup>b</sup> חֲשָׁלִים (Rashi חֲשָׁלִים) cress-dish (chopped cress mixed with wine or oil). Ib. 67<sup>a</sup> ... חֲשָׁלִים ו' וְקִירָן אוֹתָן שְׁחָלָה (Ar. קִירָן שְׁחָלָה) and so they used to prepare it at Sepphoris on Fridays, and they called it cress-dish; Y. ib. V, 44<sup>d</sup> top שְׁחָלָה אוֹתָן שְׁחָלָה a. e.—pr. n. pl. K'far Shihlayim (*Shihlaya*), a town in the mountains of Ephraim (King's Mountain); v. supra.

**שְׁחָלָה**, v. שְׁחָלָה.

**שְׁחָלָה**, v. שְׁחָלָה.

**שְׁחָלָה** f. (שְׁחָל I) [*peeler*], name of a kind of *locust*. Hull. 65<sup>b</sup> (Ms. M. הַשְׁחָלָה; Ms. R. 1 הַשְׁחָלָה; Ms. R. 2 הַשְׁחָלָה, read: נִירָה...; Ms. R. 3 הַשְׁחָלָה, v. Rabb. D. S. a. l. note); Yalk. Lev. 537 הַשְׁחָלָה.

**שְׁחָלָה** f. (b. h.; שְׁחָל I) *onycha* (corresp. to Biblical שְׁחָלָה). Ker. 6<sup>b</sup> (classed among the קִרְקָע [צְפוֹרָן]).—[B. Bath. 74<sup>b</sup> ש' יִמָּה ש' Ms. R., v. שְׁחָלָה.]

**שְׁחָם** (v. חָם, חָם) *to be hot, dark-red*.—Part. pass. שְׁחָם... שְׁחָם. Pesik. R. s. 20 [read:] שְׁחָם שְׁחָם therefore did God create Maadim (the planet Mars), intimating that they shall be thrown into Gehenna, for the fire of Gehenna is glowing red (v. ed. Fr., p. 96<sup>a</sup>, note 22).

**שחם, שחים** ch. same, *to be hot, dark, black*. Targ. Job XXX, 30 (h. text שחר).—Part. pass. שחם (v. שחם); pl. שחמי, שחמי. Targ. Y. Gen. II, 7. Targ. Job VI, 16 (h. text דקדריים).—B. Kam. 96<sup>b</sup> ש' ועבדיהו דחרר (Ms. M. שחמי) if the coins were black (tarnished), and he (who stole them) made them look new again; ש' חררי ועבדיהו if they were new, and he made them black. Ab. Zar. 33<sup>b</sup> הני הצבי ש' וכל the jugs of gentiles made of dark clay. Hull. 55<sup>b</sup> שח' משיכלי שח' Ms. M. (Ar. שחמי, ed. שחמי) dark-glazed basins, opp. חרורי (opin. quoted in Rashi: bronze basins).

**שחמא, שח' m.** (preced.) 1) (adj.) *dark, black*.—Pl. שחמי, שחמי, v. preced.—2) (noun) *blackness, black spot; tarnish*. B. Kam. 49<sup>a</sup> כל היכי דסליק ביה ש' ולור whenever he struck her so that the black mark (bruise) could be communicated to the embryo (excluding a blow on her hand or foot); Yalk. Ex. 335. B. Kam. 96<sup>b</sup> מידע ידע שחמייהו (Ms. H. שחמייהו) (when he makes the coins which he blackened look new again,) their tarnish remains noticeable.

**שחמית** f. (preced. wds.) *reddish, dark-colored wheat*. B. Bath. V, 6 ש' ונמצא לבנה ש' if he sold wheat as dark-colored, and it is found to be white, as white, and it is found to be dark. Y. Naz. V, 54<sup>a</sup>, y. אגרי. Y. Maas. Sh. IV, beg. 54<sup>d</sup> top שחמית; Y. Ter. II, 41<sup>d</sup> top שחמית; Y. Peah II, 17<sup>a</sup> שחמית.

**שחן** (cmp. שחם) *to be hot, parched*. Part. pass. שחון, f. שחונה (sub. ארץ) *parched, scabby soil*. Y. Yoma V, 42<sup>c</sup> top; Bab. ib. 53<sup>b</sup>, a. e., v. שחם.

*Hif.* שחן *to heat*. B. Kam. 82<sup>a</sup> וכ' ומשחן it (garlic) satisfies, heats (the body) &c.

**שחין, שחין** ch. same (answering to h. חם, חם) 1) *to be warm*. Targ. Is. XLIV, 15, sq. Targ. Koh. IV, 11. Targ. Job XXXVII, 17 Ms. (ed. משהינין, Pa.; ed. Wil. משהינין, corr. acc.).—2) *to heat, light a fire*. Arakh. 31<sup>b</sup> קרים אנא שחין I lighted a fire (moved into my house) before thee.—3) (with על) *to hatch*, v. infra.

*Pa.* שחן 1) *to heat*. Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> משהינין v. שחן. Y. Sabb. I, end, 4<sup>b</sup> מהו מיהוריה ומשחניה is it permitted to put it back (into the oven) and keep it warm? Lev. R. s. 25 ומשחנה להון... היא she (the mother hen) gathers them, and puts them under her wings, and keeps them warm.—2) *to hatch, sit over*. Targ. Jer. XVII, 11 (ed. Wil. משהינין, read: משהינין). Targ. Is. LIX, 5. Targ. Job XXXIX, 16 שחנה על בניא (Ms. חרעין בנרא; h. text שחנה).

*Ithpa.* שחן, *Ithpe.* שחן *to be warmed, get warm*. Ib. XXXI, 20. Targ. Y. Deut. XXII, 11.

**שחן, שחן** m. (preced.) 1) = h. שחין. Targ. O. Ex. IX, 9, sq. (O. ed. Berl. a. Y. שחין). Ib. 11. Targ. O. Deut. XXVIII, 27 (Y. II שחן; Y. I שחן pl.). Targ. Prov. XX, 30 (ed. Lag. a. oth. שחן).—Pl. שחני, שחני, v. supra.—2) (v. פריחא, פריחא) *the scab on the camel's back from the friction and pressure of the load; transf. heavy load*. Gen. R. s. 19, beg.; Sot. 13<sup>b</sup>, a. e. ש' לפום גמלא, v. גמלא I.

**שחך** (v. חפך II) *to rub, scrape, peel*.—Part. pass. שחך a) *one whose genitals are wasted* (v. מרחי). Tosef. Bekh. V, 4 (expl. מרחא אשך, for which Bekh. VII, 5 שנמרדו אשכיו, v. מרח). Sot. 26<sup>b</sup>. Esth. R. to II, 3.—b) (cmp. חסיד) *reduced, lean, losing flesh*. Sifra B'huck. Par. 2, ch. IV (ref. to שחך, Lev. XXVI, 16) וכל אי ערים שחך ש' or at times one becomes reduced in flesh, but feels comfortable &c.; Yalk. Lev. 673 נשחך (corr. acc.).—Yalk. Gen. 146 שחופים, v. סכך.—\*c) f. שחופה, pl. שחופות of indistinct color, gray (wood), opp. לבנה. Hull. XI, 2 (135<sup>a</sup>; ib. 136<sup>b</sup> (Ms. R. 2 שחופות; Ms. R. 1, a. Ar. שחופות, v. שחך).

*Nif.* שחך *to become reduced*. Sifra l. c. (ref. to שחך, v. supra) וכי יש אדם ... שחך (not וכי יש אדם) sometimes a person is sick in bed, yet his flesh is preserved: therefore the text says, 'and consumption', which means that he is wasting away; Yalk. Lev. l. c.

**שחך** I ch., *Pa.* שחך same, *to scrape, dredge, clean*. M. Kat. 4<sup>b</sup> שחך נררא לשהינין (Ms. M. לשהינין) to dredge a canal.

**שחך** II (preced.) [to scrape, sweep,] *to move, crawl*. Targ. Koh. I, 5 (of the sun, cmp. נסך; h. text שחך). Targ. Y. Gen. III, 14 שחך Ar. (ed. משהינין). Targ. Y. II Lev. XI, 42.—[Nidd. 26<sup>a</sup> משחך Ar., v. שחך.]

**שחפא, שחפא** m., *צפר ש'* (= b. h. שחך; שחך) I) name of an unclean bird, supposed to be *sea-mew*. Targ. Lev. XI, 16; Targ. Deut. XIV, 15.

**שחפא** II m. (שחך I) *rubbish*.—Pl. שחפי. Sabb. 110<sup>a</sup> שחפי Ms. O. a. Ar. (ed. only ש') refuse of reeds.

**שחפוא, שחפוא**, v. שחפוא.

**שחפא** f. (b. h.; שחך) *wasting away, consumption*. Sifra B'huck. Par. 2, ch. IV, a. e., v. שחך.

**שחפא** ch. same. Targ. O. Lev. XXVI, 16 (ed. Vien. שחפא; Y. שחפא); Targ. O. Deut. XXVIII, 22 (Y. שחפא).

**שחץ** (v. חצץ II) 1) *to divide, tear*. Ab. d'R.N., 2<sup>nd</sup> vers., ch. XLIII (ed. Schechter, p. 122) שחץ שהוא שחץ בפיו the lion is called *shahats*, because he tears with his mouth; Yalk. Prov. 959 שחץ שחץ בשניו (Pi.).—2) *to divide off, separate*.—Part. pass. שחץ, pl. שחצים a) *separate, proud, aristocratic*. Y. Sabb. VI, 8<sup>a</sup> top מרח ש' but a man is allowed (to wear those ornaments which a woman is forbidden to wear on the Sabbath), because he is not ostentatious (and will not take them off to show them), v. שחצית. Cant. R. to IV, 8 (ref. to אריה ib.) מה מזה (וגבורים) הארי הוא ש' ... ש' וגבורים וכ' the lion is proud (keeping for himself), so were Sihon and Og proud (selfish) ... they did not come to each other's rescue; Yalk. ib. 988 שחץ הוא שחץ (corr. acc.).—b) [that which is to be kept off, cmp. רחוק,] *obscene*. Yalk. Is. 264 שחץ האנשי ירושלם the men of Jerusalem were obscene, v. שחין I.

*Pi.* שחץ same, v. supra.

**שֶׁחַק** ch. same. Targ. O. Ex. XXX, 36.—Y. Sabb. VII, 10<sup>a</sup> bot. **הוּ דִּקְדֵּשׁ רֹמַם** he that grinds garlic. Ib.<sup>b</sup> bot. B. Bath. 146<sup>a</sup> **שֶׁחַקִּי**, v. **מִרְגְּנִיתִי**; a. fr.—Midr. Sam. ch. I, v. infra.—Part. pass. **שֶׁחִיק**. **שְׁמִיאָ**—**שְׁחִיק**, v. **שְׁמִיאָ**; (in Hebr. dict.) **שְׁ**—**שְׁמִיאָ**. Gen. R. s. 49, beg.; a. e.—Y. Sabb. VI, 8<sup>a</sup> top **הוּ דִּקְדֵּשׁ** (read: **שֶׁחִיקָא**) his foot was sore from rubbing.—Y. Dem. II, beg. 22<sup>b</sup> **שְׁחִיקָא** (R. S. to Dem. II, 1), v. **שֶׁחַק**.

*Pa.* שָׁחַק to mention the name of a dead person with the imprecation שָׁחַק טְמִיאָה (his bones be ground), to curse. Lev. R. s. 32, and מְדַכְרִין וּמְשַׁחֲקִין there are those whose names are mentioned with a curse, opp. וּמְנַחֲחִין, v. נִחַח h.; Yalk. Ex. 411 (Hebr.) מְדַכְרִין וּמְשַׁחֲקִים; Tanb. Vayakhel 4; Ex. R. s. 48 (mixed dict.) מְדַכְרִין וּמְשַׁחֲקִים; Midr. Sam. ch. I וּשְׁחָקִין (*Pe.*).

שָׁחַק I m. (preced.), *pl.* שְׂחָקִים, שְׂחָקִין *worn garments, thin clothes.* Sifra Thazr., Neg., Par. 4, ch. XV בְּקִרְתּוֹ 'in its baldness' (Lev. XIII, 55), that means old clothes (whose nap is worn off). Keth. V, 8 אֵין מִרְתִּין לָהּ we must not give her new garments for summer and worn-out (thin) garments for winter; ib. וְהַשֵּׁ שָׁחַ וְהַשֵּׁ שָׁחַ and the discarded garments remain hers; v. בְּלִיָּה. Zeb. 18<sup>b</sup>; a. e.

שֶׁחֶק II m. (b. h.; שֶׁחֶק) [dust,]; pl. שֶׁחָקִים clouds, heaven, *sh'hakim*, name of one of the seven heavens. Hag. 12<sup>b</sup> שֶׁ שָׁבַר רַחִיִּים וּכ' it is named *sh'hakim*, for in it stands a mill and grinds manna for the righteous. Gen. R. s. 13 וּכ' שֶׁחֶק שֶׁחָקֵן... לָמָּה why are they (the clouds) called *sh'hakim*? Because they grind the water...like a stomach (grinding the food); Tanh. Mick. 1; Koh. R. to I, 7. Ib. בִּשְׁ... אֵיכָן, v. נִזָּל. Midr. Till. to Ps. XVIII, v. שֶׁחֶק; a. e.

**שָׁחָק, שָׁחָק** ch. same. Targ. Ps. LXXXIX, 38.—*Pl.*  
שָׁחָקִי, שָׁחָקִי, שָׁחָקִי. Ib. 7 (ed. Wil. שָׁחָקִי). Ib. LXXVII, 18.  
Targ. Job XXXVI, 28; a. e.

שָׁחָקָא I f., pl. שָׁחָקָא = h. שָׁחָק I, *old garments*. Targ. Jer. XXXVIII, 11, sq.

ש' רכרנא II m., pl. שְׂחָקִי 1) same. Nidd. 17<sup>a</sup> linen rags. Ib. הָא בַּחֲדָרֵי הָא in the one case it means new linen, in the other, old linen; a.e.—2) *toils*. Targ. Prov. XXXI, 7 (h. text עֲמַל).

**שָׁחַר** I (b. h.; cmp. **חָרַר** I) to break through, dig; to search, seek. Midr. Till. to Ps. CXIX, 9 שְׂוֹקְדִים וְשׁוֹחֲרִים וּ' they watch, and search, and investigate &c.

*Hif.* *הִשְׁחִיר* to pass through a cavity or a groove. Bets. 35<sup>b</sup> (ref. to Mish. ib. V, 1 וְכִי מִשְׁחִירֵיךָ וכו' nor is he wrong who reads *mashhirin* (in place of מְשִׁילִין, referring for evidence to *הַשְׁחִיר*, v. שְׁחִיר II).

*Pi.* שָׁחַר (cmp. פָּרַח) to choose, select. Gen. R. s. 39  
 שְׁחַרְחִיחַ, v. רָחַם; Yalk. Ps. 869.

שָׁחַר ch. same, *to search, inquire*. Targ. Is. VIII, 20.

נִשְׁחָר II (b. h.; cmp. חָרַר III) *to be charred, black.*—  
V. נִשְׁחָר I.

*Hif.* הִשְׁחִיר 1) *to blacken*. Y. Hag. II, 77<sup>d</sup> הִשְׁחִירוּ פָּנֵיהֶם וְכִי they made their faces as black as the bottom of a pot, i. e. they ruined their reputation. Sabb. 152<sup>a</sup> (ref. to Koh. XI, 10) מִשְׁתַּחֲרִימִים וְכִי certain things which a man does in his young days make his face look black (sickly) in his old age; a. e.—2) *to become black*. Y. Bets. II, end, 61<sup>d</sup> הִשְׁחִירוּ שִׁנָּיו וְכִי his teeth were black from fasting; Y. Sabb. V, end, 7c; Hag. 22<sup>b</sup> הִשְׁחִירוּ שִׁנָּיו (Hof.; Ms. M.

שְׁחֵיזָרָהּ פִּנּוּ Ex. R. s. 1 (play on אֶשְׁחֹר, II Chr. I, 24) שְׁחֵיזָרָהּ פִּנּוּ  
his face was black from fasting. Y. Shebi. VI, 36<sup>d</sup>  
bot. מִכֵּינן שֶׁחֵיזָרָהּ as soon as it (the onion in the ground)  
gets black. Y. Snh. VIII, beg. 26<sup>a</sup> וְהִשְׁחִיזָהּ חֲדָרָהּ v.  
בַּשָּׁל a. e.

*Hof.* הִשְׁחָרַר to become black, v. supra.

נִשְׁחַר ch. same.

*Af. אֶשְׁחֹר to get black.* Succ. 33<sup>b</sup> רֵאשִׁית אֵימָת when did they (the berries on the myrtle branch) become black?

*Pa.* שָׁחַר *to blacken.* B.Mets. 117<sup>b</sup> לִי קָא מְשַׁחֲרֵי לִי דְקָא "ל קא מְשַׁחֲרֵי לִי" Ms. M. (differ. in ed., v. שְׁחַחֲרֵי) he may say to him, thou wilt make my wall black (by living in my house).—Part. pass. מְשַׁחֲרָא; f. מְשַׁחֲרָא; pl. מְשַׁחֲרֵי; מְשַׁחֲרִי. Yoma 28<sup>b</sup> כּוֹחֵל מִי כּוֹחֵל when the walls begin to grow dark (are no longer shone upon by the sun), v. בּוֹחֵלָא. Ber. 28<sup>a</sup> רָמַשׁ... חֲזָנְהוּ he saw that the walls of his room were sooty. Lam. R. to I, 1 רְבִירָא (8 דוד מא'ר) רִישָׁהּ רִישָׁהּ (רִישָׁהּ) גִּירָע וּמְשַׁחֲרֵי אִפּוּי (וּשְׁחַחֲרֵי) his head shaved, and his face blackened; a. e.

שָׁחַר III, *Hif.* הִשְׁחִיר (denom. of שָׁחַר) to be early in doing; to get up early. Lev. R. s. 19, beg. מִי שֶׁמִּשְׁחִיר וְכ', v. עֲרִיב II. Midr. Sam. ch. V בִּרְגֵל וְהָעִרִיב בֵּין שָׁחַר וְעֵרִיב because he was engaged in their study early and late; a. e.

*Pi. שָׁחַר* (b. h.) same, to do a thing early or diligently. Ex. R. s. 1 (ref. to Prov. XIII, 24) וְכִי שָׁחַרְךָ מוֹסֵר וְכִי because he corrected him betimes (or earnestly), he loved him. Ib. וְכִי הָיָה יִצְחָק מוֹסֵר מִשְׁחָר Isaac trained Jacob &c.

למדו תורה ושְׂחִירֵין ודַּקֵּרֵין ch. same. Ex. R. s. 47 (שְׂחִירֵין) learn the Law from those who get up early (to study), and who read (teach) by night, opp. אֲמִשְׁרֵין q. v.

*Pa.* שִׁקָּר same. *Targ. Is.* XXIX, 20 (h. text שִׁקָּר).

שָׁחַר IV (emp. שָׁחַר, v. שָׁחַר, *Pa.* שָׁחַר [to declare a thing or man free, ownerless property,] to confiscate, press into public service. Targ. O. Num. XVI, 15 שְׁחַרְיָה ed. Berl. (Mss. שְׁחַרְיָה, שְׁחַרְיָה, v. Berl. O. II, p. 42; Y. I חַיִּית מְשַׁחְרֵי לָךְ Targ. I Sam. XII, 3.—Ber. 56<sup>a</sup> חַיִּית מְשַׁחְרֵי וְכ' (Ms. M. מְשַׁחְרֵי, corr. acc.) thou shalt see in thy dream that the Parthians press thee into service &c. Ib. חַיִּית מְשַׁחְרֵי לָךְ דְּמִשְׁחָרֵי Ms. M. (corr. acc.; ed. חַיִּית מְשַׁחְרֵי אֶתְּרוּמָא sent abroad. Targ. Hos. VII, 11 חַיִּית מְשַׁחְרֵי ש' חַיִּית מְשַׁחְרֵי ed. Lag. (ed. שְׁחַרְיָה, q. v.) as a dove sent abroad when her young were taken away (h. text פְּרוּחָה, v. Midr. Till. to Ps. LXXXIV).

**שחר** m. (b. h.; שחר, comp. *morning dawn, early morning*. Ber. IV, 1 הפלח הש' the morning prayer. Ib. I, 4 מברך וב' when reading the Sh'm'a in the morning prayer, you recite two benedictions &c. Tam. IV, 1 של ש' (sub. תמיד) the daily offering of the morning; a. v. fr.—שחרית, v. עמוד, v. עמוד השחר. — ארלה הש', v. שחרית, v. שחרית.

**שָׁחַרָה, שָׁחַרָא** ch, same. Targ. Y. II Gen. XIX, 15;

**נְשָׂמָה** m. (נָשָׂה) 1) *washed*, v. נָשָׂה.—2) *carried away by passion, dissolute*. Sabb. 152<sup>a</sup>, v. יִזְמַח; I; a. e.—**נְשִׁיפִין** *Pl.* *sum. R. s.* 20<sup>22</sup> בִּימָה יִשׁ צְנוּעִין וִישׁ שׁ some springs raise baste men, and some, dissolute men. Koh. R. to I, 13 **נְשִׁיפִין עֵסֶקְרוּ וְשׁ** *passionately addicted to robbery; a. e.*

Targ. I Sam. XXI, 15. Ib. XVII, 43. Targ. Prov. XX, 3  
 אבין כל Ms. (ed. Lag. כל דשאט; oth. ed. דשאט). Targ.  
 Ps. XIV, 1 (h. text נבל); a. fr.—Sabb. 121<sup>b</sup> וכל אבין  
 foolish Abin teaches his son folly. Yeb. 31<sup>a</sup>; Keth. 20<sup>a</sup>  
 אבין בר ש' a subject to attacks of insanity. Lev. R. s. 16,  
 end, v. גשטירה. Midr. Till. to Ps. VII (ref. to Job XII, 16  
 וישגה, a. reading משגה) וישגה וישגה (ed. Bub. וישגה  
 corr. acc., וישגה) the madman and the madness;

Yalk. Job 906 ושְׁמִירָה (read: ושְׁמִירָה). Midr. Till. to Ps. IX, 21, v. מוֹרָא II; a. fr.—*Pl.* שְׁמִירָה, שְׁמִירָה. Targ. Ps. CVII, 17. Ib. XLIX, 11 (ed. Wil. שְׁמִירָה, corr. acc.). Targ. Prov. VIII, 5; a. fr.—Y. Maasr. II, 49<sup>d</sup> ש' וכל are all other people fools?—*Fem.* שְׁמִירָה. Targ. Prov. XIV, 1 (some ed. שְׁמִירָה).—Lam. R. introd. (R. Simeon) שְׁמִירָה (some ed. שְׁמִירָה, read: שְׁמִירָה), v. מוֹרָא II.

**שְׁמִירָה** f. (preced.) 1) *madness, folly*. Targ. Prov. XIII, 16 (ed. Wil. שְׁמִירָה, corr. acc.). Ib. XIV, 8; 18. Ib. XXVI, 9 (some ed. שְׁמִירָה, corr. acc.; h. text וְשֵׁל); a. fr.—Midr. Till. to Ps. VII, v. preced.; a. e.—2) (v. שְׁמִירָה II ch.) *contempt*. Targ. Prov. XVIII, 3.—V. שְׁמִירָה.

**שְׁמִירָה** m. (שְׁמִירָה) *spread, rug, mat*. Kel. XXIV, 12 חֲשִׁי מְשִׁירָה a hide used as a rug (to sit on). Ib. XXVIII, 5 Ned. 40<sup>b</sup> sq. (ref. to גִּילְגָּל, Ez. XII, 3) ש' that means a light, a dish, and a mat; Lam. R. to I, 2 חֲמַר וְשֵׁל a leather bag, a mat, and a dish. Hull. IX, 3 (123<sup>a</sup>) ש' he who flays a hide... to be used for a spread; Tosef. ib. VIII, 18 שְׁמִירָה; Hull. 123<sup>b</sup> ש' a. e.—*Pl.* שְׁמִירָה. Tosef. Ab. Zar. IV (V), 10 ש' spreads (covers) for beasts. Nidd. 55<sup>a</sup>; Hull. 122<sup>a</sup>. Num. R. s. 2; Lev. R. s. 23 שְׁמִירָה, v. שְׁמִירָה; a. e.

**שְׁמִירָה** ch. same.—*Pl.* שְׁמִירָה *layers*. Targ. O. Num. XI, 32 some ed., v. מְשִׁירָה.

**שְׁמִירָה**, v. שְׁמִירָה.

**שְׁמִירָה** (b. h.) pr. n. *Shittim*, a ravine opposite Jericho. Snh. 106<sup>a</sup> (ref. to Num. XXV, 1) ש' the name of the place was Sh., v. שְׁמִירָה. Gen. R. s. 18 (ref. to Mal. II, 13 שְׁנִיָּה שְׁנִיָּה the second time (you did this) since the events at Shittim (Num. I. c.). Tanh. T'rum. 9 ש' ונחפראו בשְׁמִירָה they sinned at Sh. (ib. 9), and were healed through *shittim* (acacias, of the Tabernacle); a. e.

**שְׁמִירָה** pl. of שְׁמִירָה, v. שְׁמִירָה.

**שְׁמִירָה**, v. שְׁמִירָה.

**שְׁמִירָה** f. (שְׁמִירָה) *rinse* with cold water for the purification of certain vessels (Lev. VI, 21). Sifra Tsav, Par. 3, ch. VII; Zeb. XI, 7; Tosef. ib. X, 13, sq., v. מְרִיקָה; a. fr.

**שְׁמִירָה** (b. h.; cmp. שְׁמִירָה) *to lie in wait for; to bear a grudge against, persecute*. Gen. R. s. 67, v. שְׁמִירָה. Y. Ab. Zar. I, 39<sup>c</sup> (expl. שְׁמִירָה, Gen. XXVII, 41) שְׁמִירָה hidden hatred. Pesik. R. s. 13... שְׁמִירָה וְרִשְׁתָּם 'and they persecuted him' (Gen. XLIX, 23), and his brothers thought that he would persecute them as they did him; אבל עשו שְׁמִירָה but when Esau persecuted Jacob &c.; a. e.

**שְׁמִירָה** *to be hated, persecuted*. Num. R. s. 14<sup>s</sup> ש' זה זה this one (Jacob) was hated (Gen. XXVII, 41), and that one (Joseph) was hated (ib. XLIX, 23).

**שְׁמִירָה** ch. same. Targ. Y. Gen. XXVII, 41 Levita.

**שְׁמִירָה**, v. שְׁמִירָה.

**Hif.** (שְׁמִירָה 1) *to accuse*, v. שְׁמִירָה.—2) *to lead astray*; Part. שְׁמִירָה *seducer*. Tanh. Vayera 22.

**שְׁמִירָה**, v. שְׁמִירָה.

**שְׁמִירָה** m. (b. h.; preced.) *hostile being, hinderer, disturber; accuser, Satan*. Sifré Deut. 218 (ref. to Deut. XXI, 10 sq., a. 18 sq.) ש' וּבְכִנְיָהוּ ש' לְחֹדֶר בֵּיתוֹ וְכ' this man's father loved a fair captive, and brought the disturber into his house, and his son became rebellious. Y. Sabb. V, 5<sup>b</sup> top, v. שְׁמִירָה. Ber. 19<sup>a</sup>, a. e. ש' אֵל יִפְתָּח אִם פִּי ש' invite man must not open his mouth for Satan, i. e. invite misfortune by ominous words. Sabb. 89<sup>a</sup> ש'... בַּשְּׁמִירָה שִׁירָה when Moses had gone down from the presence of the Lord, Satan came, and said &c. Ib. ש' וְשִׁירָבָב וְכ' Satan came (to the Israelites), and brought confusion into the world. R. Hash. 16<sup>b</sup>, v. שְׁמִירָה. Yalk. Dan. 1063 ש' נִלְכַּד שְׁמִירָה דְּרִירוּשׁ on the day that Nebuchadnezzar entered the Temple... his adversary Darius was born. Tanh. Vayishl. 8 ש' מִפְּנֵי שְׁמִירָה because Satan joins him (the wicked on his road); Yalk. Ps. 843 ש' מִפְּנֵי שְׁמִירָה because Satan's messengers escort him; a. fr.—ש' שְׁמִירָה, v. שְׁמִירָה. Deut. R. s. 11, v. שְׁמִירָה. Cant. R. to I, 1 ש' נִדְוָגוּ לוֹ three hindrances befell him (Solomon, I Kings XI, 14; 23; 25); a. e.

**שְׁמִירָה**, **שְׁמִירָה**, **שְׁמִירָה** ch. same. Targ. I Kings V, 18; a. fr., v. שְׁמִירָה II.—Kidd. 30<sup>a</sup>; Succ. 38<sup>a</sup> Ms. M. 2 (ed. Satan אִרְמִי לִיה ש' כְּאִרְמִיָּהוּ III. Kidd. 81<sup>a</sup> ש' הָיָה רִגְלִי הָיָה רִגְלִי Satan appeared to him as a woman. Ib. גִּירָה גִּירָה... used to say every day, I challenge Satan, v. גִּירָה III. Sabb. 32<sup>a</sup> ש' בְּרִירָה אִמִּי וְכ' Satan has no power over two persons of different nationalities (on the same boat &c.); a. e.—V. שְׁמִירָה II.—*Pl.* שְׁמִירָה, v. שְׁמִירָה II.

**שְׁמִירָה** (b. h.; cmp. שְׁמִירָה II) 1) *to wash, rinse*. Zeb. XI, 6 (94<sup>b</sup>) ש' וְשִׁמְשֵׁן, v. שְׁמִירָה; Tosef. ib. X, 13 שְׁמִירָה. Tosef. Hull. X, 4 ש' חֲשִׁי מְשִׁירָה if one washes his lambs (in place of clipping), he is bound to give the priest's share of the wool (that they shed); Hull. 137<sup>a</sup>; a. fr.—Part. pass. שְׁמִירָה. Sabb. 99<sup>a</sup> (ref. to Ex. XXXV, 26) ש' מִן הַצִּוִּים מִן הַצִּוִּים Ms. M. (ed. מִן הַצִּוִּים) the hair was washed on the goats and spun on the goats; ib. 74<sup>b</sup>; Yalk. Ex. 370.—2) *to flood, carry off, drown*. B. Mets. VIII, 5 ש' נָחַר ש' a stream carried off one's olive-trees and deposited them in a neighbor's field. B. Kam. X, 4 (115<sup>b</sup>) ש' נָחַר ש' (Bab. ed. נָחַר) if a stream (ravine) carried off his own and his neighbor's ass..., and he let go his own and saved his neighbor's. Ib. 5 (117<sup>b</sup>) ש' נָחַר ש' if the river washed it (the unlawfully taken field) away. Yoma 78<sup>a</sup> ש' נָחַר ש' a swiftly running brook. Y. Shek. I, 46<sup>a</sup> ש' וְשִׁמְשֵׁן ש' a rain shower came down and washed it (the mark on the grave) off. Y. B. Mets. VIII, end, 11<sup>d</sup> ש' בְּשִׁמְשֵׁן (not בְּשִׁמְשֵׁן), v. שְׁמִירָה. Ex. R. s. 24 ש' נָחַר ש' the genius of the sea became wroth against them, and wanted to drown them. Num. R. s. 19<sup>s</sup> ש' מִיַּם רַבִּים וְשִׁמְשֵׁן כל וְכ' many waters came forth, and flooded all those who murmured; Midr. Till. to Ps. LXXXVIII, 20 (corr. acc.); a. fr.—V. שְׁמִירָה.

*Hif.* תַּשְׁטֹף same. Taan. 6<sup>a</sup> הוֹרְעִים אֶת הַזֵּרִים (Ms. M. שְׁטוּקָה, v. Rabb. D. S. a. l. note) it (the heavy rain) washes the seeds away; Yalk. Joel 535 וְהַשְׁטֹף (Pi.).—*Part. pass.* לִפְנֵי שְׂרָאָה *carried off, floating*. Ex.R. l. c. מִשְׁטָּפִים; *pl.* מִשְׁטָּפִים; *pl.* מִשְׁטָּפִים... because they saw the bodies... floating on the water.

*Nif.* נִשְׁטָּף, *Hithpa.* הִשְׁטָּפָה, *Nithpa.* נִשְׁטָּפָה 1) *to be washed, showered upon; to take a shower bath*. Sabb. 40<sup>a</sup> וְיֵצֵא וְיִשְׁטָּף and goes out (of the steam-room), and takes a shower bath in the outer room. Ib. בִּלְבַד שֶׁלֹא יִשְׁטָּף but he must not have a cold shower bath and then warm himself &c. Tosef. ib. III (IV), 4; a. fr.—2) *to be swept away, drowned*. Sifrē Dent. 307 שֶׁנִּשְׁטָּפוּ מִהַמַּיִם why were the men of the flood drowned in water?; Yalk. ib. 942 שֶׁנִּשְׁטָּפוּ מִהַמַּיִם... because they were the men of Sodom... swept away by fire and sulphur?; Yalk. l. c. לִהְיוֹת שֶׁנִּשְׁטָּפוּ; a. e.—*Transf.* *to be carried away by passion*. Num. R. s. 917; Sifrē Num. 12 קִרְבָּה קִרְבָּה רַבְּבָה מִנְּשֵׁפָה many women before thee have been carried away (into infidelity).

שָׁטַף, שָׁטַף ch. same, 1) *to wash, rinse*. Targ. I Kings XXII, 38. Targ. II Sam. XI, 8; a. e.—Tam. 27<sup>b</sup> וְיִשְׁטָּף וְיִשְׁתֶּה rinse (the cup) and drink, rinse, and set it down; a. e.—2) *to overflow, flood, wash away*. Targ. Ps. LXXVIII, 20 יִשְׁטָּפוּ מֵיָם Ms. (omitted in ed.). Targ. Is. XXXIII, 21. Targ. Y. II Num. XXI, 16. Targ. Ps. CXXIV, 4; a. e.—Naz. 32<sup>b</sup> וְיִשְׁטָּפוּ the Rabbis carried R. El. away, and made him stand on their principle, i. e. made him give up his opinion and adopt theirs. Succ. 53<sup>a</sup> וְיִשְׁטָּפוּ, v. קִפֵּי; a. e.

*Pa.* שָׁטַף *to wash*. Y. Ber. VIII, 12<sup>a</sup> bot. וְלֹא מִשְׁטָּף יָדָיו and did not wash his hands up to the joints.

שָׁטַף m. (b. h.; preced. 1) *flood, shower*. Y. Shek. I, 46<sup>a</sup>, v. שָׁטַף. Gen. R. s. 73 שֶׁל גֶּשֶׁמִּים a flood caused by rains (brought the rains from Laban's fold to Jacob's); Yalk. ib. 130; a. e.—*Transf. passion, anger*. Lev. R. s. 24, beg. וְיִשְׁטָּף בְּרִינָה when he orders execution... שֶׁשֶׁ שֶׁ בְּרִינָה (punishment), none praise him, for they know that there is passion in his judgment; Yalk. Ps. 843; Y. Ber. IX, 14<sup>b</sup>.—2) *washing, rinsing*; a. e. כְּלִי a vessel which requires only rinsing in order to be restored to Levitical cleanness. Hull. 25<sup>a</sup>; Yeb. 3<sup>b</sup>; a. e.—3) *wool that is gained by washing*. Sifrē Deut. 166 (ref. to Deut. XVIII, 4) וְלֹא רִאשִׁית גֹּזֵל the first of the wool that is cut, but not the first of the wool that comes out by washing.—4) *goat-skin made hairless by washing*. Cant. R. to IV, 11; Gen. R. s. 65; Yalk. ib. 115 מִהַשֶּׁשׁ... there is no smell more offensive than that of washed goat-skins.—5) *hair that is fallen out, bald pate*. Koh. R. to I, 8 (in enigmatic speech) וְיִשְׁטָּף (not שֶׁיִּשְׁטָּף) my hair is going.

שָׁטַף, שָׁטַף ch. same, 1) *flood, shower*. Targ. Job XXXVIII, 25.—2) *rapidity*, (comp. שָׁטַף) *rapid review in recalling a tradition*. Sabb. 130<sup>b</sup> רַחֵם רַחֵם הַשְׁטָּףָה perhaps in the rapidity of reviewing, the tradition came back to thy mind?; אין אֵב שֶׁ רִדֵּיתָ וְכִי (Ms. M. שְׁטָּפָה, v. Rabb. D. S. a. l. note) yes, my tradition was

recalled by the (my) rapid review; Nidd. 53<sup>b</sup> אֵב שֶׁנִּשְׁטָּף *rush of people*. Y. Sabb. XIX, beg. 16<sup>d</sup> וְכִי עָבַר וְכִי when you see the crowd pass by, bring them (the keys) by way of the row (the lines of men forming a partition for Sabbath purposes).—4) [*sweeping away*, comp. כִּסַּח, נָסַח] *discarding from the mind, forgetfulness*. Gen. R. s. 81, v. יָצָח; Yalk. ib. 135 שְׁטָּפָה; Tanh. Vayishl. 8 שְׁטָּפָה.—5) (v. preced. 5) *hair*. Lev. R. s. 15 (ref. to Job XXXVIII, 25) ... אֵירוּ אַחֲרֵיךָ there are places where they call the hair *shitfa*; Yalk. ib. 554 שְׁטָּפָה.

\*שָׁטַף *to slap*. Y. Shebi. IV, 35<sup>b</sup> bot. וְהִי וְהִי he slaps (the fig-tree) &c., v. תְּחַבֵּהוּ. [Comment. refer to שָׁטַף: he smears clay over it.]

שָׁטַף *to draw lines, arrange*; [Assyr. *šatāru to write*]; v. שָׁטַף.

שָׁטַף ch. (preced.) *to draw, spread, strike* (butter, salve &c.). Targ. Is. XXXVIII, 21 וְיִשְׁטָּפוּ ed. Vien. (ed. Lag. וְיִשְׁטָּפוּ; ed. Wil. וְיִשְׁטָּפוּ, v. שָׁטַף.—Gitt. 69<sup>b</sup> וְיִשְׁטָּפוּ וְיִשְׁטָּפוּ and let him strike *kamakh* (v. כָּמַח) over it; (Rashi: let him soak it in k.). Ib. וְיִשְׁטָּפוּ בְּרִיבֵשָׁא and strike honey over it. Pes. 44<sup>a</sup> וְכִי אִם אִי מִשְׁטָּף קֶשֶׁת וְכִי if he spreads it (on bread) and eats it (Rashi: if he dips bread into it); Naz. 36<sup>b</sup>. B. Mets. 85<sup>b</sup> מִשְׁטָּף לֶךְ מִשְׁטָּף I will smear thee a salve (over thy eyes).

שָׁטַף m. (v. שָׁטַף) *executive office, execution*. Yalk. Deut. 907 וְלֹא אֶלְמָלָא שָׁטַף שֶׁל יוֹאָב but for the executive office of Joab, David could not have executed justice; Yalk. Sam. 147 שְׁטָּפָה (read: שָׁטַף); Tanh. Shof'tim 2 כִּסְטָה; ed. Bub. 3 שֶׁיִּשְׁטָּפוּ (corr. acc.).

שָׁטַף, שָׁטַף m. (v. שָׁטַף) *writ, document*. Kidd. I, 1 a woman may be acquired as wife וְכִי בִכְסָף בִּשְׁוֹתָ by handing her money (or money's worth), by a writ (handing her a paper on which is written, 'thou art betrothed unto me') &c. Ib. 2 a slave is acquired וְכִי בִשְׁוֹתָ by a document (bill of sale). Ib. 3<sup>b</sup>; a. fr.—Esp. שֶׁ חֵיב (or sub. חֵיב) *note of indebtedness, bond*. Y. Peah I, 16<sup>b</sup> bot. אֶחָד, v. חֵיבָה, v. חֵיבָה אֶחָד (corr. acc.); Y. Snh. X, beg. 27<sup>c</sup>; Y. Kidd. I, end, 61<sup>d</sup> וְיִשְׁטָּף אֶחָד (corr. acc.); Yalk. Num. 744 שֶׁ חֵיב אֶחָד B. Mets. I, 8 מִצָּה שֶׁ וְכִי if a person finds (another man's) bond among his papers, and does not know its nature (by whom it was deposited &c.); a. fr.—*Pl.* שְׁטָּפָה, constr. שְׁטָּפָה. Gitt. I, 5, v. עֶרְבִי. B. Mets. l. c. שֶׁ חֵיב אֶחָד a roll of bonds; שֶׁ מִיֵּאוּנִין a bundle of bonds. Ib. חֵיבָה, שֶׁ חֵיבָה a. e. v. respective determinants. Ib. 6; a. v. fr.

שָׁטַף (שָׁטַף) ch. same. Targ. Jer. XXXII, 10. Ib. 12. Targ. Y. Lev. XIX, 20 שְׁטָּף (constr.); a. e.—Gitt. 57<sup>b</sup> בְּמִאֵן דְּנִקְיָה v. שְׁטָּפָה. B. Mets. 17<sup>b</sup> וְכִי בִירִיָּה as valid as if he held a bond in his hand; a. fr.—Pes. 78<sup>a</sup> הוּא ... יוֹסֵף שֶׁ מִזְכֵּר is R. Jose a bond in favor of both parties?; i. e. does he not adopt two opinions contradictory to each other in principle?—*Pl.* שְׁטָּפָה, Keth. 85<sup>a</sup>; B. Bath. 151<sup>a</sup>, v. מִלְּוָנָה.



**שְׂמֵרָא** **שִׁימָא** m. (preced.) *line*, esp. (cmp. Ps. XIX, 5) *the course of stars, orbit*. Targ. Job XXXVIII, 38 (קָוָה) *the course of stars, orbit*. ed. Lag. (oth. ed. שְׂמֵרָא, pl., constr.; h. text (משטרי) *Pl.* שְׂמֵרָא. Ib. 32 שְׂמֵרָא (h. text מזרות) Ib. IX, 9. Targ. Y. Ex. XXXIX, 37.

**שְׂמֵרָא** v. שְׂמֵרָא, a. שְׂמֵרָא.

**שִׁי** m. (b. h.) *offering, gift, tribute*. Yalk. Is. 288 (ref. to קרי ביה עד כי יובל Gen. XLIX, 10) עד כי יובל read it, until tribute is brought to him. \*Pirké d'R. El. ch. XXXII (play on יאִשִּׁיָּהוּ [read:] למזבח) שְׂמֵרָא כְּשִׁי לְמִזְבֵּחַ he was as acceptable as an offering on the altar; a worthy gift was he before Him; Yalk. Kings 200 (corr. acc.); [perh. to be read: שִׁי, v. next w.).

**שִׁי** m. = h. שֶׁה, *lamb*. Targ. Y. Lev. XXII, 27 שִׁיָּהוּ his (Abraham's) lamb (Isaac). [שֶׁה his lamb, v. שֶׁה].—V. שִׁיָּהוּ.

**שִׁיאוֹר** m. (v. שְׂאוֹר) *leavening*; (sub. עיסת) *dough beginning to ferment*. Pes. III, 5 שִׁיאוֹר שֶׁ דֹּגֵחַ dough beginning to ferment (on Passover) must be burnt, contrad. to יִדְוֹק. Ib. שִׁיאוֹר שֶׁ דֹּגֵחַ dough is called *siur*, when the cracks on the surface spread like the horns of locusts; (anoth. opin.) 'כל שהכסיפו וכו' v. בְּסֶפֶה. Men. 53<sup>a</sup> (ref. to Lev. VI, 10) שִׁיאוֹר וְאִימָא may I not interpret, 'it shall not be baked leavened', but it may be baked as *siur*? Ib. שִׁיאוֹר as defined by whom (by R. Meir or R. Judah)?; a. e.—Y. Pes. V, 32<sup>b</sup> bot. שִׁיאוֹר על סִיעֵנִי if a person slaughtered the Passover lamb while having in his house dough just beginning to ferment.—V. שִׁיאוֹר.

**שִׁיאוֹמָא** v. שִׁיאוֹמָא.

**שִׁיאוֹפָא** v. שִׁיאוֹפָא.

**שִׁיב** *seven*, v. שֶׁב I.

**שִׁיבָא** m. (v. שְׁבָב) 1) *chip*. Hor. 3<sup>b</sup>, v. בְּשִׁיבָא. B. Bath. 36<sup>b</sup> (Ms. M. שִׁיבָא, pl., v. Rashb. a. l.) (the owner of a field which he allows another man to plough) may think, let every chip of the plough go into it (the soil), i. e. he does not care to protest as long as his neighbor derives no benefit from his field; [anoth. opin., v. infra].—Ab. Zar. 69<sup>b</sup>, v. שְׁבִיבָא.—*Pl.* שְׁבִיבָא. B. Bath. l. c., v. supra. Sabb. 67<sup>a</sup> Ar. (ed. 'צ), v. בְּשִׁיבָא.—2) *incision, groove*. B. Bath. l. c. כל ש' ויש' let every incision that the plough makes go into it (the soil).—*Pl.* as ab. Pes. 74<sup>a</sup> ש' איירי דאירי ליה because palm wood has grooves &c.

**שִׁיבָא**, Koh. R. to V, 8, v. סִיבָא I.

**שִׁיבָא** v. next w.

**שִׁיבָא** m. (שְׁבָב) a species of *spider*. Tosef. Par IX (VIII), 6, quot. in R. S. to Par. IX, 2 (ed. שִׁיבָא, Var. שְׂבָבו, corr. acc., or שְׂבָבָא).

**שִׁיבָבָא** **שִׁיבָא** **שִׁיבָא** (cmp. סבב) *neighbor*. Targ. Ex. XII, 4 (Y. ed. Vien. 'שִׁיבָא, corr. acc.).—*Pl.* שִׁיבָבָא, שִׁיבָבָא. Targ. Y. Deut. XXIV, 17 (not שִׁיבָבָא). Targ. II Kings IV, 3

(ed. Wil. שִׁיבָבָא, some ed. שכניכר); a. e.—B. Bath. 29<sup>a</sup> ש' Ms. M. (ed. ירדע, corr. acc.) neighbors surely know (if people use a house) by day and by night. Snh. 96<sup>b</sup> ש' בִּישֵׁר וכו' Ammon and Moab were bad neighbors of Jerusalem. Sabb. 109<sup>b</sup> ב' ש' let him boil it in beer at the house of one of the neighbors; Ms. M. ב' ש' in beer belonging to neighbors; [oth. opin. in Rashi: ב' ש' at the gleam of sunset, v. שִׁיבָבָא; Var. in Ar. שִׁיבָבָא ב' ש' in the cemetery].—*Fem.* שִׁיבָבָא. Targ. Ex. III, 22 (ed. Berl. שִׁיבָבָא; Ms. שִׁיבָבָא, corr. acc.).—Snh. 97<sup>a</sup> ש' אַחֲרַי שִׁיבָבָא a neighbor of hers came and knocked at the door.—*Pl.* שִׁיבָבָא. Targ. Ruth IV, 17 שִׁיבָבָא ed. Lag. (ed. Vien. שִׁיבָבָא).

**שִׁיבָבָא** **שִׁיבָא** f. (preced.) *neighborhood*. Targ. Y. I Deut. XV, 11.—Sabb. 119<sup>a</sup> כְּשִׁיבָבָא there was a gentile in his neighborhood. Sot. 22<sup>a</sup> ... הוּא אֶמְנָה the widow in whose neighborhood was a synagogue; כְּשִׁיבָבָא is there no synagogue in thy own neighborhood? Taan. 23<sup>b</sup> כְּשִׁיבָבָא (it happened on account) of those lawless people that lived in their neighborhood. Ber. 10<sup>a</sup>, v. בְּרִיבָא; a. fr.

**שִׁיבָבָא** v. שִׁיבָבָא.

**שִׁיבָא** f. (b. h.; שָׁבָא) *going back, return; use of the root*. Sifra M'tsora, Neg. ch. IV, Par. 7 (ref. to Lev. XIV, 39, a. 43) ש' מִזֶּה הָיָה הָאִמּוּרָה לְהֵלֵךְ וכו' as the coming back mentioned there refers to the lapse of a week, so it does here. Ib. גִּמְרָא ש' ש' מִהֵרָא II; Men. 4<sup>a</sup> Macc. 13<sup>a</sup> מִהֵרָא we learn the meaning of שָׁבָא (Num. XXXV, 28) from שָׁבָא there (Lev. XXV, 41), i. e. he is restored to his ancestral estate; a. e.

**שִׁיבָא** f. (b. h.; v. סָבָא) *gray hair, old age, venerability of old age*. Pirké d'R. El. ch. LII מִיּוֹם שֶׁבָרָא ... לֹא מִקְרָא since heaven and earth were created, the white of old age was not sprinkled upon men, until Abraham came &c. Gen. R. s. 59 (ref. to Ps. LXXI, 18) לֹא הָיָה זָקֵנָה are not זִקְנָה and שבא the same? But (David prayed), if thou givest me old age, give me its venerable appearance with it. Ab. V, 21 בן שבעים when seventy years old, man enters hoary age, contrad. to זָקֵנָה; a. fr.

**שִׁיבָבָא** **שִׁיבָבָא** v. שִׁיבָבָא.

**שִׁיבָא** v. סִיבָא.

**שִׁיבָבָא** **שִׁיבָא** m. (שְׁבָבָא) *song, praise; pleasure*. Targ. Ps. XVII, 1 (ed. Wil. שִׁיבָבָא).—*Pl.* שִׁיבָבָא. Targ. Prov. VIII, 31 שִׁיבָבָא ed. Lag. (ed. Wil. שִׁיבָבָא, corr. acc.; h. text שִׁיבָבָא). Ib. 30 וְכִי הָיָה Bxt. (ed. Wil. שִׁיבָבָא; ed. Lag. וְכִי הָיָה, read: וְכִי הָיָה, v. Pesh.).

**שִׁיבָבָא** **שִׁיבָא** m. (שבב) *shibbuta*, name of a fish, prob. mullet (Cephalus, v. P. Sm. 4029). B. Kam. 55<sup>a</sup>; Snh. 59<sup>b</sup>; [Tosaf. to Ab. Zar. 39<sup>a</sup> identifies our w. with שִׁיבָבָא, v. יָצָא].—Sabb. 119<sup>a</sup> ש' רבא salted a *shibbuta* himself (for the Sabbath); Kidd. 41<sup>a</sup>. Hull. 109<sup>b</sup> מִדְּרָא

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**שינושקתא** f. same. Targ. II Esth. VI, 1. Targ. Esth. I, 10 (not שינושקתא).—Pl. שינושקתא, ש'ג'. Targ. II Ohr. XV, 5.

**שיד** v. שד, שידא, שיד. [שד, מגדל שיד].—Targ. II Esth. III, 8; Meg. 13<sup>b</sup>; Yalk. Esth. 1054; v. פיהי.

**שידא** m. (comp. שד, a. שידא) *side, corner, shaft* (corresp. to h. שידא). Targ. Ex. XL, 22 (Y. ed. Vien. שידא). Targ. Ps. CXXVIII, 3 (ed. Wil. שידא; h. text שידא). Targ. Jon. I, 5. Targ. O. Ex. XXV, 31; XXXVII, 17 שידא ed. Berl. (ed. Vien. שידא); a. e.

**שידא II** m. (v. next w.) *chest, box*. Keth. 65<sup>a</sup>, v. קלפא.

**שידה** f. שדה (h. (?) ; prob. fr. שדר = שדר to join) *strong box, chest*. Kel. XV, 1. Ib. XVIII, 1. Mikv. VI, 5. Y. Taan. II, 65<sup>b</sup> (ref. to Jon. III, 8) וכ' מה שידה בכח...בש' וכ' what robbery they had in their hands, they restored; what they had in the safe, chest, or closet they did not restore; a. e.—Pl. שידה, שידה. Ib. IV, 69<sup>a</sup> bot. שמנים שידה ש' של וכ' eighty metal chests were in Shihin; but R. G. said, a *shiddah* did not exist in our days; Gitt. 68<sup>a</sup> שלש (ושידה) מאות מיני שדים...ושידה עצמה איני יודע מה היא there were three hundred kinds of *shiddim* (chests) in Shihin, but what a *shiddah* really is, I do not know; [comment. erroneously read שידה].—V. next art.

**שידה** f. demoness, v. שד.

**שידה** ch. same.—Pl. שידה, שידה. Gitt. 68<sup>a</sup> (expl. שדה ושדה, Koh. II, 8). Gitt. 68<sup>a</sup> (expl. שדה ושדה, Koh. II, 8) שידה חריגמו שידה ושידה they translate it thus, demoness and demonesses, i. e. all sorts of female demons; Yalk. Koh. 968 שידה ושידה. Gitt. l. c. וש' וכ' let the demons come, and press them against one another, perchance they know; ושידה ושידה he summoned the demons &c.

**שידה**, Sot. 48<sup>b</sup> ש' פרנדא Ar., v. שידה I.

**שידוקא** m., pl. שידוקים (שידוק) *settlement, negotiations preliminary to betrothal*. Y. Kidd. III, 64<sup>b</sup> bot. המקדש ש' וכ' he that betroths a woman without preliminary arrangements, is punished with lashes, but the betrothal is valid; a. e.

**שידוקא** pl. שידוקי, שידוקי ch. same. Kidd. 12<sup>b</sup> Rab ordered lashing...for one that betroths a woman without preliminaries; a. e.

**שידוקא** v. שידוקא.

**שידפון**, שידפון, שידפון, v. שד.

**שידקא** f. = h. שידה, *chest, box*.—Pl. שידקא. Gitt. 68<sup>a</sup> (expl. Koh. II, 8, v. שידה) ש' במערבא אמרי' in Palestine they say, *shiddah v'shiddoth* means chests (of all kinds); (Rashi: שידקא sing. a coach for women and nobles).—[Y. Sabb. I, 4<sup>a</sup> שידקא...עבדא read as Y. Bets. III, 62<sup>a</sup> top: שידקא עברה...].

**שידקא** m. (שיח) *delay*. Ex. R. s. 15<sup>21</sup> (ref. to Ex. XXXII, 1) לשון ש' *boshesh* means delay; a. e.

**שיחופא**, Tosef. Succ. I, 10 ed. Zuckerm., v. שיחופא.

**שיחז** m. pl. (שיחז) *standing still, gazing*. Targ. II Esth. III, 8; Meg. 13<sup>b</sup>; Yalk. Esth. 1054; v. פיהי.

**שיחזא** v. שיחזא.

**שיחזא II** v. שיחזא.

**שיחזא** v. שיחזא.

**שיחזא** m. (שיחז) *swimming*. Yoma 77<sup>b</sup> (expl. מי שחי שיחזא, Ez. XLVII, 5) ש' שכן קורין לשיחזא וכ' (Ms. M. שיחזא, corr. acc.) 'water for swimming', for thus they call the swimmer *sayyaha*, v. שיחזא; Yalk. Ez. 381 שיחזא (corr. acc.).—[Y. Shek. VI, 50<sup>a</sup> top לשיחזא, v. שיחזא.]

**שיחזא** m. = h. שחזא, *nether world, grave*. Targ. Y. I, II Deut. XXXII, 22 (ed. Vien. שחזא). Targ. Y. Num. XVI, 30 (ed. Vien. שחזא). Targ. Ps. IX, 18 (ed. Lag. שחזא); a. fr.—M. Kat. 28<sup>b</sup> שחזא (Ms. M. שחזא, corr. acc.), v. אשחזא.

**שיחזא** v. שיחזא.

**שיחזא**, שיחזא, שיחזא, שיחזא, v. שיחזא.

**שיחזא** m. (שיחזא) *remnant, survival; residuary; leaving unmentioned, omission*. Y. Ter. V, 43<sup>a</sup> bot. אין כן ש' there would be no surplus (for taking Hallah); [prob. to be read: שחזא]. Ker. II, 5 ש' כלל חריגות...ומה ש' all forbidden connections are specialized in the Law, and what is left?; Bab. ed. (11<sup>a</sup>) וש' אין לנו וכ' and nothing is left over (for deriving from the text by implication) except &c. (Ib. Gemara לנו משחזא). B. Bath. 150<sup>a</sup> אצל עשו משחזאין ש' as regards a slave, the scholars have declared movable chattel to be a legal residuary, i. e. if a man bequeathed to his slave all his property except one portion of chattel, he is not free (because a slave may be classed with movable chattel); but ולא ש' אצל כרובה; in the case of a wife's jointure movables are not a legal residuary, i. e. if one bequeaths to his sons all he owns, and to his wife one small object, and she accepts that gift, she has not forfeited her jointure. Ib. ובכולהו משחזאין דוי' and in all these cases, movables are a residuary (causing forfeiture), except &c.; a. e.—Pl. שחזאין, שחזאין, שחזאין. Num. R. s. 19<sup>21</sup> ש' שחזאין וכ' (ed. Wil. שחזאין) those survivors that had come out of Egypt, and over whom death had been decreed. [Y. Sabb. III, beg. 5<sup>c</sup> שחזאין prob. to be read: שחזאין the remnants of dry twigs (that had been used as fuel).]—V. שחזאין.

**שיחזא** ch. same. Targ. Y. Gen. XLV, 7. Targ. Ps. XVII, 14 שחזאין (ed. Lag. שחזאין pl.); a. e., v. שחזאין I.—B. Kam. 15<sup>a</sup> שחזאין לא שחזאין this is not left over, i. e. you cannot consider this case an omission so as to allow logical deduction from it, because it does not belong there; Succ. 54<sup>b</sup>; a. fr.

**שיחזא**, שיחזא, שיחזא (Shaf. of עזב, v. Del. Proleg., p. 140) 1) to release, save. Targ. Ex. II, 19. Targ. Deut.

XXXII, 39; a. fr.—Snh. 96<sup>a</sup> ר' שִׁיבָא וְכ' (not ר' שִׁיבָא) this is the great God that saved Noah &c.; Yalk. Is. 276. Gen. R. s. 33 כְּמִימָר שִׁיבָא as if saying, save me. Lev. R. s. 34 ר' שִׁיבָא וְכ' חָלַץ; a. fr.—2) to be delivered. Targ. Jer. VII, 10; a. e.

*Itpe.* שִׁיבָא to be saved, spared. Targ. Gen. XXXII, 31. Targ. Is. XX, 6; a. fr.—Y. Ned. IV, 38<sup>d</sup> כֻּלָּה וְכ' and all (the neighborhood) was saved (spared from conflagration); Y. Yoma VIII, 45<sup>b</sup>. Lev. R. s. 16 חֲשִׁמְרִיב מִן רָגֵל Koh. R. to XI, 1 and nothing has been left me (from the shipwreck). Ib. וְאִמְרַתְךָ מִשְׁחָבֶנְךָ and thy people shall be released; a. fr.

שִׁיבָא, שִׁיבָא m. (preced.) 1) escape, safety, refuge. Targ. O. Num. XXXV, 12 (h. text בְּקִלְטֵךָ). Targ. Joel II, 3 (h. text פְּלִיטָה). Targ. Gen. XLV, 7; a. fr.—2) one that escaped, remnant. Targ. Ob. 18 (h. text שִׁרִיד).

שִׁיבָא, שִׁיבָא f. same, safety, refuge. Targ. Ps. CXLII, 5 (ed. Wil. שִׁיבָא). Ib. XXXII, 7. Targ. II Chr. XIV, 12; a. fr.

שִׁיבָא pr. n. m. *Shez'bi*, an Amora. Yoma 81<sup>a</sup>; a. fr.

שִׁיבָא f. = שִׁיבָא. Targ. Joel III, 5. Targ. Ob. 17 ed. Lag., v. מְשִׁיבָא—Keth. 111<sup>a</sup>, v. קָבֵן II.

שִׁיבָא, שִׁיבָא m. (שָׁוַה) washing, rinsing. Targ. Ps. LX, 10 (ed. Wil. שָׁוַה); CVIII, 10.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא, שִׁיבָא m. pl. (שִׁיבָא) *Ziziphus Vulgaris, jujubes*. Kil. I, 4. Y. ib. I, 27<sup>a</sup> bot. Yoma 81<sup>a</sup>.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא to think, talk, v. שִׁיבָא.

שִׁיבָא m. (b. h. שִׁיבָא; preced.) thought, talk. Hag. 5<sup>b</sup> (ref. to Am. IV, 13) מִה שִׁיבָא חֲקֵנָה יֵשׁ לוֹ is there a remedy (subterfuge) for a slave whose master can tell him what he thinks?; Yalk. Am. 542.—V. שִׁיבָא.

שִׁיבָא m. (b. h.) plant, tree.—Pl. שִׁיבָא. B. Bath. 78<sup>b</sup> (play on שִׁיבָא, Num. XXI, 28) מִקְרִיִּת צְדִיקִים שְׁנִקְרָאוּ שִׁיבָא from the city of the righteous who are named trees (as Ps. XCII, 13; v. Snh. 93<sup>a</sup>); Yalk. Num. 765.

שִׁיבָא m. (שִׁיבָא = שִׁיבָא) swimmer.—Pl. שִׁיבָא. Tosef. Ter. VII, 14 חֲבִירָה שֶׁל שִׁיבָא ed. Zuck. (Var. שִׁיבָא; corr. acc.) the swimmers' bottle, v. יָבִיב; Y. ib. VIII, 45<sup>d</sup> bot. חֲבִירָה (insert sh).

שִׁיבָא, שִׁיבָא (שִׁיבָא), v. שִׁיבָא ch.

שִׁיבָא m. (שִׁיבָא) ditch. B. Kam. V, 5, v. בֹּר II. Erub. II, 5; a. fr.—Pl. שִׁיבָא, שִׁיבָא. B. Bath. III, 1. Tanh. Haaz. 1

like a scorpion that lies on the ground and in ditches. B. Kam. 50<sup>a</sup> חֲפִירָה בִּירָה שִׁיבָא digger of wells, ditches, and caves; Tosef. ib. VI, 5 חֲפִירָה, v. חֲפִירָה; a. e.

שִׁיבָא, שִׁיבָא, שִׁיבָא ch. same, pit, cavity. Targ. Ps. XXXV, 7, a. e., v. שִׁיבָא.—Pl. שִׁיבָא, שִׁיבָא, שִׁיבָא. Targ. Zech. XIV, 10 שִׁיבָא מִלְכָּה (h. text רִקְבִי מִלְכָּה, v. infra.—Pesik. Ronni, p. 143<sup>a</sup>; Yalk. Is. 384 (expl. רִקְבִי מִלְכָּה) עַד רִפְּו שִׁיבָא, v. רִפְּו; Cant. R. to VII, 5.

שִׁיבָא, שִׁיבָא f. (שִׁיבָא; v. preced.) low talk, whisper (emp. Is. XXIX, 4). Sabb. 152<sup>a</sup> (ref. to Koh. XII, 4) שִׁיבָא שִׁיבָא שִׁיבָא קוֹל שִׁירִים וְשִׁירִים דְּמִוּת עֲלֵיו כְּשִׁיבָא Ms. M. (ed. שִׁיבָא) even the loud songs of singers and songstresses sound to him like a whisper; Yalk. Koh. 989.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא m. (שִׁיבָא II) coal. Gitt. 19<sup>a</sup>; Sabb. 104<sup>b</sup>, v. שִׁיבָא I. Ex. R. s. 42 וְכ' מְרַגְלִית וְשִׁיבָא ... אִם אִם a man has placed before him a jewel and a piece of coal, will he let alone the jewel and take up the coal? Y. Ter. VIII, 45<sup>d</sup> top (in Chald. dict.), v. קָטָא I; Y. Ab. Zar. II, 41<sup>a</sup> bot. שִׁיבָא (corr. acc.).

שִׁיבָא ch. same.—Pl. שִׁיבָא. Targ. Is. XLIV, 12 (ed. Wil. שִׁיבָא; Ar. שִׁיבָא). Ib. LIV, 16 (ed. Wil. שִׁיבָא).

שִׁיבָא m. pl. a species of pea, (velch?). Y. M. Kat. I, 80<sup>d</sup> bot., v. רִזְבָּנָה.

שִׁיבָא, שִׁיבָא, v. שִׁיבָא.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא, v. שִׁיבָא.

שִׁיבָא pr. n. pl. *Shihin*, near Sepphoris. Tosef. Sabb. XIII (XIV), 9; Y. ib. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup> שִׁיבָא (corr. acc.). Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2. Nidd. 61<sup>a</sup>; Tosef. ib. VIII, 6; a. e.—כֶּפֶר שִׁיבָא *K'far Shihin* (prob. near Shihin). Tosef. B. Mets. VI, 3. Sabb. 120<sup>b</sup>; a. e.—Yeb. 122<sup>b</sup> כֶּפֶר שִׁיבָא.—Gen. R. s. 12 שִׁיבָא כֶּפֶר שִׁיבָא (some ed. שִׁיבָא) prob. to be read: שִׁיבָא, or שִׁיבָא, v. שִׁיבָא.

שִׁיבָא f. (שִׁיבָא) 1) slip, fetus; the eggs of one fecundation. B. Kam. 55<sup>a</sup> וְהָא בִּישׁ בִּישׁ וְהָא בִּישׁ בִּישׁ the one (the wild goose) becomes pregnant with only one egg at one fecundation, and the other with several. Hull. 57<sup>b</sup> sq. קָמָא אֲסִירָן ... שִׁיבָא Ms. M. (Ms. H. a. R. 2 ... רִשׁ אֲסִירָן; ed. אֲסִירָא) as to the eggs of a bird that became *frefah*, the first set (the eggs conceived before the accident) is forbidden. Ib. 58<sup>a</sup> קָמָא מִשְׁחִירָן וְכ' the eggs of the first set are kept, and if the bird becomes pregnant again, they are permitted.—2) the skin of dates. Hag. 15<sup>b</sup> ... רִשׁ R. Meir (in studying under Elisha b. Abuya)

ate the fig, and threw the peel away; (oth. opin. the kernel; Ms. M. 2 שילחזו, v. Rabb. D. S. a. l. note 30), v. הולחל.

**שיחל'ים, שיחל'ים**, v. sub שיח'.

**שיחרור**, Lam. R. to I, 1 רבתי (8 חר מאר') רבתי, v. שחר II.

**שיחרור**, **שח'** m. (שחרר) *setting free, emancipation, liberty*. Kidd. 15<sup>b</sup> לש' for restoration to liberty, opp. writ שחר to be the redeemer's slave. Gitt. I, 6 שחר writ of emancipation; a. e.—Pl. שחר, שחרורין. *writ of emancipation*. Ib. שחרורי עבדים; ib. 4. Ib. 9<sup>a</sup>, sq. שח'; a. fr.

**שיחרורא**, **שח'** ch. same. Targ. Y. Lev. XIX, 20.

**שיחחא**, v. שחחא.

**שייט**, **שייט** m. (שייט) *swimmer*. Kel. II, 3; v. חבית; Bets. 36<sup>b</sup>; Tosef. Ter. VII, 14, v. שייח'.

**שייטא**, **שייט** ch. same. Targ. Is. XXV, 11.—Yoma 77<sup>b</sup>, v. שייטא; Y. Shek. VI, 50<sup>a</sup> top (ed. Krot. שייט, corr. acc.; Bab. ed. שייח'; Ms. M. שייטא), v. סח'א.

**שיפא**, **שיפא** I m. = h. שפא, *acacia*. Targ. Y. Ex. XXV, 10; 13.—B. Bath. 80<sup>b</sup>, v. שפא.—Pl. שפא, שפא; Targ. O. Ex. I, c. Targ. Is. XLI, 19; a. e.—Ex. R. s. 6; Tanh. Vaëra 2, v. חנניה ch. Gen. R. s. 94 רש' חור וכו' (some ed. רשפא) there were acacia trees in Magdala, but people refrained from using them out of regard for the sanctity of the holy Ark; Cant. R. to I, 12 רשפא; a. e.

**שיפא** II *line; system*, v. שפא.

**שיפא** I f. (b. h.; = שפא, Egypt. שפא, v. Ges. Thes. s. v. שפא) *acacia*. R. Hash. 23<sup>a</sup> (as a species of cedar), expl. שפא; B. Bath. 80<sup>b</sup> שיפא (corr. acc.). R. Hash. I, c. the Lord shall cause every acacia tree that the gentiles have taken from Jerusalem to be restored to her. Tanh. Trum. 9 כל ארון... ארז של ש' בו in every ark (for the Torah scrolls) that Israelites make, they must put shittah-cedar. Ib. ומכיל... הש' בלבד and of all these (species of cedars) only the acacia was chosen (for the Tabernacle); a. e.—Transf. the holy Ark. Ab. Zar. 24<sup>a</sup>; Gen. R. s. 54, v. רים I h.; Midr. Sam. ch. XII. Ib. ... דור (Gen. R. I, c. הארון) the cows turned their faces towards the Ark, and recited songs.—Pl. שפא, שפא. Tanh. I, c. ומרפאין בש' v. שפא. Ib. אני מרפא את... הש' the Lord said, in the future I shall heal (restore) the acacias (ref. to Joel IV, 18). Ex. R. s. 35; a. fr.; v. שפא.

**שיפא** II pr. n. pl. *Shittah* (b. h. שפא). Y. Maasr. I, beg. 48<sup>c</sup> ש' רבתי carobs of Shittah and Zalmonah.

**שיפא** III f. (שפא, cmp. שפא) 1) *row, line*. Neg. X, 6 וש' של שחר וכו' a row of hair separating them. Y. Kidd. II, 62<sup>d</sup> וש' של וכו' (שפא) a bald-headed

woman with a row of hair going around from ear to ear. Y. Yoma IV, 41<sup>c</sup> top ש' אחת וכו' I have seen it (the high priest's mitre) in Rome, and there was engraved on it only in one line, 'holy unto the Lord'. Tosef. Gitt. IX (VII), 11 ש' אחת the space of one line (of writing); Y. ib. IX, 50<sup>c</sup>; Y. B. Bath. X, beg. 17<sup>c</sup>. Treat. Sofrim XII, 8; a. fr.—Pl. שפא, שפא (m.), שפא. Ib. שפא the division of lines in the Pentateuch. Ib. 9 סימן תחלת הש' וכו' (in *Hadzimu*, Deut. XXXII) is, *Haazinu, Ya'arof* &c. Y. B. Bath. I, c. ש' מקום שני the space of two lines; Tosef. Gitt. I, c.; Y. ib. I, c. Hull. 65<sup>a</sup> ש' בשרי לרז פסיק לרז בשני ש' written as two separate words, but not divided between two lines; a. fr.—2) (transf.) *line of thought, opinion, principle, system*. Lev. R. s. 2 ש' אחת offered a second mode (of developing the same idea from two Scripture verses). Y. Gitt. V, 47<sup>c</sup> top; Y. Erub. VII, 24<sup>c</sup> bot. יררו they entered into (drew an analogy from) the principle laid down in the law concerning transactions of children. Erub. 99<sup>a</sup>, a. e. מרפא הש' v. חלף; (Rashi: R. J. is at variance with his own principle, v. שפא). Y. Pes. VII, beg. 34<sup>a</sup> מרפא ר' following up R. Meir's principle. Y. Peah V, 19<sup>a</sup> top [read:] בשפא ר' רש' וכו' (R. El.) argued against them by entering into their opinion (without adopting it for himself); according to your principle, when you say &c.; a. fr. (in Chald. diction, v. שפא).—Pl. שפא. Num. R. s. 19<sup>a</sup> (ref. to דמרים, Num. XX, 10) ש' דרכה יש בו there are several ways of interpreting that word; a. e.

**שיפא**, v. שפא.

**שיפא**, Tanh. Shof'tim ed. Bub. 3, v. שפא.

**שיפא**, **שיפא**, v. שפא.

**שיפא** f. (שיפא h. form) = h. שפא III, 1) *row, line, stripe*. Zeb. 12<sup>b</sup> כולד בחרה ש' וכו' they all stood in one line (were equal in rank and united).—Pl. שפא, שפא. Y. Shebu. VI, 37<sup>a</sup> bot., v. שפא. Y. Gitt. V, 46<sup>d</sup> bot. ש' וכו' and R. H. wrote between the lines; a. e.—2) *opinion, principle, system*. Y. Ber. IX, 13<sup>a</sup> bot. ש' אחר. R. J. ... expressed the idea in a different way; ib. ש' אחר. Keth. 17<sup>a</sup> (אחיה ליה) ש' his line of conduct (habit of participating in wedding ceremonies) benefited the old man (v. שפא). B. Mets. 69<sup>a</sup> שפא אחמר it was not quoted as a halakhah, but as a line of opinions (all of equal rank). Y. Snh. VIII, beg. 26<sup>a</sup> שפא R. S. b. Lakish's principle is at variance with itself: here he says ..., and there he says &c.; Y. Peah IV, 18<sup>d</sup> bot., sq.; a. fr.—Naz. 32<sup>b</sup> שפא בשפא ש' וכו'—Pl. שפא. Ruth R. to II, 14 ש' ש' ש' interpreted it in six ways. Lev. R. s. 2 ש' ש' offered two modes of developing the same idea, v. שפא III. Y. Ber. IX, 13<sup>a</sup>; a. e.

**שיפא** f. pl. (cmp. שפא) *posts, legs of a bedstead*. Y. Maas. Sh. IV, end, 55<sup>c</sup> שפא דערסא ... שפא ארזי ... שפא (not דערסא; prob. to be read: שפא) the four cedars (in

your dream) mean the four posts of the bed; Lam. R. to I, 1 (כורח 2) שולטתא. Ib. שְׁמִינִיּוֹתָא וְכו' ארבעה שיקמין... the four sycamore trees mean the four legs of the bed; Y. l. c. כורעתא.

**שָׁרָא** = שָׁרַת *to sink down*. Imper. שָׁרָא. Sabb. 67<sup>a</sup>, v.  
שָׁרָא I ch.

שַׁיָּיָהּ pr.n.m. *Shayya* (prob. abbrev. of שַׁיָּיָהּ). Zeb.  
34<sup>b</sup> (Ms. R. 1 שִׁישָׁא, v. Rabb. D. S. a. l. note 9). Sabb. 66<sup>a</sup>  
שִׁישָׁא Ms. O. (Ms. M. שִׁישָׁא, ed. שִׁישָׁא; v. Rabb.  
D. S. a. l. note 5).

שִׁירָא, v. שִׁירָא.

שִׁירָא v. שִׁירָא פֿא

נִשְׂאָב. v. נְשִׂיבָא, נְשִׂיב

**שִׁירִיךְ** m. (denom. of שִׁיר, שִׁירָה) *demon-like, ferocious*.  
 Gen. R. s. 65 (expl. אִישׁ שִׁעִיר, Gen. XXVII, 11) שִׁירָה  
 (ed. Wil. שִׁירִיךְ, corr. acc.) a demon-like man (v. שִׁעִיר);  
 Yalk. ib. 114.

נשיחורל v. נשיחל.

שִׁירָא, שִׁירָא, v. שִׁירָא, שִׁירָא.

שִׁירָה,  $\text{m.}$ , שִׁירָה,  $\text{f.} = \text{h.}$  שִׁירָה, *pit.* Targ. Ps. XXXV, 7  
(ed. Wil. שִׁירָה). Targ. Y. Deut. IX, 19 (ed. Vien. שִׁירָה).  
Targ. Ps. LVII, 7 (ed. Wil. שִׁירָה); a. e. — *Pl.* שִׁירָה, *Ib.*  
OXIX, 85 Ms., v. שִׁירָה.

שִׁירָה, שִׁירָה, v. שִׁירָה, שִׁירָה.

**שִׁיבָה**, שִׁיבָה f. (**שִׁיבָה**) connected, attached, related,  
belonging to. B. Kam. 92<sup>b</sup> וְאֵזוּל וכו' Ar. (ed. מטרייל) the bad  
palm tree belongs to and goes &c., v. שִׁבָּתָא. Ab. Zar. 72<sup>b</sup>  
כולי חמרא... ש' Ar. (ed. גריר) all the wine in the cask is  
connected with that in the siphon, v. גִּיר. B. Mets. 98<sup>b</sup>  
שכירה... במישן שיבא דהא וכו' (not שייכי, v. Rashi) shall  
we say, the action of hiring is connected with that of  
lending, because in both cases there is the same re-  
sponsibility for theft and loss (and therefore the act  
of hiring after lending is only a continuation of, and  
has had its beginning simultaneously with the lending)?,  
opp. לחדה קיימא. Ib. ודאי לא ש' או דילמא כיון שכרה ...  
דש' וכו' if he hired the animal to be used in the presence  
of the owner, and then borrowed it without him, shall  
we say, lending is surely not connected with hiring (since  
the laws of responsibility are different), or shall we say,  
because they are related in some respects, they may be con-  
sidered entirely related (so that the two acts may be treat-  
ed as of the same date)? B. Kam. 15<sup>a</sup> נכרי בשום דלא ש' במצור  
the gentile (is disqualified as witness), because he has no  
relation to the Jewish religious duties; אבל עבר דש' במצור  
וכ' but the slave (of a Jew) who has some relation to  
religious duties (being bound to observe certain religious  
laws) &c. Kidd. 42<sup>a</sup> אם אינו ענין להדיח דש' וכו' if the text  
has no application to where it belongs (to the subject under  
consideration), apply it to where it does not belong (v.

שֶׁנֶּחָן. Y. Ab. Zar. I, 39<sup>d</sup> bot. גִּירָה שׁ בַּה דִּלְאָה a goat to which the law concerning the first-shorn wool does not apply; a. fr.—*Pl.* שְׁרִירִי. Gitt. 28<sup>b</sup> שׁ בַּה דִּלְאָה שׁ בַּה דְּרִבִּי במלתא דלא שׁ בַּה דְּרִבִּי in a thing in which they are not interested (and may be apt to boast of their feats): but in a thing in which they are interested, they are likely to cling to their lies.

**שִׁירָא** m. (preced.) [*attachment*], knob in the wine cask with a small orifice made for testing the flavor, or to prevent bursting, *bung*. Ab. Zar. 69<sup>b</sup> (Ar. שִׁירָא, Var. שִׁירָא fr. שָׂאב; Tosaf. l.c. שִׁירָא *chip*, plug with which the orifice is stopped).

נֶשֶׂאֵל v. נָשִׂיךְ, נָשִׂיךְ

נָשִׂים, v. נָשָׂא I ch.

שָׁן, שָׁן pr. n. m. (cmp. אֶשְׁרָאן *Sh'yan*, an Amora. Y. Bicc. III, 65<sup>d</sup> top; (Midr. Sam. ch. VII אֶשְׁרָאן). Y. Erub. I, 19<sup>a</sup> top שָׁן; ib.<sup>b</sup> top שָׁן).

נִשְׂרָע. v. נִשְׂרָעָא, נִשְׂרָע

שִׁירָא, v. שִׁירָא

נִשְׂרָצָא, v. נִשְׂרָצָא

נֶשֶׂאֵר, נֶשֶׂאֵר v. נֶשֶׂאֵר, נֶשֶׂאֵר.

שָׁרָר, שָׁרָר (m. (preced.) *remnant, relic, survival*).  
 Num. R. s. 19<sup>32</sup> (ref. to Deut. III, 11) שָׁרָרָא נִשְׁתַּחֲוֶה אֵלָיו (ed. Wil. a. oth. שָׁרִירָא) and here he is represented as a survival.—Pl. שָׁרִירָא, שָׁרִירָא; *du*, שָׁרִירָא. Men. II, 1, שָׁרִירָא... הַקּוֹמֵץ if a priest takes a handful of the meal-offering with the intention of eating its remnants ... the next day. Ruth R. to I, 5 (ref. to רִשְׁוֹנָא, ib.) שָׁרִירָא she became like the remnants of remnants (of the meal-offering); Yalk. ib. 600 נֶעְשִׂיר שָׁרִירָא. Erub. II, 5, a. e. שְׁבַעִים שְׁבַעִים שְׁבַעִים אַמָּה וְשֶׁשֶׁסֶּם שָׁרִירָא (corr. acc.). Zeb. 52<sup>a</sup> הַדָּם הַנּוֹשָׁר הַנּוֹשָׁר שֶׁאֵין מֵעֲבָרִים (Lev. IV, 34, a. e.). Ib. מֵעֲבָרִים שֶׁאֵין מֵעֲבָרִים the pouring out of the remaining blood at the bottom of the altar is not indispensable for the efficacy of the sacrifice (v. עֲבָרָא); Meil. 9<sup>a</sup> שֶׁאֵין מֵעֲבָרִים it is indispensable; a. fr.—Men. IX, 8 לִמְכֹּחַ הַיָּדִים לַעֲבֹדָה הַזֶּה the laying of hands on the victim is the last of the commendable acts, i. e. is not indispensable. Ib. 93<sup>b</sup> מֵעֲבָרִים לִמְכֹּחַ הַיָּדִים לַעֲבֹדָה הַזֶּה if he treated the laying on of hands as dispensable (omitted it); Sifra Vayikra, N'dabah, Par. 3, ch. IV; Neg. XIV, 10; a. e.—Meg. 15<sup>b</sup> (ref. to שְׁוֹמֵר, Is. XXVIII, 5) לִמְיָ שְׁמֵשִׁים עֲצוּמִים כֵּשׁ for him that considers himself like leavings (is modest); R. Hash. 16<sup>b</sup> sq. (ref. to שְׁוֹמֵר, Mic. VII, 18), שְׁוֹמֵרָא, Num. R. s. 19<sup>21</sup> ed. Wil. v. שְׁוֹמֵר.

**שִׁירָה** I ch. same. Targ. Y. I Deut. XXVIII, 54 שִׁירָה  
constr. (ed. V. שִׁירָה, corr. acc.). Targ. I Chr. XI, 8  
(ed. Rahmer שִׁירָה); a. e. — **שִׁירָה**. Y. Dem. II, 22c רַבִּי  
שִׁירָה (not שִׁירָה) those (not explicitly mentioned) are left  
over (are implied, v. שִׁירָה).

**שְׂרִירָא II, שְׂרִירָא I** f. (שור; b. h.; שְׂרִירָא, Ez. XXVII, 25) *caravan*. Tosef. B. Mets. VII, 13 ש' שְׂרִירָא מְהַלְכָּת וְכ' if a caravan travels in the desert, and a band attacks and robs it &c.; B. Kam. 116<sup>b</sup>. Y. Erub. I, end, 19<sup>d</sup> אַהֲלִים tents put up by a caravan require no 'Erub (v. שְׂרִירָא, opp. שְׂבִיחָא in a camp; a. fr.—Pl. שְׂרִירָא. B. Mets. 18<sup>a</sup>, v. מְצָא; a. fr.—Ch., v. שְׂרִירָא).

**שְׂרִירָא II, שְׂרִירָא III** f. (v. שְׂרִירָא) *blood-relations, parents*. Y. Kidd. IV, 65<sup>d</sup> bot. וְכ' הַחִידָה הַזֶּה the midwife (may testify as to the first born of twins), the parents (as to the paternity of a foundling) &c.; Y. B. Bath. II, 13<sup>d</sup> bot.; ib. 14<sup>a</sup> top שְׂרִירָא.

**שְׂרִירָא**, Ab. Zar. 70<sup>a</sup> bot. Ms. M., v. מְשִׁירָא.

**שְׂרִירָא, שְׂרִירָא, שְׂרִירָא, שְׂרִירָא** = **שְׂרִירָא** I. Targ. O. Gen. XXXVII, 25 (ed. Berl. a. oth. h. שְׂרִירָא I. Targ. Is. LX, 6 (h. text שְׂפִירָא).—Y. Bets. III, 62<sup>a</sup> top שְׂרִירָא הוּחַ עֲבָרָה a caravan passed by; Y. Sabb. I, 4<sup>a</sup> bot. שְׂרִירָא הוּחַ עֲבָרָה (corr. acc.). Y. Gitt. IV, beg. 45<sup>e</sup> סְלִקְיָה בְּשִׂירָא (not לִשְׁ) I went up with a caravan (to Resh Lakish's place); a. e.—Pl. שְׂרִירָא. Targ. Is. XXI, 13.—B. Mets. 18<sup>b</sup> אֶע"ג דְּשִׁכְחֵן ש' (not דְּשִׁכְחֵן) although caravans frequently pass there. Ib. שְׂרִירָא שְׂרִירָא (שְׂרִירָא read with Ms. R. שְׂרִירָא).

**שְׂרִירָא, שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא, שְׂרִירָא** m. (שְׂרִירָא; v. Del. Assy. Handw. s. v. שְׂרִירָא) *establishment, realization, execution; use of the phrase* זה ש' לְעִשְׂיָא (ref. to Gen. VI, 22) this refers to the carrying out of the command to make the ark; ib. s. 32 (ref. to ib. VII, 5 וְכ'... כָּלֵל) this refers to the execution of the command to bring in the beasts; Yalk. ib. 55; 56 שְׂרִירָא (corr. acc.). Gen. R. s. 34 (ref. to Gen. VIII, 20 a. IX, 1) this is an establishment (שיכון בִּזְכוּת) (not שִׁכְחֵן) of the reward of sacrifices.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא, שְׂרִירָא** m. (שְׂרִירָא) *finishing, completion*. Gen. R. s. 1 וְלִשְׁ הָאָרֶץ קִרְבָּה... ולש' הַאָרֶץ קִרְבָּה (planning) the heavens were first (Gen. I, 1); as regards completion, the earth came first (ib. II, 1); Yalk. ib. 3; Lev. R. s. 36; Y. Hag. II, 77<sup>d</sup> top.

**שְׂרִירָא, שְׂרִירָא** ch. 1) same. Targ. Y. Gen.

VII, 11. Ib. XXII, 13; a. e.—2) *perfection, beauty*.—Pl. שְׂרִירָא. Targ. Y. I, II Lev. XXII, 27 (some ed. שְׂרִירָא).—3) *foundation*.—Pl. as ab. Targ. II Sam. XXII, 8 שְׂרִירָא (h. text מוֹסְדוֹת).

**שְׂרִירָא** f. a species of birds classified under s'lav (v. שְׂרִירָא); *quails* (?). Yoma 75<sup>b</sup> ed., a. Ar. (Ms. M. שְׂרִירָא; Ms. O. שְׂרִירָא); Yalk. Ex. 260 שְׂרִירָא, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא, שְׂרִירָא** m. (denom. of שְׂרִירָא) *shikhmi*, by-name of a certain class of Pharisees. Y. Ber. IX, 14<sup>b</sup> bot. פִּרְשׁ ש', expl. שְׂרִירָא מְצוּחָא וְכ' who carries religious exercises on his shoulder; Y. Sot. V, 20<sup>e</sup> bot.; Bab. ib. 22<sup>b</sup>, expl. שְׂרִירָא זה העושה מעשה שכם he who acts like Shechem (who underwent circumcision from an unholy motive).

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא, שְׂרִירָא**, v. sub שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא**, v. שְׂרִירָא.

**שְׂרִירָא** pr. n. m. *Shila*, name of several Amoraim. B. Bath. 172<sup>a</sup> ש' רַבָּא בַר רַבִּי (ed. Pes. שְׂרִירָא, v. Rabb. D. S. a. l. note 10). Snh. 98<sup>b</sup> ש' רַבִּי דְּבֵי הַבַּיִת those of the house (or school) of R. Sh.—Nidd. 26<sup>a</sup> חֲמִירָא ש' אִישׁ כָּפַר חֲמִירָא —Y. Sabb. II, 5<sup>a</sup> top רַבִּי ש' דִּינָה Ruth R. to II, 19, a. e., v. נָה. III.—Y. Snh. VIII, beg. 26<sup>a</sup> בִּינָה ש' בַּר בִּינָה —Y. Gitt. II, 44<sup>b</sup> bot. בִּינָה שִׁילֹה (prob. to be read: בִּינָה ש' בַּר בִּינָה).—Y. Macc. II, 31<sup>d</sup> bot. שִׁילֹה ש' —V. Fr. M'bo, p. 124<sup>b</sup>.—Gitt. 69<sup>a</sup> (in a charm formula) אָנָּה פָּפִי ש' בַּר סוּמְקִי —Gen. R. s. 64, beg., v. next w.

**שִׁילֹה, שִׁילֹה** (b. h.) 1) pr. n. pl. *Shilo*, the seat of the Tabernacle after the conquest. Meg. 16<sup>b</sup> ש' מִשְׁכַּן ש' וְכ' he (Benjamin) wept over the Tabernacle of Shiloh, which was to be in the dominion of Joseph &c.; Yalk. Gen. 152. Macc. 12<sup>a</sup> ש' וְהוּא... שִׁילֹה he (Joab) took hold of the altar of Shiloh, opp. to עֹלָמִים. Zeb. 61<sup>b</sup>; a. fr.—B. Bath. 75<sup>b</sup> ש' וְכ' אֵלֶּה וְשֵׁנֵי ש' וְכ' (Ar. שְׂרִירָא; Ms. M. שְׂרִירָא, v. Rabb. D. S. a. l. note) an area of one thousand and two times that of Shiloh built up with palaces (v. שְׂרִירָא); [Rashb. שִׁילֹה the numerical value of Shiloh = 345].—2) (interchanging with שִׁילֹה) *Shilo*, (*Shila*), name of a fictitious town, v. יִרְחָא I. Gen. R. s. 40, beg. שִׁילֹה; ib. s. 25, end; ib. s. 64, beg. שִׁילֹה; Midr. Sam. ch. XXVIII שִׁילֹה; Ruth R. to I, 1 שִׁילֹה.—3) pr. n. m. *Shilo*, homiletical name of the King Messiah. Gen. R. s. 98 (ref. to Gen. XLIX, 10) עד... ש' זֶה מֶלֶךְ וְכ' 'until Sh. comes', this means the King Messiah. Snh. 98<sup>b</sup> ש' שְׁמוֹ (the Messiah's) name will be Shiloh.—V. preced.

**שִׁילֹה**, v. שִׁילֹה.

**שִׁילֹה**, v. שִׁילֹה.

**שִׁילֹה**, v. שִׁילֹה.—[B. Bath. 172<sup>a</sup>, v. שִׁילֹה]

**שילוח** m. (b. h.; שָׁלַח) 1) *sending away, letting go*. Sot. 9<sup>a</sup> (ref. to Is. XXVII, 8) עד שעת שילוחה... the Lord does not visit her sins upon a nation until the time comes to send her away (into captivity); אין... the Lord does not punish a king, until the time comes to drive him away (depose him). Hull. XII, 1, a. fr. חקן ש', v. קן. Ib. 140<sup>a</sup> לש' with regard to the duty of letting the mother bird go. Sifra M'tsor'a, Neg., Par. 1 ש' ציפורים let the birds (of the leper's sacrifice) fly (Lev. XIV, 7). Y. B. Kam. I, 2<sup>b</sup> טמאין ש' the section treating of the sending out of the camp of the unclean (Num. V, 1sq.). Num. R. s. 7<sup>10</sup> וְכִי נִדְּחוּ יִרְבֵּי ש' they were condemned to be sent out of the camp, this means exile. Gen. R. s. 61 ש' ש' a document referring to the sending away of children with gifts (Gen. XXV, 6); a. fr.—Pl. קורם שילוחיה Hull. l. c. before sending her off. Snh. 102<sup>a</sup> (ref. to Mic. I, 14) רחמי... ש' he who slew the Philistine (Goliath) and gave you Gath as a possession:—will you give a dismissal to his descendants (will you abandon the house of David)?—Esp. דגרי אורו ש' banishment, exile. Gen. R. s. 19 ש' I punished him with banishment (from Eden); Lam. R. introd. (R. Abbahu 1); a. e.—(2) (מְשַׁלַּח let loose, visitation. Yeb. 114<sup>b</sup> נחשים וְכִי ש' a plague of serpents and scorpions.—[Y. Gitt. II, 44<sup>b</sup> בינה שילוח, v. שילא.]

**שילוח** pr. n. (b. h. שִׁלְחָה) the pool of Siloah near Jerusalem. Y. Taan. II, beg. 65<sup>a</sup> וְכִי ש' טובל במי ש' even if he were to bathe in the waters of Sh. or in primeval waters.

**שילוחא** ch. same. Targ. Koh. II, 5 (ed. Vien. שילוח). Targ. Is. VIII, 6 (ed. Wil. שְׁלֹחַ). Targ. I Kings I, 33; 38 (h. text גִּירוֹן).—Snh. 94<sup>b</sup> (fr. Targ. Is. l. c.).

**שילוח** m. (שָׁלַח) control; (sub יד) handling. Y. Shek. VI, 49<sup>d</sup> לְש' allow one half of a hand-breadth on each side (of the Ark) for handling (the tablets); [Ms. M. לשילוחן or לשילוחן, v. Rabb. D. S. a. l. p. 53, note].

**שילוח** m. (b. h.; שָׁלַח) compensation, payment, punishment.—Pl. שילוחים. Lev. R. s. 17 (ref. to Ps. LXXXIII, 3) וְכִי ש' I want to see the punishment of the wicked.

**שילוחי** m. (b. h. שִׁלְחִי) of Shiloh (v. שילוח). Gen. R. s. 73 אורחיה דש' Taan. 20<sup>a</sup>; Ruth R. to IV, 8; a. fr.

**שילוחא** v. שילוח.

**שילוחא** v. שילוח.

**שילי** pr. n. pl. Shili, near Pumbeditha; v. ריני. Gitt. 80<sup>a</sup>; B. Bath. 172<sup>a</sup> (Ms. H. שילי); Yeb. 116<sup>a</sup>. Bets. 25<sup>b</sup>. B. Mets. 72<sup>b</sup>; a. e.—[שילי, B. Bath. 75<sup>b</sup> Ar., v. שילי.]

**שיליחא** v. sub שילי.

**שילין** m. pl. (= שילין; I; cmp. שִׁלְשָׁלָה reins. Tosef. Kel. B. Mets. IV, 7 וְהַפֶּה וְכִי ש' the reins, the bit, and the bridle.

**שילינא** v. שיליחא.

**שיליחא** v. שיליחא.

**שילפוחא** m. (v. שִׁלְפֻחָה) bladder of a fish. Ab. Zar. 40<sup>b</sup>.

**שילשול** v. שילשול.

**שילת** pr. n. m. Shilath. Y. Meg. IV, 75<sup>a</sup> bot. שמואל (רב) B. Bath. 8<sup>b</sup>. Erub. 28<sup>a</sup>; a. fr.

**שום** v. שום.

**שומא** m. (שָׁמָה; cmp. אֶשְׁמָה waste, ruined.—Pl. שומא. Men. 33<sup>b</sup> ש' פתחיה 'waste doors', expl. ib. over which there is no ceiling (upper beam); (oth. opin.) ש' פתחיה which have no posts; Erub. 11<sup>a</sup> (ed. Sonc. ש' Tosaf to Kidd. 32<sup>b</sup> 'ש').

**שומח** f. (שָׁמָה) 1) putting, placing, use of the root. Keth. 46<sup>a</sup> ש' ש' we draw an analogy between sum (Ex. XXII, 24) and sum (Deut. XXII, 14); Y. ib. IV, 28<sup>c</sup> ש' ש' even where the Biblical text has the verb sum ('thou shalt put'), it is an act indispensable to legality. Yalk. Gen. 150 ש' ש' v. שומח. 2) treasure, v. שומח.

**שומח** m. (שָׁמָה) drawing out, unsheathing. Sifre Deut. 192 ש' ש' the drawing of swords.

**שומע** m. (שָׁמָה) announcement. Y. Shek. I, beg. 45<sup>d</sup> ש' ש' the announcement concerning the contributions for the Temple (Sh'kalim) and concerning mixed seeds (v. שומע Hif').

**שומר** m. (שָׁמָר) guarding, care. B. Kam. 15<sup>a</sup> ש' ש' are not presumed to be guarded against, i. e. need special guarding (Ex. XXI, 29); ib. ש' ש' are presumed to be safe (the owner is not bound to guard them). Ned. 37<sup>a</sup> ש' ש' the teacher is paid for guarding the pupils (and not for the teaching itself). Ib. ש' ש' does an adult need guarding? Koh. R. to V, 10 צריך ש' ש' must be watched against weasels &c.; a. fr.—Pl. שומרים (b. h. שומרים) ש' ש' a night of watching. Pes. 109<sup>b</sup>; R. Hash. 11<sup>b</sup>, a. e., v. שומר. 2) clearing wine, straining. Y. Sabb. XX, beg. 17<sup>c</sup> ש' ש' is permitted on the Holy Day as far as straining is concerned; Y. Bets. I, 60<sup>d</sup> bot.

**שומר** m. (שָׁמָר) ministrant, attendance. Ber. 7<sup>b</sup> ש' ש' ש' ש' v. שומר. Ab. ch. VI ש' ש' attendance of pupils on scholars. Num. R. s. 3<sup>1</sup> בְּשִׁמְשֻׁם ש' ש' of all the tribes the Lord did not choose any to stand in his service but the sons of Levi. Gen. R. s. 87 ש' ש' his ministrant was pleasing to his master; a. e.

**שומשא** ch. same, service, office. Targ. Gen. XI, 13; XLI, 13 (h. text שָׁמָשׁ). Targ. Is. XXII, 19 (h. text שָׁמָשׁ).—Esp. Temple service. Targ. Ex. XXXI, 10 (h. text שָׁמָשׁ). Targ. Num. IV, 12 (h. text שָׁמָשׁ); a. fr.



**שימי** pr. n. m. *Shimi*, name of several Amoraim. Men. 29<sup>a</sup>, a. fr. בר שימי. Ib. art thou Shimi (and askest such a question)?; ib. 110<sup>a</sup>. Tem. 28<sup>a</sup> אשרי ש' a. e.

**שימא, שימא, שימא**, sub שמי.

**שין** m. (b. h.) *urine*.—Pl. שנינים. Treat. Sofrim IX, 8 (ref. to II Kings XVIII, 27 a. Is. XXXVI, 12) שנינה 'וכ' it is written *shenechem*, and it is read *me me raglehem* (the water of their feet); Meg. 25<sup>b</sup> שנינה.

**שין**, v. שנין.

**שין** *Shin, Sin*, name of the twenty-first letter of the alphabet. Sabb. 104<sup>a</sup>. Men. 35<sup>a</sup>, a. e. של הפלין ש' the Shin embossed on the capsule of the T'fillin of the head. Cant. R. to I, 9, v. שנינה; a. fr.—Meg. 25<sup>b</sup> שין euphem. for שח *fundament*. Ib. גימ'ל v. גימ'ל ושין.

**שינא, שינא**, v. שנין.

**שינא** I m. = h. שנין, *urine, urinating*. Ber. 62<sup>b</sup> Mus. (ed. שנינה *sleep*).

**שינא** II f. *sleep*, v. שנינה.

**שינאפין**, שנין m. (= שנין דפיל) *ivory*. Targ. Y. I, II Gen. L, 1 (not שנינה).

**שינה** f. (b. h.; קשין) *sleep*. Ber. 3<sup>b</sup> מעולם לא שינה midnight never found me asleep. Ib. 62<sup>b</sup> 'בש' sleep at morning dawn (v. שנינה I). Meg. 15<sup>b</sup> במוסר שינהו 'וכ'. Succ. 26<sup>a</sup> שינהו v. קדר. שנתו 'וכ' when he gives his sleep in charge of others (gives orders to wake him up). Yoma I, 4 המאכל מביא את הש' eating causes sleepiness. Tam. 28<sup>a</sup> שינה being overcome by sleep. Snh. 93<sup>b</sup> ש'...ומן הש' they forced themselves not to laugh, talk, or fall asleep. Kidd. 49<sup>b</sup> עשרה 'וכ' ten measures of sleep have come down to the world, nine of which the slaves have taken &c.; a. fr.

**שני** m. (שנה) *change*. Gen. R. s. 44 השם ש' change of name; ש' change of residence. Sabb. 114<sup>a</sup> top בגדים ש' change of dress (for the Sabbath, for prayer &c.). Keth. 110<sup>b</sup>, a. e. וסח ש' v. וסח. a. fr.—Esp. (law) *change of form (and name) effected on an illegitimately obtained object*, by which the present possessor is privileged to retain the object and pay its value. B. Kam. 65<sup>b</sup> בירו וקנאו ש' בירו the change (from calf to ox) happened while the animal was in his possession, and he has obtained ownership. Ib. השם ש' וניקינהו 'וכ' may he not have obtained the ownership of it through the change of name? Ib. (עומדת) ש' במקומו עומד (the change stands in its (the original's) place, i. e. the change of form or name of an object does not affect its legal status; ib. 93<sup>b</sup>; ib. 68<sup>a</sup> ש' מעשה (= ש' ע'י מעשה) a change brought about by human action. Ib. 68<sup>a</sup>, a. fr. ש' change of possession (by transfer of the object to a third person). Ib. 93<sup>b</sup> רבינו ש' a change which gives the right of ownership by rabbinical ordinance, i. e. ש'.

החזר לברירותו (ib. 67<sup>a</sup>) a change (of name) which can be undone by restoring the object to its original condition; ש' דאורייתא a change which gives the right of ownership by Biblical law, i. e. a change which cannot be undone; a. fr.—Men. 43<sup>a</sup> אמר ש' שקר ש' and the mnemonical word (to remember which change proves the color to be genuine (זכלה), and which proves it to be adulterated) is 'a false change' (one who changes his word for evil is a bad man), 'a true change' (one who changes his word to do better than he has promised).—Sifra Vayikra, Hob., ch. XIX, Par. 11; Meil. 18<sup>a</sup>, v. שיקור I.—Pl. שנינים. B. Kam. 65<sup>b</sup> (ref. to ג'ם, Deut. XXIII, 19) שנינה this serves to include in the prohibition these objects even when they have been changed in form; Tem. 30<sup>b</sup>; a. e.

**שנינה**, שנין ch. 1) *change, strangeness*. Targ. Is. XXVIII, 11.—2) *answer, reply, solution*. Sabb. 3<sup>b</sup> דמשני ש' דלא ש' he might give thee an answer which is no answer. Keth. 98<sup>b</sup> דלא ש' the solution which we have offered is the real solution; Pes. 12<sup>b</sup>; a. e.—Pl. שנינה ש' Nidd. 26<sup>a</sup> ש' have these replies any reality?, i. e. these fictitious cases can never occur. Yeb. 91<sup>b</sup>; B. Bath. 135<sup>a</sup> ניקום ונסמוך ואש' can we stand and lean on harmonizing arguments (for legal decisions)?

**שנין**, שנין m. (שנין) *diligent teaching, memorizing*. Sifre Deut. 34 (ref. to Deut. VI, 7) 'וכ' אלו ב' these words must be memorized (by the children), but the passages (Ex. XIII, 1—10; 11—16) need not be memorized; ib. אינו ש' רין שירו ב' is it not a logical conclusion that they must be memorized?; Yalk. ib. 841.

**שנין, שנין, שנין** m. (שנין) *strangulation; transf. anguish*. Targ. Job VII, 15 Ms. (ed. ש'). Targ. Prov. I, 27 (ed. Wil. שנין; h. text ציקה שנין). Targ. Y. Ex. XXI, 15, sq.; Targ. Y. Lev. XX, 10, v. סקרה שנין; a. e.—Pl. שנין. Targ. Ps. XXV, 17 שנין Ms. (ed. קר..., קר..., corr. acc.).

**שנינה**, v. שנין.

**שנין**, v. שנין.

**שנינה** m. (שנין) 1) *keen scholar*; [oth. opin.: *man with long teeth*]. Hag. 15<sup>b</sup>; Ber. 36<sup>a</sup>; Erub. 54<sup>a</sup>, a. e. (applied to R. Judah).—2) *edge, blade*, v. שנין.

**שנינה**, v. שנין.

**שנינה**, v. שנין.

**שנינה**, v. שנין.

**שנינה, שנינה, שנינה** = h. שנינה, *sleep*. Targ. Gen. XV, 12. Targ. Job IV, 13. Targ. I Sam. XXVI, 12; a. fr.—Erub. 65<sup>a</sup> שנינה לשמירה gave his sleep in charge of his servant, v. שנינה. Ib. לא איברי...לש' the night is made for sleep. Ber. 4<sup>a</sup> לאתעריה משנינה Ms. M. (ed. לאתעריה משנינה) in order to be waked up from his sleep. B. Mets. 83<sup>b</sup> סמא שנינה a narcotic drink; a. e.

**שִׁפּוּעַ** 'שִׁפּ' m. (שִׁפּוּעַ) *splitting, rending*. Zeb. 65<sup>b</sup> אין ביד Ms. M. (ed. שִׁפּוּעַ) the rending of the sacrificial bird must be done with the hand; Yalk. Lev. 447. Ib.; Sifra Vayikra, N'dab., Par. 7, ch. IX (ref. to Lev. I, 17) it (the bird) must be rent, but the burnt-offering of cattle must not; a. e.—[*שִׁפּוּעַ* Sifra Sh'mini, ch. V, Par. 4, v. שִׁפּוּעַ.]

**שִׁיסקו** m. pl. *plums*. B. Mets. 60<sup>a</sup> אנה... (Alf. Ms. שִׁיסקו; Asheri שִׁיסקו) I distribute nuts (among the children of my customers), do thou distribute plums (to attract them); B. Bath. 21<sup>b</sup> שִׁיסי Ms. M. (ed. שִׁיסקו; v. Rabb. D. S. a. l. note 40).

**שִׁיסקא** = שִׁיסקא, v. שִׁיסקא.

**שִׁיסקא**, v. שִׁיסקא.

**שִׁי** to be smooth, v. שִׁי.

**שִׁייע** m. (שִׁייע) *plaster, cement, sealing clay*. Targ. O. Num. XIX, 15 מנופה ed. Berl. (oth. ed. שִׁי, ed. Vien. שִׁייע; h. text (צמיד פריז); Targ. Y. ib. 9 שִׁייע. Targ. Gen. XI, 3 (h. text (חמר). Targ. Ez. XIII, 12 (שִׁייע); a. fr.—Sabb. 66<sup>b</sup> דנה (Ms. M. שִׁייע) the sealing clay of a wine vessel.

**שִׁיעבד**, v. sub שִׁיעב.

**שִׁיעור** m. (שִׁיעור) *proportion, standard, definite quantity or size, limit*. Peah I, 1 שאין להם ש' for the following things there is no definite proportion or quantity prescribed. Y. ib. 15<sup>a</sup> bot. לא למעלן וכ' they have no limits set either of a maximum or of a minimum. Hall. I, 7 כש'... אם אין if either portion is not of the legal size (to require the separation of the priest's share). Ib. IV, 8 של אור יש לה ש' וכ' for that portion of Hallah which is to be burnt there is a legal quantity (a minimum) &c. Ib. for that which is to be burnt there is no minimum prescribed, but there is one for that which is to be given to the priest. Nidd. 26<sup>a</sup> שופר the legal length of a *shofar*. Ib. חמשה שיעורין טפח for five things the legal minimum size is a handbreadth. Yoma 73<sup>b</sup>, a. fr.—Pl. חצי half (less than) the legal quantity; a. v. fr.—Pl. שיעורין, שיעורין, שיעורין. Ib. 80<sup>a</sup> כולן חש' כל חש' כולן all legal standards (for eatables in ritual law) are the size of an olive, except &c. Ib., a. e. standard measures and penalties are fixed by tradition, expl. של ענישין the minima required for punishment. Sabb. VII, 4 בשיעורין because they are alike as to legal standards. Ib. VIII, 1. Ib. 80<sup>b</sup> כל שיעורין שבה all legal minimum sizes for eatables carried abroad on the Sabbath; a. fr.—Ib. 35<sup>b</sup> לשי' נרח דבריד כל שיעורין according to circumstances, and would not be alike for all; Meg. 18<sup>b</sup>; a. fr.—Y. B. Bath. V, end, 15<sup>b</sup> לשי' for regulating the market prices, v. שִׁיער I.

**שִׁיעורא** ch. same. Targ. Y. Ex. XXX, 13. Targ. Y. Gen. XXI, 16 כש' וכ' about the length &c.; a. e.—Sabb. 78<sup>b</sup> חזא... אירי this and that ('as a Sela' and 'as a

dry fig') mean the same size. Ib. 80<sup>a</sup> ר' יהודה נפיש ר' רש' that the legal size which R. J. prescribes is the larger one; ib. 81<sup>a</sup>; a. fr.—Pl. שיעורין, שיעורין, שיעורין. [Targ. Y. II Lev. XXV, 37, v. שיעורין I.]—Y. Sot. I, 16<sup>c</sup> bot. כל אילין all those measures of time (mentioned above) must be counted from &c. Y. B. Bath. V, end, 15<sup>b</sup> לשי' for regulating the market prices; a. e.

**שִׁיעולא** m. = h. שִׁיעול, *hollow of the hand*. Y. Maasr. IV, 51<sup>b</sup> bot. מלא שיעולין their handful [prob. to be read: שיעולין pl. handfuls].

**שִׁיעמולא**, v. שִׁיעמול.

**שִׁיער**, v. שִׁיער.

**שִׁיעתא** I f. = שִׁיעתא, *talk*. Y. Taan. III, 66<sup>d</sup> top שיעתא because he desired to hear her talk.

**שִׁיעתא** II, v. שִׁיעתא.

**שִׁיעתא** III, v. שִׁיעתא.

**שִׁיעה**, v. שִׁיעה.

**שִׁיעה** m., **שִׁיפא** f. (שִׁיעה II) *rubbed off, abraded, bright*. Y. Gitt. III, end, 45<sup>b</sup> וכ' הניחה if he left it (the pin) bright, and coming back found it rusty; Y. B. Bath. VI, 15<sup>c</sup> top שִׁיעה; v. שִׁיעה III.

**שִׁיפא** (שִׁיפא) ch. same. Ab. Zar. 52<sup>b</sup>; Bekh. 50<sup>a</sup>, v. שִׁיפא; Yalk. Ez. 346.—Pl. שִׁיפא, שִׁיפא. B. Bath. 32<sup>b</sup> דהו' כי וסומקי because they were abraded and red.

**שִׁיפא** I m. (preced.) *planed board*. Erub. 101<sup>a</sup> (expl. שִׁיפא אכא דאמרי דהו' ש' (רלח אלמה (Ms. O. דפא, v. Rabb. D. S. a. l. note 2) some say, it means a door consisting of one planed board.

**שִׁיפא** II m. (preced. wds.; mistranslation of ξέστης; emp. Syr. שִׁיפא Brockelm. 383) *Shifa*, name of a measure, *Xestes*. Kidd. 40<sup>a</sup> דדינרי ש' a Shifa full of denars.

**שִׁיפא** III, v. שִׁיפא.

**שִׁיפא**, v. שִׁיפא.

**שִׁיפא** I, v. שִׁיפא.—[Y. Ab. Zar. IV, 44<sup>a</sup> bot. אחר, read: שִׁיפא.]

**שִׁיפא** II f. (שִׁיפא II) 1) *rubbing, smoothing*. Ned. 56<sup>b</sup> הרג שִׁיפא שִׁיפא rubbing with the skin of a fish. Men. VI, 5, v. שִׁיפא. 2) *paring, shavings* used for basket work, mats &c. (emp. Syr. שִׁיפא, Brockelm. 383, שִׁיפא P. Sm. 4102). Succ. 20<sup>a</sup>, a. e., v. שִׁיפא. Y. Dem. II, 22<sup>c</sup> bot. פול Egyptian beans (offered for sale) tied with shavings. Y. Ab. Zar. V, end, 45<sup>b</sup> של ש' חנקל a bale... made of plaited shavings. Makhsh. V, 8 של לבנים ed. Ehr. (ed. השפא) the shavings (or mat) used for covering bricks; a. e.—Pl. שִׁיפא. Y. Sabb. IV, 6<sup>d</sup> bot. פורסין מחצלת על גבי (שִׁיפא) you may spread a mat over the shavings

which cover the bricks (on the Sabbath); Y. M. Kat. II, end, 81<sup>b</sup> שיפוח (corr. acc.).

### שיפח III f., v. שיפון.

\* שיפוח m. (שפח) *sticking in, insertion*. B. Bath. 37<sup>b</sup> (משיפוחיה עד וכי Ar. (ed. משיפוחיה) if one sells a palm tree to his neighbor, the latter has the ownership of the soil in which it is rooted, down to the deep; Arakh. 14<sup>b</sup> שיפוח ועד וכי—V. משיפוח. —שפח.

### שיפונות, v. שיפונות.

שיפונות m. (שפח, v. שפח) *childishness, folly, vanity*. Koh. R. to I, 13 (expl. ענין רע, ib.) זה שיפונות של ממון this is the folly of greed for wealth (because it is never satisfied); זה שיפונות של גזל this is the folly of robbery (because it is the foremost among the accusers of man before the throne of God); ib. זה שיפונות של חזרה, because one learns and forgets again.—Pl. שיפונות (= παιδία) *boyish things, sport*, (euphem. for) *sodomy*. Ex. R. s. 8 (ref. to II Chr. XXIV, 24) read not *sh'fatim* (punishment) but *shippuṭim* (sport); Tanḥ. B'shall. 25; ib. Vaëra 9.

שיפון I m. (I שפח) *planing, shavings, chips*. Meil. III, 8 (14<sup>a</sup>) בשפון (Talm. ed. בשפון, Rashi in exp.); Tosef. ib. I, 25 ed. Zuck. (Var. בשפון, corr. acc.); Tem. 31<sup>b</sup>, v. נבירה.—Pl. שיפונות, שיפונות, שיפונות but there are the chips, when the idol itself remains, and yet it is said, if the gentile chipped an idol for its own sake (to embellish it), itself is forbidden, but the shavings from it are permitted to be used. Ib. a; a. e.—V. שפח.

שיפון II m. (II שפח; cmp. שפח) *incline, slanting*. Hull. 19<sup>a</sup> כובע ש' v. כובע. Ib. 20<sup>a</sup> ש' ראשו where the back of its head begins to slant towards the neck.

שיפון f. pl. (v. שיפון I) [*chips?*] name of a sort of cakes. Targ. Y. II Ex. XVI, 31 (Y. I אשפון; h. text צפח).

שיפול m. (שפל) *lower part, extremity*.—Pl. שיפול, שיפול, שיפול like a woman that walks in the street, and her train drags behind her. Tosef. Ohol. XIII, 9 שיפול אהליו the train of tents; (Ohol. VII, 2, v. שיפול); a. e.—the lower part of the abdomen. Nidd. IX, 8 contrad. to כרס. Yeb. 80<sup>b</sup> a woman the formation of whose lower abdomen is not that usual with women.

שיפול ch. same, 1) *extremity, bottom, train*. Targ. Cant. I, 4 בש' רגלי at the foot of the mountain.—Pl. שיפול, שיפול, שיפול. Targ. O. Ex. XIX, 17 (ed. Vien. שיפול; h. text חזרה). Targ. Y. Num. V, 17 (O. יסוד; h. text קרקע). Targ. Lam. I, 9. Targ. Ex. XXVIII, 33 (O. ed. Vien. שיפול); a. fr.—Snh. 102<sup>b</sup> וכן גלימא בש' נקיש (read נקיש, h. text נקיש); Ar. only שיפול, v. Rabb. D. S. a. l. note 3) thou wouldst have

taken up the trail of thy cloak and run after me.—2) *the seat of a tree in the ground*. B. Bath. 37<sup>b</sup>; Arakh. 14<sup>b</sup>, v. שיפוח.—3) *moving downwards* (sailing with the wind). B. Bath. 73<sup>b</sup>, v. שיפח.

שיפון m. *rye*; [oth. opin.] *oats*. Pes. II, 5; ib. 35<sup>a</sup> (classified with barley) expl. שיפון; Men. 70<sup>a</sup> sq. Hall. I, 1. Y. ib. 57<sup>b</sup> top (ref. to Is. XXVIII, 25) *nisman* means *shifon*, Ib. middle מין כוסמין וכי שיפון but in the opinion of the Rabbis there are only three kinds of grain, *shifon* is a species of spelt &c. Kil. I, 1 הכוסמין שיפון and *shifon* are not heterogeneous (may be sown together). Kel. IX, 8 (Var. in Hai Gaon שיפון, v. Maim. a. l.; Var. חשיפה, שיפון through mistaking שיפון, v. מציצה.—[Greek σπυώνιον a kind of oats.]

### שיפונות, v. שיפונות.

שיפון m. (שפח) 1) *slanting, slope, skirt*. Gen. R. s. 69 (ref. to Gen. XXVIII, 12) ושיפוני... the ladder stood on the Temple site, and its slant reached &c.; Yalk. ib. 120. Y. B. Bath. VII, end, 15<sup>d</sup> היה if a field has the shape of a chair, is the measuring to begin where the vertical wall begins, or where the slope begins? Ohol. VII, 2 כלים vessels which lie under the slope (of a tent, v. שיפול). Erub. 102<sup>a</sup> sq.; Sabb. 138<sup>b</sup> טפח when the slanting portion of a tent cover is not so large as a handbreadth, opp. to גג the horizontal part; a. e.—Pl. שיפוני, שיפוני, שיפוני the slanting and flat portions of tent covers; a. e.—2) *overflow, overmeasure*.—Pl. as ab. Tosef. B. Bath. V, 4 כל רש' if one sells wine by the vessel, all the overflow belongs to the seller.

שיפון ch. same, *slant, slope*. Targ. Y. I Ex. XXVI, 12 שיפון, constr. (Y. II שיפון, corr. acc.; h. text שרר). Targ. Y. Deut. IV, 49 Ar. (ed. משפח; h. text שרר).

שיפון, Y. M. Kat. II, end, 81<sup>b</sup>, v. שיפח.

שיפון m. (שפח) *repairing*. Keth. 103<sup>a</sup> מאי Ar. (Var. שיפון or שיפון; ed. שיפון) has a widow the right to repair her husband's dwelling (and remain in it)?

שיפון m. = שיפון 1) *horn, trumpet, announcement*. Nidd. 38<sup>a</sup> וידעה Ar. (ed. only ש') the *shofar* announcing the New Moon. Succ. 34<sup>a</sup>; Sabb. 36<sup>a</sup> Ms. M. (ed. שיפון), v. חצוצרת. M. Kat. 27<sup>b</sup> שמע קל ש' רשכא he heard the trumpet announcing a death in town; a. e.—Pl. שיפון. Ab. Zar. 40<sup>a</sup> נפקי ש' דרבא וכי Ms. M. (ed. נפקי) the announcements of Baba went forth to prohibit it, and those of R. H. permitting it; ib. 57<sup>b</sup>. M. Kat. 17<sup>b</sup> ש' אלפא קרי ביה אלפא one thousand blasts (proclaiming the ban). Ib. שיפון שנפיעין וכי what does the blowing signify? That he will be punished. Shebu. 36<sup>a</sup> בארבע מאה ש' שמריה וכי Barak declared the ban over Meroz with four hundred blasts of the trumpet; M. Kat. 16<sup>a</sup>; a. e.—2) (v. שיפון) *charity box*. Gitt. 60<sup>b</sup> שיפון הדין the charity box which was first kept in

the house of R. J., and was transferred to &c.; [oth. opin. the *shofar* for public announcements].

**שִׁפּוּת** **שָׁפָה** f. (שָׁפָה III) *quiet, peace; compromise*. Y. Yeb. IV, 5<sup>d</sup> top ש' ביניהן וכו' we make a compromise between them, and divide the dead man's estate (between the *yabam* and the son whose paternity is in doubt). Ib. 'באחין וכו' נמצאת אומר ש' (not אחיו) consequently, peace between brothers (a compromise between the *yabam* and the son who maybe is his disced brother's son) is a loss to the brothers (the succeeding sons, who will inherit only one half of the estate), opp. תחרות.

**שִׁפְלוּתָא**, **שִׁפְלוּתָא**, v. sub שָׁפַל.

**שִׁפְמָא**, v. שָׁפַמָּא.

**שִׁפְעָא**, v. שָׁפַעָא.

**שִׁפְרָגָז** pr. n. *Shifr'gaz*, legendary name of King Ahasver's horse. Targ. II Esth. VI, 10.

**שִׁיץ** (v. שִׁיץ) *to go forth*.

*Pa. שִׁיץ to finish*. Gen. R. s. 78; Yalk. ib. 133 שִׁיץ, v. שָׁבָב.

**שִׁיץ** m. (v. preced.; cmp. נוֹצָה) 1) *prickly branch of the date palm*.—Pl. שִׁיץ, שִׁיץ, שִׁיץ. Tosef. Shebi. VII, 16; Pes. 53<sup>a</sup> על של בין דש' as long as there are dates on the single branches, opp. כפרים, v. קִיפָה. — 2) *late (stony) date on the palm-tree*.—Pl. as ab. Y. Sabb. I, 4<sup>a</sup> bot. ש' שבכפרים the stony dates on the top branches; Y. Bets. III, 62<sup>a</sup> (not שבכפרים).

**שִׁיץָא** m. ch. same, 1) *prickly twig; stony date*.—Pl. שִׁיץָא. M. Kat. 25<sup>b</sup> bot. ש' טעון דיקלי ש' the palms bore stony dates (Rashi: *thorns*).—2) *fin of a whale* &c. B. Bath. 73<sup>b</sup> and the ship went between one fin of the fish and the other for three days, itself swimming upwards (against the wind), and we floating downwards.—Pl. as ab. Ib. ש' חזויה גילדנא...חרי ש' Ms. R. a. ed. L (ed. שִׁיץ) that was a sea *gildana* (v. גִּלְדָנָא), which has two fins (on each side).

**שִׁיץָא** m. (v. next w.) *finishing, destruction*. Targ. Is. X, 23; XXVIII, 22. Ib. XL, 17 (h. text חרי). Targ. Ez. XIII, 13.

**שִׁיץָא**, **שִׁיץָא** (Shaf. of יצא; v. Del. Proleg, p. 140) [to go forth, v. שִׁיץ; to cause to go out,] 1) *to be ended* (cmp. כָּלָה); *to cease, to perish*. Targ. Ruth II, 23. Targ. Ps. XXXIX, 11; a. fr.—2) *to finish, complete, end*. Targ. O. Gen. II, 2. Ib. XVII, 22; a. fr.—3) *to make an end of, destroy*. Targ. Lam. II, 2; 5. Targ. Gen. XVIII, 23, sq.; a. fr.

*Ishtaf. אֶשְׁתַּפֵּי, אֶשְׁתַּפֵּי* 1) *to be finished*. Targ. II Chr. VIII, 16.—2) *to be made an end of, be consumed*. Targ. Ps. LXXIII, 26 Ms. (ed. אֶשְׁתַּפֵּי). Targ. Gen. XXXIV, 30; a. fr.

**שִׁיץָא**, **שִׁיץָא**, **שִׁיץָא** m. (preced.) *end, destruction*. Targ. Prov. X, 14; 29; ib. XVIII, 7 (h. text מחרת); a. e.

**שִׁיץָא**, **שִׁיץָא** I, **שִׁיץָא** f. same, 1) *completion, perfection*. Targ. Ps. CXXXIX, 22 שִׁיץָא Ms. (ed. Lag. שִׁיץָא; ed. Wil. שִׁיץָא, corr. acc.; h. text תכלית).—2) *end, consumption*. Targ. II Kings XIII, 19; a. fr.

**שִׁיץָא** II (preced.) pr. n. pl. *Shetsayu (Destruction)*. Targ. Y. II Deut. I, 44; Targ. Y. Num. XIV, 45 (ed. Vien. שִׁיץָא; h. text חרמה).

**שִׁיץָא**, **שִׁיץָא** m. (v. שִׁיץ) *branch, twig*. B. Mets. 99<sup>b</sup> שִׁיץָא Ar. (ed. Koh. שִׁיץ; ed. חריצא) a palm twig with dates on.

**שִׁיץָא** f. (preced.) *weed*. Pes. 35<sup>a</sup> (Ms. M. 2 שִׁיץָא; Ms. O. שִׁיץָא, v. קרמית).

**שִׁיץָא** II, v. שִׁיץָא.

**שִׁיץָא**, **שִׁיץָא** m. (שָׁקִי) = h. שָׁקִי, *drink, potion*.—Pl. שִׁיץָא. Y. Sabb. IX, 12<sup>a</sup> bot. ש' דאחין וכו' all potions that you are in the habit of preparing on week days (for women in confinement), prepare also on the Sabbath; Gen. R. s. 80 שִׁיץָא (Matt. K. quotes fr. Y. l. c. שִׁיץָא); Yalk. ib. 135 שִׁיץָא (corr. acc.).

**שִׁיץָא**, **שִׁיץָא** m. (שָׁקִי) *weighing; ש' דרעה weighing of opinions, decision between opposing views*. Snh. 6<sup>a</sup>, a. fr., v. דעת.

**שִׁיץָא**, **שִׁיץָא** m. (שָׁקִי) *sinking, covering up*. Zeb. 21<sup>b</sup> ש' איכא בינייהו מצות ש' they differ as to the time when the laver is to be let down into the well. Ib. top בינייהו ש' איכא בינייהו they differ as to whether or not you must consider the possibility of a mistake in letting the laver down &c. Tosef. Kel. B. Kam. III, 14 ש' דעמור on the column of vessels that are covered with clay; Tosef. Par. V (IV), 2 שִׁיץָא ed. Zuck. (oth. ed. שִׁיץָא, corr. acc.).

**שִׁיץָא**, **שִׁיץָא** ch. same. Targ. Y. I Num. IV, 20.—[שִׁיץָא, שִׁיץָא Gen. R. s. 80; Yalk. ib. 135, v. שִׁיץָא.]

**שִׁיץָא**, **שִׁיץָא** m. (b. h.; שָׁקִי) *abomination, idol*.—Pl. שִׁיץָא. Sifra K'dosh. Par. 1 ש' על שם וכו' the idols are called *shikkutim*, because they are abominable; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.

**שִׁיץָא**, **שִׁיץָא** ch. same. Targ. I Kings XI, 5. Targ. II Kings XXIII, 13 (ed. Wil. שִׁיץָא). Targ. Jer. IV, 1 ed. Lag. (oth. ed. שִׁיץָא); a. e.—Pl. שִׁיץָא, שִׁיץָא, שִׁיץָא. Targ. Ez. V, 11. Ib. XX, 7, sq.; a. e.

**שִׁיץָא**, **שִׁיץָא** I m. (שָׁקִי) *false dealing, malappropria-tion*. Sifré Num. 7, a. e., v. מְשִׁילָה; [Sifra Vayikra, Hōb. ch. XIX, Par. 11; Meil. 18<sup>a</sup> שִׁיץָא change of employment].

**שִׁיץָא** II m. name of an earthen vessel (prob. a tumbler that cannot stand, v. Sabb. 104<sup>a</sup> quot. s. v. שִׁיץָא).—Pl.

שקורר. Tosef. Kel. B. Kam. II, 9 ed. Zuck. (oth. ed. שקורר; R. S. to Kel. III, 2 (שקוררין).

שִׁיקְטָנָא, v. שִׁיקְטָנָא.

שִׁיקְטָנָא, שִׁיקְטָנָא, v. שִׁיקְטָנָא.

שִׁיקְטָנָא, v. sub שִׁיקְטָנָא.

שִׁיקְטָנָא, v. שִׁיקְטָנָא.

שִׁיקְטָנָא, v. sub שִׁיקְטָנָא.

שִׁיקְטָנָא, v. שִׁיקְטָנָא.

I (b. h.; denom. of next w.) to sing. Ber. 14<sup>b</sup> and we sang (praises) unto thee. Snh. 91<sup>b</sup> (ref. to Ex. XV, 1) it does not read, 'he sang'; but, 'he shall sing'; Mekh. B'shall., Shir., s. 1; a. e.

Polel (of שִׁיקְטָנָא same. Num. R. s. 3 (play on שִׁיקְטָנָא those who formerly wept... were now singing. Ib. מְשִׁיקְטָנָא and the slave sings, because he is relieved &c. B. Bath. 120<sup>a</sup> went singing (bridal songs) before her; a. fr.—[Midr. Till. to Ps. CXVI ושִׁיקְטָנָא, read: שִׁיקְטָנָא, v. שִׁיקְטָנָא II.]—singer, esp. Temple singer (Levite). Arakh. 11<sup>b</sup> if one designated as a singer acts as gate-guard, or a gate-guard acts as singer; a. fr.—Pl. מְשִׁיקְטָנָא, Ib. מְשִׁיקְטָנָא מן הַמָּן וְכִי belongest to the singers, and not to the gate-guards; a. fr.

II m. (b. h.; שִׁיקְטָנָא) [chain, string; cmp. תַּכְוִי verse, song, poetry, music. Tam. V, 6 לְדַבֵּר בִּשְׁמֵי שִׁיקְטָנָא that his brother Levites were assembling to sing in chorus. Ib. VII, 4 הֵם הֵם שִׁיקְטָנָא these are the psalms that the Levites recited severally on each day; a. fr.—R. Hash. 28<sup>a</sup> he who blows the Shofar (on the New Year's Day) as a musical exercise (Ms. M. לְשִׁיקְטָנָא to drive off a demon); ib. 33<sup>b</sup> (Ms. M. לְשִׁיקְטָנָא) musical instruments (used in the Temple during the offering of sacrifices). Taan. IV (III), 3; a. e.—Pl. שִׁיקְטָנָא, Cant. R. to I, 1 וְשִׁיקְטָנָא דָּוִד דָּוִד David composed songs, and so did Solomon. Ib. end (expl. שִׁיקְטָנָא) the offering of sacrifices. Ib. נָאֵם שִׁיקְטָנָא וְנִשְׁבַּח לִמִּי. Ib. סִלְקֵל, v. הַמְסִלְסֵל שִׁיקְטָנָא; שבש' let us recite songs and praise to him who has made us to be songs (proclaimers of God's praise) in the world; שִׁיקְטָנָא נָאֵם... שִׁיקְטָנָא let us recite songs to him who made us remnants (has preserved us) for the world; a. fr.—שִׁיקְטָנָא the Book of Song of Songs (Canticum). Ib.; B. Bath. 14<sup>b</sup>; a. fr.

שִׁיקְטָנָא m. (b. h. שִׁיקְטָנָא pl.; preced.) chain, necklace, bracelet, ring. Sabb. V, 1 כִּסּוּס הַסּוּס the horse may be let out (on the Sabbath) with his chain (or ring); וְכָל בְּעֵלִי and all chain-wearing animals &c.; Tosef. ib. IV (V), 4. B. Mets. 25<sup>a</sup> כֶּסֶף if the coins found lie arranged like a ring (or necklace). Y. Sabb. VI, 8<sup>b</sup> top לֹא וְכִבְדוֹ... לא save that he does not put it (the amulet) in a necklace or a signet ring; a. e.—Pl. שִׁיקְטָנָא. Gen. R. s. 98 וְהֵם מְשִׁיקְטָנָא וְהֵם מְשִׁיקְטָנָא (שִׁיקְטָנָא) and they (the Egyptian women) threw at him (Joseph) chains and necklaces &c.

שִׁיקְטָנָא ch. same. Targ. Ps. CV, 18 (fem.). Targ. Job XXX, 11 שִׁיקְטָנָא Ms. (h. text שִׁיקְטָנָא; Ms. Var. שִׁיקְטָנָא, embodying all the Variants). Ib. XL, 26 Ms. Var. (ed. סְלֹוָא). Targ. Esth. VIII, 15; a. e.—Lam. R. to II, 12 וְכִי take a bracelet or a ring, and go to market &c.—Pl. שִׁיקְטָנָא, Targ. Ez. XXIX, 4 (ed. Wil. שִׁיקְטָנָא; h. text חֲדָשִׁים). Targ. Is. XXXVII, 29 (ed. Wil. שִׁיקְטָנָא; Ar. שִׁיקְטָנָא; h. text חֲדָשִׁים). Targ. Ps. CVII, 10 (ed. Wil. שִׁיקְטָנָא). Targ. O. Num. XXXI, 50 שִׁיקְטָנָא (ed. Berl. (ed. Amst. שִׁיקְטָנָא, read: שִׁיקְטָנָא); Y. שִׁיקְטָנָא (ed. Vien. שִׁיקְטָנָא; h. text מְשִׁיקְטָנָא); a. fr.—[Targ. Y. I Ex. XXVIII, 32 שִׁיקְטָנָא, v. שִׁיקְטָנָא.]—Y. Sabb. VI, 8<sup>b</sup> bot. (expl. צִמְדִּי, Num. I. c.) שִׁיקְטָנָא (bracelets).

I m. = h. שִׁיקְטָנָא. Targ. Cant. I, 1. Targ. Ps. LXVI, 1; a. fr.—Pl. שִׁיקְטָנָא, Targ. Cant. I. c. Targ. Ps. CXXXVII, 3; a. e.—[שִׁיקְטָנָא f., v. שִׁיקְטָנָא.]

II pr. n. m. Shira. Sabb. 66<sup>a</sup>, v. שִׁיקְטָנָא.

III m. (cmp. sericum) [of Seres, Chinese,] silk. Targ. II Esth. V, 1; VI, 10, v. שִׁיקְטָנָא. —Keth. 63<sup>b</sup> הִיא הָיְתָה שִׁיקְטָנָא (Rashi: הִיא הָיְתָה שִׁיקְטָנָא she seized a silk garment (Rashi: a cloak). —Pl. שִׁיקְטָנָא, Targ. Ez. XXVII, 19 בְּשִׁיקְטָנָא ed. Lag. (oth. ed. בְּשִׁיקְטָנָא, corr. acc.).—Sabb. 90<sup>a</sup> הַחֹרֶם הַזֶּה the worm (khakkh) in silk garments. Kidd. 32<sup>a</sup> וְכִי tore silk garments in the presence of his son Rabbah (to test his filial respect). Snh. 67<sup>b</sup>, v. שִׁיקְטָנָא III. Ber. 56<sup>a</sup>, v. שִׁיקְטָנָא II. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. שִׁיקְטָנָא, Is. III, 19) silk cloaks (?).

I f. h. same. Sot. 48<sup>b</sup>; Sabb. 20<sup>b</sup>, v. שִׁיקְטָנָא. —Pl. שִׁיקְטָנָא, שִׁיקְטָנָא, Ib.; Men. 39<sup>b</sup> (contrad. to Sifra Thazr., Par. 5, ch. XIII. Tosef. Kel. B. Bath. V, 11 הַשִּׁיקְטָנָא (Var. הַשִּׁיקְטָנָא, corr. acc., R. S. to Kel. XXVIII, 8 שִׁיקְטָנָא).

II f. (b. h.; v. שִׁיקְטָנָא II) song, hymn, poetry, music. Arakh. 11<sup>a</sup> הַשִּׁיקְטָנָא הַזֶּה הַשִּׁיקְטָנָא הַזֶּה the essential in the Temple music is (the song) with the mouth, and the musical instruments are for accompaniment (v. בְּכֶסֶף); (anoth. opin.) instrumental music is the essential &c.; Succ. 50<sup>b</sup>; a. e.—Y. Meg. III, 74<sup>b</sup> bot. הַשִּׁיקְטָנָא הַזֶּה the song of the well (Num. XXI, 17 sq.) הַשִּׁיקְטָנָא הַזֶּה the song of the sea (Ex. XV, 1—18); הַשִּׁיקְטָנָא הַזֶּה the song of the Levites (for the additional sacrifice of the Sabbath, Deut. XXXII, 1—43); Treat. Sof'rim ch. XII. R. Hash. 30<sup>b</sup> הַשִּׁיקְטָנָא הַזֶּה the song (of the Levites) for a week-day. Ib. 31<sup>a</sup> top הַשִּׁיקְטָנָא הַזֶּה because it would at all events have been the song for that day (the fifth day of the week for which the same psalm is designated as for the New Year's Day, Ps. LXXXI); a. v. fr.—Pl. שִׁיקְטָנָא. Y. Meg. I. c. הַשִּׁיקְטָנָא הַזֶּה all poetic passages of the Pentateuch (when read at public service) require special benedictions before and after. Ex. R. s. 23 לְשִׁיקְטָנָא וְכִי all the songs that have heretofore been composed (mentioned in the Scriptures) are of the feminine gender (שִׁיקְטָנָא) ... but the song of the future ... will be of the masculine gender (שִׁיקְטָנָא, ref. to Is. XLII, 10); Cant. R. to I, 5; a. fr.

שִׁירָה, v. שִׁירָה II, III.

שִׁירָה, v. שִׁירָה III.

שִׁירָה, v. שִׁירָה m. (שִׁירָה) *beginning; the first-ling*. Targ. Y. Ex. XXX, 23 'בש' (h. text ראש). Targ. Prov. IX, 10. Targ. Y. Gen. XLIX, 3; a. fr.—Gen. R. s. 98 (ref. to Gen. I. c.) 'והי ושי' the beginning of my strength, and the beginning of my trouble.—Pl. שִׁירָה, שִׁירָה (fem.). Targ. Y. I Num. XVIII, 12 שִׁירָה; II שִׁירָה (ed. Vien. 'שִׁיר').

שִׁירָה, v. שִׁירָה III.

שִׁירָה, v. שִׁירָה m. (שִׁירָה I) *burning, burn*. Cant. R. to VII, 9; Tanh. Tsav 2; Yalk. Sam. 161, v. אִימֹס.

שִׁירָה, v. שִׁירָה m. (שִׁירָה) *service, esp. Temple service, function*. Arakh. 11<sup>a</sup> (ref. to Deut. XVIII, 7) 'איזהו ש' שִׁירָה what service is there that is connected with the Name? It is song (attending the sacrifices). Ib. (ref. to Deut. X, 8 'לשרו ולבדך' this implies that the priestly benediction is not called a service. Sot. 38<sup>a</sup> (ref. to Deut. I. c.) 'איזהו שִׁירָה' the priestly benediction is made analogous to service (both must be performed standing). Zeb. 24<sup>a</sup>; Yoma 58<sup>a</sup> the question is, כל ש' ירך ש' בכך, וכ' every ministration which he performed before Eli was considered as a ministration before God. Yoma I. c. 'אור' שִׁירָה שני כלים בש' אור there may be two vessels for one function. Men. 109<sup>a</sup> 'לא שִׁירָה' slaughtering (a sacrifice) is no priestly function; a. fr.

שִׁירָה, v. שִׁירָה I ch. same.—ministering angels (v. שִׁירָה). Targ. Y. Gen. XVIII, 20; a. fr.

שִׁירָה, v. שִׁירָה II, שִׁירָה I f. (שִׁירָה) *beginning*. Targ. Jer. II, 3. Targ. Job VIII, 7; v. שִׁירָה.

שִׁירָה, v. שִׁירָה III, שִׁירָה II f. (שִׁירָה) [*rest, encampment, meal, refreshment* (cmp. שִׁירָה); *ration, sustenance*. Targ. Y. Gen. XXIX, 22 (not שִׁירָה). Ib. XVIII, 5. Targ. Job XL, 30. Targ. Gen. XLIII, 16 (*dinner time*; h. text צהריים). Targ. II Kings XXV, 30; a. fr.—Ber. 39<sup>b</sup> 'חזו בצע' used to break bread enough for the entire meal. Taan. 11<sup>b</sup> 'לשִׁירָה' לִיכּוּל כִּלְבָּא לִשְׁרִיטָה if a student fasts, let a dog eat his meal. Pes. 113<sup>a</sup> (prov.) 'סלקו' לִיכּוּל אִיגָרָא שִׁירָהּ בְּדוּרָא if thou goest up to the roof (on a journey ever so short), take thy provisions with thee; a. e.—Pl. שִׁירָה. Targ. Hos. IV, 18 (ed. Wil. שִׁירָה).

שִׁירָה, v. שִׁירָה m. (שִׁירָה) *ruling, marking lines*. Men. 32<sup>b</sup> 'שִׁירָה' must be written on traced lines; Meg. 18<sup>b</sup>. Gitt. 6<sup>b</sup> 'שִׁירָה' without rules. Sabb. 75<sup>b</sup> (ref. to ib. VII, 2) 'ויעיל' take out either of the two words, and insert (among the forbidden acts) the tracing of outlines on the hide before cutting.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה f. = h. שִׁירָה, *coat of mail*. Targ. Y. Ex. XXXIX, 23; ib. XXVIII, 32 (not שִׁירָה); v. שִׁירָה.

שִׁירָה, v. sub שִׁירָה.

שִׁירָה, Tosef. Maas. Sh. II, 1 שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. sub שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. sub שִׁירָה.

שִׁירָה pr. n. pl. *Shiran*. Targ. Y. Num. XXXII, 38 (h. text שבמה); Targ. Y. I ib. 3. (h. text שבם).

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה c. (שִׁירָה II) *viscous substance, glair*. Pes. 68<sup>a</sup> (expl. מִיחוּי קַרְבִּיבוּ, ib. VI, 1) 'ומשיא דנפיק' (the removal of) the viscous substance of the entrails, which comes out through the pressure of the knife; M. Kat. 22<sup>a</sup> (expl. לִידוּחַ, ib.). Sabb. 109<sup>a</sup> 'משיא' (v. Rabb. D. S. a. l. note 200) the glairy substance issuing from a melon wrapped in dough and roasted (ed. שִׁירָה, v. שִׁירָה).

שִׁירָה, Midr. Till. to Ps. VIII ed. Bub., v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה f. = h. שִׁירָה. Targ. Ps. XXX, 1. Targ. Cant. I, 1 (ed. Vien. 'שִׁירָה'); a. e.—Pl. שִׁירָה Ib.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה m. (b. h.; = שִׁירָה, cmp. שִׁירָה) [*smooth, yellow marble or alabaster*. Hag. 14<sup>b</sup> (in a mystic passage) 'כשאדם מגיעין אצל אבני ש' טהור' when you arrive at the stones of pure marble, say not, water, water. Ex. R. s. 10; Midr. Till. to Ps. CV, a. e., v. שִׁירָה. Num. R. s. 16 (play on שִׁירָה, Num. XIII, 22) 'שִׁירָה' he was as sound as a marble block; Tanh. Sh'lah 7. Midd. III, 3. Tosef. Ter. X, 10; a. fr.

שִׁירָה, v. שִׁירָה ch. same. Targ. II Esth. I, 2.—Succ. 51<sup>b</sup>; B. Bath. 4<sup>a</sup>, v. מִרְמָרָא; Yalk. Deut. 913.

שִׁירָה I m. (v. P. Sm. 4144, Brockelm. 374<sup>a</sup>) *alabaster or glass jug* (?), v. שִׁירָה.

שִׁירָה II (or שִׁירָה) pr. n. m. *Shisha, (Sisa)*, an Amora. Ber. 24<sup>a</sup> Ms. M. (ed. שִׁירָה). Hull. 44<sup>a</sup>; a. fr.

שִׁירָה f. (שִׁירָה) *joy, use of the root* שִׁירָה. Cant. R. to I, 9 'כריב בשיר' wherever rejoicing is meant the word is written with Sin, but here (in לשכרי Cant. I. c.) it is with Samekh. Pesik. Ronni, p. 141<sup>b</sup>; Cant. R. to I, 4 (one of the ten expressions for joy; Ab. d'R. N. ch. XXXIV שִׁירָה).



it as *lo thashkib*, do not allow &c.; Snh. 54<sup>b</sup> לֹא תִשְׁכַּב (or שָׁבַד *Nif.*); a. e.

*Nif.* לִשְׁכַּב *to be lain with*, esp. *to be the subject of sodomy*. Ib. אֲזַכְּרָה לְשָׁכַב מִיָּנִין whence do we derive the warning (אֲזַכְּרָה) for the person that allows sodomy? Ib. [read:] לִרְשָׁמַעַל אֲזַכְּרָה לִי לְבַחְמָה וְכִי (v. Rabb. D. S. a. l. note 200, a. Yalk. Lev. 599) according to R. Yishmael's interpretation, whence do we derive the warning for the person that is made the subject of coupling with a beast? Ib. לֹא תִשְׁכַּב, v. supra; a. fr.

**שָׁכַב, שָׁכַב** ch. same, *to lie down; to die; to lie with*. Targ. O. Deut. XXIV, 12, sq. Targ. Gen. XXVI, 10. Targ. O. Lev. XV, 24. Targ. O. Deut. XXXVIII, 30; a. fr.—Part. pass. שָׁכַב. Targ. Ezek. IV, 9; a. fr.—V. שָׁכַב.—Yeb. 46<sup>a</sup> אִיכָּא שָׁכַבְתָּ לֹא וְכִי I might have died without telling you this thing; B. Mets. 73<sup>b</sup> הִשְׁתָּא אִיכָּא שָׁכַבְתָּ (not שָׁכַבְתָּ); Ab. Zar. 55<sup>a</sup> (corr. acc.; v. Rabb. D. S. a. l. note 10). Yeb. 24<sup>b</sup>, a. e. שָׁכַב וְשָׁכַב, v. נִים ch. B. Mets. 85<sup>a</sup> לֹא שָׁכַב אִינִשׁ לֹא שָׁכַב no one died before his time. B. Kam. 91<sup>b</sup>; B. Bath. 26<sup>a</sup> וְכִי my son Shikhhat died (early) for no other sin than that he cut down a fig tree before its time; a. fr.

*Ithpa.* אֲשָׁפַב *to be lain with, be ravished*. Targ. Zech. XIV, 2. Targ. Is. XIII, 16.

**שָׁכָה** m. (preced.) *the lower millstone*, opp. רָקָה. B. Bath. II, 1, v. רָקָה; Tosef. ib. I, 3.

**שָׁכַב, שָׁכַב** m. (שָׁכַב) *asleep; dead body, corpse*. M. Kat. 27<sup>b</sup> לֹא שָׁכַב אִיכָּא בְּמָחָא, v. שִׁפּוּרָא. Ib. שִׁפּוּרָא דִּשְׁכָּה is there not a dead (to be buried) in town (and they pursue their labors)? B. Bath. 91<sup>a</sup>, v. מְנוּחֵיהֶּם; a. fr.—Pl. שָׁכַב, שָׁכַב. Snh. 29<sup>b</sup>, v. עֵר I ch. Ib. 48<sup>b</sup> שֶׁ דְּרֹפְנִיָּה שֶׁ דְּרֹפְנִיָּה (for whom the shrouds are not woven until they are dead); a. e.—V. שָׁכַב.

**שָׁכַב** f. (b. h.; שָׁכַב, v. Job XXXVIII, 37), only in *effusion of semen*. Nidd. 5<sup>a</sup>. Ib. 9<sup>a</sup>. Ib. 13<sup>a</sup>; a. fr.

**שָׁכַבְתָּ** m. (שָׁכַב) *one whose eyebrows overshadow his eyes* (v. גִּבִּין II). Bekh. 44<sup>a</sup>; (Tosef. ib. V, 2, sq. שְׁכִיחָה).

**שָׁכַבְתָּ** f. (b. h.; v. שָׁכַבְתָּ) *effusion of semen*; [oth. opin.] = שָׁכַבְתָּ. Snh. 54<sup>b</sup>, v. שָׁכַבְתָּ.

**שָׁכַבְתָּ, שָׁכַבְתָּ** f. = h. שָׁכַבְתָּ; only in *זֶרַע* שָׁכַבְתָּ. Targ. Lev. XV, 16, sq. (O. ed. Vien. שָׁכַבְתָּ); a. fr.

**שָׁכָה**, v. שָׁכָה.

**שָׁכַב**, v. שָׁכַב.

**שָׁכַבְתָּ** f. = h. שָׁכַבְתָּ 1) *lying with, sexual connection*. Targ. O. Lev. XVIII, 20; 23. Ib. XX, 15; a. e.—2) *effusion of semen*. Targ. O. Lev. XV, 16, sq.; v. שָׁכַבְתָּ.

**שָׁכַבְתָּ**, v. שָׁכַבְתָּ.

**שָׁכַבְתָּ** m. (b. h.; שָׁכַב, v. שָׁכַב) [*guard, cock*]. R. Hash.

26<sup>a</sup> וְחֶרְגְּנוּל שֶׁ... כְּשֶׁחֲלַכְתִּי (Ar. 'ס) when I travelled in the district of K. N., (I noticed that) they called a bride *nimphe*, and a cock *sekhvi*; Y. Ber. IX, 13<sup>c</sup> top שֶׁ... בְּרֹמִי (Ar. סְכִיבָא) in Rome they call the cock s.; Lev. R. s. 25 לְחֶרְגְּנוּלָא בְּעֶרְבָא in Arabia they call the hen *sikhvaya*; Yalk. Job 925 סְכִיבָא... בְּרֹמִי; Yalk. Lev. 615 בְּעֶרְבָא... לְחֶרְגְּנוּלָא שְׁכִיבָא.

**שָׁכַבְתָּ**, v. preced.

**שָׁכַבְתָּ**, Y. B. Bath. IV, beg. 14<sup>c</sup> דִּשְׁ, prob. to be read: חֲשִׁיבְתָּ (v. Tosef. ib. III, 2).

**שָׁכַבְתָּ** m. (b. h.; שָׁכַב) *bereft of whelps*. Pirké d'R. El. ch. XXXVII וְכִי כְּדֹב שֶׁ... שְׁכִיבָא who stands on the road like a bear bereft of her whelps ready to kill mother and children.

**שָׁכַבְתָּ**, v. שִׁפּוּרָא.

**שָׁכַבְתָּ**, v. שִׁפּוּרָא.

**שָׁכַבְתָּ** m. (שָׁכַב) 1) *dwelling, tent; apartment*.—Pl. שָׁכַבְתָּ. Targ. Jud. VIII, 11; Targ. Jer. III, 2; IX, 25; XXV, 24.—B. Bath. 29<sup>b</sup>; 159<sup>b</sup> גִּזְרֵי דְרִיָּא I lived in the interior departments (and had the right to pass the premises which you occupied; therefore you cannot claim undisputed possession).—2) *group of buildings, neighborhood*.—Pl. as ab. Lev. R. s. 34; Yalk. Is. 352, v. שָׁכַבְתָּ f., v. שָׁכַבְתָּ.]

**שָׁכַבְתָּ** f. (preced.) 1) *settlement, colony, group of dwellings*. Ab. Zar. 21<sup>a</sup> שֶׁ אֵינֶנּוּ שְׁכִינָה provided that (in selling dwellings to a gentile) he does not make it a (gentile) settlement; ib. וְכִי a settlement consists of no less than three men (living in a group). Gitt. 6<sup>a</sup> מִשֶּׁ לִּשְׁכִינָה when the deed of divorce is carried from one group of buildings to another; Y. ib. I, 43<sup>c</sup> top. Gen. R. s. 39 וּמִמּוֹלֶדֶת דְּשִׁינָה 'and out of thy moledeth' (Gen. XII, 1) this means, thy settlement. Ib. s. 64, v. נָצִיר; a. e.—Lev. R. s. 2 שְׁכִינָה שֶׁמֶה עֵד, v. שְׁכִינָה.—2) *the neighbor's privilege of preemption*. B. Mets. 68<sup>a</sup>; 108<sup>b</sup> (expl. משְׁכִינָה) דִּשְׁכִינָה the right of preemption (accorded to neighbors) is with him (the mortgagee).—[שְׁכִינָה ch., v. next w.]

**שָׁכַבְתָּ** ch. same, 1) *settlement*.—Pl. שָׁכַבְתָּ. Targ. Job XV, 28. Targ. Y. Ex. XXIII, 33.—2) *group of buildings, neighborhood, quarter*. Gen. R. s. 17 שְׁכִינָה דְּרִיָּא דְּרִיָּא the quarter in which R. J. the Galilean lived; Lev. R. s. 34 וּבְשִׁינָה וּבְשִׁינָה she went begging in all quarters, but in R. Jose's quarter she did not go; Yalk. Is. 352 דְּרִיָּא דְּרִיָּא the quarter in which my former husband lives.—Pl. שָׁכַבְתָּ. Ib. לִיחֵי הָכָא שְׁכִינָה דְּרִיָּא are there no quarters of other people of the town? Yalk. Lev. 665 דְּרִיָּא דְּרִיָּא שְׁכִינָה, v. supra; a. e.

**שָׁכַבְתָּ, שָׁכַבְתָּ** pr. n. pl. *S'khor Bizzae*. Snh. 95<sup>a</sup> (Var. שְׁכִיבָא); v., however, שְׁכִיבָא.



**שְׁכַחָה** m. (b. h.; שְׁכַר) *drunk, intoxicated*. Erub. 64<sup>a</sup> אל יחפול ש' an intoxicated person should not pray, contrad. to שחור under the influence of wine. Ib. שחור ש' ... *shathuy* is he who could speak before a king (who could collect his mind, if he were suddenly summoned to speak &c.), *shikkor* is he who could not &c. Ber. 31<sup>b</sup> ש' שמחפול וכו' a drunk person that prays is like one worshipping an idol. Num. R. s. 10; Tanh. Sh'mini 11; a. fr.

**שָׁכַח** (b. h.; cmp. שכך) [to sink,] to forget, discard. Ber. 32<sup>b</sup> (ref. to Is. XLIX, 14) וְשָׁכַחְתִּי אֶת אֱלֹהֵי יְנוּחֵי ... אִם ... אחא עובדתי וְשָׁכַחְתִּי אֶת אֱלֹהֵי יְנוּחֵי ... אִם ... אחא עובדתי if a man marries a woman after abandoning his first wife, he remembers the doings of his first wife, but thou hast abandoned me and also forgotten me. Ib. אֶשְׁכַּח כָּל ... אֶשְׁכַּח כלום אֶשְׁכַּח will I ever forget the burnt-offerings of rams and the first born that thou didst offer &c.? Ib. שָׂמָּה ... אֶשְׁכַּח wilt thou forget what I did at Sinai? Peah V, 7 וְלֹא ש' ... וְלֹא ש' a sheaf which the laborers overlooked in collecting, but the employer had not overlooked. Ib. VII, 1 וְשָׁכַח and he forgot it (left it on the tree). Ab. III, 8 כָּל הַשְּׂכָחָה v. מְשָׁחָה. Midd. II, 5 שָׁכַחְתִּי מַה וכו' I forgot what purpose it served; Yoma 16<sup>a</sup>; a. v. fr.—Part. pass. שָׁכָחָה; f. שָׁכָחָה, a) (cmp. (יָכַח) forgetting. Y. Sabb. VI, 7<sup>d</sup> שָׁכַחְתִּי וְהָיָה ש' ... שָׁכַחְתִּי וְהָיָה ש' she forgot herself, v. שָׁכַחְתִּי וְהָיָה ש' forgotten. B. Mets. 11<sup>a</sup> ש' מעיקר a sheaf forgotten at the start (overlooked in collecting); וְזָכַר וּלְבָסוֹתָ v. זָכַר. Ber. l. c. (ref. to Is. l. c.) ש' is not abandoned the same as forgotten? (Ms. O. שָׁכַחְתִּי ... עֲזִיבָה ...).

**שָׁכַח** 1) same. Y. Ber. V, 9<sup>a</sup> top מְשָׁחָה הוּא מְשָׁחָה לֹא שָׁכַח he will not easily forget it. Snh. 99<sup>a</sup> וְשָׁכַחְתָּ וכו' ... כל he who studied the Law and neglects it (fails to review it) is like a woman that gives birth and buries; a. e.—2) to cause forgetting. Ab. II, 2 מְשָׁחָה ... מְשָׁחָה (or מְשָׁחָה) the employment of the mind in both of them causes man to forget sin. Tosef. Sot. III, 12 אָחַז מְשָׁחָה אָחַז מְשָׁחָה ... you make the law of free trade forgotten among you, I will cause you to be forgotten in the world; Snh. 109<sup>a</sup>, a. e. בָּאָה וְשָׁכַחְתָּ וכו' v. נָגַל; a. fr.

**שָׁכַח** same. Bets. 15<sup>b</sup> לְהַשְׁכִּיחַ v. זָכַר. Ab. l. c., v. supra; a. e.

**שָׁכַח** *Hithpa.* *Nithpa.* *to be forgotten*. Tem. 14<sup>b</sup> וְאֵל הַשְּׁכָחָה מוֹטָב ... וְאֵל הַשְּׁכָחָה (some ed. מוֹטָב) it is better that a law be uprooted (disregarded) than that the Law be forgotten in Israel. Ib. 15<sup>b</sup> נִשְׁכַּחְתָּ ... שלושה ... נִשְׁכַּחְתָּ three thousand traditional rules were forgotten during the days of mourning for Moses. Ib. 16<sup>a</sup> נִשְׁכַּחְתָּ ... also the rule concerning a sin offering whose owner died (before it was brought) was forgotten during &c. Ib. מִלְבִּי ... מִלְבִּי שלא וְשָׁכַחְתָּ that what I have learned be not forgotten out of my mind. Pes. 54<sup>b</sup> שִׁשְׁשָׁה שָׁכַחְתָּ על המצוה שישששה שָׁכַחְתָּ that the dead should be forgotten out of mind; a. fr.

**שָׁכַח** I ch. (Hebraism) same. Y. B. Kam. IV, 4<sup>b</sup> עַד כִּי יִשְׁכַּח וכו' ... וְשָׁכַחְתָּ v. שָׁכַחְתָּ.

**שָׁכַח** same. Y. Erub. I, 18<sup>d</sup> top [read:] וְלֹא ... דָּאִין

that he may not have forgotten it, if Rab should ask him; a. e.

**שָׁכַח** *Ihpa.* *to be forgotten*. Tem. 15<sup>b</sup> וְכִי א' וכו' דָּאִין that which they forgot remained forgotten &c. B. Mets. 85<sup>a</sup> ... רָשָׁעָה גְמֵרָה וכו' he fasted ... praying that he may forget the Babylonian teaching. Ib. מְשָׁחָה א' עבדו' (Keth. 103<sup>b</sup> וכו' v. אָמַר נִשְׁכַּחְתָּ וכו' v. אָמַר נִשְׁכַּחְתָּ ... I brought it about that the Law be not forgotten &c.; a. e.

**שָׁכַח** II, *Af.* *אֶשְׁכַּח* (preced.) [to uncover,] to find. Targ. Ps. XXXVI, 3 לְמַשְׁכַּח (ed. Wil. לִמְ). Targ. Koh. I, 17 (ed. Vien. לִמְ). Ib. VIII, 17 (*Pe* interch. with *Af.*). Targ. Gen. II, 20. Ib. VIII, 9 (Y. some ed. רָשָׁע). Targ. O. ib. XLI, 38 לְמַשְׁכַּח ed. Berl. (ed. Vien. a. oth. רָשָׁע, corr. acc.); Y. וְהָיָה; a. fr.—Gitt. 56<sup>b</sup> דָּלָא לְשָׁכַחְתָּהּ וכו' ... דָּלָא לְשָׁכַחְתָּהּ וכו' (me, Titus), and scatter the ashes ..., that the God of the Jews may not find him and place him before judgment. Y. Erub. I, 18<sup>d</sup> top א' חָרִי וכו' he found that it was taught (in the Boraitha), Rabbi says &c. Yeb. 110<sup>b</sup> אֶשְׁכַּחְתִּיהָ וכו' I found Rab A. and &c. Ab. Zar. 10<sup>a</sup>, a. fr. נִפְקָה וכו' he went forth, investigated, and found that &c. Macc. 21<sup>b</sup> מִי מְשָׁחָה וכו' wouldst thou have found the jewel beneath?; B. Mets. 17<sup>b</sup> מִי מְשָׁחָה וכו' v. גָּלִי. Gitt. 68<sup>a</sup> אֶשְׁכַּחְתִּיהָ he found it to be wine; Midr. Till. to Ps. LXXVIII, 45; Yalk. Kings 182 אֶשְׁכַּחְתִּיהָ. Y. Hag. II, 77<sup>b</sup> וְיִשְׁכַּחְתִּי וכו' woe for those who lose and do not find (who suffer an irretrievable loss); a. fr.—Macc. l. c., a. fr. הֵיכֵל מִשְׁכַּחְתָּהּ how wilt thou find it, i. e. to what practical case can this be applied? Pes. 7<sup>a</sup> מִשְׁכַּחְתָּהּ לֵה וכו' as to the Sabbath, there may be a case, as, for instance, when the fourteenth day occurs on a Sabbath. Ab. Zar. 40<sup>b</sup>; a. v. fr.

**שָׁכַח** *Ihpa.* *אֶשְׁכַּחְתָּ*, *Ihpa.* *to be found*. Targ. Ex. XXI, 16. Ib. XXII, 1; 3; a. fr.—Targ. Y. I Deut. XXXIV, 8 וְכִי אֶשְׁכַּחְתָּ (נִמְצָא) consequently they ate &c., v. מִצָּה.—B. Mets. 16<sup>b</sup> דְּמִשְׁכַּחְתָּ בְּשׁוּקָא ... deeds of purchase that were found in the street. Sabb. 90<sup>a</sup>; Nidd. 62<sup>a</sup> מְשָׁחָה v. אֶשְׁכַּחְתָּ. Snh. 111<sup>a</sup>; Ex. R. s. 6, a. e. וְלֹא מְשָׁחָה and are not found again (cannot be replaced), v. חָבַל II; a. fr.

**שָׁכַחָה** 1) *שָׁכַח* (שָׁכַח) *forgetting, forgetfulness*. Y. Peah I, 16<sup>b</sup> bot.; Yalk. Mic. 559, v. וְשָׁכַחְתָּ. Ab. IV, 22. Sabb. 31<sup>b</sup> הִיא מֵחַ ש' לֵאמֹר lest you say, they forget it (that their way leads to death); a. fr.—2) *that which is forgotten*, esp. (with ref. to Deut. XXIV, 19) *the forgotten sheaf, the poor man's sheaf*. Peah VI, 1 אִינִי does not come under the law concerning a forgotten sheaf, does not belong to the poor. Ib. 4 וְשִׁלְחָהּ וכו' and a sheaf left behind the cutter belongs to the poor; B. Mets. 11<sup>a</sup>. Ib. לְרִבּוּחַ שָׁכַחְתָּהּ וכו' to include a sheaf forgotten in town (at unloading). Pesik. Vattom., p. 132<sup>a</sup> (ref. to Is. XLIX, 14) כְּעוֹמֵר דִּש' like the forgotten sheaf; a. fr.

**שָׁכַחָה** v. וְשָׁכַחְתָּ.

**שָׁכַחָה** pr. n. m. *Shikkhath*. B. Bath. 26<sup>a</sup>; B. Kam. 91<sup>b</sup> Ms. M. (ed. שִׁיבָה v. Rabb. D. S. a. l. note). B. Bath. 126<sup>b</sup> (v. Rabb. D. S. a. l. note 80).

שָׁכַב, v. שָׁכַב.

**שָׁכַב** m., **שָׁכַבָּא** c. (preced.) 1) *lying*; מרע *dangerously ill*, v. מרע II.—2) *dead, deceased*: Targ. Y. Deut. XXV, 5, sq. Targ. Ps. XXXI, 13; a. fr.—[B. Mets. 73<sup>b</sup>, read: שָׁכַבָּא, v. שָׁכַב.]—Pl. שָׁכַבְיָא, שָׁכַבְיָא, שָׁכַבְיָא. Targ. Ruth I, 8. Targ. Koh. IV, 2 (not שָׁכַבָּא); a. e.—Snh. 46<sup>b</sup>, v. רָקָא. Sabb. 109<sup>b</sup> בִּי אֵרָא in the cemetery, v. שָׁכַבָּא; a. e.—V. שָׁכַבָּא.

**שָׁכַבָּא** f. (שָׁכַב) 1) *lying down, lying position*. Ber. 11<sup>a</sup> (ref. to Deut. VI, 7) בְּשַׁעַת ש' מְשַׁבֵּחַ at the time of lying down, (and) literally in a reclining position, and at the time of rising, (and) literally in an erect position (must the Sh'm'a be recited, v. קְרִיָּה a correct quot. acc.). Ib. 4<sup>b</sup> מְקִישׁ ש' לְקִרְיָהּ the text (Deut. I. c.) puts lying down parallel to rising, as at rising (in the morning) the reading of the Sh'm'a precedes the prayer (תְּפִלָּה) אָחַד ש' so at lying down (in the evening) the reading of the Sh'm'a precedes &c. Ib. אָחַד ש' נִמְיָא סְמוּךְ as in the morning the Sh'm'a is read near the bed (immediately after rising), so in the evening the Sh'm'a is read near the bed (before going to bed). Y. ib. I, 3<sup>c</sup> וְקִרְיָהּ בֵּה ש' וְקִרְיָהּ because lying down and rising are mentioned therein (in the chapter of Balaam, Num. XXIII, 24; XXIV, 9). Y. Gitt. III, 44<sup>d</sup> top; Tosef. Kel. B. Mets. I, 14 וְכ' אֶחָד one mattress to lie on, and another &c.; a. fr.—2) *lying with, carnal connection*. Snh. 54<sup>b</sup> (ref. to Lev. XVIII, 23) שָׁכַבְתָּהּ ... לֹא תַחַת שָׁכַבְתָּהּ means, thou shalt not allow thy lying with (any connection, either active or passive); Yalk. Ex. 348; Yalk. Lev. 599. Snh. I. c. לִדְבָרִי ... שְׁכַחְתָּךְ וְשִׁכַּחְתָּךְ according to R. 'Ak. he is guilty of one act only, for thy *sh'khobeth* and thy *sh'khibah* are the same.

**שָׁכַב** m., **שָׁכַבָּא** c. (שָׁכַב II) = h. מצוי, *found, on hand; frequent; likely*. Hag. 5<sup>a</sup>, v. וְזִיאָה I. B. Mets. 85<sup>b</sup> וְזִיאָה whom Elijah used to visit. Taan. 23<sup>b</sup> because the wife is usually at home, and gives the poor bread &c., v. הִנְיָרָה ch. Sabb. 78<sup>a</sup> וְזִיאָה wine is used ordinarily for drinking, extraordinarily for medicine. Bets. 2<sup>b</sup>, a. fr. מִלְחָה רָלָא a case of rare occurrence. Sabb. I. c. וְזִיאָה whenever a thing is used ordinarily for one purpose, and rarely for another purpose; a. fr.

**שָׁכַח** f. (שָׁכַח) *forgetting, use of the root*. Lam. R. to V, 20; Pesik. R. s. 31, v. עֲזִיבָה; a. e.—Ber. 32<sup>b</sup> Ms. O., v. שָׁכַח.

**שָׁכַחָה** f. (שָׁכַח) *appeasement, use of the root*. Esth. R. to I, 12; II, 1 (ref. to עֲזִיבָה ib.) ש' שְׁכַחָהּ it was an appeasement, and yet it was no appeasement, i. e. he was not reconciled without regret.—Pl. שָׁכַחָה. Meg. 16<sup>a</sup> (ref. to Esth. II, 1, a. VII, 10) שְׁכַחָהּ why these two appeasements?; Yalk. Esth. 1059 (not שָׁכַחָה).

שָׁכַח, v. שָׁכַח.

שָׁכַח, v. שָׁכַח.

**שָׁכַחָה** m. = h. שָׁכַח, *neighbor*. Targ. Prov. XXVII, 10 Ms. (ed. שָׁכַחָה, v. שָׁכַח).—Pl. שָׁכַחָה. Targ. II Kings IV, 3 (v. שָׁכַחָה). Targ. Ps. LXXIX, 4; 12 (ed. Wil. שָׁכַחָה; ed. Lag. שָׁכַח).

**שָׁכַחָה** m. (שָׁכַח) emp. (שָׁכַחָה) *eyelid*. Targ. Y. I, II Deut. XXXII, 10 (some ed. שָׁכַחָה).

**שָׁכַחָה** f. (שָׁכַח) *royal residence, royalty*. Lev. R. s. 2 (שָׁכַחָה; some ed. שָׁכַחָה) בֵּיתִי וְבֵיתִי כְבוֹדִי (not בֵּיתִי; some ed. שָׁכַחָה) come, and I will show thee my honor and the house of my residence without thy mother; Yalk. Ez. 340 כְּבוֹדִי כְּלָמָה פִּירָחָה כְבוֹדִי (corr. acc.). Lev. R. I. c. כְּבוֹדִי וְבֵיתִי לֹאמֵךְ (thy mother's absence?); Yalk. I. c. כְּבוֹדִי אוֹ בֵּיתִי שְׁבִנְיָהּ (corr. acc.).—Esp. *Shechinah, Divine Presence, holy inspiration* (v. Ex. XXV, 8, a. 22). Yoma 9<sup>b</sup> sq. אִי נִמְיָא כְּלִיקוֹ ... לֹא הָיָה שְׂרִירָה ש' ... אִין הָיָה שְׂרִירָה וְכ' even if all Jews had returned in Ezra's days, the Sh. would not have dwelt in the second Temple, for it is written (Gen. IX, 27) ...; the Sh. dwells only in the tents of Shem; Gen. R. s. 36. Ber. 6<sup>a</sup> שְׁש' עֲמָהָם ... לְשִׁנְיָהּ that when three sit as judges, the Sh. is with them. Sabb. 12<sup>b</sup> ש' לְמַעַל וְכ' the Sh. dwells over the headside of the sick man's bed. Ib. 30<sup>b</sup>; Pes. 117<sup>a</sup>, v. עֲצִיבָה. Meg. 29<sup>a</sup> עֲמָהָם ש' כְּלָמָה שְׁכַחָהּ whithersoever they were exiled, the Sh. went with them. B. Bath. 25<sup>a</sup> כְּלָמָה ש' the Sh. is everywhere (you may face any region in prayer). R. Hash. 31<sup>a</sup>; a. fr. (also in Chald. diction).

**שָׁכַחָה** ch. same. Targ. Y. I, II Num. XXIV, 6. Targ. Ex. XVII, 7. Targ. Num. V, 3. Targ. Ez. III, 12; a. fr.—Yoma 9<sup>b</sup>, v. preced. Snh. 39<sup>a</sup> ש' ... אִמְרִינָהּ you say, wherever ten are assembled (for prayer), there the Sh. dwells; how many Shechinahs are there?; a. fr.—Pl. שָׁכַחָה. Ib.

**שָׁכַחָה** m. (b. h.; שָׁכַח) *hired man*. Erub. 64<sup>a</sup>; Shebu. 46<sup>b</sup> ש' יוֹם h. לְקִישׁ v. שָׁכַחָה one hired for day work; ש' לַיְלָה for night work; ש' שְׂעוֹר by hours; ש' חֹדֶשׁ by the month. Ib. 112<sup>b</sup> (in Chald. dict.) ... עֲקִרְיָהּ the Rabbis took the oath from the employer, and put it on the hired man. Ib. אִרְחִיבָה ... ש' the hired man, too, hires himself out from necessity; a. fr.

**שָׁכַחָה** f. (preced.) *hire, rent*. B. Mets. 65<sup>a</sup>, a. fr. ש' רֵנֶת (for a house or a field) is not due before the end of the term. Ib. 98<sup>a</sup> בְּשִׁאֲלָהּ (I let thee have the two cows) half a day as a loan, and half a day for hire. Ib. וְדִקְרִימָה רֵנֶת the cow that survived is the hired one. Ib.<sup>b</sup>; a. fr.

**שָׁכַחָה** (b. h.) *to sink, (of anger) to be appeased*. Ex. R. s. 8 שְׁכַחָהּ they (the threatening gates) were at once appeased; (Tanh. Va'era 7 שְׁכַחָהּ). Esth. R. to I, 12 לֹא ... עַד שֶׁכַּחָהּ until Esther entered (the palace), Ahasver's anger was not appeased; a. e.

Ges. Thes. s. v.,] *to rise early; to do a thing early.* Ber. 30<sup>a</sup> לָרִץ לְצֵאת לְדֹרֶךְ if one rises early (before sunrise) to go on the road; Tosef. ib. III, 19. Cant. R. to V, 11 (play on שׁוֹרְרוֹת כְּעוֹרֵר, ib.; cmp. שֶׁחֵר (Lev. R. s. 19 משׁוֹחֵר), v. עָרַב II. B. Mets. VII, 1 if one hired working men, לָמַד לְהִשָּׁרֵם וְאָמַר לֵהֵן לְהִשָּׁרֵם וְכ' told them that he expected them to come to their work earlier and go later (than the customary time). Ber. 47<sup>b</sup> לְעוֹלָם הַשָּׁרִים אָדָם וְכ' a man should always go early to the house of prayer, that he may succeed in being counted among the earliest ten &c. Ib. 16<sup>b</sup>; Y. ib. IV, 7<sup>d</sup> bot. וְנִשְׁרָם וּנְמָצָא וְכ' that we may early (in life) obtain &c., v. רָחוּל. B. Kam. 92<sup>b</sup> הַשָּׁמֶן וְאָכַל take an early breakfast. Gitt. 7<sup>a</sup> וְהִתְרַם עֲלֵיהֶן רָחֵם וְכ' (omit לְבָרָא) pray against them (the tormentors) early and late, and they shall cease of themselves; a. fr.—Bicc. III, 2 וְלִמְשָׁרִים הָיָה וְכ' and *at rising time* &c.



רַכַּי the *sokher* pays the rent in cash, the *ḥakkir* (or *ḥokher*) in kind; a. fr.—Part. pass. שֹׂכֵר, שֹׂכֵרָה; f. שֹׂכֵרָה. B. Mets. VIII, 2 if the hirer says, שׁ מֵהָ בָּקָרָהּ it is the hired cow that died; שׁ מֵהָ בָּקָרָהּ she died on the day when I used her for hire; שׁ מֵהָ בָּקָרָהּ... שׁ מֵהָ בָּקָרָהּ she died at that time of the day when I used her for hire; a. fr.

*Hif.* לְעוֹלָם תִּשְׁכֹּר <sup>1</sup> to lease, let. B. Bath. 110<sup>a</sup> אִם אִישׁ יִשְׁכֹּר אֶת עַצְמוֹ וְיִבְנוֹהָ B. Mets. VIII, 7 הַמְשַׁכֵּר... if one lets a house..., the landlord has to furnish &c. Ib. 8 לִי לְשֹׁכֵר if he let the house by the month,... the landlord has the benefit of the intercalated month, v. עֵבֶל. Pes. 4<sup>a</sup> לְבָרוּק עַל הַמֶּלֶךְ the landlord is obliged to search the house for leavened matter; a. fr.—2) (denom. of שָׁכַר) to cause to profit, to benefit. Tanh. ed. Bub., Vayesheb 13 צוּרִיךְ... מְשַׁכֵּר אִתּוֹ a man must pray for the welfare of him that benefits him.

*Nif.* נִשְׁכָּר (denom. of שָׁכַר) to be rewarded, benefited; to have the advantage. Yeb. 92<sup>b</sup> אִם כֵּן מַצִּינֵי חוּטָא נִשְׁכָּר if this be the law, then he that sinned would be at an advantage; Keth. 11<sup>a</sup>, a. e. נִשְׁכָּר חוּטָא נִשְׁכָּר it is done in order that the sinner should not be at an advantage. Pes. 50<sup>b</sup>; Tosef. Yeb. IV, 8, v. וְנִשְׁכָּר; a. fr.

*Hithpa.* הִשְׁתַּחֲבֵר, *Nithpa.* נִשְׁתַּחֲבֵר to profit; to deal in. Tanh. l. c. וְכִּי מִשְׁתַּחֲבֵר מֵצֵאנוּ ו' because Jacob was benefited by his flock &c. Pesik. R. s. 40 וְנִשְׁתַּחֲבֵרָהוּ v. נִצָּח. Pes. l. c. וְכִי הוּא מִשְׁתַּחֲבֵר בְּקֵרִים ו' he that deals in reeds and vessels. Ib. 54<sup>b</sup> מִשְׁתַּחֲבֵר אֵרֶם וְאֵין אִם יוֹדֵעַ בְּמָה מִשְׁתַּחֲבֵר and no man knows which of his enterprises will turn out profitable; Mekh. B'shall., Vayass'a, s. 5. B. Bath. 91<sup>a</sup> אֵין מִשְׁתַּחֲבֵרִין אֵין מִשְׁתַּחֲבֵרִין in Palestine you must not be a dealer in provisions, as wine &c. (serve as middleman between producer and consumer); Tosef. Ab. Zar. IV (V), 1; a. fr.

שָׁבַר, ch. שִׁבַּר *to fill up, dam*, v. סָבַר, סִבַּר.—Snh. 95<sup>a</sup>,  
v. פָּצַח, a. שָׁכַח.

**שָׂכָר** m. (b. h.; שְׂכָר) *wages, profit, reward*. Shebu. VIII, 1, a. e. ש' נִשְׂאָה he that receives wages (for watching), v. שׂוֹמֵר. Succ. 29<sup>b</sup> שְׂכָר שְׂכִיר, v. עֲשֶׂה. B. Mets. 112<sup>a</sup> כָּל הַחֹבֵב ש' וְכ' he that delays the payment of the hired man's wages, is considered as if taking his life. Ab. V, 11 אֵין לוֹ אֵלָא שְׂכָרוֹ, v. הֶקְפֵּד. B. Kam. 116<sup>a</sup>, a. e. אֵין שְׂכָרוֹ II; he can claim only the ordinary laborer's pay, v. שְׂלָמִי II; a. fr.—Esp. *divine reward*. Erub. 22<sup>a</sup> (ref. to Deut. VII, 11) לַמָּחֹר לַקֶּבֶל שְׂכָרָם דִּימֵן לַעֲשׂוּמֵן... 'to do them to-day', and not to do them to-morrow (do not procrastinate); 'to do them to-day', and to receive the reward for them to-morrow (expect not immediate reward). Ib. 65<sup>a</sup> נִבְרָא לֵאלֹהִים ש' לְרַשְׁעִים wine has been created for the purpose of comforting (cheering up) mourners and paying reward to the wicked (for what good they may do, in this world); Num. R. s. 10<sup>4</sup>. Ab. II, 16 נֶאֱמַר שְׂכָר פְּעִילִיחָךְ thy employer may be trusted that he will pay thee the wages due for thy work. Ib. וְרַב שְׂמֵחַן שְׂכָרָם וְכ' but keep in mind that the reward of the righteous is reserved for the hereafter; a. fr.—בְּשָׂכָר as a reward for, on account of (cmp. רַבִּיחַ). Sot. 11<sup>b</sup> נִשְׂמִין צְדִיקָנִיּוֹת וְכ' for the sake of the righteous women of that generation were the

Israelites redeemed; Ex. R. s. 1. Hull. 88<sup>b</sup> בשׁ שׂאמר ו' as a reward for what Abraham our father said (Gen. XVIII, 27) &c. Ex. R. s. 45 שלש זכר לשלש on account of three things he (Moses) was granted three things; בשׁ יריסר ו' on account of 'he hid his face' (Ex. III, 6) &c.; a. fr.—[Yalk. Is. 371 שׂכרן, read: שׂבכרן, v. סבכרן.]

**שָׂכַר** (b. h.) *to fill, saturate; to drink freely*.—Part. pass. שָׂכֵר; f. שְׂכִימָה. Taan. 29<sup>b</sup> וְכִי לֹא שֶׁ וְלֹא צִמָּה וְכִי that the soil be neither soaked nor thirsty, but between the two extremes. Midr. Till. to Ps. XXXV (ref. to Is. LI, 21) וְכִי וְיִמָּה אֵת שֶׁ מִן הַצְרֹת וְכִי From the troubles, but not from too much wine; a. e.

*Pi.* שָׁכַר *to make drunk, intoxicate.* Erub. 64<sup>b</sup> ... רַךְ  
 מְשַׁכְּרוֹ walking (after drinking) makes him unsteady, and  
 sleep makes him drunk; Taan. 17<sup>b</sup>. Erub. l. c. ... רַב־עֵשֶׂה  
 מְשַׁכְּרֵי one fourth of a Log of Italian wine intoxicates.  
 Cant. R. to I, 4 וְשַׁכְּרוּהוּ רַב־ וְעָשׂוּ they made a great  
 feast, and she made him drink more than enough; Yalk.  
 Gen. 15; a. e.

*Hithpa.* הִשְׁתַּכְּרָה, *Nithpa.* נִשְׁתַּכְּרָה to be, become intoxicated. Keth. 8<sup>b</sup> וַיִּשְׁתַּכְּרוּ וְ... וַיִּשְׁתַּכְּרוּ when they began to drink (at the mourners' meals) and get intoxicated &c. Snh. 42<sup>a</sup> אֵל יִשְׁתַּכְּרָה, v. רָו. Esth. R. to III, 9 וְכִי יִשְׁתַּכְּרוּ וְכִי יִשְׁתַּכְּרוּ וְכִי יִשְׁתַּכְּרוּ they ate and drank, and became drunk, and acted disgracefully. Num. R. s. 10<sup>8</sup> דְּבָרִים מֵהֶם שֶׁלֹּא יִשְׁתַּכְּרוּ things from which one cannot become intoxicated; a. fr.

נֶשֶׁכֶּר ch. same.

*Pa. ושקויה ושיכרוהו* Lev. R. s. 12 *to make drunk*. they gave him drink, and made him drunk, and carried him out &c.

*Ithpa*, אִשְׁתַּפְּרָה to drink freely. Ber. 9<sup>a</sup> אִשְׁתַּפְּרָה בְּחֵלֶלָא וְכ' they drank freely at the wedding of &c. (and slept beyond the time of prayer).

**שֵׁכָר** m. (b. h.; preced.) *intoxicating drink*. Num. R. s. 10<sup>8</sup> (ref. to Num. VI, 3) וְהָיָה יַיִן הָרֹאשׁ שֶׁ יֵשׁ וְכִי not *yayin* and *shekhar* the same?; וְהָיָה יַיִן חֵי וְכִי זה מְזֻז *yayin* is unmixed wine, and *shekhar* is mixed wine; a. e.—Esp. *beer* of dates or barley. Pes. III, 1 הַמֵּדִי שֶׁ הַמֵּדִי Median beer, expl. ib. 42<sup>b</sup> שֶׁעָרִי מִי דַּתְּמִי בִּיהַּ מִי שֶׁעָרִי date beer into which they put a concoction of barley. Ib. 107<sup>a</sup> אֵינָן מְקַדְּשִׁין עַל אֵינָן you must not pronounce the Kīddush (קִידוּשׁ) over beer; a. fr.

שָׁרָא ch. same. Targ. Prov. XX, 1. Ib. XXXI, 4; 6; a. fr.—Pes. 107<sup>a</sup> ש' . . . לא היה לן חמרא we had no wine, and we offered him beer (for Habbalah). Ib. אישרי ש' . . . לא אישרי I would rather drink flax-water than drink beer; a. fr.

וְקוֹרִיין 11 Tanh. Sh'mini m.=h. שְׂכֹרָה, שִׁי' and they cried after him, see that drunken man!

שְׂפָרוֹת, שִׁי f. (preced. wds.) 1) *fulness, plenty*.  
 Succ. 49<sup>b</sup> (ref. to Num. XXVIII, 7) לשון שרייה לשון שביעה

**נשלה** f. (contr. of שחלה, v. תלה; emp. שורה a. שורה) *a mass of a burnt or decayed body distinguishable in shape and outlines.* Nidd. 27<sup>b</sup>, sq. מת שנשרה ונשלה קיימת if a corpse has been burnt, and its remains have retained the shape of the body. M.Kat. 25<sup>a</sup>. Nidd. 56<sup>a</sup> שרץ שיבש

וכ' a creeping thing that is dried up, but whose shape is still discernible; a. e.—*Pl.* שְׁלֵחוֹת. Lam. R. to IV, 17 (the Lord motioned to their (the drowned Egyptians') remains, and they came up floating &c.; what is the nature of these skeletons?

**שְׁלֵחָה**, שִׁי ch. same, *decayed carcass*. Targ. Job XX, 23 (h. text לחום).—B. Kam. 31<sup>b</sup>, sq. כש' רפסקה לאורחא it blocks the road like a carcass.—*Pl.* שְׁלֵחִין, שִׁי; constr. שְׁלֵחִי *flakes of flesh*. Targ. Job XLI, 15 (some ed. מפלי; h. text שְׁלֵחִי).

**שְׁלַח**, v. שלי.

**שְׁלַח** (v. שלי) 1) *to hang down*; denom. שְׁלַחִי.—2) (denom. of שְׁלַחִי) *to end, complete*. Targ. Is. X, 32 עֲלֵמָא כש' (prob. to be read: יְשֻׁלָּה) when the world shall have completed its (Messianic) period; (Targ. Y. II Ex. XII, 42 (יְשֻׁלָּה).—3) *to be at ease*; v. שְׁלֵחָה.

**שְׁלֵחָה** (Shaf. of להבה) *to burn, glow*. Part. pass. שְׁלֵחָה. Koh. R. to I, 5 הוא מש' ובשעה (not משולח) when the sun wants to go forth, it is glowing hot.

**שְׁלֵחָה**, שְׁלֵחָה ch. same. Targ. Ps. CVI, 18 (h. text להב). Ib. XXI, 10 Ms. (ed. סלעם; h. text בלע).

*Ithpa.* שְׁלֵחָה *to be burned; to flame*. Targ. Y. Ex. XXXII, 1. Targ. O. ib. IX, 24 (h. text מחלקה).

**שְׁלֵחָה**, v. שְׁלֵחָה.

**שְׁלֵחָה** f. (b. h.; preced. wds.) *flame, flaming fire*. B. Kam. 59<sup>b</sup>, a. e. ש' מסי לו' if he gave him (the child &c.) flaming fire, opp. גחלת; v. לָקַח; Y. ib. VI, 5<sup>c</sup> top. Bets. V, 5 ורש' בכל מקום if one takes burning coal from his neighbor on the Holy Day, he may carry it only as far as the owner is permitted to walk, but if he lights his own wood from the neighbor's fire, he may carry it everywhere; a. fr.—*Pl.* שְׁלֵחָה, שְׁלֵחָה. Pirké d'R. El. ch. LI שְׁלֵחָה של שמש וכו' the waters of the ocean extinguish the flames of the sun, and it has no brightness and no flame the whole night; ... וכשיבא ... and when it comes to the east, it bathes in a river of fire ..., and puts on its flames and rises &c.

**שְׁלֵחָה**, שְׁלֵחָה, m. ch. same. Targ. Y. Deut. IV, 11. Targ. Y. II Ex. XIX, 18.—*Pl.* שְׁלֵחָה, שְׁלֵחָה. Targ. Ps. XXIX, 7 (Ms. שלוחיה). Targ. Is. XIII, 8. Ib. XXIX, 6.

**שְׁלֵחָה** f. same. Targ. Y. Gen. XXX, 25. Targ. O. Ex. III, 2; a. fr.—*Pl.* שְׁלֵחָה, שְׁלֵחָה. Targ. Y. Ex. XX, 2, sq.

**שְׁלֵחָה**, שִׁי m. (שְׁלֵחִי) *weariness*. Targ. Is. VIII, 22.

**שְׁלֵחָה**, שִׁי m. pl. (used as sing.) *tail, end*. Targ. II Chr. XX, 16.—Yeb. 115<sup>a</sup> הלוליה בש' (not הלוליה) at the end of his wedding (when he was left alone with his bride). Yoma 29<sup>a</sup> וכו' קשרא ... ש' (fem.), v. קָרָא. Ber. 40<sup>b</sup>, v. גופן. B. Mets. 64<sup>a</sup>, v. פִּקְרָא; a. e.

**שְׁלֵחָה** I (Shaf. of להי) *to weary*. Targ. Lam. III, 5 (והלואה) and wearied them (h. text ויש' ארין). Ib. 65 (not שְׁלֵחִי). Targ. Job XVI, 7 שְׁלֵחִי (ed. Wil. שְׁלֵחִי, corr. acc.). Targ. Is. XXXII, 6; a. e.—Part. pass. שְׁלֵחָה; f. שְׁלֵחָה, שְׁלֵחָה; *pl.* שְׁלֵחָה, שְׁלֵחָה. Targ. Gen. XXV, 29, sq. Targ. Is. XLIV, 12. Ib. XLI, 17. Targ. Prov. XXV, 25 (ed. Wil. שְׁלֵחָה). Targ. Deut. XXV, 18. Targ. Jud. VIII, 4, sq.; a. e.—Gen. R. s. 24 (transl. Is. LVII, 16) ליה מ' it (the wind) gets tired; Y. Ber. IX, 13<sup>d</sup> top; Koh. R. to I, 6; Yalk. Kings 219 משלח. Koh. R. to III, 9 וכו' מ' מ' he used to come around exhausted (thirsty) and take it &c.—M. Kat. 2<sup>a</sup> (quot. fr. Targ. O. Deut. XXV, 18).

*Ishtaf.* שְׁלֵחָה *to be wearied, faint*. Targ. Ps. CII, 1. Ib. LXVIII, 10; a. fr.

**שְׁלֵחָה** II m. (preced.) = *weary, tired*. Targ. I Chr. XXI, 12.—*Pl.* שְׁלֵחִי. Ber. 6<sup>a</sup> הני ברי רש' (Ms. M. margin (רמשלח) those knees that are wearied.

**שְׁלֵחָה**, שְׁלֵחָה m. pl. (שְׁלָה) *careless ease, security, arrogance*. Targ. Job XXX, 5 (Levy quotes שְׁלֵחָה f. sing.; h. text שְׁלָה).

**שְׁלֵחָה**, v. שְׁלֵחָה.

**שְׁלֵחָה**, v. שְׁלֵחָה.

**שְׁלָה**, v. שְׁלָה.

**שְׁלָה** I, שְׁלָה (b. h.; v. שְׁלָה) [*to be lax*] *to rest, be at ease, careless*. Gen. R. s. 84 (ref. to Job III, 26) לא שְׁלָה I was not at ease on account of Esau, neither was I secure on account of Laban.

**שְׁלָה** m. (b. h.; preced.) *at ease, secure*. Yalk. Gen. 138 בשח ושחן וש' in safety, without care, and at ease; (Pirké d'R. El. ch. XXXVIII only ושחן וש').

**שְׁלָה**, v. שְׁלָה.

**שְׁלָה**, v. שְׁלָה.

**שְׁלָה**, v. שְׁלָה.

**שְׁלָה** f. (b. h.; preced. art.) *security, ease, contentment, happiness*. Gen. R. s. 84 בשעה ... יושבין בש' when the righteous dwell at ease, and desire to remain at ease in this world, Satan comes &c. Ab. IV, 15 ... אין 'מ' שְׁלָה it is beyond our power to understand why the wicked are at ease, or why the righteous suffer. Gen. R. s. 49 עיקר שְׁלָה של סדום וכו' the real undisturbed prosperity of Sodom lasted only &c. Gen. R. s. 10, end, v. שְׁלָה. Num. R. s. 12<sup>3</sup> ר' בעיניך חבש שְׁלָה 'thou shalt behold with thine eyes' (Ps. XCI, 8) thy happiness. Yoma 86<sup>b</sup>, v. שְׁלָה; a. fr.

**שְׁלָה**, שְׁלָה ch. same. Targ. Lam. I, 5. Targ. Ps. LXXIII, 12. Targ. Y. Gen. XXXVII, 1; a. e.; v. שְׁלָה II.

**שְׁלָה**, v. שְׁלָה.

שְׁלוּחַ, v. שְׁלוּחַ.

**שְׁלוּחַ** (v. שְׁלַח, a. שְׁלַח) *to fit in with mortise and tenon*.—Part. pass. מְשֻׁלָּח; f. מְשֻׁלָּח; pl. מְשֻׁלָּחִים. Targ. Y. Ex. XXVI, 17; XXXVI, 22 Ar. (Ar. Ms. quot. in Levy Targ. Dict. מְשֻׁלָּחִים *Ilhpa*; ed. מכורין; h. text משלוח).

שְׁלוּחָא, v. שְׁלוּחַ ch.

שְׁלִיחָא, v. שְׁלִיחָא I, II.

שְׁלִיחַ, v. sub שְׁלִיחַ.

**שְׁלִיחַ** m. (שְׁלַח) 1) *messenger, agent, deputy*. Kidd. II, 1 ובשליחיהו... האיש v. האשה... ובשליחיהו; האיש v. האשה. Ber. V, 5, a. fr. שְׁלִיחֵיהֶם של וי' קממו; a. fr.—Pl. שְׁלִיחִים. R. Hash. I, 3, sq. ה' ויצאן the messengers went out (to announce the New Moon). Succ. 10<sup>b</sup>; 26<sup>a</sup> מצוה מצוה אכן שליחיהו מצוה אכן we are out on a religious message. Hull. 142<sup>a</sup>, a. e., נזק; a. fr.—[2] *pressed olive*, v. שְׁלַח II.—[3] *ditch*, v. שְׁלַח III.]

**שְׁלִיחָא** ch. same, *messenger* &c. Meil. 21<sup>b</sup> מאן דאמר וי' לשליחיהו וי' Pl. שְׁלִיחִין. Targ. Is. XLIV, 26 (ed. Lag. (שְׁלִיחַ), v. שְׁלַח.

שְׁלִיחָא, v. שְׁלִיחָא.

שְׁלִיחַ, v. שְׁלִיחַ.

שְׁלִיחָא, v. שְׁלִיחָא.

**שְׁלִיחָא** f. (a fictitious word, as if fr. שְׁלַח) *cast away*. Erub. 53<sup>b</sup> a Galilean woman (that wanted to say *sh'lubti*, my attached friend, v. שְׁלַח) said (Ms. M. שְׁלִיחָא וי'?) my cast-away &c., v. שְׁלַח.

**שְׁלִיחָא** m. (שְׁלַח) *embryo, birth*. Targ. Y. I Deut. XIV, 7.—V. שְׁלִיחָא.

**שְׁלִיחָא** f. (II שְׁלַח) 1) *pool, pond, rivulet*. Peah II, 1 'הנחל a brook or a pool; B. Bath. 55<sup>a</sup>; B. Kam. 61<sup>a</sup>, expl. ib. שוללית שם... שוללית שם a place where the rain makes booty (inroads); oth. expl. שוללית שם a water arm which imparts &c., v. שְׁלַח; Men. 71<sup>b</sup>; Sifra K'dosh. Par. 1, ch. II. Tosef. B. Kam. VI, 23; Y. ib. VI, end, 5<sup>c</sup>; Bab. ib. 61<sup>a</sup> שוללית נהר או ש' וי' עברה נהר if the fire crosses a river or a pool eight cubits wide.—2) *deposit after inundation, alluvium*. B. Mets. 21<sup>b</sup> שוללית של נהר v. שְׁלַח; Tosef. ib. II, 2 משללית של ים ומשללית של נהר (Var. ... משללית) from the deposits of the tide or &c. Y. B. Kam. X, 7<sup>b</sup> bot. שוללית, v. שְׁלַח.

**שְׁלִיחָא** I m. (b. h.; שְׁלַח) 1) *peace, salvation; salutation*. Lev. R. s. 9 peace is something great, for all benedictions, good tidings, and consolations... close with peace. Num. R. s. 21, beg. אין כלי... no vessel contains blessing but peace; Ukts. III, 12, a. e., v. שְׁלַח. Ber. 14<sup>a</sup> וי' משיב ש' וי' he who salutation to any person. Ib. כל דבורין ש' וי' he who

offers salutation to his neighbor before prayer, is considered as if he made him a highplace (worshipping man before God). Shebi. IV, 3 וי' ש' וי' and you must salute them (gentiles in the field) &c., v. שְׁלַח; Y. ib. 35<sup>b</sup> עירכס ש' וי' how must we salute them? As we salute Israelites, 'peace be upon you.' Tam. I, 3 אמרו ש' וי' הכל ש' וי' when they (the two parties patrolling the Temple) met, they said, 'peace?' (answer) 'all peace' (everything is in good order); Lev. R. l. c. Sifra Vayikra, Par. 13, ch. XVI וי' ש' וי' he who is at peace offers peace-offerings, opp. אין; v. שְׁלַח. Ib. ש' וי' ש' וי' because everything in them is at peace (is turned to use; Yalk. Lev. 458 ש' וי' ש' וי' Ber. 39<sup>b</sup> (play on the name שלום) Ber. 39<sup>b</sup> (play on the name שלום) thou art peace (perfection), and thy teaching is perfect (v. שְׁלַח); a. v. fr.—[2] (adv.) *safely, unimpaird*. T'bul Yom IV, 7, a. e. ש' וי' ש' וי' that it will be brought up safely, v. שְׁלַח I.—Pl. שְׁלִימוֹת. Num. R. s. 13<sup>16</sup> ש' וי' ש' וי' produces two conditions of peace, peace above and peace below. Yalk. Is. 340 ארבעה רוב ש' וי' (not שלומית) four times in the Scriptures 'peace' appears in connection with 'abundance.'—Ch. v. שְׁלַח.

**שְׁלִיחָא** II pr. n. f. *Imma (Mother) Shalom*, wife of R. Eliezer. Y. Shebi VI, 36<sup>c</sup> top. Erub. 63<sup>a</sup>; a. fr.

שְׁלִיחָא, v. שְׁלִיחָא.

**שְׁלִיחָא** (b. h.) pr. n. m. *Shallum*, 1) husband of Huldah the prophetess. Meg. 14<sup>b</sup> (counted among the prophets). Yalk. Kings 233.—2) name of several Amoraim. Lev. R. s. 26 רב ש' Pesik. R. s. 3 רב ש' ib. s. 5; a. fr.

שְׁלִיחָא, v. שְׁלִיחָא.

**שְׁלִיחָא** pr. n. f. *Sh'lonai*, legendary name of Balak's daughter (v. שְׁלִיחָא). Targ. Y. Num. XXV, 15.

**שְׁלִיחָא** ש' וי' [pull out, stick in,] a popular name for *Cimolia* (v. שְׁלִיחָא). Sabb. 90<sup>a</sup> (Ms. M. ריין, v. Rabb. D. S. a. l. note); Nidd. 62<sup>a</sup>.—[Yeb. 109<sup>b</sup>, v. שְׁלַח.]

שְׁלִיחָא, v. שְׁלִיחָא, pl. constr. שְׁלִיחָא.

שְׁלִיחָא, v. שְׁלִיחָא.

**שְׁלִיחָא** m. (שְׁלַח) *boiled preserves*.—Pl. שְׁלִיחָא. Y. Sabb. I, 3<sup>c</sup> bot. שְׁלִיחָא boiled preserves made by gentiles.

שְׁלִיחָא, v. שְׁלַח.

שְׁלִיחָא, Kel. XXV, 4 Bart., 8. פת.

**שְׁלִיחָא** ש' וי' *neglect, error, forgetfulness* (corresp. to h. שְׁלַח). Targ. Lev. IV, 2 (Y. ed. Vieh. שְׁלַח). Ib. V, 18. Targ. Num. XV, 24, sq.; a. fr.

שְׁלִיחָא, v. שְׁלִיחָא ch.

**שְׁלִיחָא** (b. h.; emp. שְׁלַח) *to draw out; to stretch forth*;



to send. Erub. III, 2 וְכִי הַשּׁוֹלֵחַ עֲרוּבֵי וְכִי 'Erub forth to be laid by a deaf and dumb person. Hull. 59<sup>b</sup>, a. fr. מֵרַחֵם מֵרַחֵם they sent word from there (from Palestine to Babylonia). Gitt. IV, 1 וְכִי הַשּׁוֹלֵחַ גִּטּוֹ if a man sends a letter of divorce to his wife &c. B. Kam. VI, 4, v. בְּעֵרָה. 1b. בִּיד פִּיקַח ש' (ib. 60<sup>a</sup> שְׁלִיחַ) if he sent out fire through a sane person; a. fr.—Part. pass. שְׁלִיחַ q. v.—ש' יר בר [to stretch out a hand against,] to make illegitimate use of, to misappropriate (Ex. XXII, 10). B. Mets. III, 12 וְכִי הַשּׁוֹלֵחַ if a person makes use of a trust. 1b. שְׁלִיחַ if he declares his intention to use a trust; וְכִי אֵינוֹ חַיִּיב עַד שֶׁשְׁלַח בִּי יֵד he is not responsible (for loss), until he has used it; a. fr.

Pl. שְׁלַח same, to send; to send away, dismiss. Bets. I, 9 וְכִי אֵין מְשַׁלְּחִין בִּ"ט וְכִי on the Holy Day you dare not send (to a friend) anything except portions (of eatables, ready for use); וְכִי מְשַׁלְּחִין בְּרֵמָה you may send cattle... alive or slaughtered. Hull. XII, 3 שְׁלַח חֲזוּרָה if he sent the mother bird away, and she came back. 1b. וְכִי אָמַר... וְכִי אָמַר if he says, I will take the mother, and send the young away; לְשַׁלַּח he is bound to send her away. Gen. R. s. 21 וְכִי שְׁלַח מִן... וְכִי שְׁלַח he banished him (Adam) from the paradise of this world and from that of the other world; a. fr.

Hithpa. שְׁלַח, Nithpa. שְׁלַח to be sent off; to be commissioned. Yoma VI, 2, a. e. הַשְׁלַח הַשְׁלַח the goat that is to be sent away (Lev. XVI, 10), the scapegoat. 1b. 1 המשחית... נשפך if the blood (of the goat designated for sacrifice) was spilt, the scapegoat is to be put to death (cannot be used for the ceremony). Gen. R. s. 49 וְכִי מִעֲשֵׂה בְּאֵד שֶׁנֶּשֶׁן it happened that one was commissioned to tax the inhabitants &c.; a. fr.

שְׁלַח ch. same, 1) to send, send off. Targ. Num. XIII, 2. Targ. O. ib. 16. Targ. Ps. XLIV, 3 Ms. (ed. פסכ). Targ. Jer. XLII, 6 שְׁלַחִין (not שְׁלִיחִין); a. fr.—Part. pass. שְׁלִיחַ; f. שְׁלִיחָה; pl. שְׁלִיחִין. Ob. 1. Targ. Is. XLIV, 26 שְׁלִיחִין ed. Lag. (ed. Wil. שְׁלַחִין). Targ. I Chr. XIV, 15; a. fr.—Ber. 28<sup>a</sup> ש' לֵדוּ וְכִי R. J. sent them word to the school house; a. fr.—Koh. R. to III, 2 רְבִירִיחָא the messenger of men (men's guardian angel).—2) to throw off, undress, flay (cmp. פָּשַׁשׁ). Targ. Esth. V, 14. Targ. Is. XXXII, 11. Targ. II Chr. XXIX, 34; a. fr.—Ber. l. c. שְׁלַח take off thy cloak (v. כָּדָא). Y. Taan. III, end, 67<sup>a</sup> כִּי הוּא ש' תִּרְדֵּהוּ he took off one shoe; וְכִי הוּא ש' תִּרְדֵּהוּ when he had taken off both of them; a. fr.—Part. pass. as ab. Sot. 8<sup>b</sup> (proverbial expression) ש' עֲרֻמָּה וְכִי undressed, naked, but with shoes on (a person cares more for shoes than for any other article of dress); Keth. 65<sup>b</sup> top וְכִי תַנַּיִּי this Tannai (who gave the wife the right to ask for three pairs of shoes and one suit of clothes) seems to assume that a woman cares more for shoes &c. Koh. R. to V, 10 אֵיךְ אֵינוֹן אֲחֵרִין שְׁלִיחִין וְכִי (not שְׁלַח) how will they come (on resurrection day), naked, or dressed? 1b. וְכִי הֵדֵךְ זֶרְעֶיךָ ש' וְכִי how didst thou plant them (the beans), undressed or dressed (in the pods)? a. e.

Pa. שְׁלַח 1) to send; to send off, dismiss. Targ. O. Lev. XVI, 21, sq. Targ. O. Ex. VIII, 17; a. fr.—Part. pass. שְׁלִיחַ; f. שְׁלִיחָה &c. Targ. O. Gen. XXXII, 19.—2) to strip,

undress. Y. R. Hash. II, 58<sup>b</sup> top וְכִי... וְכִי and in the shade of the fig tree he (the ox) would shed his skin (feeling warm, he would rub himself against the tree); Snh. 18<sup>b</sup>. Sabb. 33<sup>b</sup> מְשַׁלְּחִין מִמִּידָהּ וְכִי used to put off their clothes. Shebu. 41<sup>a</sup> וְכִי צוּרָה דְּרַבֵּן מְשַׁלַּח וְכִי may a scholar strip a man of his cloak? (i. e. should a scholar as such have any prerogatives in law?); a. fr.

Af. שְׁלַח 1) to send off, let loose. Targ. O. Ex. VIII, 17.—2) to strip, throw off; to flay. Targ. I Sam. XIX, 24. Targ. II Chr. XXXV, 11. Targ. Lev. I, 6 (Y. II ירחיש). Targ. Num. XX, 26; a. fr.

Ithpa. שְׁלַח 1) to be sent, sent off. Targ. Jud. V, 15. Targ. Y. Gen. XXXII, 19; a. fr.—2) to be stripped; to shed the skin. 1b. III, 21.—Hull. 59<sup>a</sup> מְשַׁלְּחָה מִשְׁכִּיחָה... מֵאֵן he who eats three Tiklas of asafetida on an empty stomach, will shed his skin; מִשְׁכָּח... מִשְׁכָּח had I not sat in water, I should have &c.

שְׁלַח I m. (preced.) hide, fresh skin. Makhsh. V, 6 וְכִי הַחֲזוּבֵט עַל הַש' he who beats upon a (wetted) hide. Bekh. IX, 4 קִירֵם וְכִי נִשְׁחַתָּה... וְכִי when its mother has been killed, but the hide is still intact. Tosef. Sabb. VIII (IX), 1; a. e.—Pl. שְׁלַחִין Sabb. IV, 2 שְׁלַחִין you may keep dishes warm (for the Sabbath) in fresh hides. 1b. 49<sup>a</sup> ש' שֶׁל בֵּיתָא ש' hides belonging to a private man; ש' שֶׁל הַבְּרִיאָה ש' וְכִי a mechanic (shoemaker &c.). 1b. ב' וְכִי bring us hides to sit down on them; a. e.

שְׁלַח II (שְׁלִיחַ) m. [stripped of its skin,] a pressed olive the stone of which slips out at a touch.—Pl. שְׁלַחִין Ab. Zar. II, 7 (39<sup>b</sup>); Mish. a. Y. ed. שְׁלִי. 1b. 40<sup>b</sup> וְכִי הֵיכִי דְּמִי ש' וְכִי when are they called Sh'lahin? When the stone slips out as you take the olive in your hand.

שְׁלַח III m., pl. שְׁלַחִין (tradit. pronunc. שְׁלִיחִין; cmp. Job V, 10, a. Neh. III, 15) arms, ditches for irrigation; שְׁלַחִין a field which needs irrigation, opp. בֵּית שְׁלַחִין a field dependent on irrigation which has become dry. 1b. 4 הַשְּׁלַחִין ed. Zuck. (Var. הַשְּׁלַחִין). M. Kat. 2<sup>a</sup> מֵאֵר וְכִי מִשְׁמַע דְּהָאֵר בֵּית שְׁלַחִין לִישְׁנָא דְּצוּרָה וְכִי what evidence is there that beth hash-sh'lahin has the meaning of thirstiness (dryness)? Ans. ref. to מְשַׁלְּחִין שְׁלַחִין (v. שְׁלַחִין I). B. Bath. IV, 7 בֵּית שְׁלַחִין the fields belonging to a township; expl. ib. 68<sup>a</sup> בָּגֵי גִנְיֻנִיחָא gardens (ref. to Cant. IV, 13). 1b. 99<sup>b</sup>; a. e.

שְׁלַח IV m. (שְׁלַחִין) extension, stepping space or depth of a step. Midd. II, 3; III, 6 וְכִי אֵמָה וְכִי and the depth of each step was one cubit, v. רִיב II.

שְׁלַחִין I m. = h. שְׁלַח I. Men. 35<sup>a</sup> בֵּית שְׁלַחִין when you hang a weight on (stretch) the leather, and it rebounds again, it is old.—Pl. שְׁלַחִין Y. Ned. VII, end, 40<sup>c</sup> כְּנוֹן אֵילִין ש' (ed. Zyt. שְׁלֻדִים, corr. acc.) as, for instance, hides (which are sometimes used for covers).

שְׁלַחִין II m. (b. h. שְׁלַחִין) missile, lance. Targ. Job XXXIII, 18. 1b. XXXVI, 12 Var. Ms. (ed. ירמיה קרבא).

**שְׁלָחָא** m. (שְׁלָחָא) I *worker in hides, tanner or saddler*. Sabb. 49<sup>b</sup> top.

**שְׁלָחֹפָא** m. (שְׁלָחָה) *exchange, substitute, ransom*. Targ. Prov. XXI, 18. Ib. וְשְׁלָחֹפָא ed. Lag. (ed. Wil. וְשְׁלָחֹפָא pl.; some ed. (שְׁלָחָה). Targ. Job XX, 18.

**שְׁלָחֹפִית, שְׁלָחֹפִית**, v. שְׁלָחֹפִית.

**שְׁלָחִיף**, v. שְׁלָחָה.

**שְׁלָחִיפָא**, v. שְׁלָחֹפָא.

**שְׁלָחִי, שְׁלָחִי**, v. sub שְׁלָחָה.

**שְׁלָחִיף, שְׁלָחִיף** (Shaf. of חִלָּה, transposed) 1) *to change, exchange; to lay crosswise*. Targ. Y. Gen. XXXI, 7; 41. Targ. Y. Ex. XXXIV, 9, sq. Targ. Ps. XV, 4. Targ. Y. Gen. XLVIII, 14 Ar. (ed. פרג; h. text שְׁלָחִיף; a. e.—B. Bath. 99<sup>a</sup> (יריחו) וְיִלְכָּמָה שְׁלָחִיפִי הוּא מְשַׁלָּחִיפִי may it not be that they (the Cherubim over the Ark) had their wings crosswise (overlapping each other)? Sabb. 96<sup>b</sup> וְיִלְכָּמָה שְׁלָחִיפִי הוּא מְשַׁלָּחִיפִי may it not be that they (the weavers) sat in irregular lines (so that those sitting close together did not need to hinder one another in their work)? Ib. 98<sup>b</sup> רָלָא מְהוּרִי לְשְׁלָחִיפִינָהּ (Ms. O. לְשְׁלָחִיפִינָהּ; Yalk. Ex. 370 (לְשְׁלָחִיפִינָהּ) that they must not pile them irregularly. B. Mets. 25<sup>a</sup> מְשַׁלָּחִיפִי שְׁלָחִיפִי (Ms. H. מְשַׁלָּחִיפִי) the coins lie irregularly (some of them piled, others scattered). Nidd. 26<sup>a</sup> וְשְׁלָחִיפִי לִיהּ וְכ' (Ar. וְשַׁחֲרִיף, corr. acc.) and lies across (overlapping) the head of the embryo.—2) *to pass quickly, overtake; [or to strike through]*. Targ. Job XX, 24.

**חִלָּה** v. אֶשְׁתַּחֲוֶיָהּ *to be changed; to pass away; to be exchanged*. Targ. Ps. XLVI, 3 (Ms. אֶשְׁתַּחֲוֶיָהּ; h. text (בהמיר). Targ. Job XXIX, 20. Ib. XXVIII, 16; 19 (h. text חסלה).

**שְׁלָחָה**, Kel. XXV, 4 Ar., v. פָּחָה.

**שְׁלָחָה** (b. h.) *to handle*; בִּי (cmp. מְשַׁלָּח) *to rule, have power over*. Y. Ter. VIII, 45<sup>d</sup> top כאן האור שולט וְכ' here (in the case of bread) the fire comes in direct contact with it (and kills the poison of the serpent), there (in the case of water that has been warmed) the fire does not &c. Y. Maasr. I, 49<sup>b</sup> top כאן היר שולט וְכ' here (in the case of a vessel into which a boiling dish has been put) the hand can handle it; there (in the case of a vessel taken directly from the fire) the hand cannot handle it; כאן in both cases the dish may be too hot for the hand to handle it; Y. Sabb. III, 6<sup>b</sup> top. Ib. במקום שדיר שולט in a place (in the stove) which the hand can get at (to handle the dish placed there); ib. 5<sup>c</sup> מפני שהוא שולט במקום שדיר because he keeps control (to regulate the temperature of the dish) there where the handling is possible. Y. B. Mets. X, beg. 12<sup>c</sup> ששולטת דיר מצד אחד that the hand can reach it from one side. Hull. 16<sup>b</sup>; Sabb. 82<sup>a</sup> דבר שהוא שולטת בו a thing over which fire has power (which is combustible). Ib. רוח רעה an evil spirit (smell of the mouth) will seize him;

בי רוח זוהמא ש' (v. Rabb. D. S. a. l. note 30) the spirit of *zohāma* (internal decay) will seize him. Gen. R. s. 45 שולטת על שְׁלָחָה they controlled themselves (interrupted their gratification). Y. Ber. IX, 13<sup>b</sup> top שולט באיפריא וְכ' if he rules over one province, he does not rule over another province. Gen. R. s. 3 ביום אני שולט I want to rule (have the guard) in day time; (Y. Ber. VIII, 12<sup>c</sup> top משמש). Pesik. R. s. 31 באצבעוריכם אתם שולטתם בעצמכם וְכ' (not באצבעוריכם) you had power over yourselves and cut your fingers off; a. v. fr.

**Pi.** שְׁלָחָה same. Y. Naz. IV, 53<sup>b</sup> נכסיו על נכסיה when she manages her husband's property (has power of attorney).

**Hif.** שְׁלָחָה *to give power to, make a ruler*. Gen. R. s. 59 (ref. to Gen. XXIV, 1) ברצונו ששולטתו God made him master over his inclinations; Yalk. ib. 103. Num. R. s. 14<sup>6</sup> 'שולטתו ה' ה' ה' the Lord made him governor of the land of Egypt; a. e.

**Hithpa.** שְׁלָחָה, **Nithpa.** שְׁלָחָה *to be given power; to be empowered to manage*. Y. Keth. IX, 33<sup>a</sup> bot. נכסים ששולטתה בהן בחייה וְכ' property which she had been authorized to manage during her husband's lifetime; ib. b. top.

**שְׁלָחָה** ch. same. Targ. Gen. I, 16. Targ. O. Ex. XXI, 8 (h. text בכבודו). Targ. Jud. VIII, 21 (h. text פלט); a. fr.

**Pa.** שְׁלָחָה same, *to handle*.—Part. pass. שְׁלָחָה, **pl.** שְׁלָחָה. Kidd. 73<sup>b</sup> top מ' הרימה וְכ' if the limbs of the infant have been manipulated, v. שְׁלָחָה.

**Af.** שְׁלָחָה *to give power, appoint*. Targ. II Chr. XIII, 5. Targ. Am. IV, 1. Targ. Koh. VI, 2; a. fr.

**Itkpe.** שְׁלָחָה *to be made, or make one's self a ruler*. Targ. Prov. XVII, 2.

**שְׁלָחָה** m. (b. h.; preced.), pl. שְׁלָחָה (cmp. פָּלִי) *armor, shields; transf. arm-bearers; (homilet.) the righteous as the protectors of their generation*. Cant. R. to IV, 4 שְׁלָחָה כל שְׁלָחָה שְׁלָחָה ... 'all armors of the mighty', this includes all those who control their inclinations &c.; Yalk. ib. 988. Cant. R. l. c. 'אלה כל שלטת וְכ' and not you yourselves (directly) are suspended on it (enjoy the protection of the Law), but only 'all the shields of the mighty' ... as Moses in his time &c.

**שְׁלָחָה** שְׁלָחָה ch. same; **pl.** שְׁלָחָה, constr. שְׁלָחָה. Targ. II Sam. VIII, 7. Targ. II Kings XI, 10. Targ. Ez. XXVII, 11. Targ. Jer. LI, 11; a. e.—Ib. XIII, 23 שְׁלָחָה his checkered armor (the leopard's skin; h. text חֲבֵרֵרָה).

**שְׁלָחָה** שְׁלָחָה m. (b. h.; preced. wds.) 1) *rulership*. Sifrē Deut. 321; Yalk. ib. 945 שְׁלָחָה, v. שְׁלָחָה.—2) (sub. בעל) *ruler, governor*. Sifra B'huck. Par. 1, ch. III בא אחד ש' אחד בא אחד ש' one governor comes and subjugates (Israel), and goes away, and another governor comes &c. Tanh. Vayera 19 (ref. to Koh. VIII, 4) 'ש' הוא ואין וְכ' God is the ruler, and none can protest against him. Y. Ber. VIII, 12<sup>a</sup> top מלך יוצא וְכ' נכנס וְכ' when the king goes out, and the governor comes in, they escort the king first, and then they lead the governor in (the benediction

for the exit of the Sabbath must precede that for the entrance of the Holy Day). Y. Sot. IX, 24<sup>b</sup> top; Tosef. ib. XV, 7. Y. Kidd. III, 64<sup>b</sup> top לש' במה שארבר עליך לש' (be betrothed unto me) for the consideration that I shall speak to the governor in thy behalf; a. fr.—Pl. שְׁלֵמָה, שְׁלֵמָה. Gen. R. s. 82 עד היכן היו מלכיות וש' רוצים וכ' how anxious courts and governors were to be connected with him (v. שְׁלֵמָה). Ib. ה'... לוטן he (Lotan) was one of the governors (ref. to אלוהם, Gen. XXXVI, 29); a. fr.—[Ib. s. 93 וזלגות דם שני שר' וזלגות דם שר' read with Yalk. Job 897: שני שר' וזלגות דם שר'—Fem. שְׁלֵמָה, שְׁלֵמָה; pl. שְׁלֵמָה, שְׁלֵמָה. Pesik. R. s. 42 מחדסר' וד' מחדסר' וכ' (or שְׁלֵמָה, not מחדסר') the governors and their wives insulted Sarah &c.—[Gen. R. s. 82 שְׁלֵמָה, ed. Wil., v. שְׁלֵמָה.]

**שְׁלֵמָה, שְׁלֵמָה, שְׁלֵמָה** ch. same. Targ. O. Gen. XLIX, 9. Targ. Mic. VI, 9; a. fr.—Pl. שְׁלֵמָה, שְׁלֵמָה. Targ. Is. VII, 20. Ib. XIV, 8. Targ. Ez. XXIX, 4; a. fr.

**שְׁלֵמָה, שְׁלֵמָה** Y. Sabb. VI, 8<sup>b</sup> bot., v. שְׁלֵמָה.

**שְׁלֵמָה** v. שְׁלֵמָה.

**שְׁלֵמָה, שְׁלֵמָה, שְׁלֵמָה** v. sub שְׁלֵמָה.

**שְׁלֵמָה** I (b. h.; Job XXVII, 8) *to draw out, pull*. Taan. 24<sup>a</sup>; Sabb. 107<sup>b</sup> וז' השולח דג' he that takes a fish out of the water (on the Sabbath). Hull. 63<sup>a</sup> (expl. שְׁלֵמָה, Lev. XI, 17) וז' השולח דגים וכ' that is the bird that catches fish out of the sea. M. Kat. II, 3 וז' ושלח פשרו וכ' and may take his flax out of the pond. Yalk. Koh. 966 שוקע אדם שולח ראשון... if one sinks pots into his furnace, he takes out first what he has last put in; a. fr.—[Y. Maas. Sh. III, 53<sup>c</sup> top שולח, read: שורה, v. שורה.]

**Pl.** שְׁלֵמָה same, esp. *to draw wine* (out of the pit). Ab. Zar. 56<sup>a</sup>; B. Mets. 92<sup>b</sup> משישלה בחביות וז' wine is subject to tithes..., when he fills it into kegs; Y. Tef. II, 41<sup>b</sup> bot. משישלה ומשקפה (not משיקפה) when he has filled and skimmed it; וז' before he fills or skimmed it. Tosef. Maas. R. s. 7 עד שלא שר' וכ' המקריש... עד שלא שר' וז' שילה וקופה ומשילה וקופה וכ' (ed. Zuck. corr. acc.) if one dedicates the contents of a pit before he has drawn and skimmed the wine, and the Temple collector comes after he has done so &c.; a. e.

**Nif.** שְׁלֵמָה *to be pulled, drawn away*. Gen. R. s. 22, beg. (ref. to Gen. IV, 1) וז' מאדו שלוח' he knew from what happiness he was drawn away (through his wife).

**שְׁלֵמָה, שְׁלֵמָה** ch. same. Targ. Y. Lev. XI, 17; Deut. XIV, 17 שְׁלֵמָה (some ed., a. O. שְׁלֵמָה; שְׁלֵמָה; h. text שְׁלֵמָה, v. preced.

**שְׁלֵמָה** II, v. שְׁלֵמָה.

**שְׁלֵמָה, שְׁלֵמָה** (v. שְׁלֵמָה) [1] *to be at ease, quiet, unconcerned*. Targ. Job III, 17. Ib. 25. Targ. II Esth. IV, 14 (h. text ודורש); a. fr.—[2] *to neglect, forget*. Targ. Ps. IX, 13 (h. text שכח). Targ. Job VIII, 13. Ib. XXXIX, 15; a. e.—[3] *to be unaware, err, make a mistake* (corresp. to

h. שגה, שגג. Ib. VI, 24. Ib. XII, 16. Targ. Ps. CXIX, 67 שְׁלֵמָה (Ms. שְׁלֵמָה); a. e.

**Af.** שְׁלֵמָה 1) *to let go, leave off; to abandon, neglect*. Ib. XXXIX, 14. Ib. IX, 18. Ib. XLIV, 10. Targ. Prov. I, 30. Ib. V, 12 (ed. Lag. שְׁלֵמָה); a. fr.—[2] *to cause to err, let go astray*. Targ. Job XII, 16. Targ. Ps. CXIX, 10.

**Itpe.** שְׁלֵמָה 1) *to be abandoned, forgotten*. Ib. IX, 19.—[2] *to let one's self go, err, forget*. Targ. Lev. IV, 13; V, 18. Targ. Ez. XLV, 20. Targ. Jer. XXIX, 26 (h. text משגח); a. e.—Ber. 53<sup>b</sup> וז' אכל וא' ולא וז' he ate and through forgetfulness failed to say grace. Ab. Zar. 72<sup>b</sup> משישלה וז' וז' you may forget yourselves (or relax) and throw the entire weight upon him. Yeb. 115<sup>b</sup> א' אישולח' (not אישולח') he may have been careless (or have forgotten, to wipe off the mark).

**שְׁלֵמָה or שְׁלֵמָה** m. (b. h.; preced.) *unconcern; mistake*.—*unexpectedly, by chance*. Tahh. M'tsor a 1; ed. Bub. 3; Yalk. Lev. 558, v. מרהוה I.

**שְׁלֵמָה, שְׁלֵמָה** I ch. same, 1) *quiet, unconcern*. Targ. II Sam. III, 27 (ed. Wil. שְׁלֵמָה, corr. acc.).—[2] (corresp. to b. h. שְׁלֵמָה, שְׁלֵמָה) *unexpected event, suddenness, sudden calamity*. Targ. Prov. III, 25 ש' דמן' ed. Lag. (oth. ed. ש' corr. acc.). Ib. VI, 15. Ib. XXXIV, 22 בש' (not כש'). Ib. I, 27 בש' (h. text כשאה). Targ. Ps. XXXV, 8; a. e.

**שְׁלֵמָה, שְׁלֵמָה** II f. שְׁלֵמָה II, שְׁלֵמָה; cmp. Zeph. I, 12; Jer. XLVIII, 11 *sediment, dregs*. Tosef. B. Bath. V, 7 ש' ש' של יין (Var. משעשה) the merchant's wine measures must be cleaned as soon as sediment is formed (which diminishes their capacity).

**שְׁלֵמָה, שְׁלֵמָה** III, שְׁלֵמָה, שְׁלֵמָה f. (b. h.; II, שְׁלֵמָה; cmp. preced.) *after-birth, placenta*. Nidd. III, 4 (Ar., everywhere, שְׁלֵמָה; Y. ed. שְׁלֵמָה). Tosef. ib. IV, 9; Nidd. 26<sup>a</sup>. Lev. R. s. 35 וז' שנהפכה שְׁלֵמָה וכ' it would have been better for him, had the after-birth in which he lay been turned over his face; Y. Ber. I, 3<sup>b</sup> שְׁלֵמָה; Ab. d'R. N. ch. XXIX ש' שְׁלֵמָה (read: שְׁלֵמָה, or omit ש' שְׁלֵמָה); a. fr.—Y. Maas. Sh. II, 53<sup>c</sup> משישלה וז' שְׁלֵמָה. Ch. v. שְׁלֵמָה.

**שְׁלֵמָה** adv. (שְׁלֵמָה II, v. שְׁלֵמָה I) *without concern, unawares*. Targ. Prov. VII, 22 (ed. Wil. שְׁלֵמָה; h. text פראם).

**שְׁלֵמָה** f. (שְׁלֵמָה) [what is fitted in,] *shelf; step, rundle*. Macc. 7<sup>b</sup> וז' ונשמטה ש' וכ' Ms. M. (ed. נשמט וז', corr. acc.) if one is going up a ladder, and a rundle slips from under him &c. Y. Erab. VII, beg. 24<sup>b</sup> וז' ש' בין ש' between each two steps a space of less than &c. Ib. ש' שְׁלֵמָה a wide-stepped ladder or stair; a. e.—Pl. שְׁלֵמָה שְׁלֵמָה Bab. ib. 77<sup>b</sup> שְׁלֵמָה שְׁלֵמָה מדרגות וז' flying steps, i. e. stairs without foundation and back, *step-ladder*, opp. to a solid stair-case. Y. Sabb. VI, 8<sup>b</sup> אחר שְׁלֵמָה it depends on the material of its steps (or shelves); Bab. ib. 60<sup>a</sup> שְׁלֵמָה; Tosef. Kel. B. Mets. III, 13 וז' שְׁלֵמָה, קולב, v. קולב I.

**שְׁלִיבִינָא** m. pl. ch. same, *fitted-in pieces, ledges*. Targ. I Kings VII, 28, sq. (h. text שלבים).

שליברות, v. פירות.

III. שְׁלֵמָה v. שְׁלִיחַ, שליח

**שָׁזוֹר, שָׁזוֹר** m. (b. h.) *quail*, v. סָזָו.—*Pl.* שָׁזוֹרִים. Tanh.  
Ki Thissa 35 וַיָּבִיאוּ לָהֶם מֵעֵלָה לָהֶם וְהַיָּם בָּרָא לָהֶם וְהַיָּם בָּרָא לָהֶם  
quails for them; a. e.

נִשְׁלַח, v. נִשְׁלַח.

**שְׁלִירוֹא, שְׁלִירָא, שְׁלִיר** I m. = h. שְׁלִי, *secure, unconcerned*. Targ. Job XXI, 23. Ib. XVI, 12. Ib. XX, 20 (ed. Wil. שְׁלִיר); a. e.—*Fem.* שְׁלִירָא, שְׁלִירָאָה. Targ. Zech. VII, 7. Targ. Jer. XXII, 21 (ed. Wil. שְׁלִירָא; ed. Lag. שְׁלִירָא). Targ. I Chr. IV, 40; a. e.—*Pl.* שְׁלִירִין, שְׁלִירִין; שְׁלִירִין. Targ. Job XII, 6. Targ. Is. XXXII, 9; 11; 18, v. next w.

שְׁלִיחוֹתָּא II, שְׁלִיחוֹתָּא שְׁלִיחוֹתָּא f. (preced.) = h. שְׁלִיחוֹתָּא.  
Targ. Ez. XVI, 49. Targ. Is. XXXIII, 20 (ed. Wil. שְׁלִיחוֹתָּא;  
ed. Lag. שְׁלוּחוֹתָּא); a. e.—Adv. שְׁלִיחוֹתָּא *at ease, without concern*.  
Targ. Jer. XII, 1. Targ. Is. XXXII, 9; 11; 18 (ed. Wil.  
שְׁלִיחוֹתָּא; ed. Lag. שְׁלוּחוֹתָּא). Targ. Zech. I, 15 (ed. Lag.  
שְׁלוּחוֹתָּא).

שְׁלִיחוֹתָא, שְׁלִיחוֹתָא f. same, *happiness*. Targ. Y. I Gen. XLIX, 19.—[Targ. Y. II ib. 1 שְׁ quoted in Levy Targ. Dist., v. שְׁלִיחוֹתָא.]

**שָׁלִיחַ** m. (שָׁלַח) *deputy, agent*. Gitt. IV, 1. 1b. 62<sup>b</sup> הוא עושה ש', חוֹלְקָהּ ש', לְקַבְּלָהּ ש', לְהוֹלִיכָהּ ש' he (the husband) can appoint a deputy (to hand to her the letter of divorce); היא עושה ש' she can depute an agent (to receive the letter of divorce); הַשָּׂרָשׁ עושה ש' the agent may depute an agent. Ib.<sup>b</sup> אֵין הַעֲבָד יִשְׁמָע ש' וְרָ' a slave cannot be deputed to receive a letter of divorce. Ib. 42<sup>b</sup>, a. fr. לְבַר עֲבִידָהּ אֵין ש' לְבַר אֵין there is no deputy for an illegal act, i. e. the responsibility for an illegal act cannot be shifted to the employer. Ber. V, 5, a. e. ש' שָׂרָשׁ, v. עֲבָדָר, a. v. fr.—*Pl.* שְׁלִיחִים, v. שְׁלִיחָה.

שְׁלִיחַ, שְׁלִיחַ ch. same, v. שְׁלַח.

**שְׁלִיחוֹת** *f.* (שְׁלַח) 1) *illegitimate use of a deposit, misappropriation.* B. Mets. 43<sup>b</sup> ש' רר אינה *use of a deposit does not require damage* (in order to make the depository responsible for losses for which he could otherwise not be made responsible). Kidd. 42<sup>b</sup>; a. e.—2) *message, agency, commission.* Ib. 41<sup>a</sup> מלך ש' whence do we derive the law of agency (in betrothal)? Ib. 42<sup>a</sup> וכן בני ש' וכ' *minors cannot serve as deputies.* Meil. VI, 1, a. e. קשליחו שעשה שליחותו *if the agent has carried out his commission* (exactly as he was told), the owner is guilty of misappropriation (מַעַל). Ib. 20<sup>b</sup> שליחותו על שותפו *if the agent adds an act of his own to that for which he was commissioned.* Lev. R. s. 22 שליחותי ואם אין *if you (prophets)*

do not convey my message, I have (other) messengers. Gen. R. s. 50 (ref. to Gen. XVIII, 2, a. XIX, 1) ער שלא ב' before they carried out their message, the text calls them men, when they did carry it out, it calls them messengers (angels); a. fr.—*Pl.* שְׁלִיחוֹת (fr. שְׁלִיחָה). Ib.; Yalk. ib. 84; Yalk. Job 908 ש' אֶן one angel never carries two messages.

**שְׁלִיחוֹתָא** ch. same. Targ. II Esth. V, 8.—Meil. 21<sup>a</sup>  
וְנִתְּנוּ but are they not disqualified as  
messengers? **יְבִרְתָּ שְׁלִיחוֹתָא** it (the olive press) carried  
out his commission (intention); **וְהָיָה אֲתַעְבְּרִי שְׁלִיחוֹתָא** so  
in this case his commission was carried out (through  
irresponsible persons as through tools); a. e.

**שְׁלִיטִים** m. (b. h.; שְׁלַט *having control, ruler*. Y. Sabb. III, beg. 5<sup>c</sup>, שְׁלַט. Gen. R. s. 3 ביום ו' ש' אחר ... שני two commanders, one being on duty by day, and one by night. M. Kat. 18<sup>a</sup>, a. fr. שְׁלִיטָה, v. מַלְפָּנֵי הַש'. a. e.—Pl. כְּנֶגֶד עֶשְׂרֵה ש' שְׁבָאָה Num. R. s. 14<sup>13</sup> שְׁלִיטִין, שְׁלִיטִים corresponding to the ten rulers in man (organs of the body regulating vitality, v. Koh. R. to VII, 19).—*Fem.* אֲנִי שְׁלִיטָה בְּקִנְיָאָה וְאִין חֲקִנְיָאָה ש' בי Yalk. Ex. 287 I (the Lord) control jealousy, but jealousy does not control me; בי וְאִין חֲתֻמָּה ש' בי and slumber has no power over me; (Mekh. Yithro, Bahod., s. 6 שְׁלֻטָּה).

שְׁלִיחַ, שְׁלִיחַ ch. same. Targ. Y. Gen. XXVII, 29. Targ. Koh. V, 1; a. e.—*Pl.* שְׁלִיחַ, שְׁלִיחַ. Targ. Y, I Gen. XLIX, 10. Targ. Prov. XXIII, 1. Ib. VIII, 15 וְשִׁנְיָא רַב (Ms. וְשִׁנְיָא רַב, corr. acc.) and rulers do I anoint in righteousness.—*Fem.* שְׁלִיחַ. Targ. II Esth. I, 2 (3) ed. Lag. (oth. ed. שְׁלִיחַ; ed. Vien. טַר . . . , corr. acc.).

שְׁלִיחַ, v. שְׁלִיחַ h.

**שְׁלִיטָה** f. (preced.) *power*. Pesik. R. s. 13 'איך חש' power is placed in the hands of the wicked nation (Rome) only until &c.

שְׁלִיחַ, v. שְׁלִיחָא.

שליחא = שולחא. — Pl. שליח. Targ. II Esth. I, 2 (3).

**שְׁלִיחַתָּא** f. (preced.) *government*. Targ. II Esth.  
I. 2 (3).

נְשִׁלָּא v. נְשִׁלָּה, נְשִׁלָּה, נְשִׁלָּה

שְׁלִי־יֵת pr. n., יָמָא דִּשְׁ lake of *Shilyath*. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> bot. דְּשִׁלְיָתָה; Midr. Till. to Ps. XXIV וְדִשְׁרֵייתָ B. Bath. 74<sup>b</sup> יָמָא שֶׁל חֵילָת (Ms. M. של שְׁחֵלָת; Ms. R. שְׁחֵלָת שְׁחֵלָת) (של שְׁחֵלָת B. Bath. 74<sup>b</sup> v. חֵילָת II.

נְשִׁירָא, v. שְׁלִירָא.

**שָׁלִי** m. (שָׁלַל I, cmp. שְׁלִיחַ) *embryo*. Hull. VII, 1  
בְּשֵׁי הַחַיִּים the law applies to an embryo (a live animal  
found in the body of the mother). Zeb. III, 5. Ib. 35<sup>b</sup>; a. fr.

**שִׁירָא** ch. same. Targ. Koh. VI, 3 (h. text **שִׁירָא**).



**שָׁלַח** *Hif.* הִשְׁלִיךְ (b.h.) to cast off, throw down. Erub. 22<sup>a</sup>; Yalk. Deut. 846 להִשְׁלִיכוֹ v. מִשְׁלָא. Tanh. Sh'mini 11 וּמִשְׁלִיכִין הַיָּמִין ... ומִשְׁלִיכִין הַיָּמִין young men and boys struck him (the drunken man) and cast mud in his face. Midr. Prov. ch. I הִשְׁלִיכֵהוּ אֹתוֹ let us cast him into a pit. Ib. הִשְׁלִיכָהּ הַיָּמִין לִים he took a hook and threw it into the sea. Lam. R. to II, 1 הִשְׁלִיכוֹ לָאָרֶץ he cast him off (his shoulder and) to the ground; a. fr.

*Hof.* הִשְׁלִיךְ to be thrown. Tanh. Vayesh. 2 כִּיּוֹן שָׁדָה בִּיּוֹן when he was thrown into the pit, his face changed &c. Tanh. Noah 10 בְּרִשְׁוֹנוֹ הִשְׁלִיכְנוּ וְכ' by his order we have been thrown (into the furnace) &c.; a. e.—Part. מִשְׁלִיכָהּ f. מִשְׁלִיכָהּ &c. Gen. R. s. 8; Yalk. ib. 13, v. בְּלִיּוֹרִין. Sifré Deut. 43 שְׁרִירָהּ מוֹשֶׁה וְכ' ... which lay exposed to heat in day-time and to cold &c. Midr. Prov. I. c. מוֹשֶׁה עָלָיו the care for the household was thrown upon him (Reuben).

*Nif.* נִשְׁלַחְתִּי לְחוּכָה וְכ' Ex. R. s. 20 why did not Moses strike it (the Nile)? He said, I have been thrown into it, and it did not harm me &c.; a. e.

**שָׁלַח** m. (b.h.) name of a bird of prey, cormorant. Hull. 63<sup>a</sup>, v. שָׁלַח I.

**שְׁלִיחוֹת, שְׁלָחָה**, v. שְׁלָחָה.

**שְׁלָחָה**, Kel. XXV, 4, v. שְׁלָחָה.

**שָׁלַח** I [to hang down, be loose,] 1) to hang on, to chain. Part. pass. שְׁלִיחָה. Lam. R. introd. (R. Z'era) ... כְּחַד שְׁלִיחִים בְּשִׁלְשָׁאוֹר a troop of old men chained with chains.—2) to make chain-stitches, to baste, opp. אָרָה to sew together with fine stitches. Y.M. Kat. III, 82<sup>b</sup> top הַמְחִירִים רוּאָה ... וְהַשְׁלִיכָהּ לַעֲשֶׂרָה ... and another comes and completes it to the legal size of ten. Ber. 47<sup>b</sup> וְכ' הַשְׁלִיכָהּ ... וְהַשְׁלִיכָהּ he freed his slave and used him to complete the quorum of ten persons. Ib. 8<sup>b</sup> מְשִׁיחָהּ I. Pesik. R. I. c. לִכְךָ ... לְחוּךָ מִעֲשֶׂה יְדִידוֹ he is called Sh'lomoh (perfect), because God caused the work of creation to be perfected through his handiwork (the Temple); Yalk. Kings I. c.; a. fr.—Esp. to finish the fast-day. Taan. VII, 9 מְשִׁיחָהּ they must fast the whole day. Yoma 82<sup>a</sup> מְשִׁיחָהּ they must fast to the end of the day; a. fr.—Part. pass. מְשִׁיחָהּ perfect, virtuous. Hor. I. c. he was named Shallum because he was perfect in his deeds; Yalk. Kings 250; Yalk. Chr. I. c.—2) (denom. of שָׁלַח) to make friends, or to surrender. Succ. 52<sup>a</sup> (ref. to Prov. XXV, 22) אִלָּא מְשִׁיחָהּ לֹךְ read not y'shallem (he will pay) but, he will surrender him (the evil spirit) to thee; (comment.; he will make him be friends with thee).—Part. pass. as ab. Num. R. s. 74 אֲדָרָה עֶשֶׂר יָמִים הָיוּ מְשִׁיחָהּ לְאַלְהֵיהֶם they (the Israelites) at peace with God (adhered to him sincerely); ... מְשִׁיחָהּ כ"ט יָמִים twenty-nine days they were sincere servants of God, opp. אֲדָרָה הָעֵגֶל. Ib. אִינִים. Ib. עֲשֵׂה אֲדָרָה הָעֵגֶל. Gen. R. s. 16, beg. מ' אִינִים (ed. Wil. משלמים, corr. acc.) they will be faithful to me only forty days. Gen. R. s. 16, beg. מ' אִינִים faithful to his Creator; a. e.

*Pi.* שְׁלִיחָה to hang with, decorate with.—Part. pass. מְשִׁיחָה. Mekh. B'shall, s. 1 מְשִׁיחָהּ בִּיּוֹרִין v. שְׁלִיחָה.

**שָׁלַח** II (b.h.) to draw, capture; to carry off. Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 134 הִשְׁלִיכָהּ he (Shechem) carried her off and slept with her.—Transf. (of water) to make inroads. B. Kam. 61<sup>a</sup>, a. e. שְׁלִיחָהּ v. שְׁלִיחָהּ.

*Hithpol.* הִשְׁלִיכָהּ to be bereft (of reason), be senseless. Snh. 97<sup>a</sup> (expl. Is. LIX, 15) הִשְׁלִיכָהּ עַל הַבְּרִיּוֹת he that departs from evil is considered by people as senseless.

**שָׁלַח** I m. (b.h.; preced.) booty, gain. B. Kam. 61<sup>a</sup>, v. אֲנָהּ. Ex. R. s. 18 (ref. to Is. VIII, 3) וְהִשְׁלִיכָהּ and he shall hasten to plunder their (his) booty. Mekh. B'shall, Shir, s. 7 [read:] מוֹחֵלֵם מוֹחֵלֵם I am assigned to them, my booty and my own property shall be theirs; Yalk. Ex. 249; a. e.

**שָׁלַח** II m. (שָׁלַח I) chain, loose stitch, baste. M. Kat.

26<sup>b</sup> הַיָּמִין הַיָּמִין he who rends his garment (in mourning) where it has been stitched; Y. ib. III, 83<sup>b</sup> top הַיָּמִין Ukt. II, 6 הַיָּמִין הַיָּמִין the washers' materials loosely stitched together; Sabb. 48<sup>b</sup> הַיָּמִין שְׁלֵשׁ כִּיבּוּסִים —Transf. שְׁלֵשׁ כִּיבּוּסִים embryonic eggs laced together with veins; ovary of birds. Tosef. Zab. V, 9; Bets. 7<sup>a</sup>.

**שָׁלַח** m. = h. שָׁלַח I. Targ. Esth. III, 13 שְׁלִיחָהּ (ed. Lag. שְׁלִיחָהּ pl.).

**שָׁלַח** I, **שָׁלַח** (b.h.) to be whole, complete; to end, cease. Y. Sot. VIII, 22<sup>c</sup> bot. שְׁלֵמָה שְׁלֵמָה Zedekiah was named Shallum, because in his days ended the reign of the house of Judah; Y. Shek. VI, 49<sup>d</sup> top; Y. Hor. III, 47<sup>c</sup> bot.; Bab. ib. 11<sup>b</sup>; Ker. 5<sup>b</sup> שְׁלֵמָה (corr. acc.); Yalk. Kings 250; Yalk. Chr. 1085. Pesik. R. s. 6 (ref. to I Kings VII, 51) עֲבָשִׁי שְׁלֵמָה מִלְּאֲכָהּ וְכ' when Solomon came and built the Temple, the Lord said, now the work of heaven and earth (creation) is complete; Yalk. Kings 186 שְׁלֵמָה שְׁלֵמָה ... שְׁלֵמָה נִשְׁלַחְתִּי ... שְׁלֵמָה נִשְׁלַחְתִּי when the workmen had finished their work, their life was finished (they died); Yalk. I. c.; a. e.

*Hif.* הִשְׁלִיכָהּ 1) to complete, finish. Pesik. R. I. c., v. supra. Y. R. Hash. I, 57<sup>a</sup> top; Y. Shebi. II, 34<sup>a</sup> top מְשִׁיחָהּ שְׁלֵמָה ... מְשִׁיחָהּ שְׁלֵמָה since he stands in (has entered) the third year of the tree, he may count it a full year. Yoma 33<sup>a</sup> (ref. to Lev. VI, 5, play on הַשְׁלִיכָהּ ... עֲלֶיהָ) עֲלֶיהָ with it (the evening sacrifice) cease all sacrifices (none can be offered after it). B. Kam. 10<sup>a</sup> הִשְׁלִיכָהּ לַעֲשֶׂרָה ... וְהַשְׁלִיכָהּ if one digs a pit nine cubits deep, and another comes and completes it to the legal size of ten. Ber. 47<sup>b</sup> וְכ' הַשְׁלִיכָהּ ... וְהַשְׁלִיכָהּ he freed his slave and used him to complete the quorum of ten persons. Ib. 8<sup>b</sup> מְשִׁיחָהּ I. Pesik. R. I. c. לִכְךָ ... לְחוּךָ מִעֲשֶׂה יְדִידוֹ he is called Sh'lomoh (perfect), because God caused the work of creation to be perfected through his handiwork (the Temple); Yalk. Kings I. c.; a. fr.—Esp. to finish the fast-day. Taan. VII, 9 מְשִׁיחָהּ they must fast the whole day. Yoma 82<sup>a</sup> מְשִׁיחָהּ they must fast to the end of the day; a. fr.—Part. pass. מְשִׁיחָהּ perfect, virtuous. Hor. I. c. he was named Shallum because he was perfect in his deeds; Yalk. Kings 250; Yalk. Chr. I. c.—2) (denom. of שָׁלַח) to make friends, or to surrender. Succ. 52<sup>a</sup> (ref. to Prov. XXV, 22) אִלָּא מְשִׁיחָהּ לֹךְ read not y'shallem (he will pay) but, he will surrender him (the evil spirit) to thee; (comment.; he will make him be friends with thee).—Part. pass. as ab. Num. R. s. 74 אֲדָרָה עֶשֶׂר יָמִים הָיוּ מְשִׁיחָהּ לְאַלְהֵיהֶם they (the Israelites) at peace with God (adhered to him sincerely); ... מְשִׁיחָהּ כ"ט יָמִים twenty-nine days they were sincere servants of God, opp. אֲדָרָה הָעֵגֶל. Ib. אִינִים. Ib. עֲשֵׂה אֲדָרָה הָעֵגֶל. Gen. R. s. 16, beg. מ' אִינִים (ed. Wil. משלמים, corr. acc.) they will be faithful to me only forty days. Gen. R. s. 16, beg. מ' אִינִים faithful to his Creator; a. e.

*Nif.* נִשְׁלַחְתִּי to be finished, to end. Tanh. Mishp. 19 הַיָּמִין הַיָּמִין הַיָּמִין the angel says, such and such has ended (must die).

*Pi.* מְשִׁיחָהּ 1) to perfect.—Part. pass. מְשִׁיחָהּ. Hor. I. c., v.

supra. Yalk. Lev. 458 משלמים v. שָׁלַם.—2) *to compensate, reward, pay*. Pesik. R. l. c. (play on לשלם, I Kings VII, 51) it is for me to pay them their reward. Ib. לשלם לוֹ it is for me to compensate it (the month of Kislev) for its loss; ומה ש' לוֹ וכ' and wherewith did he compensate it? With the dedication under the Hasmonean house. Y. Taan. II, 65<sup>b</sup> top (ref. to Mic. VII, 3) לך נשָׁלַם לי נשָׁלַם (the judge says,) pay me, and I shall pay thee (decide in thy favor). B. Kam. I, 1 לשלם לוֹ את הדם הזיוק that caused the damage is bound to pay &c. Ib. 4 משלם נזק שלם must pay the full indemnity. B. Mets. III, 1 וְלֹא רָצוֹה וְכ' if he pays in preference to making oath. B. Bath. III, 4 אֵת הַכֶּלֶל לֹא אֵת הַכֶּלֶל they must pay him in full. Ab. II, 16 שִׁשְׁשָׁלֶם v. שָׁלַם; a. v. fr.

**שָׁלַם, שָׁלַם, שָׁלַם** ch. same, 1) *to be perfect, complete, finished, spent*. Targ. Ex. XXXIX, 32. Targ. Gen. XLVII, 15 (Y. II חסיל). Targ. O. Ex. XXIII, 2 שָׁלַם (ed. Berl. שָׁלַם); a. v. fr.—M. Kat. 28<sup>b</sup> וְשָׁלַמְתִּי v. וְנָתַתִּי.—2) *to be peaceful, sincere, friendly*; v. שָׁלַם.

**אִף שָׁלַם** 1) *to complete, finish, fulfil*. Targ. II Sam. XXII, 26; Targ. Ps. XVIII, 26. Targ. Job XXIII, 14 (ed. Wil. שָׁלַם, corr. acc.). Targ. Y. II Ex. XII, 42, v. שָׁלַם; a. fr.—Y. Snh. I, 19<sup>a</sup> top קָם ר' יְצוֹן וְא' R. N. stood up and completed the verse. Ber. 8<sup>b</sup> וְשָׁלַמְתִּי אֲשֶׁלֶּיכוֹם finish your readings, keeping pace with the congregation, v. פָּרָשָׁה I. Taan. 25<sup>b</sup> כִּסְרָא הָוָה עָבַד עָבַד כִּסְרָא הָוָה he wanted them to finish the fast; a. fr.—2) *to fill, set*. Targ. Ex. XXVIII, 17; XXXIX, 10 (h. text מלא). Ib. XXXI, 5.—3) *to make peace, be at peace*. Targ. Josh. X, 1; 4. Targ. II Sam. X, 19. Ib. XX, 18; a. e.—4) (with ברר) *to follow exactly, faithfully*. Targ. Num. XIV, 24 (h. text מלא). Targ. Deut. I, 36. Targ. I Kings XI, 6.—5) *to surrender, hand over, entrust*. Targ. Deut. XXXII, 30 (h. text עֲבִידָה). Targ. Ex. XXXI, 3 אֲשֶׁלֶּי עֲבִידָה (h. text אֲשֶׁלֶּי עֲבִידָה); a. e.—B. Mets. 85<sup>a</sup> וְשָׁלַמְתִּי לֵרֵי שְׂמִינָה he gave him in charge of R. S. (to teach him). Yoma 88<sup>b</sup> לִירֵה וְכ' they gave him their money-bags in trust; a. e.

**פֹּא שָׁלַם** 1) *to complete; to supply*. Targ. I Kings IX, 25.—2) (with ברר) *to follow*. Targ. O. Ex. XX, 5; Targ. Jer. XXXII, 18.—3) *to recompense, pay*. Ib. Targ. Ex. XXI, 34; 36. Targ. Job XX, 10; a. fr.—B. Kam. 13<sup>b</sup> בְּעִיטָא לְשָׁלְמִי must I pay? Ib. 53<sup>a</sup> וְשָׁלַם הָאֵר פִּלְגָא let this one pay half, and the other one half; a. fr.

**אִתְּהָא, אִתְּהָא** 1) *to be paid; to be rewarded, recompensed*. Targ. Ps. LXV, 2. Targ. Prov. XIX, 17 Ms. (ed. משלם). Targ. Is. XLII, 19; a. e.—Pes. 28<sup>a</sup> מִשְׁתַּלֵּם v. מִשְׁתַּלֵּם. B. Kam. I. c. . . כל דִּיכָא לֹא מִשְׁתַּלֵּם מִדִּיכָא where indemnity cannot be had from him (who dug the pit), it may be had from him (who owns the pit). Ib. מִדִּיכָא לִי לֹא מִשְׁתַּלֵּם מִדִּיכָא מה דאית לי לאשתלמי מִדִּיכָא whatever I can get from him I take; what I cannot get from him, I must get from you; a. fr.—2) *to be perfect*. Meg. 23<sup>a</sup> he was called Meshullam, דְּמִשְׁתַּלֵּם (Ms. M. דְּמִשְׁתַּלֵּם Hebrajam) because he was perfect in his conduct, v. שָׁלַם; Yalk. Neh. 1070 דְּמִשְׁתַּלֵּם.

**שָׁלַם II** m. (b. h.; preced.) *whole, complete*. Naz. 44

'for his father' (Lev. XXI, 2) as long as his body is intact (he may defile himself by contact), but not when it is defective. B. Kam. I, 4, a. fr. ש' נזק (abbrev. נזק, v. נזק. Gen. R. s. 79 (ref. to Gen. XXXIII, 18) ש' intact in his body; ש' בבניו intact in his children; ש' בממונו unimpaired in his possessions; ש' ברלמודי whole in his learning (having forgotten nothing of his paternal lessons). Sifra Vayikra, N'dabah, Par. 13, ch. XVI (play on שְׁלָמִים שְׁלָמִים) מִי שְׁחָוָה ש' מְבִיא אֵינָן (שְׁלָמִים) if he is whole (mourns over no loss), he may bring a peace-offering, if he is a mourner, he dare not. Ib. הִיחָה ש' מְבִיא וְכ' whatever sacrifice he may offer, if he is whole, he may &c. Nidd. V, 3 נִיחָן לֹא שְׂכָרוֹ מִשְׁכָּן a. fr.—B. Kam. 116<sup>b</sup> אֵין לֹא שְׂכָרוֹ לֹא שְׂכָרוֹ he must pay him the full (promised) reward, opp. לֹא שְׂכָרוֹ he can claim only the ordinary wages for his labor.—Pl. שְׁלָמִים שְׁלָמִים, שְׁלָמִים Sifra l. c. Ber. 39<sup>b</sup> פְּרִיחָן שְׁלָמִים broken pieces of bread and whole loaves. Sabb. 98<sup>b</sup> שְׁלָמִים שְׁלָמִים, דִּינִיכָא a. fr.—Fem. שְׁלָמָה Zeb. 5<sup>a</sup> מִשְׁנָה ש' a perfect (undisputed) Mishnah. Ber. l. c. וְכ' if there is before you a piece of wheat bread, and a whole loaf of barley bread. Ib. מִיחָן . . . he places the broken with the whole loaf. Ib. פְּרִיחָן (Ms. M. וְשָׁלַם) and what thou teachest is perfect. Tosef. ih. IV, 15. Men. 65<sup>b</sup> שְׁלָמִים וְכ' should not our perfect Torah pass for as much as your idle talk?; a. fr.—[Y. Pes. II, 29<sup>b</sup> bot שְׁלָמָה v. שְׁלָמָה].—Pl. שְׁלָמִים שְׁלָמִים. Treat. S'mahoth ch. VIII, end (ref. to Deut. XXVII, 6) רִיחָן ש' לִפְנֵי בְּנֵי הָרֹחֶה . . . of stones (for the altar) which do not see . . . because they make peace between Israel and their father in heaven, the Lord says, they must be whole before me, how much more must scholars, who are an atonement for the world, be whole before the Lord; a. e.

**שָׁלַם, שָׁלַם, שָׁלַם** m. = h. *perfection, soundness, health, peace*. Targ. Ps. XXXVIII, 4. Targ. Gen. XLIII, 23. Ib. 27. Targ. Jud. XI, 13. Targ. Deut. XX, 10 (Y. ed. Vien. לשלם, corr. acc.). Ib. 11 (Y. I. דְּשָׁלַם, corr. acc.; a. fr.).—Taan. 24<sup>b</sup> they called to me in my dream, ש' טב good health to the good teacher from the good Lord &c. Ib. 9<sup>b</sup> בְּש' רִיבִנָּה may our teachers (you) go in peace. Yoma 71<sup>b</sup>, v. עָמִים II; a. v. fr.—שָׁלַם ש' to inquire after the health of; to salute. Targ. Gen. XLIII, 27; a. fr. (v. also פָּדַר I).—Y. Ber. I, 4<sup>b</sup>, a. e. שָׁלַם לֹא שָׁלַם he did not salute me. Ber. 9<sup>b</sup> שָׁלַם לֹא שָׁלַם שָׁלַם . . . when you go up there (to Palestine), greet my brother &c.; a. fr.—ש' רִיבִנָּה to offer peace, salute. Taan. 23<sup>a</sup> sq. וְכ' they saluted him, but he did not look at them in a friendly way (give no sign of recognition). Ib. מִטָּה כִּי דִּירְבָּנָה לְמִי . . . when we saluted you, why did you make no recognition? Gitt. 62<sup>a</sup> ש' רִיבִנָּה וְרִיבִנָּה saluted them (gentiles) first; a. fr.—V. שְׁלָמָה, שְׁלָמָה.

**שָׁלַם, שָׁלַם, שָׁלַם** pl. שְׁלָמִים, שְׁלָמִים v. שָׁלַם.

**שָׁלַם, שָׁלַם** v. שָׁלַם.



**שָׁלַח** (b. h.; comp. שָׁלַי, a. שָׁלַח) 1) *to be lax, hang down, be loose, slip*. Denom. שָׁלַח.—2) *to loosen, take off, pull,*

שלפוחית f. (Shaf. of תפוח, with enorg. ב) f. a sac-



like organ,] 1) *womb*. Hull. 55<sup>b</sup>, v. שְׁלֵפָה. Ib. 48<sup>a</sup> top; Tosef. ib. III, 10 שְׁלֵפָה (corr. acc.).—2) *the (bladder-like) gullet of a bird*. Pesik. Vattom., p. 132<sup>b</sup> של מביאה ש' של רונגולת וכו' Ar. (ed. Bub. 'שלוש', corr. acc.; v. Bub. note 57) she took the gullet of a hen and filled it with balsam &c.; Lev. R. s. 16, beg. Ar. (ed. שופרה של ביצה); Lam. R. to IV, 15 זפק; Yalk. ib. 1032 שְׁלֵפָה (corr. acc.).

**שְׁלֵפָה** m. pl. (cmp. שְׁלֵף) [*pouch-like buds*], undeveloped dates. Bekh. 52<sup>b</sup> ויהי תמרי ש' if (at the father's death) they were *shalpufē*, and afterwards became full-grown dates; B. Bath. 124<sup>a</sup> שְׁלֵפָה (Ms. M. שלפפ; Ms. H. שלפפ; Alf. Ms. שְׁלֵפָה; Ms. R. שְׁלֵפָה = שְׁלֵפָה, v. preced.); Yalk. Deut. 928.

**שְׁלֵפָה**, v. שְׁלֵפָה.

**שְׁלֵפָה**, v. שְׁלֵפָה.

**שְׁלֵפָה** (abbrev. of שְׁלֵפָה ציון) 1) pr. n. f. *Shaltsiyon*, *Salome Alexandra*, v. שְׁלֵפָה.—2) [supposed to be] pr. n. pl. *Shaltsiyon*. Yeb. 109<sup>b</sup>, v. שְׁלֵפָה.—[3] surname of Hama bar Ada, an habitual pilgrim to Palestine (cmp. Ps. CXXII, 6). Bets. 25<sup>b</sup> Ar. (ed. שליח a messenger to Zion)].

**שְׁלֵק** (Shaf. of חלק, as שנק of חנק) 1) (cmp. Assy. שֵׁלַק, Del. Assy. Handw. 666) *to dissect*. Bekh. 45<sup>a</sup> מעשה שלק, it happened that the disciples of R. Yishm. dissected the body of a prostitute that had been condemned to death &c.—2) [*to make smooth*], *to boil thoroughly, boil to a pulp, seethe*. Maasr. IV, 1 הכיבש השולק, הכיבש הוא who presses, boils, or salts (vegetables, olives &c.) ... if he wanted to give tithes. Tosef. Bets. II, 15 ש' הימנו וכו' if he seethed a small portion of the Passover lamb, contrad. to Naz. VI, 9 (45<sup>b</sup>) או שולקן Y. ed. a. Bab. (Mish. ed. שְׁלֵק) having cooked or seethed the peace-offering; a. fr.—Part. pass. שְׁלֵק; f. שְׁלֵקָה. Y. ib. 55<sup>c</sup> top מבושל קרוי מבושל 'הש' this Mishnah indicates that 'seethed' is called cooked. Ned. VI, 1 הנדרר מן המבושל 'הש' who vows abstinence from 'what is cooked' is permitted to eat what is roasted or seethed. Ukt. II, 6 ש' ביצה a hard-boiled egg; Tosef. ib. II, 15 ביצה (טרומיטא) a hard-boiled egg, or an egg boiled down to a pill, v. שְׁלֵקָה; a. fr.

**Pi.** שְׁלֵק 1) *to make smooth*, (of melons) *to trim and rub*. Maasr. I, 5 מבושל מבושל melons are subject to tithes as soon as the gardener trims them; ואם אינו מבושל ואם אינו מבושל &c.; and if he does not trim them (before storing) &c.; Tosef. ib. I, 6 אע"פ שלא ש' you must give Trumah of cucumbers and gourds, even if you do not trim them; a. e.—2) *to boil*. Tanh. Bresh. 7 ... אין לך there is nothing more bitter than the lupine, but thou takest pains to boil and sweeten it &c. Tanh. Vaëra 14 נקבין ונשלק מיהו we will collect them (the locusts) and boil (and preserve) them in casks.

**Nif.** שְׁלֵק *to be boiled*. Neg. XI, 8 חשוי מבושל warp is susceptible of uncleanness when it is boiled (Var. מבושל when it is taken out of the water); Sifra Thazr., Neg., Par. 5, ch. XIII.

**שְׁלֵק** ch. same, 1) (cmp. בשל) *to be overheated, blasted*

(by a hot wind). Targ. II Kings XIX, 26 רִשְׁלִיק (not 'רִשְׁלִיק'; Targ. Is. XXXVII, 27 (h. text שרפה).—2) *to boil thoroughly*. Y. Ber. VI, 10<sup>b</sup> top בהוויא דְּשֵׁלִיק in the case of one that boils (rice), contrad. to רשריק. Y. Gitt. I, 43<sup>c</sup>; Y. Shebi. VI, 36<sup>c</sup> top שְׁלֵקין, v. שְׁלֵק; a. e.—Part. pass. שְׁלֵק; f. שְׁלֵקָה. Ab. Zar. 38<sup>b</sup> מבושל boiled oil. Ib. שְׁלֵקָה seethed dates (v. שְׁלֵקָה). Gitt. 68<sup>b</sup>; Pes. 34<sup>a</sup>, v. שְׁלֵק.

**שְׁלֵק** m. (preced.) *seething, overboiled matter*. Y. Shebi. VI, 36<sup>c</sup> top של ביצים מ' ש' של ביצים water in which eggs have been boiled; Y. Gitt. I, 43<sup>c</sup>. Ber. VI, 8 אכל ש' וכו' even if one eats overboiled vegetable, and he makes a meal of it. Ib. 44<sup>b</sup> ומי איכא מידי דהוי ש' מזוני (not מזוני) there is a thing which a person makes a meal of when it is boiled to a pulp?; a. e.—Pl. שְׁלֵקין. Tosef. Ter. VII, 13; Y. ib. VIII, 45<sup>d</sup>. Ab. Zar. II, 6 וכבשין ש' things preserved by boiling or by pressing (by gentiles); a. e.

**שְׁלֵקוֹנְדִית**, v. שְׁלֵקוֹנְדִית.

**שְׁלֵקוֹנְדִית** m. pl. (v. שְׁלֵק Pi.) *trimmings, coiled and hairy substances covering gourds &c.* Y. Maasr. I, 49<sup>a</sup> (expl. מבושל, ib. I, 5) מאן ד' יריב ש' when he removes the trimmings; cmp. שְׁלֵקוֹנְדִית.

**שְׁלֵקוֹת, שְׁלֵקוֹת, בֵּן ש'** pr. n. m. *Ben-Shalkuth* (*Shalkuth*). Nidd. 52<sup>b</sup>; Tosef. ib. VI, 5.

**שְׁלֵשׁ**, v. שְׁלֵשׁ.

**שְׁלֵשׁ**, Pi. שְׁלֵשׁ I (b. h.; denom. of שְׁלֵשׁ) 1) *to do or come for the third time*. Num. R. s. 4<sup>20</sup> לא יצאת אורה לא יצאת אורה ולא שנתה ולא שנתה not that year passed, nor the second, nor the third, when &c., i. e. within three years these things occurred; a. e.—2) *to go back to the third generation*. B. Bath. X, 7 יִשְׁלֹשׁוּ they should write the grandfather's name in the document.—3) *to divide into three parts*. Ib. III, 4 מְשֻׁלָּשִׁין ביניהם the fine is divided between them (the three sets of witnesses convicted of an alibi); Macc. I, 3. שב במכור 'מש' במכור the monetary fine is divided, but not the punishment (but every one has to undergo the full punishment). Ab. Zar. 19<sup>b</sup> לעולם יִשְׁלֹשׁ אדם שנהיו שְׁלֵשׁ a man should always divide his years (his time) into three parts, devoting one third to Bible, one to Mishnah &c.; Kidd. 30<sup>a</sup> יִשְׁלֹשׁ I will divide them among us three; a. fr.—Part. pass. מְשֻׁלָּשׁ; f. מְשֻׁלָּשִׁת; a) *done for the third time*. Ab. Zar. I. c., ומש' בכתובים stated in the Torah, a second time in the Prophets, and a third time in Hagiographa; Meg. 31<sup>a</sup>; a. fr.—b) *divided into three, arranged in three classes, threefold*. Deut. R. s. 2<sup>33</sup> (ref. to ורשליש, ib.) אלו ישראל שנקראו שלישין שהם מש' וכו' that means Israel, who are called 'thirds', for they are divided into three classes, priests &c. Midr. Prov. to XXII, 20 (ref. to שלש, ib.) כל מעשי תורה מש' היא מש' ואורחותיה מש' all affairs of the Torah are threefold; itself is threefold: Torah, Prophets, and Hagiographa, and its signs are threefold: Truth; and it was given through a tribe third in order: Reuben, Shimeon, and Levi; Moses the third born &c. Cant. R. to I, 1

הרי all the events of that man's (Solomon's) life were marked by three stages (rise, fall, and rise).—B. Bath. X, 7 ואם הרי מש' and if the names are alike up to the grandfather (v. supra); a. fr.—Y. Shebi. I, 33<sup>b</sup>, מְשֻׁנָּה.—c) *developed to one third of the full growth*, v. מְשֻׁנָּה. —4) (apocop. of שְׁלֹשׁ) *to let down*, v. שְׁלֹשׁ I.

*Hif.* חִפֵּשׁ 1) *to divide into three parts.* Kidd. l. c., v. supra. B. Mets. 42<sup>a</sup> שְׁלִישׁ . . . חִפֵּשׁ a man should always have his capital divided into three parts, one-third invested in land, one in merchandise, and one in ready money; Yalk. Deut. 897; a. e. — 2) (v. חִפֵּשׁ) *to deposit.* Keth. VI, 7 מִה שֶׁחִפֵּשׁ מֵהוּ מֵעַד לְבָרָהּ if a father deposits money for the benefit of his daughter, and she says, I trust my husband (and want it to be given to him), the trustee must do that with it for which it was deposited with him; ib. 69<sup>b</sup> . . . חִפֵּשׁ if one deposits money with his son-in-law to buy with it &c.; Tosef. ib. VI, 9; a. e.

*Hof.* הִנָּחֵשׁ *to be deposited*, v. *supra*.

*Nithpa.* נִיטְפָא to have been at a thing for the third time. Num. R. s. 9, v. מִיֶּסֶד.

שָׁלַשׁ, *Pi.* שָׁלַשׁ II *to let down, suspend*, v. שָׁלַשׁ I.

**נְשָׂא** f., pl. נְשָׂוֹת, v. נָשָׂא.

**שְׁלוֹשָׁה**, m., שְׁלֹשׁ f. (b. h.) three; constr. שְׁלֹשָׁתַּי. Shēbi. IX, 2, v. אָרְץ. Erub. 40<sup>b</sup>, a. fr. גְּלוּלִים v. ש', רָקֵל v. ש'. Ib. 41<sup>b</sup> v. ש' רַבִּירָא מַעֲבִירֵיהוּ וְכ'. עֶבֶר v. ש'. Ib. אֵין רוֹאִין וְכ'. three classes of men will not see the face of Gehenna (having expiated their sins in this world): those afflicted with extreme poverty &c. R. Hash. 10<sup>a</sup>, a. fr. כָּן בִּשְׁלֹשׁ שָׁנִים three years old (in its third year). Y. Succ. I, end, 52<sup>a</sup> שְׁלֹשָׁתָן all three of them. Ex. R. s. 15<sup>27</sup> שְׁלֹשָׁתָנִי all three of us; a. v. fr.—Pl. שְׁלֹשִׁים thirty. R. Hash. I. c. יוֹם וְש' יוֹם twenty-four months and thirty days old. Nidd. 45<sup>a</sup> ש' שְׁלֹשָׁתֵינוּ thirty days of a year count for an entire year; a. v. fr.—Esp. *sh'loshim*, thirty days of mourning observances for a deceased relative. M. Kat. 20<sup>a</sup> נֻחָגוּ שְׁלֹשָׁתֵינוּ the laws of mourning observances of seven days and of thirty days apply to it. Ib. עָלֵינוּ שְׂבוּעָה. ישב עליו שבועה. he observed for him *shiv'ah* and *sh'loshim*; a. fr.

נָשַׁל, נָשַׁל־שֹׁרֶל I m. (נָשַׁל־שֹׁרֶל I) *letting down on a rope*.  
 Erub. 83<sup>b</sup> וְלוֹז בֵּשׂ וְלוֹז בֵּשׂ if both neighbors can use the  
 wall by letting things down; Y. ib. VIII, beg. 25<sup>a</sup>; a. e.

נִשְׂרָה II m. (נִשְׂרָה II) *forming chains, curls*.  
Y. Shebi. IV, end, 35<sup>c</sup> 'שִׂרְשֵׁינָהּ וּכ', v. חנש.

III) שֶׁלֵטֵט (שָׁבֵבֵט, שֶׁבֵט, comp. שֶׁבֵט, III) נֶשֶׁר, נֶשֶׁלֶשֶׁר  
[slimy substance,] 1) *slimy abdominal secretion*. Gen. R.  
s. 51, beg. שֶׁהָיָה נִמְחָה בְּצוֹרָה כֵּשׁ like the secretion  
which is dissolved in the excrements, v. קִיפְרָא. —2) *snail,*  
*worm*. R. Hash. 24<sup>b</sup> קֵטֶן שֶׁ בְּתוֹכָהּ לִרְבוֹת שֶׁ 'beneath' (Ex.  
XX, 4) this includes the smallest earth-worms. Tosef.  
Hull. II, 18; Hull. 40<sup>a</sup> לְשׁוֹם שֶׁ יָרָה 'worms' if one kills  
an animal in the name of mountains... or even of a small  
worm, such are 'sacrifices of the dead.' Ib. 67<sup>b</sup> כָּל לִרְבוֹת

‘whatsoever’ goes up on the belly (Lev. XI, 42), this includes the snail and whatever is like it (worms); Sifra Sh’mini, Par. 10, ch. XII (שְׁלִשְׁוֹלִים *pl.*). Gen. R. s. 8; Lev. R. s. 14 קרמך ש’ the worm has been created before thee (man); a. e.—*Pl.* שְׁלִשְׁוֹלִים *v. supra.*

לְנוֹשְׁתֵּיחַ, v. נוֹשְׁתֵּיחַ.

**שְׁלִישִׁית** f. (שָׁלֵשׁ) *three years old, in its third year.*  
Par. I, 1, v. שְׁלִישִׁית.

**נָשַׁל** I, (apocop. **נָשַׁלְתָּ**) *to let down*. Y. Ber. IV, 7<sup>b</sup> top **הוּר מִנְשַׁלְתֵּין וּכ'** (ed. Lehm. in **מִנְשַׁלְתֵּין**) they lowered for them (the besiegers) two basketfuls of gold &c.; **פַּעַם נִשְׁלְתוּ וּכ'** once they let down &c.; Sot. 49<sup>b</sup>; Men. 64<sup>b</sup>; B. Kam. 82<sup>b</sup> **מִנְשַׁלְתֵּין**. Sabb. I, 11 **וּכ' אַחַר הַפֶּסַח** the Passover lamb is let down into the stove &c.; Tosef. Pes. VII, 1. Tosef. Bets. IV, 3 **וּכ' אֵין מִשְׁלֵינן אֶתְּ אֵין** you must not let them down from the window, but you may let them slide down on ladders (v. ed. Zuck. note). Lev. R. s. 19 (לִי) **וְנִשְׁלְתוּהוּ וְנִשְׁלְתוּהוּ** they seized him and let him down the wall; Gen. R. s. 94, end. Yeb. XVI, 4 (121<sup>a</sup>) **וּכ' מַעֲשָׂה נִשְׁלְתוּהוּ לִים וּכ'** it happened at Asia with one whom they let down into the sea (as diver), and (in hauling him up) they brought up nothing but his leg; Y. ib. 15<sup>d</sup> top **הֵם שֶׁשְׁלָחוּהוּ** (corr. acc.). Erub. 87<sup>a</sup> **מִנְשַׁלְתָּ** **וּכ' יֵיבֵי** he may let the bucket down and fill &c.; Tosef. ib. IX (VI), 24. Gen. R. s. 11 **צָרִיךְ לְנִשְׁלֹת** (on the Sabbath) one must let his cloak hang down (not tuck up as for travel). Ib. **וּשְׁרִינְתָהּ ר'** R. Z. pulled it down; a. fr.—*Part. pass.* **מִנְשַׁלְתָּ**; f. **מִנְשַׁלְתָּהּ** *hanging down*. Men. 41<sup>b</sup> **מִשְׁ** **כַּמָּה חוּמָה** Ms. M. (ed. **מִנְשַׁלְתָּהּ**, v. Rabb. D. S. a. l. note) how far must the threads of the show-fringes hang down (beyond the border)?; Yalk. Num. 750; ib. **מִנְשַׁלְתָּו אַרְבַּע** **מִנְשַׁלְתָּו** hanging down four finger-breadths.

שָׁלֶשֶׁל II (comp. שָׁלַל I) 1) to chain, couple. Tosef. Ber. VI (V), 6; Pes. 105<sup>b</sup> וּמִשְׁלָשְׁלָן כִּינָן לְאֶחָדִין and combines all of them. (the benedictions) in the prayer after the meal. Y. Kidd. I, 61<sup>a</sup> bot.; Y. Sabb. I, 3<sup>a</sup> אִם יָכוֹל אִחַר ... שָׁלֶשֶׁלָהּ if thou canst couple a tradition by quoting authorities up to Moses, do so; if not, quote either the very first or the very last authority; a. e.—Part. pass. מְשֻׁלָּשֶׁל knotted. Num. R. s. 97 שְׁהִיָּה ... לְרֹאשׁ מִשְׁלָשֶׁל his (Israel's) offspring was like a rope knotted together, one part to the other, for all could trace their descent in uninterrupted succession.—2) to form chains, curls. Shebi. IV, 10 הַתְּרוּבִין מִשְׁשָׁלָשֶׁל (Ar. מִשְׁשָׁלָשֶׁל) carob-trees (must not be cut down in the Sabbatical year) from the time that they form chains, v. שְׁלֶשֶׁל II.

נשלִּי I ch. same.

*Ithpalp.* אִתְּפַלֵּץ *to be chained.* Targ. Job XII, 17 (h. text שׁוּלֵץ).

**שָׁלַשׁ** II = **שָׁלַשׁ** I, *to let down*. Targ. I Sam. XIX, 12. Targ. Josh. II, 15; 18. — Y. Snh. II, 20<sup>b</sup> bot. **הָרָה חָמִי** **לִירָה מִשָּׁלַשׁ וְכ'** *he saw him let his clothes down a little*,

and take them up a little; Y. Succ. V, 55<sup>c</sup> top, Num. R. s. 4, end משולשל (corr. acc.).

*Ihpa.* אֶתְשֵׁלְשֵׁל *to let one's self down.* Y. Ter. VIII, 45<sup>d</sup> bot. דְּהוּא מִשְׁתֵּלְשֵׁל for it (the serpent) can let itself down (on the string).

**שָׁשֶׁל III** (v. שָׁשֶׁל III) *to relax, loosen the bowels.* Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> מִשְׁתֵּלְשֵׁל they (dates) act as a laxative.

**שָׁשֶׁל f.** (שָׁשֶׁל II) *chain.* Kel. XIV, 3. Y. Taan. II, 65<sup>d</sup> הַשָּׁשֶׁל וְכִי... הרריני עושה לה ש'... that if its gets lost, the chain will point it out. Y. Succ. V, end, 55<sup>d</sup>; Cant. R. to V, 5 ירוחסין ש' (ח) ירוחסין; ורוחס; ib. introd. שלשת ירוחסין. Num. R. s. 9<sup>7</sup> באה ורוחס thus the genealogical chain is continued. Ib. s. 4<sup>8</sup> Noah foresaw that the genealogical chain of the patriarchs would begin with him (Shem); a. fr.—*Pl.* שְׁלֵשֶׁלְאֹרָה שְׁלֵשֶׁלְאֹרָה Sabb. 89<sup>b</sup>, v. רָאָה I. Y. Keth. II, 26<sup>d</sup>; Y. Gitt. III, 45<sup>a</sup> top (among the appurtenances of a siege). Erub. 58<sup>a</sup>; a. fr.

**שִׁישׁ, שוֹשֵׁל, שוֹשֵׁל, שְׁלֵשֶׁלְאֹרָה** ch. same. Targ. Job XII, 18 שוֹשֵׁל Ms. (ed. 'שוש'). Targ. II Esth. I, 2 שוש; a. e.—Keth. 27<sup>a</sup> וְכִי למהא שושיל וְכִי... they place around the town a chain and a dog &c. (to guard against surprise). Gitt. 68<sup>a</sup>, v. שְׁלֵשֶׁלְאֹרָה. Ib. 56<sup>b</sup> וְכִי... ר' י' grant me (spare) Jabneh and her scholars and the chain (the family of scholars) of Rabban G.; a. fr.—*Pl.* שְׁלֵשֶׁלְאֹרָה שְׁלֵשֶׁלְאֹרָה, שְׁלֵשֶׁלְאֹרָה, שְׁלֵשֶׁלְאֹרָה, שְׁלֵשֶׁלְאֹרָה. Targ. I Kings VI, 21 (ed. Lag. 'שִׁישׁ'). Targ. Ez. VII, 23 שְׁלֵשֶׁלְאֹרָה (ed. Lag. 'שִׁישׁ'). Targ. Jud. XVI, 21. Targ. Is. XL, 19 (some ed. שְׁלֵשֶׁלְאֹרָה, corr. acc.). Targ. Ps. CXVIII, 27 שְׁלֵשֶׁלְאֹרָה ed. Wil. (ed. Lag. 'שִׁישׁ'). Ib. CVII, 14 שְׁלֵשֶׁלְאֹרָה (Ms. 'שִׁישׁ'). Targ. II Esth. I, 2, end שְׁלֵשֶׁלְאֹרָה (some ed. 'שִׁישׁ'); a. fr.

**שְׁלֵשֶׁלְאֹרָה**, v. שְׁלֵשֶׁלְאֹרָה.

**שְׁלֵשֶׁלְאֹרָה**, v. שְׁלֵשֶׁלְאֹרָה.

**שָׁם** (b. h.) *there, thither.* Macc. II, 7 מִשָּׁם אֵינוֹ יוֹצֵא מִשָּׁם he dare not go away from there (the city of refuge) all his life time; שָׁם חָזַק דִּירָתוֹ שָׁם וְכִי there he must live, there he must die &c.; Tosef. ib. III (II), 5. Macc. 4<sup>a</sup> אִם אֵין שָׁם כֹּהֵן בְּכֹהֵן Ber. V, 4 שָׁם אֵין שָׁם if no priest besides him is present; a. v. fr.—Cant. R. to VIII, 9 שָׁמָּה, v. רָגַז. *thither.* Ex. R. s. 18; a. fr.

**שָׁם I** (b. h.) pr. n. m. *Shem, son of Noah.* Meg. 9<sup>b</sup> (ref. to Gen. IX, 27) בְּאֵהָלֵי שָׁם... דְּבִרְיָ let the speech of Japheth (Greek) dwell in the tents of Shem; v. פְּדִיָּה. Gen. R. s. 63, v. יָבֵר I. Snh. 69<sup>b</sup>. Ex. R. s. 18 the Lord said, 'בְּשֵׁם אֲבִירָהּ וְכִי I am indebted to their (the Assyrians') father Shem, because he and Japheth took their cloaks and covered with it &c.; a. fr.

**שָׁם II** m. (b. h.; v. שָׁם a. שָׁם) *mark, name, title, nature, denomination.* Pes. III, 3 לֹא תִקְרָא לָהּ שָׁם וְכִי she must not name it (declare it to be Hallah) until it is baked. Ter. III, 5 שָׁם קָרָא... האומר if one says, the priest's portion of this pile is in it..., he has named it (designated it

as T'rumab). Gen. R. s. 25 (ref. to Gen. V, 29) הָשֵׁם הוּא (נח) the name and the interpretation (רנחמן) do not correspond; it ought to be either &c. Ber. II, 8 הָשֵׁם... לְיִשְׂרָאֵל, v. נִשְׁלָא. Macc. I, 2 לֹא הָשֵׁם הַמְבִיאוֹ וְכִי the legal text under which the false witness is doomed to lashes, is not the one under which he is bound to pay indemnity. Kinn. I, 3 מִשָּׁם אֶחָד sacrificial birds of the same denomination (intended for the same class of cases), opp. מִשָּׁם שְׁמוֹת of different denominations. Sabb. XII, 3 מִשָּׁם אֶחָד two letters of the alphabet of the same name (אא, בב, &c.), opp. מִשָּׁם שְׁמוֹת two different letters (אב, &c.). Ib. שֵׁם קָטָן מִשָּׁם גָּדוֹל וְכִי a small name or word as a part (or abbreviation) of a larger one, as שָׁם as a part of שְׁמֵעוֹן, of שְׁמוּאֵל &c. Ib. 103<sup>b</sup> שְׁתֵּי שְׁמוֹת שְׁתֵּי שְׁמוֹת שְׁתֵּי שְׁמוֹת two identical letters which represent a word, (as שָׁשׁ, which may stand for שָׁשׁ or שָׁשׁ) &c. Shebu. 3<sup>b</sup>, a. fr. לֹא מִן הָשֵׁם הוּא זֶה וְכִי this comes not under this title (it is not the real reason), but it is because &c. Ker. III, 4 הָשֵׁם אֵינוֹ כֵּן הָשֵׁם הַזֶּה the offence is not of the same class. Macc. 4<sup>b</sup>, a. fr. מוֹצִיא שֵׁם רַע (עַל הַבֵּירוֹ) who spreads an evil report about his neighbor (injures his reputation). Ber. 17<sup>a</sup> גָּדַל בְּשֵׁם טוֹב וְכִי who has grown up with a good name, and departed life with a good name; a. v. fr.—Esp. הָשֵׁם or שָׁם the *Divine Name, the Tetragrammaton*, contradist. כִּינּוּי attribute; in gen. the Lord. Snh. VII, 5 שִׁפְרָשׁ הָשֵׁם... the blasphemer is not punishable, unless he uses the Name explicitly. Ib. 8 בָּשָׂם... הַמְקַלֵּל he that curses his father or his mother is not punishable, unless he curses them with the Name. Ib. 56<sup>a</sup> בְּכִינּוּי אֵת הָשֵׁם בְּכִינּוּי if he curses God by using a divine attribute. Ib. שִׁיבֵרַךְ עד שיבֵרַךְ unless he curses God and pronounces the Name. Yoma III, 8; IV, 2; VI, 2 (בְּשֵׁם) I pray, O Lord (pronouncing the Tetragrammaton). Ib. כְּשֶׁרָאוּ שְׂמוּעִים when they heard the Tetragrammaton pronounced &c., v. פָּרַשׁ. Ib. IV, 1 לְשֵׁם אֶחָד on one of the lots was written 'unto the Lord'; שָׁם the lot bearing the inscription 'unto the Lord'; a. v. fr.; v. שְׁמֵרָם.—Especial uses: שָׁם שָׁם the same as, as well as. Ber. IX, 5 כְּשֵׁם שְׁמֵרָךְ וְכִי... כְּשֵׁם אִישׁ אֵינוֹ בְּרִיב אִישׁ a man is bound to bless God for what is evil as well as he blesses for what is good. Ib. 62<sup>a</sup> כְּשֵׁם שְׁמֵרָעִין וְכִי as well as the dead are called to account &c., v. סִפְקָן. Sot. V, 1 כְּשֵׁם אֵין שָׁם as the waters test her, so do they test him. Ib. כְּשֵׁם אֶחָד וְכִי, כְּשֵׁם אֶחָד וְכִי, v. פָּעַל; a. v. fr.—בָּשָׁם in the name of, in behalf of. Meg. 15<sup>a</sup> בְּשֵׁם אֶחָד וְכִי he who relates a thing in the name of him who said it (gives credit to authority), brings redemption into the world. Peah II, 4 מִשְׁמֵן in his own name (as his individual opinion). Y. Taan. I, 64<sup>a</sup> שְׁמֵן מִשָּׁם וְכִי the rule follows the opinion of..., who said in behalf of &c.; a. v. fr.—בָּשָׁם for the purpose of, for the sake of, as; with reference to. Gitt. 24<sup>b</sup> לְשָׁמָּה לָהּ לְשָׁמָּה the text (Deut. XXIV, 3) says, 'unto her', that means, that it must be written especially for her. Yeb. 47<sup>b</sup>, v. שָׁם II.—Snh. 99<sup>b</sup> לְשָׁמָּה בְּחֹרֶק הַעוֹסֵק who studies the Law for its own sake (for no selfish ends). Pes. 50<sup>b</sup> לְעוֹלָם יִעֲסֹק by all means let a man engage in the study of the Law and in good deeds, even

if not for their own sake, for through the work for a selfish purpose he will arrive at the stage of doing good for its own sake. Ib. 13<sup>b</sup>, a. e. שִׁחֲטָן לְשִׁמְךָ וְכִּי if he slaughtered them as such (as festive sacrifices) &c.; דִּירֵם לְשִׁמְךָ if he sprinkled their blood, having in mind another purpose (another class of sacrifices). Gen. R. s. 25 לִשְׁם קָרְבָנוֹ נִקְרָא he was named (נָתַן) with reference to his sacrifice (גִּידוֹת, Gen. VIII, 21); לִשְׁם נָתַתּוֹ וְכִי he was named (נָתַתּוֹ) with reference to the rest of the ark (וְהַיָּרְדֵּן, Gen. VIII, 4); Yalk. ib. 42 עַל שֵׁם וְכִי; a. v. fr.—עַל שֵׁם (abbrev. ע"ש) with reference to, because. Y. Taan. II, beg. 65<sup>a</sup> עַל שֵׁם וְכִי as a reference to (what Abraham said), 'and I am but dust and ashes' (Gen. XVIII, 27). Gen. R. s. 23, v. מִבְּרִיאָה; a. fr.; v. שֵׁם II.—*Pl.* שְׁמוֹת, constr. לְשִׁמוֹת. Kinn. l. c. Gen. R. s. 26 כָּל הַשֵּׁם הַלְלוּ וְכִי all these names indicate rebellion &c., v. מִבְּרִיאוֹת I. B. Mets. 114<sup>b</sup> הַלְלוּ וְכִי he is guilty under all these titles (texts). Shebu. 35<sup>a</sup> יֵשׁ שֵׁם וְכִי there are divine names which may be erased, and such as may not be erased. Y. R. Hash. I, 56<sup>d</sup> bot. הַמְלָאכִים שֵׁם, v. מְלָאכִי; a. fr.

**שְׁמָא**, **שְׁמָא**, ch. same. Targ. Y. II Ex. XXXI, 2. Targ. Ps. CXLVII, 4. Targ. O. Gen. VI, 4; a. fr.—Sôt. 49<sup>a</sup> **יְהוָה** **שְׁמָא** (abbrev. "ש"ר", v. **אֲנִיְהוָה**. Ab. I, 13, v. **יְהוָה**. Yoma 83<sup>b</sup>, v. **הוּא**. Ber. 7<sup>b</sup>, v. **אֲנִי** I. Sabb. 8<sup>b</sup> (in Hebr. dict.) **שְׁמָא** **הוּא** comes under the category of 'walking'; **לֹא שְׁמָא חֲשֵׁשׁ** does not come under the category of 'use.' Hull. 48<sup>a</sup> **וְכִי מְשַׁמְּיָהוּ** in behalf of &c.; Y. Taan. I, 64<sup>a</sup> bot. **שְׁמָא**, **בְּנִי**. Sabb. 145<sup>b</sup> **שְׁמָא** my name, v. **יְהוָה**; a. v. fr.—Y. Orl. I, 61<sup>a</sup> bot. **אִם בְּנֵי נֶשְׁמָו בְּרִיכָהוּ** "וכ' there are persons whose name is B'rikah (meaning blessing), as one says, come thou, blessed of the Lord.—Pl. **שְׁמָא**, **שְׁמָא**, **שְׁמָא**. Targ. Gen. II, 20. Ib. XXVI, 18. Targ. O. Num. I, 5 **שְׁמָא** constr.; Y. **שְׁמָא**; a. fr.—Gitt. 11<sup>b</sup> **בְּשֵׁמֵי אֲחֵרִי** ... **שְׁמָא** other names which Jews frequently adopt for their own, v. **נָסַח**. Meg. 14<sup>b</sup> **שְׁמָא**, v. **שְׁמָא**; a. fr.

שָׁמָא (= שְׁמָא, v. שְׁמָא, I) [for why,] 1) *lest, perhaps*.  
 Ab. II, 4, v. פָּנָה. Y. Ab. Zar. I, 39<sup>c</sup> top [read:] אוֹ לִי ש' *woe is me, (I am afraid,)*  
*lest he of whom it is written (Gen. III, 15) . . . come to*  
*bite me; Bab. ib. 8<sup>a</sup> בשבילי לִי ש' woe is me, lest*  
*the world grow dark around me, because I have sinned.*  
 Keth. 12<sup>a</sup> וַיִּירֹשׁ ש' תַּחְתָּיו וְכ' but must we not consider  
 the possibility that she may have prostituted herself while  
 she was engaged to him?; a. fr.—2) שָׁמָא m. *apprehension,*  
*doubt, possibility.* Ib. 14<sup>a</sup> הָרַח בְּרִי הִכָּא ש' there she as-  
 serts a certainty, here a possibility (as she cannot be  
 certain about it herself). Ib. וְקִיל לִיה ש' וְכ' and he  
 regards this statement of a possibility so lightly that &c.  
 Ib. נִמִּי מִכְשִׁיר בִּשְׁ אִפִּי even with her uncertain assertion  
 he declares her fit for marriage. Ib. 12<sup>b</sup>, a. fr. וְש' בְּרִי,  
 v. בְּרִי; a. fr.

**שַׁמַּאי**, שְׁמַאי, שְׁמַאי pr. n. m. *Shammai* (abbrev. of שְׁמַעֲיָה, 1) ש' (דוקן) Sh., the colleague of Hillel in the Sanhedrin under king Herod; Hag. II, 2. B. Bath. 133<sup>b</sup>; Y. Ned. V, end, 39<sup>b</sup>. Succ. II, 8, a.e. ש' (דוקן) Eduy. I, 1 sq.

(differences between Sh. and Hillel). Ib. 4; a. v. fr.—ביתא  
 'ב (abbrev. ש"ב) the school of Sh., the disciples of Sh.  
 Ib. 7. Bets. I, 1; a. v. fr.—2) name of an Amora. Y. Sabb.  
 III, 5<sup>d</sup> bot.; a. fr. V. Fr. M'bo, p. 124<sup>b</sup>.

נְשִׁימָאָה, v. נְשִׁמָּאָה.

**שמאל** c. (b. h.) *left side, left hand*. Yoma IV, i חסגו . . . השגן אל ימינו, וראש הכהנים יחזקאל אל שמאלו . . . the Sagan to his right, and the chief of the priests' division to his left. Ib. אם של שם עלה בשמאלו if the lot marked 'unto the Lord' came up in his left hand; יהודה הגדולה רוממה את ימינו raise thy right hand. Ib. V, 1 מהלך walks to the left. Snh. 107<sup>b</sup>, v. דחה. Sifré Deut. 154 (ref. to Deut. XVII, 11) אפר' . . . על ש' שהוצא ימין וכ' even if they show it before thy eyes that left is right and right is left, listen to them; a. v. fr.

**שמאל**, *Hif.* הִשְׁמָאֵל (b. h.) *to go to the left; to be on the left side, go wrong.* Sabb. 63<sup>a</sup> לְמַשְׁמָאֵלִים *to those who make the wrong use of it, v. יָמֵן.* Ib. 88<sup>b</sup> לְמַשְׁמָאֵלִים *to those who make the wrong use of it, v. יָמֵן.* Cant. R. to I, 9 ... אֵלֵי הָ (Ms. M. לִיהָ אֵימִינִי *v. יָמֵן.*) אֵלֵי הָ *those (pleading in favor of the accused) stand to the right, and those (against the accused) to the left; a. e.*

**שמאל**, Af. אֶשְׁמָאֵל ch. same. Koh. R. to X, 2 (ref. to Gen. XIII, 9) (Abraham said,) אֶפְרָיִם אֶת מִדְּבַרְךָ אֲנִי מִשְׁמָאלִי אֶפְרָיִם even if thou shalt act irreverently (towards me), I shall show thee the left side (that thou art wrong). Ib. הִדִּיר וְכִי אֶשְׁמָאֵל לִירֵא וְכִי אֶשְׁמָאֵל לִירֵא וְכִי אֶשְׁמָאֵל לִירֵא he said to one of his household, show him the left side, and he showed him a cutting movement in that direction, v. קָטַע.

**שְׁמאלָא** ch.=h. שְׁמאל. Targ. Num. XXII, 26; a. e.,  
v. סְמֵאלָא.—Y. Ned. I, 37<sup>a</sup> top שְׁבוּעָה שֶׁ' דָּרִי זֶז if one swears  
'by my left hand,' it is a binding oath.

**שְׂמאל־יְמִינָא** f. (preced.) *the left*. Targ. Y. Deut. XI, 18.

**שָׁמְגָז** (prob.) pr. n. pl. *Shamgaz*; שׁ חֲמָז Sh. vinegar, a very pungent vinegar used as a restorative. Ab. Zar. 12<sup>b</sup> (Ms. M. שְׁמִינָן). Gitt. 70<sup>a</sup> Ar. (ed. שְׁמִינָן), — [Sabb. 67<sup>a</sup> מְרִינָן ed. (Ms. M. מְרִינָן; Ms. O. מְרִינָן, v. מְרִינָן].

**שִׁמְגָר** (b. h.) pr. n. m. *Shamgar*, one of the Judges of Israel. Ruth R. to I, 1. Tanh. Ahāré 12; a. e.

**שָׁמַד** (b. h. *Hif.*; comp. שָׁמַח, שָׁמַם) *to be waste.*

*Pi.* שָׂפָדָר [to destroy,] to persecute; to force to apostasy. Gen. R. s. 82 אֲנִי מְשַׁפֵּד אֶתְכֶם וְאַתֶּם לֹא הִרְרִיתֶם לִי אֶתְכֶם and if you cannot answer, I will force you to forswear your religion; Yalk. Is. 263 אֶשְׂפָדָר (Hif.).—Part. pass. מְשֻׁפָּד converted to heathenism, q. v.

*Hif.* אָמַרְתִּי 1) *to destroy*. Esth. R. to III, 6 אָמַרְתִּי אֶמְרֵם I (the Lord) intended to destroy them, and, as it were, could not..., and thou wilt destroy, slay &c.? Ib. to III, 12; a.e.—2) *to force to apostasy*, v. *supra*.

*Nithpa.* נִסְחָה 1) to be destroyed, cut off. Yalk. Lev. 558

**שְׂמוּעָא** m. (שָׁמַע) 1) *listening, attentive*. Targ. Prov. XXI, 28 (some ed. שְׂמוּעָה).—2) *one that surrenders himself to the enemy, deserter*.—Pl. שְׂמוּעָא. Targ. II Kings XXXV, 11; Targ. Jer. LII, 15 Kimhi (ed. שְׂמִיעָא, h. text הנפלים).—3) *reporter of a tradition*.—Pl. שְׂמוּעָא. Y. Ber. V, 9<sup>b</sup> bot.

'ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130<sup>b</sup> ש' וכו' first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60<sup>c</sup> top הוא ש' ליעזר לא ש' but is not R. Eliezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43<sup>c</sup> bot.

**שְׁמוּעָה**, v. preced.

**שְׁמוּעָה** f. (b. h.; שְׁמַע) 1) *report, news*. R. Hash. 3<sup>a</sup> (ref. to Num. XXI, 1) שְׁמַע מַה ש' שָׁמַע וכו' what was the report he heard? He heard that Aaron was dead. Ib. 18<sup>b</sup> שָׁמַע בָּאָה ש' וכו' on it (the fifth of Tebeth) came the report to the captivity that the city was taken (Ez. XXXIII, 21); עָשָׂה ש' וכו' they observed mourning on the day they heard the news, as they would have done on the day when the Temple was burnt. Keth. 62<sup>a</sup> רַבִּית הַמִּקְדָּשׁ ש' the news of the destruction of the Temple. M. Kat. 20<sup>b</sup>, a. fr. ש' רְחוּקָה the news of the death of a relative received after thirty days from the time of death; ש' קְרוּבָה news received within thirty days. Snh. 110<sup>a</sup>; a. fr.—*Pl.* שְׁמוּעָה. Ber. IX, 2, v. שְׁמוּעָה. M. Kat. 26<sup>a</sup> ש' הַרְעוּת bad news; a. v. fr.—2) *tradition, traditional decision, legal discussion* (הֶלְכָה). Ib. 23<sup>a</sup> אֵין אֹמְרִים ש' וְהִגֵּדָה וכו' you must not speak of legal subjects or homiletical interpretations in the house of mourning. Snh. 88<sup>a</sup> הִשֵּׁ אִם ש' if he says, I gave my decision on the basis of a tradition, opp. הוא בְּעִינִי it is my own opinion. Eduy. V, 7 אֵין ש' עֲמַדְתִּי בְּשִׁמּוּעָתִי I stood by my tradition, and they by theirs. Erub. 64<sup>a</sup> וכו' כל הַאֹמֵר ש' זו וכו' he who says, this traditional decision is good, the other is not &c. Men. 18<sup>a</sup> כִּמְדוּמָה אֵין שְׁלָא כִּיּוּנְנוּ שְׁמוּעָתֵינוּ וכו' it seems to me that until now our traditions did not correspond; Tosef. Zeb. II, 17 שְׁמוּעָתִי (corr. acc.); a. fr.—*Pl.* as ab. Hag. 14<sup>a</sup> גִּבּוֹר בֵּעַל ש' 'a mighty man' (Is. III, 2) that means a man knowing many legal traditions.—[שְׁמוּעָה in Chald. dict., v. next w.]

**שְׁמוּעָתָא** ch. same, 1) *hearing*. Targ. Y. II Deut. XXXII, 1, v. שְׁמִיעָתָא.—2) *report, news*. Targ. I Sam. II, 24. Targ. Ps. CXII, 7; a. fr.—3) (also h. form שְׁמוּעָה) *tradition, traditional decision, law*. Y. Succ. I, 52<sup>b</sup> עֲבִיר ... דִּיחִיָּה R. H. ... decided the matter by referring to a tradition &c. Y. Maas. Sh. II, 53<sup>c</sup> top אֵין מֵן ש' וְהִגֵּדָה וכו' and we do not know whether he quoted a tradition (of Amoraim) or a Mishnah. Y. Peah III, 17<sup>d</sup> top ש' כֵּן וכו' the traditional law is this: he that &c. Y. Gitt. IX, beg. 50<sup>a</sup> מִתְחִינָא ש' רִבְכָּה מִתְחִינָא ש' the traditional law goes farther than the Mishnah. Y. R. Hash. II, 58<sup>b</sup> top ש' מִיָּד הָאֵין ש' מִיָּד the authority for that tradition; (Y. Snh. I, 18<sup>c</sup> bot. רִשְׁמֵתָא); a. fr.—*Pl.* שְׁמוּעָתָא, שְׁמוּעָתִין. Targ. Cant. V, 10 שְׁמוּעָתִין חֲדָתִין ed. Lag. (ed. Vien. שְׁמוּעָתִין).—Y. Ter. VIII, 45<sup>d</sup> top ש' בֵּעַל שְׁמוּעָה—מִיָּד v. preced.

**שְׁמוּעָה**, v. שְׁמוּעָה.

**שְׁמוּעָתָא**, v. שְׁמִיעָתָא II.

**שְׁמוּעָתָא**, v. sub. שְׁמִיעָתָא.

**שְׁמוּעָתָא** m. (v. שְׁמִיעָתָא) *one that is under the ban* and cannot be quoted as an authority. Nidd. 7<sup>b</sup> ש' וכו' ר' אליעזר ש' הוא וכו' why did he not reinstate the practice in agreement with R. Eliezer's opinion in his (R. Eliezer's) life-time? Because R. El. was under the

ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130<sup>b</sup> ש' וכו' first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60<sup>c</sup> top הוא ש' ליעזר לא ש' but is not R. Eliezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43<sup>c</sup> bot.

**שְׁחִיחָה**, v. שְׁחִיחָה.

**שְׁחִיחָה**, v. שְׁחִיחָה.

**שְׁחִיחָה** (b. h.) *to be merry, rejoice*. Meg. 13<sup>b</sup> שְׁחִיחָה he rejoiced exceedingly. M. Kat. 18<sup>b</sup> וְש' רַחֵם he saw others do wrong and rejoiced over it; a. fr.

*Pi.* שְׁחִיחָה *to make glad, cheer*. B. Bath. 10<sup>b</sup> אֵין שְׁחִיחָה Ms. M. (v. Rabb. D. S. a. l.) let him make his wife cheerful by means of a good deed. R. Hash. 6<sup>b</sup> אֵין שְׁחִיחָה as to a woman's festive joy, her husband must rejoice her (with dresses &c.); Kidd. 34<sup>b</sup>. Pes. 109<sup>a</sup> וכו' שְׁחִיחָה אֵין ש' man is bound to gladden his children and the members of his household on the festival; wherewith should he gladden them? Keth. 8<sup>a</sup> (in marriage benedictions) שְׁחִיחָה צִיּוֹן בְּכִנִּיָּה who gladdens Zion through (restoring to her) her children; משְׁחִיחָה הָאֵין ש' her children; מִיָּד ש' who gladdens bridegroom and bride; וְכִלָּה ש' who gladdens the bridegroom with the bride; הַכִּלָּה ש' mayest thou gladden the beloved friends, as thou didst gladden thy creature (Adam) &c.; a. fr.

**שְׁחִיחָה** m. (b. h.; preced.) *bright, joyful, joyous*. Kidd. 66<sup>a</sup> שְׁחִיחָה וכו' ש' שְׁחִיחָה he rejoiced greatly (prepared a great festival), and invited &c. Ber. 5<sup>a</sup>, v. עֲצָב. Ib. 9<sup>b</sup> אֵין ש' וכו' he is a great man and glad when he can do good. Meg. 10<sup>b</sup> וכו' אֵין הַקֹּבִיָּה ש' the Lord does not rejoice over the downfall of the wicked; a. v. fr.—*Pl.* עֲנִיִּים ש' שְׁחִיחָה, שְׁחִיחָה, שְׁחִיחָה. Sabb. 145<sup>b</sup>, v. מוֹעֵד. Yoma 21<sup>b</sup> עֲנִיִּים ש' the poor are glad (because provisions will be cheap), and the property owners are sorry; B. Bath. 147<sup>a</sup>. Cant. R. to I, 10; Y. Hag. II, 77<sup>b</sup> bot. ש' וְהִגֵּדָה וכו' and the words (of the Law which they quoted at the festive board) were as bright as when they were delivered from Sinai; a. fr.—*Fem.* שְׁחִיחָה, שְׁחִיחָה. Pesik. R. s. 20 שְׁחִיחָה ... when the Lord gave Israel the Law, the earth was glad, and the heavens wept; a. fr.—*Pl.* שְׁחִיחָה, שְׁחִיחָה. Ib. s. 21 ש' בְּפָנִים with a cheerful countenance; a. e.

**שְׁחִיחָה** f. (b. h.; preced.) *joy, rejoicing, festive occasion*. Keth. 8<sup>a</sup> (in Chald. dict.) ש' בֵּעַלְמָה הוּא it is merely an extension of the wedding joy (not a new festive occasion). Ib. מִבְּרַךְ שְׁחִיחָה בְּמִעוּתוֹ he says the benediction containing the words, 'in whose dwelling there is joy.' Y. B. Bath. IX, 16<sup>d</sup> bot. שְׁחִיחָה the joy over the birth of a male child. Gen. R. s. 70; M. Kat. 8<sup>b</sup> ש' וכו' I, a. fr.—Esp. שְׁחִיחָה יוֹם טוֹב, or *the rejoicing on the festival* (Deut. XVI, 11; 14). R. Hash. 6<sup>b</sup> ש' אֵין ש' (woman) is included in the commandment to

**שָׁמַר, שָׁמַר** ch. same, 1) to loosen, detach, break loose, take away. Targ. Y. Lev. XIV, 40 (h. text והִלֵּךְ) Ib. 43. Targ. II Esth. III, 8.—Ned. 48<sup>b</sup> וְכִי יִרְדּוּ שְׂמִיטָה who was in the habit of stealing flax balls. B. Bath. 28<sup>b</sup> מְשִׁמֵּט מִשְׁמִיטָה he plucks and eats (as the fruits grow, but does not harvest); a. e.—Part. pass. שָׁמֵר; f. שְׁמִירָה. Gen. R. s. 68 דִּין עֵינֶיהָ שֶׁ (some ed. שְׁמִירָה; oth. שְׁמִירָה) Hebraism) one of them had an eye taken out (in a quarrel); Lev. R. s. 8; Tanh. Ki Thissa 5 שְׁמִירָה (corr. acc.).—2) (neut. verb) to slip off, glide. Targ. Y. I Deut. XIX, 5 רָשָׁמוּ (Y. II רָשְׁמוּ; ed. Vien. רָשְׁמוּ, corr. acc.).—

שָׁמַר, v. sub שָׁמַר.



שְׁמִינֹרִית, v. שְׁמִינֹרִית.]

**שְׁמִינִי** m., **שְׁמִינִית** f. (b. h.; *שְׁמִינִית* eighth; one eighth. Sifra Sh'mini, Milluim, beg. ש' למנין the eighth day in the order of counting (from the initiation of the priests); ש' לחדש the eighth day of the month. Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Pes. X, 37<sup>c</sup> bot. שְׁמִינִית half an eighth (of a Log); a. v. fr.—Esp. שְׁמִינִי, or של חג the eighth day of the Succoth festival. Succ. 47<sup>a</sup> זמן ש' של חג we recite the benediction for the entrance of a festival (זמן) on the eighth day &c. Ib., a. fr. רגל ש' the eighth day is a festival for itself; a. fr.—Pl. fem. שְׁמִינִיּוֹת. Yalk. Esth. 1048 ש' ארבעים (not שמציות) forty eighths (of a Kab), v. חֲזָקָה.

**שְׁמִיעַ**, v. שָׁמַע. I.

**שְׁמִיעָא** m., pl. שְׁמִיעֵי, v. שְׁמִיעָא.

**שְׁמִיעָא** f.=next w. Targ. Y. I Deut. XXXII, 1 רב ש' ascribed hearing to &c. (Y. II שמיעה).

**שְׁמִיעָה** f. (שָׁמַע) *hearing, listening*. R. Hash. 25<sup>b</sup> לֹא שְׁמִיעָה hearing (the statement of witnesses) ought not to be of greater legal value than seeing (if the judges themselves have seen the new phase of the moon). Y. Sabb. VI, 8<sup>c</sup> bot. ש' וילכין את שְׁמִיעָה ב' קול you may be guided by what you hear, considering it as a divine voice (it is not a divination practice to be forbidden). Ib. נלך ב'ר שְׁמִיעָה ב' קול let us be guided by what we shall hear. Cant. R. to II, 3 וְהָדַרְנוּ אִמְנָה לִשְׁמִיעָה the Israelites in Egypt advanced belief to hearing (Ex. IV, 31); ר' עשירי ל' בסיני at Sinai they advanced doing to hearing (ib. XXIV, 7; Sabb. 28<sup>a</sup>, Gitt. 7<sup>a</sup> נשבע ש' נידד. 31<sup>a</sup> שְׁמִיעָה האוזן the faculty of hearing; a. fr.

**שְׁמִיר** m. (b. h.; שְׁמִיר, cmp. [פָּסַר] [pointed,] thorn; flint, diamond; (in legend) shamir, a worm that cuts stones with its glance. Sot. IX, 12 בשל חש' ... משחרב with the destruction of the Temple the shamir ceased to exist. Ib. 48<sup>b</sup>; Tosef. ib. XV, 1; Y. ib. IX, 24<sup>b</sup>; a. e.

**שְׁמִירָא** ch. same, 1) flint. Targ. Y. II Deut. XXXII, 13 (חלמיש). Targ. Ps. CXIV, 8. Targ. Job XXVIII, 9.—2) diamond; shamir. Targ. Ez. III, 9. Targ. Zech. VII, 12; a. e.—Gitt. 68<sup>a</sup> ש' ראייתה וכ' there is the shamir which Moses used for the jewels of the Ephod. Ib.<sup>b</sup> ש' ביעיא I want to build the Temple, and want the shamir; a. e.

**שְׁמִירָה** I f. (שָׁמַר) *watching, guarding*. Y. Maasr. II, 49<sup>d</sup> bot. ש' חצר a well-guarded court (= חצר ש' אינו צריך ש' omit) (omit) is not in need of special guard (against dangers). B. Mets. 42<sup>a</sup>; Pes. 31<sup>b</sup>, v. כָּסָתָה. B. Kam. I, 1 שְׁמִירָתָם עליך thou art bound to guard them. Ib. ש' חבתי בשְׁמִירָתָם כל, ש' חבתי בשְׁמִירָתָם a human being is his own guard (the employer has no responsibility for injury done by the employee).—Num. R. s. 44 פקידה יש פקידה (the root פָּקַד) is used in the sense of guarding

(taking charge). Ex. R. s. 25, end על שמירת יום וכ' the son of David comes as a reward for the observance of one Sabbath day; a. fr.—Pl. שְׁמִירָה. Yalk. Ps. 816 (ref. to Ps. LXXVII, 5) כל שְׁמִירָתִי בלילה all my watchings (waiting for help) are held by night; Midr. Till. to Ps. I. c. שמירתו (ed. Bub. מידורו, corr. acc.).

**שְׁמִירָה** II pr. n. f. *Sh'mirah*, wife of Nebuchadnezzar. Lev. R. s. 19, end שמה אמר ש' שמה Rab H. says, her name was Sh'mirah; R. A. says, שמה שְׁמִירָמוֹת her name was Sh'miramoth; the Rabbis say שמה שְׁמִירָעָם her name was Sh'mira'am. Yalk. Jer. 309 עד שהגיעו לש' אשורו וכ' (שְׁמִירָה) until they came to Sh., the wife &c.; Tanh. Vayikra 6 שְׁמִירָה.

**שְׁמִירָה**, Y. Dem. I, 21<sup>d</sup> top, v. שְׁמִירָה.

**שְׁמִירָה**, Y. Keth. II, 26<sup>c</sup> bot., v. שְׁמִירָה.

**שְׁמִירָה**, v. שְׁמִירָה. II.

**שְׁמִירָה**, v. שְׁמִירָה.

**שְׁמִירָה** m. (שְׁמִירָה) *excommunicated, accursed*.—Pl. שְׁמִירָה. Targ. Y. Deut. VII, 26. Ib. שְׁמִירָה, v. שְׁמִירָה.

**שְׁמִירָה** m. (cmp. שְׁמִירָה III) *onion*. Keth. 60<sup>b</sup> Ar. (ed. ש' פרסאי Sabb. 110<sup>b</sup> top ש' פרסאי Persian (large) onions. Arakh. 19<sup>a</sup> ש' וכ' where they sell onions by the weight, he (that dedicates the weight of a certain person) can acquit himself of his vow even with onions. Kidd. 52<sup>b</sup>, v. מִזְּנָה. Snh. 109<sup>b</sup>.

**שְׁמִירָה**, Y. Kidd. I, 61<sup>d</sup> top, v. שְׁמִירָה.

**שְׁמִירָה** (b. h. שְׁמִירָה) pr. n. m. *Samlai*, name of several Amoraim. [Tradit. pronunc. *Simlai*.] Y. Sabb. I, 3<sup>d</sup>; Y. Ab. Zar. II, 41<sup>d</sup> bot. ש' ודרומי ש' Bab. ib. 36<sup>a</sup> ש' ש' (attendant of R. Judah han-Nasi). Pes. 62<sup>b</sup>. Ib. 121<sup>b</sup>. Y. Shek. IV, 48<sup>a</sup> top.—B. Bath. 111<sup>a</sup> (Ms. H. שְׁמִירָה). Y. Meg. I, 72<sup>c</sup> bot.; Y. Taan. II, 65<sup>d</sup> bot. שְׁמִירָה; Koh. R. to III, 14, v. שְׁמִירָה 3; a. fr.—V. Fr. M'bo, p. 127<sup>a</sup>.

**שְׁמִירָה** f. (b. h.) *sheet, cover, garment*. B. Mets. II, 5 (27<sup>a</sup>) (ref. to שלמה, Ex. XXII, 8) 'דחתה בכלל וכ' the case of the garment would have been included (as אֲבָדָה), and why is it specified? ש' מיוחדת וכ' as the garment is individual property and can be identified by certain marks &c. Mekh. Mishp., s. 13, v. תָּנַר. Sifré Deut. 237. Keth. 46<sup>a</sup> (ref. to Deut. XXII, 17), v. בָּרַר. Ib. ש' ממש פרשו מה ששם. Ib. ש' they spread (the refutation of) what he charged her with. Midr. Till. to Ps. XIX הוא ש' הוא what is this sheet (curtain) made of?; Yalk. ib. 672 ז' הוא ש' Hag. 14<sup>a</sup> (ref. to Is. III, 6) [read:] ש' ישנן ... מתכסין בהם כש' ישנן (v. Rabb. D. S. a. l.) things with which people cover themselves as with a garment (faith in divine protection, differ. in Rashi) are in thy possession; Sabb. 119<sup>b</sup>; Yalk. Is. 261; Yalk. Jer. 275; a. e.—Midr. Sam. ch. XX שְׁמִירָתָם, read: שְׁמִירָה. V.—שְׁמִירָתָה, v. שְׁמִירָה.





לֹא תִשְׁמָעִי אֵלַי וְכִי' surrender thyself to me; 'surrender thyself only to a prominent man among them; Sifrē Num. 131; ib. רָצוֹנְךָ שְׁאֲשָׁמַע לְךָ דְּחֹזֵר וְכִי' if thou desirest me to surrender myself to thee, renounce the law of Moses; Yalk. ih. 771. Y. Succ. V, 55<sup>b</sup> top נִשְׁמָעוֹר וְכִי' ... if you will surrender to my legions, I will not put you to death. Snh. 93<sup>a</sup> וְכִי' surrender thyself to Zedekiah; a. fr.

**שְׁמַע** I ch. same. Targ. Gen. XXVII, 5. Targ. Ex. XVIII, 1. Targ. Joh IV, 16; a. v. fr.—Part. pass. שְׁמָעִי; f. שְׁמָעִי. Targ. Ps. XXIX, 3, sq. Targ. II Chr. VII, 12; a. fr.—Y. Ter. X, 47<sup>b</sup> hot. דְּשָׁמְעִין מִזֵּה דְּשָׁמְעִין מִזֵּה דְּשָׁמְעִין I report what I have heard, and they, what they have heard. Sahh. 46<sup>b</sup> וְכִי' לִי לֵאמֹר שְׁמָעִין לִי לֵאמֹר I have not heard what R. S. says &c.? Y. Sot. VII, heg. 21<sup>b</sup>, v. אֲלֵיכֶם; a. v. fr.—לֵאמֹר שְׁמָעִי he has heard, *he knows of*. Erub. 9<sup>b</sup> וְכִי' לֵאמֹר שְׁמָעִין לִי לֵאמֹר I have not heard that (does he not know that Boraitha of R. Hiya)? ש' לֵאמֹר שְׁמָעִין לִי לֵאמֹר (v. Rahh. D. S. a. l.) he knows of it, hut does not accept it. Ih. 10<sup>a</sup>, a. fr. שְׁמָעִין לִי לֵאמֹר שְׁמָעִין לִי לֵאמֹר this tradition is not known to me. Pes. 34<sup>a</sup> בְּכִי' שְׁמָעִין לִי לֵאמֹר do you know anything about this (halakhah)?; a. v. fr.—Esp. שְׁמָעִין לִי לֵאמֹר to understand from, to infer, prove. Ah. Zar. 72<sup>b</sup>, a. fr. שְׁמָעִין לִי לֵאמֹר (ahhrev. ש' מִינֵה וְכִי' deduce from this that &c. Ib. שְׁמָעִין לִי לֵאמֹר wilt thou conclude from this that &c.? Ib., a. fr. שְׁמָעִין לִי לֵאמֹר hut (the conclusion is,) you can derive nothing from this.—Ib., a. fr. שְׁמָעִין לִי לֵאמֹר (abbrev. ש' מִינֵה וְכִי'; v. אֲחָא) come and learn, i. e. derive it from the following. Sahh. 13<sup>b</sup> וְכִי' שְׁמָעִין לִי לֵאמֹר I will prove it (from this Tosefta): 'you must not ... and those are some of the halakhoth &c.', which proves that the right version is 'and those': it stands proved. Y. M. Kat. III, 83<sup>a</sup> top וְכִי' שְׁמָעִין לִי לֵאמֹר let us prove it from this; a. v. fr.

**שְׁמָעִי** 1) to make music; to sing, v. Af.—2) (v. שְׁמָעִי) to minister to, to be an attendant of. Ber. 41<sup>b</sup> ... מִינֵה וְכִי' would that we had iron feet, that we could always wait on thee! Meg. 28<sup>b</sup> לֵאמֹר שְׁמָעִי לִי לֵאמֹר (Ms. M. דַּשְׁמָעִי לִי לֵאמֹר, v. Rahh. D. S. a. l.) it gives me pleasure to be your servant; a. e.

**אֲשָׁמַע** 1) to cause to hear, cause to be heard, announce, proclaim. Targ. Deut. IV, 36. Targ. Is. LII, 7. Targ. Ps. XXXI, 7; a. fr.—Esp. (interch. with Pa.) to make music, play; to be a musician. Targ. I Sam. XXIX, 5 (Ms. Pa.). Targ. I Chr. XV, 16. Ib. XVI, 42 מְשַׁמְעִין ed. Lag. (ed. Rahmer משמיעין, Var. מְשַׁמְעִין; h. text מְשַׁמְעִין) musicians. Targ. Ps. CL, 5 מְשַׁמְעִין לְבָדוּחָא Ms. (ed. Lag. דְּמְשַׁמְעִין לְבָדוּחָא; ed. Wil. a. oth. דְּמְשַׁמְעִין לְבָדוּחָא, corr. acc.). Ib. דְּמְשַׁמְעִין לְבָדוּחָא (Ms. Pa.).—2) to give to understand; to teach, prove. Ber. 2<sup>a</sup> וְכִי' קָא מְשַׁמְעִי קָא ... מִלְרָא (the Tannai in using such an expression) wants to teach us something by the way: when do the priests eat &c.; וְכִי' קָא מְשַׁמְעִי (ahhrev. קמ"ל) and it is this he teaches us, that the sacrifice of atonement is not indispensable &c. Ib. 4<sup>b</sup> וְכִי' קָא מְשַׁמְעִי in opposition to the opinion that the evening prayer is optional, he gives us to understand that it is obligatory. Sahh. 19<sup>a</sup> קמ"ל ... מִלְרָא you may have thought (that the cases are different,

because) this devolves upon him, and the other does not, therefore he teaches us (that they are the same). Ib. 108<sup>a</sup> מִי מִי קמ"ל what does he teach us (is it not a matter of course)? Ber. 21<sup>a</sup> sq. רָאִי אֲשָׁמַעֲנָן וְכִי' v. צִרְיָן; a. v. fr.—Part. pass. שְׁמָעִי a) understood. Yeh. 102<sup>b</sup> וְכִי' וְכִי' it may he understood thus (it may mean, 'to take off'), and may he understood thus (it may mean, 'to strengthen'); a. fr.—2) inferred, proved; evidence. Sabb. 84<sup>b</sup> מִי מִי how is this proved (from the verse quoted)? Erub. 65<sup>a</sup> מִי מִי וְכִי' what evidence is there &c.?, v. פּוֹק. Ih. מְשַׁמְעִי, v. infra; a. fr.—V. מְשַׁמְעִי.

**Ithpa. אֲשָׁמַעֲנָן, Ithpe. אֲשָׁמַעֲנָן** 1) to be heard, let one's self be heard. Targ. Gen. XLV, 16. Targ. Joh XXXVII, 4 Ms. (ed. רִשְׁמַע). Targ. Ps. LXXXVII, 19; a. fr.—Snh. 95<sup>b</sup> (prov.) א' ... אֲנִי אֲדִירָא on thy road let thy enemy hear from thee, i. e. take revenge when occasion offers. R. Hash. 27<sup>a</sup> מְשַׁמְעִין ... לֵאמֹר שְׁמָעִין לִי לֵאמֹר two different sounds produced simultaneously by the same person are not distinctly perceived, hut if produced by two persons, they are. Erub. l. c. מְשַׁמְעִין בֵּין לְמִי וְכִי' Ms. M. (ed. מְשַׁמְעִין, v. Rahh. D. S. a. l. note) since verses may be quoted in favor of the one as well as of the other, what is the practical difference between them?; a. fr.—2) to make one's self subservient, obey; to surrender to the enemy, desert. Targ. II Kings XXV, 11 (h. text נפלו). Ih. VII, 4. Targ. Ps. XVIII, 45; II Sam. XXII, 45; a. fr.

**שְׁמָעִי** II m. (v. Deut. VI, 4) *Sh'm'a, the confession of faith* in the morning and evening prayers (recitation of Deut. VI, 4-9; XI, 13-21; Num. XVI, 37-41). Targ. Y. I Num. XXV, 6. Targ. II Esth. III, 8.—Ber. I, 1 מִי מִי מִי from what time of the day may we read the Sh'm'a of the evening prayer? Ib. II, 2 (13<sup>a</sup>) לֵאמֹר קְרִיאָה וְכִי' לֵאמֹר קְרִיאָה why does the reading of the section of Sh'm'a (Deut. VI, 4-9) precede that of v'hayah (ih. XI, 13-21)? Ib. וְכִי' וְכִי' בין שְׁמָעִי לֵאמֹר וְכִי' between the second benediction and Sh'm'a (the first section), and between Sh'm'a and v'hayah &c.; a. fr.—קְרִיאָה (ahbr. ק"ש), v. קְרִיאָה. Ih. 2<sup>a</sup> וְכִי' קְרִיאָה דְּשִׁבְעָה the recitation of Sh'm'a at bed-time. Num. R. s. 20<sup>20</sup> וְכִי' קְרִיאָה וְכִי' they rise from their sleep like lions, and hasten to read the Sh'm'a, and proclaim the kingship of the Lord &c. Ib. וְכִי' וְכִי' and with the recital of the Sh'm'a he is handed over from the guards' of the day to those of the night. Ber. 4<sup>b</sup> וְכִי' קְרִיאָה אֲחָא although one has read the Sh. in synagogue, it is proper to recite it again on going to bed. Ib. 5<sup>a</sup> וְכִי' קְרִיאָה אֲחָא if he conquers it (the evil thought), it is well, and if not, let him read the Sh.; a. v. fr.

**שְׁמָעִי** m. (h. h.; שְׁמָעִי) 1) report, fame. Deut. R. s. 1, end וְכִי' שְׁמָעִי ... שְׁמָעִי וְכִי' the nations heard of your fame and were afraid; a. e.—2) understanding, meaning. Sifrē Num. 142 (ref. to Num. XXVIII, 3) שְׁמָעִי וְכִי' (trad. pronunc. שְׁמָעִי) according to its literal meaning, two each day.

**שְׁמָעִי, שְׁמָעִי** ch. same, report, fame. Targ. Gen. 201\*

XXIX, 13. Targ. Ps. XVIII, 45; II Sam. XXII, 45 ed. Lag. (oth. שְׁמַעְיָא, שְׁמַעְיָא). Targ. Josh. VI, 27 שְׁמַעְיָא (some ed. שְׁמַעְיָא); a. e.

**שְׁמַעְיָא** m. (preced. wds.) *servant, attendant, esp. the disciple ministering to the master*. Ber. 62<sup>a</sup> לְשָׁמַעְיָא ... א"ל R. Z. said to his attendant; R. Hash. 33<sup>b</sup>. Pes. 103<sup>b</sup> ש' שְׁמַעְיָא my attendant did it of his own accord; a. fr.

**שְׁמַעְיָן** (b. h.) pr. n. m. *Simeon, Simon*, 1) the son of Jacob; the tribe of Simeon. Gen. R. s. 71 שְׁמַעְיָן שְׁמַעְיָן Simeon (listener), listening to the voice of his father in heaven. Num. R. s. 2<sup>7</sup> פְּסָדָה ש' the jewel in the high priest's breastplate for the tribe of S. was a topaz. Ib. s. 13<sup>19</sup> ש' the prince of the tribe of S.; a. fr.—2) *Simon the Just*, a high priest. Yoma 69<sup>a</sup>, when he (Alexander the Great) saw Simon the Just, he alighted from his chariot &c. Ab. I, 2 ש' Simon the Just was one of the last members of the Great Assembly; a. fr.—3) name of several Tannaim, esp. a) S. son of Hillel. Sabb. 15<sup>a</sup>.—b) R. S. son of the Sagan. Shek. VIII, 5. Keth. II, 8; a. e.—c) S. ben Shetaḥ, chief of the Pharisees under Alexander Jannai. Hag. II, 2. Tosef. Keth. XII, 1. Kidd. 66<sup>a</sup>; a. fr.—d) R. S. ben Gamliel I (abbrev. רשב"ג) Ker. I, 7. Succ. 53<sup>a</sup>; Tosef. ib. IV, 4. Ab. Zar. 20<sup>a</sup>; (Y. ib. I, 40<sup>a</sup> bot.; Y. Ber. IX, 13<sup>b</sup> bot. רבן גמליאל); a. e.—e) Rabban S. ben Gamliel II. Hor. 13<sup>b</sup>. Keth. 77<sup>a</sup>, a. fr. מקום ש' כל מקום where R. S. b. G. is cited in the Mishnah, his opinion is the adopted law. Ib. VII, 9; a. v. fr.—f) R. S. son of R. Judah han-Nasi (Bribbi). Ib. 103<sup>b</sup>. Ber. 13<sup>b</sup>; a. fr.—g) בן זומא, v. זומא II.—h) ש' בן זומא, v. זומא; a. many other Tannaim; v. Fr. Darkhé, Additamenta, p. 64-67.—4) name of several Amoraim, esp. a) R. S. bar Abba (Ba, Va), in Babli Y. Sabb. VII, 8<sup>a</sup> bot.; Bab. ib. 61<sup>a</sup>. Y. Ber. V, 9<sup>b</sup> bot.; Bab. ib. 33<sup>a</sup>; a. fr.—b) R. S. b. Lakish (abbrev. רשב"ל, a. לקיש, ר"ל). Keth. 54<sup>b</sup>. Gitt. 47<sup>a</sup>. Y. Yeb. VIII, 9<sup>d</sup> bot.; a. v. fr., v. לקיש I; a. other Amoraim; v. Fr. M'bo p. 127<sup>a</sup>-130<sup>a</sup>.

**שְׁמַעִי** (b. h.) pr. n. m. *Shimei*, 1) son of Gera the Benjaminite, who insulted David on his flight. Ber. 8<sup>a</sup>. Koh. R. to VII, 15. Meg. 12<sup>b</sup>; a. e.—2) brother of Onias, the founder of the Temple of Onias (v. חוֹקִיָּה). Men. 109<sup>b</sup>.

**שְׁמַעְיָה, שְׁמַעְיָה** (b. h.) pr. n. m. *Shemaiah*, colleague of Abtalion (v. אֲבָתְיָוִן). Pes. 66<sup>a</sup>. Ab. I, 10. Yoma 71<sup>b</sup>. Gitt. 57<sup>b</sup>; a. fr.

**שְׁמַעְיָה, שְׁמַעְיָה** f. (v. שְׁמַעְיָה) *report, tradition, traditional law; outcome of a discussion, decision*. Targ. I Chr. XI, 11 (ed. Rahmer שְׁמַעְיָה, corr. acc.). Ib. II, 55.—Erub. 9<sup>b</sup>; Kidd. 50<sup>b</sup>, a. e. וּמִחוּבֵּינָא אֲשֶׁר מִצְוֵינוּ but we must bring evidence against the tradition which we just cited; Ber. 33<sup>a</sup> אֲשֶׁר מִצְוֵנוּ (corr. acc., v. Rabb. D. S. a. l. note 70). Sot. 21<sup>a</sup> וְכִי רַחֲמֵי אֲשֶׁר לִיהָ a scholar whose final conclusions agree with the adopted practice. Snh. 38<sup>b</sup> וְכִי רַחֲמֵי ... R. Meir used to divide his lectures into three parts, one part devoted to legal discussion, one

to homily (v. אֲנָרָה), and one to parables. Ber. 6<sup>b</sup> אֲנָרָה the merit of studying traditions lies in the reasoning thereon; a. v. fr.—Pl. שְׁמַעְיָה, שְׁמַעְיָה. Nidd. 14<sup>a</sup> שְׁמַעְיָה, v. חָדָר; Keth. 62<sup>b</sup> שְׁמַעְיָה. Erub. 65<sup>a</sup> מִחוּדָרְךָ thou hast thy traditions always ready. Ber. 42<sup>a</sup> לִירֵא הִיכָתוּב כָּל הַיּוֹם הַזֶּה the adopted practice is not in agreement with all these traditions &c.; a. fr.

**שְׁמִיץ** m. (b. h.; Shaf. of מִצָּץ, מִצָּץ; v. Targ. Job IV, 12; XXVI, 14) [chaff.] 1) *particle, atom*. Sabb. 119<sup>b</sup> אֲפִי יֵשׁ בּוֹ ש' שֶׁל ע"א even if there be some idolatry in him, he will be forgiven.—2) (cmp. מִשָּׁח) *blemish, suspicion*. Kidd. 71<sup>b</sup> ש' פְּסוּל וְכִי when thou seest two men quarrel with each other, there is some blemish of descent in one of them, and heaven does not allow them to become attached to each other. Pes. 3<sup>b</sup> וּמִצְאוּ בּוֹ ש' פְּסוּל and they found in him a blemish of descent, contrad. to שְׁחִין (v. שְׁחִין I); Meg. 25<sup>b</sup> (Treat. Sof'rim ch. IX, 11 וְיִמְצָא מִמּוֹ); a. e.

**שְׁמַצָּה, שְׁמַצָּה** ch. same, *slight suspicion* of idolatrous manipulation of wine (v. נִסְכָּה). Ab. Zar. 31<sup>b</sup> מִשּׁוּם ש' וְכִי wine (he refused to drink) because of a suspicion, but why did he refuse beer? מִשּׁוּם ש' רש' because of a suspicion of a suspicion (it might be suspected to be wine).—V. next w.

**שְׁמַצָּה, שְׁמַצָּה** f. (b. h.; preced. wds.) *blemish, disgrace*. Lev. R. s. 20 ש' דָּבָר שֶׁל ש' (some ed. שְׁמַצָּה) something disgraceful, v. אֲשֶׁר יִשְׁמַצָּה.

**שְׁמַצְיוֹת**, Yalk. Esth. 1048, read: שְׁמַצְיוֹת, v. שְׁמַצְיוֹת (v. שְׁמַצְיוֹת).

**שְׁמִיר** (b. h.) [to be still,] *to watch, guard, wait; to observe; to keep*. Snh. 63<sup>b</sup> שְׁמִיר לִי וְכִי one should not say to his neighbor, wait for me at such and such an idolatrous statue (or temple). B. Mets. 58<sup>a</sup> ... הַשּׁוֹכֵר if one hires a workingman to guard a cow, a child &c. Sabb. 118<sup>b</sup> אִלְמָלִי שְׁמִירִי יִשְׂרָאֵל if Israel had observed the first Sabbath &c.; a. v. fr.—Part. pass. שְׁמִירָה; f. שְׁמִירָה &c. Ib. XXII, 4 ש' בְּשִׁבְרִי שִׁירָא ש' you may put a dish into the well that it be kept (cool); a. e.

*Pi.* שְׁמִיר 1) same. Ib. 118<sup>b</sup> וְכִי יִשְׂרָאֵל שְׁמִיר if Israel would observe two Sabbaths as they ought do, they would at once be redeemed. Keth. 62<sup>b</sup> לְשׂוֹא עִמֶּיהָ the poor woman has in vain waited (for her husband). Ab. Zar. IV, 11 יֹשֵׁב וְשְׁמִיר וְכִי the watchman (guarding wine against idolatrous defilement) need not sit and watch &c. Y. Kidd. I, 58<sup>d</sup> top וְכִי הַמְּשַׁמֵּר God has watched, and such a case has never occurred. Y. M. Kat. III, 82<sup>c</sup> שְׁבַע הַקֶּבֶה ... ש' the Lord observed the seven days of mourning for his world (before the flood, ref. to Gen. VII, 10); a. fr.—2) (denom. of שְׁמִירָה) *to clear wine from lees, filter, strain* (v. שְׁמִירָה). Sabb. 138<sup>a</sup> וְכִי חִיבֵי ש' if one filtered wine (on the Sabbath), he is bound to bring a sin-offering; Y. ib. XX, 17<sup>c</sup>; VII, 10<sup>b</sup>, a. e. הַמְּשַׁמֵּר חִיבֵי שׁוּם בּוֹרֵר he who filters is guilty &c., v. בָּרֵר. Ib. וְכִי מִשְׁמֵר יֵרֵן לְמִנְיָן when one filters, the wine

goes down, and the lees remain above (in the filter); a. fr.—Bab. ib. 146<sup>b</sup> לְשֵׁמֶר מִקּוֹם הַנֶּשֶׁר a place in the keg where a hole has been made for the purpose of letting the wine off, clear of lees (and has been closed again; Ar. s. v. חֹק; Rashi: where the hole has been closed in order to *preserve* the flavor).—*Part. pass.* מְשֻׁמֵּר *a) guarded*. Pes. 109<sup>b</sup> (ref. to שמרים, Ex. XII, 42) מִן לֵיל הַמֶּשֶׁ וְבָא מִן הַמִּזְכִּיר a night which is for all time guarded against dangers (v. מְצִיר); R. Hash. 11<sup>b</sup>.—*b) kept, preserved, designated*. Ib. לֵיל הַמֶּשֶׁ וְבָא מִן מִשְׁעָת וְכ' a night which has been designated for redemption since the six days of creation. Snh. 99<sup>a</sup>; Ber. 34<sup>b</sup> וְכ' יֵין הַמֶּשֶׁ v. עֶבֶב, a. e.

*Hithpa.* 1) *to be on one's guard, be observant*. Mekh. Bo, s. 14 (ref. to שמרים, v. supra) צְרִיכִין מְגִיד ... צְרִיכִין לְהִשְׁמֵר this intimates that all Israelites must be careful in it (to observe its ceremonies); Yalk. Ex. 210; Tanh. Bo 9.—2) *to be guarded*. B. Mets. 11<sup>a</sup> הַשְׁמֵרָה אִם רָאִשׁוֹן ... מִשְׁמֵר וְכ' Erub. 54<sup>b</sup> הַצֵּר if the fowler breaks the wings of each bird as he catches it, it is kept (from flying off) &c. Men. 99<sup>b</sup> נֶשְׁמְרוּ ... כל הַמִּשְׁמֵר who guards the Law (takes care not to forget it), his soul is guarded; a. e.

*Nif.* 1) *same, to be on one's guard*. Ib. מִקּוֹם נִשְׁמֵר same, to be on one's guard wherever the Scripture has the words, 'be on thy guard, lest', or 'be on thy guard that not', it is a prohibitive law; ib. 'be on thy guard' and 'lest' make two prohibitions. Ib. 36<sup>b</sup> הַשְׁמֵר followed by a negative is a prohibitory law; *hishshamer* connected with a positive order, is a positive command (v. נִשְׁמֵר).—[Tanh. Vayhi 13 ומשמירין, v. שְׁפָר]

**שְׁמֵר** ch., *Ithpa.* אֶשְׁמֵר, v. סָמַר II. Targ. Is. VII, 4 some ed.

**שְׁמֵר** m., pl. **שְׁמֵרִים** (b. h.), **שְׁמֵרִין** (preced.) *sediment, lees*. Sabb. 146<sup>b</sup> הַשְׁמֵר מִן הַיֵּין when the jug has a hole below the line of the lees. B. Bath. 96<sup>b</sup> יֵין הַשְׁמֵר wine lees. Ib. טַעַם יֵין ... lees which have a taste (or flavor) of wine. B. Mets. IV, 11 שְׁמֵרֵינוּ ... אין מערבין שמר (left of one jug) with wine, but you may give the purchaser the lees belonging to the wine sold; a. fr.

**שְׁמֵרָא** ch. same. Targ. Jer. XLVIII, 11.—*Pl.* שְׁמֵרָא, Yalk. Jer. 321 וְשָׁרִי ש' רְבֹלָה וְשָׁרִי (not שאריא) and he (Zedekiah) had to drink the dregs of all those generations (had to suffer for all the sins of &c.).

**שְׁמֵרָא**, v. שְׁמֵרִי.

**שְׁמֵרִין**, Gen. R. s. 36 some ed., v. שְׁמֵרִין.

**שְׁמֵרִין** (b. h.), *Samaria, city and district*. Esth. R. to I, 2. Tanh. Vayesheb 2 'בש' וְכ' כַּשְׁגָּלוּ יִשְׂרָאֵל מִשְׁמֵר when the Israelites were exiled from Samaria, Sennaherib sent his servants and settled them in S. to raise taxes for the kings. Num. R. s. 10<sup>3</sup> (ref. to Am. VI, 2) וְהָיָה צִיּוֹן וְשְׁמֵרָא 'these kingdoms' refers to Zion and Samaria (Judah and Israel); a. fr.

**שְׁמֵרִינָא**, v. שְׁמֵרִי.

**שְׁמֵרִינָא** m. (b. h.) *Samaritan*.—*Pl.* שְׁמֵרִינָא. Tanh. Vayesheb 2 מִלְחָמָה בָּאוּ עֲלֵיהֶן הַשְׁמֵרִינָא לְמַלְחָמָה ... נִקְרְאוּ ש' were they Samaritans? were they not Cuthæans? But they are called Samaritans from the city of Samaria; Yalk. Kings 234; a. e.

**שְׁמֵרִינָא**, Midr. Till. to Ps. LXXXVII, 5, v. שְׁמֵרִינָא I.

**שְׁמֵרִינָא**, **שְׁמֵרָא**, **שְׁמֵרִי** = h. שְׁמֵרִי. Gen. R. s. 32; s. 81; a. e.—*Pl.* שְׁמֵרִינָא, שְׁמֵרִינָא, שְׁמֵרִי. Targ. II Kings XVII, 29.—Gen. R. s. 94 (ref. to שְׁמֵרִין, Gen. XLVI, 13) ש' this refers to the (Jewish) inhabitants of Samaria. Y. Shebi. IV, 35<sup>a</sup> מִשְׁמֵר; Y. Snh. III, 21<sup>b</sup> top חֹדֶר מְשֻׁמֵּר, read: מְשֻׁמֵּרִינָא; חֹדֶר מְשֻׁמֵּר.

**שְׁמֵרִינָא** = h. שְׁמֵרִין. Y. Ab. Zar. V, 44<sup>d</sup> קָרִיבָה רֵשׁ הָעִיר שֶׁל שְׁמֵרִינָא ... מִשְׁמֵר כַּפְלָתָן [read:] the city of Shomron. Ib. I, 39<sup>a</sup> [read:] מִשְׁמֵר ... מִשְׁמֵר the garrison of Caesarea, because the majority of them came from Samaria, are considered as worshipping observers (of the Calendæ and Saturnalia); v., however, סִיגָר.

**שְׁמֵרִין**, Gen. R. s. 36 some ed., v. שְׁמֵרִין.

**שְׁמֵרִקֵּין**, **שְׁמֵרִקֵּין** m. pl. *truffles* (Löw, Aram. Pfl., p. 303); a species of *very acrid onions* (Maim.). Uktzin III, 2.

**שְׁמֵרִינָא**, **שְׁמֵרִינָא** (Shaf. of מִשְׁמֵר, v. שְׁמֵרִינָא) 1) [to handle, be busy,] to minister, officiate. Yoma VII, 5 גִּדּוּל כֹּהֵן ... מִשְׁמֵר the high priest officiates in eight garments, and the common priests in four. Y. ib. 44<sup>b</sup> bot. מִפְּנֵי מַה ... מִפְּנֵי מַה why does he not officiate (on the Day of Atonement) dressed in gold? Lev. R. s. 21 מִקְדָּשׁ רִאשׁוֹן during the first Temple, because they ministered in faithfulness, only eighteen high priests officiated in it. Yoma 47<sup>a</sup> הָרִבִּי ש' officiated in his place. Ib. וְכֻלָּן שְׁמֵרִינָא and all of them performed the functions of high priesthood. Y. Sot. IX, 24<sup>a</sup> אֵלֶּיךָ הָיָה שְׁמֵרִינָא the former served in an administrative capacity (not merely as scholars). Tanh. Bo 4 וְשָׁרִינָא שְׁמֵרִינָא 'darkness and mist' served (as divine agents) in Egypt, but 'void and waste' never served, and never shall serve; Yalk. Is. 360. Gen. R. s. 33, end the planets did not perform their functions during all the twelve months (of the flood); Ib. נִכְרָה שְׁמֵרִינָא they did act, only that their mark was not recognizable. Y. Yoma III, 41<sup>a</sup> top ... הָיָה שְׁמֵרִינָא the Sagan had five functions to perform. Tam. V, 5 מִשְׁמֵרִינָא it served three purposes. Midd. I, 6 וְהָיוּ דְרֵי מִשְׁמֵרִינָא and what were they used for? R. Hash. 3<sup>a</sup> כִּי מִשְׁמֵרִינָא ki serves for four meanings &c., v. מִשְׁמֵרִינָא I; a. fr.—Euphem. מִשְׁמֵרִינָא, or only ש' to perform the marital duty; in gen. to couple (also of animals). Nidd. 17<sup>a</sup>. Ib. II, 1. Bekh. 8<sup>a</sup>; Gen. R. s. 20; a. fr.—Mikv. VIII, 4 בִּיתָהּ אֶת שְׁמֵרִינָא, v. בִּיתָהּ.—Ned. II, 1 קִוְּנוֹ שְׁמֵרִינָא

מְשַׁמֵּשׁ I vow that I will not have intercourse with thee. Ib. 15<sup>b</sup>; Keth. 71<sup>b</sup> מְשַׁמֵּשׁוֹ she must allow him marital intercourse; a. fr.—2) (denom. of שָׁמַשׁ) to attend, serve, wait upon. Ab. I, 3 אֶחָד הָרַב וְהַמְשַׁמֵּשׁ אֶת הָרַב v. עֲבָד. Sabb. 32<sup>b</sup> מְצִינֵי זֶכֶד he will live to see himself waited upon by two thousand . . . servants. Kidd. 32<sup>b</sup> מְצִינֵי זֶכֶד we find that a greater man than he waited (upon his guests); Yalk. Ex. 229; a. fr.—Esp. (of students) to be in attendance upon a scholar as a disciple. Ber. 47<sup>b</sup> וְאִם אֶחָד לִמְדָּה אֶת הַבַּיִת even if one has studied the Bible and the Mishnah, but has failed to wait upon scholars, he is considered an *am haaretz* (v. אֶמְצִי). Sot. 47<sup>b</sup> שֶׁלֹּא מְשַׁמֵּשׁ who did not wait upon scholars sufficiently. Y. Sabb. X, 12<sup>c</sup> bot. וְשֶׁלֹּא מְשַׁמֵּשׁ אֶת אָבִיו v. יִשְׁכַּח. Ib. III, 8<sup>a</sup> (in Chald. dict.) וְלֹא שִׁי' a. fr.

*Hithpa.* מְשַׁמֵּשׁ, *Nithpa.* מְשַׁמֵּשׁ (with ב) to be handled, be used for; (of persons) to make use of, be waited upon. Snh. 48<sup>b</sup> הָיָה קוֹדֵשׁ אֲסוּר לְהִשְׁתַּמֵּשׁ בָּהֶן בְּדָן חוּל having once been used for a sacred purpose, it is forbidden to use them for a secular purpose. B. Mets. 84<sup>b</sup> . . . כְּלֵי שֵׁנִי shall a vessel that has been used for a sacred purpose, be used for a profane purpose (i. e. shall I marry one inferior to my first husband)? Midr. Till. to Ps. CXIX, 134 כְּלֵי שֵׁנִי בִּי מֶלֶךְ וְכִי הַמֶּלֶךְ has used &c., v. סִנְיָן. Hull. 60<sup>b</sup> מְשַׁמֵּשׁ בְּחֵרֶת אֲחֵרָה Solomon made use of the spirits, and he sent to India &c. Ber. 52<sup>b</sup> מְשַׁמֵּשׁ אֲסוּר לְהוֹרָמָה בשמם you must not be waited upon by an ignorant waiter. Gen. R. s. 37; Yalk. ib. 62 מְשַׁמֵּשׁ בְּרוּחַ (not מְשַׁמֵּשׁ בְּרוּחַ) שְׂדֵהוּ (not מְשַׁמֵּשׁ בְּרוּחַ) who made use of (acted under) holy inspiration; a. fr.

שָׁמַשׁ, *Pa.* שָׁמַשׁ same, to minister, wait upon. Targ. Gen. XVIII, 8. Targ. I Kings I, 2; 4. Targ. I Sam. I, 3. Targ. Ex. XXVIII, 1; a. fr.—Part. pass. מְשַׁמֵּשׁ. Targ. Koh. X, 6 בֹּשֶׁת בְּאַחֲרֵיהֶם (not מְשַׁמֵּשׁ) enjoying happiness from above.—Ab. Zar. 10<sup>b</sup> אַנְטוֹנִיִּינוֹס מְשַׁמֵּשׁ לְרַבִּי Antoninus waited upon (entertained) Rabbi; a. e.—Transf. to couple. Targ. Y. Lev. XV, 18; a. fr.

*Ilhpa.* מְשַׁמֵּשׁ to make use of. Ab. I, 13 מְשַׁמֵּשׁ בְּחֹנֶה וְלֹא he who makes use of the crown (of the Law) goes to ruin. Meg. 16<sup>a</sup> לֹא יִשְׁמַשׁ בְּמִנֵּי וְכִי it is unbecoming to make use of royal garments in such a condition; a. e.

שָׁמַשׁ m. (preced.) attendant, servant, waiter. Pes. VII, 13 כְּשֶׁהָיָה עוֹמֵד עַל הַיַּיִן when the waiter (at a Passover meal of two parties) rises to serve the wine. Ber. 52<sup>b</sup>, v. שָׁמַשׁ; a. fr.—Snh. 59<sup>b</sup> וְהָיָה עַל שֵׁי גְדוֹל וְכִי woe for the great servant (the most useful instrument of comfort) that was lost to the world! for if the serpent had not been cursed &c.—Euphem. *membrum virile*. Nidd. 11<sup>b</sup>. Ib. 41<sup>b</sup>; a. fr.—Pl. שְׁמַשִּׁין, שְׁמַשִּׁין. Mekh. Yithro, Bahod.; s. 10; R. Hash. 24<sup>b</sup> (ref. to Ex. XX, 23) לֹא תַעֲשֶׂה כְּדִמּוּת שְׁמַשִּׁין (not שְׁמַשִּׁין) you shall not make an image like any of my servants (angels, Hayoth &c.) that are in attendance before me on high. Ib. שְׁבַמְדֵּי הָעֵלְיוֹן the servants of the higher dwelling (angels, Hayoth &c.); שְׁבַמְדֵּי הָאֲדֵמֶת the servants of the lower dwelling (sun, moon &c.); a. e.

שָׁמַשׁ c. (b. h.; preced.; v. Gen. I, 16 לממשלתו, a. Targ. Y. ib. I, 18; emp. R. Hash. 24<sup>b</sup>, quot. in preced.) sun. Taan. 8<sup>b</sup> בְּשֶׁבַח וְכִי a sunshine on the Sabbath is a charity to the poor (who are cheered by it). Pes. 2<sup>a</sup> זְרִיחָהּ v. זְרִיחָהּ. Mekh. Mishp., s. 13 (ref. to Ex. XXII, 2) וְכִי הָיָה עָלָיו וְכִי did the sun shine on him alone? but (it means), as the sun signifies peace to the world, so in this case, if it is sure that he has come in peace (without murderous intentions) &c. Gen. R. s. 58, beg. עַד שֶׁלֹּא יִשְׁקִיעַ הָקֶבֶד שָׁמַשׁוֹ וְכִי before the Lord causes the sun of one righteous man to set, he causes the sun of another to rise. Cant. R. to I, 6 שָׁמַשׁוֹ (בִּין הַשֵּׁם) שָׁמַשׁוֹ (abbrev. שֵׁם) שָׁמַשׁוֹ, v. שָׁמַשׁ; a. fr.—Pl. שְׁמַשִּׁין. [between the two services, between the rulership of the day and that of the night,] at twilight. Sabb. 34<sup>b</sup> אִיזִידוֹ בִּין הַשֵּׁם . . . כָּל זְמַן שְׁפָנִי מִזְרַח וְכִי what time of the day is called *ben-hash-sh'mashoth*? From the time that the sun sets (and) as long as the eastern horizon is red (from the reflex); בִּין הַשֵּׁם . . . בִּין הַשֵּׁם when the lower horizon is pale, but the upper horizon is not, it is still *ben-hash-sh'mashoth* &c.; Y. Ber. I, 2<sup>b</sup> bot. Ib. בִּין הַשֵּׁם כְּהָרֶגֶץ, v. בִּין הַשֵּׁם. Ab. V, 6 בִּין הַשֵּׁם ten things were created on the Sabbath eve at twilight; a. fr.

שָׁמַשׁ, שֵׁי' ch. 1) same. Targ. Y. Gen. I, 16. Targ. Y. II ib. XLIX, 27. Targ. Num. XXV, 4; a. fr.—B. Bath. 84<sup>a</sup>, v. סִימָקָהּ. Sabb. 129<sup>a</sup> בִּין הַשֵּׁם let him lie in the sun. Ib. רַמְעֵלִי בִּין הַשֵּׁם, v. מַעֲלִי. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) שָׁמַשׁ שָׁמַשׁ קוֹלֵן he heard the angels say . . . , the sun has come (Jacob, with ref. to Gen. XXXVII, 9); a. fr.—Pl. שְׁמַשִּׁין (v. preced.). Targ. Y. I Gen. XLIX, 27. Targ. Ex. XII, 6 (h. text חֲדָשִׁים) a. fr.—Esp. שְׁמַשִּׁין, *pl.* שְׁמַשִּׁין (sub. שְׁמַשִּׁין שְׁמַשִּׁין) Friday evening, Sabbath eve. Keth. 103<sup>a</sup> כָּל בֵּרַי שְׁמַשִּׁין הָיָה וְכִי every Sabbath eve he used to come home; בְּקִדּוּשׁ הַיּוֹם שְׁמַשִּׁין a neighbor came &c. Ber. 43<sup>b</sup> שְׁמַשִּׁין בִּין הַשֵּׁם by partaking of the wine at the Kiddush (v. שְׁמַשִּׁין) on Friday night; a. fr.—2) (emp. שְׁמַשִּׁין) fever. Gitt. 67<sup>b</sup> שְׁמַשִּׁין בִּין הַשֵּׁם tertiary fever; שְׁמַשִּׁין בִּין הַשֵּׁם chronic fever; a. e.—Pl. שְׁמַשִּׁין red, inflammation. Esth. R. introd. to II, 1 (R. Azariah) transl. וְכָללִית עֵינַיִם inflammation of the eyes; Lev. R. s. 12 שְׁמַשִּׁין; (Yalk. Prov. 960 סִמָּן).

שָׁמַשׁ c.=h. שָׁמַשׁ. Targ. Y. II Ex. XXXIII, 11 (v. שְׁמַשִּׁין). Targ. Ez. XXIII, 20 ed. Lag. (oth. ed. שְׁמַשִּׁין, corr. acc.) prostitute.—Y. Taan. II, beg. 65<sup>a</sup> מִיָּא וְכִי let him to whom the sexton has not come (to put ashes on his head) take ashes and put &c. Y. Keth. IV, 28<sup>a</sup> bot. וְכִי הָיָה . . . דְּלִיָּהּ does it not stand to reason that they (the children to whom their father has assigned his property) must hire an attendant for him? So also must they give him a wife (if he desires it), and were it merely as his attendant; a. e.—Pl. שְׁמַשִּׁין, שְׁמַשִּׁין; f. שְׁמַשִּׁין. Targ. Is. VI, 2 קִרְיָשִׁין (h. text עֲמִידִים) שְׁמַשִּׁין. Targ. Ps. XXIX, 9. Ib. CXXXVII, 6 שְׁמַשִּׁין (not שְׁמַשִּׁין) my servants (the angels). Targ. I Sam. VIII, 13 (h. text רַקִּיחִין); a. e.

שְׁמִשְׁרוֹךְ, v. next art.

שְׁמִשְׁרוֹם, v. שְׁמִשְׁרוֹם.

שְׁמִשְׁרוֹן (b. h.) pr. n. m. *Samson*. Sot. I, 8 'הָלַךְ וְכ' S. followed his eyes, therefore they put his eyes out. B. Bath. 91<sup>a</sup>, v. דְּשִׁלְלוֹנִי; a. fr.—Naz. I, 2 'וְכ' if one says, I will be like S., like Manoah's son &c. Ib., a. fr. 'נִיר, v. נִיר. Ib. 'לְמִיר ... מִדָּה בֵּין what is the difference between a Nazarite for life and a Nazarite like S.? Y. ib. 51<sup>b</sup> 'אֵינָן כִּימִירי ש' what are the substitutes for Shimshon (in a Nazarite vow)? שְׁמִשְׁרוֹךְ שְׁמִשְׁרוֹן *shimshokh, shimshor, shimshots*.

שְׁמִשְׁרוֹן, v. preced.

שְׁמִשְׁרִי (Ezra IV, 8, a. e.) pr. n. m. *Shimshai*, a scribe of the Samaritan colony; (in legend) a scribe at the court of Ahasuerus. Targ. II Esth. VI, 1.—Meg. 15<sup>b</sup> sq. (ref. to Esth. VI, 2) 'מִדָּה בֵּין שֶׁ' מִדָּה שֶׁ' this intimates that Sh. had erased (the record in favor of Mordecai), and Gabriel wrote it over. Yalk. Esth. 1045 'הַסּוֹפֵר שֶׁ' Haman the wicked, that is Sh. the scribe, that is to say, Sh. the son of Haman; Esth. R. introd.; a. e.

שְׁמִשְׁמִיךְ, v. שְׁמִשְׁמִיךְ.

שְׁמִשְׁמִיךְ, v. שְׁמִשְׁמִיךְ.

שְׁמִי (emp. שָׁמֵם) to be still, desolate.—Denom. שְׁמִי.

Pa. שְׁמִי (denom. of שְׁמִי) to excommunicate, accurse. M. Kat. 16<sup>a</sup> מִלָּן דְּשִׁמְיָאן whence do we derive the authority to excommunicate (persons refusing to obey the summons of the court)? Ib.; Shebu. 36<sup>a</sup> 'שְׁמִי וְכ' שְׁמִי וְכ' read not *l'ben shinnayim* (Gen. XLIX, 12) but *libbun shinnayim* (whitening of teeth, cheerfulness); a. fr.—2) any organ of the body resembling teeth, gland.—Du. as ab. Y. Yeb. VI, beg. 7<sup>b</sup> בֵּית דֹּשֶׁ' that part of the vagina which has glands; and farther inside; Nidd. 41<sup>b</sup>. Hull. 16<sup>b</sup> שִׁנֵּי מִשְׁרֹה the glands of his rectum will fall off; Sabb. 82<sup>a</sup>; a. e.—3) cliff, peak. Gen. R. s. 74 כֶּשֶׁן דָּוָה של וְכ' (the stone which Jacob put up was) as large as the peak of Tiberias; Yalk. ib. 130; a. e.—4) (sub. פִּיל) ivory. Num. R. s. 3<sup>12</sup> (play on גִּישָׁן) חֹזֶק כֶּשֶׁן ... חֹזֶק מִי יִגְוֹר who can abide snow and hail, and cold and heat? He who is as strong as ivory (or marble?); shen has the meaning of strong (ref. to Cant. V, 14); a. e.—5) marble. Cant. R. to V, 11; Yalk. ib. 991, v. קִשְׁתָּר.

שְׁמִיָּה, שְׁמִיָּה, שְׁמִיָּה f. (preced.) [desolation,]

1) curse, ban. Targ. Y. Gen. XLII, 37. Targ. Y. Num. XXI, 24. Targ. Cant. II, 16.—M. Kat. 17<sup>a</sup> 'מִיָּה what is (the etymology of) *shamta*? Rab said מִיָּה there is death; Samuel said, שְׁמִיָּה מִיָּה (Ms. M. מִיָּה; Ar. שָׁם, read: שְׁמִיָּה shall be (be thou) a desolation. Ib. 'לִיחִידִי הָאֵל גְּבֵרָה בֵּשׁ' that man (thou) be excommunicated. Ib. 16<sup>a</sup> 'לֵא דַל שֶׁ' עליה וְכ' (masc.) the ban has not yet rested on him thirty days. Ib. 'עַד דְּרִיילָא שֶׁ' וְכ' (it cannot be raised) before he has been under the ban thirty days. Sot. 5<sup>a</sup> 'לֵיחִידִי בֵּיהּ וְכ' רִיחִידִי בֵּיהּ וְכ' he (the scholar) in whom there is pride deserves excommunication, and also he in whom there is no pride at all. Kidd. 12<sup>b</sup> Rab ordered to be lashed 'עַל דְּחִלָּא שֶׁ' וְכ' him who allowed excommunication (for contempt of court) to rest on him thirty days (and did not submit to authority). B. Mets. 70<sup>a</sup> 'רִבְבִּין עֲלֵיהּ שֶׁ' ולא מקבל עליה שֶׁ' רִבְבִּין upon himself the ban of the Rabbis (but obeys their

summons); a. fr.—2) = h. חֶרֶם, accursed object. Targ. Y. Deut. XIII, 18.—Pl. שְׁמִיָּה. Ib. VII, 26, v. שְׁמִיָּה.

שְׁמִיָּה, v. שְׁמִיָּה.

שְׁמִיָּה, v. שְׁמִיָּה.

שֵׁן c. (b. h.; שֵׁן) 1) tooth, tooth-like projection. Sabb. VI, 5 (64<sup>b</sup>) שֵׁן חֹרֶבָה וְשֵׁן של חֹרֶבָה an inserted (natural) tooth or an (artificial) gold tooth; (Bab. ed. שֵׁן חֹרֶבָה שֵׁן חֹרֶבָה שֵׁן חֹרֶבָה שֵׁן חֹרֶבָה; a. fr.—Esp. (sub. נֹזֶק) the damage done by an animal's eating. B. Kam. 2<sup>b</sup> חֹרֶבָה וְשֵׁן וְחֹרֶבָה שלשה three chief damages are mentioned (in the Scriptural text) with reference to the ox: damage by the horn, by the tooth, and by the foot. Ib. 'נִשְׁרָבָה, v. חֹרֶבָה. Ib. 'שֵׁן יֵשׁ הָנֶאֱמָר וְכ' שֵׁן יֵשׁ הָנֶאֱמָר וְכ' it refers to damages by the tooth and by the foot; the damage by the tooth where is the damage by the tooth or the foot written (in the Biblical text)? Ib. 'וְכֵן חֹרֶבָה וְכֵן חֹרֶבָה (Ex. XXII, 4) this refers to damage by the tooth; a. fr.—Du. שְׁנִי, שְׁנִי, שְׁנִי. Hull. I, 2 'וְדֹשֶׁ' you may cut ritually with anything, except ... with teeth in the jaw. Ib. 'וְאִם הִחֲלִיקוּ שְׁנֵיהֶם וְכ' and if the teeth of the saw have been made smooth. Keth. 71<sup>b</sup> 'שִׁנֵּי שִׁנֵּי (a hackle) whose teeth are broken off. Gen. R. s. 33 'רַבִּי רַבִּי רַבִּי Rabbi suffered from tooth-ache for thirteen years. Keth. 111<sup>b</sup> 'וְכ' שֶׁ הַמְּלִיכִין שֶׁ' וְכ' he who causes his neighbor to show the white of his teeth (who makes him cheerful) does better than he who gives him milk to drink. Ib. 'לֵבָן שֶׁ' read not *l'ben shinnayim* (Gen. XLIX, 12) but *libbun shinnayim* (whitening of teeth, cheerfulness); a. fr.—2) any organ of the body resembling teeth, gland.—Du. as ab. Y. Yeb. VI, beg. 7<sup>b</sup> בֵּית דֹּשֶׁ' that part of the vagina which has glands; and farther inside; Nidd. 41<sup>b</sup>. Hull. 16<sup>b</sup> שִׁנֵּי מִשְׁרֹה the glands of his rectum will fall off; Sabb. 82<sup>a</sup>; a. e.—3) cliff, peak. Gen. R. s. 74 כֶּשֶׁן דָּוָה של וְכ' (the stone which Jacob put up was) as large as the peak of Tiberias; Yalk. ib. 130; a. e.—4) (sub. פִּיל) ivory. Num. R. s. 3<sup>12</sup> (play on גִּישָׁן) חֹזֶק כֶּשֶׁן ... חֹזֶק מִי יִגְוֹר who can abide snow and hail, and cold and heat? He who is as strong as ivory (or marble?); shen has the meaning of strong (ref. to Cant. V, 14); a. e.—5) marble. Cant. R. to V, 11; Yalk. ib. 991, v. קִשְׁתָּר.

שֵׁן, שֵׁן ch. same. Targ. O. Deut. XXXII, 24. Targ. Ex. XXI, 24. Targ. I Kings X, 22 (v. פִּילָא I). Ib. 18. Targ. I Sam. XIV, 4; a. fr.—Y. Kil. IX, 32<sup>b</sup> bot. 'הָאֵל שֵׁן חֹרֶבָה וְכ' how is that tooth of thine? Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. s. 33. Ib. 'יָדָה יָדָה עַל שֵׁנֵיהֶם וְכ' he put his hand on his (Rabbi's) tooth, and it was cured.—Gitt. 68<sup>b</sup> 'וּמִנֵּה (the Shamir) he puts it (the Shamir) on the peak of a mountain, and the mountain bursts. Snh. 96<sup>b</sup> 'וְכֵן דְּשִׁירָא (Rashi דְּשִׁירָא) come (to Jerusalem) even if it be necessary to march over the cliffs of mountains (differ. in Rashi); Yalk. Is. 287; a. fr.—דְּרִי, v. דְּרִי. pl. the Cliff of Dor (v. Hildesh. Beitr. pp. 4; 10). Y. Shebi. VI, 36<sup>c</sup> (not דְּרִי); Tosef. ib. IV, 11 שְׁרִיָּה דְּרִי (corr. acc.);



Sifré Deut. 51 [read:] מדבר שר שן דור; Yalk. ib. 874 (corr. acc.).—*Pl.* שָׂנֵא, שָׂנֵא, שָׂנֵא. Targ. Am. IV, 6 (not שָׂנֵא). Targ. Prov. X, 26.—Targ. Jer. XLIX, 16. Targ. Y. Gen. XLIX, 21 (not שָׂנֵא); a. fr.—Y. Kil. IX, 32<sup>b</sup> חשש ... חשש (ב) שָׂנֵא suffered from tooth-ache for thirteen years. Ib. 'חדר one of my teeth annoys me; (Y. Keth. l. c. שָׂנֵא).—Sabb. 82<sup>a</sup>, v. פָּרְקָשָׁא; a. fr.

שָׂנֵא, v. שָׂנֵא.

שָׂנֵא (b. h.) to hate. Pes. 49<sup>b</sup> גרולה שנאה ששונאין וכו' great is the hatred with which the ignorant hate the scholar, even greater than that which gentiles bear towards Israel. Ib. 113<sup>b</sup> שלשה שונאין three classes of men does the Lord hate. Ib. שלשה שונאין זה וכו' three kinds of creatures hate one another, the dog &c. Ib. מצורו שונאו (Var. מורר) it is right (permitted) to hate him. Ib. שונאו ארנבים hate your masters. Snh. 108<sup>b</sup> the raven said to Noah, שונאני ואחא שונאנך thy master (God) hates me, and thou hatest me. Ab. I, 10 וְשָׂנֵא וכו' a. fr.—Part. pass. שָׂנֵא love work and hate office; a. fr.—Kidd. 68<sup>a</sup>; Yeb. 23<sup>a</sup> (ref. to Deut. XXI, 15) וכו' שָׂנֵא is there before God a hated one and a beloved one (could it be supposed that the law should allow a discrimination between the children of a favored and of a hated wife)? Ib. ברישאיה, v. שָׂנֵא; a. e.—Sifra K'doshim, Par. 3, ch. VIII שָׂנֵא.

Nif. שָׂנֵא, Nithpa. שָׂנֵא to be hated. Num. R. s. 4<sup>8</sup> it is called Mount Sinai, because on it the gentiles became hateful to the Lord &c. (v. שָׂנֵא); Yalk. Is. 363 שָׂנֵא. Taan. 7<sup>b</sup> (ref. to Koh. VIII, 1) שָׂנֵא read not *y'shunne* (shall be changed), but *yissane* (shall be hated).

Pu. שָׂנֵא same. Pesik. R. s. 14 (ref. to Koh. l. c.) שָׂנֵא read *y'sunne*, with Samekh (v. supra).

שָׂנֵא ch. same, v. שָׂנֵא.

שָׂנֵא I to change, v. שָׂנֵא.

שָׂנֵא II ch. = h. שָׂנֵא, year. Targ. Lev. XXV, 53 (O. ed. Vien. שָׂנֵא); a. fr.—Constr. שָׂנֵא. Ib. 5; a. e.—*Pl.* שָׂנֵא, שָׂנֵא. Ib. 3; 15; 52; a. fr.—Targ. Ps. XC, 10 שָׂנֵא Ms. (ed. שָׂנֵא).—R. Hash. 31<sup>a</sup> וכו' שָׂנֵא the world will last six thousand years. Ab. Zar. 9<sup>a</sup>. Ib. <sup>b</sup> sq. שָׂנֵא a document dated six years ahead; a. fr.

שָׂנֵא or שָׂנֵא, v. שָׂנֵא.

שָׂנֵא m., pl. שָׂנֵא, v. שָׂנֵא.

שָׂנֵא f. (b. h.; שָׂנֵא) hatred. Sabb. 32<sup>b</sup>, a. fr. שָׂנֵא misanthropy. Pes. 49<sup>b</sup>, v. שָׂנֵא. Sabb. 89<sup>a</sup> (play on שָׂנֵא) שָׂנֵא the mountain on which came down hatred to the gentiles (who refused to receive the Law, v. שָׂנֵא); ib. <sup>b</sup>; a. fr.

שָׂנֵא, Esth. R. to II, 1 (זורח), corrupt ditto-graphy of שָׂנֵא, v. שָׂנֵא.

שָׂנֵא f. (preced. art.) object of hatred, enemies. Shebu. 35<sup>b</sup> שָׂנֵא מֵאֵי רִיבֵהוּ (Ms. M. שָׂנֵא מֵאֵי רִיבֵהוּ) who are his (Nebuchadnezzar's) enemies?; Yalk. Dan. 1060 שָׂנֵא.

שָׂנֵא m. (b. h.; v. שָׂנֵא I) repetition, double. Pesik. Bahod., p. 107<sup>b</sup> (ref. to Ps. LXVIII, 18 שָׂנֵא the Lord came down on Sinai with twenty and two thousand classes of ministering angels; ib. 108<sup>a</sup> (= שָׂנֵא) and all of them came down (with) sharpened (swords), ready to consume Israel's enemies (euphem. for Israel) &c.; ib. (as if from נאה) שָׂנֵא the most beautiful and worthy of them; ib. (= שָׂנֵא) in spite of their large numbers they had room; Pesik. R. s. 21; Yalk. Ex. 286; Yalk. Ps. 796.

שָׂנֵא, v. שָׂנֵא.

שָׂנֵא I, v. שָׂנֵא.

שָׂנֵא II f. (b. h.; v. Halévy, Revue des Et. Juives XI, 1885, p. 64) year. Ber. 55<sup>a</sup> שָׂנֵא שָׂנֵא ... שָׂנֵא three things must be prayed for: a good king, a good year, and a good dream. R. Hash. I, 1, a. fr. ראש, v. ראש. Ib. 2<sup>a</sup> שָׂנֵא it is counted as one year of his reign (his second year begins). Y. Yoma V, 42<sup>e</sup> top; Bab. ib. 53<sup>b</sup>, v. שָׂנֵא. Ib. 39<sup>b</sup> שָׂנֵא זוּ הוּא מֵרָאשִׁי (on the Day of Atonement of) the year in which Simon the righteous died, he said to them, in this year he (euphem. for I) shall die. Snh. 97<sup>a</sup>; Ab. Zar. 9<sup>a</sup> וכו' שָׂנֵא the world will last six thousand years. Naz. 5<sup>a</sup> שָׂנֵא the year in which they asked for a king was the tenth year of office of Samuel &c. Par. I, 1 שָׂנֵא in her first year; a. v. fr.—*Pl.* שָׂנֵא, constr. שָׂנֵא. Naz. l. c. 'days' in the Scriptures to which the word 'years' is not attached; v. שָׂנֵא this passage (Gen. XLI, 1) where 'years' is combined with days. Yoma 71<sup>a</sup> (ref. to Prov. III, 2) שָׂנֵא שָׂנֵא are there years of life, and years of no life? those are a man's years which are changed for him from evil to good. Sabb. 89<sup>b</sup> (ref. to Is. I, 18) שָׂנֵא if your sins were as many as the years that have been arranged and have come down from the six days of creation until now, they shall become white &c.; Yalk. Is. 256; Y. Sabb. IX, 12<sup>a</sup> bot. שָׂנֵא שָׂנֵא as the years (required for travelling) between the heaven and the earth; שָׂנֵא as the years of the patriarchs; a. v. fr.—ברכה הש' (the blessing of the harvests of the year) *birkhath hash-shanim*, the ninth section of the Prayer of Benedictions (תפלה). Ber. 29<sup>a</sup>, v. שָׂנֵא. Taan. 2<sup>a</sup>; a. fr.

שָׂנֵא, v. שָׂנֵא.

שָׂנֵא f. 1) change, reverse. Targ. Ez. XVI, 34.—2) strangeness, something bewildering. Targ. Jer. V, 30 (h. שָׂנֵא). Ib. XVIII, 13 (ed. Wil. שָׂנֵא; h. text שָׂנֵא). Ib. XXIII, 14 (ed. Wil. שָׂנֵא). Targ. Hos. VI, 10.

שנא, v. סנא.

שניחא, שניחא, שניחא, v. שניחא.

שניחא, v. שניחא.

שניחא, v. sub שניחא.

שניחא, v. שניחא.

שניחא, v. שניחא.

שניחא f. = שניחא, cliff, bluff, embankment. Y. B. Kam. X, 7<sup>b</sup> bot. דים משליליה הנחר ... משה he who rescues things ... from the bluff of the sea, or from the alluvium of the river (v. שניחא); Y. Shek. VII, 50<sup>c</sup> bot. דים משונח של ים (v. שניחא); Tosef. B. Mets. II, 2 ומשונח הנחר (משלוליהו ... משלוליהו ו'); Var. (ed. Zuck. משלוליהו של נחר (B. Mets. 21<sup>b</sup> מוזח ו' v. שניחא).

שניחא, v. שניחא.

שניחא, v. שניחא.

שניחא, Targ. Cant. I, 17 ed. Vien., read שניחא, v. שניחא.

שניחא m. (b. h.) scarlet; v. שניחא, חולעת ש' Pl. שניחא. Sabb. 89<sup>b</sup> (ref. to Is. I, 18) כשנים כשני מבעי ליה ו' (kasshanim? it ought to read *kasshani* (as scarlet) &c.; Yalk. Is. 256; a. e., v. שניחא II.

שניחא (b. h.) 1) to repeat, do a second time. Yoma 86<sup>b</sup> כיון ... ו' but if he committed the same sins again, he must confess them. Ib. כיון ... ו' when a man commits a sin and repeats it, it appears to him permitted; M. Kat. 27<sup>b</sup>, Ib. 16<sup>b</sup>; Ber. 18<sup>a</sup> ו' שניחא ואם ו' אם קריח לא שניחא ואם ו' if thou hast read (studied), thou hast not repeated, and if thou hast repeated, thou hast not reviewed a third time, and if thou hast done so, they have not explained it to thee (v. שניחא). Sot. 9<sup>a</sup> (ref. to Mal. III, 6) I never struck a nation and had to do it a second time, but you, children of Israel, have not been consumed; Yalk. Deut. 825. Ib. ולא ... שניחא who used to strike a man once and no more (killed with one stroke). Tosef. Toh. IV, 1 ו' שניחא we say to him that he should do it again (when it will be seen whether it can be done without touching uncleanness); in gen. to study; to teach. Meg. 28<sup>b</sup>; Nidd. 73<sup>a</sup> ו' כל השונה ו' he who studies (reviews) traditional laws every day. Meg. 32<sup>a</sup>; Treat. Sof'rim III, 10 שניחא who studies (Mishnah and Gemarah) without chant. B. Mets. 44<sup>a</sup> ו' שניחא לני ... ו' earlier days thou taughtest us ..., and again in thy old days, thou teachest us &c.; Ab. Zar. 52<sup>b</sup>. Erub. 92<sup>a</sup> ו' שניחא but if Rabbi has not taught that, whence could R. Hiyya have it?; Yeb. 43<sup>a</sup>; Nidd. 62<sup>a</sup> ו' שניחא Rabbi

has not taught this? whence &c.? Yeb. 108<sup>b</sup>, a. e. ש' ו' he who taught this, has not taught that, i. e. the two clauses in the Mishnah are from different authors, v. שניחא. Hull. 85<sup>a</sup> ו' שניחא רבי ... ו' Ms. M. (ed. R. ...), and embodied it in the Mishnah as the opinion of 'the scholars'. Pes. 3<sup>b</sup>; Hull. 63<sup>b</sup> ו' שניחא אדם ללמוד ו' one should always teach his pupil the shortest way (use the briefest terms). Ib. 81<sup>b</sup>, a. fr. ו' שניחא אלא ו' they have taught this only with regard to a case &c., i. e. this is meant only when &c.; a. fr.—Part. pass. as ab. Nidd. 22<sup>b</sup>, a. fr. במחלוקת שניחא, v. מחלוקת.

Nif. שניחא 1) to be repeated. Snh. 59<sup>a</sup> ו' שניחא, v. שניחא. Hull. 63<sup>b</sup> ו' שניחא למה שניחא בבדמה ו' why are the laws of clean and unclean animals repeated (in Deut.)? With reference to quadrupeds, on account of *hassh'su'ah* (Deut. XIV, 7, which is not found in Lev. XI, 4) &c., v. שניחא; Bekh. 6<sup>b</sup>; a. e.—2) to be taught. B. Mets. 33<sup>b</sup>; B. Kam. 94<sup>b</sup>, a. e. שניחא רבי ברמי שניחא משנה זו this Mishnah was taught (originated) in Rabbi's days. Ber. 28<sup>a</sup>, v. שניחא; a. e.

Hif. שניחא to teach (Mishnah &c.). Lam. R. to I, 6 ו' שניחא, v. שניחא II; a. e.

Pi. שניחא 1) to repeat, to come a second time. Y. Snh. III, 21<sup>b</sup> bot. שניחא, v. שניחא. Num. R. s. 42<sup>o</sup> ו' שניחא, v. שניחא. 2) to change, vary, modify; to make a distinction. B. Mets. VI, 2 ו' שניחא ו' כל השניחא ו' v. שניחא. Snh. 92<sup>b</sup> ... אפי' even in time of danger (persecution) a man must not change himself from (disguise the insignia of) his office. Yeb. 65<sup>b</sup> ו' שניחא ... לשנוח ו' one may modify (the report of a person's utterances) in the interest of peace. Ib. ו' דקב"ה ש' בו ו' peace is a great thing, for even the Lord modified (Sarah's words) for its sake (ref. to Gen. XVIII, 12 a. 13). Y. Pes. IV, 30<sup>a</sup> top ו' שניחא מנהג ו' change not the usage of your fathers &c. Gen. R. s. 48 ו' שניחא ... ו' this is one of the things which they (the seventy translators) changed for king Ptolemy. Sabb. 10<sup>b</sup> ו' שניחא אדם בני בין שניחא a man must never distinguish his son among his sons (favor one son more than the others); Gen. R. s. 84. Bets. 30<sup>a</sup> ו' שניחא אפשר לשנוח ו' if it is not possible to do the thing in a different manner (so as to be reminded that it is a Holy Day). Tanh. Nitsabim 3 ו' שניחא ... שניחא I have sworn to you that I will not change my relation to you &c. Yalk. Mal. 589 ו' שניחא which of us changed his conduct towards the other?; ו' שניחא God has not changed his relation to Israel; a. fr.—Part. pass. שניחא; f. שניחא. Y. Taan. I, end, 64<sup>d</sup> ו' שניחא שניחא ו' the raven came out of the ark looking different from all other creatures (black). Shek. V, 2, v. שניחא. Sabb. 56<sup>a</sup> (ref. to II Sam. XII, 9) ו' שניחא this evil deed is different from all &c. Ib. 156<sup>b</sup> ו' שניחא a strange (unnatural, sudden) death; Sot. 35<sup>a</sup>; a. fr.—Deut. R. s. 9 ו' שניחא ראה אורח ו' he saw him (the angel of death) looking strange (excited); ו' שניחא why art thou excited?

Hithpa. שניחא, Nithpa. שניחא to be changed, different. Snh. 38<sup>a</sup> ו' שניחא בשלשה ... ו' by three things one man is distinguishable from another: by his voice &c. Pes. X, 4 (116<sup>a</sup>) ו' שניחא מה נ' הילכה ו' why is this night different

**שְׁנֵי שְׁנֵי** f. (שְׁנֵי) 1) *different, a different thing.*—Targ. Prov. X, 14 שְׁנֵי some ed., read: [שְׁנֵי].—Y. Dem

I, 21<sup>d</sup> bot. [read] 'חוא דבר ... חוא רכ' it makes no difference, (it is all the same) whether it is a plant the seed of which disappears (must be renewed every year) or &c. Y. Pes. V, 32<sup>c</sup> 'חוא רכ' ... חוא רכ' it is all the same whether one slaughters a Passover sacrifice as a peace-offering or the reverse. Ib. X, end, 37<sup>d</sup> חוא רכ' it is a different case; a. fr.—[V. שְׁנִינָה, s. v. שְׁנִינָה.]—2) *strange thing, folly*.—Pl. שְׁנִינָה, שְׁנִינָה. Targ. Is. XXX, 10 (h. text מרחלור).

שְׁנִינָה, v. שְׁנִינָה.

שְׁנִינָה, Y. Succ. III, beg. 53<sup>c</sup>, v. שְׁנִינָה.

שְׁנִינָה, Y. Yeb. I, 3<sup>b</sup> top עוֹנֵינָה, v. שְׁנִינָה.

שְׁנִינָה, v. שְׁנִינָה.

שְׁנִינָה pr. n. pl., v. שְׁנִינָה.

שְׁנִינָה, שְׁנִינָה, f. (b. h.) *two*. Ber. 8<sup>a</sup> שְׁנִינָה שְׁנִינָה reading the Scriptural portion of the week twice, and the Targum once. Ib. שְׁנִינָה שְׁנִינָה a distance of two gates. Zeb. V, 4, v. שְׁנִינָה. Sabb. I, 1 שְׁנִינָה שְׁנִינָה two ways of transfer from place to place, which become four (by rabbinical addition). Ib. שְׁנִינָה שְׁנִינָה both of them are free. Snh. V, 3 שְׁנִינָה שְׁנִינָה on the second day of the month. Ib. שְׁנִינָה שְׁנִינָה in the second hour of the day. Men. III, 3. Ib. 6; a. v. fr.—שְׁנִינָה שְׁנִינָה twelve. Nidd. 69<sup>b</sup>. Ab. Zar. 3<sup>b</sup>; a. fr.

שְׁנִינָה, Mikv. X, 4, v. שְׁנִינָה.

שְׁנִינָה (b. h.) pr. n. *Senir*, a portion of Mount Hermon. Succ. 12<sup>a</sup>, v. שְׁנִינָה. Cant. R. to IV, 8 [read:] שְׁנִינָה שְׁנִינָה as Mount Senir hates the plough and can be sown only once, so was Isaac &c. Hull. 60<sup>b</sup> שְׁנִינָה שְׁנִינָה and Sirion belong to the mountains of Palestine; a. e.

שְׁנִינָה, v. שְׁנִינָה.

שְׁנִינָה, v. שְׁנִינָה.

שְׁנִינָה (b. h.) *to be pointed, sharp; to sharpen*.—Part. pass. שְׁנִינָה, pl. שְׁנִינָה *sharpened*; trnsf. *ready, quick*. Pesik. Bahod., p. 108<sup>a</sup>, a. e., v. שְׁנִינָה.

Pi. שְׁנִינָה 1) *to sharpen*; trnsf. (cmp. חדר) *to teach diligently*, v. שְׁנִינָה. —2) *to brighten, cheer*. Ab. d'R. N. ch. XVIII וְהוֹדִיעָה אֶת הַלֵּב בְּהַלְלָתוֹ כִּי כָל רַבְּנֵי יִשְׂרָאֵל שִׁמְחוּ בְּפִי שְׁנִינָה and with this (his disposition) he cheered all Israel's scholars. —3) *to speak distinctly*. Y. Ber. III, 6<sup>b</sup> bot. מִשְׁנֵי בְּפִי ... מִשְׁנֵי בְּפִי is it not evident that in reading the Sh'm'a every one must recite it distinctly with his own mouth?

שְׁנִינָה ch. same. Part. pass. שְׁנִינָה, שְׁנִינָה, pl. שְׁנִינָה (שְׁנִינָה). Targ. Prov. XXV, 18. Targ. Y. I Gen. III, 24 (Y. II שְׁנִינָה, not שְׁנִינָה). Targ. Y. I Deut. XXXII, 41. Targ. Ps. CXX, 4 שְׁנִינָה ed. Lag. (oth. ed. שְׁנִינָה).

Pa. שְׁנִינָה *to sharpen*. Ib. LXIV, 4 שְׁנִינָה (ed. Wil. שְׁנִינָה). Targ. Jer. LI, 11. Targ. Y. II Deut. I, c. אִישׁוֹ שְׁנִינָה בְּרִיקָא, read: אִישׁוֹ שְׁנִינָה בְּרִיקָא.

*Ithpa. שְׁנִינָה to be sharpened, polished*. Targ. Ez. XXI, 15; a. e.

שְׁנִינָה m. (preced.) *pointed rock, cliff*.—Pl. שְׁנִינָה. Ohol. VIII, 2; cmp. שְׁנִינָה.

שְׁנִינָה m., constr. שְׁנִינָה (preced. wds.) *blade, edge*. Targ. O. Gen. III, 24 (h. text לֶחֶט). Targ. I Sam. XVII, 7 שְׁנִינָה (ed. Wil. שְׁנִינָה).—V. שְׁנִינָה.

שְׁנִינָה f. (preced.) *spear point*. Snh. 82<sup>a</sup> bot. שְׁנִינָה (Rashi שְׁנִינָה, v. אִישׁוֹ שְׁנִינָה II; Yalk. Num. 771).

שְׁנִינָה (b. h.) pr. n. *Shinear*, a part of Babylonia (v. Schr. KAT<sup>2</sup>, p. 118). Y. Ber. IV, 7<sup>b</sup> bot., a. e. שְׁנִינָה נָקָרָא לָמָּה נָקָרָא שְׁנִינָה why is Babylonia called Shinear?; v. שְׁנִינָה II; Zeb. 113<sup>b</sup>. Ib. שְׁנִינָה שְׁנִינָה it is called Sh., because it shakes out its rich men (makes them poor); a. e.

שְׁנִינָה (Shaf. of אָנָּן; cmp. b. h. שְׁנִינָה) *to squeeze in, fasten, lace*. Y. Kil. IX, end, 32<sup>d</sup> נָחַח וְהָיָה נָחַח for when he laces himself (his shoes), it (the purple band) slips down.—Part. pass. שְׁנִינָה, שְׁנִינָה. Y. Meg. III, 74<sup>b</sup> bot., v. שְׁנִינָה. Y. Ber. II, 5<sup>c</sup> bot. שְׁנִינָה שְׁנִינָה (not שְׁנִינָה, v. שְׁנִינָה).

שְׁנִינָה m. (preced.) *strap, lace*. Mikv. X, 4 שְׁנִינָה שְׁנִינָה ed. Dehr. (ed. שְׁנִינָה, read: שְׁנִינָה) laces of a sandal, contrad. to שְׁנִינָה.—Pl. שְׁנִינָה, with suffix שְׁנִינָה. Kel. XXVI, 1, sq. שְׁנִינָה שְׁנִינָה a bag which is closed by means of laces.—[שְׁנִינָה pr. n. pl., v. שְׁנִינָה.]

שְׁנִינָה שְׁנִינָה ch. same.—Pl. שְׁנִינָה, שְׁנִינָה. Targ. Y. Deut. XXV, 9 (not שְׁנִינָה ...).—Yeb. 102<sup>a</sup> שְׁנִינָה שְׁנִינָה a sandal which has laces. Y. ib. XII, 12<sup>c</sup> bot. שְׁנִינָה שְׁנִינָה (not שְׁנִינָה, v. שְׁנִינָה). Sabb. 92<sup>a</sup> שְׁנִינָה שְׁנִינָה a bag which has laces with which to close it.

שְׁנִינָה (Shaf. of אָנָּן or חָנָן), Pi. שְׁנִינָה *to strangle, choke*. Pesik. R. s. 36; Yalk. Is. 359 שְׁנִינָה שְׁנִינָה and they shall choke thy spirit (curb thy energies) with a yoke.

*Hithpa. שְׁנִינָה to be strangled*. Pesik. Zutr., Huck., p. 244 שְׁנִינָה שְׁנִינָה and we should not have been choked by thirst.

שְׁנִינָה, Pa. שְׁנִינָה, שְׁנִינָה 1) same. Targ. O. Ex. XIV, 27 (h. text שְׁנִינָה); Targ. Ps. CXXXVI, 15 (Ms. שְׁנִינָה). Targ. Cant. I, 9; a. fr.—2) *to trouble, confound*. Targ. Mal. I, 13 (h. text שְׁנִינָה; some ed. שְׁנִינָה). Targ. Y. Ex. X, 2 שְׁנִינָה שְׁנִינָה (h. text שְׁנִינָה; Ar. (ed. שְׁנִינָה) שְׁנִינָה). Af. שְׁנִינָה *to be narrow*. Targ. Prov. IV, 12 Ar. (ed., v. שְׁנִינָה).

*Ithpa. שְׁנִינָה, Ithpe. שְׁנִינָה 1) to be strangled, suffocated*. Targ. Job VII, 12. Targ. Y. Num. XIV, 13; a. e.—2) *to be distressed*. Targ. Y. Gen. XXII, 20.

שְׁנִינָה, v. שְׁנִינָה.

שְׁנִינָה f. pl. (שְׁנִינָה) *teeth-like marks*. Men. IX, 2 (87<sup>b</sup>)

וכ' the Hin measure in the Temple had marks: so far for the meal-offering to go with the bullock &c.; B. Bath. 86<sup>b</sup>. Sabb. 80<sup>b</sup> ש' ... אלא אמר but, said R. K., (the *andifē* of the Mishnah means, enough time to whiten) the marks of a vessel.

**ש"ס** m. (abbrev. of ששה סדרים the six orders of the Talmud) *the Talmud*. Zeb. 5<sup>a</sup> ונסיב לה הש"ס וכ' (Ms. M. תלמודא) and the Talmud applies to it the verse &c.; M. Kat. 3<sup>b</sup> (Ms. M. תלמודא). Hag. 10<sup>a</sup> ש"ס לש"ס (Ms. M. תלמודא) even he that goes from Talmud (Babli) to Talmud (Y'rushalmi). Treat. Sof'rim XV, 5, sq.; 7, sq.; (B. Mets. 33<sup>a</sup>, sq. גמרא, Ms. M. תלמודא; Y. Hor. III, 48<sup>c</sup> top תלמודא); a. e.

**שָׁסָה**, v. שסי.

**שְׁסוּעַ**, v. שְׁסוּעַ.

**שְׁסוּעָה** f. (b. h.; שְׁסוּעַ) *divided*. Hull. 60<sup>b</sup>; Nidd. 24<sup>a</sup> (ref. to Deut. XIV, 7) הַשְׁ שְׁסוּעָה the *sh'su'ah* is a creature with two backs and two spinal columns. Hull. 63<sup>b</sup>; Bekh. 6<sup>b</sup>; Yalk. Lev. 537, v. שְׁנָה *Nif*.

**שָׁסָה**, v. שסי (onomatop.) *to hiss*.

*Pi.* שְׁסוּעַ *to set on* (a dog, serpent &c.). Snh. IX, 1, v. שְׁסוּעַ; B. Kam. 23<sup>b</sup>. Ib. מאן פטור מְשַׁסָּה וכ' who is exempt from responsibility? Is he exempt that set the dog on, and is the owner of the dog responsible? Ib. 24<sup>b</sup> המשסה ... חבירו he who sets his neighbor's dog on a neighbor; שְׁסוּעַ הוא בעצמו if he incited the neighbor's dog against himself. Gen. R. s. 84 באו ונְשָׁסָה בו וכ' come, let us set on the dogs against him (Joseph); a. e.—[Bibl. Hebr. שסה *to plunder*, emp. שְׁסוּעַ].

**שָׁסָה**, *Pa.* שְׁסוּעַ same. B. Kam. 24<sup>b</sup> דְּמִשְׁסוּעַ ... כיון (Ms. R. דְּמִשְׁסוּעַ) since thou knowest of thy dog, that one can set him on and he will bite, thou oughtest not to have kept him.

*Ilthpa.* אֶשְׁסוּעַ *to be set on, to bite*, v. supra.

**שָׁסַע** (b. h.) *to rend, split*.—*Part. pass.* שְׁסוּעַ; *pl.* שְׁסוּעִים *cloven-footed*. Yalk. Lev. 537 (ref. to Lev. XI, 26) מִנֵּין לֵשׁ whence do we learn that the laws of uncleanness apply to the cloven-footed animals?; *Sifra* Sh'mini, ch. V, Par. 4 שְׁסוּעִים (corr. acc.).

*Pi.* שְׁסוּעַ same. Zeb. VI, 5 שר' ולא וכ' he rent (the sacrificial bird), but did not sever it entirely. Tosef. ib. VII, 10 הריה מְשַׁסָּע ביר' וכ' he rent it with his hand, but not with a knife; a. e.—*Part. pass.* מְשַׁסָּע *cloven-footed*. *Sifra* l. c. מפרים ומש' (corr. acc.).

**שָׁסַע**, *Pa.* שְׁסוּעַ same. Targ. Lam. III, 11 (h. text *פָּסַע*).

**שָׁסַף** (b. h.), *Pi.* שְׁסוּעַ (emp. preced.) *to split, to hew in pieces*. Lam. R. to III, 64 (ref. to I Sam. XV, 33) וכ' שחבוהו he cut him in four pieces. *Sifra* Thazri'a Par. 5, ch. XVI יְשַׁסְּפוּ Rabad, v. שָׁסַף.

**שָׁסָקִי**, v. שְׁסוּעַ.

**שָׁסָתָם** (Shaf. of סחם) *to enclose, lock up*. Gitt. 68<sup>a</sup> שָׁסָתָם ... שרא ביה Ar. (ed. חסמיה) he threw a chain (looped rope) over him and enclosed his head; [Ar. 'drew it up', when we should expect מְשַׁסְּתָם].

**שַׁע** *sh'a*, the first element of the word שְׁעָנָה, phonetically representing the act of carding (v. שְׁעָנָה). Y. Kil. IX, end, 32<sup>d</sup>, v. שְׁעָנָה, a. גוז.

**שַׁעִי** pr. n. m., v. שְׁעָנָה.

**שָׁעָא**, v. שְׁעָנָה.

**שַׁעֲבָד** (Shafel of עָבַד) 1) *to subject, subjugate, surrender; to obligate, pledge*. Gen. R. s. 44 (ref. to Gen. XV, 13) ידוע שאני מְשַׁעֲבָדן וכ' 'knowing' means that I will surrender them as slaves, 'thou shalt know', that I will redeem them. Pesik. R. s. 15 בשבעים בשעבדירי בעשבעים ... לא כך ... שהוא מְשַׁעֲבָדירי בשבעים ... 'he has not the Lord said, that he will make us the subjects of seventy nations? Ib. [read:] מְשַׁעֲבָדן באחד גוהי אחד בא ומְשַׁעֲבָדן באחד one Goth comes and enslaves one of us, that is as much as if she (Rome) had enslaved all of us; Cant. R. to II, 8. Gen. R. s. 85 (ref. to Is. LXVI, 7) 'before yet the first oppressor (of Israel) was born, the last redeemer was born. R. Hash. III, 8 (ref. to Num. XXI, 8) לכם ומְשַׁעֲבָדן את לבם בזמן ... ומְשַׁעֲבָדן את לבם when the Israelites looked upward and pledged their hearts to their Father in heaven, they were healed; a. fr.—*Part. pass.* מְשַׁעֲבָדִים; *pl.* מְשַׁעֲבָדִים Num. R. s. 5<sup>a</sup> לא אלא מש' לפני הארון ... לא אלא מש' they were not haughty, but bore themselves like servants before the Ark. Y. Hag. III, 77<sup>b</sup> להלכה מש' להלכה מש' so that everything be made subject to the law; a. e.—*נכסים מש' or מְשַׁעֲבָדִים* (sub. *mortgaged property*, i. e. property bought from a person who owes a debt collectible from his landed estate in whatever hands it may be, opp. בני הורין property in the hands of the debtor. B. Mets. 13<sup>b</sup>. Gitt. 50<sup>b</sup>; a. fr.—2) *to vex, persecute, attempt to destroy*. Ex. R. s. 22 (על ישראל) נראה ... מְשַׁעֲבָדִין את ישראל ברבר וכ' let us see how we can persecute Israel by means of something which the Lord cannot bring upon us in the same manner; Yalk. ib. 208 אם מְשַׁעֲבָדִים אנו אותם באש וכ' if we destroy them through fire, their God can bring fire upon us &c.; (ונשחעבדם) come, let us destroy them through water; Yalk. Ps. 786; a. e.

*Ilthpa.* מְשַׁעֲבָדִין, *Nithpa.* מְשַׁעֲבָדִין 1) (with ל) *to be subjugated, be the slave or subject of*. Gitt. IV, 4 אם ... עבד ... עבד a slave that was captured and redeemed, if he was redeemed as a slave, remains a slave; if as a freeman, he cannot be made a slave. Ib. 37<sup>b</sup> לרבו ראשון he is the slave of his first (original) master; לרבו שני ... לא ישעבד he is the slave neither of his first master, nor of his second master (his redeemer). Pesik. R. s. 15 למלכיות מְשַׁעֲבָדִין למלכיות which wilt thou choose? that thy children go down to Gehenna, or that they be subjected to successive empires? Sabb. 88<sup>b</sup> (מְשַׁעֲבָדִים) אמר ... למריצה מְשַׁעֲבָדִים (Moses) said to them (the angels), did you go down to Egypt?

**שְׁעָרָא** m.=next w. Targ. Ps.LXVIII,3. Ib.XXII,15;  
e., v. שְׁעָרָא.—Targ. Y. Gen. XXXVII, 25; XLIII, 11  
שְׁעָרָא (O. שְׁעָרָא; h. text נכבחה).

**שִׁעְבָּד** m. (preced.) 1) *subjection, servitude, oppression*. Ber. 12<sup>b</sup> שִׁעְבָּדוֹת שֶׁ מַלְכוּתוֹ וְ Ms. M. (ed. אחיה) that the delivery from servitude to the empires &c., v. עֲקָרָה. Ib. 34<sup>b</sup>, a. e. מַלְכוּתוֹ שֶׁ, v. מַלְכוּת. Cant. R. to II, 14 שֶׁ מַפְזִי מִזֶּה . . . כִּדְרֵי שִׁעְבָּדוֹ . . . בְּלֹא שֶׁ why were the wives of the patriarchs barren (for a time)? In order that many (of the four-hundred) years. (Gen. XV, 13) might pass without servitude; Gen. R. s. 45. Ib. s. 44 אֶתְּ אֲנִי בִשְׁׁ shall I, too, be in slavery?; a. fr.—2) *or* שֶׁ שֶׁ (or שֶׁ only) *pledge, hypothecary obligation, landed security*. B. Mets. 4<sup>b</sup> כִּי שֶׁ . . . כְּפִירָתוֹ שֶׁ כִּי because a note of indebtedness implies a hypothecary obligation (that the debtor's landed property is pledged

**שֶׁצֶהָ** *f.* (שָׁעַ = שָׁעַ) *wax.* Sabb. II, 1 בֶּשֶׁ' nor must you use wax in place of oil for the Sabbath light, v. קִירְוָתָא. Gen. R. s. 44 הָיָה לָבוֹר רַפָּה כֵּשׁ, v. שָׁעַ I. Ib. s. 91, end (expl. נִכְאָר, Gen. XLIII, 11) ש' (perhaps *a gum*, v. preced.). Ex. R. s. 35 הִנֵּה חֲנוּמִּיהָ רֹכ' like wax that is put on the writing tablet; a. fr.

**שֶׁעָלָה, שְׁעוּלָה** m. = h. שֶׁעַל, 1) *hollow of the hand, palm.* Targ. Is. XL, 12.—Pl. constr. שְׁעָלִי. Targ. Ez. XIII, 19.—2) *hollow of the sole, step.*—Pl. constr. שְׁעוּלֵי. Targ. I Kings XX, 10.

שעוּעִים, v. next w.

**שַׁעוּעִירָא** f. (שַׁעַר, שַׁעַר; cmp. שַׁעַר) a species of *beans*, prob. *kidney-bean* (*Phaseolus Vulgaris*), v. פְּסִילָתָא, a. חֲלִיקָא. Kil. I, 1 וּב' פּוֹל הַלֵּבָן וְהַשֶּׁ' Y. ed. a. Ms. M. (Mish. a. Bab. ed. שַׁעוּעִירָא, corr. acc.; v. Rabb. D. S. a. l. note) the white bean and the kidney-bean are not heterogeneous. Y. ib. 27<sup>a</sup> top expl. פְּסִילָתָא (פְּחִילָתָא). Ib. שְׁמַשְׁעֵשְׁעָ שֶׁ לִמָּה שְׁמָה שֶׁ' שְׁמַשְׁעֵשְׁעָ. Ib. שְׁמָה שֶׁ' שְׁמַשְׁעֵשְׁעָ (pasty)? Because it pastes up (dulls) the heart, and loosens the bowels.

שִׁיעוּרָא, שִׁיעוּרִי v. שִׁיעוּרָא, שִׁיעוּרִי.

**שַׁעוּרָה** f. (b. h. שַׁעְרָה, שַׁעִיר; v. שַׁעַר, v. שַׁעַר) 1) *panicle*, v. שַׁעִיר. 2) *barley, barley-corn*.—כֶּשֶׁ' the size of a barley-corn. Kel. XVII, 8 כֶּשֶׁ' שֶׁאֵמְרוּ לֹא וּכ' where the scholars make the barley-corn the ritual standard measure, neither the large sort is meant nor &c. Ex. R. s. 10, end; Snh. 67<sup>b</sup>, v. שַׁעִיר; a. fr.—*Pl. שַׁעוּרִין, שַׁעוּרִים*. Pes. II, 5. Ib. 35<sup>a</sup> מִין ש' a species of barley, v. שַׁעִיר. Ib. 42<sup>b</sup> ש' . . . לֹא הָיָה רֵיחָן the wine of Judæa would not get sour (to be used for vinegar) until they put barley into it. B. Kam. 60<sup>b</sup> גִּדְרִישֵׁן ש' stacks of barley. Peah VI, 7; Y. Snh. II, 20<sup>b</sup> bot., a. c., v. עֲנַבָּה; a. fr.

שְׁעוּרִים pr. n. m., v. סְעוּרִים.

שֶׁבֶרֶת *barley*, v. סֶבֶרֶת.

**שְׁעוֹת** f. (denom. of שָׁעָה) *a while, time*. Meil. 6<sup>a</sup>, v.  
שְׁעוֹת.

**שְׁעוֹתָא** f. = h. שְׁעוּהָ, *wax*. Targ. Ps. XXII, 15 Ms.  
(ed. שְׁעוּא). Targ. Mic. I, 4 שְׁעוּחָא.—V. שְׁעוּא.

שַׁעַז (= שַׁעַז) *shā'az*, the first and the last element of שַׁעַז, representing the act of *carding* (שַׁעַז), and that of *twining* or *weaving* (נָוָה). Y. Kil. IX, end, 32<sup>d</sup>, v. נָוָה.

שַׁעַט (v. preced.) *sha'at*, the first and the middle element of שַׁעֲטוֹן, representing the act of *carding* (שָׁעַ), and that of *spinning* (שָׁרַר). Y. Kil. IX, end, 32<sup>d</sup>.

- ש' ג"ץ, שעמנ"ז the seven letters which require crownlets in the Pentateuch scrolls. Men. 29<sup>b</sup>, v. זרזר.

**שַׁעֲמֹנֶה** m. (b. h.) *a web mixed of wool and linen.*  
 Kil. IX, 8, expl. as acrostic, דבר, שהוא שוה וזו, v. קני.

**שְׁעֵמִינָא, שְׁעֵמִינָא** ch. same. Targ. O. Lev. XIX, 19; Deut. XXII, 11.

**שָׁעָה** (b. h.) 1) (comp. שָׁחָה, שָׁחָה) to dwell, linger, denom. שָׁעָה.—2) to look, care for, mind. Sifré Deut. 318 (ref. to Deut. XXXII, 17) לא שָׁעוּם אֵלָא לא שָׁעוּם (whom they did not regard); although they sacrificed and burnt incense to them, they were not afraid of them (with ref. to Gen. IV, 5); Yalk. ib. 945.

שָׁעָה, שָׁעִי (cmp. שָׁעַ, שָׁעַ) to smooth, paste over, daub. Succ. 51<sup>b</sup>; B. Bath. 4<sup>a</sup> סָבַר לְמַשְׁעִין בְּרֹחַבָּא he (Herod) intended to cover them (the Temple walls) with gold.

*Pa.* שַׁעַר same. Targ. Ps. V, 10 מְשַׁעֵּר. Ms. (ed. משַׁעֵּר).—  
Part. pass. מְשַׁעֵּר. Targ. Y. II Num. XIX, 15 מְשַׁעֵּר (corr.  
acc., or מְשַׁעֵּר, Part. pass. *Af.*).

*Ithpa. אִתְּפָא, Ithpe. אִתְּפָע* [to make one's self pleasant,] to converse, talk; to tell a story. Targ. O. Gen. XXIV, 66. Targ. Jud. VI, 13. Targ. Is. XXX, 10. Targ. Ps. L, 16; 19; a. fr.—B. Bath. 73<sup>a</sup> אִתְּפָעוּ לִי כְחוֹרֵי (not אֲשַׁחֵעַ) seafarers told me. Ib. 74<sup>a</sup> רִיחֹן מִשְׁתָּפָעִי ר' R. J. told a story: once upon a time &c. Y. Ber. II, 4<sup>d</sup> Bot. ר' אֲשַׁחֵעַ כְּמֹד רֵאָה... as the Scripture talks, so does the Mishnah, i.e. the Mishnah applies the Biblical phraseology; a. fr.—רִינָא בְּרִירִי to talk about the law with, to sue. B. Mets. 14<sup>a</sup> וּמִשְׁתַּחֵעַ רִינָא בְּחֵרִיָּה the law is that R. may go and sue him. Bekh. 47<sup>b</sup> גְּבִירָא וְלֹא מִצִּיר לְאִשְׁתַּחֵעִי ר' a man with whom thou canst not go to law; a. e.

שְׁעִיּוּתָא f. (preced.) *smoothness*, v. שְׁעִיעֵתָא.

שעריא, Tosef. B. Bath. IV, 5, v. שעמומירא.

שְׁמִיעַ m., שְׁמִיעָא f. (שְׁמַע) smooth. Targ. Gen. XXVII, 11. Targ. Cant. V, 12; a. fr.—*Pl.* שְׁמִיעִין, שְׁמִיעִין, שְׁמִיעִין. שְׁמִיעִין. Targ. I Sam. XVII, 40 אֲבִינָא שְׁמִיעִין (h. text שְׁמִיעִין). Targ. Y. Lev. XIX, 17. Targ. Ps. XII, 3. Ib. XXXV, 16 שְׁמִיעִין Ms. (ed. שְׁמִיעִין). a. e.

**שְׁעִיעוּתָא** f. (preced.) *smoothness*. Targ. Gen. XXVII, 16. Targ. Ez. XXVI, 4; 14 (h. text צְחִיחַ). Targ. Prov. VI, 24. Targ. Is. LVII, 6 (some ed. שְׁעִירָא); a. e.

**שְׁעִיר** m. (v. שְׁעָה) *gum, balm*. Targ. Ez. XXVII, 17 (h. text צִיר). Targ. Jer. XLVI, 11; LI, 8 (not שְׁעִיר).

שְׂעִיר m. (b. h.; שֵׂעִר; 1) *goat*. Yoma VI, 2 המשחלח 'ש, v. שָׂלַח. Ib. 7 וּשְׁ הַנְּשָׂרְפִין פר the bullock and the goat designated to be burnt. Zeb. V, 1; a. fr.—Pl. שְׂעִירִים. שְׂעִירִין. Ib. 2. Yoma VI, 1; a. fr.—2) *demon*. B. Bath. 25<sup>a</sup>, v. סִטְרֵי II. Ber. 64<sup>a</sup> בֶּשֶׁ מִיִּחְלָק שְׁ goat and demon may interchange (both going by the name of *sa'ir*).—Pl. as ab. Lev. R. s. 22, v. שֵׂד. a. e.—3) *shower*. Pl. as ab. Sifré Deut. 306 (ref. to Deut. XXXII, וְכ' הללו מֵה ש' חללו as the showers come down on the plants &c.; Yalk. ib. 942, v. סִטְרֵי II.—4) *hairy*. Gen. R. s. 65.

שֵׁיר (b. h.) pr. n. *Seir* (*Idumæa*). Y. Taan. I, 64<sup>a</sup> top

(ref. to Is. XXI, 11) אֱלִי קוֹרָא מִפְנֵי ש' my God cries out on account of Seir (Rome, v. אֲדוֹם); ib. אֵיכֵן נִדְרוּג לִי אֱלִי whencedid my God come to join me? From Seir (Deut. XXXIII, 2). Sifré Deut. 343 לִפְרַע מִשׁ כְּשֶׁחֲרִיד when the Lord shall punish Seir (Rome). Ber. 62<sup>b</sup> עַד הִשְׁרָא לִידִי ש' thou hast not yet gone to Seir (Rome), and hast already learned the things of Seir (indecent manners); Tam. 27<sup>b</sup>; a. fr.

שְׂעִירָא, v. שְׂעִירָא.

שְׂעִירָא, v. שְׂעִירָא.

שְׂעִירָא f. (cmp. שְׂעִירָא) a species of beans, prob. the Egyptian bean (v. Sm. Ant. s. v. Colocasia). [The definition given Ab. Zar. 38<sup>b</sup> is fabulous and obviously founded on confusion with the colocasia bean, which is sown on moist earth and sinks into the water.] Ab. Zar. 38<sup>b</sup> Ms. M. (ed. שְׂעִירָא), v. שְׂעִירָא.

שְׂעִל m. (b. h.) 1) hollow of the hand, palm, handful. Tanh. B'resh. 5 (ref. to Is. XL, 12) מִן שְׂעִלִי אַחַר יוֹדַע וְכ' by the size of his handful canst thou know who he himself is; ib. Hayé 3 בְּשַׁעֲלִי וְכ' all the seas and rivers did he measure with his palm; ib. Emor 15 מֵלֵא ... וְכ' all the waters of the world fill the palm of the Lord; Pesik. Eth Korb., p. 57<sup>b</sup> מֵלֵא שְׂעִלִי 57<sup>b</sup>; Tanh. Pinh. 12 מֵלֵא מִן שְׂעִלִי my handful; Num. R. s. 21<sup>17</sup>; Pesik. R. addit. s. 1 לְחֹךְ שַׁעֲלִי ... כ' all the waters of creation did I compress into my palm.—Pl. שְׂעִלִים. Ib. ... גְּבוּר ... ש' a mighty man ... drinks no less than ten handfuls; a. e.—2) the hollow of the sea, depth. Cant. R. to II, 15 (ref. to Cant. I. c.; v. ed. Baer et Del. Notae criticae a. l.) שִׁירְדוּ לְשַׁעֲלִי של ... קְרִמָּה מֵלֵא the first shu'alim is written plene, the second defective, which may be read שְׂעִלִים; they (the Egyptians) were the foxes that went down to the bottom of the sea; Ex. R. s. 22 עַל שֵׁם שַׁעֲלִי של an allusion to the bottom of the sea; Yalk. Ps. 786 שַׁעֲלִים (read: שַׁעֲלִים).

שְׂעִלָא, v. שְׂעִלָא.

שְׂעִמ m. bamboo (Maim., identifying our w. with שְׂעִמ; [oth. opin. cork-tree, cork]. Kel. XIV, 5 shoes for cattle made of sha'am. Tosef. ib. B. Bath. IV, 14; Succ. 20<sup>b</sup> mats made of sh., or of reeds &c.; a. e.

שְׂעִמִּים, שְׂעִמִּים m. (שְׂעִמִּים) 1) dullness, idiocy. Keth. V, 5 idleness may lead her to idiocy; [corr. acc. quot. s. v. בְּשִׁלָּה.—2) (= שְׂעִמ) dull-minded man, idiot. Sot. 24<sup>a</sup> sq.; 27<sup>a</sup>; Num. R. s. 9<sup>28</sup> אִשְׁתּוֹ the wife of an idiot.

שְׂעִמִּים, שְׂעִמִּים ch. same, stupefaction. Targ. Y. Deut. XXVIII, 37 (h. text שְׂעִמָּה).

שְׂעִמִּיָּה f. (preced.) a dull-minded woman, idiot. Tosef. Keth. VII, 10 ed. Zuck. (oth. ed. משוממת), v. שְׂעִמִּים. Tosef. B. Bath. IV, 5 הִיא שְׂעִמִּיָּה (ed. Zuck. corr. acc.) she (the slave) is an idiot; B. Mets. 80<sup>a</sup> משוממת.

שְׂעִמִּיָּה f. (preced.) dullness, idiocy. Targ. Y. Deut. XXVIII, 20 Ar. (ed. ערבובא; h. text מדומה); v. שְׂעִמִּיָּה.—Ned. 81<sup>a</sup> scabs arising from neglected clothes lead to idiocy.

שְׂעִמִּים (Shaf. of שְׂעִמִּים) to make dull, stupefy.—Part. pass. שְׂעִמִּיָּה; f. שְׂעִמִּיָּה. B. Mets. 80<sup>a</sup>, v. שְׂעִמִּיָּה.

Nithpa. שְׂעִמִּים to be made dull, be stupefied. Num. R. s. 10<sup>8</sup> כָּל דַּעְוָהוּ נִשְׁעִמָּה כָּל הַכְּלִיּוֹת וְכ' all his mind is gone (in drunkenness), the kidneys (seat of deliberation) are entirely dulled, and his heart (reason) is disordered &c.

שְׂעִמִּים ch. 1) same. Targ. Y. Ex. XIV, 24 (some ed. שְׂעִמִּים; h. text שְׂעִמִּים). Targ. Hos. IX, 7.—2) to lay waste. Targ. Y. Lev. XXVI, 31.

Ithpa. שְׂעִמִּים to be stupefied. Targ. Esth. VII, 6 (h. text נִשְׁעִמָּה). Targ. Ps. CXLIII, 4 (h. text שְׂעִמִּים). Targ. Jer. IV, 9 (h. text שְׂעִמִּים).

שְׂעִמִּיָּה f. (preced.) stupefaction. Targ. O. Deut. XXVIII, 28 שְׂעִמִּיָּה ed. Berl. (ed. Vien. שְׂעִמִּיָּה; Ms. שְׂעִמִּיָּה; some ed. שְׂעִמִּיָּה; Y. שְׂעִמִּיָּה; h. text שְׂעִמִּיָּה). Targ. Zech. XII, 4 שְׂעִי (h. text שְׂעִי).

שְׂעִן (b. h.; cmp. Syr. שְׂעִן, P. Sm. 4012) to be smooth, be quiet.

Nif. שְׂעִן (cmp. בָּטַח) to rely on, lean, be supported. Lev. R. s. 36 נִשְׁעֵנִי בְּכֹחַ הַחֹרֶה וְכ' as the vine is supported by a reed, so Israel relies on the merit of studying the Law which is written with a reed. Y. Bets. V, 63<sup>a</sup> תִּשְׁעֵנִי בְּכֹחַ הַחֹרֶה you may lean against an animal (on the Sabbath or Holy Day, it is not considered work for the animal); he that says, you dare not lean, has reference to a weak animal; a. e.

שְׂעִן\* (Shaf. of שְׂעִן, cmp. Syr. שְׂעִן = *phalate*, P. Sm. 4255) to shout, sing. Targ. Is. LV, 12 יִשְׁעֵנִי בְּעִנְיָהוּ (h. text כִּךְ).

שְׂעִי (b. h.; cmp. שְׂעִי) to smooth, paste.

Pilp. שְׂעִי 1) to smooth, paste over. Y. Kil. I, 27<sup>a</sup> תִּשְׁעֵנִי בְּכֹחַ הַחֹרֶה, v. שְׂעִיָּה.—2) to appease, console. Pesik. Nahamu, p. 126<sup>b</sup> וְיִשְׁעֵנִי בְּכֹחַ הַחֹרֶה, v. פִּיר; ib. שְׂעִיָּה בְּכֹחַ הַחֹרֶה she consoled her (Assyria) with Egypt; ib. שְׂעִיָּה בְּכֹחַ הַחֹרֶה (not לשְׂעִי); Yalk. Job 918; Pesik. R. s. 33 וְיִשְׁעֵנִי בְּכֹחַ הַחֹרֶה when he brings misfortune upon them, he consoles them one with the other.

Hithpa. שְׂעִיָּה, Nithpa. שְׂעִיָּה 1) to be appeased, enjoy one's self. Ex. R. s. 5 (ref. to שְׂעִי, Ex. V, 9) שְׂעִיָּה בְּכֹחַ הַחֹרֶה they had scrolls with them, in reading which they consoled themselves from Sabbath to Sabbath; אֲלֵי יִרְדּוּ מִשְׂעִיָּה וְכ' they shall not enjoy themselves, and they shall not rest on the Sabbath; Tanh. Vaera 6; a. e.—2) to be a pleasure. Tanh. T'savveh 1 (ref. to Jer. XXXI, 19) וְיִשְׁעֵנִי בְּכֹחַ הַחֹרֶה ... וְיִשְׁעֵנִי בְּכֹחַ הַחֹרֶה what is 'a child of delight'? Three or four years old, when it begins to talk and becomes a pleasure to his father.

שְׂעִי, שְׂעִי ch. same, 1) to smooth, paste over, daub.



Targ. Ez. XIII, 10, sq. Ib. 12 שְׁתִּיחַן (some ed. שְׁתִּיחַן, Pa. of שְׁתִּיחַ). Ib. XXII, 28; a. e. — 2) *to make smooth, flatter*. Targ. Ps. XXXVI, 3. — 3) (of skin) *to be smooth, bright*. Targ. Lam. IV, 7 (h. text צִנִּי).

*Pa.* שַׁעַע *to smooth.* Targ. Ps. V, 10 (v. שַׁעַר).

*Ithpa.* אִתְּפָא *to be pasted, daubed,* v. שָׁחַח ch.

שֵׁעָרָה m. (comp. שֵׁעָרָה) a gum used as a spice, tragacanth.

Targ. O. Gen. XXXVII, 25; XLIII, 11 (h. text נכאח).

שַׁעַר I (b. h.; denom. of שָׁעַר) *to keep the gate.*—  
שַׁעַר.

*Pi.* מְשׁוֹרֵר שָׂשׂוּי בַּשּׁל חֲבִירוֹ Arakh. 11<sup>b</sup> same. A Levite chorister that helped in attending to the gate in his neighbor's stead.—Part. מְשׁוֹרֵר; *pI.* מְשׁוֹרְרִים (formed by analogy to מְשׁוֹרֵר, v. יָשָׁר I). Ib. מְשׁוֹרֵר, v. יָשָׁר I. Ib. מְשׁוֹרֵר (חֲשׁוֹפִים, Sifré Num. 116; Yalk. ib. 752 ולא מן הַמֶּשֶׁה), v. יָשָׁר I.

נָשַׁר II (b. h.; v. שָׁרַר) *to divide, distribute*. [Midr. Till. to Ps. XIV שִׁיעָרוֹ, v. infra.]

*Pi.* שְׂעִיר, שְׂעִיר 1) to *apportion, estimate, measure, calculate.* Hull. VII, 4 וְכִּי יִשְׁעֶר אֹתָהּ וְכִי how do we define the proportions of the mixture (to find out whether the forbidden admixture is large enough to impart its taste to the permitted portion)? As if it were an admixture of meat in a vegetable dish. Ib. 97<sup>b</sup> כְּשֶׁר מִשְׁעֵרֵן when we define the proportions, we include in the calculation the broth &c. Ib. מְשַׁעֲרֵן... כל אִיסוּרוֹ in all admixtures of Biblically forbidden matter we assume for calculation that the forbidden matter was onions or porret. Ib. שְׂעִיר וְחֻמְרֵיהֶן the scholars have calculated that of all forbidden substances none give a stronger taste than onions &c. Lev. R. s. 37 מְשַׁעֲרֵן אֹת (some ed. מְשַׁעֲרֵן) do you estimate that in all I drank at my meal there would have been a quarter of a Log of Italian (unmixed) wine? Koh. R. to V, 8 שְׂעִיר, v. next w.; a. fr.—Midr. Till. to Ps. CXIV (expl. סֶלָה, Ps. LXVIII, 5) שְׂעִיר לִפְנֵי דְרֻכֶּיךָ (not 'שִׁיעַ'; ed. Bub. שְׂפִיר, a glossator's emendation) measure your ways before the Lord (cmp. שִׁיעַ I). Pesik. Zut. Haaz. (ed. Bub. p. 114) (ref. שְׂעִיר, Deut. XXXII, 17) לֹא שְׂעִירֵיכֶם whom your fathers never appraised, to find out whether or not they are of use; Yalk. Deut. 545 לֹא שְׂעִיר. — 2) (שְׂעִיר) to *superintend the market*, v. שְׂעִיר.

*Hithpa.* הִשְׁתַּחֲרַץ *to be estimated, measured.* Ukts. II, 8 מִשְׁתַּחֲרִץ are measured as they are (not compressed); מִשְׁתַּחֲרֵץ is measured as it is.

**שָׁעַר** ch., *Pa.* שָׁעִיר same, *to measure, calculate.* Targ. O. Gen. XXVI, 12 בְּשִׁעְרֵיהֶוָּי ed. Berl. (oth. ed. בְּשִׁעְרֵיהֶוָּי; Y. לִשְׁעֵרֵיהֶוָּי בפלפלין Hull. 97<sup>b</sup> (שְׁעִירִים).—Hull. 97<sup>b</sup> why not use as a standard (for calculation in the case of admixtures of forbidden substances) pepper or spices which are not neutralized in a mass of a thousand times their quantity? Ib. בְּדִירָה מְשִׁעְרֵיָן אוֹ בְּנִפְיָן מִיֵּדֵה מְשִׁעְרֵיָן do we calculate the proportions by the actual size of the admixture, or by the quantity that has come out of it (has been absorbed in the dish)? Y. Kil. IX, 32<sup>d</sup> top

the Rabbis made the calculation, and it (the well of Miriam) was exactly opposite the middle gate &c.; Lev. R. s. 22 שְׁעוֹתָא (corr. acc.); Koh. R. to V, 8 שִׁיעָרוֹ אוֹתָהּ וּכ' (Hebr.).

**שֹׁעַר** (b. h.; cmp. שֹׁעַר II) *to be rough*, denom. שֹׁעַר; *to shudder, fear*. Sifrē Deut. 318 (expl. שֹׁעַר, Deut. XXXII, 17) **שֹׁעַר שֹׁעַר שֹׁעַר** your fathers' hair did not stand on end before them (v. שֹׁעַר II); Yalk. ib. 545.

*Hif.* <sup>הִפְעִיל</sup> (denom. of <sup>פָּעַל</sup>) to grow hair, be hairy. Hull. 44<sup>a</sup> עַד מְקוֹם שֶׁנֶּשְׂפָּר <sup>שֶׁנֶּשְׂפָּר</sup> Ms. M. a Rashi (ed. כָּרַי, corr. acc.) to the place (of the stomach) where it becomes covered with hair. Ib. (Chald. diction) תּוֹרֵא דִּמְשִׁיעַר שֶׁפִּי an ox, which is more hairy (on the stomach). Nidd. 25<sup>b</sup> עַד שֶׁיִּשְׁעִיעַר until the embryo has hair.

שֵׁער, *Af.* אַשְׁעִיר, v. preced.

**שֵׁי, שֵׁעַר** m. (b. h.; preced.) *hair*. Meg. 18<sup>a</sup>, a. e. סֵלֶסֶל. Naz. I, 2 חֲבֵרֵי שֵׁעָרוֹ, v. פָּבֵר I. Ib. 4<sup>b</sup> לְשַׁחֵשׁ שׁ וְכ' to ruin such fine hair; Tosef. ib. IV, 7. Yoma 47<sup>a</sup> קִלְעֵי שֵׁעָרֵי II; a. fr.—Trnsf. *crown, ramification* of a tree; *panicle, stem* and *pod* of leguminous plants. Peah II, 3. a. e. כֹּחֶשׁ שׁ, v. פָּחֵשׁ Y. ib. 17<sup>a</sup> top of beans and of lentils. Tosef. Ukts. I, 8 סִימָרָא ed. Zuck. (Var. *שֵׁעַר*, read as ed. T'bul Yom III: (שֵׁי) the panicle of a pomegranate; a. fr.—*Pl.*, v. שֵׁעָרֵי.

שִׁעָרָא ch., v. שִׁעָר, שִׁעָר

**שַׁעַר** m. (b. h.; שַׁעַר to divide, break open) 1) *gate*, *open place* for public and private transactions. Sifre Deut. 242 (ref. to Deut. XXII, 24 וְכַּיֵּן שֶׁנִּמְצְאָה בּוֹ וְכַּיֵּן the gate (of the place) where she was found, and not the gate where she was judged. Keth. 45<sup>b</sup> (ref. to Deut. XVII, 5) שַׁעַר בּוֹ the gate (of the place) where he worshipped the idol. Midd. I, 3 הַמְּזוֹרֵזִי שֶׁ הַמְּזוֹרֵזִי the eastern Temple gate; a. v. fr.—*Pl.* שַׁעֲרֵי, שַׁעֲרֵי; constr. שַׁעֲרֵי. Ib. (72<sup>b</sup>) חֲמִשָּׁה הַמְּזוֹרֵזִי שֶׁ הָיוּ וְכַּיֵּן the Temple mouth had five gates; two *huldah* gates, v. חולדה II. Ib. 4; a. v. fr.—2) *market*, *market price*. B. Mets. V, 7 שִׁיבָא הָשֶׁה, v. פָּסַק. Ib. (72<sup>b</sup>) חֲבִיבָה כֶּשֶׁ' (בב' ed. (Bab. ed. according to the price at the height of the market, i. e. the lowest price. Ib. 8 שֶׁ according to the lowest market price. Ib. 1 וְכֵן הָשֶׁה if he bought wheat of him, at a gold Denar a Kor, and such was the market price. Gitt. 57<sup>a</sup> הָשֶׁה נִחְסַר הָשֶׁה' the price went down one Modius, i. e. from forty Modii to thirty-nine for a Denar; וְחָזַר the price went back to its former figure; a. fr.—*Pl.* as ab. B. Bath. 89<sup>a</sup> לְשֶׁ' for the regulation of market prices, v. אֲנִיגְמִים; Y. ib. V, end, 15<sup>b</sup> שַׁעֲרֵי, שַׁעֲרֵי.

מֵעַר II m. (b. h.; שֵׁעַר II) *estimation, proportion*.—  
 Pl. שֵׁעָרִים Gen. R. s. 64 (ref. to Gen. XXVI, 12) מֵאָה  
 וְכ' מֵעָרִים מֵאָה שֵׁי מֵאָה מֵיָרִים מֵאָה שֵׁי מֵאָה  
 one hundred Kor; one hundred proportions, one hundred quantities; one

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of song', that means the lips; Lev. R. s. 18 שפוחיו. Sabb. 152<sup>a</sup> שפוחיו, v. שפח. Ab. Zar. 35<sup>a</sup> שפוחיו, v. שפח. Keth. 61<sup>b</sup> שפוחיו, v. שפח. Y. Keth. V, 30<sup>a</sup> שפוחיו, v. שפח. a. fr.—Y. Yeb. VI, beg. 7<sup>b</sup> שפח בין השן between the lips (of the vagina).

**שפח** verb, v. שפי.

**שפח** f. (שפח II) *overflow, additional measure*; v. שפיע.

**שפוד** m. (שפי) spit. Pes. VII, 1 של רימון a spit made of pomegranate wood. Ib. 74<sup>a</sup> של מכתח a metal spit. Y. Naz. VI, 55<sup>b</sup> אחד של נבילה one spit with forbidden meat. Bets. 28<sup>b</sup>; a. fr.—[Tosef. Meil. I, 25, v. שפוד I.]—Pl. שפודין. Y. Naz. I. c.; a. e.

**שפודא** ch. same. Pes. 74<sup>b</sup> שפירא בש' v. שפי. Ib. שפירא if he suspended them from the spit; a. e.—Pl. שפודא. Targ. Y. Num. XXXI, 23 (ed. Vien. 'שפ).—V. שפודא.

**\*שפונא** m. (שפי I) *crushing, destruction*. Targ. Prov. XXIV, 22 Ms. (ed. סופא; some ed., a. Var. ed. Lag. ספונא; h. text פיר).

**שפיר**, v. sub 'שפי.

**שפיר**, v. שפה I, III.

**שפירא**, v. שפירא.

**שפוקא** m. (שפק) gutter, slope, spout. Targ. O. Num. XXI, 15 לנחילא ש' ed. Berl. (oth. ed. 'שפוקא; read: שפוקא; Ms. שפוקא; h. text שפוקא).—B. Bath. 3<sup>b</sup> Ar. ed. Koh., v. שפוקא.—V. שפוקא.

**שפוקא** m. (preced.) a laborer engaged in pouring wine to fill up vessels.—Pl. שפוקא. Ab. Zar. 72<sup>b</sup>.—[B. Bath. 3<sup>b</sup> Ar., v. שפוקא.]

**שפוקא**, v. sub 'שפי.

**שפוקא**, v. שפוקא.

**שפוקא** f. (= שפוקא, v. שפוקא) [something round.] tube; egg-shell. Nidd. 21<sup>b</sup>. Erub. 43<sup>b</sup>, v. שפוקא. Lev. R. s. 16, beg. ש' היתה מביאה ש' she took an egg-shell and filled it with balsam, v. שפוקא. Hull. 57<sup>b</sup> עשו לה ש' they made for it (the dislocated and detached hip-bone) a tube of reed (to support it), and the hen recovered. Kel. XVII, 17 הקש ש' a straw tube. Snh. 68<sup>a</sup>, a. fr. ש' הנור or ש' the tube (mouth-piece) of the leather bottle. Par. V, 8. Ib. VI, 1; a. fr.

**שפוקא**, v. שפוקא.

**שפוקא**, Y. Ned. I, 37<sup>a</sup> top, read: שפוקא, v. שפוקא.

**שפוק**, v. שפוק.

**שפוקא** f. (b. h.; v. שפוקא) [attached to the household,] handmaid, slave.—Y. Hurof. v. שפוקא.—Snh. 39<sup>a</sup> לי ש' לשמשו they took a rib from him (Adam), and gave him a handmaid to wait on him. Ib. 99<sup>b</sup> מוטב

better for her to be a handmaid to this nation than a mistress to any other nation. Kidd. III, 12 וילך ש' ונכרית the child of a slave or of a gentile woman. Ib. 13 ש' וכ' if a bastard married a slave, their child is a slave. Ib. 69<sup>a</sup> ש' וכ' if one says to his bondwoman, be thou free, but thy child (with which thou goest) shall be a slave, the child follows her status (is free). Ib. כנענית ש' a Canaanite slave. Keth. V, 5 ש' אחת וכ' if the wife brought him one slave, she need not grind, or bake &c.; a. v. fr.—Pl. שפוח. Ib. ש' וכ' even if she brought him a hundred slaves, he may force her (his wife) to work in wool &c. Ker. 9<sup>a</sup> ש' חרופה, v. שפוקא. Lev. R. s. 16, a. e. ש' מכדנות, v. שפוקא. Tanh. Vayetsé 8 ש' ... לא חוה should not my sister Rachel be at least like one of the handmaids (Bilhah and Zilpah)? Ab. II, 7; a. fr.

**שפוקא** f. (preced.) status of a handmaid. Y. Kidd. I, 59<sup>c</sup> bot., v. שפוקא; Bab. ib. 18<sup>b</sup>. Ib. 19<sup>a</sup>; a. e.

**שפט** (b. h.; v. שפט, s. v. שפט) [to divide; cmp. גזר,] to decree, decide, judge. Ruth R. to I, 1 לירי שפט אייר לירי שפט woe to the generation that judge (criticise) their judges, and woe to the generation whose judges need to be judged; B. Bath. 15<sup>b</sup> (ref. to Ruth I. c.) רור שפט it was a generation that judged its judges &c., v. שפט. Sot. 10<sup>a</sup> שפט זכור לי ... שפט זכור לי remember unto me the twenty (-two) years that I judged Israel, and never did I say to them, carry a stick for me from one place to another; a. fr.—V. שפט.

*Nif. שפט to be judged, criticised.* Ruth R. I. c., v. supra.

**שפט** m., pl. שפטים (b. h.; preced.) judgments, punishments. Mekh. B'shall., Shir., s. 8 ש' בע"ז judgment was executed on the idols; a. e.

**שפטא** m. (שפט; v. שפטא) childish. Targ. Y. II Deut. XXXII, 6 Ar. (ed. שפטא; h. text נבל).

**שפטא**, v. שפטא.

**שפי** I (b. h.; cmp. שפי II) 1) to crush.—Part. pass. שפי, pl. שפידין crushed, humble, contrite (= b. h. שפי). Tosef. Hag. II, 9 שפי humble and contrite; Tosef. Snh. VII, 1 שפי (only); Y. ib. s. 19<sup>c</sup>. Gen. R. s. 60 שפי broken down and crushed (poor); a. e.—2) to rub, smooth, plane.—Part. pass. as ab. a) smooth. Koh. R. to XII, 14 שפי two paths ש' ואחד מלא ש' one smooth, and the other full of thorns and pebbles.—Yalk. Gen. 62 שפי בור ש' (Snh. 109<sup>a</sup> שפי; Ar. שפי, corr. acc.) a smooth (blank, empty) pit, v. שפוקא.—(cmp. חלקק unimpaired, unscathed. Gen. R. s. 45, v. שפי.)

*Pi. שפי 1) to plane, saw, trim.* Hull. 125<sup>a</sup> קולית שפי a thigh-bone which one sawed through lengthwise. Ab. Zar. 42<sup>a</sup> שפי ש' ישראל שפי if an Israelite chipped off an idol whether for his own purpose (to use the wood) or for its sake (to improve its appearance). Ib. 49<sup>b</sup>. Y. Gitt. V, 47<sup>a</sup> bot. שפי שפי if he took a block by force and planed it. Tosef. Kel. B. Mets. III, 1 שפי שפי (read: שפי) if he filed off a part of it and made of it &c.;

a. e.—Part. pass. **מְשֻׁפָּה**, *pl. מְשֻׁפָּרִים*. Y. Gitt. I. c. 'מש' if he took it planed. Y. Succ. I, 52<sup>c</sup> top 'מש' כללים (not בכלים) when the boards are planed preparatory to making them into utensils; a. e.—2) to *smooth, polish*. Kel. XIV, 5 **מְשֻׁפָּה** Ar.; Ned. 56<sup>b</sup> **מְשֻׁפָּה**, v. שָׁפָה II.—Trnsf. to *pacify, give satisfaction*. Y. B. Mets. V, 10<sup>b</sup> חייב לשפוח לו ... חמבטל if a tenant or an agent neglects his neighbor's field, he must indemnify him; ib. IX, beg. 12<sup>a</sup>.—3) to *leave smooth places*, (cmp. חִלָּק *Hif.*) to *plant wide apart*. Y. Orl. I, beg. 60<sup>c</sup> לקוררו במְשֻׁפָּה (or במְשֻׁפָּה *Hif.*) when he plants the trees wide apart, it is an indication that he wants to raise them for beams, opp. רִצָּקָה. B. Bath. V, 4 הגדילו לא יִשְׁפָּה (or יִשְׁפָּה) if they (the trees bought in a person's field) grew large, he (the owner of the field) has no right to smooth the field (cut the trees down). Ib. הגדילו יִשְׁפָּה when they are grown large, he (the owner of the trees) may cut them (in order to use the ground they occupy); a. e.

**שָׁפָה** ch. same, 1) to *crush, rub, grind*. Targ. Ps. LVI, 2 (h. text שָׁפָה). Ib. 3.—Part. pass. **שָׁפָה**; *pl. שָׁפָה*. Ib. LI, 19 (h. text שָׁפָה). Targ. Job XXXIII, 21.—2) to *plane, smooth, paste over*. Yeb. 75<sup>b</sup> **שָׁפָה** he trimmed it (cut off the protuberances) like a writing reed. Sabb. 98<sup>b</sup>, v. טָרַי (v. שָׁפָה II). B. Kam. 98<sup>a</sup> Ms. M., v. שָׁפָה II ch. Snh. 109<sup>b</sup> **שָׁפָה** they smeared her body with honey, and placed her on the roof &c.; a. e.—Part. pass. as ab. *smooth, level*. Targ. Prov. XV, 19. Targ. Y. Gen. XXXI, 2; 5 (*friendly*).—Snh. 109<sup>a</sup> **שָׁפָה**, v. *prec.*

*Pa.* **שָׁפָה** 1) to *crush*. Targ. Esth. I, 10. Targ. Ps. LI, 10 **שָׁפָה** Ms. (ed. Lag. רשפירחא, corr. acc.; ed. Wil. רשפירחא *Pe.*; h. text רכירחא). Ib. LXXXIX, 11; a. e.—2) to *plane, trim*.—Part. pass. **שָׁפָה**; *pl. שָׁפָה*. B. Bath. 3<sup>a</sup> **שָׁפָה** אבני דלא משפין Ms. M. (ed. משפין, corr. acc.), v. גורל.

**שָׁפָה** II (v. שָׁפָה 1) to *incline, v. שָׁפָה II*.—2) to *tilt; pour out slowly* (so as to leave the sediment behind). Midr. Till. to Ps. XVIII, 12 **שָׁפָה** ... כרכים ed. Bub. (oth. ed. שופכין) as the small bowels of an animal that pour their contents from one to the other. Esth. R. to II, 3; a. e.—Esp. to *sell wine*. B. Mets. 60<sup>a</sup> **שָׁפָה** השופה יין לחמרים Ms. H. (v. Rabb. D. S. a. l. note 10; ed. לחמרי; Ar. לשמרים, corr. acc.) if one sells wine to ass-drivers (caravan at an inn); Tosef. ib. III, 27 **שָׁפָה** ו' היה שופה; ed. Zuck. (Var. שופה); a. e.

*Pi.* **שָׁפָה** to *make slanting, whittle to a point*.—Part. pass. **שָׁפָה**; *pl. שָׁפָה*. Keth. 5<sup>b</sup> **שָׁפָה** מ' כיתורה (the fingers) pointed like pegs.

**שָׁפָה** ch. same, 1) to *incline, make slanting*. Sabb. 98<sup>b</sup> **שָׁפָה** להו כי טורין they made the boards slanting like mountain sides (bringing to a point; Ar. טריז q. v.); Yalk. Ex. 370.—2) to *pour out slowly*. Hull. 67<sup>a</sup> לא **שָׁפָה** ... אפשה (not דש' ו' *v. צירחא*). B. Kam. 115<sup>b</sup> **שָׁפָה** ו' היה שופה (a piece of cloth &c.) over the mouth of a jug, and pour (strain) the liquid through. Sabb. 139<sup>b</sup> **שָׁפָה** רש"י (ed. שפאפ) they poured

beer slowly from vessel to vessel (leaving the dregs behind); a. e.—Kidd. 71<sup>b</sup> **שָׁפָה** הלא **שָׁפָה** vinegar dealer, v. שָׁפָה. Trnsf. to *let the blood flow after bloodletting*. Sabb. 129<sup>a</sup> **שָׁפָה** ליה ו' perhaps the surgeon may bleed him too long &c.

**שָׁפָה** III (v. שָׁפָה I) [*to be smooth, to be quiet, at ease; to be relieved*. Nidd. IV, 4 **שָׁפָה** מ' ל' ו' and was relieved for a full day, opp. קשה. v. קשה. Ib. שפחה **שָׁפָה** מ' she was relieved from pain, but not from the flux of blood; a. e.—Part. pass. **שָׁפָה** *quiet, sane*. Arakh. 17<sup>b</sup>, sq. ונשה **שָׁפָה** if he was sane and became mad; B. Bath. 128<sup>a</sup>.—V. שופי II.

*Hithpa.* **שָׁפָה**, *Nithpa.* **שָׁפָה** (of a delirious person) to *become quiet, conscious, sane*. B. Kam. IV, 4 **שָׁפָה** ו' the madman became sane again; Tosef. ib. IV, 4. Y. Ter. I, 40<sup>b</sup> bot. לכשרשפחה when he is sane again (we may write a letter of divorce at his order); Y. Gitt. VII, beg. 48<sup>c</sup>. Y. Keth. I, 25<sup>b</sup>; a. e.

**שָׁפָה** ch. same, to *be quiet, at ease*.—V. שָׁפָה. *Pa.* **שָׁפָה** to *quiet, pacify, satisfy*. Gitt. 73<sup>a</sup> **שָׁפָה** ו' go and pacify (settle with) him. B. Mets. 15<sup>a</sup> **שָׁפָה** ו' (Ms. H. a. R. וראשפי, v. מרק.—Part. pass. **שָׁפָה**; *pl. שָׁפָה*). Ib. 70<sup>a</sup> **שָׁפָה** רמ' (not דמשפ' one whose property is at peace (undisputed by any claimants).

**שָׁפָה** m. (preced.) *quiet, ease*. Targ. Y. II Num. XXIII, 3; Targ. Y. II Gen. XXII, 8 **שָׁפָה** בלב ש' with an easy heart.

**שָׁפָה**, v. שפירחא.

**שָׁפָה** f. (preced.) *compromise, peace*. Targ. Y. I Gen. III, 15 (Y. II שפירחא).

**שָׁפָה** pr. n., ש' *the family of Shafehala* (vinegar dealer). Kidd. 71<sup>b</sup> Ar. (ed. בר שפי הלא v. שפי II).

**שָׁפָה** f. (שפ' *judging, judgeship*. Snh. 3<sup>b</sup> (ref. to Num. XXXV, 24 sq.) **שָׁפָה** מ' from the time that the assembly meets for judging (from the beginning of the legal proceedings, the court consists of twenty-three). Num. R. s. 14<sup>9</sup> **שָׁפָה** שמשו על the verse (Gen. XLIX, 16) refers to Samson's judgeship.

**שָׁפָה** m. (שפי II) *wine merchant*.—*Pl.* שפירין, שפירין, שפירין. Lev. R. s. 12 **שָׁפָה** ו' בהרע ו' wine merchants passed the gate of the cemetery; Esth. R. to II, 1 **שָׁפָה** ש' שנאן (ר' עוריה) (strike out שנאן, a corrupt dittogr. of שפירין); Yalk. Prov. 960. Y. Dem. V, 24<sup>d</sup> ברם ו' but as to wine dealers, they are used to empty from vessel to vessel. Y. Shek. VII, 50<sup>c</sup> bot., v. חכם.

**שָׁפָה**, v. שפ'.

**שָׁפָה**, v. שפ'.

**שָׁפָה**, v. שפירחא, *pl. שפירחא*.

**שְׂפִיכָה** *f.* (שְׂפָךְ) *pouring out.* T'bul Yom IV, 7, v. שְׂפִיכָה I. Y. Pes. I, end, 28<sup>b</sup> (ref. to Deut. XII, 24) ... לֹא אֶלָּא בֵּי I have allowed thee no other use of its blood than pouring it out (but you must not bleed a consecrated animal). Y. Yoma V, 43<sup>a</sup> top (ref. to Lev. IV, 7) לֵשׁ ... לְרַבּוּרָא this includes the blood of the bullock for the Day of Atonement, that it must be poured out (at the bottom of the altar); a. fr.—*Pl.* שְׂפִיכָה. Lam. R. to IV, 11 לְרַבּוּרָא four times is pouring out mentioned for good, and four times for evil.

**שְׂפִיכוּתָא** *f.* same. Makhsh. II, 3 מִי שֶׁ מֵי מַיִם water that is poured out, dirty water, opp. גְּשָׁמִים rain water.—Esp. מִי שֶׁ מֵי מַיִם *shedding of blood.* Arakh. 15<sup>b</sup> ... כָּל הַמַּסְכֵּר שֶׁ רִיחָא he that talks slander commits great sins to be compared to the three great crimes: idolatry, incest, and bloodshed. Snh. 57<sup>b</sup> (ref. to Gen. IX, 6) שֶׁל אִיזוּרָא אִיזוּרָא what way of killing is a shedding of blood within a man's body? It is strangulation. Ib. 74<sup>a</sup> כָּל חוֹק ... רִיחָא regarding all sins ... one may transgress in order to escape death, except idolatry, incest, and murder; a. fr.

**שְׂפִיכוּתָא** *ch.*, constr. שְׂפִיכוּתָא, same. Targ. Y. II Lev. I, 16. Targ. Y. II Deut. III, 17 קִיטָמָא (מִיָּא) שֶׁ (read מִיָּא) v. שְׂפִיכוּתָא. Targ. Y. Gen. XXVIII, 20 (not שְׂפִיכוּתָא).—B. Bath. 25<sup>b</sup> בֵּשׁ when the rain comes pouring, opp. בְּיָרוּחָא gently.

**שְׂפִילָתָא, שְׂפִילָה** *v. sub* שְׂפִילָה.

**שְׂפִיפּוֹן** *m.* (b. h. שְׂפִיפּוֹן; שְׂפָךְ) [*sliding*,] a species of serpents, adder(?). Num. R. s. 14<sup>9</sup> נָחָשׁ ... כִּנְגֵד corresponding to the two things to which his (Dan's) father compared him, serpent and *sh'fifon*. Sot. 10<sup>a</sup> ... בִּלְעָם Balaam was lame in one foot, for we read (Num. XXIII, 3), and he went *shefti*; Samson was lame in both feet, for it says (Gen. XLIX, 17) *sh'fifon* (sliding) on the road. Y. Ter. VIII, 45<sup>d</sup> בּוֹט וּשְׂמִי מִיֵּן קֶטֶן הוּא וּשְׂמִי it is a small kind of serpent, its name is *sh'fifon*, and it is as thin as a hair.

**שְׂפִיפּוֹנָא** *ch.* same. Y. Ter. VIII, 45<sup>d</sup> top אֲשַׁכְּחוּן שֶׁ אֲשַׁכְּחוּן שֶׁ (not שְׂפִיפּוֹנָא) ... לְשַׁעֲרָה וְכִי they found a serpent as thin as a hair wound around &c., v. preced.

**שְׂפִיץ** *v.* שְׂפִיץ.

**שְׂפִיקָא** *v.* שְׂפִיקָא.

**שְׂפִירָא** *m.* (שְׂפִירָא; *emp.* שְׂפִירָא, 2 שְׂפִירָא, *membraneous bag, sac of a fetus*; in gen. *fetus*. Nidd. III, 3 הַמְּפִלָּה שֶׁ שֶׁ if a woman discharges a sac full of water &c. Lev. R. s. 14; Y. Nidd. III, 50<sup>d</sup> top (ref. to Job XXXVIII, 9) לְבוּשׁוֹ זֶה הֵשׁ 'its garment' means the sac, 'its swaddling band', the placenta. Ib. מְרוּקָם שֶׁ אֵיזוּרָא having an articulated shape, v. רִשְׁוֹן; Bab. ib. 25<sup>a</sup> מְרוּקָם שֶׁ אֵיזוּרָא I have seen *sh'fifon* a shapeless fetus. Y. Naz. VII, 56<sup>b</sup> I have seen *sh'fifon* the embryo of a calf, of the size of a bean, in a bag; a. fr.

**שְׂפִירָא, שְׂפִירָא** *ch.* same. Targ. Y. Deut. XXVIII, 57.—Nidd. 25<sup>b</sup> הָיָה שֶׁ דָּרְאָא וְכִי a fetus was brought before Mar Samuel, and he said, this is forty-one days old; a. e.

**שְׂפִירָא** *m.* (שְׂפִירָא) 1) *handsome, pleasing; good; cheerful.* Targ. I Sam. XVI, 12. Targ. O. Gen. XLVII, 6, (v. שְׂפִירָא *ch.*); a. fr.—Midr. Till. to Ps. XVI, 6 (in Hebr. dict.) נָעִשָׂה ... לִי because I was content with my portion, it became beautiful to me; Yalk. ib. 667 (corr. acc.).—Kidd. 31<sup>b</sup> בְּעִינָא גְּבִירָא דֵּשׁ I want a man as handsome as thou art; a. fr.—*Pl.* שְׂפִירָא, שְׂפִירָא, שְׂפִירָא. Targ. Deut. VIII, 12. Targ. II Chr. VII, 10; a. fr.—B. Mets. 84<sup>a</sup> מִשֵּׁי יְרוּשָׁלַם I am one of the survivors of the handsome men of Jerusalem. Ib. כִּדְרֵי בְנֵי שֶׁ children as good-looking as I am; a. fr.—*Fem.* שְׂפִירָא, שְׂפִירָא, שְׂפִירָא. Targ. Gen. XII, 14. Ib. 11. Targ. O. Num. XII, 1; a. fr.—B. Mets. l. c. מִיָּנָא שֶׁ מִיָּנָא who is handsomer than I am; a. e.—*Pl.* שְׂפִירָא, שְׂפִירָא. Targ. Gen. VI, 2. Targ. Y. ib. 1. Targ. Job XLII, 15; a. e.—2) (adv.) *right, well.* B. Mets. l. c. דֵּשׁ קָאמִינָא do I not know that what I say is right? Yoma 29<sup>b</sup> קָא מוֹרִיב שֶׁ מוֹרִיב he who asked that question has asked well. Yeb. 94<sup>b</sup> נָסִיב וְהָא שֶׁ נָסִיב and he married rightly (legally); וְהָא שֶׁ נָסִיב and he married this one lawfully; a. fr.—שֶׁ דִּמֵּי, v. שֶׁ דִּמֵּי I.

**שְׂפִירָא** *v.* שְׂפִירָא *ch.*

**שְׂפִירוּתָא** *f.* (preced. art.) *goodness; (with לבָּא) cheerfulness.* Targ. O. Deut. XXVIII, 47 (Y. שְׂפִירוּתָא; ed. Lsb. (קְשִׁירוּתָא)).

**שְׂפִירָא** *v.* שְׂפִירָא.

**שְׂפִיחָה** *f.* (שְׂפִיחָה) *placing over or by the fire.* Kel. VIII, 8 מִכְנַגְד שְׂפִיחָהּ הַקֶּרֶחַ וּלְפָנֵים from the place where the pot is placed and inside (towards the fire). Ib. 9 כּוּר שֶׁ שֶׁ בִּי בֵּית שֶׁ a smelting pot which has a bottom or foot whereon it can rest (Mish. ed. בּוֹר וְכִי a hole in the ground with an arrangement for putting a pot over fire); a. e.

**שְׂפִיחָה** (b. h.; *Shaf.* of הִפָּךְ) [*to invert*,] *to pour; to empty.* Lam. R. to IV, 11 וְלֹא שֶׁ I sing, because he (the king) has upset his son's bridal chamber, but has not poured out his anger over his son; שֶׁ שֶׁ הַקֶּבֶה because the Lord has poured his anger over wood and stone, and did not pour it out over Israel. Yeb. 75<sup>b</sup> (ref. to Deut. XXIII, 2) מִי שֶׁ שֶׁ שֶׁ he who pours (semen, instead of shooting forth, מִקְלָח) in consequence of cutting. Succ. II, 9, v. קִיתוֹן. Y. Sabb. XII, end, 13<sup>d</sup> וְכֹתֵב לֹא הוֹשִׁיעַ 'and he writes' (Deut. XXIV, 3), but not 'he pours' (a chemical fluid over a sympathetic writing to make it legible); ib. שוּפָךְ דִּי שֶׁ he pours ink in which there is no gall-nut, and this catches (settles on) the written letters; Y. Gitt. II, 44<sup>b</sup> top שְׂפִיחָה (Chald.); a. fr.—שֶׁ דִּמֵּי to shed blood. Gen. R. s. 34. B. Mets. 58<sup>b</sup>, v. לִבָּן; a. fr.—[Midr. Till. to Ps. XXII, 16 שוּפָכִין, read: שְׂפִיחָה, v. שְׂפִיחָה.]

*Nif.* שְׂפִיחָה to be poured out, emptied. Hull. 47<sup>b</sup> רִיבָא

lung which (by tearing the membrane) is emptied like a ladle. *Sot.* 42<sup>b</sup> (play on שופך, v. שובה) whoever saw him, was poured out before him like a ladle (his courage failed him, *cmp.* *Mss.* *Pes.* 22<sup>b</sup> blood that is poured out like water makes susceptible of uncleanness. *Ib.*<sup>a</sup> כמים like water that is poured out (ordinary water), *opp.* המזנסכין used for libation. *Ib.* 20<sup>b</sup> חבל השפך, v. חבל II. *Zeb.* VIII, 7, sq. ירשפה shall be poured into the sewer; a. fr.

*Pi.* שפך to make slanting. *Part. pass.* משפך. *Yoma* 68<sup>b</sup> (ref. to שפך, *Lev.* IV, 12) 'היה מקומו מש' the place for the ashes must be sloping; *Sifra Vayikra*, *Hob.*, *Par.* 3, ch. V; *Zeb.* 106<sup>a</sup>.

שפך: שפין. *ch. same.* *Targ. Ez.* XXIV, 7. *Ib.* XXII, 6. *Targ. Zech.* XII, 10; a. fr.—*Ab. Zar.* 72<sup>b</sup> כי שפכתי R. said to the laborers engaged in filling, when you pour wine (from vessel to vessel) let no gentile come near to help you &c. *Y. Sabb.* XX, end, 17<sup>d</sup> שפך, v. צנינים; a. fr.

*Ithpa.* אשפך. *Ithpe.* אשפך to be poured out. *Targ. I Kings* XIII, 3. *Targ. Ps.* LXXIX, 10; a. fr.—*B. Mets.* 26<sup>a</sup> אשפכי ארשפך the things in the wall were washed down; a. e.

שפכא *m.* (preced.) *spout, gutter.*—*Pl.* שפכי. *B. Bath.* 3<sup>b</sup> he did not remove his bed from the building עד דחקין (עד דמחקין ... שפכי) until he provided its spouts (until it was entirely finished; *Ar. ed. Koh.* שפכא, *oth. ed.* שפוכאי. *Ib.* 6<sup>a</sup>, v. נשחך).

שפכא *f.* (b. h.; preced.) *urinary canal;* 'כרוח one whose canal is mutilated. *Yeb.* VIII, 2, v. פרה. *Y. ib.* 9<sup>b</sup> top. *Bab. ib.* 75<sup>b</sup> שפכא שפכא it says *shofkhah* (*Deut.* XXIII, 2) in the place where one pours out (discharges fluid); a. e.

שפכוני *m.* (preced.) [*pourer*], name of a species of *olives, rich olive.* *Peah* VII, 1 (*Y. ed.* שפכני; *Ms. M.* שפכני, *corr. acc.*), expl. *Y. ib.* 20<sup>a</sup> top שפכני שפכני שפכני which yields much oil.

שפכוחא *f.* (preced. wds.) *gutter, slope.* *Targ. Y. Num.* XXI, 15 (v. שפוך). *Targ. Y. Deut.* III, 17 (*ed. Vien.* 'ש).

שפכני, v. שפכני.

שפל I (b. h.; *Shaf.* of גפל) to be low.

*Hif.* השפיל to lower, humble. *Erub.* 13<sup>b</sup> והשפיל עצמו; *דמשהיל* v. גבה. *Ned.* 55<sup>a</sup>. *Pesik. R.* s. 10 (ref. to *Is.* II, 9) והשפילם הקב"ה ... השפילם when did they sink and were lowered? When they committed that deed (worshipped the golden calf), the Lord lowered them. *Arakh.* 15<sup>b</sup> והשפיל דעתו let him humble his mind (think of his shortcomings). *M. Kat.* 16<sup>b</sup> (play on הוצמני, *II Sam.* XXIII, 8) הוצמני הוצמני because thou didst lower thyself, thou shalt be like myself; a. fr.

*Nif.* השפיל to be lowered. *Pesik. R. l. c.*, v. supra.

*Hof.* השפיל same. *Pesik. Ki Thissa*, p. 11<sup>b</sup> (ref. to *Is.* II, 9) והשפילתי אני והם וכן I know that

Israel bowed to the golden calf, and I and they have been lowered, but wilt thou not raise (forgive) them?; *Tanh. Ki Thissa* 4 והשפילתי אחרי and I myself have been lowered; *Yalk. Is.* 260 והשפילתי *Tanh. l. c.* 5 (ref. to *Ps.* LXXV, 8) והשפילתי בלשון זה וכן for the word *zeh* (*Ex.* XXXII, 24) was he (Aaron) lowered, v. גבה; גבה; והשפילתי וכן (ib. XXX, 13) have they been raised; *Lev. R.* s. 8; a. fr.

*Hithpa.* השפיל, *Nithpa.* [to let one's self drop.] 1) to be humble, gentle. *Ib.* s. 19 (ref. to ירד, *Koh.* X, 18) because the Israelites were too gentle to encamp (before Sinai) in discord &c.—2) to be lazy, indolent. *Ib.* השפיל מלקטו וכן (not לקט) because that man is too careless to wipe his body properly, he gets scabs. *Ib.* השפילתה וכן because that woman is too indolent to examine her body properly &c.; a. e.

שפיל I, שפיר *ch. same, to fall down, go down.* *B. Kam.* 92<sup>b</sup>; *Meg.* 14<sup>b</sup> (prov.) שפיל ואזיל בר ארזא the duck bends its head down in walking, and its eyes look all around (it follows two pursuits at the same time, v. שפיל). *Snh.* 7<sup>a</sup> ודיקולא שפיל v. דיקולא. *Ber.* 10<sup>a</sup> שפיל go to the end of the verse (in order to understand the whole of it); a. fr.

*Af.* השפיל 1) to lower. *Targ. Y. II Lev.* X, 20. *Targ. Prov.* XXV, 7. *Ib.* XXIX, 23; a. fr.—2) to carry down, carry along. *Yeb.* 121<sup>a</sup> גלי אשפילי the waves may have carried (and landed him).

*Ithpa.* אשפיל to humble one's self. *Targ. I Sam.* II, 36.

שפל *m.*, שפלה *f.* (b. h.; preced.) 1) low, humble. *Num. R.* s. 4<sup>20</sup> ואל ... ש' בעיני וכן say not that I was low in the eyes of others, and was not despised in my own eyes. *Taan.* 16<sup>a</sup>; *Snh.* 88<sup>b</sup>, a. e. ברך שפל low of knee, *polite.* *Y. ib.* I, 19<sup>c</sup> נפש ש' a humble soul, humility; *Ab. V.* 19 ויש' רוח ש' contented, *opp.* רחבה. *Ib.* IV, 10 רוח ש' מי שדעו be humble before every man. *Snh.* 43<sup>b</sup> מלכה וכן to him whose mind is low the Lord accounts it as if he had offered all kinds of sacrifices. *Sot.* 5<sup>a</sup> אבל ... ורואה את הש' וכן but not so the Lord, he is high and looks at the low; a. fr.—*Pl.* שפלים, שפלי, שפלים. *Ib.* 47<sup>b</sup>, v. גבה. a. e.—2) (v. שפל, *Hithpa.*) [letting the hands sink,] indolent, negligent, *opp.* *Tosef. Yeb.* IV, 8; *Pes.* 50<sup>b</sup> וכן sometimes one is lazy and profits, and sometimes one is lazy and loses.—*Pl.* as ab. *Ib.* 89<sup>a</sup>; *Ned.* 36<sup>a</sup>; *Gitt.* 25<sup>a</sup>.

שפל II *ch. same, lowly.* *Targ. Prov.* XVI, 19.

שפל II (or שפל) *m.*, v. next w.

שפלה *f.* (b. h.; preced. wds.) *lowland.* *Shebi.* IX, 2 וביהודה הרי הש' וכן in Judaea, (the three districts are) the highland, the lowland, and the valley; ושפלה הדרום the lowland of Lydda is (with reference to Sabbatical year laws) like the lowland of Darom (South). *Tosef. ib.* VII, 10; *Y. ib.* IX, 38<sup>a</sup> bot. שפל from מאמאם עד לוד ש' (שפלה), v. נמק. *Ib.* שפלה (not שפלה), v. נמק.

Emmaus to Lydda is the plain (of Judæa). Ib. 'לש' ו'כ' (סימן) the presence of sycamores indicates lowland; Pes. 53<sup>a</sup>; a. fr.

## שפלה, v. שפל.

**שפלות** f. (preced. wds.) 1) (b. h.) *lassitude*, v. שפל I. — 2) *humility, humiliation*. Num. R. s. 4<sup>20</sup> אם צריך אדם לנהוג ש' בעצמו ו'כ' if a man must conduct himself humbly before a king of flesh and blood, how much more must he do so before the Lord? Ib. end ו'כ' he lived humbly before the Lord. Sot. 48<sup>a</sup> bot. (ref. to Is. V, 15) לשונאיו של הקב"ה (לשונאיו) they cause humiliation to the enemies of the Lord (euphem. for: to God); של ישראל the humiliation of Israel; a. e.

**שפלוחא** ch. same, *lassitude*. Targ. Jer. XLIX, 24 (h. text רשט).

**שפיל, שפל, שפלה** f. = h. שפלה. Targ. Deut. I, 7. Targ. Jer. XXXII, 44; a. fr.

**שפם** m. (b. h.; v. שפה) *upper lip*. Cant. R. to I, 7 דיה שפמו v. שפה. Pirké d'R. El. ch. XVII, end מכוסה ו'כ' if his upper lip was covered, they knew that he was a mourner; לא דיה שפמו ו'כ' if his upper lip was not covered, they knew that he was excommunicated; a. e.

**שפם, שפמא, שפם** ch. 1) same. Targ. Lev. XIII, 45 (O. ed. Berl. 'ס'). Targ. II Sam. XIX, 25 שפמיה ed. Lag. (oth. ed. 'ס'). Targ. Ez. XXIV, 17; 22. Targ. Mic. III, 7. — Pl. שפמי. ש' Sabb. 129<sup>b</sup> מאה ש' (Ms. O. only; Ms. M. מאה ס' v. קרנא I. Ib. הוא דש' to-day is a day of lip-shaving, i. e. a day spent without profit. — 2) *border*. Targ. Y. I Ex. XXVIII, 32 (Y. II ספורא). — [Targ. Y. Num. XXX, 13 שפמיה, read: שפחיה.]

**שפן**, a word in an incantation against thirst. Pes. 112<sup>a</sup>.

**שפן** m. (b. h.; cmp. שפם II) *cony, (rock-badger)*. Midr. Prov. to XXX, 26 ו'כ' יש בו ו'כ' 'the conies &c.', this refers to Media, as the cony has the symptoms of cleanness (being a ruminant) and also those of uncleanness &c.; Lev. R. s. 13; Yalk. Prov. 964.

**שפנינא** m. (cmp. preced.) *turtle-dove*. Targ. Lev. XII, 6. Targ. Gen. XV, 9 (Y. II שפנין). Targ. Ps. LXXXIV, 4 (h. text דורר); a. e. — Pesik. 'Aniya, p. 137<sup>a</sup>, v. צופלנא. — Pl. שפנינא. Targ. Lev. V, 7. Ib. XIV, 30; a. e.

**שפע** (cmp. II שפה) 1) *to be smooth*. Gen. R. s. 14 קורה a smooth-trimmed trunk (of a palm-tree, v. שפיע I). — 2) *to incline, slide*. Neg. X, 10 ו'כ' דשפיע v. שפיע; Sifra Thazir. Par. 5, ch. X. Tosef. Kel. B. Kam. VI, 15 שפיעו לחוכו (ששפיעו) a stove the rims of which incline towards the inside; שפיעו לאחוריו if its rims incline towards its outer walls. Ohol. VII, 2 שפיע אהל ו'כ' a tent the top of which goes slanting down, so that the flat roof is only of the size of a finger; a. e. — 3) *to pour out, run, discharge*. Yalk. Lev. 554 כל זמן

as long as it (the spring) discharges its overflow into the garden, the vegetables get black (dark green) &c. Nidd. IX, 8 (among the symptoms of approaching menstruation) ו'כ' ו'כ' she discharges, expl. ib. 63<sup>b</sup> top. Bekh. III, 1 גסה שפיעה ו'כ' a large domestic animal that discharged a clod of blood; a. e. — [Y. Hor. I, 46<sup>a</sup> top שישפע, read: שישמע, v. ששמע.]

**Hif. שפיע** 1) *to make slanting*. Erub. 43<sup>b</sup> ו'כ' שפיע ו'כ' (משפיעו) let him make the wall slanting (from the centre) upwards and downwards (so that it should cast no shade). — 2) *to pour abundantly; to sell in large quantities*; trnsf. *to give in abundance*. Dem. II, 4 כל המשפיעים במדה גסה (Y. ed. המשפיעים, corr. acc.) all wholesale dealers; ו'כ' these are considered wholesale dealers &c., v. סימן. Ber. 32<sup>a</sup> (ref. to ו'כ' on account of the silver and gold which thou didst pour upon them, until they said, enough! — this was why they made the golden calf; (Yoma 86<sup>b</sup> שוריה ו'כ' Snh. 108<sup>a</sup> ... דור ו'כ' the generation of the flood became overbearing only on account of the wealth that the Lord bestowed upon them. Ib. with the very blessing that I bestowed upon them, do they provoke me to anger; a. fr. — 3) *to give overmeasure*. Tosef. B. Bath. V, 3 מקום שנהגו להשפיע משפיע ו'כ' where it is customary to give overmeasure, you must pour as much as is required: as long as the back and the bottom rim of the vessel are not wetted; a. e. — Part. pass. משפיע, v. infra.

**Pi. שפיע** 1) *to make slanting*. Part. pass. משפיע; f. כורח 5<sup>a</sup> משפיעו; משפיעין, משפיעים; pl. משפיעה ו'כ' a slanting wall. Y. Ned. V, beg. 39<sup>a</sup> מה ו'כ' if the place in his court is sloping ... the neighbor may protest (against washing being done in it), for he may say, thou pourest out, and it comes to my ground; a. e. — [Yalk. Lev. 571 מושפע דרך, v. משפיע.] — 2) *to cause to flow*. Lam. R. to IV, 15 מהו ושפה ו'כ' what is *v'sippah* (Is. III, 17)? It means *v'shipp'a* (he caused them to discharge blood), in order that the holy seed be not mixed up &c. — Part. pass. as ab. abundant, eloquent, verbose. Midr. Till. to Ps. I, 5 ed. Bub. (ref. to Prov. XV, 7<sup>b</sup>) ו'כ' אלהי המש' ו'כ' this refers to those who are extremely fluent, but in whom there is not the sap of the Law; Yalk. Prov. 953 המשפיעים.

**Pu. שפיע** 1) *to be made slanting*; part. משפיע, v. supra. — 2) *to be poured*. Gen. R. s. 69 end; Yalk. ib. 120, v. שפה.

**Hithpa. שפיע** *to slant*. Y. Erub. X, 26<sup>b</sup> bot. משפיע עשרה ו'כ' when the wall slants at the grade of ten hand-breadths to three.

**שפע** ch. same, 1) *to flow, run, overflow*. Targ. Prov. III, 10. Ib. V, 18; a. e. — Nidd. 63<sup>a</sup> שפיעה ו'כ' she discharges; but does she not continue to discharge (how can this be a premonitory symptom)? — 2) *to slant, hang down*. Targ. Y. Ex. XXVI, 12 (Levy quotes שפיע Af.).

**Af. שפיע** *to make slanting, let hang down*, v. supra. — 2) *to pour, give in abundance*. Lev. R. s. 27 דיה ו'כ' where thou givest, thou givest plentifully; Gen.

R. s. 33 דיהבת אֲשַׁפֵּעָא (not אֲשַׁפֵּעַ); Yalk. Ps. 727; Tanh. Emor 6; Pesik. Shor, p. 74<sup>a</sup> מְשַׁפֵּיעַ.

**Pa.** שָׁפַע to incline, make slanting, let hang down. Part. pass. מְשַׁפֵּעַ. Targ. Y. Ex. XXVI, 13 (some ed. מְשַׁפֵּעַ Hebraism).—Sot. 22<sup>b</sup>, v. מְדוּכָּה. B. Mets. 28<sup>a</sup> בחד גיסא when the wall is slanting on one side.

**שָׁפַע** m. (b. h.; preced.) *overflow*, esp. *overmeasure*, *customary addition*. Midr. Till. to Ps. LXXVIII, 50 מכה כל מכה customary addition. Midr. Till. to Ps. LXXVIII, 50 מכה כל מכה to every plague that came upon them, pestilence came as an addition (in the bargain); ed. Bub., a. Yalk. Ps. 820 שָׁפַע.

**שָׁפַע** ch., constr. שָׁפַע, same, *overflow*. Targ. Is. XLVIII, 18; LIX, 19; LXVI, 12.

**שָׁפַע** I f. (שָׁפַע I) *smoothing, planing*.—שָׁפַע קורה *smooth-trimmed trunk* (of a palm tree). Gen. R. s. 41, beg. שָׁפַע קורות ה' the planed trunks (of the palm tree) are used for ceiling the house; Num. R. s. 3, beg.; Yalk. Ps. 845 קוריה ש'. Koh. R. to III, 11 קוריים ש' (read קורה), v. שָׁפַע.

**שָׁפַע** II f. (b. h.; שָׁפַע to crush, stamp, cmp. שָׁפַח I) *stamping, trot, marching troop*. Sot. VIII, 1; Sifré Deut. 192; Yalk. ib. 923, v. קָלָס.

**שָׁפַע** (v. שָׁפַח II, a. שָׁפַח I) to crush, rub.—Part. pass. שָׁפָה; f. שָׁפָה; pl. שָׁפָה. a) *rubbed, rubbing*. Gen. R. s. 65 בארץ ש' דרו רגליהם ש' their feet (which were hanging down) rubbed against the ground; (Y. Peah VII, 20<sup>b</sup> top נוגעת). b) *crushed, weak, nimble*. Gen. R. s. 22 ה' evil inclination ש' וכי רומה ללכטים ש' is like an enfeebled robber sitting on the cross-road &c.; Yalk. ib. 36; Yalk. Ps. 840. Gen. R. s. 25, end ש' בני אדם ש' weak people, opp. גבורים; Ruth R. to I, 1. Gen. R. s. 53 'לא ש' וכי? is it not puny? I put my finger &c. (v. פָּחַשׁ); Yalk. Deut. 810 שְׁפִירָה... מתנחלה (Chald.). Gen. R. s. 60 ש' דורין ed., v. שָׁפַח I; a. fr.

**Pilp.** שָׁפַע to rub, polish, brush off. Y. Sabb. IV, end, 7<sup>a</sup> שָׁפַע עד ש' until he rubs (the stones, to wipe off the dirt); Bab. ib. 125<sup>b</sup> שָׁפַע צאו ושָׁפַעוּם go out and rub them. Y. Ter. I, beg. 40<sup>a</sup> שָׁפַע בְּרִיחַ when he scours them with water. Yoma 30<sup>a</sup> שָׁפַע to wipe off (squirtings). Mikv. IX, 2 ש' אלא אם כן ש' unless he has rubbed the soot off. Tosef. Dem. I, 18 שָׁפַע he may rub him (with oil). Y. Ber. IX, 14<sup>c</sup> שָׁפַע עד ש' before rubbing (the rectum), v. מְשַׁשׁ; a. fr.

**Nif.** שָׁפַע to be crushed. B. Kam. 28<sup>b</sup> ונשח באבן ש' ונשח (v. ונשח); v. שָׁפַח II.

**שָׁפַע** ch. same (interch. with שָׁפַח). Targ. Ex. XXXII, 20 וְשָׁפַע (h. text ויטח); Targ. Cant. I, 14. Targ. Ps. LXXII, 4 וְשָׁפַע (h. text וירכז). Ib. LXXXIX, 24 (h. text וירכז); a. e. **Palp.** שָׁפַע to rub against, let glide down. Sabb. 154<sup>b</sup> שָׁפַע, v. מְשַׁשׁ II.

**Ithpa.** שָׁפַע to be crushed. Targ. Job V, 4 וְשָׁפַע (incorr. ויטח); h. text ויטח. Ib. XXX, 8, שָׁפַח II ch.

**שָׁפַע**, Pi. שָׁפַע (v. next w.) to repair. Keth. 103<sup>a</sup>

שָׁפַע if she repaired the house, how is it?; v. שָׁפַע.

**שָׁפַע**, Pa. שָׁפַע (Shaf. of שָׁפַע) [to undo a breach (cmp. שָׁפַע to remove the ashes),] to repair. Targ. II Ohr. XI, 11 ובנא וש' קרוין ומני וכ' (h. text ויחזק). Ib. 23 (h. text ויפך) he built and fortified cities, and appointed &c.—Meg. 4<sup>a</sup> אסא אסא Ar. a. Rashi (ed. שָׁפַע, corr. acc.) Asa came and restored their fortifications. Yeb. 63<sup>a</sup> שָׁפַע fill up (a hole in time), that thou need not repair, repair, that thou need not build.

**שָׁפַע**, v. שָׁפַע, שָׁפַע, שָׁפַע.

**שָׁפַע**, Tosef. Makhsh. I, 2, read: שָׁפַע (v. R. S. to Makhsh. I, 4).

**שָׁפַע** (b. h.) to be smooth, rounded; to be pleasing, good, cheerful. Ex. R. s. 1 (play on שָׁפַע) שָׁפַע מעשרה ש' her deeds were pleasing before God.

**Pi.** שָׁפַע to cleanse, make pleasing; to conciliate, harmonize. Sot. 11<sup>b</sup>; Ex. R. l. c. the Lord sent an angel from on high שָׁפַע אותם ומנקה אותם שָׁפַע אורם... שָׁפַע אותם who cleansed them and made them good-looking, like a midwife that cleanses an infant. Ib. שָׁפַע מעשרה על וכ' she smoothed over her daughter's words, and pacified (the king) for her. Gen. R. s. 98 (ref. to שָׁפַע, Gen. XLIX, 21) שָׁפַע אומר שופר שון מְשַׁפֵּרין אמרין וכ' words of the Shofar, for they harmonize the words that were given with sounding the Shofar &c. (the Torah). Ib. ושר' על ידו (not ויין) Naphtali ran like a hind and brought the document (of the purchase of the cave of Machpelah) from Egypt, and through it he pacified (the Hittites). Ib. s. 99, end (ref. to Gen. I. c.) [read:] ומשפִּירין דבריהם... ומשפִּירין דבריהם they offer kings their fruits and speak pleasing words; Tanh. Vayhi 13 ומשפִּירין (corr. acc.). Lev. R. s. 29 (ref. to Ps. LXXXI, 4 שופר) שָׁפַע מעשרים ש' in this month (Tishri) cleanse your deeds; if you cleanse your deeds, I will &c.; a. e.

**Nif.** שָׁפַע to be made neat-looking, be adorned. Y. Sabb. X, end, 12<sup>d</sup> שָׁפַע לְשָׁפַר... שָׁפַע who makes a strap (for an animal)... to be adorned with it; Tosef. Kel. B. Bath. IV, 13 שָׁפַע (Pi.).

**שָׁפַע** ch. same. Targ. Gen. XXXIV, 18. Targ. Ps. LXIX, 32. Targ. Esth. I, 10; a. fr.—Snh. 11<sup>b</sup> שָׁפַע מילתא ש' and the thing was pleasing in my sight and &c.; Y. ib. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top. Ker. 5<sup>b</sup> שָׁפַע if it (the cock) gets fat and well-looking, he may know that he will succeed; a. e.

**Af.** שָׁפַע to cleanse, make handsome, pleasant. Targ. Y. Gen. IX, 27 (h. text ויפח). Targ. Prov. XV, 2. Ib. XVII, 22 (Ms. מְשַׁפֵּר Pa.); a. e.—Y. Maas. I, 49<sup>a</sup> bot. שָׁפַע I. Y. Taan. I, 64<sup>b</sup> bot. שָׁפַע cleaning the theatre; a. e.

**Ithpe.** שָׁפַע to make one's self fair, adorn one's self. Targ. Jer. II, 33.

**שָׁפַע** m. (b. h.; preced.) *beauty, splendor, pleasantness*.



Num. R. s. 14<sup>11</sup> שָׁפַרְרִים ... ש' בִּרְכוּ בְּאִמְרֵי ש' he blessed him with speeches of beauty, for his words were pleasing. Midr. Till. to Ps. XVI, 6 שְׁכָן שֶׁל מְצוּחַ שָׁפָרוֹ עָלָי (not מצוה) (*nahālah* means) the reward of good deeds; its splendor rests on me; a. e.

שָׁפָר ch. same; constr. שָׁפֵר, *the best of, choice of*. Targ. Y. Gen. XLVII, 6 בֵּית שֵׁ אֲרַעָא (O. בְּרִשְׁפֵּר בָּא). Targ. Deut. XII, 11; a. fr.—שֵׁ אֲרַג, v. אָרַג.—B. Mets. 14<sup>a</sup> שְׁבַח שֶׁ נָּתַן, v. שֵׁ נִנְאָה—שֶׁבַּח שֶׁ נָּתַן.

שָׁפָר m. (preced. wds.) *beautiful, pleasing*.—Pl. שָׁפָרִים. Num. R. s. 14<sup>11</sup>, v. שָׁפֵר.

שָׁפָרְנָו, v. שִׁפְרָנָו.

שָׁפָרְנָו, v. נָּתַן.

שָׁפָרְעָם pr.n.pl. *Sh'far'am* (*Shefa'Amr*, Neub. Géogr. p. 199), north-west of Sepphoris, near Usha. R. Hash. 31<sup>b</sup> (seat of the Sanhedrin). Ab. Zar. 8<sup>b</sup>. Tosef. Mikv. VI, 2.

שָׁפָרְפָּא, שָׁפָרְפָּא, שָׁפָרְפָּא m. (שָׁפָר) *brightness*; (cmp. שָׁפָרְפָּא) *early morning, morning light*. Targ. Esth. X, 3. Targ. Job III, 3 (h. text נִהְרָה). Ib. VII, 4 (h. text שָׁפָר). Targ. Is. LVIII, 8 (h. text שֹׁרֵר). Ib. LXII, 1 (h. text נִגְהָ); a. fr.

שָׁפָרְפָּא, v. שָׁפֵר.

שָׁפָשָׁ, part. Pu. מְשַׁפֵּשֵׁ, v. מְשַׁפֵּשֵׁ.

שָׁפָשָׁ, שָׁפָשָׁ, v. שָׁפָשָׁ.

שָׁפָשָׁ m. (v. שָׁפָה II) *paste, a small board on the hunter's rod smeared over with glue*. Sabb. VIII, 4 (78<sup>b</sup>) (הַשְׁכָּשְׁכָּה); Bab. ed. (Mish. a. Y. ed. שָׁפָשָׁה); expl. ib. 80<sup>a</sup> כְּדִי לִיהָן בְּרֹאשׁ הַשֵּׁ שֶׁ שֶׁבֶרֶשׁ קִנָּה וְכ' (Ms. M. a. O. שבֶּשֶׁר; Alf. Ms. שָׁפָשָׁר; v. Rabb. D. S. a. I. note 3) as much glue as is required to put on the top of the 'paste board' which is on the fowlers' reed.

שָׁפָשָׁ f., v. preced.

שָׁפָה (b. h.) *to place, pile, esp. to place the cooking vessel over or by the fire*. Y. Sabb. I, end, 4<sup>b</sup> הַשְׁפָּחָה אִם הָקִידָהּ וְכ' if one sets a pot over coals (on the Sabbath), we must warn him &c. Bets. IV, 5 לְשִׁפּוֹחַ וְכ' to place a pot on them, v. נָקַח I. Hull. 84<sup>a</sup> אִם מֵאָה מְנָה יִשְׁפָּחוּ וְכ' if one possesses one hundred Maneh, he may have a pot put on the stove every day. Sot. 11<sup>b</sup> הֵפְחוּ שָׁרֵי וְכ' they put on two pots, one for hot water, and one with fish; Ex. R. s. 1. Midr. Till. to Ps. XXII, 16 שֹׁפְחִין ... דִּירָרִי דִּוְמָה ... שֹׁפְחִין (שֹׁפְכִין) I was like a stove situate between two roads, on which the travellers do their cooking; ed. Bub. שֵׁ קִרְיֹוֹרִיתָן עָלָה; Yalk. ib. 687; a. fr.—[Tosef. Kel. B. Mets. III, 1 שֶׁפֵּר הִימְנָה, v. שָׁפָה I.]

שָׁפָה, שֵׁ f. = סִפְפָּה, *border, lip*. Targ. O. Ex. XXVI, 4; a. fr., v. סִפְפָּה.—Yeb. 75<sup>b</sup> מִשְׁפָּחָהּ I may I not say, it refers to his lip?; a. e.

שָׁפָה, Tanh. R'eh 5 שֵׁ וְהוֹשִׁיבוֹ עָלָי, quid?

שָׁפָה, שָׁפָה, v. שָׁפָה.

שָׁפָה m. du. (b. h.; שָׁפָה, cmp. אֲשָׁפָה) *border-mounds* (between which is the balk). Sot. 11<sup>b</sup> וְנִזְקְקוּ (and they had intercourse with them between the mounds in the field; Ex. R. s. 1. Yalk. Zech. 574 (ref. to Ps. LXVIII, 14) יְהוּדָה וְעַבְרָה וְדִרְדֹר you shall lie (in peace) between the borders: Judah and the shore of the Jordan.

שָׁפָה, v. שָׁפָה, שָׁפָה, pl. שָׁפָה.

שָׁפָה, v. sub. שָׁפָה, שָׁפָה, שָׁפָה, שָׁפָה.

שָׁפָה, Pi. שָׁפָה (= שָׁפָה) *to cut, slash*. Sifra Thazr., Par. 5, ch. XVI (ref. to Lev. XIII, 56) אֲחֻזָּה יָכוֹל יִשְׁפָּפֶנּוּ (Rab. לְשִׁפְפֶנּוּ, ref. to I Sam. XV, 33) from, 'he shall rend it.' I might infer, that he should slash it and leave it in its place &c.; [Asheri to Neg. XI, 5: רִחַפּוֹ; glossator לְשִׁפְפֶנּוּ (v. שָׁפָה) *patch it over*; R. S. to Neg. I. c. יִשְׁפָּפוּ; Yalk. Lev. 553 יִשְׁפָּפוּ].

שָׁפָה pr. n. pl. *Shetseth*, a Phœnician border town. Y. Dem. II, 22<sup>a</sup> top; Tosef. Shebi. IV, 9 שָׁפָה.

שָׁק, v. שָׁק.

שָׁק m. (b. h.) *sack, sackcloth*. Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) מִדָּה שֶׁ מִיּוֹדֵר וְכ' as sack, which is specified, is something spun and woven &c.; Sabb. 64<sup>a</sup>. Sifra I. c. אֵין לִי אֵלָּא שֶׁק הַעֲשִׂיר וְכ' I may think that only sackcloth made of goats' hair is meant. Succ. 20<sup>b</sup>; Tosef. Kel. B. Bath. IV, 14 שֶׁק a mat made of sackcloth. Snh. 101<sup>a</sup> הַתּוֹרָה הַזֹּאת הִיא שֶׁק וְכ' the Torah, girt with sackcloth, stands before the Lord &c.; a. fr.—Pl. שָׁקִין, Sabb. 62<sup>a</sup>, v. II סָק; a. e.

שָׁק, ch., v. סָק.

שָׁקָה, שָׁקָה, שָׁקָה m. = h. שָׁק, 1) *joint, leg*. Targ. Ex. XXIX, 22; 27 (O. ed. Berl. שֵׁ; oth. eds. a. Y. שֵׁ. a. שָׁקָה). Targ. Lev. VII, 32, sq. (Y. ed. Vien. שָׁקָה); a. fr.—Pl. שָׁקָה, שָׁקָה, שָׁקָה. Targ. O. Deut. XXVIII, 35; Y. ed. Vien. שָׁקָה (read: שָׁקָה; Ms. שָׁקָה). Targ. Ps. CXLVII, 10 שָׁקָה (constr.).—Y. Shek. V, 49<sup>a</sup> bot. חֲמוֹן שֵׁ look at the legs (of Moses, how fat); Y. Bicc. III, 65<sup>a</sup> bot. חֲמוֹן שֵׁ look at the (poor man's) legs; Yalk. ib. 665 שָׁקָה; Koh. R. to V, 13. Hull. 63<sup>a</sup> אֵרֶבֶת שָׁקָה those with long legs, v. שָׁקָה; a. e.—[Targ. II Sam. XXII, 43 שָׁקָה, some ed. שָׁקָה, read: שָׁקָה.—2) *shaft*. Gitt. 55<sup>b</sup>; 57<sup>a</sup>, v. יִרְסָקָה.]

שָׁקָה, v. שָׁקָה, *to sink, break down*. Kidd. 81<sup>b</sup> וְיָמָה שֵׁ he sank and died (feigned a sinking spell and death). Lev. R. s. 17 בִּרְאָה שֵׁ some ed., v. שָׁקָה.

שָׁקָה (b. h. *Nif.*; cmp. next w.) *to bend, twist, plait*.—Part. pass. שָׁקָה; f. שָׁקָה (cmp. שָׁקָה) *confused, mistaken*. Lam. R. to I, 14 (ref. to נִשְׁקָה, ib.) שֵׁ דִירָרִי I was in error as to my sins, I thought that he would forgive me all my sins, when I heard that my verdict was torn up.

**שָׁקַד** (b. h.; v. קרר) [to bend, be bent; trans.] to be bent upon, be intent, studious, anxious; to watch. Lam. R. to I, 14 (ref. to שָׁקַד, v. preced.) וְכִי חָבַד שֶׁ הָקִיבָה וְכִי it is written with Shin, the Lord considered well how to bring the evil upon me (so as not to consume me). Midr. Till. to Ps. CXIX, 9 שְׁשׁוֹקְרִים וְכִי, v. שְׁחַר I. Y. Ber. IV, 7<sup>d</sup> אֲנִי שׁוֹקֵר וְהֵן שׁוֹקְרִין I am industrious (rise early), and so are they; (Bab. ib. 28<sup>b</sup> מְשִׁיבִים ... מְשִׁכִּים). Tosef. ib. VII (VI), 2 כְּמָה אֲוִמְנִיּוֹת שׁוֹקְדוֹת מְשִׁכִּימוֹת וְכִי how many trades (tradesmen) are anxious, rise early (to sell their goods), and I rise and find all these &c.; Bab. ib. 58<sup>a</sup> כָּל שׁוֹקֵר וְכִי (אֲוִמְנִיּוֹת) all trades are anxious and come to the door of my house &c. Keth. 22<sup>a</sup>; 3<sup>b</sup> שְׁקָדוֹ וְכִי the scholars were considerate towards the daughters of Israel (in ordaining weddings to be held on the fourth day of the week), in order that a man may make preparations &c. Ib. 3<sup>a</sup> bot. הָאָה בְּעֵינֵי שְׁקָדוֹ but (how may weddings take place any day of the week?) must we not consider *shak'du* (the scholars' institution for the honor of woman)?; a. e.—*Part. pass.* שְׁקָדוֹ *anxious, industrious, conscientious*. Ab. II, 14 שֶׁ לִּמְדוֹר וְכִי be anxious to learn the Law. Keth. 43<sup>b</sup> אֲמִירָה שֶׁ הָיָה הַשָּׂדֵה שֶׁ מִנּוּ שְׂמוֹאֵל who is meant by *shakud*? Samuel. Y. Ned. VIII, 40<sup>d</sup> bot. וְכִי עָמַד שׁוֹקֵר וְכִי and no conscientious student arose, until (R.) Jeremiah arose; Y. Kidd. III, 64<sup>e</sup> top שְׁקָד.

**שָׁקַד** ch. same, to watch, be anxious, careful. Targ. Ps. CII, 8. Targ. Prov. VIII, 34.

*Itupe.* אֲשֶׁת־שָׁקֵר *to be anxious, wait for an opportunity*. Shh. 14<sup>a</sup> וְכִי קָם מִשְׁתַּקֵּר ר' (Ms. M. מִשְׁתַּקֵּר) R. J. was anxious to ordain them; Yalk. Sam. 96.

**שָׁקַד** I m. *industrious, anxious*, v. שָׁקַד.

**שָׁקַד** II m. (b. h.) *almond-tree, almond*. Gen. R. s. 42. Koh. R. to XII, 7 (ref. to Jer. I, 11) וְכִי מִזֶּה הָיָה מְשַׁעָה וְכִי as the almond-tree takes twenty-one days from the time it blossoms to mature its fruit &c.; Lam. R. introd. (R. Josh. 2); a. fr.—*Pl.* שְׁקָדִין, שְׁקָדִים. Maasr. I, 4 שֶׁ שְׁקָדִים בִּטְרִים אֲלֵהֶם. Y. Or. III, 63<sup>b</sup> top שְׁקָדִים שֶׁ בְּפִי הָאֵרֶץ soft-shell almonds (v. שְׁקָד); a. e.

**שָׁקֵד** m. (שָׁקַד) *watchful, industrious, scrupulous student*.—*Pl.* שְׁקָדִים, שְׁקָדִין. Sot. IX, 15 בְּשָׁלוֹ מִשְׁמַח ... שְׁקָדִים, שְׁקָדִין. Tosef. ib. XV, 4; Y. ib. IX, end, 24<sup>c</sup>; Y. Ned. VIII, 40<sup>d</sup> bot.; Y. Kidd. III, 64<sup>e</sup> top.

**שָׁקָה**, v. שָׁקַד.

**שָׁקִט** m. (קִט, Shaf. of קִט; cmp. קִט, Shaf. of קִט) [*cut short*, 1) *stubby, abnormally short*. Ned. 66<sup>b</sup> שֶׁ ... שְׁמָהּ שֶׁ הָיָה לָהּ הֵקֶל עֲלֵהּ הֵקֶל is her neck graceful? It is too short. Tosef. Bekh. V, 1 וְכִי צוֹאֵר שְׁמוֹת שֶׁ הָיָה לָהּ הֵקֶל עֲלֵהּ הֵקֶל whose neck is abnormally long or abnormally short; Bekh. 43<sup>b</sup>, expl. רַחֲבִיּוֹת מִיָּדָה. v. רַחֲבִיּוֹת מִיָּדָה. v. שְׁמָתָה. —2) *abruptly bent, angular*. Ib. VII, 1 (43<sup>a</sup>) שֶׁ שְׁמָתָה שֶׁ הָיָה לָהּ הֵקֶל עֲלֵהּ הֵקֶל (Mish. ed. שקט) whose head is angular, expl. ib.<sup>b</sup> שֶׁ שְׁמָתָה שֶׁ הָיָה לָהּ הֵקֶל עֲלֵהּ הֵקֶל (*shakut* refers to the front of the head (the forehead receding abruptly).

**שָׁקִיל, שְׁקִילָה**, v. sub שָׁקַל.

**שְׁקִילָה** m. (שָׁקַל) *carrier* (of wine vessels).—*Pl.* שְׁקִילָה. B. Mets. 99<sup>b</sup>. Hull. 105<sup>b</sup>.

**שְׁקִינָה, שְׁקִינָה**, v. sub שָׁקַן.

**שְׁקִינָה** f. *sh'ku'ah*, a substitute for שְׁבִינָה, v. בִּינָה. Y. Ned. I, 37<sup>a</sup> top.

**שְׁקִיפָה** m. (שָׁקַף I, v. מְשַׁקֵּף) *cross-piece, lintel, arch, arched gateway with posts*. Neg. XII, 4; Tosef. ib. VI, 5 כְּדֵי לַעֲשׂוֹת סִנְדֵּל as much wood as is required to place under an arch (to keep it in shape); Ib. כְּדֵי לַעֲשׂוֹת סִנְדֵּל as much as is required to make 'a shoe' (protection) back of the arch. Tosef. Ohol. VII, 10 שְׁקִיפָה אֵם אֵין [בֵּין] שֶׁ הָיָה בֵּין הַפֶּה וְהַלְּתֵל the arched entrance of a cave. Ib. אֵם אֵין [בֵּין] שֶׁ הָיָה בֵּין הַפֶּה וְהַלְּתֵל if there is not the space of a handbreadth between the mouth of the pot and the lintel. Y. Snh. X, 28<sup>d</sup> bot. וְכִי אֵת הָאֵל הַגָּבִיחַ the angel raised the lintel for him (Phinehas), so that both of them could be seen from between his shoulders; (Bab. ib. 82<sup>b</sup> (חֲמִשְׁשׁוֹת) Sifré Num. 131 פָּתַח שֶׁ (read: אֵת הָאֵל); (Num. R. s. 20, end (חֲמִשְׁשׁוֹת) Tanh. Balak 21 (משְׁקִיפָה הָיָה). Y. Naz. V, 56<sup>c</sup> bot. מִעֵי הָאֵל (strike out מִעֵי, a dittography from preceding clause) under the archway. Y. Nidd. II, 49<sup>d</sup> bot. standing behind the post (ready to go out); (Bab. ib. 12<sup>a</sup>; 14<sup>b</sup> (בְּצֵד הַמְשַׁקֵּף) a. e.—*Pl.* שְׁקִיפָה. Midd. II, 3 כל הָאֵל שֶׁ הָיָה בֵּין הַפֶּה וְהַלְּתֵל ... לְהֵן שֶׁ הָיָה בֵּין הַפֶּה וְהַלְּתֵל had arches with posts, except the gate of T. where there were only two stones leaning one on the other.

**שְׁקִיפָה** ch. same, 1) *door posts with arch*.—*Pl.* שְׁקִיפָה. Men. 33<sup>b</sup> (Ms. R. 1, a. Rashi שְׁקִיפָה; Ms. R. 2 שְׁקִיפָה, v. Rabb. D. S. a. l. note 9); Erub. 11<sup>a</sup> שְׁקִיפָה (Rashi שְׁקִיפָה, v. שְׁקִיפָה). —2) *lintel*, v. שְׁקִיפָה.

**שְׁקִינָה, שְׁקִינָה**, v. sub שָׁקַן.

**שְׁקִינָה** f. *sh'kurah*, a substitute for שְׁבִינָה, v. בִּינָה. Y. Ned. I, 37<sup>a</sup> top.

**שְׁקִינָה** f. (שָׁקַף) 1) *drinking*. Targ. Esth. I, 8.—*Pl.* שְׁקִינָה (sub. בְּנֵי) *cup-bearers, butlers*. Targ. I Kings X, 5 ed. Lag. (ed. Wil. שְׁקִינָה; oth. ed. שְׁקִינָה); Targ. II Chr. IX, 4.—2) *watering*; (שְׁקִינָה בֵּין הַפֶּה וְהַלְּתֵל) (*v. שְׁקִינָה*).—*Pl.* as ab. Targ. Y. II Gen. XXIX, 22 שְׁקִינָה; Y. I בֵּית שְׁקִינָה (read: בְּנֵי) our troughs.

**שָׁקַט** I *to cut off, shorten*, v. שָׁקַט.

**שָׁקַט** II (b. h.) *to settle, be at rest, at ease*. Sabb. 88<sup>a</sup> לְמַעַן שָׁקַט, v. שָׁקַט; Ab. Zar. 3<sup>a</sup>; Yalk. Ps. 811. Yalk. Hab. 563 הָעוֹלָם שֶׁ הָיָה לָהּ הֵקֶל עֲלֵהּ הֵקֶל the world remained undisturbed; Tanh. ed. Buh., Sh'mini 10 שָׁקַט הָאָרֶץ; a. e.

*Hif.* הִשְׁקִיטָה 1) *to be quiet, careless* (cmp. שָׁלוֹ). Gen. R. s. 36, beg. (ref. to Job XXXIV, 29) וְהָיָה הִשְׁקִיטָה מִעוֹלָמוֹ and he (the Lord) is unconcerned about his world; Lev. R. s. 5 (not הִשְׁקִיטָה).—2) *to give rest, ease*. Gitt. 31<sup>b</sup> (ref. to

Job XXXVII, 17) בשבשקית איתמר ... בשעה שה' וכו' (Rashi במשקית) when are thy clothes warm? When he makes the world rest from the south (when the south wind abates); Yalk. Job 922.—[Tosef. Erub. IX (VI), 26 המשקטין Var., v. קטש.]

**שָׁקַט** ch. same. Targ. Jud. XVIII, 7; 27. Targ. Ex. XXIII, 12 (h. text וינפש). Targ. Jer. XXX, 10; a. fr. Af. **שָׁקַט** to give rest. Targ. Is. LXII, 1.

**שָׁקַט** m. (b. h.; preced.) rest, ease. Snh. VIII, 5 ש' וכו' the ease of the wicked is bad for them and bad for the world.

**שְׁקִיטָא**, v. **שָׁקַט**.

**שְׁקִיטָא**, v. **שָׁקַט**.

**שָׁקָה, שָׁקִי** [(emp. שָׁקַע) to settle.]

**הִשְׁקָה** (b. h.; emp. שָׁקַח) to give drink; to water. M. Kat. I, 1 מְשָׁקִין בִּירוֹ וכו' you may water a field that depends on irrigation during the festive week &c. Keth. 111<sup>b</sup> ומשה וכו' ממשקוהו, v. שָׁן. Cant. R. to I, 12; Num. R. s. 11<sup>3</sup> ומשה and Moses gave drink (to those who were being circumcised). Eduy. V, 6 אין משקין וכו' we do not give the testing waters to a proselyte (v. סוֹטָה). Ib. דוגמא והשקיה, v. דוגמא; Ber. 19<sup>a</sup>; a. fr.

**שָׁקִי**, Af. **שָׁשְׁקִי** ch. same. Targ. Gen. XXIX, 10. Ib. XXIV, 18, sq. Ib. II, 6. Targ. Jer. I, 5; a. fr.—Sabb. 140<sup>a</sup> מִן הַשְׁשָׁקִי Ms. M. (ed. אשקיי, אשקיי, corr. acc.) he gave me one cup of wine to drink. B. Bath. 146<sup>a</sup> מאן לימא ... ואשקיה who can tell that he did not grind a pearl ... and give it to him to drink (in the cup)? Koh. R. to III, 2 מְשָׁקִי לוֹן וכו' and the father of the child offered them old wine; a. fr.

**שָׁקִי**, v. **שָׁקַט**.

**שׁוֹקִי, שָׁקִי** m. (preced.) irrigation; ש' של (שדה) a field requiring irrigation. Tosef. Shebi. II, 4 בשל ש' in a field depending on irrigation, opp. של בעל. Num. R. s. 16<sup>25</sup> של שָׁקִי (not שָׁקִי), v. בַּעַל. Y. Ter. X, 47<sup>b</sup> top כריב ש' (not שָׁקִי) cabbage from an irrigated field. Ib. bot.; a. fr.

**שָׁקִיָּא, (ש') שָׁקִיָּא** f. ch. same, 1) irrigation; pool; ש' בִּירוֹ ש' irrigated soil, garden. Targ. Gen. XIII, 10 (h. text משקה). Targ. Josh. XV, 19; Jud. I, 15 (h. text גלגל). Targ. O. Num. XXIV, 6; a. e.—Targ. Is. XXXII, 20, v. infra.—Pl. שָׁקִיָּא, שָׁקִיָּא. Targ. Koh. II, 5.—Masc. pl. שָׁקִיָּא pools, canals. Targ. Is. XXXII, 20 (some ed. שָׁקִיָּא; שָׁקִיָּא; ed. Wil. שָׁקִיָּא; ed. Lag. שָׁקִיָּא). Targ. Y. Ex. VIII, 1 (h. text אגמים).—2) ש' בִּירוֹ or ש' trough. Targ. O. Gen. XXIV, 20 (Y. II ש' only; Y. I שָׁקִיָּא). Targ. O. ib. XXX, 38.—Pl. שָׁקִיָּא. Targ. Y. ib.—V. שָׁקִיָּא.

**שָׁקִי, (ש') שָׁקִיָּא** m. (preced. wds.) butler. Targ. O. Gen. XL, 1; 5; a. e.—B. Kam. 92<sup>b</sup> (prov.) חמרא למרא (שָׁקִיָּא) the wine belongs to the

owner, the credit for it is given to his butler (is the butler's).—**רַב שָׁקִי** chief butler. Targ. Gen. XL, 2. Targ. O. ib. 9 (Y. מוֹזִיָּא); a. e.

**שָׁקִי**, v. **שָׁקַט** II.

**שָׁקִיָּא**, v. **שָׁקַט**.

**שָׁקִיָּוִתָא** f. (preced. art.) 1) drink. Targ. Ps. CII, 10.—2) ש' בִּירוֹ trough, v. שָׁקִיָּא.—3) butlership. Targ. O. Gen. XL, 21.

**שָׁקִיָּמִי** m. pl. (Shaf. of קוֹם = גוֹם; emp. גְּרִיָּמִי nibbles, dessert, fruit &c. Y. Ber. VI, end, 10<sup>d</sup>).

**שָׁקִיָּא** f. (שָׁקַט) at rest, at ease. Targ. Zech. I, 11 (ed. Wil. שָׁקִי; ed. Lag. שָׁקִיָּא).

**שָׁקִיָּמָא** f. (emp. שָׁקִיָּט) flamingo (from its abruptly bent beak).—Pl. שָׁקִיָּמָא, שָׁקִיָּמָא. Hull. 63<sup>a</sup> שָׁקִי אֲרִיכִי שָׁקִי וכו' Ms. M. a. Ar. (Ms. R. 1 שָׁקִיָּמָא; ed. sing., v. Rabb. D. S. a. l. note) flamingos, those with long legs and red are permitted, the short-legged and red are forbidden.

**שָׁקִיָּא, שָׁקִיָּא**, v. **שָׁקַט**.

**שָׁקִיָּא, שָׁקִיָּא** m. (שָׁקִי) drink, liquid, infusion.—Pl. שָׁקִיָּא, שָׁקִיָּא. Targ. Y. I Num. VI, 3.—Sabb. 78<sup>a</sup> כָּל ש' (Ms. M. שְׁרִיָּתָא) all liquids (infusions of collyrium) heal &c., v. שָׁלֵל I. Ib. 147<sup>b</sup> ש' מִדִּיבָחָא וכו' all infusions (medicines) taken between Passover and Pentecost are efficacious. Ab. Zar. 28<sup>b</sup> ש' קָשִׁי וכו' (not שָׁקִיָּא, שָׁקִיָּא) all liquids are bad for the ear, except &c.

**שָׁקִיָּא, שָׁקִיָּא** f. (שָׁקִיָּא) depressed, having the appearance of a depression. Targ. Y. Lev. XIII, 55 צוֹרֵעָא ש' (some ed. שָׁקִי; h. text פִּתְחָא).

**שָׁקִיָּעָא** f. (שָׁקַע) sinking. Ex. R. s. 15<sup>22</sup>; Tanh. Hayé 3 ש' בִּירוֹ a muddy road.—**שָׁקִיָּעָא חֲמָה** sunset. Zeb. 56<sup>a</sup>. Y. Snh. V, 22<sup>d</sup> bot. Gen. R. s. 68 ... בִּזְרִיחָהּ ... כָּשָׁם as thou hast permitted me to see the sun in its rise, so permit me to see its going down; a. fr.

**שָׁקִיָּעִין, שָׁקִיָּעָא** m. pl. (שָׁקַע) old, forgotten titles of confiscated property. (סִקְרִיָּקוֹן). Y. Keth. X, end, 34<sup>a</sup> [read:] ש' קִרְיָבִין ... אֲלוֹן ... נִשְׁרִין וְאֶעֱלוֹן לְחוֹן נִשְׁרִין ש' relatives of R. J. bought fields from the family of Bar Tafkan; then members of the family of B. T. went and married, and their wives brought them old titles (showing that the property sold had originally belonged to their family, and according to the *scaricon* law the purchasers were bound to pay them one-fourth of the price paid for the property). They came to court, suing the relatives of R. José. Said R. M. to them, לֹא ... אֲנִי יָדַע I know that when you sold those fields, you did not have those titles before you (consequently, when the sale took place, the original owners were unknown, and the *scaricon* law had no application).

**שְׁקִיפָה** m. (שְׁקָה I; cmp. **שְׁקִיפָה**) *cleft*.—*Pl.* שְׁקִיפִים. *Ohol. III, 7; VIII, 2* וּשְׁקִיפֵי שָׁמַיִם roofs (v. אֶתֶל) formed by clefts and overhanging rocks.

**שְׁקִיפָה** ch. same. *Targ. Is. X, 26; Targ. Jud. VII, 25* (h. text צִדֵּר). *Ib. XV, 8; 11* (h. text סִיעֵר).—*Pl.* שְׁקִיפִין. *Targ. Is. II, 21* (h. text סִיעֵר). *Ib. LVII, 5. Targ. I Sam. XXIV, 3* (h. text צִדֵּר); a. e.—*V.* שְׁקִיפָה II.

**שְׁקִיפָה** v. שְׁקִיפָה.

**שְׁקִיפָה** f. (שְׁקָה) *greed*. *Esth. R. to I, 2* (ref. to I Kings XIV, 25) Pharaoh is named 'שְׁקִיפָה' because he came upon Israel with avidity, saying &c.

**שְׁקָל** (b. h.; *Shaf. of קָל*) 1) [*to swing,*] *to weigh, balance*. *Gen. R. s. 4* וְכִּי הָכֵס וְרוּחִי וְשָׁקוֹל וְכִי go in and bathe, and weigh thyself before and after &c.; *ib. s. 4* וְכִי הָכֵס וְרוּחִי וְשָׁקוֹל וְכִי when he came out and weighed himself, he had lost nothing. *B. Bath. V, 11* בְּעֵין לֹא עָיִן שָׁקוֹל לוֹ if he gave him exact weight, v. עָיִן. *Ib. 89<sup>a</sup>* לֹא יֵאמָר לוֹ שָׁקוֹל ... he cannot say to him, weigh me three single fourths of a litra, but he weighs (puts in the balance) one litra, and puts one-fourth of a litra with the meat; a. fr.—*Transf. to weigh, consider, account.* *Koh. R. to XII, 14* עֲבַד שֶׁרָבָה שִׁוְקָל וְכִי a slave to whom his master accounts errors as wilful offenses; *Hag. 5<sup>a</sup>. Ib.* (ref. to *Mal. III, 5*) קָלוֹת וְכִי ... woe unto us to whom the Scripture accounts light offenses alike with severe crimes; *Yalk. Mal. 589. Mekh. Yithro, s. 8* הַכֹּהֵן וְכִי שֶׁשׁ כְּבוֹדוֹ ... the honoring of father and mother is precious before God, for he put their honor and the fear of them on a level with his own honor &c.; (*Kidd. 30<sup>b</sup>* וְכִי); a. e.—2) (denom. of שְׁקָל) *to offer the head-tax* (half a Shekel). *Shek. I, 4* כָּל כֹּהֵן שֶׁשִּׁוְקָל וְכִי a priest that pays the head-tax. *Ib. 6* הַשִּׁוְקָל עַל יְדֵי וְכִי if one pays the head-tax for a priest, a woman, or a minor, he is exempt (from paying agio). *Ned. IV, 2* (33<sup>a</sup>) אִם שִׁוְקָל ... may pay the head-tax for him; a. fr.—*In gen. to pay taxes.* *Tosef. Dem. VI, 3; 4; Y. ib. VI, end, 26<sup>a</sup>, v. אִיצְרָה.*—*Part. pass.* שְׁקוּלָה; f. שְׁקוּלָה; pl. שְׁקוּלִים. *Snh. 3<sup>b</sup>*, a. fr. אֵין שְׁקוּלָה *even-balanced, of equal importance*. *Snh. 3<sup>b</sup>*, a. fr. אֵין שְׁקוּלָה a court must never be even-balanced, i. e. not be of even numbers, opp. נִשְׁבָּה; v. *Num. R. s. 18<sup>a</sup>* (ref. to *Ps. XCIX, 6*) וְכִי Samuel who is balanced against Moses and Aaron together; *Ber. 31<sup>b</sup>* (ref. to I Sam. I, 11, וְכִי אֲנִשִּׁים) זֶרַע שֶׁשׁ כִּנְגַד שְׁנֵי אֲנִשִּׁים וְכִי a seed (son) that will hold the balance against two men &c. *Ib. 33<sup>a</sup>* שֶׁשׁ כִּזְזִייתָ וְכִי ... we insert 'the power of rain' (v. גְּבִיחָה) in the section about resurrection, because it is equal to resurrection. *B. Kam. 3<sup>a</sup>* וְכִי הֵן שְׁנֵי הֵן (the two kinds of damages) are even-balanced (you cannot decide between the two), let both be included; *Zeb. 4<sup>b</sup>; Naz. 58<sup>b</sup>* שֶׁ הַיָּמִין שֶׁ הַיָּמִין the balance is even; *Arakh. 4<sup>b</sup>*. *Sifra Vayikra, N'dab., ch. XVII, Par. 14; Yalk. Lev. 462* (ref. to *Lev. III, 4*) וְכִי הִדְבֵּר שֶׁ יִטּוֹל it may be understood either way, he should take that part of the midriff which is by the liver, or a portion of the liver with the midriff &c.; a. fr.

*Hif. to weigh, ponder, estimate.* *Gen. R. s. 59* (ref. to *Hos. XII, 8*) that is Eliezer, וְכִי שָׁקַל וְכִי she or is she not worthy?; *Yalk. Hos. 528* וְכִי שָׁקַל (*Pi*).

**שָׁקַל** ch. (cmp. נָטַל) 1) *to take, take away*. *Targ. Prov. XVII, 8. Ib. XXV, 20. Targ. II Esth. I, 16; a. fr.*—[*Targ. Ex. XXIII, 5* מִלְמַשְׁבָּק ed. Berl., oth. ed. למַשְׁבָּק. *Ib.*—מִלְמַשְׁבָּק, v. שָׁקַל וְכִי. *B. Mets. 40<sup>a</sup>* שָׁקַל וְכִי (not שָׁקַל) for he takes from him &c., v. נָטַל. *Kidd. 12<sup>b</sup>* וְכִי וְכִי (not שָׁקַל) she accepted it and kept silence; *ib. 13<sup>a</sup>* וְכִי וְכִי. *Ib. אין.* שָׁקַל וְכִי yes, I received it, but it was mine I received. *Shebu. 32<sup>b</sup>* וְכִי וְכִי I should have been assigned an oath, and the money would have been decreed to me. *Yeb. 105<sup>a</sup>; Snh. 21<sup>a</sup>, v. מִשְׁפָּטָא.* *Ber. 60<sup>a</sup>* וְכִי וְכִי a freshet carried away part of his field (*Ms. F.* וְכִי וְכִי a freshet was carried into his field); *B. Bath. 41<sup>a</sup>, v. בְּקָא; a. fr.*—*Ber. l. c.* וְכִי וְכִי took up (his cloak) and walked behind &c.—*Part. pass.* שְׁקוּלָה; f. שְׁקוּלָה; pl. שְׁקוּלִים. *Sabb. 63<sup>b</sup>* (שְׁקוּלִין ... וְכִי וְכִי) (Ms. M. וְכִי וְכִי) (not שְׁקוּלִין); better: וְכִי וְכִי take thy goodness; *I. Ib.* וְכִי וְכִי; a. e.—2) *to carry*. *Men. 85<sup>a</sup>; Ex. R. s. 9* וְכִי וְכִי, *Yalk. ib. 182* וְכִי וְכִי.

*Pa. to cause to take, to give.* *Pes. 57<sup>b</sup>* וְכִי וְכִי (*Ms. M.* וְכִי וְכִי); *Yalk. Lev. 469, v. מִשְׁפָּטָא.*

*Itpe. to be taken away.* *Targ. I Chr. V, 2* וְכִי וְכִי (*Var.* וְכִי וְכִי). *Ib. 1* (ed. Beck וְכִי וְכִי).—*Ber. 60<sup>a</sup>, v. supra.*

**שְׁקָל** m. (b. h.; שְׁקָל) [*weight,*] *Shekel*, a coin; וְכִי the sacred Sh., twenty Gerah or M'ah, twice the weight of the common Shekel (v. שְׁקָל). *Bekh. VIII, 7* (49<sup>b</sup>) כֹּלָם all these definitions refer to the sacred Sh. *Ib. 50<sup>a</sup>. B. Bath. 9<sup>a</sup>* וְכִי one-third of a Sh. (*Neh. X, 33*); a. fr.—*Esp.* מחציתו (*שׁ*), *Ex. XXX, 13* the head-tax for the Temple. *Ned. IV, 2* שְׁקָל וְכִי, v. שְׁקָל. *Shek. II, 3* וְכִי these coins are designated for his contribution as head-tax; that I will offer my head-tax out of them; a. fr.—*Pl.* שְׁקָלִים. *Ib. I, 1, v. שְׁמַע.* *Ib. II, 1, v. הַרְבֵּן.* *Meg. 13<sup>b</sup>* וְכִי וְכִי ... הָקִידוּ שְׁקָלֵיהֶן וְכִי it was known before God that Haman would, at some future day, pay Shekels for the destruction of Israel, therefore He made their Shekels (contributions to the sanctuary) to precede his Shekels, this is why we are told (*Shek. I, 1*), 'on the first of Adar &c.'; a. fr.—*Sh'kalim* (*Shek.*), name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, and Talmud Y'rushalmi.

**שְׁקָמָה** שְׁ, f. = next w.—*Pl.* שְׁקָמִין. *Targ. Am. VII, 14. Targ. I Kings X, 27. Targ. Ps. LXXVIII, 47.*—*Y. Dem. I, 21<sup>d</sup>* top, v. שְׁקָמִין.

**שְׁקָמָה** שְׁ, f. (b. h.) *sycamore*. *B. Bath. II, 11* וְכִי וְכִי when planting a carob tree or a sycamore, (you must keep off from your neighbor's well) by fifty cubits. *Pes. 53<sup>a</sup>, v. שְׁקָמָה.* (*Tosef. Shebi. VII, 11 pl.*). *Nidd. 8<sup>b</sup>*, a. e. וְכִי וְכִי, *Gen. R. s. 12* (ref. to *Is. LXV, 22*)

וכ' like the sycamore that remains in the ground six hundred years; (Pesik. R. s. 1 פֶּסֶק. ר. ס. א. פ. — שְׁקִמּוֹנִין, שְׁקִמּוֹנִים, v. בָּרוּחַ, v. I. — Pl. שְׁקִמּוֹנִין, v. סִבְיָן, v. שְׁקִימָה, v. Tosef. Shebi. VII, 11, v. supra; Y. ib. IX, 38<sup>d</sup> bot.; a. e.

**שְׁקִמּוֹנָה** pr. n. pl. (preced.) *Shikmonah* (Sycamore Field). Dem. I, 1 שְׁקִימָה (Y. ed. שְׁקִימָה); Y. ib. 21<sup>d</sup> top רִימִי, v. רִימִי שְׁקִמָּה.

**שְׁקִמּוֹנִי** m. (preced.) of *Shikmonah*. B. Bath. 119<sup>a</sup>; Sifrē Num. 114.

**שָׁקַע** (b. h.) 1) *to be depressed, sink, go down*. Y. Ab. Zar. III, 42<sup>c</sup> bot. שָׁקַע אם היה חותמה שָׁקַע if the seal on it was engraven, opp. בִּלְטָה; Tosef. ib. V (VI), 2; Bab. ib. 43<sup>b</sup>. Gen. R. s. 19 (ref. to לִירוֹת הָיוּ, Gen. III, 8) לִירוֹת הָיוּ עִם הָיוּ (the western) wind that goes down with the day. Ib. כל הַיּוֹם שֶׁהַיּוֹם הַזֶּה הָיוּ הַיּוֹם הַזֶּה the more the day goes down, the cooler it grows. Y. Sabb. I, 3<sup>d</sup> top אחד צֶדֶק ואחד שָׁקַע one kind of poison floats, another settles &c. Mikv. X, 1 שְׁקִימָה צֶדֶק שְׁקִימָה a bottle the mouth of which is turned down. Men. 103<sup>b</sup>, v. *Hithpa.*; a. fr.—2) *to sink, let down*. B. Mets. V, 7 שָׁקַע after he let the lime stones down into the kiln (Y. ed. שְׁקִימָה כִּבְשָׁנוּ, or מְשִׁימָה) when he has filled his kiln. Yalk. Koh. 966, v. שָׁלַח; a. e.—Part. pass. שְׁקִימָה; f. שְׁקִימָה &c. Bekh. 43<sup>b</sup>, v. חָקַע. Ex. R. s. 15<sup>22</sup> שְׁקִימָה וְהָאֵרֶץ שָׁקַע the earth was submerged in water. Sifra Thazr., Par. 5, ch. XV (ref. to פָּתַח, Lev. XIII, 55) שְׁקִימָה כל מִרְאֵה Rabad (ed. שְׁקִימָה) that all its colors appear lower (v. שְׁקִימָה; cmp. שְׁקִימָה; Yalk. Lev. 553 שְׁקִימָה; a. e.—Bekh. VII, 1 שְׁקִימָה, v. רִאשִׁי שְׁקִימָה).

*Pi. שָׁקַע to sink, let down*. Snh. VI, 4 חֲקוּרָה אֶת חֲקוּרָה שָׁקַע they insert the trunk (of the gallows) in the ground. Y. Shek. V, end, 49<sup>b</sup> כָּאֵן מִמּוֹן שְׁקִימָה אֲבוּרִי כָּאֵן how much money have my ancestors sunk here (in building that synagogue)!; כָּמָה נִפְשָׁה שְׁקִימָה how many souls did thy ancestors sink here! were there no people to study the Law (on whom that money might have been spent)?; Y. Peah VIII, end, 21<sup>b</sup>. B. Mets. V, 7 Y. ed., v. supra; a. e.—Trnsf. *to embody in a collection without regard to original wording, to edit, abridge*. Y. Hor. III, 48<sup>c</sup> top; Y. Sabb. XVI, 15<sup>c</sup> שְׁקִימָה אֵל אֵל בִּי רַבִּי רֹב מִשְׁנֵיהֶם אֵל אֵל הָאֵל דָּאֵר אֵמֵר עַד שְׁקִימָה שְׁקִימָה what you say (that the study of the Mishnah collection is preferable) refers to the time before Rabbi had embodied and abridged most of the Mishnayoth in his edition, but since then, run at all times after the Talmud (where the discussions are quoted in their original form).—Part. pass. שְׁקִימָה; f. שְׁקִימָה; pl. שְׁקִימָה; v. שְׁקִימָה. Koh. R. to I, 15 בָּאֵרֶץ מִשְׁקִימָה part of the boat rests on dry land. Y. B. Mets. II, beg. 8<sup>b</sup> בִּי מִשְׁקִימָה when the object is found stuck in it, opp. בִּי בָּרוּךְ when it is seen that it was put there. Gen. R. s. 33 שְׁקִימָה שְׁקִימָה that the ark was eleven cubits in the water. Y. Yoma VII, beg. 44<sup>a</sup> שְׁקִימָה שְׁקִימָה the seed of David is sunk there (in the family of the Resh Galutha). Y. Sabb. III, 6<sup>a</sup> top בְּשִׁטָּה מִשְׁקִימָה a chair the feet of which stick in the mud. Y. Hag. I, 76<sup>d</sup> top; Y. Peah II, 17<sup>a</sup> מִשְׁקִימָה כָּמָה וְכִלְקוֹן מִשְׁקִימָה many Hälakhoth have been communicated to Moses from Sinai, and they all are embodied in the Mishnah; a. e.

*Hif. שָׁקַע to sink, let down*. Gen. R. s. 68 חֲקַב־הַ לֹּרְדָה the Lord caused the sun to set before its time. Ib. חֲקַב־הַ לֹּרְדָה as I caused the sun to set when thou didst go out &c. Lev. R. s. 21; Pesik. Ahāre, p. 176<sup>a</sup> לְעוֹלָם יִשְׁקַע (Ar. s. v. יִשְׁקַע or יִשְׁקַע) man should at all times sink himself into the study of the Mishnah, for when he knocks &c.; v. חֲקַב־הַ. Koh. R. to I, 5 שְׁקִימָה עַד שְׁקִימָה עַד שְׁקִימָה before God made the sun of Moses to set, he made the sun of Joshua to rise, v. שְׁקִימָה. Ib. 4 הַיּוֹצֵר הוּא מְשַׁקֵּעַ כִּבְשׁוֹנוֹ מִשְׁקִימָה the potter fills his oven; what he sinks into it first, is the last to come out; a. fr.

*Hithpa. שָׁקַע, Nithpa. שָׁקַע* 1) *to be sunk, drowned; to be mixed up beyond recognition*. Midr. Till. to Ps. XXII הַמְּשִׁימָה שְׁקִימָה those that were to be drowned, drowned those that wanted to drown them. Ruth R. to I, 17 בְּחֵלִי נָ' was three days unconscious on his sick-bed, opp. נִרְשָׁבָה רִעְתִּי he came to. Ex. R. s. 15<sup>6</sup> מְשִׁימָה שְׁקִימָה are sunk in sins through the evil inclination. Ib. 15 שְׁקִימָה תְּהוֹמוֹת until the depths were filled with water. Y. Shek. VIII, beg. 51<sup>a</sup> וְהָיוּ עוֹלֵי שְׁקִימָה רִגְלֵיהֶם מְשִׁימָה the pilgrims sank in blood up to their knees; Men. 103<sup>b</sup> שְׁקִימָה; Tosef. Eduy. III, 2 מְשִׁימָה אֶת אֲרֻכְבוֹתֵיהֶם (מְשִׁימָה אֶת אֲרֻכְבוֹתֵיהֶם; Var. מְשִׁימָה; Arakh. 6<sup>b</sup> שְׁקִימָה שְׁקִימָה as long as the name of its owner (that donated it) is not merged (but is still traceable). Kidd. 75<sup>a</sup> מִמֶּנּוּ שְׁקִימָה until the name of idolatry has disappeared from him (until his idolatrous ancestry is no longer traceable). Y. Keth. I, 25<sup>d</sup> top מְשִׁימָה שְׁקִימָה if a genealogical blemish is mixed up in a family, you must investigate it back to four mothers; Y. Kidd. IV, 65<sup>d</sup> bot. Ib. מִשְׁקִימָה בְּרוּךְ גְּדוּלֵי הָדוֹר what can we do (with these families), since prominent men of the generation are mixed up with them? Ib. . . חֲמִשָּׁה Pashhur ben Imer had five thousand slaves, and they are all mixed up with high priestly families; Y. Yeb. VIII, 9<sup>d</sup> top; (Kidd. 70<sup>b</sup> top Tanh. Noah 5 the Lord supported Noah בְּמַעֲשֵׂה דֹר שְׁקִימָה lest he sink down in (the mud of) the deeds of the generation of the flood; a. fr.—2) *to settle permanently, be naturalized*. Sifrē Deut. 301 (ref. to Deut. XXVI, 5 מִלְכָּה this shows that he (Jacob) did not go down (to Egypt) to settle there as a citizen, but only to sojourn there.—3) *to be lost in forests, fields &c.* Y. Ber. II, end, 5<sup>d</sup> וְכִי יִשְׁקַע מִשְׁקִימָה but when one is lost, he may even trespass on a field of crocus; (B. Kam. 81<sup>a</sup> וְכִי יִשְׁקַע). Y. Ber. I. c.; Y. B. Bath. V, 15<sup>a</sup> bot. מִשְׁקִימָה וְכִי יִשְׁקַע they saw R. J. b. P. having lost his way and coming (through fields) towards them.

**שָׁקַע** ch. same. Targ. Y. Ex. XV, 10.—Y. Snh. X, 29<sup>a</sup> bot. שְׁקִימָה שְׁקִימָה the earth shook and sank. Lev. R. s. 5 שְׁקִימָה שְׁקִימָה when he sees that he is sinking (going back) in his tenancy. Ib. s. 17 שְׁקִימָה שְׁקִימָה, v. שְׁקִימָה.

*Pa. שָׁקַע to sink, insert, immerse, cover*. Targ. O. Ex. XXV, 7. Targ. Y. II Num. IV, 20 (h. text טָבַע).—Y. Sabb. VII, 10<sup>a</sup> bot. מְשִׁימָה, v. בִּנְיָמִין. Men. 96<sup>a</sup> שְׁקִימָה שְׁקִימָה as to the staves, he may have stuck them (into

the bread before it was baked). Ab. Zar. 75<sup>b</sup> . . . הוּר לְשִׁקוּיָּהּ he saw that the gentile (that pawned it) intended to forfeit it; a. e.—Part. pass. מְשֻׁקָּע *inlaid; engraven*. Targ. II Esth. I, 2 (some ed. מְשֻׁקָּע Hebraism). Targ. Y. Ex. XXV, 33, sq. מְשֻׁקָּעִין (h. text מְשֻׁקָּעִים).

*Ilhpa.* אֲשֶׁתִּהְיֶה, *Ilhpe.* אֲשֶׁתִּהְיֶה *to sink, go down; to be immersed, flooded*. Targ. O. Ex. XV, 10. Targ. Jer. LI, 64. Targ. Y. Dent. XXIX, 22. Targ. Am. IX, 5. Ib. VIII, 8; a. e.

שְׁקָרוֹת f. pl. (b. h.; cmp. קָצְרָה) *cavities, depressions*. Lev. R. s. 17, v. לִיט. Sifra M'tsor'a, ch. III, Par. 6 (ref. to Lev. XIV, 37) ש' שוֹקְעוֹת בַּמַּרְאִיָּה (not 'כְּמַר') *sh'ka'aruroth* means 'appearing to be sunk in'; Yalk. Lev. 566 שוֹקְעוֹת מַרְאִיָּה (corr. acc.).

שְׁקָ I (b. h.; Shaf. of קָה, cmp. כָּפָה) *to bend, arch*.—Denom. שְׁקוֹק, מְשֻׁקוֹק.

*Nif.* לְשִׁקָּה [to be bent towards,] *to look out; to face, be seen*. Y. M. Kat. III, beg. 81<sup>c</sup> (in a riddle) לְשִׁקָּה she (the soul?) looks down from heaven. Num. R. s. 19<sup>26</sup> (ref. to Num. XXI, 20) וְהוּא הַבָּאֵר הַנִּשְׁקָה וְכ' העומד he that stands on the face (plateau) of Jeshimon sees something in the sea (of Tiberias) . . . and this is the well (of Miriam) which is seen from Jeshimon; (v. Lev. R. s. 22; Koh. R. to V, 8; Y. Kil. IX, 32<sup>c</sup> bot.).

*Hif.* הִשְׁקִיחַ 1) *to look, contemplate*. Ber. 29<sup>a</sup> top בָּהּ שָׁחַבְתָּ he thought over it (trying to recall it) two or three minutes.—2) (denom. of שְׁקוֹק) *to arch, curve, diminish the width of*. Gen. R. s. 31 וְעִלָּה בָּהּ וְיָלַח וְכ' וְיָלַח he curved it (the wall of the ark) as he went up &c., v. קְמָדוֹן; Yalk. ib. 54.

שְׁקָ II (Shaf. of נִקָּה, cmp. נִקָּה II) *to bring in close contact, to knock*. Ned. 55<sup>a</sup> (ref. to Num. XXI, 19) כִּיֹּן שֶׁנֶּחֱלוּ אֵל . . . וְלֹא עוֹד אֵלָּא שֶׁנֶּחֱפִין אוֹחוֹ בִּקְרָע Ar. (ed. שְׁשׁוֹקְעִין, corr. acc., v. Rashi a. l.) when God gives a man possession (of the Law), he rises to greatness; but if he raises himself, the Lord will lower him, and moreover, they will knock him down in the ground (play on נִשְׁקָפָה וְנִשְׁקָפָה Num. I. c. 20).

*Hif.* הִשְׁקָה *to shut fast*. Deut. R. s. 11 וְהָיָה עֵינֶיךָ וְהָיָה שְׁשׁוֹקְעִין שְׁשׁוֹקְעִין shut thy eyes, one (eyelid) upon the other. and he did &c.; (Yalk. ib. 940 וְהָיָה עֵינֶיךָ . . . וְהָיָה עֵינֶיךָ).

שְׁקָ ch. same, 1) *to knock, smite together, strike*. Targ. O. Num. XXIV, 10, v. קָה II. Targ. Esth. VI, 1. Targ. Is. XXV, 4; a. e.—2) (of the wind) *to knock about, blast, drive about* (corresp. to h. שָׁחַב a. שָׁחַב).—Part. pass. שְׁקוֹק, מְשֻׁקָּע, f. שְׁקוֹקָה; pl. שְׁקוֹקִים; Targ. O. Lev. XXVI, 36. Targ. Gen. XII, 6; 23; 27; a. e.

*Pa.* שְׁקָה, *Af.* שְׁקָה 1) same. Targ. I Sam. II, 10 (h. text וְיָדַעַם). Targ. Job XXXII, 13 (h. text וְיָדַעַם). Targ. Ps. I, 4; a. e.—Part. pass. מְשֻׁקָּע or מְשֻׁקָּה. Ab. Zar. 28<sup>b</sup> מ' דָּלָא מ' (ed. Ms. M. (ed. מְשֻׁקָּה, *Ilhpe.*) (wool) that has not been beaten (hatched).—2) (cmp. preced. *Hif.*) *to shut*.—Part. pass. as ab. Lev. R. s. 5 וְכ' תִּרְעָא מ' (some ed. מְשֻׁקָּה) she finds the door shut, and she opens it.

*Ilhpa.* אֲשֶׁתִּהְיֶה *to be knocked about, driven off* (by the wind). Targ. Ps. LXVIII, 3 יִשְׁתַּקְּפוּן . . . יִשְׁתַּקְּפוּן רִי שְׁקָהּ

(not יִשְׁתַּקְּפוּן) as the smoke is driven, so shall they be driven.

שְׁקָ, שְׁר' I m. (v. שְׁקָה I, a. שְׁקוֹה) *lintel, threshold*. Targ. O. Ex. XII, 7; 22, sq. Targ. Y. Num. XXV, 8 (v. Y. Snh. X, 28<sup>d</sup> bot., quot. s. v. שְׁקוֹה).—Pl. שְׁקוֹפִיָּה, שְׁקוֹפִיָּה, שְׁקוֹפִיָּה. Targ. I Chr. IX, 19; 22 (h. text סָפִים). Ib. XXVI, 15; 17 (h. text אֲסָפִים).

שְׁקָ II, שְׁקָפָה m. = שְׁקָפָה, *cleft, overhanging rock*. Gen. R. s. 12; Yalk. Ps. 862, v. שְׁפָאָה.

שְׁקָ (b. h.; v. קָה) *to loathe*.—Denom. שְׁקָ. *Pi.* שְׁרִיץ *to abominate, detest, make abominable*. Macc. 16<sup>b</sup>, a. e. הַשְׁרִיץ עוֹבֵר מִשּׁוֹם לֹא הִשְׁרִיץ transgresses the law, 'ye shall not make yourselves abominable' (Lev. XX, 25).—Part. pass. מְשֻׁקָּע. Yeb. 63<sup>b</sup> וְכ' מִשְׁוֹעַבֵּד וְכ' מִשְׁוֹעַבֵּד for none is more detested and abhorred before the Lord than he that walks naked &c. Cant. R. to I, 9 (ref. to Ps. CVI, 20) וְכ' מִשְׁוֹעַבֵּד אֵין לֵךְ מִזֶּה וְכ' nothing is so repulsive and disgusting as a grass-eating ox; a. e.

*Hithpa.* הִשְׁתַּקְּעָה *to become loathsome, abominable*. Pesik. R. s. 31 וְהוּא מְשֻׁקָּע וְכ' עֵינֵי.

שְׁקָ ch. *Pa.* שְׁשִׁין as preced. *Pi.* Targ. Deut. VII, 26. Targ. Lev. XI, 43; a. fr.—Part. pass. מְשֻׁקָּע. Targ. Is. XXVIII, 8 (not מְשֻׁקָּע; some ed. מְשֻׁקָּע, Hebraism).

שְׁקָ m. (b. h.; preced.) *abomination, abominable thing*, esp. (v. Lev. XX, 25) *unclean animal*. Tosef. Nidd. II, 3 כִּיֹּן מִכָּאן . . . כִּיֹּן מִכָּאן after that (after the child is twenty-four months old) it is like sucking unclean matter; Y. ib. I, 49<sup>b</sup>; Keth. 60<sup>a</sup>.—Pl. שְׁקָרִים. Nidd. III, 2 וְכ' מִשְׁוֹעַבֵּד ש' וְכ' מִשְׁוֹעַבֵּד ש' וְכ' מִשְׁוֹעַבֵּד ש' וְכ' מִשְׁוֹעַבֵּד ש' all kinds of forbidden food; a. fr.

שְׁר', שְׁקָ ch. same. Targ. Lev. XI, 10. Targ. Y. Deut. VII, 26; a. fr.—Pl. שְׁרִיץ. Ber. 56<sup>a</sup> ש' וְכ' וְכ' and they make thee pasture unclean animals with a golden staff.

שְׁקָ (v. שְׁקָ I) *to desire*. Gen. R. s. 44 (play on שְׁקָ, Gen. XV, 2) that is Lot, שְׁשׁוֹקְעִין שְׁשׁוֹקְעִין whose soul within him longs to be my heir.

*Hithpol.* הִשְׁתַּקְּעָה; *Nithpol.* נִשְׁתַּקְּעָה, v. שְׁקָ I.

שְׁקָ m. (v. שְׁקָ III) *open place* surrounded by groups of buildings. Lam. R. to I, 1 (הִצִּיר) וְכ' וְכ' each place (in Jerusalem) had twenty-four courts.—Pl. שְׁקָרִים. Ib. ש' וְכ' each street had twenty-four places.

שְׁקָ, שְׁקָ, שְׁקָ ch. same, *place; street*. Koh. R. to X, 8 פֶּלֶן ש' וְכ' וְכ' hast thou cleaned such and such a place?; Gen. R. s. 79 שוֹקִיב. Ib. s. 17 וְכ' שְׁקָרִיָּה רָר' the square in which R. J. the Galilean lived (Lev. R. s. 34 (שְׁכִינִיָּה); a. fr.—Pl. שְׁקָרִיָּה, שְׁקָרִיָּה. Targ. Prov. I, 20. Ib. VII, 12; a. e.—Gen. R. I. c. דְּקָרָא ש' לִיהָ עַל ש' לִיהָ עַל ש' she led him around (begging) to all the places of the city. Y. Ber. IX, 13<sup>c</sup> וְכ' חֲזַם אֲנִי בְּש' שְׁמִיָּה וְכ' I know the streets of heaven as well as the streets of Nehardea (v. שְׁבִירָא). Gen. R. s. 44 שְׁשׁוֹקְעִין שְׁשׁוֹקְעִין he showed

him (Abraham) the streets of heaven; Yalk. ib. 76 שקר (not שקר) שמ'.

## שקר, v. סקר II.

שקר (b.h.) to be false. Gen. R. s. 85, beg. שקרה יהודה thou hast been false, O Judah; Yalk. ib. 144; Yalk. Mal. 589.

Pi. שקר 1) same, to lie; to defraud.—שקר מה לי what reason should I have for making a false statement?, i. e. a person's statement is to be credited, when he gains nothing by it, since he might have obtained the same advantage in another way. Kidd. 64<sup>b</sup> לשקר מה לי אמרין we do not apply the principle that we believe him, because he gains nothing by falsehood: for, why should he have said so? In order to release her from leviratical marriage after his death? If so, he might have said to her: I release thee by a divorce. Ib. מה לי לש' כי דרים רמי a person's statement accepted on the ground that he had no reason for lying, has the same legal value as the statement of witnesses; מה לי לש' כי הוקה רמי it has only the same value as a presumption (תוקה). Keth. 27<sup>b</sup> אי בעי רמי we must believe him, for, if he had wanted, he might have said &c. Ib. מה לי לש' במקום עדים וכ' we do not apply the principle of *mah li l'shakker*, when the person's statement is contradicted by witnesses (by well-known facts); B. Mets. 81<sup>b</sup>; a. fr.—Y. Snh. XI, 30<sup>c</sup> top (expl. כחש I Kings XIII, 18) ש' כי ביה (ביד) he played him false; Cant. R. to II, 5 ש' לי וכ' ib. ש' לי שהאכיליו וכ' and wherein did he play him false? In that he gave him the bread of deceit to eat (made him the recipient of treacherous hospitality). Num. R. s. 20<sup>18</sup>; Tanh. Balak 12 מְשַׁקֵּר במשקלו, v. מְשַׁקֵּל; a. fr.—2) to prove false; to contradict, refute. Macc. 5<sup>a</sup> (ref. to Deut. XIX, 18) עד שהשקר עד גופה וכ' until thou disprove the body of the testimony (provest an alibi of the witnesses).

Hithpa. להשקר, Nithpa. לשקר to be refuted, be proved to be a liar. Y. ib. I, beg. 31<sup>a</sup> [read:] עדים שנורממו וחזרו if witnesses against whom an alibi had been proved were also proved to have told a falsehood (as to the fact to which they testified).

שקר I ch. same. Targ. Mal. II, 10 (ed. Wil. Pa.). Targ. Josh. XXII, 16; 22; 31; a. e.—Yeb. 55<sup>b</sup>, v. שְׁקָרָא.

Pa. שְׁקָר same. Targ. O. Gen. XXI, 23 (Y. Pe.). Targ. Ps. XLIV, 18; a. fr.—Gitt. 57<sup>a</sup> מְשַׁקְרִיךְ you tell a falsehood. Taan. 9<sup>b</sup> וכ' משקרי ... כי as the Babylonians are deceivers, so their rains are, v. מְשַׁקֵּר. R. Hash. 22<sup>b</sup> וכ' משקרי וכ' v. גלי; a. fr.

שקר m. (preced.) liar.—Pl. שְׁקָרִין, שְׁקָרִים. Sot. 42<sup>a</sup>; Yalk. Hos. 524, v. שְׁקָרִין.

שקר m. (b.h.; preced.) lie, falsehood, vanity. Y. Snh. XI, 30<sup>c</sup> top לש' מ' שהאכיל ... לזם ש' he that offered to his friend bread of falsehood (treacherous hospitality, v. שְׁבִיעַת אמת true hospitality. Shebu. 21<sup>a</sup> שבועת לזם וש' נשבע לזם וש' a false oath is, if one swears to what is the opposite of true (that something happened which has not happened &c.), (modified) נשבע ומחליק he swears (vows that he will or will not do a certain thing), and

does the opposite. Macc. 3<sup>a</sup> עדות ש' העדתי I have given false testimony. Lev. R. s. 6 'לש' וכ' he who lets his neighbor swear in vain (when he knows that he has no claim), shall finally leave his house empty-handed; R. A. says 'לש' וכ' if he lets him swear to what he knows to be a lie; R. J. says, even if he lets him swear to a truth. Sabb. 104<sup>a</sup>, v. קָרַב; a. v. fr.—Y. Macc. I, beg. 31<sup>a</sup> ש' ש' עדים שנורממו when witnesses have been convicted of an alibi, R. J. says, we draw an analogy between *sheker* (Ex. XX, 16) and *sheker* (Deut. XIX, 18), i. e. they must suffer corporal punishment in addition to pecuniary penalty.—Pl. שְׁקָרִים Gen. R. s. 8 שכולו אל ש' let man not be created, for he will be full of falsehoods; a. e.

ש' II, שְׁקָרָא, שְׁקָר ch. same. Targ. I Sam. XII, 3 (כפ' רש' (h. text ממן רש' Ib. XV, 29. Targ. O. Ex. XX, 7 (h. text שוא). Targ. ib. 13; a. fr.—Sabb. 104<sup>a</sup> (v. שְׁכִיחַ קָרַב) ש' שְׁכִיחַ קָרַב ש' וכ' truth stands firm, falsehood does not. B. Bath. 82<sup>a</sup>, a. fr. מחזי כש' it looks like a lie. Lev. R. s. 26; Midr. Sam. ch. XXIV; Yalk. ib. 139 עֲלָמָא v. עֲלָמָא רש' words of falsehood; Lev. R. I. c. שְׁקָרִין. Succ. 46<sup>b</sup> דאורי ש' לא דאורי ש' one should not say to a child, I shall give thee something, and not give it, because he may teach him falsehood; a. fr.—Pl. שְׁקָרִין, שְׁקָר. Targ. Ps. CI, 7. Targ. Jer. XXIII, 32; a. e.—[Y. Snh. VI, 23<sup>b</sup> bot., v. next w.]

שְׁקָרָא, שְׁקָרָא, שְׁקָר m. = h. שְׁקָר, liar; faithless, faithless man. Yeb. 55<sup>b</sup> שְׁקָרָא או איהו שְׁקָרָא either he is a liar, or I lied (misreporting R. Johanan).—Pl. שְׁקָרִין, שְׁקָרִין, שְׁקָרִין. Targ. Zeph. III, 4 (ed. Wil. ש'). Targ. Jer. IX, 1 (not שְׁקָרִין). Targ. Is. XXVI, 10 (ed. Wil. ש').—Lev. R. s. 26, v. preced. Sot. 35<sup>a</sup> הוו ש' מרגלים the spies were liars (drew on their imagination). Snh. 29<sup>a</sup> ש' אאוגריריו זילי false witnesses are despised by their own employers; Yalk. Kings 222. Yalk. Ps. 688 מרי סחרי שקרין אנן my lord, we are false witnesses; Y. Snh. VI, 23<sup>b</sup> bot. מרי שיקרין (corr. acc.).

שְׁקָר m. (preced.) liar. Gen. R. s. 50 ש' אם יאמר ... ש' if one tells thee, the morning star is the same as the morning dawn (אֲדִילָתָא), he is a liar. Lam. R. to IV, 2; a. e.—Pl. שְׁקָרִין, שְׁקָרִין. Snh. 103<sup>a</sup> (Sot. 42<sup>a</sup> שְׁקָרִים).

שְׁקָרָא ch. same. Gen. R. s. 47, end את כובנא את thou art a liar, thou art a deceiver (misrepresenting Abraham).

שְׁקָשֶׁק, transpos. of קְשָׁשֶׁק, v. קְשָׁשֶׁק.

שְׁקָת, pl. שְׁקָחוּת, v. שְׁקָח.

שְׁקָתָא, Y. Erub. V, 22<sup>d</sup> bot. דשקתא, v. דשקתא.

שְׁקָתִי, v. שְׁקָתִי.

מְגִדֵּל ש' (or שִׁיד) pr. n. pl. Tower of Sher (or Shed), Straton's Tower (v. Hildesh. Beitr. p. 4 sq.). Sifrē Deut. 51 מדבר שרשך דור read: מדבר שרשך דור Yalk. ib. 874 מגדל שרשך דור (corr. acc.); Y. Shebi. VI, 36<sup>c</sup> top שרשך דור.

שׁר (שׁל מעלה) *prince, chief;* (b. h.; שָׂרָה) *m.* *guardian angel, genius.* Zeb. 116<sup>b</sup> שׁר וגו' a prince or a nobleman. Yeb. 16<sup>b</sup> שׁר העולם the genius of the universe; Hall. 60<sup>a</sup>. Ex. R. s. 22 נטל חֲבִלָּה שׁר שלהם וכ' the Lord took first their (the Egyptians') guardian angel and drowned him. Pes. 118<sup>a</sup> שׁר הברד v. יוֹרֶקְמָר. Ib. שׁר של אש I (Gabriel) am the angel of fire. B. Bath. 74<sup>b</sup> שׁר של ים כִּיִּן שׂרָאָה s. 2 Mekh. B'shall, Shlr., s. 2 שׁר של ים כִּיִּן שׂרָאָה (נופלת) when they saw the genius of the (Egyptian) empire fallen; Yalk. Ex. 243; a. v. fr.—*Pl.* שְׂרִים. Ib. מְשַׁרְתֵּן חֲחֹלָה ... the Lord will not punish governments, unless he have punished their guardian angels first. Gen. R. s. 78, beg. מִכָּאֵל ... שהם ש' של Michael and Gabriel who are the princes on high. Yalk. l. c. לְכָל שְׂרֵי הָאֻמּוֹת קָרָא ... the Lord summoned all the tutelary angels of the nations. Cant. R. to VIII, 14 שׁ' של מַטָּה the princes on high (angels); שׁ' של מַעְלָה the earthly (human) governors. Ib. (play on שְׂרִים, ib.) חֲמִיתִי לִי ... עַל הָרִיתָם שֶׁהֵם שְׂרֵיהֶם שְׁנוֹנוּיִם אֲצִל בְּשָׂמִים (שְׁנוֹנוּתָם) wait until I shall have sat in judgment over their mounts, that is, their chiefs that are placed with me in heaven; a. fr.—Gen. R. s. 98 גְּנִיִּסְר, גְּנִי ש' *Fem.* שְׂרָה. Tosef. Ber. I, 12 (ref. to Gen. XVII, 15) בַּחֲחֹלָה הָיָה שׁ' עַל עַמּוֹ וְעַכְשֵׁי חָרִי הָיָה שׁ' עַל אֻמּוֹת הָעוֹלָם ed. Zuck. (Var. עַל עַמּוֹ, v. ed. Zuck. note) שְׂרָה עַל עַמּוֹ ... על כל באי העולם) at first she was a princess of her own people, and now she is a princess for the nations of the world (for all that enter into the world); Ber. 13<sup>a</sup> שׁ' ... לְאֻמָּתָה שׁ' ... לְכָל הָעוֹלָם.

גור ... על 25<sup>d</sup> Y. Snh. VII, m. ch. same. **שָׂרָה, שָׂרָה** R. J. commanded the chief of the sea, and he swallowed them up. Lev. R. s. 5 **שָׂרָה, שָׂרָה** v. **שָׂרָה**; a. e.

יִשְׂרָאֵל, v. יִשְׂרָאֵל, יִשְׂרָאֵל

נְשִׂירֵי, v. נְשָׂרָא

שׁוּרְכָא, v. שׁוּרְאָכָא.

**שָׁרַב** (Shaf. of חָרַב) *to glow, be dry.*

*Hithpa.* הִתְעַרַּב *to be overcome by the heat.* Sifra K'dosh. ch. III, Par. 2 (ref. to Lev. XIX, 14) שִׁתְעַרַּב ... אֶל חֲמֵר do not advise him ... 'go on the road at noon-time', that he may be overcome by the heat; Yalk. Lev. 609.

**שָׁרִיב** ch. same, *to glow, burn, be dry*. Targ. Y. I Ex. III, 3.—Part. שָׁרִיב, f. שָׁרִיבָה, 'שָׁרֵב', pl. שָׁרִיבִין. Targ. Prov. XVII, 1 (h. text חֲרִיב).—Gen. R. s. 48 שָׁרִיבִין. שָׁרִיב (some ed. שָׁרֵב), v. קָרַר II. Ib. 'וַיִּשְׁמַשׁ' שָׁרִיב שָׁרֵב shade and sun are equally hot.—[Targ. Y. Gen. VIII, 1 אֲשַׁחֲרִיב, v. שָׁרֵב.—Yalk. Ex. 166 אֲשַׁחֲרִיב v. שָׁרֵב I.]

**חֶסֶד** m. (b. h.; preced.) *heat of the sun, dry heat*. Y. Snh. X, 29<sup>b</sup> top בִּשְׁמֵי חֶסֶד . . . בִּשְׁמֵי חֶסֶד whether he meant a clear day with dew or a clear day with dry heat. Y. Sabb. XIV, beg. 14<sup>b</sup>; Tosef. ib. XII (XIII), 5; Bab. ib. 106<sup>b</sup> בִּשְׁמֵי חֶסֶד at the time of dry heat (midday), opp. בִּשְׁמֵי חֶסֶד

עד שלא בא השל' ו' Tanh. Sh'lah 12; Num. R. s. 16<sup>20</sup> before the heat (of noon) came, you flew off (faded). Gen. R. s. 82 (ref. to כברח הארץ, Gen. XXXV, 16) כבר חבר the grain was already plentiful, and the rainy season past, but the dry season had not come yet (so that the ground was impassable). Lev. R. s. 34<sup>8</sup> (ref. to Ruth II, 14) בשעה השל' ... בשעה דרך for that is the way of the harvesters, to dip their bread in vinegar at the hot time of the day. Ib. s. 16<sup>1</sup> וכ' השל' תשיעין ninety-nine persons die from the effects of heat to one by the hand of heaven. Lam. R. to I, 6; a. fr.

**שׁוּרְבָא, שְׁרָבָא, שְׁרַב** ch. same. Targ. Is. IV, 6 (h. text רַיבָא). Ib. XXV, 4 מִשְׁרָב (ed. Wil. מִשְׁרָב, corr. acc.). Targ. O. Gen. XXXI, 40 (ed. Berl. שְׁרָבָא, ed. Vien. שְׁרַ; Y. שְׁרִיבָא). Targ. Y. II ib. VIII, 22 שׁוּרְבָא (h. text חֶם); a. fr. — Lev. R. s. 16 יִשְׁוֹבִינְךָ מִן הַדִּירָן שֶׁ יֵרֵךְ mayest thou be saved from the effects of the heat; Y. Snh. X, 29<sup>a</sup> bot. יִשְׁוֹבִינְךָ מִן הַדִּירָן שֶׁ יֵרֵךְ may God save thee from the heat that goes out over the world; a. e.

**שִׁירְבָּב** (Shaf. of רַבּב) to enlarge, prolong. Ber. 54<sup>b</sup> (ref. to Ps. III, 8) שִׁירְבָּבָה אֵלֶּה שִׁירְבָּבָה read not *shibbarta* (thou breakest) but *shirbabhta* thou prolongest (the teeth of the wicked, referring to Og whose teeth grew into the mountain which he was carrying); Ex. R. s. 1<sup>23</sup>; Yalk. Ps. 625; Meg. 15<sup>b</sup> שִׁירְבָּבָה; Sot. 12<sup>b</sup> שִׁירְבָּבָה (read: שִׁירְבָּב).

*Hithpa.* הִשְׁתַּחֲבָב, *Nithpa.* לְהִשְׁתַּחֲבָב to be enlarged. Bekh. 40<sup>a</sup> (expl. שריר, Lev. XXI, 18) שֶׁנִּי לוֹ רֵירוֹ (Rashi מְשֻׁחָבָבָהּ (רֵירוֹ) a person whose one hip is enlarged (larger than the other). Sot. 35<sup>a</sup> וְלִישוֹנוֹ רַךְ their tongues were prolonged so as to reach down to their navel; Yalk. Num. 745.

**שָׁרְבִיב** I ch. same, to prolong, let hang down; to let down. Targ. Jer. XXXVIII, 6; 11.—Sabb. 147<sup>b</sup> כִּי מַעֲבִירֵיהֶן שָׁרְבִיבוּ לַחֹוֹ וְכ' . . . when you have to carry garments for the soldiers (on the Sabbath), let them hang down over your shoulders (so as to serve as garments for yourselves). Erub. 102<sup>b</sup> שָׁרְבִיב בְּגָדֵימָה (not בגְּלִימָי ed. Sonc. בגְּלִימָה, read: אִישׁוֹרְבִיב, v. Rabb. D. S. a. l. note 200) if a person lets his cloak trail one handbreadth.

*Ithpa.* אֶשְׁתַּרְבֵּב 1) *to be enlarged, prolonged.* Sot. 12<sup>b</sup> [read: אֶשְׁתַּרְבֵּב אֶשְׁתַּרְבֵּב (her arm) was prolonged (by a miracle, so that she could reach the infant Moses); Ex. R. s. 12<sup>3</sup> אֶשְׁתַּרְבֵּב אֶשְׁתַּרְבֵּב they (her arms) were prolonged; Yalk. ib. 166 אֶשְׁתַּרְבֵּב אֶשְׁתַּרְבֵּב (corr. acc.).—2) *to be let down; to trail; to spread.* Targ. II Chr. VII, 3; 10.—Snh. 24<sup>a</sup> לַעֲלִים דָּא' וְאֶשְׁתַּרְבֵּב דָּא' it (the measure of pride) came down to Babylonia, but was dragged along to Elam; Yalk. Zech. 573 וְאֶ' לַחֲרִם Bets. 11<sup>a</sup> אֶשְׁתַּרְבֵּב וְנִחוּ אֶשְׁתַּרְבֵּב they (the pigeons in the upper nest) dragged themselves along and came down (to the lower nest).

נִשְׂרַב II (v. שָׂרַב) *to heat*.

*Ithpa.* אִשְׁתַּרְבֵּב *to be heated.* Targ. Job VI, 17.

**שָׁרִיבַּת** (denom. of שָׁרֵבֶט *to stretch, stiffen.* B. Mets.  
60<sup>b</sup> הַחֲמֹה אֵת הַחֲמֹה מְשַׁרְבֵּטוֹן אֵין אַתָּה יֹדֵעַ לֵאמֹר you dare not give an animal





**שָׁרוֹן** (b. h.) pr. n. *Sharon*, plain along the Mediterranean coast from Japho to Carmel. Lev. R. s. 20 אַרְיִנוֹ for our brethren in Sharon (the high priest prayed,) that their houses might not become their graves; Y. Yoma V, 42<sup>c</sup> top 'עַל אֲנָשֵׁי הָשָׁן' Sot. VIII, 3 אֶת הַבַּיִת ... he also who built a brick-house in Sharon was not excused from the army; Y. ib. 23<sup>a</sup> top 'וְכִי אֵין אֲנָשֵׁי הָשָׁן' the men of Sh. were not excused, because their houses had to be renovated twice in every Sabbatical period; Bab. ib. 44<sup>a</sup>. Tosef. Men. IX, 13; Men. 87<sup>a</sup> calves (for public sacrifices) were brought from Sh.; a. e. — Denom. שָׁרִינִי Kil. II, 6, v. Nidd. II, 7; Cant. R. to VII, 3 שָׁרוֹן הָשָׁן (red) wine.

**שָׁרוּף**, v. שָׁרִיף.

**שָׁרוֹק** m. (b. h. שָׁרוֹק; v. שָׁרוֹק III) *reddish, sorrel*.—Pl. מְלֵאִים רִגְזוּ וְאֲדוּמִים שֵׁי וְאֲדוּמִים those who, filled with anger, had become sorrel and red, turned white. Yalk. Zech. 568.

**שָׁרוּרָה**, Targ. Ps. CVII, 42 Ms., v. שָׁרוּרָה.

**שָׁרוּתָא**, v. sub שָׁרָה.—[Targ. O. Gen. XIX, 8 שָׁרוּתָא ed. Vien., v. שָׁרוּתָא.]

**שָׁרוּתָא**, v. שָׁרִיתָא.

**שָׁרָה**, v. שָׁרָה.

**שָׁרַט** (b. h.; v. שָׁרַט) *to scratch, wound*, v. שָׁרַט; esp. *to wound one's body in mourning*. Macc. III, 5 הַשּׁוֹרֵט he who makes one incision for a dead person. Ib. 'וְכִי אֵין שָׁרִיטָה' if a person makes one incision for five dead or five incisions for one dead person. Ib. 20<sup>b</sup> 'וְכִי אֵין שָׁרִיטָה' you may think that one is guilty even if he cuts himself for his house that fell in &c.; a. e.

*Pi.* שָׁרַט same. Ib. 21<sup>a</sup> הַמְשָׁרֵט בְּכִי if one wounds himself with an instrument (instead of with his nails); a. fr.

**שָׁרַט**, Targ. Is. XXXVIII, 21 וְיִשְׁרֹטֶנּוּ ed. Wil., v. שָׁרַט.

**שָׁרִיטָה**, v. שָׁרִיטָה.

**שָׁרִיטָה** m. (שָׁרַט; cmp. שָׁרַט) [*scrapings*], *sand-bank, alluvial land*. Sabb. 56<sup>b</sup>; Sh. 21<sup>b</sup> וְהָעֵלָה ... בשעה ... when Solomon married Pharaoh's daughter, Gabriel went down and stuck a reed into the sea, and it gathered a bank around it, on which the great city of Rome was built; Yalk. Kings 172; (Y. Ab. Zar. I, 39<sup>c</sup> שְׁלֵכְנִיט Erub. 8<sup>a</sup> שְׁמָא יַעֲלֶה (רִיב) שֵׁי v. Rabb. D. S. a. l. notes 5, a. 10) the sea (river) may throw up alluvium (may recede). Ber. 60<sup>a</sup> (in Chald. dict.) רִמְסָא אֵרֶא (Ms. M. a. Ar. (סִרְסִין) although the loss of land through the encroachment of the water may be an advantage to him, because the land is covered with alluvium and improves, yet for the moment it is a misfortune to him. B. Bath. 124<sup>a</sup> שֵׁי אֵרֶא וְאֵסְקָא (not וְאֵסְקָא) if his father left him a field, and it improved by alluvium; ib. 135<sup>b</sup>. Tam. 30<sup>a</sup>; a. e.

**שָׁרַט** (cmp. שָׁרַט) *to draw, rule, trace*. Y. Sabb.

VII, 10<sup>c</sup> bot. שָׁרִיטָה בְּעוֹרֹת ... what working in leather was done at the preparation of the Tabernacle? They traced the outlines on the skins (marked out the shape in which they were to be cut, v. שָׁרִיטָה). Ib. top [read:] שָׁרִיטָה בְּעוֹרֹת ... what painting was done at the preparation of the Tabernacle? They marked the skins (with a coloring substance); [the following אֵלִים ought to be preceded by עוֹרֹת, as the catchword to the subsequent discussion, v. Tosef. ib. VIII, 23].—Part. pass. שָׁרִיטָה; f. שָׁרִיטָה. Men. 32<sup>b</sup> מוֹדֵה אֵין שָׁרִיטָה a door post inscription which is not written on ruled parchment.

**שָׁרִיטָה** ch. same. Gitt. 7<sup>a</sup> וְכִי לִיה וְכִי he drew lines (on paper), and wrote to him &c. Yeb. 106<sup>b</sup> מֶר זִמְרָה Mar Z. drew lines, and wrote out the whole section (of the Biblical text about *hālitsah*).

**שָׁרִיטָה**, v. שָׁרִיטָה.

**שָׁרָה** (b. h.) pr. n. f. *Sarai*, the original name of Sarah. Ber. 13<sup>a</sup>, v. שָׁרָה. Ib. 'לְאֻמָּתָהּ' at first she was Sarai (a little princess) for her own people &c., v. Gen. R. s. 47; a. e.

**שָׁרָה** I (b. h. root in שָׁרָה) *to dissolve, soak, steep*. Naz. VI, 1 פְּרוּ בִּינֵי וְכִי if he (the Nazirite) steeped his bread in wine, and there is enough in both together to make up the size of an olive; Pes. 44<sup>b</sup>. Naz. 37<sup>a</sup> 'וְכִי עֲנִבִי בַמֵּי' if he steeped grapes in water, and a taste of wine remained in it. Pes. II, 7 'וְכִי אֵין שָׁרִיטָה' you dare not soak bran for chickens (on the Passover); ib. 'וְכִי אֵין שָׁרִיטָה' a woman must not soak bran to take with her to the bathhouse. Sabb. I, 5 כִּדּוּ ... כִּדּוּ אֵין שָׁרִיטָה you must not lay in ink-materials or dyes ..., unless they can be dissolved (or soaked through) before the Sabbath sets in. Eduy. I, 8; a. fr.

*Nif.* שָׁרָה *to be soaked, dissolved*. Y. Ber. IX, 13<sup>d</sup> bot. שְׁחֵשְׁרָה v. מְגִיפָה; Y. Taan. I, 84<sup>b</sup> top שְׁחֵשְׁרָה (corr. acc.). Gen. R. s. 17, end אֵינוּ ... מִדֵּי דְרָא נְשָׁרִיטָה ... man is made out of earth, when you put a drop of water on it, it is at once dissolved (soft), but woman is made of a bone, which is not dissolved, even if you let it lie in water for many days. Y. Sabb. XIV, 14<sup>c</sup> top 'וְכִי אֵין שָׁרִיטָה' when you put salt in, and it dissolves, it is called salt water, but when it is not dissolved, it is called *halmé*; a. e.—Sabb. I, 5 יִשְׁרִיטָה (fr. שָׁרָה or שָׁרָה), v. supra.

**שָׁרָה** II (b. h.; cmp. preced.) *to loosen, untie*; (cmp. meaning of *καταβω*) *to take lodging; to rest, dwell*. Sh. 11<sup>a</sup> שְׁחֵשְׁרָה עָלָיו שְׁכִינָה ... there is one among you who deserves that the Shechinah should rest upon him. Ib. 65<sup>b</sup> 'וְכִי שְׁחֵשְׁרָה' v. חִיף, Ib. 'וְכִי שְׁחֵשְׁרָה' the spirit ... comes down upon him. Y. Sabb. VIII, end, 11<sup>c</sup> 'וְכִי שְׁחֵשְׁרָה' an evil spirit rests upon it (it is injurious to health). Num. R. s. 13<sup>2</sup> 'וְכִי שְׁחֵשְׁרָה' when did the Shechinah come down to rest on earth? When the Tabernacle was erected. Koh. R. to VII, 2 שְׁחֵשְׁרָה עָלֶיהָ 205

וְכִי the holy spirit rested upon them. Midr. Till. to Ps. CXVI וְשָׁרִים בְּיָהֵם (וְשֹׁרְרִים) the ministering angels rejoice over them (the righteous that die), that they come to dwell among them; ed. Bub. באַ שְׁרִי וְכִי that he (the righteous man) comes &c.; a. v. fr.—Part. pass. שָׁרִי; f. שְׁרִיָּה; pl. שְׁרִיָּיִם. Yeb. 62<sup>b</sup> he that has no wife, שְׁרִי בְּלֹא שְׂמֵחָה וְכִי lives without joy, without blessing &c. Sot. 48<sup>a</sup> שְׁרִי בְּצַר וְכִי when Israel lives in trouble, and the nations in peace and happiness &c. Meg. 2<sup>a</sup> שְׁרִי עַל אֲרָמְתָּן ... when the years were properly regulated (without Roman interference), and the Israelites lived (undisturbed) on their soil; a. v. fr.

**Hif.** הִשְׁרָה 1) *to cause to rest*. Sabb. 139<sup>a</sup> אֵין הַקֶּבֶד״ה מְשַׁרְה the Lord does not let his Presence rest upon Israel, until the bad judges and officers cease to exist. Snh. 7<sup>a</sup> מְשַׁרְה ... כל דִּיין a judge that administers true justice faithfully, causes the Shechinah to dwell in Israel. Gen. R. s. 7 וּמְשַׁרְה דִּירָיו וְכִי a human king builds a palace, and lets the inmates dwell in the upper and lower stories, בחלל ... הִשְׁרָה הִקֵּם the Lord makes inmates dwell (even) in vacant space. Num. R. s. 13<sup>6</sup>; a. fr.—2) (cmp. שְׁרִיָּה) *to board, provide a living for*. Keth. V, 8 כְּשֶׁר הִשְׁרָה אֶת אִשְׁתּוֹ וְכִי, v. שְׁלִישׁ. Ib. 107<sup>a</sup> כְּשֶׁר הִשְׁרָה לֹוּ וְכִי when he provided for the one (his wife), but did not provide for the others (his children); a. e.

**שָׁרָא, שְׁרָא, שָׁרִי** ch. same, 1) *to untie, unharness; to disengage, dismiss*. Targ. O. Gen. XXIV, 32 גְּמִלְיָא וְכִי (ed. Berl. וְכִי זִמְרָא גִ' Y.; יִשְׁ וְכִי Pa.; h. text וְכִי) Targ. Job XXX, 11. Targ. O. Ex. III, 5 (h. text וְכִי); a. fr.—Pes. 113<sup>a</sup> שְׁרָא תִּשְׁרָא כִּסֵּךְ פֶּתַח שְׁקִיךָ (to receive the money), open thy bag (to deliver the goods), i. e. sell for cash. Snh. 98<sup>a</sup> שְׁרָא אִדְרוֹ שְׁרָא וְכִי ... כֻּלְהוֹן שְׁרָא וְכִי all of them untie and tie up (their sores) at once (untie all of them, and then tie them up), but he unties and ties up one at a time. Pesik. R. s. 22 [read:] עֲנִי ... שְׁרָא וְכִי she untied them (the two Denars), and placed them on the shawl. Y. Ber. II, 5<sup>a</sup> bot. וְכִי שְׁרָא אֶת (fr. שְׁרָא, cmp. חָמִי) when prayer time came, he untied them (the coins), and gave them to R. H.; [read:] פֻּרְתִּיהָ קֶסֶר פֻּרְתִּיהָ he tied his (R. H.'s) share to his own, and gave them to his servant, but he (the servant) untied them and ran away. Y. Meg. IV, 75<sup>b</sup> bot. שְׁרָא וְכִי, v. שְׁרָא. Y. Keth. XII, 35<sup>a</sup> שְׁרָא וְכִי they dismissed themselves (resigned their office) and appointed him (Hillel) in their place; a. fr.—to solve a dispute, *to settle or decide* a case. Ned. 62<sup>a</sup> שְׁרָא לִי תִּגְרָא בְּרִישָׁא take my case up first. Yeb. 100<sup>a</sup> שְׁרָא וְכִי, v. תִּגְרָא I; a. e.—2) *to allow, permit; to forgive; to absolve* (= h. תִּחַר). Targ. Y. Num. XXX, 3. Targ. Y. II Gen. XXII, 14. Targ. Y. II Num. XIV, 20; a. fr.—Kidd. 13<sup>b</sup> שְׁרָא וְכִי וְכִי (Rashi) he tied her (by marrying her), and he untied her (through his death, that she can dispose of herself). Y. Ber. II, 5<sup>b</sup> שְׁרָא וְכִי do the same men permit and forbid? Y. Snh. VII, end, 25<sup>d</sup> [read:] שְׁרָא וְכִי שְׁרָא וְכִי undo what thou hast done (by charm); said she to him, I will not undo. Bab. ib. 99<sup>a</sup>

וְכִי the Lord forgive R. Hillel. Ab. Zar. 37<sup>a</sup> כִּי שְׁרִיָּהּ לֹא לֹאֲרֵר and they might call us a permitting court (of lax practice). Ib. שְׁרִיָּהּ לֹא לֹאֲרֵר (to marry again), did you permit her to marry at once &c.? Ib. וְכִי וְכִי and they called him Joseph the permitter. Ib. שְׁרָא אֲרִיָּה Ms. M. (ed. שְׁרָא, corr. acc.) I also permitted another thing (which was forbidden heretofore); a. v. fr.—Part. pass. שְׁרִי; f. שְׁרִיָּה. Targ. II Esth. III, 8 שְׁרִי יוֹמָא a permitted day (free for trade).—Bets. 3<sup>b</sup> שְׁרִי ... according to my opinion it is permitted even on the first day. Ib. 22<sup>a</sup> שְׁרִי בִשְׁבַת שְׁרִי it is permitted even on the Sabbath. Ned. 62<sup>a</sup> שְׁרִי לֹאֲרֵר שְׁרִי לֹאֲרֵר a man is permitted to make himself known (as a scholar) in a place where they do not know him; a. fr.—3) [to loosen the girdle,] *to sit down for a meal; trans. to start, begin*. Targ. Deut. XVI, 9 (O. ed. Berl. תִּשְׁרָא, Pa.). Targ. II Esth. III, 7; a. fr.—Lam. R. to I, 1 (רִבְרִי) כְּמָה דְּשִׁרְרָא לְמִכָּל (ed. Wil. וְכִי) when they sat down to eat. Y. Dem. I, 21<sup>d</sup> bot.; Y. Shek. V, 48<sup>d</sup> top שְׁרִיָּה (not שְׁרִיָּה) she began to bray; a. fr.—Transf. (cmp. meanings of b. h. שָׁרָא Hif.) *to consent, be willing*. Targ. Josh. VII, 7. Ib. XVII, 12. Targ. Job VI, 9; 28; a. fr.—4) *to encamp, dwell, rest*. Targ. I Sam. XXVI, 5. Targ. Num. II, 2, sq. Targ. Ex. XL, 35. Targ. Ps. XVI, 8, sq.; a. fr.—Y. Ter. VIII, 46<sup>a</sup> שְׁרִי וְכִי ass-drivers took lodging in an inn. Lam. R. to I, 1 רִבְרִי (חד מִדְּרוֹשׁ) שְׁרִי וְכִי he found men that had taken lodging there, and sat eating and drinking. Y. Sabb. XIV, 14<sup>e</sup> bot. שְׁרִי דְּרוֹשָׁה שְׁרִי תָמַן וְכִי because he lived there (in Babylonia) &c. Gen. R. s. 20 שְׁרִי ... וְכִי II. Snh. 39<sup>a</sup> שְׁרִיָּה כָּל בֵּי שְׁרִיָּה the Shechinah dwells wherever ten persons are assembled; a. fr.

**Pa.** שָׁרִי same, 1) *to untie, loosen*. Targ. Ps. XXX, 12 (ed. Wil. Fe.). Targ. Job XII, 18 (ed. Wil. מְשַׁרְה Af.); a. e.—2) *to begin*. Targ. O. Deut. I, 5 (Y. שְׁרִי Poel). Ib. II, 24 (O. ed. Vien. Pe.). Ib. 25. Targ. Jer. IV, 31; a. fr.—Targ. Prov. XIII, 12 מְשַׁרְה לְמַעֲדִיָּה (not מְשַׁרְה, v. Pesh. a. LXX) who begins to help himself (h. text מְשַׁרְה מְשַׁרְה).—3) *to cause to rest*, v. infra.

**Af.** אֲשָׁרִי 1) *to untie*, v. supra.—2) *to cause to encamp or dwell, to let rest*. Targ. Gen. II, 15. Targ. Jer. VII, 7. Targ. Ps. XXIII, 2. Ib. LXXXIV, 2 Ms. (ed. Pa.); a. fr.—Sabb. 67<sup>a</sup> שְׁרִי וְכִי אֲשָׁרִי O thornbush! not because thou art higher than all other trees did the Lord let his Presence rest upon thee &c. Koh. R. to III, 9, end 'כל ... לֹא מְשַׁרְה (in the hereafter) they allow every one to dwell only with his fellow tradesmen; ib. beg. מְשַׁרְה (corr. acc.); a. e.

**Ithpa.** אֲשָׁרִי, אֲשָׁרִי 1) *to be untied, loosened*. Targ. Is. V, 27.—Lev. R. s. 14, v. תִּקְרָא II; a. e.—2) *to be permitted*. Yeb. 106<sup>a</sup> שְׁרִיָּה לְעֵלְמָא in order that she may be free to marry again. Bets. 2<sup>b</sup> שְׁרִיָּה let it be permitted for use on any other Holy Day (not followed by the Sabbath); a. e.—3) *to be begun, begin*. Targ. Y. Gen. XXXVII, 17. Targ. Ps. CXIX, 96, v. שְׁרִיָּה.—Y. Ter. VIII, 46<sup>a</sup> בָּרוּךְ שְׁרִיָּה (prob. to be read: אֲשָׁרִי) he began to bark at them; ib. מְשַׁרְה מְשַׁרְה, v. תִּקְרָא.—[Lev. R. s. 13 אֲשָׁרִי וְכִי, v. תִּקְרָא.]

שְׂרִיטָא v. נֶשֶׂר

נְשָׂרִיא, נְשָׂרִיא, v. preced. art.

נִשְׁרֵב, v. נִשְׁרֵבָה, נִשְׁרֵבָה, נִשְׁרֵבָה, נִשְׁרֵבָה.

שָׂרִיד m. (b. h.; *Saf.* of יָרַד [run-off,] *fugitive, escaped, remainder.* Yoma 72<sup>b</sup> (play on בְּגֵדֵי הַשָּׂרִיד, Ex. XXXV, 19) וּפְלִיטָה ש' וְאֵלֶּמָּלָה but for the garments of priesthood, there would not be left of Israel a remnant or a survivor. Hull. 133<sup>a</sup>; Snh. 92<sup>a</sup> (ref. to Job XX, 26) בָּאֵן ש' וְכ' *by sarid* a scholar is meant (with ref. to Job III, 5); Yalk. Job 907. Pirké d'R. El. ch. XXXV וְכ' מִיַּעֲקֹב ש' מִיַּעֲקֹב until a remnant of Jacob shall come and give to his (Esau's) sons a dish of lentils in mourning and trouble &c.; a. e.—*Pl.* שְׂרָרִידִים. Meg. 6<sup>a</sup> (in a eulogy) אֲדוֹרֵי ש' יִרְשְׁבֵי וְכ' ye lovers of the saved (the scholars, v. supra, dwellers of Rakkath, go forth &c.

**שריד**, Targ. Y. II Deut. XXXIII, 29; **שרידייא**, Targ. II Chr. V, 10, v. **שריר**.

שָׂרִיָּם m. (b. h.; שר=שרר; cmp. Assy. *siriām*)  
*(ringed) coat of mail*. Sabb. VI, 2, expl. ib. 62<sup>a</sup> וְרָדָא Cant.  
 B. to I, 9 בְּשִׁי וְכֹבֵעַ וְיָצָא when Pharaoh came forth  
 in mail and helmet &c.; Yalk. Sam. 159; a. e. — *Pl.* שָׂרִיָּים  
 שָׂרִי. Yalk. Gen. 183.

שְׁרֵינָא, v. שְׁרִינָא.

**שְׁרִיטָא, שְׁרִיטָא** f. (שְׁרִי) *beginning, first thing*. Targ. O. Deut. XVI, 9. Targ. Hos. I, 2. Targ. II Kings XVII, 25. Targ. II Sam. XXI, 9, sq.

\***שְׂרִיחָתָא**, **שְׂרִיחָתָא** f. (cmp. **סָרַח** III) *vapid, senseless*. Targ. Hos. VII, 11 (ed. Lag. **שְׂרִיחָתָא**, v. **שְׂרִיחָתָא** IV; h. text **פִּתְחָתָא**).

**שָׁרְיִי** **בֵּית(ת) שָׁ'** pr. n. pl. *Beth Sharye*,  
*Be Sharye*, a valley in which Beth Shean was situated.  
 Gen. R. s. 98 'בבית הש' . . . רבצה חתה 'lying deep' (Gen.  
 XLIX, 25), that is Beth Shean in Beth ha-Sharye. Y.  
 Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup> וְאֶתְחַוִּיתָ בֵּית שָׁ' and  
 they carried him down (for burial) to Be Sh. Y. M. Kat.  
 III, 82<sup>e</sup> top חָרִי שְׂמוּלִיכִין . . . דִּקְבְּרִין בְּבֵית שָׁ' if they carry  
 the body from place to place, as for instance those who  
 bury their dead in Beth Sh.

שָׂרִיר, *pl.* of שְׂרִירָא q. v.

נְשֵׂרִי v. נְשָׁרִיא, נְשָׁרִיר

[illegible]

m. (סר'), שִׁיר, שְׁרִינָא, שְׁרִינָא, שְׁרִינָא, שְׁרִינָא. = h. שְׁרִינָא. Targ. O. Ex. XXVIII, 32 שְׁרִינָא ed. Berl. (ed. Vien. שְׁרִינָא); ib. XXXIX, 23 (Y. שְׁרִינָא). Targ. Job XLI, 18. Targ.

I Sam. XVII, 5. Targ. Jer. LI, 3 'ס; a. e.—*Pl.* שְׁרָרִיָּין, שְׁרָרִי, סְרָרִי נִיבָא, שְׁרָרִי, 'ס. Targ. Cant. VI, 8. Targ. II Chr. XXVI, 14. Targ. Jer. XLVI, 4 'ס.

שָׁרִים (read: שִׁרְיָם), v. שָׁרָה

שְׁלִיחַת v. יִמָּא דֵּשׁ, שְׁרִיית

וְשִׁירָתָא v. שִׁירֵיתָא

וְשָׂרִיבָא v. שָׂרִיבָא, שָׂרִיבָא

שָׁרִיף, v. שָׁרַף.

שִׁרְפָּה f. (preced.) *secretion, dripping, catarrh* (?).  
Y. Sabb. XIV, 14<sup>c</sup> bot. 'וְהַסֵּר יְיָ... ש' 'and the Lord will  
keep far from thee every disease' (Deut. VII, 15), that  
means *s'rifah*; Lev. R. s. 16 quot. in Ar. (missing in  
ed.).—V. שָׂרָה.

שׁוּרְפָּה, v. שׁוּרִיפָּה.

נשרק, v. נשריק

III. שַׁרֵק v. שְׁרִיקָא

שוריקא, v. שריק

שְׂרָאָה, v. שְׂרָאָה.

שְׁרִיר [שִׁיר] m. h. a. ch. [tied; cmp. שִׁיר strong, fast, reliable, fit, proper. Targ. Y. II Deut. XXXIII, 29 (not שְׁרִיר; h. text ואשר)]. Targ. Prov. XIX, 7 (h. text ואמר).—Sabb. 145<sup>b</sup> שְׁרִירָא לֹא שִׁי שְׁרִירָא לֹא its spinal column is not strong enough. Pes. 74<sup>b</sup> בְּדִירָתָא רֵשׁ in the case of dough of white flour, which is bound (compact).—Esp. in the closing formula of a document: וְרָקִים שְׁרִירָא fit and established. B. Bath. 160<sup>b</sup>; Y. Gitt. IX, 50<sup>c</sup> bot. וְרָקִים שְׁרִירָא established, fit, and sound.—Pl. שְׁרִירָא; f. שְׁרִירָא. Targ. II Chr. V, 10 (not שְׁרִיר) the sound tables (opp. שְׁרִירָא the broken). Targ. Y. I Deut. VIII, 9 גִּזְרֵי שְׁרִיר (ed. בריר).

שִׁירָאִית adv. (preced.) *firmly*. Targ. Prov. XXI, 28.

**שִׁירֵיחָא** f. (preced. wds.) *strength, truth*. Targ. Prov. VIII, 6. — [B. h. שִׁירֵיחָא, with לב, *hardness, stubbornness*.]

**זָרִישׁ** m. (זָרִישׁ) *deep-rooted, old; remnants from olden days*. Targ. Y. Lev. XXV, 47 'פולחנה זר' a remnant of idol worship (h. text זָרִישׁ). Targ. Y. I Deut. XXIX, 17 'זָרִישׁ' an idol of olden days.

**שְׁרִיחָה** **שְׁרִי** f. (= שְׁרִי; שְׁרִי; cmp. כְּשִׁרָא [binder], joist, beam, post. Targ. O. Gen. XIX, 8 שְׁרִי ed. Berl. (ed. Vien. שְׁרִי, corr. acc.). Targ. II Kings VI, 2 שְׁרִי ed. Lag. (corr. acc.; ed. כְּשִׁרָא). Ib. 5; a. e.—Gen. R. s. 89 חמית וכו' בחלמי ש' דיברי וכו' I saw in my dream the main beam of my house broken; Lam. R. to I, 1 רביר (חמא) (הוא אחמא). Erub. 102<sup>a</sup> חמא ש' דחור בר וכו' (not החמא, v. Rabb. D. S. a. l. note 20) a beam lying on the ground of R. P. which required ten persons to lift it, and they put it before their door (as a bar). Y. ib. I, 19<sup>a</sup> bot שְׁרִיחָה כריחא ... חמא (not

הוא (בריהא) he saw an entrance (v. כְּבִיר) the beam over which was rotten. Gen. R. s. 65, end, v. צָלַב; Yalk. ib. 115 שְׂרָא (corr. acc.); a. e.—*Pl.* שְׂרָא, שְׂרָא, שְׂרָא, שְׂרָא (שְׂרָא). Targ. I Kings VI, 15. Ib. 9 (ed. Wil. (שְׂרָא). Targ. Y. Num. XXXV, 20 שְׂרָא Kimhi (ed. Vien. שְׂרָא).—Y. Ber. II, 5<sup>c</sup> bot. חוּרִין שְׂרִין עֵבֶר וְכ' (not יַעֲבֹד מִי) when both went out carrying two beams (on which to be hanged), R. A. passed &c. Gen. R. s. 66 שְׂרָא, v. פְּרָסָא; Lam. R. l. c. (הוּר נש) שְׂרִין. Ib. שְׂרִין.

**שְׂרָא** m. (שְׂרָא, *Shaf.* of אָרֶךְ; cmp. b. h. סְרָח *rest*, remainder. Targ. II Esth. IX, 16 ed. Lag. (oth. ed. שְׂרָא; h. text שְׂרָא).—[B. Bath. 139<sup>a</sup>, v. שְׂרָא.]

**שְׂרָא** (or שְׂרָא) m. (preced., v. סְרָח, *rest*; cmp. b. h. שְׂרָא) 1) *long and entangled grass, luxuriant growth.* Erub. 100<sup>b</sup> שְׂרָא (not רְאִיָּה לִיהָ, v. Rabb. D. S. a. l. note 60; Ms. M. שְׂרָא; Ar. שְׂרָא, corr. acc.) when the grass luxuriates (grows in long and tangled bands).—2) *thorn, worthless tree.*—*Pl.* שְׂרָא. B. Kam. 92<sup>b</sup> (prov.) שְׂרָא ... בְּהָרִי (Ar. שְׂרָא) מְטִיל וְאוֹלֵל וְרִקְלָא בִישָׁא גְבִי קִינָא רְשִׁי קִינָא רְשִׁי. v. Rabb. D. S. a. l. note 6) a bad palm will travel to be in company with shrubs ('like meets like'); Yalk. Jud. 67 וְרִשְׁכֹּו (corr. acc.); Yalk. Gen. 116 וְרִשְׁכֹּו.

**שְׂרָא** m. (*Parel* of שְׂרָא, *V* כָּה; cmp. *קְפִיפָה*) 1) *nest.* Targ. Y. Deut. XXII, 6. Targ. Ps. LXXXIV, 4. Targ. Job XXIX, 18; a. e.—*Pl.* שְׂרָא, שְׂרָא, שְׂרָא. Targ. Ps. CIV, 17.—2) *coop, basket.* Hull. 53<sup>b</sup> Ar. (ed. שְׂרָא; Ms. M. שְׂרָא; Ms. H. שְׂרָא; cmp. *קְפִיפָה*).

**שְׂרָא** f. same, *nest.* Targ. Y. Gen. I, 20. Targ. Y. I Deut. XXXII, 11.

**שְׂרָא**, v. שְׂרָא.

**שְׂרָא**, v. שְׂרָא.

**שְׂרָא** (b. h.; *Saf.* of רָע, רָע, *to join, add.*—*Part. pass.* שְׂרָא *abnormally long*, esp. *one that has one hip larger than the other.* Bekh. 40<sup>a</sup>, v. שְׂרָא; [Sifra Emor, ch. II, Par. 3 שְׂרָא וְרִיכֹו שְׂרָא, v. שְׂרָא; cmp. Targ. Y. Lev. XXI, 18].

*Hithpa.* שְׂרָא [1] (b. h.) *to be stretched, to stretch one's self.* Is. XXVIII, 20.—2) (homil.) *to be joined, combined, lie together.* Yalk. Is. 302; Yalk. Kings 246 (ref. to Is. l. c.) קֶצֶר מִצֶּדֶה וְזֶה מִקְשָׁתָּהּ עֲלֵיו שְׁנֵי רֵעִים כְּאֹחַז this couch is too narrow for two lovers to be joined on it together (Israel cannot serve God and idols combined); Lev. R. s. 17 הַמִּטָּה אֵין חֲמִשָּׁה יְכוּלָה וְכ' the bed cannot receive a woman and her husband and her lover together; Lam. R. introd. (R. Josh. 1) מִדּוּ מִהַשְׁרָע שְׂרָא לְקַבֵּל וְכ' (some ed. שְׂרָא) what is *mehistare'a*? That thou (you) make a partnership to receive a woman &c.; [Yoma 9<sup>b</sup>; Snh. 103<sup>b</sup> מִהַשְׁרָע, v. שְׂרָא].

**שְׂרָא** ch. same. *Part. pass.* שְׂרָא (= h. שְׂרָא, v. preced.). Targ. O. Lev. XXI, 18; [Targ. Y. אֲשַׁמֵּיט, v. next w.]; [Targ. ib. XXII, 23 וְהָיָה כֹלֵאם, v. next w.].

**שְׂרָא** (cmp. שְׂרָא, *to slope, slip down, glide; to*

*faint.* Y. Bets. I, 60<sup>c</sup> bot. שְׂרָא וּקְפִין וְכ' was leaning on two Goths (in going to bathe); they slipped (or broke down), and he helped them up &c. Y. Ber. III, 6<sup>b</sup> top; Y. Naz. VII, 56<sup>a</sup> bot. שְׂרָא בְּרִיבֹורָה R. Z. sank down while speaking (in the presence of a corpse); Koh. R. to VII, 2, end, v. עָנִי II. Y. Ber. V, 9<sup>a</sup> bot. ... הָיָה שְׂרָא his cloak slipped off his shoulders; שְׂרָא ... הָיָה שְׂרָא his cloak has dropped. Y. Shebi. VI, 37<sup>a</sup> top שְׂרָא he slipped away from it, i. e. he gave it up. Y. Peah II, beg. 16<sup>d</sup> וְשֵׁי מִינָה בָצָא wanted to argue ..., and gave it up; Y. B. Bath. III, beg. 13<sup>d</sup>. Ib. VI, end, 15<sup>c</sup> שֵׁי מִינָה I may slip in going up; a. e.

**שְׂרָא** m. pl. (b. h.; cmp. *סְרָח*) [*ramifications*], *thoughts, doubts of the heart.* Midr. Till. to Ps. XCII and the Sabbath day guarded him from all evil and from all doubts of the heart; ed. Bub. *סְרָא*; Pirké d'R. El. ch. XX וּמִנְחָמוֹ מִכָּל סִי לָבוֹ and comforted (relieved) him of &c.

**שְׂרָא** f. (שְׂרָא) *slope, sliding, slippery ground.* B. Kam. 29<sup>a</sup> וְהָיָה שְׂרָא דְּרִיכָא along the slippery shore of a river (or canal).

**שְׂרָא** I (b. h.; onomatop.) [*to sip, absorb*, v. שְׂרָא II.] *to consume, burn.* Pes. I, 4 שְׂרָא ... וְשְׂרָא and the burning (of leavened matter) must take place at the beginning of the sixth hour. Ab. Zar. 11<sup>a</sup> וְשְׂרָא עַל הַמִּלְכִּים we do burning at the burial of kings; וְשְׂרָא וְהָיָה וְכ' and what is burnt? Their couch and their objects of service (armor &c.); Tosef. Suh. IV, 3; Tosef. Sabb. VII (VIII), 18; a. fr.—*Part. pass.* שְׂרָא; *f.* שְׂרָא &c. Nidd. 24<sup>b</sup> וְשְׂרָא עֲצֻמוֹתָיו, v. שְׂרָא I; a. e.

*Nif.* שְׂרָא *to be burnt.* Num. R. s. 23<sup>6</sup> וְכ' שְׂרָא and he (Achan) was burned (after being stoned), because he had misappropriated devoted things. Pes. 34<sup>b</sup> מִיָּד שְׂרָא must be burned at once. Tosef. ib. V, 8 אֵינוֹ ... שְׂרָא as the wooden spit (on which the Passover lamb is roasted) does not burn, so the metal spit does not get hot. Zeb. XII, 5 שְׂרָא נִשְׂרָא נִשְׂרָא כְּמִצְוַתָּהּ נִשְׂרָא when they are burned according to the law concerning them (and not because of a disqualification), they are burned in the ash-house. Ib. a. fr. שְׂרָא הַנִּשְׂרָא פְּרִים הַנִּשְׂרָא the bullock sacrifices which the law requires to be burned; a. fr.—[Y. Taan. I, 64<sup>b</sup> top וְשְׂרָא, read וְשְׂרָא, v. שְׂרָא I.]

**שְׂרָא** ch. same. Targ. O. Gen. XI, 3 (some ed. וְנִקְרָא, v. וְנִקְרָא).

*Ithpa.* שְׂרָא *to be burned.* Zeb. 16<sup>a</sup> שְׂרָא אֵשְׁתִּירָא they would have been burned according to law; Yalk. Lev. 534. Gen. R. s. 38 (ref. to Gen. XI, 3) ... עֲדִידִין שְׂרָא these people are destined to be burned out of the world; Yalk. ib. 62; a. e.—Y. Sabb. IV, 7<sup>a</sup> top [read:] שְׂרָא הָיוּ פְּרִיטִין וְהָיוּ מְשֻׁרְפִין וְכ' and they were burned in the sun.

**שְׂרָא** II (v. שְׂרָא I) *to absorb, quaff, sip, suck.* Ab. Zar. II, 5 (29<sup>b</sup>) שְׂרָא הָיָה (not שְׂרָא) sucks it (the maw) out raw, v. עָנִי I; Cant. R. to I, 2.

**שָׂרָה** ch. same. Naz. 36<sup>b</sup> **לִיה מִשָּׂרָה** לִיה אִי רָקָא שָׂרָה if he quaffed it (swallowed it, instead of striking it on bread); Pes. 44<sup>a</sup> **לִיה** אִי בַעֲיִנָּה וְקַשְׂרִיה וְקַאכִּיל לִיה (Ms. M. **בַּעֲיִנָּה** לִיה) if he swallowed it in its natural condition, opp. **שָׂרָה**. Ker. 22<sup>a</sup> **מִשָּׂרָה שָׂרָה** ... בשָׂרָה with the last breath of the animal, it (the heart) absorbs (the blood from the blood vessels). Taan. 24<sup>b</sup> **ש' פִּינָא וְכ'** (Ms. M. מִדִּיר **ש'**, טַעֲמִים מִדִּיר, v. Rabb. D. S. a. l. note) he swallowed a dishful of grist. Ib. **אִי שָׂרָה מִר וְכ'** (v. Rabb. D. S. a. l. note 300) if you had swallowed &c. Ber. 62<sup>a</sup> **חֲבֻשִׁילָא ש'** כְּדִלָא as if he had never sipped a dish (never had had marital intercourse; Hag. 5<sup>b</sup> **כְּמָנָא דְלֹא טַעֲמִים וְכ'**).

**שָׂרָה** III, *Pl.* **שָׂרָה** (denom. of **שָׂרָה**) to cover with resin. Tosef. Mikv. VI (VII), 21 **שָׂרָה בַּשָּׂרָה** (not **ש'**; Var. **סִרְפָּה**) if he covered it (the handle of a saw) with resin.

**שָׂרָה** I (b. h.; **שָׂרָה** I) *burning, venomous serpent* (v. Sm. Dict. s. v. Dipsas). Gen. R. s. 44; Lev. R. s. 13 (ref. to Deut. VIII, 15) **זו מִדִּיר ש'** *saraf* refers to Media; a. e.—*Pl.* **שָׂרָפִים**. Num. R. s. 19<sup>22</sup> **הַשָּׂרָפִים אֲחַ הַנֶּפֶשׁ** they are called burning serpents, because they burn the life out (with thirst); Yalk. ib. 764; Tanh. Huck. 19. Num. R. s. 23, beg.; a. e.

**שָׂרָה** II m. (b. h.) *Seraph, an angel*.—*Pl.* **שָׂרָפִים**. Hag. 12<sup>b</sup>. Pirké d'R. El. ch. IV. Deut. R. s. 11 ... **בַּשָּׂרָה שָׂרָפִי** when the wheels of the chariot and the flaming Seraphim saw &c. Pesik. R. s. 20; a. fr.

**שָׂרָה** ch., *pl.* **שָׂרָפִים** same, v. **סִרְפָּה**.

**שָׂרָה** III (b. h.) pr. n. m. *Saraph*. B. Bath. 91<sup>b</sup>.

**שָׂרָה** m. (**שָׂרָה** I) *acrid substance, esp. vegetable sap made thick by inspissation; resin, gum* (secreted by the heat of the sun). Ber. 44<sup>a</sup> **ש' וְכ'** Ms. M. (ed. **שָׂרָה**) a meal without an acrid substance (bitter herbs &c.) is no meal. Pes. 39<sup>a</sup>, v. R. II. Tosef. ib. I (II), 33 **אִי שָׂרָה** כל שִׁישׁ בִּי ש' וְכ' any plant which contains an acrid sap is fit to be used on the Passover night. Orl. I, 7 **שָׂרָה** ש' הַפְּנִים ש' הַעֲקָרִים of roots; ש' הַעֲלִים the sap of leaves. Y. ib. I, 61<sup>b</sup> bot. **לָמָּה ש' פִּרִי פִּגְיָן פִּרִי** why (this difference in the law between resin and juice of unripe fruits)? resin is fruit and grapes are fruit. Ib. **אִילָן אִינוּ בָטֵל ע"י שָׂרָפִי** resin ceases to exist when its sap is pressed out; Y. Shebi. VII, end, 37<sup>c</sup>. Ib. **אִילָן אִינוּ בָטֵל ע"י שָׂרָפִי** the tree does not cease to exist when its sap is tapped. Ker. 6<sup>a</sup>; Sabb. 26<sup>a</sup> **ש' וְכ'** balsam is only a gum that drips from the balsam tree. Y. ib. II, 4<sup>d</sup> **מִפְּנֵי שְׂרָפָא** ... מִפְּנֵי שְׂרָפָא you must not use balsam for the Sabbath light, because it is a gum. Gen. R. s. 94, v. **שָׂרָפִי**; Tanh. B'midbar 16 **הַשָּׂרָפִי** (corr. acc.); a. e.—*Transf.* **שָׂרָפִי**, *secretion, matter*. Nidd. 10<sup>b</sup> **שָׂרָפָה מִצִּיר וְכ'** with the one (the newly married virgin) secretion (from a wound caused by first coition) is frequent &c.; [oth. opin.: with the wife of older standing secretion is frequent].—*Pl.* **שָׂרָפִים**. Sabb. 23<sup>a</sup> **ש' וְכ'** כל הגומים ש' וְכ' but the gum of the balsam tree is the best.

**שָׂרָה** II ch. same, esp. *balsam*. Targ. Y. Gen. XXXVII, 25 (h. text **צִיר**). Ib. XLIII, 11 (h. text **צִיר**).

**שָׂרָה** f. (b. h.; **שָׂרָה** I) *burning, fire*. Snh. VII, 1 **ש' וְכ'** שְׂרָפִים אַרְבַּע מִירוֹת ... stoning, burning &c. (expl. ib. 2). Ib. 52<sup>a</sup> **שְׂרָפִים נִשְׂמָה**, v. **נִשְׂמָה**. Ib. **שְׂרָפִים** execution by fire in its real sense. Ab. Zar. I, 3 **ש' וְכ'** כל מִירוֹת שִׁישׁ בִּה ש' וְכ' the anniversary of an idolater's death with which burning (of garments &c.) was connected (at the time of burial) is considered an idolatrous festival. Num. R. s. 11, v. **קָלָן** II. R. Hash. 18<sup>b</sup> **ש' וְכ'** כְּשִׂירוֹת בֵּית וְכ' the death of the righteous is equal to the burning of the Temple; a. fr.—[Y. Sabb. XIV, 14<sup>c</sup> **שְׂרָפָה**, v. **שְׂרָפִים**].—*Pl.* **שְׂרָפִים**. Pes. 75<sup>a</sup> (ref. to Lev. XXI, 9) **כָּל ש' הַבָּאֹת וְכ'** 'shall be burned', this includes all burnings which are the result of fire (e. g. death through molten lead). Lev. R. s. 16 **ש' וְכ'** בֹּא וְרֵא כִּמָּה ש' הִיא שְׂרָפָה it (the tongue) kindles (how much destruction it causes); a. e.

**שָׂרָפָה** m. (*Shaf.* of **רָפָה**, v. **רָפָה**) a sort of camp stool. Kel. XXII, 3. Hag. 14<sup>a</sup> (ref. to Dan. VII, 9) ... כְּסֵא ש' לְהוֹמָם רַגְלֵי וְכ' a throne to sit on, and a *sh'rafrat* for his footstool. Pesik. R. s. 20 **אֲרֵי ש' אֲרֵי** ... מִתְגַּלְגִּלִּים the wheels of his throne roll, and the rests of the footstool tremble.—*Pl.* **שְׂרָפִים**.

**שָׂרָה** (b. h.; denom. of **שָׂרָה**) to bring forth moving creatures. Midr. Till. to Ps. CXVII **וְהָיָה שְׂרָפִין** ... וְהָיָה שְׂרָפִין the waters are the work of his hand, and they beget life.

*Hif.* **שָׂרָה** same, to cast young, breed. Ex. R. s. 10 **ש' וְכ'** הָיָה שְׂרָפִין ... שְׂרָפִין there was one frog, and it bred and filled the land &c.; Snh. 67<sup>b</sup>; Yalk. Ex. 183. Lev. R. s. 13 **ש' וְכ'** מִשְׂרָפָה מִדֵּה ... מִשְׂרָפָה as the scorpion casts sixty at a time &c.; a. e.

**שָׂרָה** m. (b. h.; *Shaf.* of **רָפָה**) *moving creature, esp. unclean reptile*. Tosef. Taan. I, 8 **ש' וְכ'** אִם יֵרָא הָש' בִּידוֹ וְכ' if a man has a reptile in his hand, he cannot become clean, even if he bathe &c.; **ש' וְכ'** הַשְּׂרָפִין when he throws the reptile out of his hand, a bath in a basin of forty S'ah avails him (fasting without restitution is of no avail); Y. ib. II, beg. 65<sup>b</sup>; Bab. ib. 16<sup>a</sup>. Erub. 13<sup>b</sup> **ש' וְכ'** אִין לְמַדָּר ש' וְכ' could prove a reptile to be clean with one hundred and fifty reasons (was a dialectician). Snh. 17<sup>a</sup> **ש' וְכ'** אִין לְמַדָּר ש' וְכ' none could be seated in the Sanhedrin, unless he could prove the cleanness of a reptile from Biblical texts; a. fr.—*Pl.* **שָׂרָפִים**. Sabb. XIV, 1 **ש' וְכ'** שְׂרָפִים the eight reptiles mentioned in the Torah (Lev. XI, 29, sq.). Yoma 22<sup>b</sup>, v. **שָׂרָפִים**; a. fr.—*Pl.* **שָׂרָפִים** the section treating of unclean animals, in Sifra Sh'mini.

**שָׂרָפָה** ch. same, a *creeping (short-legged) animal*. B. Kam. 80<sup>a</sup>, v. **שָׂרָפָה** I a. **שָׂרָפָה**.

**שָׂרָה** m. *paint*, v. **שָׂרָה**.

**שָׂרָה** (b. h.; onomatop.) to hiss, whistle; to quack. Ex. R. s. 10 **ש' וְכ'** שְׂרָפָה ... שְׂרָפָה there was one frog, and

it quacked for them (other frogs), and they came; Snh. 87<sup>b</sup>; Yalk. Ex. 183.

**שָׂרָק I** שָׂרָק ch. same. Targ. Lam. II, 15, sq. Targ. Job XXVII, 23. — Hull. 63<sup>a</sup> כְּרָבָא וְשֵׁי one (bird *rahām*) sat among cabbage and whistled. Ib. יָרִיב אֲמִידִי יָרִיב אֲמִידִי Ar. (ed. וְעִבְדִּי שָׂרָק, v. Rabb. D. S. a. l. notes 40, 50) sits on some object (not on the ground), and sings *raḥrak*; 'אִי יָרִיב אֲמִידִי וְשָׂרָק וְ' when it sits on the ground and sings; the Messiah will come; Yalk. Lev. 537.

**שָׂרָק II** = שָׂרָה, to glide, slide. Nidd. 3<sup>b</sup> מֵיָא שָׂרָקִי וְ' water (when poured out of an inclined vessel) slides, but fruits do not slide (and you must invert the vessel in order to empty it). Hull. 111<sup>a</sup> דְּמָא מְשָׂרָק שָׂרָקִי (Ms. R. 2, a. Ar. מְשִׁיג שָׂרָק, v. Rabb. D. S. a. l. note 60) blood glides off, v. סָרָה II.

**Pa.** שָׂרָק to cause to slip, make slippery. B. Kam. 30<sup>b</sup> top רִמְשָׁקִי the Mishnah speaks of straw and stubble (deposited in the public road), because they make the ground slippery.

**Ithpa.** אֲשָׁתָרִיק, *Ithpe.* אֲשָׁתָרִיק to slip, glide. Zeb. 62<sup>a</sup> לֹא נִשְׁתָּרִיק (Rashi to Ex. XXVII, 5 אֲשָׁתָרִיק) that the priests might not slip. Hull. 52<sup>a</sup> כָּל מִדְּרֵי דְּמִשְׁתָּרִיק וְ' (some ed. רִמְשָׁתָרִיק, Rashi to Ex. XXVII, 5 אֲשָׁתָרִיק, v. Rabb. D. S. a. l. note 90) in the case of an animal falling on things which slide (e.g. a pile of peas &c.), no internal injury is to be apprehended, but if it falls on things which do not slide &c.

**שָׂרָק III** (v. סָרָק III) to paint; to paste (with red or yellow clay). Y. Sabb. VII, 10<sup>e</sup> top דְּשָׂרָקָא אִפָּה who paints her face (on the Sabbath); דְּשֵׁי מְצוּלָה who paints her yarn (to rub her face with it; v. Tosef. ib. IX (X), 13, quot. s. v. סָרָק). Ned. 90<sup>a</sup> top שָׂרָקִיהּ מִטָּא וְ' he painted the man's face with clay (to disguise him), and brought him &c.; (Tosaf.: he smeared clay over his garments). Bets. 32<sup>b</sup> דָּמָר שָׂרָקִין לִיהּ חֲנוּרָא וְ' that they smear (fill up the cracks of) the stove for you on the Holy Day. — Part. pass. שָׂרָקָא. Ab. Zar. 31<sup>a</sup> וְחֲרִימָא שֵׁי pasted with clay and sealed.

**שָׂרָקָא**, v. שָׂרָקָא.

**שָׂרָקִיקוּתָא** f. (שָׂרָק I) *whistle, shepherd's pipe*. Y. Kidd. I, 60<sup>b</sup> top (v. סְפִיחָהּ, a. סְפִיחָתָא I).

**שָׂרָקִיקִי**, v. next w.

**שָׂרָקִין** m. 1) (שָׂרָק III, cmp. שָׂרָקָא; popular etymol. fr. שָׂרָק I, q. v.) name of an unclean bird, *gier-eagle* or *vulture*. Hull. 63<sup>a</sup> (Ms. R. 2 a. 3 שָׂרָקִיקִי, v. Rabb. D. S. a. l. note 30), v. רָחֵם; Yalk. Lev. 537 שָׂרָקִיקִי (2) *sh'raḥrak*, the sound produced by the bird *sh'raḥrak*. Hull. l. c. וְעִבְדִּי שֵׁי (Ms. M. שָׂרָקִיקִי; Ar. וְשָׂרָקִי רָקִק); Yalk. l. c. וְעִבְדִּי שָׂרָקִיקִי.

**שָׂרָקָא** ch. same, name of a bird. Targ. Y. Lev. XI, 18 (ed. Vien. שָׂרָקָא); Deut. XIV, 17.

**שָׂרָק** (b. h.) to be great, to rule.

**Hithpa.** הִשְׁתָּרָק to make one's self lord; (homilet.; cmp.

to stretch one's self. Yoma 9<sup>b</sup> (play on מִשְׁתָּרָק, Is. XXVIII, 20) קָצֵר מִצֵּד זֶה מִשְׁתָּרָק עֲלֵיו שְׁנֵי רֵעִים כְּאֹדֹר this couch is too narrow for two lovers to stretch themselves on it (Ms. O. a. Yalk. Is. 302 מִשְׁתָּרָק, v. שָׂרָק); Snh. 103<sup>b</sup> מִלְּהִשְׁתָּרָק.

**שָׂרָק** m. (b. h. שָׂרָק, with suffix שָׂרָק; שָׂרָק to knot, chain) *navel, umbilical cord*. Num. R. s. 14 (ref. to Cant. VII, 3) וְהִיא מְשוּלָה בִּשְׂ' and it (the Sanhedrin) is compared to the navel; 'מִהּ הִשְׁ' הִיא as the navel is placed in the centre of the body, so are the Sanhedrin &c.; Tanh. Ki Thissa 2 (in parallels) וּמִן הִשְׁ' Ib. (טִיבֹר) וְ' מה' הִשְׁ' הִיא ... וּמִן הִשְׁ' as with regard to the umbilical cord, so long as the child is in its mother's womb, its mouth is closed, and it is fed from the umbilical cord, so &c. Tanh. Thazr. 5 שוֹרְרוֹ יֵצֵא עִמּוֹ וְ' its navel comes out with it (the infant) ... and the mother has to cut it off.

**שָׂרָק** (preced.) to chain, knot. — Part. pass. שָׂרָקִי, q. v.

**Pa.** שָׂרָק to make strong, hard. Sabb. 74<sup>b</sup> מִהּ דְּחִימָא שָׂרָקִי לְשָׂרָקִי מִנָּה וְ' you may have thought that (by putting a green plug into a stove) he intends to make of it a hard coultter (v. מְאָנָא); Ab. Zar. 38<sup>a</sup>.

**Ithpa.** אֲשָׁתָרִיק to become hard. Nidd. 48<sup>b</sup> top אֲשָׁתָרִיק Var. Ar. ed. Koh. s. v. כֶּרֶם thy breasts have become hard, v. סָרָה II, a. סָרָה.

**שָׂרָרָה** f. (שָׂרָר) *rulership, authority, office*. Y. Peah VIII, 21<sup>a</sup> לְדֹמֵר שָׂרָרָה וְ' to indicate that what authority is given to a man, is given by the Law. Lev. R. s. 20 (in the prayer of the high priest on the Day of Atonement) וְאֵל יִגְבְּהוּ יִשְׂרָאֵל שֵׁי וְ' and let Israel not assume high power one over the other; ... רִבְנֵי דְּקִסְרִין the Rabbis of Caesarea say, (he prayed,) 'concerning our brethren in Caesarea, that they may not assume authority'; Y. Yoma V, 42<sup>e</sup> top. Ib. VI, 43<sup>d</sup> top שְׂבִירָה מִן הִשְׁ' who fled in order not to take an office; ib. טַחֲסִיב כְּנֶסֶס לִשְׁ' who did not enter office. Y. Taan. IV, 68<sup>e</sup> top אִדָּם שְׂוִיָּא עֲזִיד לְחֲנוּחִיג שֵׁי וְ' a man (Joshua) designated to exercise rulership over six hundred thousand men, does not know how to distinguish &c.? Cant. R. to IV, 7 מִן רִאשֹׁן מֵתָה וְ' when Ruben died, the leadership was offered to Simeon; Num. R. s. 13<sup>e</sup>. Shek. V, 2 אֵין בְּמִמֶּנּוּ פְחוּרָא עוֹשֵׂן שֵׁי עַל הַצְּבוּר פְּחוּר מְשִׁינִים Y. ed. (Mish. פְּחוּר מְשִׁינִים) no office for communal (money) affairs must be created with less than two officers; B. Bath. 8<sup>b</sup> שָׂרָרָה; a. fr. — V. סָרָה.

**שָׂרָרִית**, v. preced.

**שָׂרָרִיתָא** ch. same. B. Bath. 8<sup>b</sup> מַאי שֵׁי וְ' what is the power (of charity officers, that two must be appointed)? (v. preced.) ... Because you may seize a man's goods for the charity tax. — V. סָרָרָה.

**שָׂרָרִיתָא**, Tanh. Ahāre 1, קוֹ שֵׁי, v. קוֹשְׁרָתָא.

**שָׂרָשׁ** m. (b. h.; apocope of שָׂרָשׁ, שָׂרָשׁ, v. שָׂרָשׁ) [*chain, knot*], root. — Pl. שָׂרָשִׁין, שָׂרָשִׁין; constr. שָׂרָשִׁין. B. Bath. V, 4 וּמִן הִשְׁ' הִיא ... וּמִן הִשְׁ' that which shoots forth out of the trunk, or out of the roots, belongs to the landowner (v. מְצִיעַ), expl. ib. 82<sup>a</sup> וְהִיא מִן הִשְׁ' that which

does not see the light of day (when it shoots forth) is out of the roots'. Y. Ab. Zar. III, 43<sup>a</sup> top; Y. Taan. I, 64<sup>b</sup> and the roots of wheat; ש' חאנה of fig-trees. Tosef. Shebi. VII, 17; 'Uksin I, 4, v. קולס. Ab. III, 17 וְשָׂרְשָׁיו whose roots are many; a. fr.

**שָׁרַשׁ** ch. same. Targ. Y. II Deut. XXIX, 17. Targ. Job XIV, 8 (Ms. pl.).—*Pl.* שָׂרְשָׁיו. Ib. XVIII, 16. Targ. Is. LIII, 2. Targ. Ps. LXXX, 10 וְשָׂרְשֵׁיוֹן (Ms. שָׂרְשָׁיוֹן).

**שָׁרַשׁ** (b. h.), *Hif.* הִשְׁרִישׁ (denom. of שָׂרַשׁ) to take root. Shebi. II, 7 וְכִּי שָׂרְשָׁיו לִפְנֵי וְכִי שָׂרְשָׁיו which have taken root before the New Year; R. Hash. 13<sup>b</sup>. Ib.; Tosef. Shebi. II, 5 וְכִּי שָׂרְשָׁיו לִפְנֵי וְכִי שָׂרְשָׁיו and part of which took root after the New Year; a. fr.

*Pi.* שָׂרַשׁ to uproot, tear out. Ib. 11, sq. לְשָׂרַשׁ ... אֵין וְכִי we do not force him to tear out &c. Shebi. IV, 4 וְכִי שָׂרַשׁ he must take it out with the root, opp. יָגוּם, v. גָּמַם. B. Bath. 80<sup>b</sup> וְכִי שָׂרַשׁ he has the right to dig and take them out with the roots; Taan. 25<sup>b</sup> וְכִי שָׂרַשׁ ... חוּפֵר.

*Hithpa.* הִשְׁתַּרְשַׁשׁ, *Nithpa.* נִשְׁתַּרְשַׁשׁ 1) to be uprooted, plucked out. Tanh. M'tsor a 2 (ref. to Ps. LII, 7) וְכִי שָׂרַשׁ Doege was rooted out of the life of this world and of the hereafter.—2) (of roots) to spread. Num. R. s. 14<sup>4</sup> (ref. to Koh. XII, 11) וְכִי שָׂרַשׁ ... כְּשֶׁמֶץ ... מִתְרַשֵּׁשׁ ... וְכִי שָׂרַשׁ as roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body; (Pesik. R. s. 3 (משחילים).—3) (v. next w.) to gain, profit (cmp. רָחַץ). B. Kam. 67<sup>b</sup> sq. כִּי שָׂרַשׁ because he became the gainer in sin (he gained possession of the stolen object' by a change of form or ownership, v. שִׁנְיָה); (שִׁנְיָה) אִלְיָמָה לִפְנֵי יָאוֹשׁ מִרְיָא כִּי; (שִׁנְיָה) as if you mean (that he slaughtered or sold it) before the owner had given it up (v. רָאשִׁי): there is no gain in sin in the case (since he has not gained possession through the change).

**שָׂרַשׁ** ch. *Af.* אֶשְׂרַשׁ same, to take root. Men. 68<sup>b</sup> מִדֹּחַ וְכִי שָׂרַשׁ of that barley that has taken root before the 'Omer time. Gitt. 22<sup>a</sup> וְכִי שָׂרַשׁ when the planted trees have taken root, all agree (that they are subject to tithes); a. e.

*Pa.* שָׂרַשׁ 1) to cause to take root, plant. Targ. Ps. LXXX, 10.—2) to uproot, tear out. Targ. Koh. III, 2.

*Paeli* שָׂרַשׁ (v. P. Sm. 4340) [to expand] to bring profit, benefit. M. Kat. 12<sup>a</sup> וְכִי שָׂרַשׁ ... מִשְׁרָשׁ לִיהָ וְכִי שָׂרַשׁ since they receive no wages, they (by working for him during the festive week) only intend to benefit him.

*Ithpe.* אֶשְׂרַשׁ to be uprooted. B. Bath. 82<sup>a</sup> לְחַפֵּר וְכִי שָׂרַשׁ ed. (Ms. M. לחפור ולשרש Hebr.) they are liable to be dug for and taken out (when they cease to bear fruit). Ib. לְחַפֵּר וְכִי שָׂרַשׁ (corr. acc., or לחפור ולשרש).

*Ithpaeli* אֶשְׂרַשׁ to be profitable; א' ל' to profit. Gitt. 35<sup>a</sup> לֵאמֹר מִקֹּדֶם דִּינָה א' לֵאמֹר (אשרש) she saved as much dough (in the bread which she gave away) as would have been in the space which was occupied by the Denar (that came into it). Ib. 44<sup>a</sup>; Hull. 131<sup>a</sup> לֵאמֹר מִשְׁרָשׁ לִיהָ he is benefited (by being released from a debt). B. Mets. 42<sup>b</sup> וְכִי שָׂרַשׁ but did he not have the benefit (of

using his neighbor's cuscuta for brewing and saving his own? why, then, should he not indemnify his neighbor?). Keth. 108<sup>a</sup> וְכִי שָׂרַשׁ לִיהָ is he (for whom the debt was paid) not benefited? (better מִשְׁרָשׁ לִיהָ does he who pays the debt for him not benefit him?, v. supra).

**שָׂרַשׁ**, v. שָׂרַשׁ ch.

**שָׂרְשָׁיו** pr. n. m. *Sharshum*. B. Bath. 32<sup>b</sup> רַבָּה בְּרִי ש' Ms. M. (ed. רבא; Ms. H. שרשו, v. Rabb. D. S. a. l. note).

**שָׂרְשָׁיו**, v. שָׂרְשָׁיו.

**שָׂרְשָׁיו**, Paeli of שָׂרַשׁ.

**שָׂרְשָׁיו** m. (= שרשריפ, redupl. of שָׂרַשׁ, Shaf. of שָׂרַשׁ, v. שָׂרַשׁ) *camp-stool, chair*. Sabb. 129<sup>a</sup> לִיהָ ש' (Ms. M. שרשריפ) for Rabbah they chopped up a chair (for kindling wood for the preparation of the Sabbath meals). Keth. 61<sup>a</sup> אֶשׁ רַב פָּפָא לִיהָ for R. P. his wife placed the cup on a chair. Ber. 24<sup>a</sup>.

**שָׂרַשׁ**, v. שָׂרַשׁ.

**שָׂרְשָׁיו** (v. שָׂרַשׁ) to form ropes, curls. Shebi. IV, 10 וְכִי שָׂרַשׁ II. שָׂרְשָׁיו Ar., v. שָׂרַשׁ.

**שָׂרְשָׁיו** f. (b. h.; preced.) *twisted chain*. Cant. R. to IV, 4 וְכִי שָׂרַשׁ the two twisted chains &c. Midd. III, 8 וְכִי שָׂרַשׁ golden rope (ladders).

**שָׂרַשׁ**, *Pi.* שָׂרַשׁ (b. h.; sec. r. of שָׂרַשׁ) [to dwell with,] to serve, minister, attend. Y. Erub. V, beg. 22<sup>b</sup> (ref. to I Sam. III, 1) וְכִי שָׂרַשׁ אֵלָּה לִפְנֵי עֲלִי but did not he minister before Eli only? וְכִי שָׂרַשׁ שִׁירָה שֶׁל שִׁירָה to teach thee that all the ministrations that he rendered to Eli were accounted to him as if he had ministered before the Lord; (Midr. Sam. ch. VIII עומד Ber. 63<sup>b</sup> הוֹשֵׁעַ ... Hoshea ... shall serve in thy stead; a. e.

**שָׂרַשׁ** m. (infin. *Pi.*, preced.) *service, ministration*. Sot. II, 1, a. fr. ש' כְּלֵי שָׂרַשׁ vessels dedicated to the Temple service, sacred vessels.—מְלָאכִי מְלָאכִי ministering angels, v. מְלָאכִי.

**שָׂרַשׁ** Yalk. Gen. 115, v. שָׂרַשׁ.

**שָׂרְשָׁיו** m. (Shaf. of שָׂרַשׁ; cmp. Syr. pendulus, P. Sm. 3998) *furcated spear*. Tosef. Kel. B. Mets. III, 14 וְכִי שָׂרַשׁ a (fuller's) fork ... one of whose teeth was broken off and replaced by &c. Tosef. Kel. B. Bath. I, 12, v. שָׂרַשׁ.—Esp. [pendule,] a furcated piece suspended under the head of an animal to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7<sup>c</sup> (defining שָׂרְשָׁיו (Chald.; ed. Krot. שריר). Gen. R. s. 87, end וְכִי שָׂרַשׁ (Potiphar's wife) put an iron shirtu'a under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שָׂרַשׁ (corr. acc.).

**שָׂרְשָׁיו** ch. same, v. preced.

**שָׂרַשׁ**, v. שָׂרַשׁ.

**שָׂרַשׁ** I m. (b. h.) *marble*, v. שָׂרַשׁ.



**שש II** (b. h.) *white linen*. Yoma 71<sup>b</sup> בהן שנאמר בזה שש those things concerning which *shesh* is used are woven of a sixfold thread, where *moshzar* is added, of an eightfold thread. Ib. משמע דהאי שש. what evidence is there that that *shesh* (Ex. XXXIX, 27) means flax? Y. Kil. IX, beg. 31<sup>d</sup> (ref. to Ex. XXXIX, 28, 29, a. Ez. XLIV, 18) שש משש שש אה דרש שש משש שש you learn the meaning of *shesh* (in פארי מגבעות שש) from *shesh* (in פארי פשתים Ez. I. c.), and the meaning of this *païré* from *païré* (in פארי מגבעות Ez. I. c.). Midr. Prov. to ch. XXXI, 22 שדירה מרוקם ... זו בשה וארגמן that is Bathsheba of whom came Solomon who was clad in embroidered garments of white linen and purple; Yalk. ib. 964. Cant. R. to IV, 12 (ref. to Ez. XVI, 10) וזויה שש וזויה as a reward for the offering of white linen and goats' hair (Ex. XXV, 4); a. e.

**שש III** f., **ששה** m. *six*. Pes. V, 1 (58<sup>a</sup>) בששה ומחצה (בשש) at six hours and a half (from sunrise). Y. ib. IV, beg. 30<sup>c</sup> משש שעות ולמנחם after six hours (noon); שש משש שעות before noon. Yoma 21<sup>b</sup> הן שש דברים נאמרו וכו' six things have been said concerning ignorant people; a. v. fr.—Constr. m. **ששה**. Snh. 97<sup>a</sup>; Ab. Zar. 9<sup>a</sup>; v. **שנה** II; a. fr.—**Pl.** **ששים** *sixty*. B. Kam. 58<sup>b</sup> סאן בשה' the damage to a field of one S'ah is assessed by calculation from a field of sixty S'ahs (so as to arrive at a fair estimate). Ib. בשה' taking as a basis for calculation sixty times the quantity under dispute; ib. 59<sup>a</sup>; a. e.—Hull. 97<sup>b</sup> בשה' (בשל) is neutralized in a quantity sixty times as large. Ex. R. s. 1 ש' sixty at one birth. Y. Taan. IV, 68<sup>c</sup> top ש' sixty sixty myriads. Succ. 51<sup>b</sup>; a. fr.

**ששיר** m., **ששירת** f. (b. h.; preced.) *sixth*. Gen. R. s. 11 'בש' נברא וכו' on the sixth day man and beast were created. Ib. s. 12. Taan. IV, 3; a. fr.

**ששין** f. pl. = **ששירין**. Targ. Y. I Ex. XVI, 31 'כש' Ar. (ed. כאש). Targ. Y. II Num. XI, 8 Ar. (ed. בשה', strike out ב).

**ששים** v. שש III.

**ששין** v. ששיר.

**ששית** v. ששיר.

**ששיתא** v. אששיתא.

**ששך** pr. n. 1) (b. h.) *Sheshach*, surname of Babylonia (supposed permutation of בבל by Atbash, v. א"ח). Num. R. s. 18<sup>21</sup>, v. א"ח. Meg. 6<sup>a</sup>, v. רשח. — 2) בר' pr. n. m. *Bar Sheshach*, a Persian officer. Ab. Zar. 65<sup>a</sup> Ms. M. (ed. שישך).

**ששעה** pr. n. m. *Shish'ah*. Y. Meg. I, 71<sup>c</sup> bot. (Fr. M'bo, p. 130<sup>a</sup>; ed. Krot. שש, oth. ed. (רשע).—Y. Sabb. XIX, 16<sup>d</sup> bot., v. ששנא.

**ששור** m. (b. h.) *red paint, vermillion*. Yalk. Dan. 1061

'and painted it (the idol) with vermillion; (Lev. R. s. 33 ורוקקין אותו, add. (בש').

**ששת** I constr. of ששה.

**ששת II** pr. n. m. *Shesheth*, name of a renowned Babylonian Amora. Y. Yeb. II, 3<sup>c</sup> bot.; ib. III, 4<sup>d</sup> bot. Ber. 12<sup>b</sup> top. Ib. 16<sup>a</sup>. Ib. 58<sup>a</sup> סגי וכו' R. Sh. was blind; a. v. fr.

**שת** m. (b. h.; שיר) *foundation*.—**Pl.** **שתיח**. Snh. 26<sup>b</sup> 'דאיקרי ש' where do we find that the righteous men are called foundations? (Answ. ref. to I Sam. II, 8 (וירש וכו'); Yalk. Ps. 653.

**שת** (b. h.) pr. n. m. *Seth*, son of Adam. Num. R. s. 14<sup>12</sup> he called him שם שמיני הושתת העולם Seth (foundation), because with him the world's foundation was laid. Cant. R. to VIII, 9; a. e.

**שת**, **שתיין** pl., v. שיר II.

**שתא**, **שת**, **שית** IV, v. שיר.

**שתא** f. (= שנתא) = **שנה**, year. Targ. Gen. XXVI, 12. Targ. Ps. CXLIV, 13 (h. text ון); a. v. fr.—Ab. Zar. 34<sup>a</sup>, a. fr. twelve months of the year, a regular year. Snh. 18<sup>b</sup> להדיא ש' the Rabbis declared that year a leap-year. Lev. R. s. 34 ריש בלילי דש' at the end of the year; a. v. fr.—**Pl.** **שנתא** v. שנתא II.

**שתיא** v. שיר.

**שתיי** m. (שיר I) *drinker*. Targ. Y. Deut. XXI, 20 (not שתיי).—Y. Sabb. VIII, beg. 11<sup>a</sup> חמר ש' thou art either a wine drinker or &c.; Y. Sbek. IV, 47<sup>c</sup> top שחורי (corr. acc.).

**שחאם** v. next w.

**שחאם** (denom. of שחאם) *to lay the foundation of, establish*. Targ. Job XXXVIII, 4 במשחאם (ed. במשחא).

Af. אשחאם same. Targ. Ps. VIII, 3, v. שחיר II.

Ithpe. אשחאם *to be founded*. Ib. 38 ed. Lag. (ed. Wil. אשחאם, corr. acc.).

**שחאסא**, **שחאסא** v. שחאסא.

**שחא** v. שחיר.

**שחום**, or **שחום** v. שחום.

**שחומא**, **שחומא** v. sub שחיר.

**שחוק** m. (שחק) *silenced, one that is silent when reproached with spurious descent*. Keth. 14<sup>b</sup> ממזר (or ש' נחית) one who is silent when called a bastard; when called a *n'thini*; a. e.

**שחוקא** f. (שחק) *silence*. Targ. I Chr. I, 30; Targ. Y. Gen. XXV, 14 (transl. of pr. n. רימה).

**שחוקא** f. (preced.) *silent, dumb*. Targ. Ps. LVI, 1 (h. text אים; Ms. שחוקא, corr. acc., or שחוקא).

**שחוקי** m. (v. שחוקי) one belonging to the class of שחוקי, esp. an illegitimate child of unknown fatherhood. Kidd. IV, 1. Ib. 2 כל שחוקי מכיר וכו' a *sh'thuki* is he who knows his mother, but does not know who his father is, contrad. to אסורי, Yeb. 100<sup>b</sup> דחילד ... עשרה if ten priests stood together, and one (unknown which) separated and had intercourse, the child is a *sh'thuki* (admitted neither to inheritance nor to priesthood); Keth. 13<sup>b</sup>; a. e.—*Fem.* שחוקיה. Kidd. 73<sup>a</sup> לא ש' אלא אם כן ישרא if this be so, let a *sh'thuki* not be permitted to marry a woman whose father is unknown. Ib. ש' בתה daughter of a *sh'thukith* (who married a *sh'thuki*, a *mamzer*, etc.). Esth. R. to II, 7 (שחוקת; a. e.

**שתות**, Ber. 38<sup>a</sup>, v. שתית.

**שתות** (tradit. pronunc. שתות) f. (denom. of Chald. שְׁתָּה) *one-sixth*. B. Mets. IV, 3 למקח ש' one-sixth of the value of a purchased object (v. אוֹנֵיָה). Ib. 49<sup>b</sup> מקח ש' רב אמר ש' Rab says, the Mishnah means one-sixth of the value only; but Samuel says, the Mishnah means also one-sixth of the price paid (one-fifth of the value). B. Bath. 90<sup>a</sup> יורר מש' ... יורר משה you dare not decree the increase of a measure by more than one-sixth, nor of the weight of a coin &c.; יורר ... המשוחרב he that makes profit (retailer) must not charge more than one-sixth profit; Men. 77<sup>a</sup>; B. Mets. 40<sup>b</sup>; a. fr.

**שתותא, שתותא** (ש'ת) ch. same. B. Bath. 90<sup>b</sup> ש' מלבר I ch. Bekh. 50<sup>a</sup> דל זוזא וש' deduct one Zuz and a sixth. Ib. שר' ... דל deduct from them one-sixth; a. e.

**שתותית, שתותיא**, v. שתית.

**שתתחיה** (ש'ת) q. v. Y. Ab. Zar. IV, 43<sup>d</sup> top.

**שתי**, v. שתי.

**שתי** I (b. h.) [to be settled, satisfied.] to drink. Pes. 86<sup>b</sup> השותה כוסו וכו' he who drinks his cupful at one draught is called greedy (פָּרָגָן). Ber. 51<sup>a</sup> ושותה ... מקבל he must receive it (the medicine, v. אֶסְפְּרוֹס) with his right hand, and drink it (take it to his lips) with his left hand. Ib. השותה כפלים he who drinks an even number of cups (v. זוג). Tosef. Sot. XV, 11; B. Bath. 60<sup>b</sup> כשתרב ... ושלם לשתות when the Temple was destroyed, ... there were many scrupulous persons (פרושים, determined) not to eat meat nor drink wine. Ib. שתי יין וכו' should we drink wine, of which libations were offered on the altar? Ib. לא נשתה וכו' then let us drink no water, because water libation has ceased. Keth. 8<sup>b</sup> רבים שתו רבים ישתו many have drunk (the cup of mourning), many shall drink, v. משתה. Nidd. 24<sup>b</sup> שתי ... כמה how much unmixed wine the mother of this embryo must have drunk!; a. fr.—*Part. pass.* שתי being under the influence of drink. Erub. 64<sup>a</sup> וכו' אל יין שתי one feeling the wine must not pray, contrad.

שכור, q. v. Lev. R. s. 12 וכו' they (Nadab and Abihu) entered the Tabernacle while under the influence of wine; a. fr.—[Hif. from שקה q. v.]

**שתא, שתי** ch. same. Targ. Gen. IX, 21. Targ. I Sam. XXX, 12; a. fr.—Targ. Deut. XXXIII, 22 שתי (Y. II שתי, corr. acc.).—Y. Shek. IV, 47<sup>c</sup> top כר דורה שתי when he had drunk the four cups of wine on the Passover night &c.; Y. Sabb. VIII, beg. 11<sup>a</sup>; Y. Pes. X, 37<sup>c</sup>. Erub. 64<sup>a</sup> כמה דלא שתינא וכו' so long as I have not drunk a fourth (of a Log) of wine, my mind is not clear. Sabb. 152<sup>a</sup> מעלי משתי מעלי up to forty years eating is more salutary, after that drinking is more salutary. R. Hash. 4<sup>a</sup> חמרא דרעא (ed. משחרא) does a bitch drink wine?; Yalk. Neh. 1069 אשתי, אשתי; a. fr.—With prefixed א: Targ. O. Ex. XXXIV, 28 ed. Berl. (ed. Vien. שתי); Y. Targ. O. Gen. XXIV, 14 אשתי (ed. Vien. אשתי) imperative; a. fr.—Erub. 54<sup>a</sup> ואישתי ... ואישתי make haste and eat, make haste and drink (enjoy life, v. חַיָּה). Lev. R. s. 12 אשתי thou drankest ten &c., v. קריסטא. I. Yeb. 65<sup>b</sup> שתינא סמא I. Yeb. 65<sup>b</sup> שתינא סמא a drug causing barrenness; a. fr.—R. Hash. 4<sup>a</sup> משתינא, v. supra.

**שתי** to be drunk. Targ. O. Lev. XI, 34 דשתי (י. שתי); h. text שתי.

**שתי** II [to settle.] 1) to lay the foundation of; v. שתי II.—2) to fix the warp, start the loom, v. שתי.

**Hif.** שתי 1) to found, establish, v. שתי II.—2) to weave. Midr. Sam. ch. XIX (ref. to נכסתי, Ps. II, 6) השתיני I have woven him (established him, ref. to מסכתו, Jud. XVI, 14); Yalk. Is. 338; Yalk. Ps. 620 השתיני (corr. acc.).

**Hof.** שתי to be established, started. Y. Yoma V, 42<sup>c</sup>, v. שתי II; a. e.

**Nif.** שתי same. Tosef. Yoma III (II), 6 ed. Zuck. (Var. שתי, v. שתי II).

**שתי, שתי** ch. same, to weave. Targ. Jud. XVI, 13 השתי (ed. Lag. a. oth. השתי, not . . .).

**As.** שתי (Pe. with prefixed א) same, 1) to start the loom, weave. Targ. Ps. CXXXIX, 13 השתי, ed. Wil. (ed. Lag. השתי; h. text תסכני). Targ. Job X, 11.—Y. Sabb. VII, 10<sup>c</sup> top כר משתינא וכו' קיברה. Y. Taan. IV, 64<sup>c</sup> וכו' דלא למישתינא מן וכו' not to start a loom from the beginning of the month of Ab; Y. Pes. IV, 30<sup>d</sup> top; Yalk. Ps. 653 למשתי (corr. acc.).—2) to found, establish. Targ. Ps. VIII, 3 ed. Lag. (ed. Wil. אשתי, not א, v. שתי; h. text יסד).

**שתי, שתי** m. (b. h.; preced.) warp; transf. longitudinal direction, v. ערב. Y. Shek. VI, 50<sup>a</sup> top כחוש של ש' as thin as a thread of the warp. Mikv. VI, 9 לש' ש' a wall ... which is cracked lengthwise; a. fr.—ערב v. ערב.

**שתי, שתי** ch. same. Targ. Lev. XIII, 48, sq.—Ab. Zar. 17<sup>b</sup>, v. ערבא I.

**שתי, שתי** I, part. of שתי.

**שְׁתִּיָּא II** f. = h. שְׁתִּיָּה II, *foundation*. Targ. Koh. III, 11. Targ. Y. Ex. XXVIII, 30 שְׁתִּיָּה (Hebr. form).

**שְׁתִּיָּה, שְׁתִּיָּה I** f. (b. h.; שְׁתִּיָּה I) *drinking, satiety, gratification*. Yoma VIII, 1 וב' באכילה ובש' יום on the Day of Atonement it is forbidden to eat, or to drink &c. Y. Ab. Zar. II, 41<sup>b</sup> bot. Succ. 49<sup>b</sup>; Num. R. s. 21<sup>17</sup> ש' לשון ש' (the word שְׁתִּיָּה) expresses gratification, satiety &c., v. שְׁתִּיָּה, a. שְׁתִּיָּה; (Y. Succ. IV, 54<sup>d</sup> top חיבה, v. חֶבֶה). Nidd. 24<sup>b</sup> ש' מי שְׁתִּיָּה מרובה ו' he that drinks more than he eats &c.; a. fr.

**שְׁתִּיָּה II** f. (שְׁתִּיָּה II) *foundation*. Yalk. Ps. 653 משניטל הארון, v. שְׁתִּיָּה. Ib.; Yoma V, 2 משניטל הארון '... since the Ark disappeared, there was a stone in its place, ... which was called foundation stone; Snh. 26<sup>b</sup>. Y. Yoma V, 42<sup>c</sup> שממנה הושתה העולם? Because from it why was it called foundation stone? Because from it was the world founded (or started, v. שְׁתִּיָּה II); Lev. R. s. 20; Yoma 54<sup>b</sup> שממנה הושתה ו' Tosef. Yoma III (II), 6; a. e.

**שְׁתִּיָּה**, v. שְׁתִּיָּה.

**שְׁתִּיָּה**, v. שְׁתִּיָּה.

**שְׁתִּיָּה**, v. שְׁתִּיָּה.

**שְׁתִּיָּה**, v. שְׁתִּיָּה.

**שְׁתִּיָּה** m. (b. h.) *plant, set*, v. שְׁתִּיָּה.

**שְׁתִּיָּה** ch. same.—Pl. שְׁתִּיָּה. Targ. Ps. CXXVIII, 3. Targ. Jer. XXXI, 5 (ed. Lag. שְׁתִּיָּה; h. text שְׁתִּיָּה).

**שְׁתִּיָּה**, v. שְׁתִּיָּה.

**שְׁתִּיָּה** f. (שְׁתִּיָּה) *boring, opening*. Tosef. Ab. Zar. VII (VIII), 15 על הש' אם ... (Var. שְׁתִּיָּה incorr.) if he is suspected of taking wine out by boring a hole (and closing it up again).

**שְׁתִּיָּה**, v. שְׁתִּיָּה.

**שְׁתִּיָּה** f. (שְׁתִּיָּה) *silence*. Yeb. 87<sup>b</sup>, a. fr. כהודא ש' פעמים silence is tantamount to admission. Zeb. 115<sup>b</sup> על הש' ו' at times one keeps silence and is rewarded for his silence, at times one speaks &c. Ab. III, 13, v. שְׁתִּיָּה. Pes. 99<sup>a</sup> ש' לזכמים ו' silence becometh the wise, how much more the stupid; Treat. Der. Er. Zutṭa ch. VII. Sot. 39<sup>a</sup> (ref. to Neh. VIII, 5) ש' עמידה אלא ש' standing means being silent; a. fr.—Y. Hag. II, 78<sup>a</sup>; Tosef. ib. II, 12; Bets. 20<sup>b</sup> מה זו ש' what does silence mean? (i. e. better be silent).

**שְׁתִּיָּה** f. same. Gitt. IV, 8 אומר לה שְׁתִּיָּה יפה אומר לה ש' he may say to her, silence is more profitable to thee than speech (by raising your claim you may endanger your legal status); Yeb. 65<sup>a</sup>.

**שְׁתִּיָּה** ch. same. Targ. Ps. XXII, 3 (h. text שְׁתִּיָּה). Ib. XCIV, 17 (some ed. שְׁתִּיָּה; h. text שְׁתִּיָּה); a. e.—Taan. 9<sup>b</sup>

ש' קביל עליה he resolved to keep silence. Ber. 62<sup>a</sup>, v. קביל III; a. e.

**שְׁתִּיָּה** f. h. = next w. Sabb. 156<sup>a</sup>; Ber. 38<sup>a</sup> שְׁתִּיָּה (corr. acc.).

**שְׁתִּיָּה** f. (Syr. שְׁתִּיָּה, P. Sm. 4130; cmp. שְׁתִּיָּה II) *flour of unripe barley mixed with honey*; also a *drink prepared of flour* &c. (cmp. Lat. ptisana). Erub. 29<sup>b</sup> ש' חרר ו' for shattitha ... take two ladlefuls of roasted barley &c. Ber. 38<sup>a</sup>. Ab. Zar. 38<sup>b</sup> שְׁתִּיָּה (v. Rabb. D. S. a. l. notes 9, 10); Yalk. Sam. 151 שְׁתִּיָּה. Snh. 67<sup>b</sup> ... אמר ש' קריבו he said to them, give me a drink of water, and they offered him shattitha; a. e.

**שְׁתִּיָּה**, v. preced.

**שְׁתִּיָּה, שְׁתִּיָּה, שְׁתִּיָּה** m. (שְׁתִּיָּה) *sixth*. Targ. O. Gen. I, 31 חרר ... ed. Berl. (oth. ed. a. Y. חרר ... not חרר ...). Targ. II Sam. III, 5; a. fr.—Fem. שְׁתִּיָּה. Targ. Ex. XXVI, 9; a. e.

**שְׁתִּיָּה**, Pi. שְׁתִּיָּה (sec. r. of שְׁתִּיָּה; cmp. שְׁתִּיָּה) *to become rust-eaten, rust-colored*. Taan. 8<sup>a</sup> (ref. to שְׁתִּיָּה) אם ישרד הנחש ... מְשַׁחֲכִין עליו כנחש ו' (Koh. X, 11) Rashi (ed. omitting עליו) when thou seest a generation over whom the heavens are rust-colored like copper, so as to let down no dew or rain; (Ar. מְשַׁחֲכִין; Ms. M. 2 שְׁתִּיָּה ו' מְשַׁחֲכִין ...; ed. Pes. a. oth. שְׁתִּיָּה שְׁתִּיָּה שְׁתִּיָּה a generation whose suns are red-colored &c.; v. Rabb. D. S. a. l. note 5).

**שְׁתִּיָּה** ch. same, *to be rust-bitten*. B. Mets. 26<sup>a</sup> top שְׁתִּיָּה (Ar. שְׁתִּיָּה, with prefixed ש) when the coin found in the ground is very much attacked by rust (showing that it has been in the ground a very long time).

**Pa. שְׁתִּיָּה** 1) *to make rusty, brittle*. B. Bath. 19<sup>a</sup> משום ש' לקורה because they (the boulders, v. שְׁתִּיָּה) would eat away the pot (placed between them).—2) *to get rusty*. Sabb. 102<sup>b</sup> כיון דְּמְשַׁחֲכִין ו' they would not do that (keep their needles in a hole in the ground), because they would get rusty.

**שְׁתִּל** (b. h.; cmp. שְׁתִּל) *to set, plant*. Yoma 38<sup>b</sup> ... ראה עמד וְשָׁתֵּל בכל דור ודור the Lord saw that the righteous men were few, so he planted them in every generation (distributed them &c., ref. to I Sam. II, 8; cmp. שְׁתִּל II). Gen. R. s. 26; Yalk. Ps. 845 (ref. to Ps. XCII, 14) זה נח שְׁתִּל this refers to Noah whom the Lord planted in the ark. Gen. R. s. 61 (ref. to Ps. I, 3) ו' שְׁתִּל (Abraham) whom the Lord planted in the land of Israel. Snh. 37<sup>b</sup> (play on שְׁתִּל, I Chr. III, 17 שְׁתִּל) שְׁתִּל שְׁתִּל שְׁתִּל whom the Lord planted (caused to be begotten) not in the ordinary way of those that are planted (he having been begotten in prison); a. fr.—Part. pass. כגן ... ש' מעריגה &c. Yalk. l. c. שְׁתִּל; שְׁתִּל; שְׁתִּל like a garden that is planted bed by bed; (Midr. Till. to Ps. XCII, 14 נשע). Num. R. s. 3<sup>1</sup> הם בברו ש' עד שום ש' הם בברו (seated in rows), they are in the house of God, that is to say, the children at school; a. e.

**Hif. שְׁתִּל** (of roots) *to spread*. Pesik. R. s. 3 (ref. to

Koh. XII, 11) ... משחלים לכל מקום כך כשם ששרשרו ... as the roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body (Num. R. s. 14<sup>4</sup> משרשרים).

*Nif.* שחל. *Hof.* הושחל *to be planted*. Snh. l. c., v. supra. Lev. R. s. 10; Cant. R. to VIII, 6 (ref. to שחל, v. supra) from him was the dynasty of the house of David planted (procreated). Midr. Till. to Ps. IV משה היה ... נשחל מבה שבע שבע that royalty would be planted from Bathsheba (that through her son the dynasty would be continued)?; a. e.

**שחל, שחל** ch. same. Taan. 23<sup>a</sup> ... כי היכי דשחלי as my ancestors planted for me, so I plant for my son; Yalk. Ps. 880 ... אישחלי. Ib. ודא אנה דשחל (read: דשחל) art thou he that planted it?; Taan. l. c. דשחל; a. e. — Part. pass. שחל; f. שחל; pl. שחל. Targ. Ez. XVII, 8; 10. Targ. Ps. XCII, 14; a. e. — V. שחל.

**שחל** m. (preced.) *set, plant*. — *Pl.* שחל. Maasr. V, 1 מחר שחל if one takes plants out of his own garden to set them in his own, he is exempt from tithes; Tosef. ib. III, 8 שחל ed. Zuck. (Var. שחל). Ib. עטנין שחל sets or young herbs; Y. ib. V, beg. 51<sup>c</sup> ועתנין שחל. Ib. מה בין חטים מה בין שחל what is the difference between wheat (used for seed) and sets (with regard to tithes)? wheat is a finished object, sets are not; a. e.

**שחל** m. (preced.) *planter, gardener* (with the right of tenancy, v. אריס). B. Mets. 109<sup>a</sup> ודא שחל Rab Joseph had a certain gardener (on his farm). Ib.; B. Bath. 21<sup>b</sup> שחל ... מקרי a primary teacher, a gardener, ... are all considered as forewarned (may be discharged without notice); a. fr.

**שחל** (b. h.; Shaf. of חחם; cmp. סחם) *to unseal, open*, esp. *to bore* a hole through a vessel in order to get wine out by means of a tube. Ab. Zar. V, 3, sq. שחל כרי שחל time sufficient to bore a hole, and close it again &c., v. נגב; a. e.

**שחל** ch. same. Part. pass. שחל; f. שחל. Y. Ab. Zar. V, 44<sup>d</sup> שחל (not קולא) a pitcher of wine that shows traces of having been bored at.

**שחל** m. (preced.) *boring*. Tosef. Ab. Zar. VII (VIII), 13 שחל ed. Zuck. (oth. ed. שחל) would not the boring (for the sake of getting wine out) be recognized whether on the top or at the bottom?; Ab. Zar. 69<sup>b</sup> שחל Ms. M. (Rashi's early ed. שחל; later ed. שחל). Tosef. l. c. 14 דיה אם דיה שחל ed. Zuck. (Var. שחל; corr. acc.) if he can identify his seal and the spot and manner of his boring (Var. שחל the spot and manner of his closing up); a. e.

**שחל** m. (preced.) *one known to be skilled in boring and stealing wine*. Tosef. Ab. Zar. VII (VIII), 14 שחל יין

ed. Zuck. (oth. ed. שחל, corrupt. of שחל) if one deposited wine with a gentile who is known as an expert borer, it is forbidden &c. (v. נסח).

**שחל**, *Hif.* השחל (b. h.; sec. r. of שחל, Ges. Thes. s. v.), with, or sub. מים, *to urinate*. Bekh. 44<sup>b</sup> מים שחל needed to make water, and forewent it. Sabb. 67<sup>b</sup> (a superstitious custom) שחל who urinates before her pot that it may boil quickly; a. fr.

**שחל** ch., Af. שחל same. B. Bath. 19<sup>b</sup> (ref. to I Kings XIV, 10) שחל בקיר וכי (some ed. שחל) even a being which is wont to urinate against the wall I shall not leave to him: that means a dog. Bekh. 44<sup>b</sup>; a. e.

**שחל** m. (preced.) *urine*. Bekh. 44<sup>b</sup> שחל אחד מוציא שחל one channel discharges urine, and another &c.

**שחל**, v. שחל.

**שחל**, *Pi.* שחל (Shaf. of חחם; cmp. Assy. tappû, Del. Assy. Handw. p. 712) *to join, combine, attach; to form a partnership*. Y. Taan. II, 65<sup>d</sup> שחל ... ברשאל the Lord combined his great name with Israel's (ישראל). Ib. דיה אני שחל I will have my great name bound up with theirs, that they may live. Snh. 63<sup>a</sup> שחל שם שמים וכי he who combines the name of God with something else (imparting divine honor to God and a material object at the same time) will be uprooted from the world; Succ. 45<sup>b</sup>. Ib. ודא קא שחל Ms. M. (ed. משרח, corr. acc.) but (in saying, 'unto Yah and unto thee, O altar') does not one combine the name &c.? Ber. 63<sup>a</sup> ... שחל כל שחל as for him who includes the name of God in the expression of his trouble (blesses God in his calamity), his means of support will be doubled. Ex. R. s. 42 (ref. to Ex. XXXII, 4) שחל אורו עמו (not עמון) they did not say, 'this (calf) is God', but 'these are thy gods', they combined Him and it; a. fr. — Part. pass. שחל. Y. Taan. l. c. שחל שחל ... שחל שחל and what wilt thou do with thy great name (Josh. VII, 9), which is embodied in ours?; a. e.

*Hithpa.* שחל, *Nithpa.* שחל *to be combined, to have a part in*. [Succ. l. c., v. supra.] Gen. R. s. 99 בנימין שחל Benjamin, who had no part in the selling of Joseph. Tanh. Noah 13 (Satan said to Noah) שחל come and let us work together in this vineyard; a. e. — Esp. (Sabbath law) *to form a fictitious partnership in an alley* (מבוי) by depositing in it some food to the expense for which the inmates of the buildings concerned contribute, contrad. to laying an 'erub (שחל). Erub. 71<sup>b</sup> שחל ... להשחל במבוי בייך the partnership in an alley is formed with wine, but if some wish to do it with bread, they may do so. Ib. שחל שחל you must lay an 'erub for courts (by depositing a common object in one of the courts), and also form a partnership for the alley; אף שחל שחל you may do the one or the other. Ib. III, 1 שחל שחל בכל שחל שחל you may use any eatable for 'erub or for *shittuf*; a. fr.

**שָׁתָה** ch. same. Targ. Ps. LXIX, 10.

**Pa.** שָׁתָה same. Targ. Cant. I, 7.—Ab. Zar. 8<sup>b</sup> ... לחרחיזו עד לשְׁתִּינְהוּ לְיִשְׂרָאֵל בְּרִיחֵיהֶּם for thirty-two years did the Romans wage war with the Greeks, and could not conquer them, until they made Israel their allies. Gen. R. s. 36; Yalk. ib. 61 (the demon said to Noah) 'שָׁתָה עִמָּךְ וְכ' (some ed. שְׁתָּה) I go into partnership with thee, but be careful &c. (v. preced.).

**Ithpa.** אֲשָׁתָה to be joined, make an agreement, form a partnership. Targ. Prov. V, 17. Targ. Y. Ex. XVI, 5 (v. preced. **Hithpa.**).—Ber. 29<sup>b</sup> sq. לְעִילָם לְשָׁתָה (Ms. M. לְשָׁתָה) man (in his prayer) should always include himself in the community (pray for all people in the same condition). Sabb. 23<sup>a</sup> בְּפִרְשֵׁי (Ms. M. מְשִׁתָּה) I used to make myself a partner by contributing some money (towards the expense of the Hānuckah lights); a. e.

**Ittof.** אֲשָׁתָה same. Targ. II Esth. III, 14.

\***שָׁתָה** m. (preced.; v. *šetiptu*, Del. Assyr. Handw., p. 696) [attachment,] cord attached to the seal. Targ. Y. Gen. XXXVIII, 18 שָׁתָה Ar. (Levita שְׁתָּה; ed. חושייך, h. text פְּרִיל).

**שָׁתָה** (b. h.) to be quiet, silent. Keth. 14<sup>b</sup> מִמּוֹר וְצוּחַ one who cries (protests) when called a bastard, but keeps his peace when called a *ḥalal* (v. חָלַל II). Sabb. 33<sup>b</sup> יוֹסֵה יוֹסֵה Jose, who kept silence (when the Roman government was criticised), shall be exiled to Sepphoris. Men. 72<sup>a</sup> פָּקַח וְשָׁתָה be wise and keep thy peace. Gen. R. s. 51 לְאַבְרָהָם שָׁתָה (God remembered to Lot) the silence which he observed towards Abraham when he said &c.; a. fr.

**Pi.** שָׁתָה to cause to be silent, silence, stop. Tosef. Hag. II, 12 בְּעֵתָהּ שָׁתָה he silenced him with a rebuke; Y. ib. II, 78<sup>a</sup> bot. שָׁתָה בְּדִיפָה. Sabb. 67<sup>b</sup> הַמְשַׁתָּה (or הַשְׁתָּה) (Hif.), v. צָוָה; Tosef. ib. VI (VII), 15 הַשְׁתָּה. Ber. V, 3 מְשַׁתָּה אִתּוֹ he who (in reading the prayers) says ... *modim modim* (we offer thanks, twice) must be stopped (as suspected of heresy). Tanh. Aḥārē 9 Joshua wanted to silence the sun (keep him from giving praise, ref. to Josh. X, 12); a. fr.—Esp. to deny the claim of, dismiss. Yeb. 100<sup>b</sup> ... מֵאֵי שְׁתָּה מֵאֵי שְׁתָּה מֵאֵי שְׁתָּה in what respect is he considered a *sh'thuki* (v. שְׁתָּה)? Is it that we deny him a share in his father's estate?; ib. מֵאֵי שְׁתָּה מֵאֵי שְׁתָּה we deny him the privileges of priesthood (declare him a *ḥalal*); Keth. 13<sup>b</sup> מְשַׁתָּה Hif.

**Nithpa.** נִשְׁתָּה 1) to stop speaking, close the argument. Gen. R. s. 49, end 'לִי חֲסִידִיגוֹר וְכ' when the defense stops, the judge rises; 'לִי חֲסִידִיגוֹר ... עַד ... לִי חֲסִידִיגוֹר when the judge rises, the defense is bound to stop; Yalk. ib. 84; a. e.—2) to become speechless, be struck dumb. Gitt. VII, 1 וְאִמְרוּ לִי if a man has lost his speech, and they say to him, shall we write a letter of divorce &c.? Y. Snh. VI, beg. 23<sup>b</sup>; Bab. ib. 43<sup>a</sup>; a. e.

**שָׁתָה** ch., with prefixed א: אֲשָׁתָה; same,

1) to be silent. Targ. Lev. X, 3. Targ. Job XIII, 5 מְשַׁתָּה (ed. Lag. מְשַׁתָּה; Ms. אֲשָׁתָה). Targ. I Sam. VII, 8 (ed. Wil. מְשַׁתָּה). Targ. Ez. XXIV, 17; a. fr.—B. Mets. 37<sup>b</sup> וְכ' the reason why I was silent at the claim of both &c. Keth. 14<sup>b</sup> דָּקְרוּ לִיה מִמּוֹר וְכ' they called him a bastard, and he kept his peace; וְכ' the reason why he was silent &c. Shebu. 40<sup>a</sup>, a. e. אִיכָא דְאִמְרִי מִרְשָׁא ... וְכ' Ib. וְכ' אִיכָא דְאִמְרִי מִרְשָׁא ... וְכ' some say, he was just taking a drink, and kept silence (and in the meanwhile the reporter left). Ned. 77<sup>a</sup> אִלְּ אִי he said to him, he (Rab, did not say so, but) was silent (seemed to assent); קָאמְרָה אִי שְׁתָּה קָאמְרָה dost thou say, he kept silence, or dost thou say, he was taking a drink (and he may have decided differently after thou wast gone)?; [differ. vers., v. infra].—2) to silence, quiet. Targ. Y. Num. XIII, 30. Targ. Ps. CXXXI, 2 (Bxt. שָׁתָה Pa.).

**Af.** אֲשָׁתָה 1) to be silent, v. supra.—2) interch. with **Pa.** שָׁתָה to silence, quiet. Targ. Job XI, 3 (Ms. Pa.). Targ. Ez. I, 24 מְשַׁתָּה (not מְשַׁתָּה; some ed. אֲשָׁתָה).—Keth. 104<sup>b</sup> אֲשָׁתָה קָאמְרָה אִי אֲשָׁתָה קָאמְרָה (some ed. אֲשָׁתָה) (in asking me, 'did Rab say so?') didst thou mean to say, 'I will silence them' (show them my disapproval), or didst thou mean to say, 'I will give them to drink' (show my approval)?; Ned. l. c. (Vers. in Asheri and Tosaf.). Ber. 33<sup>b</sup> לִיה מְשַׁתָּה ... שְׁתָּה מְשַׁתָּה he is blameworthy, but we do not stop him (in his prayer); a. e.

**Ithpa.** אֲשָׁתָה to become mute, still. Targ. Ps. XXXI, 18 Ms. (ed. Pe.). Targ. Y. I Ex. XV, 16.—Y. Taan. IV, 68<sup>d</sup> bot. וְאִינוּן בְּכִי וְשָׁתָה וְאִינוּן בְּכִי וְשָׁתָה and they (the old men among his hearers) wept, and they were quieted (by Rabbi), and they (the assembly) rose.

**שָׁתָה** m. pl. (preced.) preservers of silence (silentarii, v. Sm. Ant. s. v. *Præpositus*). Ber. 58<sup>a</sup> אֲרָא לְחִיבָהּ Vers. in 'En Ya'āqob (ed. כִּי קָא שְׁתָּה) when the third division marched past, who were the silentarii (ordering silence), he (the blind R. Shesheth) said, now the king is coming.

**שְׁתָּה**, v. שָׁתָה.

**שָׁתָה** (v. שָׁתָה) to be left over; to escape. Targ. Job XXI, 16. Ib. 34. Ib. XIX, 20.—Lev. R. s. 13 אַם אַתְּ אִתּוֹן לֹא אֲשָׁתָה are you not of those that survived?

**שָׁתָה**, v. שָׁתָה.

**שָׁתָה** I (cmp. שָׁתָה I) to come down slowly, flow gently. Ker. 22<sup>a</sup> שְׁתָּה מִפְּנֵי שְׁתָּה because it (the last blood, תְּמִצְיָה) flows gently, opp. מְקִלָּה. Hull. 38<sup>a</sup> בְּשְׁתָּה when the animal discharges excrements in a lax manner, opp. מְחִירָה. Ohol. III, 5 שְׁתָּה blood that flows gently, opp. מְחִירָה, that drips. Ib.; Tosef. ib. IV, 11, v. צָלַב. Bekh. 44<sup>b</sup> בְּשְׁתָּה when he discharges urine laxly; a. e.—Num. R. s. 19, beg. וְלִשְׁוֹנָה שְׁתָּה why dost thou go about with thy tongue slaverling?; Koh. R. to X, 11.

**שָׁתָה** II (v. שָׁתָה II) to lay the foundation of, start. Hif. שְׁתָּה same. Midr. Till. to Ps. XI, 3 אִם הַצִּירִיקִים וְכ' שְׁתָּה עוֹלָמָךְ, v. פָּגַר.

*Hof.* **הַיְסֻדָּה** *to be founded.* Ib. **אִם אָבֵן שֶׁחַיָּה שִׁמְמָנָה ה'** *if the wicked come and destroy the foundation stone (v. שְׁתִּיהָ II) from which the world was started &c.* Lev. R. s. 20; Yoma 54<sup>b</sup>, v. **שֶׁחַיָּה II**; a. e.

*Pu.* שוּתָּח same. Snh. 26<sup>b</sup> (play on חוּשִׁיה, Is. XXVIII,

דברים של אורח שהעולם (29, as a name of the Torah) משהם עליהן mere words, and yet the world is built upon them; Yalk. Ps. 653.

*Nif.* נִשְׁתָּה same. *Tanh.* K'doshim 10; *Tosef. Yoma* III (II), 6 (ed. Zuck. נִשְׁתָּה, v. שְׁתָּה II).

Ⲧ Tav, the twenty-second letter of the alphabet.—It interchanges with ט, q. v.; dialectically with ש, e. g. שׂוּב, Chald. שׁוּב; שׁוּבֵר, Chald. שׁוּבֵר; ח— a preformative letter for verbal nouns, e. g. חֲבִישׁוּל, fr. בָּשַׁל; חֲרִימָה, fr. חָרַם; an affirmative letter, e. g. חֲרִישׁוּת, fr. חָרַם. Secondary verbs are formed from such nouns, e. g. חֲרִימָה, fr. חֲרִימָה; חֲחִימָה, fr. חֲחִימָה; or from verbs, e. g. חֲחִימָה, fr. חֲחִימָה.

ד as numerical letter, *four hundred*; v. 'ס.

**חֶבֶל** I m. (b. h.; = חַבַּל, v. חֶבֶל II; cmp. b. h. חֶבֶל *cell*, esp. *compartment back of the Holy of Holies*. Midd. IV, 7; Yoma 52<sup>a</sup>.—Midd. IV, 2; a. fr.—B. Bath. 61<sup>a</sup> an extension has three names: חַבַּל... יַצִּי' *yatsi'a, tsel'a, ta*.—*Pl.* חֶבֶל. *Midr.* Till. to Ps. XVIII, 28 דִּירָה שֶׁמֶן *Joash* was kept hidden in the compartments of the Temple.

**פ** II, imperat. of אָרַח, q. v.

**תָּאֵב** (b. h.; *Tafel* of אָבַהּ) to desire, have an appetite for; to want. Ex. R. s. 1, beg. מִרְחַח אָבִיו ר' he wished for his father's death; Tanh. Sh'moth 1: Y. Snh. II, 20<sup>a</sup> bot. שָׂאתָ מִתְאֲרֶכֶת דָּבָר ... שָׂאתָ מִתְאֲרֶכֶת דָּבָר thou didst desire something permitted to thee, I will make thee desire something permitted to thee.—Yeb. 15<sup>a</sup> רָאִינוּ, v. תָּאֵב.

*Hif.* הִתְחַיֵּיב to cause to desire. Y. Snh. l. c., v. supra.

**תַּאֲבִיב** I ch.same. Targ. Ps. LXXXIV, 3.—Part.  
**תַּאֲבִיב**; f. **תַּאֲבִיבָא** &c. Targ. Ruth. I, 16. Targ. Hos. XIII, 5  
**תַּאֲבִיבִין** (ed. Wil. **תַּאֲבִיבִין**).

I. חֲלֹב. II, v. פִּאֲרִיב, פִּאֲרֹב.

**תַּאֲבִיב, תַּאֲבִיב** m. *desirous, longing for*. Y. Ned. IX, beg. 41<sup>b</sup> וְ' אֵלֶּה וְ' the evil inclination has a desire only for what is forbidden; Y. Yoma VI, 43<sup>d</sup> top תַּאֲבִיב. Tosef. Arakh. IV, 26 לוֹ וְ' (not וְהָאֵלֶּה) while he has an appetite for it. Y. Ber. VII, 11<sup>a</sup> bot. מִזֶּה שָׂאוֹת ה' לֵאמֹר וְ' if man must bless God after he has eaten and is satisfied, how much more must he do so, when he is desirous to eat (and finds what he needs)!; (Bab. ib. 48<sup>b</sup> כִּשְׂרוֹתָ רַעֲב. Pes. 99<sup>b</sup> כִּשְׂרוֹתָ ה' כִּדִּי Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 5; ed. כִּשְׂרוֹתָ תַּאֲבִיב, read: תַּאֲבִיב; Y. ib. X, beg. 37<sup>b</sup> בְּרַחֲמֵי) that he may enter the Sabbath with an appetite (for food). Yeb. 15<sup>a</sup> תַּאֲבִיבִי (v. marg. corr. תַּאֲבִיבִי); Tosef. ib. I, 10 תַּאֲבִיבִי ed. Zuck. (Var. מִיגִי) I wish that I had &c. Mekb. Mishp. s. 20

עני' a poor man in great need, contrad. to דל; a. e.—*Pl.* תאני, תאני. Y. Taan. I, end, 64<sup>d</sup> תאני בנין those who long to have children; (Bab. ib. 11<sup>a</sup> חסורי בנין).

פֿיזאַבונד v. פֿאַבונד.

נִנְתָּן, v. נָתַן.

דָּהָר m. (b. h.) *wild ox* (?). Tosef. Kil. I, 9 האמור (שור) this (the שור) is the *t'o* of the Torah (Deut. XIV, 5). Ib. והכמרים אומרים ת' ביריה וכ' but the wise men say, *t'o* and wild ox are two different creatures. Hull. 80<sup>a</sup> דהר' דהר' a subspecies of *t'o*.

**תָּאָר** m. (b. h. **תָּאָר**; v. **תָּאָר** II) *mark*.—*Pl.* **תְּאֵרִים**, **תְּאֵרִים**.  
Koh. R. to XII, 7 (ed: **וְתָאָר**, fr. **תָּאָר**), v. **תָּאָר** II. Lev.  
R. s. 18 **וְהָיָה כִּי יִתְחַלֵּץ מִמָּוֶלֶת רוּחָאִים** **וְכ'** he begins to mark out  
limits, (saying), as far as such a place I can walk &c.;  
Koh. R. to XII, 5 **מְחֻלָּתוֹת רוּחָאִים**.

תֵּאָב, v. תֵּאָבֵר.

**תְּחִיבִיָּא** m.pl. (תְּחִיבִי I) *those returning, coming*. Targ. Y. I Gen. XXI, 33.

פִּי, פִּי אֲרֻבָּה f. (אֲרֻבָּה I) *desire*. Targ. O. Gen. III, 16  
(ed. Vien. אֲרֻבָּה).

**תַּאֲוָה** f. (b. h.; תָּאָו, v. I אָוָה) *desire, appetite*. Midr. Till. to Ps. OXX עוֹשֶׂה רָצוֹנוֹ נִפְשׁוֹ לְשׁוֹנָה he satisfies the lust of his soul for the moment; עוֹשֶׂה רָצוֹנוֹ לְשׁוֹנָה. Erub. 54<sup>a</sup> (ref. to Ps. XXI, 3) זָכָה חָאוֹר לְבוֹ וּ' if he is worthy, thou grantest him the desire of his heart (without prayer), if he is not worthy, thou refusest him not the prayer of his lips. Sot. 47<sup>a</sup> חָאוֹרוֹ מִיָּדָה וּ' his desire at least was to curse. Pirkæ d'R. El. ch. XXXVII חָאוֹרוֹ לֹא עָלָה בְּיָדוֹ חָאוֹרוֹ he did not succeed in doing what he had desired to do. Tosef. Ber. V, 1; Y. Pes. X, beg. 37<sup>b</sup> בָּר' with an appetite for food, חָאָב, [Bab. ib. 99<sup>b</sup> ח' כְּשֶׁחָאוֹר, v. חָאָב]; Y. Succ. II, 53<sup>a</sup> bot.; a. fr. — בָּשֶׁר ח', v. בָּשֶׁר ח'. — Esp. *sexual desire*. Y. Meg. IV, 75<sup>a</sup> מְכַנִּים אֶחָבָה וּמוֹצִיָּה ח' (garlic) causes love to enter, and the sexual desire to come forth. Lev. R. s. 18; Koh. R. to XII, 5 (ref. to אֲבִירָנָה, ib.) ח' זוֹ חָה' this means the sexual desire. Gen. R. s. 85 חָה' . . . מֵלָאךְ the angel that is appointed over marital life. Ab. IV, 21 וּ' חָה' חָה' חָה' envy, voluptuousness, and ambition take man away from this world (accelerate his death); a. fr.

**תָּבַב**, *Pa. תָּבַב*, (*reduplic. of תָּבַב*; *cmp. שָׁבַב*)  
[to move to and fro,] to saw, cut. Targ. Ez. XXXV, 5  
(h. text רוּרַר). Targ. Jer. XVIII, 21. Targ. II Sam. XXIII, 8;  
18 (h. text עָרַר). Targ. Is. XIV, 23; a. fr.

**תִּיבָה, תִּבְיָה** (b. h. תָּבָה; Egyptian; v., however, תָּבָה)

1) *ship, ark, chest*. Gen. R. s. 31 (play on קַיִם, Gen. VI, 14) 'אֵלָּה אֵלָּה תִּבְיָהּ וְכִי' as birds (v. קָן) make the leper clean, so does thy ark cleanse thee. Ib. על שם תִּבְיָהּ שֶׁל נֹחַ (it is called *t'biyin*) from the measures of Noah's ark. Y. Erub. V, 22<sup>c</sup> bot. כִּדְּרֵי יִשְׂרָאֵל ... כִּדְּרֵי יִשְׂרָאֵל how did the Israelites march in the desert? ... like a chest (forming a square), opp. כְּקוֹרֵה like a beam (in columns). Men. 94<sup>b</sup> פְּרוּצָה כְּמִין ד' פְּרוּצָה (the shape of the show-bread was) that of an open chest (without a lid and with a level bottom), opp. כְּמִין סָפִינָה רוֹקֶדֶת like a rocking ship (with a curved bottom). Sifra M'tsor'a, Zab., Par. 1, ch. II תִּבְיָהּ הַבִּלְנִים the bathers' chest. Tosef. Kel. B. Mets. X, 1, sq.; a. fr.—*Pl.* תִּבְיָהּ. Midr. Till. to Ps. I הִרְבָּה לַעֲשׂוֹת ד' הִרְבָּה he would have been obliged to build many arks. Y. Sot. VIII, beg. 22<sup>b</sup> שְׂדֵי עֲשָׂרִין ד' (the Egyptians) were arrayed in squares.—Esp. *the chest in the synagogue containing the scrolls of the Pentateuch*. Sot. 38<sup>b</sup>, v. פֶּסֶק. Taan. II, 1 מוֹצִיאִין אֶת הָרֹאשׁ (at prayer meetings) they bring the chest out to the open place of the town, and put ashes of wood on the chest &c. Meg. III, 1 בִּנְיָ הַדֵּי ... בִּנְיָ הַדֵּי a synagogue, they may buy (for the money) a book chest; if they sell a chest, they may buy book wrappers; a. fr.—שִׁירֵד לִפְנֵי הָרֹאשׁ to go before the chest, to act as reader of prayers. Ber. 34<sup>a</sup> וְכִי שִׁירֵד לִפְנֵי הָרֹאשׁ who recited the prayers in the presence of &c. Ib. V, 3 הַעֲבִיר לִפְנֵי הָרֹאשׁ if a reader makes a mistake (reads heretical formulas), another person must pass before the chest in his place. Ib. 4. Ib. 34<sup>a</sup> צִירֵד לִסְבֵּי צִירֵד he that is asked to read the prayers &c., v. קָרָב. Taan. II, 2 מוֹרִידֵין לִפְנֵי הָרֹאשׁ we depute as reader (on fast days) an old man &c.; a. v. fr.—2) *word*. Men. 30<sup>b</sup> בֵּית שְׁנֵי אֲמָרִים a word of two letters. Sabb. 104<sup>a</sup> they did not know which (of the two forms of the letters מִנְצֵפֶךְ) were to be employed in the middle of a word, and which at the end; a. fr.—*Pl.* תִּבְיָהּ. Hull. 64<sup>b</sup> דִּפְסָק (v. Rabb. D. S. a. l. note 40) where the scribe divides them into two words; ib. 65<sup>a</sup>. Y. Meg. I, 71<sup>c</sup> bot. תִּבְיָהּ; a. e.

**תִּבְיָהּ** f. (b. h.; תִּבְיָהּ) [that which is brought in,] grain, provision. Ned. 55<sup>a</sup>, v. עֲלֵל II. Ib. תִּבְיָהּ לְחֹדֶר וְתִבְיָהּ לְחֹדֶר *t'buah* is one thing (refers only to the five kinds of grain), and *t'buath sadeh* is another thing (refers to all gatherings of the field). Peah VI, 9 סֵאֵה ד' עֲקוּרָה וְכִי a S'ah of plucked grain (forgotten in the field), and one of unplucked (standing) grain. Ib. 10 שְׁנִינָה לְשֹׂאֵה ד' grain cut for fodder (v. שְׁנִינָה II). B. Mets. 59<sup>a</sup> בֵּית ד' וְכִי a man should always take care to have grain in his house, 'חֵלֶק עֲסָק ד' for no strife is more frequent in the house than that about grain. Men. 103<sup>b</sup> הַלּוֹקֵחַ ד' מִשְׁנֵה וְכִי he who buys grain from year to year; (Y. Sabb. VIII, 11<sup>a</sup> bot. חֲשִׁים). Tem. 16<sup>a</sup> אִשָּׁה כִּיֹּן שֹׂאֵה לֶחֶם וְכִי when a woman has no provision in the house, she clamors at once; a. fr.

**תִּבְיָהּ** f. (b. h.; תִּבְיָהּ) understanding. Ber. 17<sup>a</sup> לִבְךָ תִּבְיָהּ may thy heart reason with understanding. Ib. 19<sup>b</sup>

'there is no wisdom, or understanding, or counsel against the Lord' (Prov. XXI, 30), i. e. worldly considerations may have no weight when the law of God is to be observed; Erub. 63<sup>a</sup>; a. e.

**תִּבְיָהּ** f. (בִּיִם, v. Ez. XVI, 22) 1) *weltering*; דָּם הַדָּם הַנִּשְׁפָּךְ *the blood flowing out of a dying body*, which is partly live blood (levitically clean) and partly dead blood (levitically unclean), *mixed blood*. Ohol. II, 2 דָּם וְרִבְעִיָה דָם ד' one fourth (of a Log) of blood (of a dead body), and one fourth of mixed blood (make unclean). Ib. III, 5 דָּם וְרִבְעִיָה דָם ד' אִיזֵהוּ דָם ד' *what is dam t'busah?* The blood of a dead body of which one eighth (of a Log) flowed out while it was yet alive, and one eighth after death; ib. דָּם וְרִבְעִיָה דָם ד' אִיזֵהוּ *what is dam t'busah?* The blood of an impaled body which flowed uninterruptedly (v. שְׁתָּחָה) &c. Tosef. Meg. I, 10 דָּם הַדָּם לִדְם ד' there is no legal difference between the blood of a dead man and that of a dying man, except &c.; Tosef. Ohol. IV, 12; a. e.—2) *pressing, the ground which is pressed by a body in the grave*, and which is considered the dead man's property. Naz. IX, 3 (64<sup>b</sup>) נִשְׁלָה וְכִי תִבְיָהּ (Bab. ed. תִּבְיָהּ; Y. ed. תִּבְיָהּ) if one finds in his field a body in the usual position of a buried man, the first time, he may remove it with the ground which it occupies (for burial in another place); וְכִי תִבְיָהּ (Bab. ed. תִּבְיָהּ; Y. ed. תִּבְיָהּ) if he finds two, he may still remove them and their ground; Ohol. XVI, 3 דָּם ד' B. Bath. 101<sup>b</sup> sq. מִסְּחָרְךָ up to three fingers' lengths of the ground, as far as the serial secretion penetrates. Naz. 65<sup>a</sup> אֵין לוֹ ד' *t'busah* (*t'fusah*), i. e. the ground does not belong to the body. Ib. וְכִי שִׁיעוֹר ד' how large is the quantity of the dead man's ground?; a. e.

**תִּבְיָהּ**, v. תִּבְיָהּ.

**תִּבְיָהּ**, v. תִּבְיָהּ.

**תִּבְיָהּ**, v. תִּבְיָהּ.

**תִּבְיָהּ**, v. תִּבְיָהּ.

**תִּבְיָהּ**, v. תִּבְיָהּ.

**תִּבְיָהּ** f. (תִּבְיָהּ) asking, summons. Shebu. 41<sup>b</sup> בִּשְׁעָה ד' at the time when the creditor asks for payment. Keth. 57<sup>b</sup> מִשְׁעָה ד' from the time he summons her, or she summons him to make ready for the wedding. Tosef. ib. V, 1, v. בִּקֵּר; Y. ib. V, 29<sup>d</sup> בִּשְׁעָה (read: בִּד', or בִּשְׁעָה ד').

**תִּבְיָהּ** f. (θῆβαις, accus., sub ἡκαῖς) *Thebaic cubit* (supposed to be the royal cubit of the Egyptians). Gen. R. s. 31 (ref. to מִדֵּה הָרִאשׁוֹנָה, II Chr. III, 3) לָמָּה הוּא (תִּבְיָהּ) קוֹרָא אוֹתָהּ אִמָּה ד' וְכִי *t'biyin*? Because they fitted with it (v. תִּבְיָהּ); (oth. opin.) after Noah's ark (*tebah*); Yalk. ib. 53.

**תִּבְיָהּ**, v. תִּבְיָהּ.

**תִּבְיָהּ** I m. (preced.) 1) *break, fracture*. Targ. Y. Lev. XXI, 19 (O. תִּבְיָהּ).—2) *breach, misfortune*.



**רָבַן**, *Pi. רָבַן* (denom. of רָבַן) 1) *to mix with straw, knead.* Men. 21<sup>a</sup> וּרְבֹנָה; Ar. ed. Koh. רָבַנְתָּ; Yalk. Lev.

454 יִתְבַּנְהוּ, v. תָּבֵן. — 2) *to dung with straw*. Cant. R. to I, 1 [read:] תָּבֵן ולא נָתַן, v. זָבֵל II.

**תָּבֵן**, Pa. תָּבֵן same.

*Ithpa. תָּבֵן to be dunged with straw*. B. Mets. 103<sup>b</sup> בעינא דריתתין לי ארעא I want my field manured with stubble (therefore I object to plucking the grain instead of cutting it).

**תָּבֵן** m. (preced.) *mixed with straw*. Targ. Ez. XIII, 10, sq.

**תָּבֵן** m. (preced. wds.) *carrier of straw for dung*. — Pl. תָּבֵנִים. Cant. R. to I, 1, v. זָבֵל.

**תָּבֵן** m. (b. h.; cmp. בִּרְתָּא II) *straw*. Gen. R. s. 83, end וְהָיָה דָּרָא וְהָיָה דָּרָא straw, stubble, and chaff disputed &c.; Cant. R. to VII, 3. Midr. Till. to Ps. II לִי אֵין אִמֵּר לִי וְכִי כִמָּה מִשְׁפִּלוֹת שֶׁל דָּרָא he does not ask him, how many basketfuls of straw, or how many bundles of straw dost thou bring into the storehouse? &c. B. Mets. VI, 5. B. Kam. III, 3 וְכִי הַמְצִיא אֶת תָּבֵנוֹ if one puts his straw and his stubble out on the public road to form dung; Tosef. ib. II, 7; a. fr.

**תָּבֵנָה**, תָּבֵנָה ch. same. Targ. Ex. V, 7. Targ. Job XXI, 18; a. fr. — Ned. 50<sup>a</sup> הָיוּ גִנוֹ בֵּרָא (not חָדָה גִּנִּי) (R. Akiba and his wife) slept on straw. Ib. הָבֵר לִי פִּרְיָא דָּרָא give me some straw, for my wife has given birth &c. Hull. 52<sup>a</sup>, v. בִּזְיָא; a. fr.

**תָּבֵנִית** f. (b. h.; בָּנָה) *build, shape, model*. Tosef. Sabb. XI, (XII), 8 הַכֹּתֵב ... כֹּתֵב הַמִּקְרֵעַ he who traces something like the shape of writing on a hide; Y. ib. XII, 13<sup>d</sup>, v. רָשָׁם. Keth. 8<sup>a</sup> תָּבֵנִיתוֹ רָשָׁם who created man in his image, in the image of the likeness of his form; a. e.

**תָּבַע** (v. תָּבַע I) 1) *to search*. Lev. R. s. 6, end שָׂאִיבִי 1) *to search*. Lev. R. s. 6, end שָׂאִיבִי ... וְהָלַךְ לְחַבְּרָתוֹ who lost his son, and went in search of him among graves; (Yalk. Is. 281 לבקשו). Ib. דְּרִכֵּן שֶׁל מֵתִים לְחַבְּרָתָן it is the way of the dead to search among the living &c. — 2) *to ask, claim, summon*. Keth. V, 2 וְכִי מִשְׁתַּבֵּחַתָּ הַבֵּל וְכִי to a maiden we allow twelve months from the time that her intended husband claims her, to prepare her outfit. Nidd. 68<sup>a</sup> לִינְשָׂא תָּבַעָהּ when they ask her to make ready for the wedding, and she is satisfied (to do so at once); Yeb. 37<sup>b</sup>. Keth. 64<sup>a</sup> תָּבַעָהּ if she demands her marital rights. Erub. 100<sup>b</sup> תָּבַעָהּ הָאִשָּׁה הָרוּבֵעַ the woman asks for gratification in her heart, the man with his mouth. Shebu. 40<sup>b</sup> וְכִי אֵין אִמֵּר חֻקָּה אֵין אִמֵּר חֻקָּה the legal presumption is that nobody will sue a neighbor, unless he has some claim against him. Pesik. Bahod., p. 104<sup>a</sup>, sq. אִמֵּר חֻקָּה I shall propose marriage to her, v. אִלְיָהוּ. Sifr. Deut. 16 (ref. to Deut. I, 16) צְדִיק בְּצִדְקוֹ חֻקָּה וּמִבְּרִיא רִאיוֹהוּ the righteous in his righteousness claims and offers evidence, i. e. the judge must not be guided by his moral conviction or by the reputation of the claimant, but by evidence only. Midr. Till. to Ps. VII כֹּל הָרוּבֵעַ אֶת עֲצָמוֹ וְכִי (prob. to be read: הָרוּבֵעַ אֶת עֲלֻבוֹתָי) he who asks (God) to resent

the insult offered to him will not be punished for it; a. fr. — [Tanh. ed. Bub. Balak 18 וְהָיָה כִּי תִבְרָא; Yalk. Num. 766 וְהָיָה כִּי תִבְרָא II.] — Part. pass. תָּבֵעָה; f. תָּבֵעָה. Keth. 57<sup>b</sup> בְּרִיתָא דִּרְיָא if she is of age, she is considered as having been asked to prepare for the wedding; כִּי דְּבִרְחִילָה as the maiden that has been asked (to whom twelve months are allowed); כִּי דְּאַלְמָנָה as the widow that has been asked (to whom one month only is allowed).

*Nif. תָּבַע to be asked, appealed to; to consent, submit*. Y. Shek. I, 45<sup>d</sup> bot. וְהָיָה כִּי תִבְרָא וְהָיָה כִּי תִבְרָא they are appealed to for the golden calf, and they contribute; for the sanctuary, and they contribute. Sot. 11<sup>b</sup>; Yalk. Ex. 164 וְהָיָה כִּי תִבְרָא ... וְהָיָה כִּי תִבְרָא he proposed to them a sinful act, and they refused. Ib. 286 בְּחֹרֶה וְכִי תִבְרָא the nations of the world were asked to receive the Law, in order not to give them an excuse for saying, וְהָיָה כִּי תִבְרָא had we been asked, we might have accepted it &c.; a. e.

**תָּבַע** ch. same, *to ask, demand; to inquire, search* (corresp. to h. דָּרַשׁ a. fr.). Targ. Jud. VI, 29. Targ. Ps. XXVII, 8. Targ. Job XXXIX, 8 Ms. (ed. בעי). Targ. Deut. XXII, 2. Targ. Gen. IX, 5 (Y. also תָּבֵעָה); a. fr. — Keth. 42<sup>b</sup> bot. וְכִי קָא חֲסִידָא קָא חֲסִידָא when he claimed, he claimed the fine. Ib. 43<sup>a</sup> וְכִי וְהָיָה ... וְהָיָה ch. Y. Sabb. X, 12<sup>c</sup> bot. בְּרִיתָא דְּרַבִּי שְׁלֹחַ רַבִּי Rabbī sent and proposed to his (R. Eleazar's) widow. Hag. 15<sup>a</sup> ... אִשָּׁתָּה he met a harlot and asked her; a. fr.

*Ithpe. תָּבַע to be searched, investigated*. Targ. Esth. II, 23 (ed. Vien. תָּבַע).

**תְּבִיקוֹן**, v. תְּבִיקוֹן.

**תָּבַר**, v. תָּבַר.

**תָּבַר** I, תָּבַר = h. שָׁבַר, *to break*. Targ. Gen. XIX, 9. Targ. Jer. XIX, 10; a. fr. — Part. pass. תָּבַר; f. תָּבַר; pl. תָּבַר. Targ. Ps. XXXI, 13. Targ. Jer. II, 13; a. fr.; v. תָּבַר II. — B. Kam. 10<sup>b</sup> בְּרִיתָא דְּרַבִּי שְׁלֹחַ בְּרִיתָא (not רָשָׁם) while he leaned on them, he broke (the bench).

Pa. תָּבַר same. Targ. Ex. IX, 25 (ed. Vien. תָּבַר; Y. תָּבַר). Targ. Ps. XXIX, 5 Ms. (ed. מקבר Af.). Targ. Ex. XXIII, 24. Targ. Jer. I, 17; a. fr. — Yoma 78<sup>b</sup> מִשְׁתַּבֵּחַתָּא breaking of vessels (as a child's pleasure). Ib. וְהָיָה כִּי תִבְרָא (v. Rabb. D. S. a. l. note 100) bought defective vessels for his children, and they broke them, v. תָּבַע; a. e. — [Y. Sabb. VII, 10<sup>a</sup> bot. מִשְׁתַּבֵּחַתָּא, read: מִשְׁתַּבֵּחַתָּא בצוריא, v. צִרְיָא II.]

*Ithpa. תָּבַר to be broken*. Targ. Jon. I, 4. Targ. Ex. XXII, 9 (Y. ed. Vien. תָּבַר). Ib. 12 (h. text יִשְׁרָף). Targ. Jer. XXIII, 9. Targ. Prov. XIV, 28 (h. text מִשְׁתַּבֵּחַתָּא); a. fr. — Ber. 22<sup>a</sup>, v. תָּבַע. B. Kam. I. c. תָּבַע אִם אִתְּרִיבִי without him, it would have broken. Ib. בְּלֹא אִתְּרִיבִי without him, it would have broken down after two hours; a. e.

**תָּבַר** II, תָּבַרָא, תָּבַרָא m. (preced.) 1) *break, fracture; breach, misfortune*. Targ. Lev. XXIV, 20. Targ. O. ib. XXI, 18, v. תָּבַר. Targ. Job VI, 21; a. fr. — Taan. 31<sup>a</sup> וְהָיָה כִּי תִבְרָא וְהָיָה כִּי תִבְרָא and it is called the day of breaking the axe; Lam. R. introd. (R. Z'era). — 2) *contradiction*.

Gen. R. s. 30 אֵת דִּיאָ לֹא דֵּן this, too, is no contradiction of the rule; Esth. R. to II, 5, תְּבָרָה. Sabb. 92<sup>b</sup>; B. Kam. 47<sup>b</sup>, a. fr. אֵת מִי שֶׁשָּׁנָה זֶה וְכִי there is a contradiction (between the two clauses of the Mishnah); he that taught the one &c., v. שָׁנָה I; [R. Hānanel: excommunication (v. infra), meant as an imprecation].—3) *refutation, answer*. Kidd. 74<sup>b</sup> (in Hebr. dict.) אֵת מִצִּידָה תְּבָרָה (Var. in Ar. s. v. מִצִּידָה) if this be so, its refutation is taken from what is next to it.—4) = h. שֹׁכֵר, *receipt*. B. Bath. 173<sup>a</sup> רְכוּזִיב let us see in whose name the receipt is written.—5) *pl. תְּבָרָה* = h. שְׁבָרִים (v. שְׁבָר) *the broken sounds of the Shofar* on proclaiming the excommunication of a person. M. Kat. 17<sup>b</sup> רְכוּזִיב Rashi (ed. incorr. חֲבֵרָה) why is the blowing of the Shofar at excommunications called *tabré* (breaks)? ... They break down high houses.

**תְּבָרָה** m. (preced. wds.) *breaking*; רְכוּזִיב bone-breaker, *butcher's block*. Bets. 11<sup>a</sup>.

**תְּבָרָה**, v. תְּבָרָה.

**תְּבָרָה**, Y. Shek. III, 47<sup>c</sup> top, read: שְׁבָרִינִי, v. תְּבָרָה.

**תְּבָרָה** f. (v. תְּבָרָה) 1) *contradiction, refutation, answer*. Ab. Zar. 2<sup>b</sup> וְעַל דֵּא תְּבָרָתְהוּ וְכִי and the answer given them on this plea is: why would you not accept (the Law when it was offered you)?—2) = *receipt*. Keth. 56<sup>a</sup> וְכִי רִילְמָא מִירְכָס דֵּא וְכִי the receipt on account may get lost, and he (the creditor) may produce the note and collect the whole amount.

**תְּבָרָה**, a mnemonical sign for תְּבָרָה (*constant, daily*), חֲבֵרָה (*obligatory*), שְׁבָרָה (*suspending the Sabbath*), and שְׁבָרָה (*disregard of levitical uncleanness*). Men. 51<sup>a</sup> (Ms. M. written out in full, v. Rabb. D. S. a. l. note; Ar. רְכוּזִיב, v. Rashi); Yalk. Lev. 486 תְּכֵשִׁיט (corr. acc.).

**תְּבָרָה** m. (תְּבָרָה) *broth, dish*. Gen. R. s. 63 אֲדָמָה he (Esau) is red, and his dish is red. Sabb. 119<sup>a</sup> קִרְדָּה דֵּא הַקִּרְדָּה דֵּא the Sabbath dish.—a. fr.—*Pl.* תְּבָרָה, Pes. X, 3. Taan. IV, 7; a. fr.—עֲרִיבָה, v. עֲרִיבָה.

**תְּבָרָה** ch. same. Targ. Gen. XXV, 34. Targ. Job VI, 6. Targ. Jud. VI, 19, sq. (h. text מֶרֶק); a. e.—Sabb. 129<sup>a</sup> דֵּא רְכוּזִיב דֵּא a broth of milt; Hull. 111<sup>a</sup>. Keth. 61<sup>a</sup> בָּסִיסִים a dish of mushrooms. B. Hash. 21<sup>a</sup>, v. דִּירָרִי; a. e.—Ber. 62<sup>a</sup>; Hag. 5<sup>b</sup>, v. שְׁבָרָה II.—*Pl.* תְּבָרָה, תְּבָרָה, תְּבָרָה. Targ. Gen. XXVII, 7; 14; 17. Targ. Y. ib. XXV, 29; a. e.

**תְּבָרָה** m. (v. תְּבָרָה, אֲוִיָּה, אֲוִיָּה, a. e.) 1) *crown*. Targ. Cant. III, 11 (some ed. תְּבָרָה). Targ. II Esth. II, 17 (ed. Vien. תְּבָרָה); a. e.—Snh. 105<sup>a</sup>, v. חֲוָצָה. Ab. I, 13, v. שְׁמֵשׁ. Gitt. 57<sup>a</sup> וְכִי הָאֵסָר קִיסָר לְתֵּאֲרִיב וְכִי the Cæsar took off his crown and put it on the ground. Meg. 6<sup>b</sup> מִלְּכֵי מִלְּכֵי מִלְּכֵי מִלְּכֵי Ms. M. three hundred crowned kings &c., a. e.—2) *crownlet on letters*. Men. 29<sup>b</sup> מִלְּכֵי מִלְּכֵי מִלְּכֵי מִלְּכֵי why has the letter הָאֵסָר לִיהָ a crownlet?; Yalk. Gen. 19. Sabb. 104<sup>a</sup> וְכִי תְּבָרָה דִּקְוָה וְכִי why is the

crownlet of the *Kof* turned towards the *Resh*?—*Pl.* תְּבָרָה. Targ. Esth. I, 3.—Treat. Sofrim IX, 1 רְכוּזִיב ... the Beth of *brëshith* (Gen. I, 1) requires four crownlets.

**תְּבָרָה** f. (גִּעַל = גִּעַל) *pollution, filth*. Targ. Is. IV, 4 תְּבָרָה constr.

**תְּבָרָה** m. (v. תְּבָרָה) *traveller, merchant*.—*Pl.* constr. תְּבָרָה, תְּבָרָה. Targ. II Esth. X, 1 יִמָּא דֵּא sea-merchants (h. text דִּים).

**תְּבָרָה** m. (תְּבָרָה, v. תְּבָרָה III) *staff, crutch*. Targ. Esth. IV, 11; V, 2, a. e. (h. text שְׂרִיבִי). Targ. Ps. XXIII, 4 תְּבָרָה ed. Lag. (ed. Wil. תְּבָרָה, not תְּבָרָה); some ed. תְּבָרָה; h. text שְׂרִיבִי.—B. Mets. 21<sup>b</sup> סְבִירָה דֵּא (שְׂבִירָה).—Rabb. D. S. a. l. note 7; ed. אֲוִיָּה, v. מִשָּׁה; Taan. 6<sup>b</sup> אֲוִיָּה Ms. M. 2 (v. Rabb. D. S. a. l. note 400; ed. אֲוִיָּה).—[Bekh. 9<sup>a</sup> שְׂרִיבִי דֵּא, v. תְּבָרָה.]

**תְּבָרָה**, Targ. Prov. XXVII, 26 ed. Wil., v. תְּבָרָה.

**תְּבָרָה** pr. n. m. *Ben Tagla*. Koh. R. to XII, 12 סֵפֶר בֵּן תְּבָרָה the Book of B. T. (an apocryphal book); v. לְעִנְיָה I.

**תְּבָרָה** f. (גִּלְחָה) *shearing, hair-cutting*. Meg. I, 7 (8<sup>b</sup>) וְכִי אֵין בֵּין דֵּא וְכִי there is no difference between a leper declared clean after being locked up for trial, and one declared unclean (and cured), except the cutting of the hair and the bird sacrifices (Lev. XIV, 2-8). Y. ib. 71<sup>b</sup> bot. וְכִי אֵין שְׂרִיבִי דֵּא אֵין שְׂרִיבִי דֵּא that requires hair-cutting must also bring a sacrifice &c. Ab. Zar. I, 3 וְכִי וְכִי בְּנִים, צִיּוֹן, ib.) (play on צִיּוֹן, ib.) בְּנִים, צִיּוֹן, ib.) sons that are distinguished by laws concerning circumcision, hair-cutting (Lev. XIX, 27) and show-fringes; a. e.

**תְּבָרָה**, Ex. R. s. 37 שְׂרִיבִי וְכִי read: מִשָּׁה... שְׂרִיבִי וְכִי as in the case of the friend of a king whom the latter invested with the belt (knighted, v. Sm. Ant. Engl. ed.<sup>3</sup> s. v. Cingulum) and made Protector.

**תְּבָרָה** (sec. r. of גִּוֵּר) *to travel about; to trade* (= h. סֹחֵר). Targ. Y. Gen. XLII, 34. Targ. Y. Deut. XXI, 14 (v. infra).

**תְּבָרָה**, *Ithpa*, *Ithpe*, *Ithpe* same. Targ. II Esth. VIII, 13. Targ. O. Deut. I, c. תְּבָרָה ed. Berl. (ed. Vien. תְּבָרָה; Y. תְּבָרָה Pe.; h. text תְּבָרָה). Targ. O. ib. XXIV, 7.—Trnsf. *to make profit, to be benefited* (cmp. II, III). Ab. Zar. 2<sup>b</sup> וְכִי אֵין תְּבָרָה אֵין תְּבָרָה should they have profited (by their disobedience)? if so, the sinner would be rewarded; B. Kam. 38<sup>a</sup> (not אֵין תְּבָרָה); Yalk. Hab. 563. Yeb. 92<sup>b</sup> וְכִי אֵין תְּבָרָה should he profit (by his disregard of the law)? if so &c. Y. Ter. IV, 42<sup>d</sup> bot. וְכִי תְּבָרָה לִיהָ he gains four quarters (of a Kab); a. e.

**תְּבָרָה** m. (preced.) *travelling merchant, vendor*. B. Mets. IV, 4 אֵין אֲוִיָּה אֵין אֲוִיָּה the law of overreaching (אֲוִיָּה) does not apply to a merchant, opp. הֲדוּרִיט a private person; expl. ib. 51<sup>a</sup> סֹפֶסֶר, v. סֹפֶסֶר, v. סֹפֶסֶר. B. Ter. IV, 42<sup>d</sup> bot. וְכִי אֵין תְּבָרָה means, that the 'onaah does not apply to a merchant' means, that the

regulations concerning *onaah* do not apply to him, and he may withdraw from the purchase even if the difference is less than the law prescribes. Ib. 52<sup>a</sup>; Tosef. ib. III, 19, v. תָּגֵר. B. Mets. IV, 12; a. fr.—Pl. תָּגֵרִים. B. Bath. 75<sup>a</sup> (ref. to Job XL, 30) וְאֵין כְּנָעִים אֵלָּא ה' by *k'na'anim* merchants are meant. B. Mets. IV, 3 תָּגֵרִי the vendors of Lydda. Pes. 50<sup>b</sup>, a. e. סִימָטָא v. סִימָטָא I. Ib. וְהַתְּנִיחֵם they (the writers of sacred books &c.), and the traders to whom they sell, and the traders to whom the traders sell; Tosef. Bicc. II, 15. Pes. 116<sup>a</sup>, v. תָּגֵרִי II. Erub. 55<sup>a</sup> (ed. Sonc. תָּגֵרִין); Yalk. Deut. 940; a. fr.

תָּגֵר, תָּגֵרָה ch. same. Targ. Koh. V, 9. Targ. Gen. XXXVIII, 2 (h. text כְּנָעִי). Targ. Prov. XXXI, 14 (not וְכָנְעִי מִנֵּן; a. e.—Pes. 50<sup>a</sup> (ref. to Zech. XIV, 21) וְכָנְעִי מִנֵּן and whence do we know that *k'na'ani* means tradesman? (Answ. ref. to Gen. XXXVIII, 2, v. supra). B. Bath. 90<sup>a</sup>, a. e., v. תָּגֵר; a. fr.—Pl. תָּגֵרִין, תָּגֵרָה, תָּגֵרִי. Targ. Ez. XVII, 4. Targ. Ps. LXVIII, 28. Targ. I Kings X, 15. Targ. O. Gen. XXXVII, 28. Targ. Y. ib. XXV, 3 (h. text אֲשֹׁרִים, v. אֲמִשְׁתִּין; a. e.—Gen. R. s. 61 (ref. to Gen. I. c.) וְכ' ... אֲמִשְׁתִּין although they translate (these proper nouns) and say, traders &c., they still mean chieftains; a. e.

תָּגֵר, תָּגֵרָה m. (v. תָּגֵרָה *Hithpa.*) *heat, jealousy, partiality*; תָּגֵר [to cry out, 'it is partiality'] to reproach, complain of injustice. Y. Ber. V, 9<sup>c</sup> top; Y. Meg. IV, 75<sup>c</sup> top כְּקִרָא בְּקִרָא it is as if he reflected on God's dealings, (saying,) over the bird's nest thy mercies extend, but over this man (myself) they do not extend; (Ber. 33<sup>b</sup> וְכ' he throws jealousy among God's creatures). Gen. R. s. 40 וְלֹא הִקְפִּיד ה' וְלֹא קִרָא ה' he did not reproach (God), nor did he lose his temper; ib. s. 92. Ib. s. 17 צָפָה ... לְקִרְוָה עֲלֶיהָ ... God foresaw that he (Adam) would reproach (God) on her account (Gen. III, 12), therefore he did not create her until he (Adam) asked for her; a. e.

תָּגֵר, תָּגֵרָה I m. (preced.) *strife, contest, complaint*. Targ. Prov. XV, 18. Ib. XXVI, 20. Targ. Y. Deut. XXV, 1. Targ. Prov. VI, 14, v. תָּגֵר; a. fr.—Sabb. 130<sup>a</sup>, v. תָּגֵר. Snh. 7<sup>a</sup> כִּי הִינֵנּוּ ... רֹאִים לִלְוֵה ה' Taan. 22<sup>a</sup> וְכ' בְּתָגֵרָה, v. תָּגֵרָה. when we see two men quarrel. Yeb. 100<sup>a</sup> וְכ' I used to decide the man's case first; שְׂרִינָה ה' רִאשֹׁנָה וְכ' now I decide the woman's case first. B. Mets. 59<sup>a</sup>, v. תָּגֵר; Yalk. Ps. 888 (not תִּירָה); a. e.

תָּגֵר, תָּגֵרָה II m. *crutch, staff*, v. תָּגֵרָה.

תָּגֵר, תָּגֵרָה m. (cmp. תָּגֵרָה) *ditch, channel*. Bekh. 9<sup>a</sup> וְכ' בְּתָגֵרָה, v. תָּגֵרָה; Rashi בְּתָגֵרָה, cmp. תָּגֵרָה; Var. in Rashi בְּתָגֵרָה, read: בְּתָגֵרָה they poured them into a ditch (Rashi: *vessel, cask*; v., however, Tosaf. a. l.).

תָּגֵר, תָּגֵרָה ch.

תָּגֵר, תָּגֵרָה m. (preced.) *business, trade*. Targ. Zech. XIV, 21.

תָּגֵרָה, תָּגֵרָה v. תָּגֵרָה.

תָּגֵרָה, תָּגֵרָה f. (preced. art.) *business, merchant*

*dise.* Targ. Prov. III, 14 (h. text סֹדֵר). Ib. XXXI, 18. Ib. XVII, 16 (ed. Wil. תָּגֵרָה; h. text מְדִיר). Ib. XXVII, 26 (ed. Wil. חֲגֹר, corr. acc.).

תָּגֵר, v. תָּגֵר. h.

תָּגֵרָה, תָּגֵרָה m. (v. תָּגֵרָה I) *quarrelsome man*. Targ. Prov. XXII, 10 (h. text מִדִּין, sub. איש). Ib. XXVI, 21.—Fem. תָּגֵרָה, תָּגֵרָה. Ib. XXI, 9 (ed. Wil. תָּגֵר).

תָּגֵרָה, תָּגֵרָה f. = תָּגֵרָה I. Targ. Ps. XXXI, 21 תָּגֵרָה Ms. (ed. רות ...). Ib. XXXV, 1 תָּגֵרָה Ms. (ed. תָּגֵרָה; ed. Wil. תָּגֵר).

תָּגֵרָה, תָּגֵרָה m. = h. שֶׁד, *breast*.—Pl. תָּגֵרִין, תָּגֵרָה, תָּגֵרִי. Targ. Y. I, II Gen. XLIX, 25 (ed. Vien. תָּגֵר). Targ. Ps. CIII, 2 ed. Lag. (missing in ed. Wil.). Targ. II Chr. V, 9. Targ. Job III, 11 (12; ed. Wil. תָּגֵרָה; some ed. תָּגֵרָה, corr. acc.). Targ. Cant. VIII, 1 (ed. Lag. a. oth. תָּגֵר); a. e.

תָּגֵרָה pr. n. m. *Taddai* (Thaddaeus). Y. Kil. I, 27<sup>b</sup> לְעֹדֵר תָּגֵרָה; Y. Sabb. III, 5<sup>d</sup> bot. Mekh. B'shall, Shir., s. 1 אֲלֵיכֶר בן תָּגֵרָה; Tanh. B'shall. 11 אֲלֵכֶר בן תָּגֵרָה; Yalk. Ex. 242 אֲלֵכֶר בן תָּגֵרָה (corr. acc.); Sabb. 123<sup>a</sup>.—Ib. 38<sup>b</sup> ר' תָּגֵרָה.

\*תָּגֵרָה m. (דִּד, cmp. דִּד) [*flow*], *kindness, liberality*. Targ. Prov. V, 19 (ed. Lag. תָּגֵרָה).

תָּגֵרָה, Targ. Prov. XX, 25 some ed.; ed. Lag. a. oth. תָּגֵרָה, read: תָּגֵרָה, v. תָּגֵרָה.

תָּגֵרָה, Midr. Till. to Ps. IX, 20 מַעֲשֵׂה ה' שֶׁלֶן (Var. in ed. Bub. note: תָּגֵרָה, תָּגֵרָה, תָּגֵרָה, תָּגֵרָה); Yalk. ib. 645 תַּעֲשֵׂה תָּגֵרָה (some ed. תָּגֵרָה) read: תַּעֲשֵׂה תָּגֵרָה (εὐαγγελιστὴς) be thou made the oracle consulted by them (v. Sm. Ant. s. v. Theoroi).

תָּגֵרָה, v. תָּגֵרָה.

תָּגֵרָה, תָּגֵרָה v. תָּגֵרָה.

תָּגֵרָה, תָּגֵרָה f. (הָגֵר) = תָּגֵר, *stationary, constant, regular*. Pes. 114<sup>a</sup> ה' וְשִׁנְיָתוֹ ה' ... תָּגֵרָה to say the blessing over wine is a constant duty, but the blessing over the day (festival) is not a constant (only a periodical) duty: where there is a constant duty and one not constant, the constant duty has the precedence; Tosef. ib. X, 3; Tosef. Ber. VI (V), 1; Y. ib. VIII, beg. 11<sup>d</sup>. Zeb. X, 1 כֹּל הָדָר מִתְבָּרֵךְ וְכ' that which is more constant than another thing has the precedence over the other thing: the daily offering precedes the Musaf, the Sabbath Musaf precedes that of the New Moon &c.; a. fr.—Pl. תָּגֵרִין. Y. Taan. II, 65<sup>d</sup> bot. שָׁחַת ה' בְּעִבְרָה because they are constantly on duty.—תָּגֵרָה (adv.) *steadily*. Tosef. Qhol. XVI, 8; Tosef. Par. IV (III), 7, v. תָּגֵר II.

תָּגֵרָה c. ch. same; (also as noun) *permanency*. Targ. Num. XXVIII, 3; 6; 10. Ib. IV, 7; a. fr.—(Adv.) *steadily, constantly*. Targ. Ex. XXVII, 20. Targ. Lev. XXIV, 3; a. e.—Targ. Hab. I, 17 בֹּהֵר.

חָזַק (חָזַק) ch. same, 1) to gaze, be astonished, be waste. — Part. חָזֵק; f. חֲזִיקָה, חֲזִיקָה. Targ. Y. Gen. I, 2. Targ. Y. II Ex. XII, 42; a. e. — Erub. 66<sup>a</sup> ר' אלעזר R. El. marvelled at it. Ib. חָזַק בו' the Nehardeans were astonished at it. Pes. 50<sup>b</sup> חָזַק ביה אינשׁוּ people gaze at him with ill-will (Ms. M. חֲזִיקוּהוּ fr. חֲזִיקָה). Nidd. 66<sup>a</sup> ... נִחְזָקוּ עֲלָיו וכ' (Nidd. 66<sup>a</sup> III; a. e. — 2) to pause, regret, repent. Targ. Y. Lev. V, 5, 24. Targ. Cant. V, 5. Targ. Y. Ex. XIII, 17. Targ. Prov. XX, 25 (ed. חָזַק, חָזַק, corr. acc.). — Y. Hall. II, beg. 58<sup>b</sup> (נִפְסָקוּת) when I was gone, I was sorry that I had not said to him &c. Y. Sabb. I, 3<sup>b</sup> bot. חָזַק בו' he began to bethink himself (of what he had done). Ned. 21<sup>b</sup> חָזַק בְּךָ dost thou now regret (that thou hast vowed)? Y. ib. IX, 41<sup>b</sup> bot. חָזַק בו' R. J. offered an opening (for the purpose of absolving from a vow), and he (the vower) expressed his regret; [read:] חָזַק בו' חָזַק בו' but if he were not sorry for his vow, would he have come (before the teacher for

absolution)?; a. e.—3) to smell. Keth. 105<sup>a</sup>, v. אֲמַבְרָא. B. Bath. 22<sup>a</sup> פִּיךָ תִּהְיֶה וְכִי, v. תִּנְכַּנָּה.

**תְּהִיָּה** f. (preced.) 1) *regret*. Targ. Y. II Gen. VI, 6 (Ar. חוּר).—2) *astonishment*. Erub. 66<sup>a</sup> יֵכְ 'ר' 'מֵאֵר' (ed. Sonc. תִּהְיֶיהָ; Ar. תִּהְיֶיהָ) why this marvelling of R. El? **תְּהִילִים**, v. next w.

**תְּהִלָּה** f. (b. h.; הִלָּל) *praise, song*. Pes. 117<sup>a</sup> בעשרה 'וב' ... the Book of Psalms contains ten expressions for praise: *nitsstuah* ... *thillah* &c. Ber. 4<sup>b</sup> כל האומר 'ה' 'ב' ... he who recites the Praise of David (Ps. CXLV) three times a day &c. Taan. 16<sup>b</sup> (ref. to Nehem. IX, 5) על כל ברכה וברכה חן לו 'ה' after every benediction give him praise (close with 'וב' שם כבוד וְכִי; a. e.—Pl. תְּהִלָּה; תְּהִלָּה. Mekh. B'shall, Shir., s. 8 (ref. to Ex. XV, 12) 'ה' לא מעבשיו אלא מעולם נורא 'ה' is not meant as participle present), but from eternity was he &c.—Esp. תְּהִלָּה (סִפֵּר) תְּהִלָּה, contr. תְּהִלָּה, תְּהִלָּה the Book of Psalms. Pes. l. c. B. Bath. 14<sup>b</sup> sq. דוד כתב ס' 'ה' על ידו וְכִי David composed the Book of Psalms through the agency of ten elders ... and of the three sons of Korah. Gen. R. s. 68 ... חמשה the fifteen 'songs of the ascents' in the Psalms; ib. s. 74. Y. Sabb. XVI, 15<sup>c</sup> bot. 'וב' 'ב' ... the one hundred and forty-five psalms in the Psalms correspond to the years of Jacob; Treat. Sof'rim ch. XVI, 17 'ה' בספר 'ה' מסתכל דריירו Gen. R. s. 33 באגדה I was meditating over the *Agadah* on the Psalms; Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XIII, 35<sup>a</sup> bot. אגדה (עניני בכל ספר 'ה' אגדה I let my glance pass through the whole 'Book of Psalms, an Agadah.'—Chald. תְּהִלָּה. Pes. l. c. 'וב' רבי רב 'וב' I saw a copy of the Psalms of the house of R. ... in which Halleluiah was written in the middle of a chapter (psalm).—[תְּהִלָּה, תְּהִלָּה, pl. of תְּהִלָּה, q. v.]

**תְּהִלָּה**, Targ. Y. I Deut. XXXII, 36, v. חוּר ch.

**תְּהִפּוּכָה, תְּהִפּוּכָה** f. (b. h. תְּהִפּוּכָה pl.; תְּהִפּוּ) *per- verseness*. Sifré Deut. 320; Yalk. ib. 945 (ref. to Deut. XXXII, 20) תְּהִפּוּכָה דור 'ה' ... אלא דור it does not say, 'a generation of perverseness' (in the singular); but, 'a generation of perversenesses' &c.

**תְּהִפּוּכָה** ch. same. Targ. Prov. XXIII, 33.—Pl. תְּהִפּוּכָה. Ib. II, 12 Ms. (ed. הפיכה; ed. Wil. הפיכה, some ed. ספריכה, corr. acc.).

**תְּהִפּוּכִינָה**, v. next w.

**תְּהִפּוּכָה** m. (preced. art.) *perverse man*.—Pl. תְּהִפּוּכִינָה. Targ. Y. II Deut. XXXII, 20 (ed. Vien. תְּהִפּוּכִינָה, corr. acc.).

**תְּהִפּוּכָה** f. (preced.) 1) *perverseness*. Targ. Prov. I, 32 Ms., v. תְּהִפּוּכָה.—2) *destruction*. Targ. Y. Deut. XXIX, 22, v. תְּהִפּוּכָה.

**תְּהִי** I (imperat. pl. of אָהָה) *come ye*. B. Bath. 22<sup>a</sup> חוּ

וְכִי אֲכַלּוּ וְכִי יִבְרָח II. Y. ib. II, end, 13<sup>c</sup> בצפרא go, and come again in the morning; a. e.—[Y. Sot. VII, end 22<sup>a</sup> תְּהִי, חוּ מייבֵּל]

**תְּהִי** II = תְּהִי, *again, furthermore*. Targ. Y. Gen. XXVI, 21. Targ. Y. II Lev. XXII, 27.—Ber. 12<sup>b</sup> ... וְכִי לֹא but let him say this verse (Num. XXIV, 9), and no more. Gitt. 56<sup>a</sup> וְכִי אִם מִלְכָּא אֵינָא וְכִי furthermore, if I am a king, why didst thou not come ere this? Ned. 16<sup>a</sup> וְכִי וְכִי וְכִי and he said, I will eat, I will eat, and added, I swear &c. Ib. וְכִי וְכִי and in addition thereto he said &c. Erub. 103<sup>b</sup>, v. תְּהִי; a. fr.

**תְּהִי**, v. תְּהִי.

**תְּהִי** I m. (v. תְּהִי I) *compartment, cell*. Targ. Ez. XL, 7; 12; a. e.—Pl. תְּהִי, תְּהִי. Ib. 10; 12; a. e.

**תְּהִי** II = תְּהִי, *mark*. Targ. Ez. IX, 4.

**תְּהִי** III, v. תְּהִי.

**תְּהִיָּה** f. (b. h. תְּהִיָּה; אָהָה) [1] (b. h.) *occasion*.—2) *grief*. Gen. R. s. 19; Yalk. ib. 27, v. עָלָה.

**תְּהִיָּה** pr. n. pl. *Tavakh*. B. Kam. 104<sup>b</sup> (Rashi a. Ms. R. תְּהִיָּה; B. Bath. 77<sup>b</sup> Ms. M. (ed. חוּר). Nidd. 33<sup>b</sup> (v. Neub. Géogr. p. 398).

**תְּהִיָּה** m. (b. h.; denom. of אָהָה) *look, appearance, countenance; attribute*. Snh. 100<sup>a</sup> (play on חוּרָה, Ez. XLVII, 12) לְחוּרָה פָּנִים שֶׁל בְּעָלֵי הַפֶּה for brightening the countenance of the speakers. Pirké d'R. El. ch. XLVIII Moses' parents saw that he looked like an angel of God.—Y. Ber. V, 9<sup>a</sup> bot., v. תְּהִיָּה. Y. Sabb. VI, 7<sup>d</sup> bot. כְּלִי כְּלִי when they bear the attribute of (are classified among) vessels; Y. Bets. I, end, 61<sup>a</sup>; (Bab. ib. 10<sup>a</sup> כְּלִי כְּלִי it does not pass by the name of a vessel; a. e.—Pl. תְּהִיָּה. Cant. R. to I, 10 (play on בְּחוּרִים, ib.) (1) וְכִי ... שְׁתִּיבָה שְׁתִּיבָה with two countenances, with two brothers, Moses and Aaron, who looked at each other in friendliness, each rejoicing in the other's greatness.

**תְּהִי** I = חוּ, 1) *to go back, return, do again*. Targ. Gen. XIV, 7. Targ. O. ib. XVIII, 10 מִיָּחָד אֶחָד ed. Berl. (ed. Vien. תְּהִי); a. v. fr.—Part. תְּהִי, תְּהִי; fr. which a verb תְּהִי, תְּהִי. Targ. Ez. XXXV, 7. Targ. I Sam. XXVII, 9. Targ. Y. Gen. VIII, 3; a. fr.—Usually תְּהִי, תְּהִי; f. תְּהִי, תְּהִי, תְּהִי, תְּהִי, תְּהִי, תְּהִי. Targ. Am. IX, 1. Targ. I Sam. VII, 3. Targ. Gen. l. c.; a. fr.—2) *to restore, v. infra*.—3) *[to go back on.] to bethink one's self, regret*. Targ. O. a. Y. I Gen. VI, 6. Ib. 7. Targ. O. Ex. XXXII, 14; a. fr.

**תְּהִי** 1) *to lead back, turn; to give back, restore; to recompense*. Targ. Jer. XXXII, 44. Targ. Ps. XIX, 8. Targ. Num. XXV, 11. Targ. Ex. XXII, 25. Targ. O. Num. V, 7 (Y. ed. Vien. תְּהִי Pe.); a. fr.—Part. תְּהִי, תְּהִי. Targ. O. ib. 8 (ed. Vien. תְּהִי; Y. תְּהִי (1)).—

תובינות, Targ. II Chr. XXII, 11 ed. Beck, v.  
תורפרא.

**תֹּחֶנֶת** f. = h. תֹּחֶנֶת, *thanksgiving, thank-offering.*

Targ. Jer. XXX, 19. Targ. Lev. VII, 12; a. fr.—*Pl.* תִּדְרֵךְ, תִּדְרֵךְ, תִּדְרֵךְ, Targ. Ps. LVI, 13. Targ. II Chr. XXIX, 31.

ת.ד. v. פרה

**תָּהוּ, תָּהוּ** (cmp. **תָּהוּ**) 1) *to be perplexed; to fear, be anxious* (corresp. to h. **תָּהוּ**). Targ. O. Gen. XXVII, 33. Targ. Job XXXVII, 1 **תָּהוּ** (ed. Lag. **תָּהוּ**; some ed. **תָּהוּ** Pa.). Targ. Jer. XXXVI, 24 (h. text **תָּהוּ**). Targ. Y. Num. XXXIII, 24. Targ. Koh. IV, 16 **תָּהוּ** ed. Lag. (ed. Vien. **תָּהוּ**, read **תָּהוּ**). Targ. O. Deut. XXVIII, 66, sg. **תָּהוּ** ed. Berl. (ed. Vien. **תָּהוּ**). Targ. Esth. V, 14 **לְצַרָּה** (ed. Vien. **תָּהוּ** Pa.) waited anxiously for the morning; a fr.—Tanh. Emor 10 **תָּהוּ כֻּלָּי עֲלָמָא** all the people were perplexed (marvelled); Yalk. Mic. 554 **תָּהוּ אֲזִימְתָּהּ הַעֲלִים** (corr. acc.).—  
 2) *to shudder, be disgusted*. Pes. 50<sup>b</sup> **תָּהוּ בִּידָא אִינְשֵׁי** Ms. M. people are disgusted with it (dislike the occupation), v. **תָּהוּ**.

*Pa.* תורה, תורה same, v. supra.

*Af. אֶחָדָה to disgust.* Targ. Ps. LXXVIII, 41 אֶחָדָה  
ed. Wil. (ed. Lag. אֶחָדָה חִינָה, corr. acc.).

תָּוִי, תְּהוִים m. (preced.) *anxiety*. — Pl. תְּהוִים. Sabb. 152<sup>a</sup> (ref. to תַּחְתָּוִים, Koh. XII, 5) Ms. M., (ed. נַעֲשֶׂה לוֹ ת' נַעֲשֶׂה, some ed. נַעֲשֶׂה, v. infra; Ag. Hatt. תַּיְהוֹנִי his heart is full of fears; Yalk. Koh. 989 תַּיְהוֹנִי it (the road) becomes for him full of terrors.

חַוִּי, חַוִּי, חַוִּי ch. same, 1) *anxiety, terror; disgust*. Targ. O. Gen. XXVII, 33 (some ed. חַוִּי). Targ. Ps. LXXVIII, 41, v. חַוִּי. — 2) (of a building) *threatening condition, indications of dilapidation*. B. Bath. 3<sup>b</sup> חַוִּי בַּהּ ר' they notice signs of ruin on it. — 3) *mishap*. B. Mets. 73<sup>a</sup> כִּיּוֹן דִּהְוֵה בֵּיהּ ר' לֹא וְכִי (not דִּהְוֵי, v. Rabb. D. S. a. l. note 300) since a mishap may befall it (and the buyer must take the risk), the transaction has not the appearance of an advance of money for a consideration (of usury, v. אֶנְקָשׁ I); Rashi: *cause for regret*. — [Koh. R. to I, 7, v. חַוִּי.]

**תִּהְיֶה, תִּהְיֶה** m. (b.h.; תִּהְיֶה) *waste, desolation; vanity, idleness*. Snh. 97<sup>a</sup> שְׁנֵי אֲלָפִים ח' ו' two thousand years the world was waste &c. Ib. 26<sup>b</sup>, v. שָׁמַיִם II. Gen. R. s. 2 (ref. to Gen. I, 2) וְבָרָא לָהּ... קַיִן this refers to Cain who wanted to reduce the world to waste and desolation; a. fr.

תָּחִי, תָּחִי m. ch. (v. תָּחִי 2) *regret*. Targ. Y. Ex. XXXII, 12. Ib. 14. Targ. Y. II Gen. VI, 6 Ar. (ed. וְהָיָה). Targ. Y. I Deut. XXXII, 36 תָּחִי (read תָּחִי); a. e.

**תַּחֲבֵּית** **תַּחֲבֵּית** f. (v. **תַּחֲבֵּית**) = *regret, regrettable thing, mistake*. Gen. R. s. 27 'ר' הִיחָה לַפָּנִי וְכ' ('Rashi' **תַּחֲבֵּית**) it was my mistake that I created him below (as a terrestrial being); Yalk. ib. 47 **תַּחֲבֵּית**.

**פֶּחַח, פְּחֻחָא** f. (פֶּחַח) *perplexity, terror*. Targ.  
Deut. XXVIII, 67.

**פִּנּוּיָא** m., pl. פִּנּוּיָאִים v. פִּנּוּיָא.

תורה v. פְּנִינָה, פְּנִינָה, פְּנִינָה.

חור, v. פורה.

**תְּרוּחָא**, v. תְּרוּחָא.—[Koh. R. to I, 7, v. תְּרוּחָא.]

פְּתִיחַ v. sub, פְּתִיחוֹת, פְּתִיחוֹת

תַּיִר m. (dial. for תַּיִרָה) = *overflow, inundation*. Gen. R. s. 13 כְּמֵין ת' ('Rashi': כְּדֹרֵי ת'; ed. Leips. תַּיִר, corr. acc.) as from an overflowing river; יָגֵר בְּבֶל וְשֵׁמוֹ יָגֵר בְּבֶל ת' (not בבל) there is a river (or canal) in Babylonia which is named Tuvay, and why is it named T.? Because it comes back and inundates once in forty years; Koh. R. to I. 7 חִוּוּהָ (corr. acc.).

תראה. v. תורה:

**מִתְּנָה, מִתְּנָה** m. (b. h.) *middle*. Num. R. s. 14<sup>9</sup> כנגד שני עמודי ה' אשר הפיל corresponding to the two middle pillars which he (Samson) pulled down. Y. Erub. V, 22<sup>a</sup> שער ה' the *Middle Gate*, name of a Temple gate.—  
V. **תֵּנָה**.

**פִּי** *Pi*. (denom. of preced.) *to divide in the middle, to halve*. Y. Ber. I, 2<sup>d</sup> bot. (expl. דְּרִיכִינָה Jud. VII, 19) סוּפָהּ שֶׁל שְׁנֵייהָ וְרֹאשָׁהּ שֶׁל שְׁלִישֶׁיהָ (ש) הֵן מְחֻבְּבוֹת הַלֵּילָה it means the latter part of the second and the first part of the third watch, which divide the night in half; Lam. R. to II, 18.—*Part. pass.* מְחֻבְּבָה; f. מְחֻבְּבָת *being between*. Ib. introd. (R. Josh. 2) (ref. to Ez. XXI, 26) בֵּין מֶרֶז 'שהיא מֶרֶז' שֶׁנֶּחֱבֵי שְׁנֵי דְּרָוֹת שֶׁנֶּחֱבֵי שְׁנֵי דְּרָוֹת (where two roads meet), one leading to &c.; Koh. R. to XII, 7 מֶרֶז לְשֵׁנֵי דְּרָוֹת (corr. acc.); Yalk. Ez. 361.

**פָּחַד** c. pl. (פָּחַד) *fearing, afraid of*. Targ. Y. Deut. XXVIII. 66.

תָּוִן, תָּוִן m. (= תָּוִן; v. תָּוִן I, a. תָּוִן I) *cell, chamber*.  
Targ. I Kings XXII, 25; Targ. II Chr. XVIII, 24; a. fr.—  
תָּוִן, תָּוִן, תָּוִן. Targ. O. Deut. XXXII, 25. Targ.  
Job XXXI, 33 חוֹבוֹת לִבִּי Ms. Var. (h. text תָּוִן; v. תָּוִן אֵינִי)—  
Nidd. 20<sup>b</sup> לְבַבְךָ יִתְבַּח בְּתָוִן Rashi (ed. דְּלִבָּא) (בְּ)  
you Jews seem to sit in the inner chambers of men's  
hearts (of the heart).

ד.ה.ס. v. תרס

תהירא, v. תהירא

**תּוֹרֵר**, *pl.* of תּוֹרֵא I, q. v.

פִּיחָה, v. פִּיחָה.

**תָּחֵל** **תָּחֵל** m. (תָּחֵל) [*beginning to ripen,*] *early ripe or half-ripe date.* Gitt. 89<sup>a</sup>, v. אָצִיבָא Hag. 15<sup>b</sup> אכל חיינו דאמר אינש [Ms. M. שְׂתֵּחֵלָא, v. תְּחֵלָא (תְּחֵלָא), v. ד' ו'] (אשכחיה) אשכח תְּחֵלָא אכל גווא ושדרי שדחלי that is what people say, when thou findest an early date, eat



תּוֹכַחָתָא, תּוֹכִי', תּוֹכַחָא, תּוֹכַחָתָא ch. same.  
arg. Mic. VI, 2.—Sabb. 152<sup>a</sup> תּוֹכִיחָא Ms. M. (ed. תּוֹכַחָתָא),  
כבר (ינכחת II. Gen. R. s. 52 (ref. to Gen. XX, 16 שלח

גבירה גכ' this man's (thy) reproof is already with him (thee, that thou didst not clothe thy wife honorably) &c.; Yalk. ib. 91 (not גביר).

תוכיחא, תוכחא, תוכחא, v. preced. wds.

תוכיחא, v. תוכיחא.

תוכיחא, Y. Shebi. IV, 35<sup>b</sup> bot. 'אין תוכיחא' v. תוכיחא.

תוכיחא m. (תכל) confidence, trust. Targ. Prov. XIV, 26 (h. text מחסא).

תוכיחא, Pesik. R. s. 23, a corrupt, emended in ed. Fr.: תוכיחא, v. תוכיחא.

תוכיחא, v. תוכיחא.

תוכיחא, v. next w.

תוכיחא pr. n. pl. *Tulbakné*, on the upper Euphrates (v. S. Funk Juden in Babyl., p. 13, note 2). Kidd. 71<sup>b</sup> עד 'אקרא דה' Babylonia extends (for genealogical purposes) as far as Fort (the fortified ford of) T. Meg. 6<sup>a</sup> 'אקרא דה' (Ms. F. עקרא דהולבנקי, v. Rabb. D. S. a. l. note 100); Keth. 112<sup>a</sup> עד מקום... ואיוו זו תרבאנה Gen. R. s. 16 as far (east) as where the Euphrates runs, there is the land of Israel; and what place is this? It is *Tirbaknah* (?).

תולדה f. (b. h.; רלד) 1) *birth, procreation, offspring*.—Pl. תולדה Gen. R. s. 12 שלש דברים הללו... שלש דברים הללו the following three things form the real creations of the world, and each of them delayed three days, and then produced offspring: the earth &c. Ib. יש... כלל ישר' all things have origins (mentioned in the Bible), heaven and earth have origins &c. Ib. מי שיש לו ד' whatever has an origin, dies and decays, is created, but does not create, but that which has no origin does not die &c. Num. R. s. 14<sup>12</sup> בעה שדעמיר ד' during the time of his begetting children. Y. Sot. VIII, 22<sup>c</sup> bot. שלישי לר' he was the third in the order of birth, and the fourth in the order of accession; a. fr.—2) *secondary act, subspecies*, opp. עיקר or אב II. Y. Sabb. II, 5<sup>a</sup> bot. slaughter is the primary act (forbidden on the Sabbath), and wounding is the secondary act. B. Kam. 2<sup>a</sup> קרי לה ד' an act which was essential at the building of the Tabernacle is called *ab*, and one which was not essential, is called *toladah*; a. fr.—Pl. as *ab*. Ib. מיקחא אבות מכלל דאיכא ד' since the Mishnah speaks of main damages, we must conclude that there are also secondary ones; וכ' תולדותיהן כיוצא בהן וכ' are their subspecies subject to the same laws or not? Sabb. 2<sup>b</sup> חני אבות ד'... here (Sabb. I, 1) where the main subject is the Sabbath, the Mishnah specifies the main act and the secondary acts, &c.; Shebu. 5<sup>a</sup>; a. fr.

תולדה f. (preced.) 1) *birth*. Targ. II Esth. III, 3 (ed. Lag. תולדה; ed. Vien. תולדה).—2) *descent, kinship*. Targ. Esth. II, 10 (ed. Vien. תולדה; ed. Lag. תולדה); Targ. II Esth. ib. תולדה ed. Vien. (oth. ed. תולדה; ed. Lag. תולדה).

תולדה f. (preced.) 1) *she that bore, mother*. Targ. Prov. XXIII, 25.—2) *generations, history*. Targ. Gen. II, 4. Ib. V, 1; a. fr.—3) *kinship*, v. preced.

תולדה, v. תולדה.

תולדה, Sifre Deut. 81, v. תולדה.

תולדה c. (b. h.; תולד, Tafel of לעד, v. לעד; v. Del. Proleg., p. 113) *worm*.—Pl. תולדה Sot. 35<sup>a</sup> רח' יוצאת רח' worms came out of their tongues &c.; Yalk. Num. 745. Tanh. T'sav. 11 קלאנין של ד' v. קלאנין; Yalk. Prov. 935; a. e.

תולדה m. (לעב) *sneer, scorn, lasciviousness*. Targ. Ps. LXXXIX, 4 (ed. Wil. תולד). Targ. Is. XXVIII, 11. Targ. Ez. XXXIII, 31. Targ. Jer. LI, 18; a. e.

תולדה f. (b. h.) = תולד. B. Mets. 83<sup>b</sup>, v. רמה. B. Bath. 17<sup>a</sup> רמה ד'... רמה over seven persons no kind of worms had power. Midr. Till. to Ps. XXII, 7 מה ד' מה ד' as the worm has (for its defense) nothing but its mouth, so Israel has nothing but the prayer of his mouth; ib. ed. Bub. מעקרה... מעקרה (not מחקרה) as the worm uproots the tree; so Israelites, through their mouth and their prayer, undo evil decrees &c. Midd. II, 5 ר' ד'... כל עץ wood in which a worm was found was unfit for the altar; a. e.—משכן של ד' *scarlet-dyed (yarn)*. Midr. Till. I. c. (ד' שני) a tabernacle of scarlet yarn. Num. R. s. 4<sup>13</sup>. Par. III, 10 שני ד' a. e.

תולדה m. (preced.) *scarlet-colored*. Sabb. 110<sup>b</sup> אחלא תולדה (Ms. M. תולדה) *scarlet-colored aloes*; Gitt. 69<sup>b</sup> תולדה; Ab. Zar. 28<sup>b</sup> תולדה (Rashi a. Ms. M. תולדה).

תולדה f. = h. תולדה. Targ. O. Deut. XXVIII, 39. Targ. Jon. IV, 7.

תולדה, v. תולדה.

תולדה, v. תולדה.

תום m. (b. h.; תום; פאם) *simplicity, integrity*. Pesik. R. s. 21 בשבועתם בתפלתם ושבתו של לוי עומד גלוי (not כרוימה) it is revealed and known before thee that all the tribes shall fail to abide by their oath in rectitude, and that the tribe of Levi shall stand by its rectitude. Midr. Till. to Ps. VII, 9 כרוימה, v. עקמומיה; a. e.—Esp. תום לפי רומי to talk in one's simplicity, to make a statement in ignorance of its legal bearing. Yeb. 121<sup>b</sup> when the gentile makes an incidental statement (not as formal testimony). B. Kam. 114<sup>b</sup> רינוק חומי רומי... מסיה לפי חומי ואמר וכ' whenever a gentile makes an informal statement, we believe him (act on it as evidence); a. fr.—Pl. תום, in connection with אורין and Tummim in the high priest's breastplate (v. אור I). Yoma 73<sup>b</sup> שמעלימין את דבריהן את ד' they are named

תִּסְבְּרָה, תִּסְבְּרִית, תִּסְבְּרָה v. sub 'תִּסְבְּרָה

**תוספתא** ch. same, esp. *the Tosefta* (v. *preced.*); also a *paragraph of the Tosefta*. Koh. R. to VI, 2 בלד ז' one knowing the Tosefta; Yalk. ib. 972, v. *preced.* Gen. R. s. 16. Y. Sabb. VIII, 11<sup>a</sup> bot., a. e. תר עירקתא a tradition in an old Tosefta; a. fr. — [Y. Ber. III, 6<sup>b</sup> שמעון דר', v. **תוספתא**.]—*Tosefta*, name of an extant collection of Mishnah under the redaction of R. Hiyya and R. Oshaya.



תִּרְגֵּמָה, v. תִּרְגֵּמָה, a. תִּרְגֵּמָה.

## תורגמינא, v. תורגמנא.

**תורגמנא** m. (תרגמן) = *interpreter, speaker*. Meg. 16<sup>a</sup>, v. תורגמנא. Macc. 1, 9 מפי דהו' the Sanhedrin must not learn the evidence through an interpreter (but must understand the witnesses' own language). Ex. R. s. 3 (expl. לפה, Ex. IV, 16) לר' he shall be the spokesman; a. e.—Esp. a) the translator (into Chaldaic or Greek) of the Biblical portion read at services. Meg. 23<sup>b</sup> (Ms. M. (מר); a. fr.—b) = אמר, q. v. Pes. 117<sup>a</sup> 'ר' he is pronounced by a speaker. M. Kat. 21<sup>a</sup> ור' דשמיע ור' לר' and he (being in mourning) whispered to R. H. b. 'A., and the latter to the speaker, and the speaker pronounced it to the audience. Y. Meg. IV, 75<sup>a</sup> bot. Ib. c top; a. fr.

**תורגמנא** ch. same. Targ. II Esth. VII, 5.—[Targ. Ps. VII, 1 ed. Ven., v. תורגמנא. Gen. R. s. 51 דרשניא ר' R. H. the Turg'man. Ib. s. 65 חוקירו תורגמינא (corr. acc.) Ezekiah the T.; a. e.—Pl. תורגמינא. Y. Hall. IV, 60<sup>a</sup> bot. (expl. דרובים, v. רובא) תורגמינא (corr. acc.) the speakers (sons of R. Hiyya).

**תורגמנא** m. ארג with affirmative ט; cmp. ארג, a. ארג floss.—Pl. תורגמנין. Targ. I Kings V, 23 ed. Lag. (ed. Wil. תורגני, corr. acc.); Targ. II Chr. II, 15.

**תורה** f. (b. h.; ירה) 1) *teaching, law, esp. (ר) the Law of Moses, Pentateuch*; in gen. *the Jewish law, Religion*. Ber. 5<sup>a</sup> (ref. to Ex. XXIV, 12) זה מקרא ור' *torah* means the Pentateuch, 'and the *mitsvah*' means the Mishnah, 'which I have written' means the Prophets and Hagiographa &c. Ib. כל חסוק ביה' he that is engaged in the study of the Law &c., v. ברג. Ib. 6<sup>a</sup> דינא ר' holding court is also considered a religious act, opp. שלמא בעלמא mere preservation of peace. Ib. 31<sup>a</sup> שקרוב לשונם ללשון Pes. 87<sup>b</sup> 'ר' because their (the Babylonians') language comes near the language of the Torah. Meg. 3<sup>a</sup>, a. fr. תלמוד ר' (abbrev. ת"ר) the study of the Law. Ned. 81<sup>a</sup> שמיהם חצא' (R. H.) take heed of the children of the poor, for from them the Law goes forth; a. v. fr.—Gen. R. s. 9, a. fr. בהוריה' in R. Meir's (annotated) copy of the Law. Y. Bicc. III, 65<sup>c</sup> bot. אין הור' עומדת מפני בנה the Torah does not rise before her son, i. e. he that is engaged in the study of the Law need not rise when a scholar passes. Sot. 47<sup>b</sup> 'ר' the Law goes around begging for students.—ספר, v. ספר ר'—בית, v. שבעל פה, ר' שבכתב.—כמה ר' יש לכם Sabb. 31<sup>a</sup> הוריה' פלגין. v. הוריה' כהנים רבי ונעשית חוריה' כשתר' Sot. l. c. how many laws have you? Sot. l. c. and the Law became like two laws; a. e.—2) *definition, designation; character, nature*. Bets. 10<sup>a</sup> דאיכא חוריה' כלי עליו because it bears the denomination of an utensil (v. תואר). B. Mets. 62<sup>a</sup> בחוריה' it came into his possession as a trust; ib. 50<sup>b</sup> בחוריה' זבירי as a sold object. Kidd. 50<sup>b</sup> בחוריה' קידושין he had not come down to any form of betrothal (had not done anything to intimate his intention of betrothal); a. fr.

**\*תוריה** m. (רבה, cmp. רב) (*festival of*) *fructification* (Dionysia). Y. Ab. Zar. II, 41<sup>b</sup> (expl. הרבוי, a reading for their (the gentiles') festival of fructification, when they carry the larger idol to the smaller (v. Hastings Dict. Bible, s. v. Dionysia); ib. he that reads *tarbut* understands the word to mean their festival &c. [Mus. emends תוריהם, v. next w.]

**תוריה** m. (ὄρυστος) *uproar*; (in the sense of ὄρυστος) *a turbulent person, rioter*. Tanh. ed. Bub., Vayera 17 (ref. to שבלול, Ps. LVIII, 9, play on בלל כמו שהשבולה... כך ר' שטמר במדינה כל מי שנמצא עמו נשטף (not תוריהם, not מזה) as a freshet sweeps all that it finds with it, so it is with a rioter who rises in a city: whoever is found with him, is swept away (arrested and punished) with him; למד שדורא... when he is dead, he faces no more the sun (his body is not exhibited for public honors); why? Because he was a rioter; Yalk. Ps. 776 תוריהם (corr. acc.).

תוריה, v. תוריה.

תוריהם, v. תוריהם.

תוריקן, v. תוריקן.

**תוריה** f. (= תואר, dimin. of תואר) *the least form or aspect of*. Men. 75<sup>b</sup> דנחמא ערידו ר' דנחמא (Ms. R. תואריה; Ms. C. תואריה; v. Rabb. D. S. a. l. note 400) provided they still have some semblance of bread (not altogether reduced to a pap); Ber. 37<sup>b</sup>.

**תוריה** m. (ἐρμος) *lupine*. Kil. I, 3; Tosef. ib. I, 2 (Var. תוריה). T'bul Yom I, 4. Tanh. ed. Bub., B'midb. 27; Yalk. Num. 695 (ref. to Prov. XXII, 22, by ref. to Ber. 35<sup>b</sup> זה הור' שדורא נכנס... לא יאמר. כל הנחנה... גזל ור' this refers to the lupine that is brought in with the dessert; one should not say, I have nuts and dates before me, I will say the blessing over them, and disregard the lupine; a. fr.—Pl. תוריה. Makhsh. IV, 6 (Mish. ed. תוריהם, תוריהם; ed. Dehr. 7 תוריהם).

תוריה, v. תוריה.

תוריה, v. תוריה, תוריה, תוריה.

תוריה, v. תוריה, תוריה, תוריה.

**תוריה**, Yalk. Deut. 929; Sifre ib. 218 (added in ed. Fr.), a gloss to מורה שוטה, prob. to be read מורון in Greek *moron* (accus. of μωρός; v. מורה II, III, a. מורה).

תוריה, v. תוריה.

**תוריה** m. (a denomin. of θερμα, thermae) *bath-keeper or attendant*. Y. Maas. Sh. I, 52<sup>a</sup> top מיהר לו מיהר... כדרך שהן יפין אצל הור' if one has small coins (v. תוריהם),... he may use them for the redemption of second tithes, in the same manner as they are good to be used for the bather (v. Tosef. ib. I, 4). Y. Ber. II, 4<sup>c</sup> top ער

‘until he came to the stand of Jacob the bather he kept the T’fillin on; Pesik. R. s. 22 תורמוסא (corr. acc.).

**תורן** m. (b. h. תורן; תור, cmp. אספריא [espying pole, v. Is. XXX, 17, mast, yard. B. Bath. V, 1, expl. ib. 73<sup>a</sup> איסקריא Gen. R. s. 83 for a ship they make ‘ממקום אחד’ the mast of material taken from one place, and the rudders of material from another place; Yalk. ib. 140; Yalk. Ez. 367; Yalk. Chr. 1073 (by ref. to Ez. XXVII, 5, sq.). Midr. Till. to Ps. XLVI ‘כח’ הספינה וכו’ the Lord raised them as the mast of a ship is raised, and thus we read (Num. XXVI, 10), and they were like a flag (סֵפֶל; ed. Bub. ונכס; Yalk. Num. 773 ‘כח’ עומדין כח’ וכו’ Yalk. Ps. 614; a. e.

**תורנא** ch. same. Targ. Is. XXXIII, 23.—Lev. R. s. 12; Esth. R. introd. to s. 5, v. קברניטא; a. e.—Pl. תורן. Targ. Ez. XXVII, 5.

**תורנגולא** v. תרנגולא II.

**תורניתא** f. (denom. of תורנא) [wood used for masts,] pine (Löw, Pf. 388: cypress). B. Bath. 80<sup>b</sup>; R. Hash. 23<sup>a</sup> (expl. נשדה, Is. XLI, 19). Gitt. 57<sup>a</sup> ‘שחלי ר’ כי הוה when a boy was born, they planted a cedar, when a girl, a pine.

**תורנא** v. תרנא.

**תורעמא, תורעמונתא, תורעמא** f. (I רעם) com-motion, excitement, murmuring, rebellion. Targ. Ps. XIX, 4 תורעמא Ms. (ed. תורעמא). Targ. O. Ex. XVI, 12 תורעמא constr. (ed. Vien. תורעמא; Y. תורעמא. Ib. 7, sq. תורעמא ed. Berl. (ed. Vien. תורעמא, תורעמא). Targ. Num. XIV, 27; a. fr.—V. תורעמא.

**תורעמא** v. תרעמא.

**תורף** v. תורפה.

**תורף** m. (תורף = תור; cmp. תורפא) that which makes a debt collectable from real estate, mortgage; trnsf. that passage in a document which makes it binding, e. g., in due bills, the last line stating the date of execution; in a letter of divorce, the names and especially the phrase אחד (opp. טופס q. v.). B. Mets. 7<sup>b</sup> אחד ר’ if (of those finding a due bill) one holds the *tofes* (upper portion), and the other the *toref* (the lower portion), the one gets the *tofes*, and the other the *toref*; expl. ib. לרמי וכו’ a share in proportion to the value of a document without date (a personal debt) and of one with a date (mortgage). Y. Gitt. V, 47<sup>b</sup> top לא הספיק לכתוב תורפא וכו’ he had not yet written the execution of the sale, when &c. Ib. III, beg. 44<sup>c</sup> כתב תורפא בטופס if he filled out the blank (v. טופס; ib. II, 44<sup>b</sup> bot. תורפא, a. טרפא. Bab. ib. 21<sup>b</sup> וריא provided he left the place for the *toref* (the last line) blank (to be filled out after the writing sheet is detached). Ib. אין כותבין ר’ וכו’ you must not

write the *toref* (on material affixed to the ground), for fear that (if this be allowed) he may also have it signed (before detaching it); and she stood up of herself, &c.; a. fr. *toref* and detached the sheet afterward &c.; a. fr.

**תורפא** I ch. same; trnsf. valid claim, obligation. Naz. 10<sup>b</sup> if a man, seeing his cow broken down, said, ‘I will be an abstainer from wine, אם לא עמדה if she [or that she] will not stand up’, and she stood up of herself, &c.; a. fr. סברי תורפיה והיא גברא משום אוקמה וכו’ the Shammaites say, the claim against this man rests upon his putting her up with his own hand, and now he has not put her up, i. e. he meant to say, I will be a Nazirite, if I do not raise her, and as he did not raise her, he is bound to be a Nazirite; and the Hillelites say the claim against this man rests upon her lying, and now she has gotten up, i. e. he meant to say that he would be a Nazirite, if she did not stand up, and now that she is up, he is not bound to be a Nazirite.

**תורפא** II, תור m. = next w.; ‘pudenda בית ר’ Targ. Y. Deut. XXVIII, 57. Targ. Y. Num. XXV, 8.

**תורפה** f. (תורף) 1) decay, filth. Ter. VIII, 8 היהא (התורף) if it (the jar of unclean wine) was lying in a neglected place, he must put it in a decent place.—Trnsf. obscenity; מקום בית ר’ במקום (Ms. M. והתורף; Ar. במקום. Sabb. 64<sup>b</sup> במקום ר’ (Tanh. Vayetsé 12 (expl. תורפה) works of filth, works of uncleanness.—2) (cmp. תורפה) weakness. Shebu. 16<sup>a</sup> מפני (שחורפה) because it was the weak point of Jerusalem, and could easily be captured.

**תורפיתא** f. (preced.) disgrace. Targ. Ps. XLIV, 14 (some ed. תורפיתא pl.; Ar. תורפיתא; h. text קלס).

**תורקין** v. תרקי.

**תורקין** m. (θωράκιον) parapet, tower. Targ. Prov. VII, 6 ed. Lag. (Ms. תורקין, perh. תורקין (fr. תורקין); ed. Wil. תורקין; h. text אשכנ).

**תורקלינא** Lev. R. s. 16 תורקלינא, v. תורקלינא.

**תורתא** I f. cow, v. תורא.

**תורתא** II, תורתא, תורתא pr. n. m. (Johanan) ben Torta, a Tannai. Y. Taan. IV, 68<sup>d</sup> bot.; Lam. R. to II, 2. Num. R. s. 7<sup>9</sup>; Tosef. Men. XIII, 22. אמר רמא (describing the origin of the name) יהונן בן ר’ he said, if a cow that has no speech and no mind recognized her Creator, should I whom my Maker has created in his image ... not go and acknowledge my Creator? He went and became a Jew, and studied and grew efficient in the Law, and they named him Johanan ben T. (son of a cow); and to this day our teachers quote Hälakhah in his name.

**תורתא** בן ר’ pr. n. pl. Be Toratha in Babylonia

מזוה, v. מזוה.



תְּחִלָּה, תְּחִלָּה ch. same. Targ. Josh. XVIII, 20. Targ. Num. XXXIV, 3. Targ. Ex. X, 14; a. fr.—Y. Ber. V, 9<sup>a</sup> וּבְיָמֵינוּ לֵבָר מִן הַשַּׁבָּת went beyond the Sabbath limit, and did not know it; a. fr.—B. Kam. 20<sup>a</sup> לֹא הָיְתָה בָּהּ גִּבּוֹן בְּאוֹרֵהָ בָּהּ (our w. omitted in Ms. R., v. Rabb. D. S. a. l. note 90) thou wast not with us last night within a Sabbath limit; [oth. opin. at the place assigned for scholars' meetings, the school house].—Pl. תְּחִלָּה, תְּחִלָּה.



תָּחִים, *ch., Pa.* תָּחִים; *Af.* תָּחִים same. Targ. O. Deut. XIX, 14 תָּחִים ed. Berl. (ed. Vien. תָּ, corr. acc.); Y. אֲתָחִים (not תָּחִים). Targ. Ex. XIX, 12; 23; a. e. — Part. מִתָּחִים; f. מִתְחָה; *pl.* מִתְחָה forming borders, cords. Targ. Ex. XXVIII, 14; 22; XXXIX, 15 (h. text מִבְּלוֹת וּבָבֶלֶת, גְּבֻלָּה).

**תִּחְמַדְתָּ** f. (תָּחַד) *desirability, delight*. Targ. II Esth. I, 1 גִּבְרָא דָּר' (= אִישׁ חֲמֻדוֹת, Dan. X, 11).

**תַּחֲמוּרָא** m. (preced.) *desire, lust*. Targ. Y. I Deut. IX, 22 (h. text התאוה).—**פְּתֻמְיָרָא**, constr. **תַּחֲמוּרָא**. Targ. Y. II ib. קבריא (read: 'רח'). Targ. Mic. VII, 3 (h. text רוח).

כִּפַּר תָּהֵמִין, *pr. n. pl. K'far Tahāmin. Y. Taan.*  
I, end, 64<sup>d</sup>; Y. Keth. II, 26<sup>d</sup>.

תַּחֲנִית, תַּחֲנִית f. (b. h.; תַּחֲנִית) *prayer for grace*. Yalk.  
Deut. 811; Yalk. Sam. 157, v. תַּחֲנִית. Y. Ber. IV, 8<sup>a</sup> תַּחֲנִית  
v. עלם II; a. e.

**תַּחֲנוּנִים** m., pl. **תַּחֲנוּנִים** (b. h.; preced.) *prayers, supplications for grace.* Deut. R. s. 2, v. דְּרֵינָן. Ab. II, 13, v. קָבַע. Ab. Zar. 5<sup>a</sup> (ref. to Lev. XXVI, 3) אֶתְּ אֱלֹהִים לִשְׁמֹר אֶתְּ יְהוָה אֱלֹהֵינוּ *im means prayer (Oh that).* R. Hash. 17<sup>a</sup>; Pes. 118<sup>b</sup> (ref. to Ps. CXVI, 1) קוֹל תַּחֲנוּנֵי... רָחוּק מִפְּנֵי ה' when am I beloved before thee? When thou hearest the voice of my supplications. Y. Ber. IV, 7<sup>d</sup> bot. וְיִדְּיוּ דְּבָרֵינוּ ת' and let our words be (words of) supplications before thee, i. e. truly devotional; a. fr.

**תְּחִינָה** ch., *pl.* תְּחִינִין same. Targ. Y. Num. XXXI, 8. Targ. Prov. XVIII, 23; a. e.

תָּחַב, v. תָּחַב.

**תַּחֲפָנֶס, תַּחֲפָנֶס** (b. h.) pr. n. pl. *Tahpanhes*, *Tahpenes* in Egypt (Daphnæ in Pelusium). Targ. Is. XXX, 4 (h. text תַּחֲפָנֶס). Targ. Jer. XLIV, 1; a. e.—Pesik. Vayhi, p. 63<sup>b</sup> וְהוֹפְנִיָּים (תַּחֲפָנֶס) ר' זוֹ חוּפְנִיָּים (T.), that is *Hunpanias* (?); Pesik. R. s. 17 תַּחֲפָנֶס תַּחֲפָנֶס (?)

תַּחֲרוּתָא, v. תַּחֲרוּרִי.

**תַּחֲרִית** *f. (תָּרָה) heat, rivalry, contention.* Y. Ber. III, 6<sup>b</sup> בַּצִּפּוֹרִי וּב' when rivalry (between the families) increased in Sepphoris, they arranged that the families should pass by, and the mourners stand. Tosef. Sabb. XIII (XIV), 4; Y. ib. XVI, 15<sup>c</sup> bot. סָפְרֵי מִיֵּינִין שֶׁמִּשְׁכִּילִין סָפְרֵי מִיֵּינִין שֶׁמִּשְׁכִּילִין the heretical books which cast enmity, and strife, and dissensions between Israel and their father in heaven. Y. Yeb. IV, 5<sup>d</sup> top בִּאֲדֹנָי שֶׁכֵּן לֵאמֹר (not באֲדֹנָי) by strife between brothers (the *yabam* and his brother's spurious son), the brothers (the *yabam's* heirs) profit, v. שְׂפִירָה Lev. R. s. 9; Deut. R. s. 5 וְלֹא... וְלֹא אֵם הַעֲלִיּוֹנִים... וְלֹא אֵם הַעֲלִיּוֹנִים... if the heavenly creatures that have no jealousy, or hatred, or strife need peace &c. Yalk. Num. 773 שָׂבָא שָׂבָא אֵם הַעֲלִיּוֹנִים that there be no strife among the tribes; a. fr.

פְּחָרִי, פְּחָרִיתָּ ch. same. Targ. Hab. I, 3. Targ. Is.  
LVIII, 4.

**תַּחַשׁ** m. (b. h.) *tahash*, an animal the hide of which

was used to cover the Tabernacle. Sabb. 28<sup>b</sup> כְּרִייה ... ח' the *taḥash* of the Mosaic days was a creature of its own kind, and the scholars could not decide whether it belonged to the class of *b'hemah* (domestic animals) or of *hayyah* (beasts); Num. R. s. 6<sup>3</sup>. Yeb. 102<sup>b</sup>; a. e.—*Pl.* תַּחֲשִׁים. Sabb. 28<sup>a</sup> ח' עִירוֹרָה skins of *taḥash*. Y. ib. II, 4<sup>d</sup> bot.; Koh. R. to I, 9, v. אֶלְטִינוֹן, אֶלְאֶסְיִנוֹן.

\***חֲשִׁיךְ** (imperat. *Pa.* of a verb **חָשַׁךְ**, with suffix **יך**—; Tafel of **חָשַׁךְ**) *silence them*. Gen. R. s. 57, end; Yalk. ib. 102, end; v. **חֲחִמְךָ**.

**תַּחַת** (*b. h.*; תָּחַת) *under, beneath, in place of, instead of.* Peah VII, 3 וְר' הִנֵּן וְר' he who places a basket under a vine when cutting grapes, robs the poor. Tosef. Dem. VI, 4 תַּחְתֵּיהֶם in my place, v. אֲוֵצֵי. Gen. R. s. 18 וְהָיוּ מִתַּחַת מִן הָאֵץ from under a carob tree; a. v. fr.

**תַּחַת**, **תַּחַתָּא** ch. same; *תַּחַת* downward. Targ. O. Deut. XXVIII, 13; 43.—Pes. 74<sup>b</sup> **תַּחַת** פִּימָא with the mouth (open side) downward.—V. **תַּחַת**.

**תחתית** m. (preced.) *nethermost, lower*. Targ. Josh. XV, 19; Targ. Jud. I, 15.—*Fem.* תחתית. Targ. Prov. XV, 24 (ed. Wil. תחתית).

זָמַן, וְזָמַן הָאֵל, v. זָמַן הָאֵל, 1, VIII. Snh. m. (b. h.) same. תְּהוֹמֹת, Pl. תְּהוֹמֹת. Gen. R. s. 4 וְזָמַן הָאֵל the lower heavens and the higher heavens of heavens. Ib. זָמַן הָאֵל the upper waters exceed the lower by &c.; a. fr.—Esp. הָאֵל the lower creatures, *earthly things*, opp. הַשָּׁמַיִם the heavenly things. Ib. s. 8 אֵל הָאֵל I will create him (man) so that he should partake of the nature of the heavenly and of the earthly creatures; Lev. R. s. 9, v. גְּלוּתָן. Tanh. Huck. 8 הַשָּׁמַיִם the heavenly and the earthly creatures are of thy creation, and thou referrest to the authority of a human being?; a. fr.—תְּהוֹמֹת, Tosef. B. Bath. III, 2; Y. ib. XIV, 14<sup>c</sup> bot., —תְּהוֹמֹת, a. e.—הָאֵל, v. שָׁמַיִם הָאֵל, v. שָׁמַיִם הָאֵל, a. e. Sabb. 82<sup>a</sup> תְּהוֹמֹת. Pl. תְּהוֹמֹת. Sabb. 82<sup>a</sup> תְּהוֹמֹת הָאֵל, v. שָׁמַיִם הָאֵל, a. e.

**פְּחִתוֹנִיּוֹת** f. pl. (preced.) *abdominal troubles, piles &c.*  
Ned. 22<sup>a</sup>. Keth. 10<sup>b</sup>. Sabb. 81<sup>a</sup>; Ber. 55<sup>a</sup>; a. fr.

תַּחְתִּי m., pl. תַּחְתִּיִּים, תַּחְתִּיָּים (b. h.; preced.)  
lowest compartments. Gen. R. s. 31 (ref. to Gen. VI, 16)  
לובלים ת' the nether rooms were for dung; Snh. 108<sup>b</sup>;  
a. e.—V. תַּחְתִּית.

**תַּחֲתִים** m. pl.(?) (preced. wds.) *taḥ̣tim*, name of an affection of the abdomen brought on by sorcery. Ber. 62<sup>a</sup>, v. תַּחֲתִים.

**תַּחְתִּית** f. (b. h.; preced. wds.) *bottom, foot; the frame in which an anvil is set*. Kel. XVII, 17 ה' הצורפין the base of the goldsmiths' anvil; של נפחין of the blacksmiths'; Tosef. ib. B. Mets. VII, 10 ר"ז צרפית. Num. R. s. 18<sup>4</sup> ונבלעו בשואל ה' and they were swallowed up in the nethermost of the nether world.

## תחיתא, v. תחיתא.

תחיתא (v. תחיתא), *thou shalt be, be thou.* Y. Sot. VII, end, 22<sup>a</sup> [read:] כד גייל לך לתורי פרוכתא כד ... די גייל לך לתורי פרוכתא when there is only one scroll on hand, thou must roll it up (v. גייל) behind the curtain; when there are two, thou must carry away one, and bring in the other; Y. Meg. IV, 75<sup>b</sup> bot. תחיתא (corr. acc.); Y. Yoma VII, 44<sup>b</sup> top תחיתא (corr. acc.).

תחיתא m. (תחיתא) *desire, appetite*; לך to satisfy the appetite. Hull. 84<sup>a</sup> (ref. to Deut. XIV, 26, תחיתא) למדה 'אלא ... the Torah here teaches a sanitary rule, that man should not eat meat unless he has special appetite for it; Tosef. Arakh. IV, 26. Pes. 120<sup>a</sup> (in Chald. dict.) 'לך when he eats with appetite (when he begins the meal); a. e.—Esp. (with ref. to forbidden food) לך on account of an irresistible appetite, opp. להכעיס, v. מוטר. Shh. 27<sup>a</sup> לך ... מוטר a non-conformist who eats unslaughtered meat merely to satisfy his appetite (because it is cheaper than the slaughtered, Rashi); a. fr.

## תחיתא, v. תחיתא.

תחיתא f. root of crowfoot (*Ranunculus*), used as spice, but considered poisonous for beasts. T'bul Yom I, 5 תחיתא (ed. Dehr. תחיתא; Maim.: 'some say, *tiah* is the root of *asafetida*'). Ukts. III, 5 (ed. Dehr. תחיתא); Y. Hag. III, 79<sup>c</sup> (not תחיתא). Sifré Deut. 107. Hull. 58<sup>b</sup> תחיתא (Ms. M. תחיתא; Ms. R. 2 תחיתא, v. Rabb. D.S. a. l. note) if he made a beast swallow crowfoot; Tosef. ib. III (IV), 19; a. e.

## תחיתא, v. תחיתא.

תחיתא m. (variously perverted) (θέατρον) *theater, show, spectacle.* Gen. R. s. 87 ו' היה ו' (not תחיתא) it was spectacle day, and all went to see (the show), but he (Joseph) did not go; Cant. R. to I, 1, תחיתא (not תחיתא); Pesik. R. s. 6 ו' וקורקסין יום ה' וקורקסין a day of theatre and circus performances. Cant. R. l. c. תחיתא the show day for the Nile festival; v. תחיתא. Y. Ab. Zar. I, 40<sup>a</sup> ו' אסור לך תחיתא to go to theatre is forbidden on account of idolatry (which is practiced in it); Tosef. ib. II, 5 גייל לך תחיתא ed. Zuck. (Var. תחיתא, read: תחיתא; pl.). Y. ib. l. c. ו' תחיתא to go to a theatre and cry out (to vote for a broken down gladiator &c.), if it is for the public benefit, is permitted. Ex. R. s. 51, end אותם גבין ראה תחיתא he saw that they were collecting for the erection of a theatre. Y. Taan. II, 64<sup>a</sup> bot. תחיתא, v. תחיתא; a. e.—Pl. תחיתא Meg. 6<sup>a</sup> וקורקסין theatres and circuses. Tanh. ed. Bub., Sh'moth 6 (ref. to Ex. I, 7) שנתמלאו בהי theatres and circuses were full of them; Yalk. Ex. 162. Ab. Zar. 18<sup>b</sup> ו' תחיתא (Ms. M. תחיתא) you must not go to the gentile theatres and circuses, because &c., v. תחיתא. Y. Ber. IV, 7<sup>d</sup> ... מורה I thank thee ... that thou hast given me my share with those sitting in the schools

and synagogues, and hast not given me my share in the theatres and circuses; a. fr.

## תחיתא, v. תחיתא.

## תחיתא, v. תחיתא.

## תחיתא, Pa. תחיתא; Af. תחיתא.

## תחיתא, Targ. Koh. IV, 12 some ed., v. תחיתא.

## תחיתא, v. תחיתא. [Koh. R. to I, 7 תחיתא, v. תחיתא.]

תחיתא m. (תחיתא) *breaking, shattering.* Targ. Is. XXX, 14. Targ. II Sam. V, 20; Targ. I Chr. XIV, 11.

## תחיתא, תחיתא f. = h. תחיתא, chest, box; ark. Targ.

Ex. II, 3; 5 (O. ed. Berl. תחיתא) Targ. Gen. VI, 14; 16; a. e.—Keth. 106<sup>a</sup> ו' עבר ה' ו' he made a box, and sat (in it) before him (Elijah), until he had finished his teaching. Y. Ber. V, 9<sup>c</sup> ו' עבר ה' קומי ה' a man passed before the ark (recited the prayers, v. תחיתא). Y. Kidd. I, 61<sup>b</sup> top; Y. Peah I, 15<sup>c</sup> top ו' מפתחא דת' היה ו' the key of the box (containing the jewel) was on his father's finger; a. e.

## תחיתא, v. תחיתא.

## תחיתא, תחיתא, v. תחיתא.

## תחיתא, v. תחיתא.

## תחיתא, v. תחיתא.

## תחיתא, v. תחיתא.

## תחיתא, תחיתא, v. תחיתא.

## תחיתא, v. תחיתא.

## תחיתא, v. תחיתא.

## תחיתא, תחיתא, v. תחיתא.

## תחיתא, v. תחיתא.

## תחיתא, v. תחיתא.

תחיתא m. (b. h.; תחיתא) 1) *mark*; 2) *the letter Tav.* Sabb. 55<sup>a</sup> (ref. to Ez. IX, 4) ו' של דיו go and make on the foreheads of the righteous a mark (Tav) with ink; ו' של דם and on the foreheads of the wicked a mark (Tav) with blood. Ib. ו' מאלף עד ה' those are the men that fulfilled the Law from Alef to Tav. Ib. ו' וזמא שנת ה' and why a Tav? Ib. סוף תורתנו של ה' the Tav is the last letter in God's seal (אמרה). Ib. 104<sup>a</sup> אמר תחיתא Tav intimates truth; a. fr.

## תחיתא m., תחיתא f. (תחיתא) 1) vomit. Targ.

Prov. XXVI, 11 תחיתא (Ms. תחיתא).—2) *return.* Targ. Job XXIV, 23 (ed. Lag. תחיתא).—Esp. = h. תחיתא *return to God, repentance.* Targ. Jer. XXXIII, 6 (ed. Wil. תחיתא). Targ. Cant. V, 5; a. fr.—Taan. 23<sup>b</sup> ו' רליהדרו בה' I prayed that they might die, but she prayed that they might return in repentance (Ber. 10<sup>a</sup> תחיתא); a. e.—V. תחיתא.—3) *answer, reply, refutation, argument.* Targ. Jer. XII, 5. Targ. Job XXXII, 3; 5; a. e.—P. Méts. 16<sup>a</sup>

תִּלְתָּן, תִּלְתִּיחָא, תִּלְתִּיז, תִּלְתָּא v. sub  
תל, תל

**תימא** pr. n. m. *Tima*, an Amora. Y. Shh. IV, 22<sup>b</sup> ה' בר פפייס.

**תימא, תימא** m. *tema*, name of a bird. Hull. 141<sup>b</sup> חומה (Ms. M. חומה; Mus. חמה; Ar. חמא).

**תמ, תימא, תימא** m. (תמה) 1) *astonishment*. Targ. Jer. V, 30 (ed. Wil. תימא; h. text שמח). Targ. Ez. XXXII, 10 (ed. Wil. תימא); a. fr.—Midr. Till. to Ps. VI, beg. (in Hebr. dict.) ה' היא על חקב"ה ו' (ed. Bub. תמה מן (דא מן it is astonishing of God, that he &c.—[In Talmudic commentaries חומה introduces an objection.]—2) *wonder, miracle, sign*. Targ. Ps. LXXI, 7 (ed. Wil. תימא, h. text מופת). Targ. Y. Ex. VII, 9. Targ. Y. Deut. XIII, 2 sq.; a. fr.—Pl. תימא, תימא, תימא. Ib. IV, 34 (not תמ). Targ. Y. i. b. XXXIV, 11. Targ. Ps. CV, 27; a. fr.—3) *desolation, poverty*. Targ. II Esth. X, 1 Meg. 11<sup>a</sup>, quot. s. v. חמה, תמה, תמה, תמה. Targ. Is. IX, 24 [Ar., misled by the Hebrew text: *tribute*].—[Ib. IX, 24 חמה דא אר., mistake for רמא, with omission of מלחא.]

**תימתון** v. תמחון.

**\*תימון** m. *one who has no eye-brows*. Tosef. Bekh. V, 9 ed. Zuck. (Var. חומיו); Bekh. 44<sup>a</sup> חומיו שחמו זיפין (read: חומיו שחמו זיפין) *t.* is one whose eye-brows are gone; ib. חומיו (Rashi חומיו, Ar. חומיו).

**תימור, תימור** m. (b. h. תמר; חמר) *rising column*. Yoma 28<sup>b</sup>, v. חמר, a. חמר.

**תימורא** c. (cmp. שמורח Ps. LXXVII, 5) *eye-lid, eye-lash*. Sabb. 77<sup>b</sup> דמילי לעיל ... דמילי חאי ח' (ed. חמר) why is the eye-lid of the chicken bent upwards?—Pl. תימורא, constr. תימורא. Targ. Ps. XI, 4 Ms. (ed. Wil. חמר; ed. Lag. חמר). Targ. Job III, 8. Ib. XLI, 10 Ms. (ed. Wil. חמר). Ib. X, 22 (*eye-lids of the morning*; h. text עפרה). Targ. Prov. IV, 25 Ms. (ed. Wil. חמר; ed. Lag. חמר); a. e.

**תימורתא** f. same.—Pl. תימורתא. Targ. Ps. LXXVII, 5 ed. Wil. (ed. Lag. a. oth. תימורתא).

**תימורתא** f. (חמר), sub. גברא, *bark softened by beating and stripping*. Hull. 51<sup>b</sup> לא דיישינן ח' (Ms. R. 3 a. Ar. חמר; Ms. R. 2 חמר; v. Rabb. D. S. a. l. note 50) if the animal fell upon soft bark, we do not apprehend internal injury; v. חמר.

**תיממינים, תיממינים** Y. Ab. Zar. II, 40<sup>d</sup>, read חומימינים.

**תימיו** v. תימיו.

**תימליוס** v. תימליוס.

**תימן** v. תימן.

**תימרא, תימרא** v. תימרא.

**תימרה** v. תימרה.

**תינא, תינא** pl. תינין v. תינא.

**תינא, תנא** m. (תנא) *child, boy*. Sabb. 151<sup>b</sup>, a. e. ח' a child not quite a day old. Sot. 47<sup>a</sup>; Shh. 107<sup>b</sup> desire, child, and woman should be repelled with the left, and drawn near with the right hand. Yoma 82<sup>a</sup> בח' ... בן שלש ... at thirteen we order full fast by Biblical law: this refers to a boy; a. fr.—Pl. תנא. Ib. VIII, 4, v. ענה II. Sabb. 119<sup>b</sup>, a. fr. ח' school children; a. v. fr.—Fem. תינוקת. Yoma 82<sup>a</sup> בח' ... בן שרים ... at twelve we order full fast ... this refers to a girl (v. supra). Nidd. X, 1; a. fr.

**תינח** v. תינח, ch.

**תינח, תינח, תינח, תינח** f. (תנח) *sigh, groan*. Targ. Ps. XXXI, 11 חנח ed. Lag. (ed. Wil. חנח). Ib. XXXVIII, 10 חנח (ed. Wil. חנח). Targ. Is. XXXV, 10 (ed. Wil. תינח, pl.); a. fr.

**תינינ, תינינא, תינינא, תינינא** v. sub. תני.

**תינחא** v. תינחא.

**תיסכור, תיסכור, תיסכור** v. sub. תס.

**תיסוכן** Ex. R. s. 47, ח' perhaps to be read: לסיסוכן (v. תיסוכן) a king that loved his commissary. He said to him, measure unto thyself golden Denars.

**תיצה** v. תיצה.

**תיצוב** m. (תצב) *abomination, rejection*. Yalk. Am. 545 that they might know how much they were abominated; (Lev. R. s. 5 גורם להם תצוב).

**תיפח, תיפח** m. (תפח; cmp. נפש נפש) *fainting, decay, disappointment*.—ח' רוח, ח' נפש (Chald. רוחא) let fainting come upon ..., let despair come upon ...! R. Hash. 31<sup>a</sup> אמר ח' עצמן Ms. M. (ed. עצמן) read: the Shechinah delayed six months in the desert for Israel's sake, perhaps they would return in repentance; when they did not return, the Shechinah said, let despair come upon them &c. (ref. to Job XI, 20 נפש של ח' oh, the despair that waits for those who take bribes! Y. Maas. Sh. IV, 55<sup>b</sup> bot. [read: ח' רוחה] woe to that man! Num. R. s. 7<sup>4</sup> (to a plant) ח' woe to thee! last night thou wast looking well &c., v. חמר. Ex. R. s. 3<sup>12</sup> ח' עצמותיה Ob, the decay of her bones, woe to her!; a. fr.

**תיפלות, תיפלות** v. תיפלות.

**תיק** m. (תיק) *casing, sheath*. Kel. XVI, 8 חפצי ח' whatever is intended for a casing, contrad. to חפצי. Sabb. XVI, 1 חספר ח' a book chest; חפצי ח' a box or bag in which the T'fillin are kept; a. fr.

**תיקא** ch. same. Targ. Job XX, 25 חפיקה (Ms. חפיקה, corr. acc.). Targ. Y. Num. XXXI, 8 (ed. Vien. חפיק, corr. acc.). Targ. Lam. III, 13 (*quiver*).

**תִּיקָא** (תִּיקָא), תִּירָחָא, תִּירָקָא, תִּיקָא m. (contraction of תִּירָקָא; v. תִּירָקָא; cmp. Arab. *wakay*) 1) *railing, gallery*. Targ. O. Deut. XXII, 8 (Y. תִּירָקָא גִּירָפִין; h. text תִּירָקָא). Targ. I Kings VI, 10 תִּירָקָא (h. text רִצִּיעַ).—2) *trnsf. safety, place to stand on or lean against*. Targ. Y. Lev. XXVI, 37 תִּירָקָא (h. text תִּירָקָא).

**תִּיקָא** = תִּירָקָא, v. תִּירָקָא ch.

**תִּירָקָא** m. pl. תִּירָקָא, apocope of תִּירָקָא; cmp. תִּירָקָא door posts (cmp. Syr. קִירָא P. Sm. 3533). Targ. Y. Deut. VI, 9 (ed. Vien. תִּירָקָא); XI, 20; Targ. Cant. VIII, 3 (ed. Vien. תִּירָקָא corr. acc.).

**תִּירָקָא**, Y. Dem. III, beg. 23<sup>b</sup> כְּדִי תִירָקָא, read: תִּירָקָא, v. תִּירָקָא.

**תִּירָקָא**, תִּירָקָא, v. תִּירָקָא.

**תִּירָקָא** m. (תִּירָקָא) 1) *preparation, esp. making fruits available by separating the tithes, the priest's share &c.* Y. Dem. III, beg. 23<sup>b</sup> כְּדִי תִירָקָא (not תִּירָקָא) we give a quantity large enough for him to separate the tithe, i. e. we give him a larger quantity, so that after deducting the gifts he should have as much as is due to him; a. e.—2) *establishment, institution; amendment, making right*. Gitt. IV, 2, a. fr. מפְּנֵי ר' הַעֲלֵם for the sake of the social order. Succ. V, 2 גְּדוּלָּה גְּדוּלָּה and they introduced a great improvement there; ib. גְּדוּלָּה מֵאֵי ר' what was that great improvement? ... The woman's compartment was open, and they put a railing around it &c. Tosef. Naz. V, 2 הִדְבֵּר ר' the way to set the thing right, the proper way is &c.; Y. ib. II, end, 52<sup>b</sup> תִּירָקָא על שם שלא ... כְּתִירָקָא בִּיא"י כְּתִירָקָא because I did not separate one Hallah in Palestine as was proper; Cant. R. to I, 6 כְּתִירָקָא; ib. כְּתִירָקָא ... על שלא because I did not keep one Holy Day in Palestine as I ought to have &c. Pesik. R. s. 28 כְּתִירָקָא ... שֶׁאֵין עוֹשִׂים כְּתִירָקָא my children do not observe the festivals according to their institution, as they were commanded &c. Meg. 2<sup>a</sup> כְּתִירָקָא בִּיא"י when the seasons of the year were as they ought to be (when the calendar was regulated by the court), and Israel dwelt in their land; a. fr.—סִפְרֵים ר' the emendations of Biblical phrases introduced by the Sof'rim (v. סִפְרֵים) to obviate apparently irreverent expressions. Tanh. B'shall. 16 [where the text is largely interpolated]. Gen. R. s. 49 (ref. to Gen. XVIII, 22) (for, 'and the Lord stood yet before Abraham'), for the Shechinah waited for Abraham; Midr. Till. to Ps. XVIII; (Lev. R. s. 11 כְּתִירָקָא); a. fr.—[A list of these emendations is to be found in Tanh. l. c.; Sifre Num. 84; Mekh. B'shall., Shir., s. 6; Yalk. Ex. 247; v. esp. Frensdorff, Ochlah W'ochlah, p. 113.]

**תִּירָקָא** ch. same, *preparation, order, arrangement; equipment, adornment*. Targ. O. Ex. XXVIII, 8 (h. text תִּירָקָא). Targ. Is. XXX, 22. Targ. Ex. XXXIII, 6 תִּירָקָא (h. text עֲדִירָקָא). Targ. Jer. II, 32. Targ. II Chr. XXIV, 13

(h. text מִחֲכֹנֶר). Targ. Ps. IX, 5 Ms. (ed. פִּירָעֵנוֹר; h. text מִשְׁפָּט; a. fr.—Pl. תִּירָקָא, תִּירָקָא. Targ. Jer. IV, 30. Targ. Deut. XXII, 5; a. e.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא** m. (תִּירָקָא II) *wakefulness*. Meg. 18<sup>b</sup>, a. e., v. תִּירָקָא.

**תִּירָקָא**, Tosef. Bets. IV, 10 תִּירָקָא ed. Zuck., a corrupt and misplaced dittography of תִּירָקָא וְאֵין מִדִּיתִין את הכלים בְּתִירָקָא.

**תִּירָקָא**, Midr. Till. to Ps. LXXXV כֹּס ר' read with ed. Bub. תִּירָקָא = תִּירָקָא Tiberian glass cup (v. Nidd. 21<sup>a</sup>).

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא** m. pl. (תִּירָקָא) *being sent away, divorce*. Targ. Lam. I, 1. Targ. Y. Deut. XXIV, 1; 3.—Gitt. IX, 3, v. תִּירָקָא. Ib. 85<sup>b</sup> וְכִי ר' וְכִי and he must prolong the Vav in *tirukhin* ..., lest it be read &c., v. תִּירָקָא.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא** m. pl. (תִּירָקָא) *door with its posts, frames &c.* Targ. Ez. XXVII, 6.

**תִּירָקָא** m. (תִּירָקָא) *rebellion*. Sabb. 32<sup>a</sup>, v. תִּירָקָא; Yalk. Gen. 31 (not תִּירָקָא).

**תִּירָקָא** m. (תִּירָקָא) *straightness, uprightness*. Targ. Ps. XCVI, 10. Ib. CXI, 8.

**תִּירָקָא**, v. תִּירָקָא.

**תִּירָקָא** m. (b. h.; יִירָשׁ Ges.; cmp., however, תִּירָקָא *juice, must, wine*. Tosef. Ned. IV, 3 וְכִי בִירָשׁ ... וְכִי וְכִי he that vows abstinence from *tirosh* is forbidden all kinds of sweet juice, but is permitted (fermented) wine; Y. ib. VII, 40<sup>b</sup> bot. תִּירָקָא אִירָשׁ הַחֲזִירָא קִירָא אִירָשׁ and he must prolong the Vav in *tirukhin* ..., lest it be read &c., v. תִּירָקָא. Ib. 40<sup>b</sup> bot. תִּירָקָא אִירָשׁ this is according to him who says, that in vows we follow the ordinary usage, but according to him who says that we must be guided by Biblical usage, the Bible calls it (wine) *tirosh*; 'thy *tirosh*' (Deut. XI, 14) means wine; (quot. from) Sifre Deut. 42. Ib. תִּירָקָא מֵאֵי (read תִּירָקָא) 'thy wine', that means in abundance. Pesik. Asser, p. 100<sup>a</sup> (ref. to Deut. XIV, 22, a. Hos. II, 11) אִם תִּירָקָא if you do good, it is thy must, if not, it is my must; Yalk. Deut. 897; a. e.

**תִּירָקָא**, Y. Ter. X, 47<sup>b</sup> תִּירָקָא (ed. Krot. תִּירָקָא), v. תִּירָקָא.

תַּבְּרִיקָא v. תַּבְּרִיקָא



תביל, v. תביל.

תביל m. (תביל) 1) *trust, confidence*. Targ. Ps. XVI, 9  
ב' Ar. (ed. לררררר).—2) part. of תביל.

תבילתא, v. תבילתא.

תבילתא, תבילתא, תבילתא m. (תבילתא) [*seizing, overpowering*].  
ב' suddenly, unawares. Targ. O. Num. VI, 9  
(ed. Vien. בתבילתא; Y. בתבילתא; h. text פתאם). Targ. Job  
I, 15. Targ. Is. XXX, 13. Targ. Y. II Deut. IV, 42; a. e.

תבילתא f. (תבילתא) [*junction, fastening*]. 1) *stitch or knot*. Kil. IX, 10 איזא ה' if one fastens two pieces  
together with only one stitch; Men. 39<sup>a</sup>; Sabb. 54<sup>a</sup>;  
a. fr.—2) *immediate sequence*.—Pl. תבילתא. Y. Ber. I, 2<sup>d</sup> bot.  
putting on of hands must be immediately followed by  
slaughtering &c.; Bab. ib. 42<sup>a</sup>; Deut. R. s. 21<sup>o</sup>; Yalk. Gen. 130  
תבילתא; a. e.; v. תבילתא.

תביל I m. (v. תביל) [*to press between*]. 1) *to squeeze, press*;  
(h. text) *to annoy; to fine*. Targ. Prov. XVII, 26  
ל'תביל. —2) *to twist, twine*; v. תבילתא.

Ithpoli *to be pressed, come to grief*. Ib. XXII, 3  
Levita (ed. Wil. ורררררררר; ed. Lag. ורררררררר);  
h. text נענשו).

תביל II m. (preced.) *t'khakh*, a worm in silk. Sabb.  
90<sup>a</sup> the worm in silk is called *t'khakh*.

תביל m. (b. h.; preced. wds.); pl. תבילים *middle, mean*;  
a man of medium wealth, of some means. Lev.  
R. s. 34 (ref. to Ps. XXIX, 13) רש זה שהוא רש בחורה ואיש  
'poor' means poor of knowledge, and the 'man of  
means', that is he who has learned one or two orders  
(of the Mishnah); the ignorant comes to the scholarly man, saying, teach me &c.; רש  
'poor' means poor of possessions, and 'the man of means', that is he  
who works with success; the poor man comes to the successful man &c.; Yalk. ib. 665  
איש זה שהוא בינוני מן הנכסים (v. Tem. 16<sup>a</sup>; Ex. R. s. 31<sup>14</sup>).

תביל (v. תביל) [*to be whole*], *to confide, be confident*.  
Targ. Ps. IX, 11 ורררררר Ms. a. Ar. (ed. ררררררר, corr. acc.;  
h. text ורררררר). Targ. Prov. XIV, 32 תביל (ed. Wil. תביל;  
h. text תביל). Ib. XXVIII, 26 תביל Ms. (ed. Wil. תביל;  
h. text תביל). Ib. XXXI, 11; a. e.—Y. Keth. VI, 30<sup>d</sup>  
(דמועדא) let one trust that the Lord of the festive season lives, i. e. let the managers of  
the charities advance or borrow the money, trusting that  
the charity fund will be replenished at the festive season.

תביל, תביל, תביל 1) = h. שכל, *to be bereft, childless*.  
Targ. O. Gen. XLIII, 14 תבילתא חסיליא ed. Berl. (ed. Vien.  
א'תבילתא; Y. II תבילתא). Targ. O. ib. XXVII, 45 תבילתא  
ed. Berl. (ed. Vien. תבילתא). Targ. I Sam. XV, 33. Targ.  
II Sam. XVII, 8 תביל ed. Vien. I (ed. Wil. תביל; h. text שכל).

Targ. Is. XLIX, 21; a. fr.—2) = h. שכל *to finish, consume, bereave*. Targ. Ps. XXXV, 12 ל'תביל נפשי Ms. (ed. לנפשי).  
Targ. Y. II Gen. XLII, 36 תבילתא ed. Vien. (oth. ed. תביל Pa.).

Pa. *to consume, make childless*. Targ. Y. II Deut.  
XXXII, 22 תבילתא (ed. Vien. תבילתא; h. text אכל). Targ. Jer.  
XV, 7. Ib. L, 9; a. e.

א'תביל 1) same. Targ. I Sam. XV, 33 א'תבילתא (not  
'א'תביל). Targ. Y. Deut. XXXII, 32 (ed. Vien. Pa.; h. text  
א'תבילתא); a. e.—Part. pass. תבילתא. Targ. Hos. XIII, 8; a. e.—  
2) *to give premature birth, cast before the time*. Targ.  
O. Gen. XXXI, 38 (Y. א'תבילתא). Targ. Cant. IV, 2. Targ.  
Mal. III, 11; a. e.

Ithpe. א'תביל, א'תביל, א'תביל *to be bereft, made childless*.  
Targ. Gen. XLIII, 14, v. supra. Targ. Y. ib. XXVII, 45; a. e.

תביל m., תבילתא c. (preced.) *bereft, childless*.  
Targ. II Sam. XVII, 8, v. preced. Targ. O. ed. Berl. Ex.  
XXIII, 26 (ed. Vien. a. oth. תבילתא; Y. ed. Vien. תבילתא);  
a. e.—Pes. 70<sup>b</sup> א'תביל (Ms. M. 2 א'תבילתא) Abin the  
childless (surname of רבין); Hull. 110<sup>a</sup>. Sabb. 151<sup>b</sup> (Rashi  
'חיל), v. תבילתא I, II.

תביל I m. (preced.) 1) *bereavement*. Targ.  
Is. XLVII, 9 (ed. Ven. I תבילתא).—Sabb. 151<sup>b</sup>, v. תבילתא II.—  
Pl. תבילתא. M. Kat. 28<sup>a</sup> בי רבה שחין ה' in the family  
of Rabbah occurred sixty deaths.—2) *abortion*. Keth. 62<sup>a</sup>  
ה' דמלפא Ar. (not דמלפא; ed. תבילתא, pl.), v. תבילתא.

תבילתא II m. (preced.) *consumption, ruin, decay*.  
Ber. 56<sup>a</sup> I saw in my dream that decay had seized two of my fingers. Ib. בכוחו  
תבילתא decay (through moths, v. תבילתא II) has seized all  
the silk garments (of the royal wardrobe). Hull. 64<sup>b</sup>  
for it (the drop of blood on the yolk of  
an egg) spreads decay over the whole of it.—Pl. תבילתא.  
B. Kam. 92<sup>b</sup> ו'תבילתא sixty decays (pains) &c.,  
v. תבילתא.

תבילתא III m. = h. תבילתא, *purple-blue wool*. Targ. Ex.  
XXV, 4 (ed. Berl. תבילתא). Ib. XXVIII, 8. Targ. Y. ib. 28.  
Targ. Y. Num. XV, 38; a. fr.—V. תבילתא.

תבילתא, תבילתא, Sifr Deut. 234; Yalk. ib. 933, prob.  
to be read: תבילתא, v. תבילתא.

תבילתא f. = תבילתא *bereavement*. Targ. Is. XLVII, 8  
(ed. Lag. תבילתא, corr. acc.). Ib. 9 ed. Ven. I (oth. ed. תבילתא).

תבילתא f. (b. h.; תבילתא) 1) *end, destruction*. Num. R. s. 18<sup>12</sup>  
(מחלוקת) and some say (the ה' in ה' כלליה ו' intimates *takhliith*, that is, it brings destruction &c.—  
2) *end, object, perfection*. Ber. 17<sup>a</sup> ה' חכמה חסובה ו' the  
end of wisdom is repentance and good deeds, lest a man  
study ... and treat his father with contempt &c.

תבילתא f. (b. h.) *purple-shell, a bluish or cerulean dye, purple-blue wool; esp. the purple-blue thread used for the show-fringes*. Sot. 46<sup>b</sup> ה' היא לוז שצובעין בה ה' that is  
the city of Luz where they dye the *t'kheleth* (v. לוז I).

Men. IV, 1, v. עָבַב. Ib. 38<sup>a</sup> לָבָן לָהּ it is proper to take the white thread first and then the blue. Ib.<sup>b</sup> שְׁלִיחַ שְׂבֻלָּה ה' מֵהָ יוֹכ' אִיגִרְדָּם, v. תִּפְרָדָם. Num.R.s.18<sup>3</sup> if a cloak is made entirely of blue wool, is it exempt from show-fringes? Ib. שְׁלִיחַ שְׂבֻלָּה ה' אִינֵה יוֹכ' a cloak entirely of blue wool does not release (is insufficient for compliance with the law), and four threads are sufficient?; a. v. fr.

**תְּכַלֵּהוּ תְּכָרִיל** ch. same. Targ. O. Num. XV, 38.  
Targ. Ex. XXVIII, 37; a. fr.—**V. תְּכָלֶה** III.—Men. 42<sup>b</sup> הָא  
**הָא גְבֵרָא . . . כֹּלָהוּ ה' וְיָמָא לַה וִב'** how do you dye the blue wool for the show-  
fringes? Ib. 39<sup>a</sup> sq. **הָא גְבֵרָא . . . כֹּלָהוּ ה' וְיָמָא לַה וִב'**  
a man wore a cloak all of blue wool, and had show-  
threads of blue wool, but they were entirely plaited  
(leaving no fringes); **יָרֵא בְּגִימָא לֹא יָרֵא ה'** the cloak is  
becoming, but the show-fringe is not becoming (is not  
according to prescription); a. e.—Transf. *the choice of purity*  
*of descent.* Gen. R. s. 37, end **חֲבֵל יִצְחָק הָא רַבְבֵּל וִב'** the Sea  
District (v. **תְּכָרִיל**) is the choice of Babylonia &c.; Kidd.  
72<sup>a</sup>; Y. ib. IV, 65<sup>d</sup> top.

**תָּבַן** (v. בָּן a. כָּן), *Pa.* תָּבַן (= b. h. תָּבַן) *to fasten, establish, arrange.* Targ. Ps. CVII, 36 Ms. (אֲרִיכוֹ); h. text (בָּוֶן). Ib. LXXVIII, 20 ed. Lag. (ed. Wil. וִירָבֶן). Targ. Job XV, 35 (ed. Wil. מְחַבְּתִין *Af.*; Ms. מְחַבְּרִין, some ed. מחברין, corr. acc.).

*Af.* אֶתְרִינֶן same. Targ. Is. XLVIII, 5 אֶתְרִינֶן Bxt. (some ed. אֶתְרִינֶן, corr. acc.; ed. Wil. אֶתְרִי, corr. acc.; h. text אֶתְרִי).—V. תִּתֵּן.

**חָבַס** (cmp. **בָּסַס**) to crush, stamp. Targ. Prov. VI, 13  
(h. text מוֹלֵל, v. מַלֵּל II).

**תַּבְּסִים** = טַבְּסִים. Gen. R. s. 8; Yalk. Ps. 834, v.  
אֶלְטִיבְסִיָּה.

\***הַכְּסָפִית** f. (transpos. of **חַסְפָּת**; v. **כְּסָף**) *band of oppressors, band of demons*. Ber. 51<sup>a</sup> של מלאכי ה' ח' *a band of demons, and some say, a 'cluster' of angels of destruction*, v. **אִי־סְמִיגְלִית**; [Var. lect., v. Rabb. D. S. a. 1.]

**תָּכַף** (v. כָּפַח) 1) *to seize, join, bring into close contact.* Kil. IX, 10 *חֲזוּקָה וְכִי תִּכְפֶּהוּ*, v. חֲזוּקָה. Y. Ber. I, 2<sup>d</sup> bot. מִי שֶׁהָיָה *he that performs the acts of putting on the hand and of slaughtering in immediate succession* (usu. חֲזוּקָה).—2) *to seize, catch, overtake.* Taan. 13<sup>b</sup> תִּכְפְּרוּהוּ *to catch*, v. אָבַל; M. Kat. 17<sup>b</sup>; a. e.

*Hif.* חִיפָה same, to join. Gen. R. s. 67 (ref. to Is. LXIII, 16) and where is Isaac? מִי אֵת מַחְיִיפוֹ לְאַבְרָהָם he who said to him (Esau), decree persecutions over him,—wouldst thou join him to (include him with) the patriarchs?

**תָּכַן** ch. same. Targ. Ps. XL, 13 Ms. a. ed. Genua (ed. **תָּכַן**; h. text **אָפּפּוּן**).—Y. Ber. I, 2<sup>d</sup> bot. **אָנא תְּפִילָּתָא גְּאֻלָּה** וְיָיִן **אָנא תְּפִילָּתָא גְּאֻלָּה** and the T'fillah in immediate succession (v. **גְּאֻלָּה**).

**תָּכִיף** m. (preced.) *immediate succession*; (adv.) *immediately after*. Y. Ber. I, 2<sup>d</sup> bot. 'ח' לַנְּטִילַת יָדַי the benediction (over bread) should immediately follow the washing of the hands; Bab. ib. 42<sup>a</sup>; a. fr.

תְּחִיבָהּ, v. תְּחִיבָהּ.

**פָּקְרִי** m. (b. h.; פָּקַד; 1) *bundle, roll, volume*. Y. Sabb. XV, 15<sup>c</sup> של ברכות ה' a volume containing formulas of benedictions; Treat. Sof'rim XV, 4 (not שטרות); (Tosef. Sabb. XIII (XV), 4 (נזמזס). B. Mets. I, 8 של שטרות ה' a bundle of documents, expl. ib. 20<sup>b</sup> three documents rolled up together, *contrad.* to *אגודת* tied together; a. e.—2) *wrap, cloak*, esp. *pl.* **הַפְּרִיכִי**, **הַפְּרִיכִי** *dead man's wrap, shroud*. Kil. IX, 4 **הַפְּרִיכִי הַמָּת** *the dead man's garments* . . . are not subject to the laws concerning mixed material. Y. ib. IX, 32<sup>b</sup> *top* אל תרבו *do not bury me with many garments*; Y. Keth. XII, 35<sup>a</sup> *top*; Gen. R. s. 100. Maas. Sh. V, 12 (ref. to Deut. XXVI, 14) למה *why* . . . לא לקבור *I did not buy a coffin or shrouds with it &c.*; Sifré Deut. 303; a. e.

**תְּכָרִיכָא** ch. same, *cloak, garment*.—*Pl.* תְּכָרִיכָא. Targ. Ez. XXVII, 16. Targ. Y. Deut. XXVI, 14.—Y. B. Bath. II, 13<sup>b</sup> bot. עָרַד לֵיהּ ת' prepared his shroud.

תַּכְשִׁיטָא v. תַּכְשִׁיטָא

**תְּכֵשִׁימִי** *ornament, decoration; toilet article*. Y. Ned. IX, end, 41<sup>c</sup>, v. עָנָן. Keth. 48<sup>a</sup>. Sabb. 63<sup>b</sup> ... ר' שמא any piece of jewelry, however small, is susceptible of uncleanness. Tosaf. Sabb. VIII (IX), 33 אָם לֹא לֵר' if the eye paint is used for cosmetic purposes; (Sabb. 80<sup>a</sup> לִקְשָׁם); a. fr. — *Pl.* תְּכֵשִׁימִי, תְּכֵשִׁימִי. B. Bath. 60<sup>b</sup> ... עוֹשֶׂה ר' ח' הֵן לִי they (the arms) are man's ornaments (therefore one may wear them when going out on the Sabbath), opp. יָנְאִי. Y. Keth. VI, 30<sup>d</sup> top ר' ח' תְּכֵשִׁימִי לַעֲשׂוֹת if the wife brought him jewelry to be turned into coin, the Denar is charged to him for a Denar and a half; ר' י' לַעֲשׂוֹת חֶקֶל if she brought him coined gold to be made into jewelry, the Denars are taken for their value; a. fr.

**תְּכֵשִׁימָא** ch. same. Targ. Y. Ex. XXI, 10 (h. text כסוה).—*Pl.* תְּכֵשִׁימִין. Targ. Ruth III, 3 (ed. Vien. תְּכֵשִׁימִין).—Kidd. 31<sup>b</sup> בְּעִינָא ה' I want jewelry (or toilet articles); a. e.

**תִּבְרָכָא**, m. (*v.* תַּבְרָא II) *a low table or stool* in the form of a shield, *tabouret*. Sabb. 119<sup>a</sup> דוה יתיב את' שרינא ר' זימלן; ed. Sonc. (דפילא; Ms. M. ארח'; Rashi quotes a Var. דשאגא; Ms. O. דשריאגא) used to sit on an ivory stool (a teak stool) and fan the fire (for the Sabbath meals). Ib. 129<sup>a</sup> וכן צלהו ליה ח' split a teak stool for him (to start a fire on his day of blood-letting); a.e.—Pz. תֻּבְּרָקֵי. Bekk. 31<sup>a</sup> ... ח' wretched four hundred stools for them. Keth. 77<sup>b</sup> דוה יתיב... תחבק פזא (corr. acc.) was seated (in heaven) on thirteen gold stools; a.e.

**הַלְּ** m. (b. h.; הָלַל; cmp. הִלֵּל) 1) *hill, mound.* Meg. 14<sup>a</sup> one had a mound in his field, and another had a trench. Ib. מכור לי תימך sell me thy mound (to fill up my trench). Ber. 30<sup>a</sup>; Cant. R. to IV, 4, v. פָּח. Ib. to V, 11 ולעשותו חל ... ויעשונו חל a world and make it a mound (ruin); a. fr.—Pl. תִּילִין. חל. Men. 29<sup>b</sup> תִּילִין (later ed. 'תלין'), v. קוץ I; Tanh. B'resh. 1; Erub. 21<sup>b</sup>. Cant. R. l. c. חן חילי ה' they are piles on piles (of ideas), v. קרן h.; a. e.—2) (cmp. כֹּסֶל lock, curl.—Pl. as ab. Num. R. s. 107<sup>t</sup> מסודרות ה'; Y.Ned. I, 36<sup>d</sup> bot. חל-חלים, v. קוצצות; (Bab. ib. 9<sup>b</sup>, a. e. חל-חלים; a. e. חל-חל.) תהלה תפלין [psalms].—ארוז. ארוז.

**תִּלְתָּל**, **תִּלְתָּל**, **תִּלְתָּל** ch. same, *mound, ruins*. Targ. Deut.  
 XIII, 17. Targ. Jer. XLIX, 2; a. e. — Ber. 58<sup>b</sup> ... בֵּיתָא  
 בְּתִלְתָּל (Ms. M. *הַשְׁתָּא נִפְל בְּתִלְתָּל*) the house in which<sup>a</sup> ...  
 now lies in ruins (lies like a ruin).

תָּלִי, תָּלִי v. תָּלִי, תָּלִי.

ת' אֵילָן, תָּלָא m. [*hanging on the tree,*] squirrel. Sabb.  
28<sup>a</sup>; Yalk. Ex. 364.

**תָּלָא** m. (preced.) *hook*. Sabb. 140<sup>b</sup> Ms. M. (ed. תָּלָא) a hook to suspend meat; דְּבוּרִי hook for fish (Rashi: *string* of meat &c.).

תְּלָאוֹת f. (b. h.; לָאוֹת) weariness, trouble.—Pl. תְּלָאוֹת.  
Num. R. s. 10<sup>2</sup> מְרִיב הָרַיִם... לִבָּם the mind of the Israelites  
loses its intelligence on account of the many troubles  
that they (the gentiles) make for them.

הַלֹּזִי, v. תֵּלֵא.

II. תַּלְמֵא v. תַּלְאֲמֵא

תַּלְסָר, v. תַּלְאֶסֶר

**תַּלְבּוּשׁ** pr. n. pl. *Talbush*. Yoma 10<sup>a</sup>; Sot. 34<sup>b</sup> (ref. to חֲלָמִי, Num. XIII, 22) חֲלָמִי בְּנֵה ר' (Ar. תַּלְבּוּשׁ, Talmnai built Talbush (Talbush); prob. meant for Ptolemais, the later name for Accho, v. חֲלָמִי, I, II).

**תלל** I (v. next w.) *to be white*. Sabb. 152<sup>a</sup> ה' סור the mountain is covered with snow (my hair is white).

\* *Pa. תַּחֲלֵץ to whiten, wash (wheat).* Y. Pes. III, 30<sup>a</sup> תַּחֲלִיץ זֵיתִין וְזֵיתִין אֲרֵבָהּ אֲרֵבָהּ ... (ed. (מתחללה) allowed the millers to put a Tetarton of water to every Modius of wheat, and wash it four times; [Korb. Ḥḏah: וְתַחֲלִיץ *swing it*, fr. חלל; perh. to be read: מַטְנֵה, v. שָׁנָן].

**תלג II תלגא** m. = h. שֶׁלֵּג, snow; cold, chill. Targ.  
Ps. LI, 9. Ib. LXVIII, 15; a. fr. — Taan. 3<sup>b</sup> מַעְלֵי ה' רֹב snow  
on the mountains is as good as five rains on the ground.  
Snh. 18<sup>b</sup> יָמִית בַּה' אִם... בַּח if in the morning the ox nearly  
dies from cold. Gitt. 67<sup>b</sup> לֵב אֲרֵץ as a remedy for chills. Ib.  
הוּא עָשָׂה לוֹ חֵן וְנִשְׁכַּח הוּא מִתַּלְגָּא they made him lie on the snow; a. e.

הוֹלְדוּתָא v. תַּלְדוּתָא

תָּלִי, תָּלִי, v. תָּלִי, תָּלִי.

הַלְחָחָה, הַלְחָחָה, v. הַלְחָחָה, הַלְחָחָה.

תָּלָה m. (תָּלָה) 1) *hanger, handle, cord, chain*. Sabb. VIII, 2 (78a) גָּמַר כְּרִי לַעֲשׂוֹת ה' וְכ' Ar. a. Mish. ed. Pes. (v. Rabb. D. S. a. l. note 400; ed. תָּלָה) as much reed grass as is required for the making of a hanger for a sieve &c. Eduy. III, 9; Kel. XII, 6; Tosef. ib. B. Mets. II, 12 ה' הַמְגִרְרוֹת וְכ' the chain on which the strigils in the bathhouse are suspended. Kel. XV, 4 ה' מִקְלוֹ ה' the handle of the constable's staff. Ib. מְהוֹר לָהּ הַעֲשׂוֹי לָהּ whatever is made for suspending or handling is not susceptible of uncleanness; a. fr.—Pl. הַחֲלוּיִים, תְּלוּיִין, תְּלוּיִין. Ib. הוּץ . . . הוּץ כל הַחֲלוּיִים . . . הוּץ כל הַחֲלוּיִים ed. Dehr. (Bab. ed. תְּלוּיִין; Mish. ed. תְּלוּיִין) all hangers or handles are clean except those of &c.; Tosef. ib. B. Mets. V, 6 הַחֲלוּיִין.—2) *hanging down, letting hang down*. Yalk. Ps. 624, v. הִרְמָה; [Pesik. Shek., p. 10<sup>b</sup>; Midr. Till. to Ps. III; Yalk. Ex. 365 ה' רֹאשׁ ה' *lifting up* the head, *removal* of the head].—3) [*hanging over*], *interlinear writing*. Tosef. Gitt. IX (VII), 8 ה' מְגוּפוֹ וְכ' a document which has an erasure or an interlinear insertion in its body (essential portion, v. תוֹרָה) is unlawful; Y. ib. IX, 50<sup>c</sup> תְּלוּת (corr. acc.).

תל.חול m. wart, v. תל.חול.

**תְּלִילָה** m. (v. תָּלַל) *mound, ruins*.—Pl. תְּלִילוֹת. Lev. R. s. 5, a. e., v. פְּלִטְטִירִי.

תלולות, v. next w.

**תְּלִילוֹתִי** f. (preced. art.) mound, hill. Lev. R. s. 19 'וְכָל הָאֲדָמָה יִתְלַל' interpreted the verse (Cant. V, 11) by comparison to a mound of earth (that was to be levelled) &c.; Cant. R. l. c. בתְּלִילוֹתַי (corr. acc.); Yalk. ib. 989 (not זה); Midr. Sam. ch. V (not בתְּלִילוֹתַי). Tosef. Ohol. XVI, 1 ואֵינוֹ הָיָה ה' ז' שֶׁל עֵפֶר וְכ' (תְּלִילוֹת) and what is called a mound (with regard to levitical uncleanness)? A mound of earth by the side of a trench.—*Pl.* בתְּלִילוֹתַי. Ohol. XVI, 3 הָאֲדָמָה הַזֶּה הִיא כְּרֹמֶת וְכ' (תְּלִילוֹת) which are near a town or a road; Keth. 20<sup>b</sup>; Tosef. Ohol. l. c. (not תְּלִילוֹת). Y. Naz. VII, 56<sup>c</sup> top. Cant. R. l. c., v. supra.

תלוי, v. תלות.

**תָּלַח, תִּלְּחַח** 1) *to tear apart*, v. תִּלְּעַ II.—2) *to fall apart*, v. *infra*.

*Itkpe* אִתְּכָּה to fall apart. Hull. 53<sup>b</sup> הוּא ... הוּר Ms. R. (v. Rabb. D. S. a. l. note 400; Ar. מִתְחַלְתָּה; ed. תִּלְתָּה) when they lifted the lung up, it crumbled and fell in pieces.

53<sup>b</sup> **תִּרְ, תִּלְחָח** m. (preced.) *piece*.—Pl. **תִּלְחָחִי, תִּרְי**. Hull.  
 53<sup>b</sup> **תִּרְ, תִּלְחָח** (Ar. **תִּלְחָחִי**, v. preced.)

תָּלָה, תָּלִי (b. h.; cmp. תָּלָה) 1) to swing, raise; to suspend, hang. Y. Sot. I, 16<sup>d</sup> bot. (ref. to Gen. XXXVIII, 14) תָּלָה עֵינֶיהָ בַּמַּחֲזֵה she raised her eyes to the gate to which all eyes look hopefully; Y. Keth. XIII, beg. 35<sup>f</sup>; Gen. R. s. 85 תָּלָהּ . . . תָּלִיָּהּ (not שָׁחָהּ). B. Mets. 58<sup>b</sup> לֹא תָּלָה עֵינָיו עַל זֶה one must not hang his eyes on a purchase (look as if he wanted to buy), when he has

no money; (Pes. 112<sup>b</sup> על חמור על v. במקו). Gen. R. s. 98  
וכ' in order that he (Joseph) might lift  
up his eyes and look at them (the Egyptian women).  
Snh. VI, 4 וכלא... ת' נשים וכ' did not Simon b. Sh. hang  
women in Ashkelon? Ib. כיצד חולין אורו how is  
the hanging (of the convict stoned to death) done? Ib. וחולה  
... and one person hangs him as the butchers  
suspend animals, and he is taken down at once. Ib. 46<sup>b</sup>  
וצה... ותלפיהו the king gave the order, and they hanged  
him. Sabb. XX, 1 וחולין וכ' v. משמרה. Y. Taan. IV, 69<sup>b</sup> top  
וכ' (strike out) (חלו), v. גדרום; a. fr.—Trnsf. to *hang*  
*on*; to *attach*, *assign*. B. Bath. 109<sup>b</sup>, v. קלקלה. Nidd. IX, 3  
בה חרר זו חולה she may trace (the bloodstain) to her  
(the woman to whom she had lent the garment). Ib. 4  
זו וחולות each of them may assign the cause of the  
stain to the other. Ib. VIII, 2 לתלות ... וחולה and she  
may assign the cause to anything that she may possibly  
assign it to; a. fr.—Part. pass. תליי; f. תלייה; pl. תליים.  
תליית; תלייות. Sabb. I. c. בשבם לך נתנין you may pour  
wine into the suspended strainer on the Sabbath. Y.  
Gitt. VII, 48<sup>c</sup> bot. בו בחוקה שהנשמה ר' בן  
presumption that the soul was yet attached to him (that he  
was still of a sane mind). Hull. 135<sup>a</sup> בו ר' שהנשמה  
a limb on which life depends, a vital organ. Snh. 97<sup>b</sup>  
וכ' ואין הרבר ר' and the thing (redemption) depends &c.,  
v. בקץ. Gen. R. s. 85 בו שכל העינים ר' to which all eyes  
are lifted up, v. supra. Kidd. 39<sup>b</sup> בה ר' החיים והחיות,  
Ib. I, 9 בארץ ר' מצוה שהיא ר' a command which is  
made dependent on the land (of Israel, to which the  
Biblical text attaches living in Palestine as a condition).  
Hag. I, 8 כחררים חר' בשערה חר'. Cant. R. to III, 4, v.  
עירי'; a. fr.—(2) to hold in suspense, leave undecided, leave  
in doubt; to be suspended. Yoma VIII, 8 וכל החמויות הוא  
as to heavy sins, he (who repents) is in  
suspense (will neither be punished nor acquitted), until  
the Day of Atonement comes and brings forgiveness.  
Tanh. Sh'moth 20 ונשאני חולה על חטאי וכ' when I suspend  
judgment for a man's sins, I am called El Shadday. Sot.  
III, 4 היתה חולה לה ... אם if she (the Soṭah) has any  
merit, it will create suspension of punishment for her;  
יש זכות חולה שנה אחת וכ' some merits create a suspension  
of one year, some of two &c. Ib. 5 זכות חולה במים וכ'  
in the case of testing waters merit causes no suspension.  
Pes. I, 4 וחולין ... וחולין you may eat (leavened  
bread on the eve of Passover) to four hours of the  
day, and hold it in suspense during the fifth hour, and  
burn it &c. Ib. 5 וחולין לא אוכלין they held it in suspense:  
they did not eat it, nor did they burn it; a. fr.—Part.  
pass. as ab. Ib. 7 ועל השמאה חר' ועל השמאה concerning T'rumah in suspense (under suspicion of uncleanness)  
and such as is surely unclean. Nidd. 60<sup>a</sup> טהור ר' a clean  
person and one under doubt of uncleanness; a. fr.—אשם—  
אשם.

*Nif.* נָתְּלוּ *to be hanged.* Snh. VI, 4 ואין האיש נָתְלוּ a man (stoned to death) is hanged, but a woman must not be hanged. Ib. נָתְלוּ . . . כל all persons that are put to death by stoning are afterwards hanged. Y. Taan. IV, 67<sup>d</sup> להנִתְלוֹת בה v. יָתְלוּ. Pes. 112<sup>a</sup> הִתְנַחֵם v. אֵינִן לָמָּה . . . להנִתְלוֹת בֵּית ו' אֵינִן why

were divine visitations created to be movable (to be taken from one and put on another)? (As we say,) they have a house to go to (with ref. to Lam. i. c. a. Deut. VII, 15).

*Hif.* הִתְלָא, הִתְלָא *to swing*. Gen. R. s. 22 מִתְלָא בְּעִרְבוֹ; Yalk. Prov. 961 מִתְלָא, v. עָקַב.

חָלָהּ, תָּהִי ch. same, to lift up; to suspend, hang; to be hanged. [Targ. Y. Ex. II, 16 Ar. (ed. Vien. חָלָהּ; h. text רָלָה.)] Targ. Jer. X, 12. Targ. Y. Gen. XXXVIII, 25. Ib. XLIX, 22. Targ. II Chr. XX, 12. Targ. Ez. XV, 3. Targ. O. Deut. XXVIII, 66. Targ. Prov. XIII, 12 (ed. Lag. תָּהִי); a. fr.—Part. pass. תָּהִי; f. תָּהִי; pl. תָּהִי, תָּהִי. Targ. Y. Deut. I. c. Ib. XXVII, 14 Ar. (ed. רָמָא; h. text רָמָא); a. fr.—Y. Sot. I, 17<sup>a</sup> top וְזֶה הָיָה עִינֵיהֶם וְכ' this man (thy husband) feeds and sustains thee, and thou liest thy eyes up to another man? Keth. 71<sup>b</sup> [read:] תָּהִי, v. תָּהִי. Yeb. 39<sup>b</sup> רָמָא ת' רָמָא the law makes it dependent on thee (leaves thee the choice). Cant. R. to V, 14 מִתָּהִי, v. עָקָבָא. Ab. Zar. 7<sup>b</sup> תָּהִי, v. תָּהִי. Keth. 2<sup>a</sup> וְכ' ת' he hangs that which has been distinctly taught on that which has not been taught, i. e. draws a conclusion from the unknown to the known; B. Bath. 134<sup>b</sup>; a. fr.—Y. Bicc. III, 65<sup>c</sup> bot. תָּהִי an elevated place. Y. Succ. V, 55<sup>b</sup> bot. כָּל חֲדָשִׁי מֵאָה וְכ' a column a hundred cubits high requires a base of thirty-three. Gitt. 37<sup>b</sup> ת' וְכ' he must look up to him, until he says so (that he gives him the money, although he is not bound to pay it); [Rashi: and he is suspended (tortured) until &c.]. B. Bath. 47<sup>b</sup> תָּהִי וְכ' תָּהִי if they suspended (tortured) him, and he agreed to sell, the sale is valid; ib. 48<sup>b</sup> (not חֲדָשִׁי; B. Kam. 62<sup>a</sup> תָּהִי. Lam. R. to III, 65 (play on חֲדָשִׁי, ib.) כָּל אֲלֵהָ וְכ' (some vers. תָּהִי. h.) force them through suffering, and bring upon them all the curses &c.—Y. Kil. IX, 32<sup>b</sup> top חֲדָשִׁי לֵינָּה יוֹמָא ת' the day remained suspended for them (the sun did not set), until every one of them reached his home; Y. Keth. XII, 35<sup>a</sup> חֲדָשִׁי (corr. acc., or חֲדָשִׁי). —[Pesik. Par., p. 37<sup>b</sup> וְחֲדָשִׁי, read: וְחֲדָשִׁי, v. וְחֲדָשִׁי II.]

*Ithpe.* אִתְּפִי to be hanged. Targ. II Esth. II, 23.

**הַלִּיָּהּ** m. (preced.) *hook, string* (for suspending). Sabb. 140<sup>b</sup>, v. הַלִּיָּהּ. Hull. 59<sup>a</sup> מְחַקֵּר ד' דְּלִיבִיָּהּ the cord on which his heart hangs (the pericardium) will break.

**תָּלִיתָהּ** f. (תָּלָה) 1) *suspension, hanging.* Shh. 46<sup>b</sup> אחד ה' one ties (the body of the stoned culprit to the pole), and one unties, in order to comply formally with the command of hanging (Deut. XXI, 22).— 2) *suspense, doubt.* Y. Yoma VI, 43<sup>t</sup> קבעו חטאת קבוע וישערו חטאת קבוע 'and shall make it a sin-offering' (Lev. XVI, 9), the text declares it a sin-offering even during the suspense, so that it cannot be removed from its designation (by a subsequent event); קבעו ב' שידורג וכ' the text puts it in suspense (makes its designation dependent on a condition), that it be matched with its fellow (and it loses its sacred character if the fellow goat is unavailable). Y. Hag. I, end, 76<sup>d</sup> לחלות ואם לשרוף ... באח אחא ... if a case (of T'rumah) comes before thee, and thou dost not know whether to declare it doubtful

(תליר) or to condemn it to be burnt, be rather inclined to condemn than to declare doubtful; Y. Sot. VIII, beg. 22<sup>b</sup>.

**תָּלִיל** m., **תָּלִילָא** c. (v. תָּלִיל) *lifted up, exalted, suspended; high, fortified*. Targ. Ps. VIII, 2 (ed. Wil. תָּלִיל); 8 (ed. Wil. תָּלִיל). Targ. I Chr. XXI, 16; a. e.—**תָּלִילָא**, תָּלִילָא; תָּלִילָא. Targ. Y. Deut. XXVIII, 52 (h. text 'בָּצָר'). Targ. Y. II ib. III, 5. Targ. Y. Ex. I, 11; a. e.

**תְּלִילוֹת**, v. תְּלִילָא.

**תְּלִיסָרִי**, תְּלִיסָר *thirteen*, v. תֵּלָס.

**תְּלִישָׁה** f. (תָּלַשׁ) *tearing up, plucking; being detached, loose*. Y. Sabb. IX, 11<sup>d</sup> bot.; Y. Ab. Zar. III, 43<sup>b</sup> top 'וב' a building has had a time when its material was loose, a cave has never had such a time. Sabb. 73<sup>b</sup> בכך אין דרך 'this is not the ordinary way of plucking (dates). Y. ib. VII, 10<sup>c</sup> top גִּירוֹתָא הָיָא תְּלִישָׁתָא plucking it is in this case a form of shearing.

**תְּלִיחָא**, v. next w.—[Yalk. Ex. 182 תְּלִיחָא, v. תְּלִיחָא.]

**תְּלִיחָא**, תְּלִיחָא m. (תֵּלַח) 1) *third*. Targ. Gen. II, 14. Ib. I, 13 (ed. Vien. תָּלַח...); a. fr.—Lam. R. to I, 1 רִבְרִי 'וב' he took the third bird, and placed it between his two daughters. Ib. 'הָא מִילָא 'this is the third thing (I had to do); a. fr.—**תְּלִיחָא**. Targ. Y. Gen. I, 16; a. e.—**תְּלִיחָא**, תְּלִיחָא. Targ. Ez. XXI, 19. Targ. I Kings XVIII, 1 (ed. Wil. תְּלִיחָא, corr. acc.). Targ. Num. II, 24; a. fr.—Lam. R. l. c. (הָא תְּלִיחָא) the third time; a. e.—2) *threefold*. Sabb. 88<sup>a</sup> 'וב' who gave the threefold Law (v. תְּלִיחָא) to the threefold people (Priests, Levites, and Israelites) through a third-born (Moses) in the third month.

**תְּלִיחָא**, v. תֵּלַח.

**תְּלִיחָא**, *Hif. תְּלִיחָא (denom. of תֵּלַח) to furrow, leave a ridge*. Gen. R. s. 31 'וב' יהודה תְּלִיחָא חֲלִמִיּוּתָא and it (the R'em) left furrows in the water as far as from Tiberias to Susitha; Yalk. Job 926 מִסְרָסֵל (corr. acc.).

**תְּלִיחָא** m. (b. h.) *ridge, furrow*. Macc. III, 9 (21<sup>b</sup>) 'וב' אחד 'יש חורש 'one may plough only one furrow, and be guilty of eight sins (v. תְּלִיחָא); Pes. 47<sup>a</sup>. Gen. R. s. 67 [read:] 'אפ' חֲדוּשׁ אִינוּ חוֹרֵשׁ 'אפ' חֲדוּשׁ אִינוּ חוֹרֵשׁ 'וב' בחור 'ח' 'וב' בחור 'ח' 'וב' בחור 'ח' even a common man will not plough a ridge within a ridge, and will prophets plough &c. (i. e. mistrust their own previsions)?; Yalk. ib. 116 (corr. acc.); a. e.—**תְּלִיחָא**, תְּלִיחָא. Kil. II, 6, a. e., v. תְּלִיחָא. Yoma 10<sup>a</sup>—תְּלִיחָא his name was Talmi (Num. XIII, 22), because he made the ground full of ridges (with his steps); Sot. 34<sup>b</sup>; Num. R. s. 16<sup>11</sup>. Ruth R. to I, 19, v. תְּלִיחָא; Yalk. ib. 601 תְּלִיחָא as deep as the furrows made after the rainy season; a. e.

**תְּלִיחָא**, תְּלִיחָא I ch. same. Targ. Job XXXI, 10. Targ. Ps. CXXVI, 6 'וב' ירעי חורש מן 'ed. Lag. (missing in ed. Wil.) eating the young green of the balk.—**תְּלִיחָא**, תְּלִיחָא. Targ. Job XXXI, 38.

**תְּלִיחָא**, תְּלִיחָא II m. (Assyr. talimu, Del. Assyr. Handw., p. 707) *twin*.

**תְּלִיחָא**, תְּלִיחָא. Targ. Y. I, II Gen. XLIX, 5 'וב' אחיו תְּלִיחָא twin-brothers (alike in character).

**תְּלִמָּד** m. (תָּלַם) *teaching, lesson; learning, study*. Shebu. 40<sup>b</sup> 'וב' ערוך הוא בפיו 'it is a ready teaching in the mouth of R. J.: this opinion is Admon's. B. Mets. 33<sup>b</sup>; Ab. IV, 13 'וב' ששגגה 'he is careful in teaching, for an error in teaching &c., v. דוּקָא. Meg. 27<sup>a</sup> 'אין למדן הלכה לא מפ' 'לימוד. B. Bath. 130<sup>b</sup> 'וב' Ms. (ed. by censor's change, v. Rabb. D. S. a. l. note; Rashb. גמרא) we derive no rule of practice from a teacher's remark or from a practical case, unless it is said, this is the rule for practice; Nidd. 7<sup>b</sup> (ed. גמרא). Y. Gitt. VII, 48<sup>d</sup> top 'צריך 'ה' הרר זה גש... צריך 'ה' is valid, but the thing requires (further) study. Y. Hor. III, 48<sup>b</sup> top כשחידה הצי תְּלִמָּדוֹ מזה 'וב' when he owes part of his learning to one (his father), and part to the other (his teacher); a. fr.—חורח 'ה' תְּלִמָּדוֹ.—Esp. a) *Talmud* (v. תְּלִמָּדוֹ) verbal communication, oral study, opp. to מְשָׁנָה. Ib. top 'מן 'ה' at all times runs after the Mishnah rather than after the Talmud; B. Mets. 33<sup>a</sup> (ed. גמרא, v. Rabb. D. S. a. l. note 4). Ib. 'וב' Ms. M. (ed. גמרא) as to studying Talmud, there is no more meritorious occupation than this, v. מְשָׁנָה; a. fr.—V. ש"ס.—b) *derivation from Biblical intimations*. B. Kam. 104<sup>b</sup> 'וב' יש 'ה' there is a Biblical text bearing on the subject before us; I said, 'וב' ומריבויא 'וב' I said, yesh talmud, and I meant to say (that it can be derived) from the expletive expression of the texts.—ח' לומר (abbrev. ת"ל) there is a teaching in the Scriptural text to intimate, the text reads (may be read). Pes. 21<sup>b</sup> (ref. to Deut. XIV, 21) ... לגר במכירה מנין 'ה' לגר 'וב' from the text you learn only that you may give it to the sojourner and sell it to the stranger: how will you prove that you may sell it to the sojourner? Read the text, to the sojourner ... thou mayest give it away or sell it; how will you prove that you may give it away to the gentile? Read the text, thou mayest give it away ... or sell it to the gentile. Ib. 24<sup>a</sup> (ref. to Ex. XXIX, 34) 'וב' שאין 'ה' לא יאכל ומה 'ה' לא יאכל 'וב' it was not necessary to say, 'it shall not be eaten', and what is intimated by saying, 'it shall not be eaten'? If you cannot apply it to the law in the case, since it is said, 'and thou shalt burn &c.', apply it to all forbidden things &c. (v. עֲנָן); a. v. fr.—**תְּלִמָּדוֹ** (fem.). Cant. R. to V, 11, v. שְׁהוּר I.

**תְּלִמָּדָא** ch. same. Targ. Cant. I, 2 ed. Lag. (ed. גמרא, by censor's change, v. preced.).—B. Mets. 33<sup>b</sup> כולי 'וב' שבקו 'וב' Ms. H. (ed. גמרא; v. Rabb. D. S. a. l. note 5) all left the Mishnah and ran after the Talmud. Snh. 59<sup>b</sup> 'וב' how do you derive that from the Scriptural text? Men. 78<sup>a</sup>. M. Kat. 3<sup>b</sup> 'וב' ולא ידענא מאי 'ה' and I do not know what is meant by talmuda (ש"ס) and what by tosefeth; a. fr.

**תְּלִמָּדָא**, Midr. Till. to Ps. XIII, 5 ed. Bub., v. גמרא.

**תְּלִמָּדָא**, v. תְּלִיחָא.

**תְּלִמָּי** I (b. h.) pr. n. m. *Talmi*, one of the giants (Anakim). Yoma 13<sup>a</sup>; Sot. 34<sup>b</sup>, a. e., v. תֵּלָם, a. תְּלִיחָא.

**תלמי** II (Hebrew adaptation) p. n. m. *Ptolemæus*. *Ptolemy*, 1) King of Adiabene, father of Monobazus and Izates. Gen. R. s. 46 (Jos. Ant. XX, 2, 1 Monobazus), v. מונבז. —2) king of Egypt (Ptolemy II Philadelphus), during whose reign the Septuagint is said to have been produced. Treat. Sof'rim I, 7 לת' המלך ... מנשה בחמשה ... it occurred that five elders wrote the Torah in Greek for King Ptolemy, and that day was as ominous for Israel as &c. Ib. 8 וב' מנשה שוב another time it occurred that King P. assembled seventy-two elders &c.; Meg. 9<sup>a</sup>. Ib.; Y. ib. I, 71<sup>d</sup> bot. המלך ... שלשה thirteen passages the scholars changed (in their translation) for King P.; Gen. R. s. 38 (ref. to Gen. XI, 7) לת' המלך ... זה this is one of the texts they changed for King P.; a. fr.

**תלמי** f. (θαλάμη) *nostril*; (comp. חוֹבֶם) *snout, tube*. Tosef. Mikv. IV, 8 וב' ומן הת' וב' spring water that comes out through a snout, and flows from the snout into a pond.

**תלמיד** m. (b. h.; תלמיד) *scholar, disciple*. Y. Shek. III, beg. 47<sup>b</sup>, a. e. חב' ות' B. Bath. 158<sup>b</sup> חב' v. תלמיד. Erub. 63<sup>a</sup> וב' חב' ות' a father and his son, or a teacher and his pupil have only one vote. Snh. 11<sup>a</sup> עזרא a disciple (worthy successor) of Ezra. Ab. IV, 12 כבוד תלמידך v. כבוד; a. v. fr. —חכם. —תלמידיו של אברהם Ib. II, 8. Ib. V, 19 תלמידיו של אברהם v. תלמידים. —תלמידים (followers of the example) of our father Abraham; תלמידים של בלעם v. תלמידים של אברהם. Taan. 7<sup>a</sup>, a. e. ומתלמידי v. תלמיד. Y. Maas. Sh. II, end, 53<sup>d</sup> ות' these are meant by 'the disciples'; a. v. fr. —תלמידים חכמים v. תלמידים.

**תלמידא** ch. same. Erub. 53<sup>b</sup> bot. Num. R. s. 18<sup>20</sup> אר' ות' if Aaron is the high priest, thou art a disciple (a subordinate), and if Korah were to be the high priest, thou wilt be a disciple; a. fr. —תלמידא. Targ. I Chr. II, 52. Targ. Y. Num. III, 3. Targ. O. a. Y. I. lib. XXXII, 14; a. fr. —Y. B. Mets. II, 8<sup>c</sup> top תלמידא ליה תלמידא said to him. Y. Snh. I, 18<sup>a</sup> bot. תלמידא (prob. to be read תלמידא); a. e.

**תלמידא**, Yalk. Ps. 660, v. תלמידא.

**תלמינ** pr. n. m. *Bar T'lamion* (Bartholomew). Lev. R. s. 6; Pesik. R. s. 22; Yalk. Zech. 571; Yalk. Lev. 471 תלמינ. —V. תלמינ.

**תלמינ** f. (denom. of תלמינ) *formation of lines or furrows*. Ber. 63<sup>a</sup>, v. תלמינ.

**תלמינ** f. (preced.) *line or furrow*. —Pl. תלמינ. Gen. R. s. 31, a. e., v. תלמינ.

**תלסיס** pr. n. m. (θαλάσσιος) *Talassios*, a Roman officer. Y. Meg. III, 74<sup>a</sup> bot. Mus. (ed. תלסיס, corr. acc.), in Hebrew disguise תלסיס; v. תלסיס.

**תלסר** pr. n. pl. *Talsar, Talasar*. Targ. Y. Gen. XIV, 1; Targ. Y. I. ib. 9 (ed. Vien. תלסר; h. text תלסר, v. Schr. KAT<sup>2</sup>, p. 135). Targ. Y. ib. X, 12 (h. text תלסר). —Gen. R. s. 37 (expl. תלסר) (prob. to be read: תלסר). —Targ. Is. XXXVII, 12 תלסר (ed. Wil. תלסר; h. text תלסר);

Targ II Kings XIX, 12 (h. text תלסר; v. Schr. KAT<sup>2</sup>, p. 327).

**תלש**, *Hif. תלש* (denom. of תלש) 1) *to become worm-eaten; to decay*. Kil. II, 3 עד שתלש until the seed in the ground begins to rot; Y. ib. 27<sup>d</sup> top מתלש how long does it take to rot? Three days in moist ground &c. Hull. 58<sup>a</sup> ותלשי הארזות (not ... and his figs (on the tree) became wormy (or rotten). Cant. R. to IV, 6; Gen. R. s. 47 תלשי they decayed. B. Kam. 52<sup>a</sup> מרובו שה' when the board that covered the pit rotted from the inside; a. fr. —2) *to remove the wormy parts from; to sort wood*. Midd. II, 5 מתלשים את העצים ... ששם for there the priests ... sorted the wood for the altar.

**תלש** 1) *to drive vermin off*. Y. Shebi. II, 33<sup>d</sup> מתלשין v. תלש. Y. Sabb. VII, 10<sup>a</sup> top מתלשין he who fumigates plants, or smears them with rancid oil to keep the worms off &c. —Part. pass. מתלשין; f. מתלשין; pl. מתלשין. הארזים מקבל ... מר' מתלשין wormy. B. Bath. VI, 2 (93<sup>b</sup>) מתלשין if one buys figs, he must accept ten wormy ones for each hundred; (Y. ed. מתלשין Hif., v. supra). —[2] (b. h.) *to dye scarlet; to clothe in scarlet*. —V. תלשין.

**תלש** I, *Af. תלש* same, *to become wormy; to rot*. —Part. pass. מתלשין; pl. מתלשין. Snh. 108<sup>b</sup> ב' מתלשין because the dates may get wormy, they are like goods that may depreciate (and may be attended to during the festive week).

**תלש** II *to tear apart*. Targ. Y. Lev. I, 17 (Ar. תלש, v. תלש).

**תלעב** = תלעב, *to mock*. Targ. Hab. I, 10 some ed. (v. תלעב). Targ. Job XII, 17. Targ. Ps. LXXV, 5. Targ. Job XIII, 9 Ms. (ed. תלעב, Ithpe. of תלעב); a. e.

**תלעבא**, v. תלעבא.

**תלש** *to tear, pluck, detach*. Y. Snh. V, 22<sup>d</sup> top תלש מלמד שמצאורו I. Ib. (ref. to Num. XV, 32) תלש the text intimates that they found him tear wood (uproot shrubs) out of the ground; Sabb. 96<sup>b</sup>; Sifré Num. 113. Bets. 3<sup>a</sup> ותלש גזר we apprehend, lest he may climb up and pluck. B. Kam. VIII, 6 תלש if one plucks his neighbor's hair. Y. Sabb. VII, 10<sup>a</sup> תלש he who plucks (fruit) or picks (figs); a. fr. —Part. pass. תלשין; f. תלשין &c. detached, loose, opp. מתקבץ fixed, immovable. Hull. 15<sup>b</sup> תלשין an object originally loose which one afterwards fixed. B. Mets. VII, 2 ות' מן הקרקע תלשין the journeyman that works ... on what is detached from the ground &c.; a. fr.

**תלש** same. Yoma VI, 4 בעשרו תלשין they used to pull the hair of the scapegoat; Tosef. ib. IV (III), 13. Gen. R. s. 34 ותלשין ארזי (not מתלשין) they tore cedars of Lebanon out while walking; Yalk. ib. 61.

**תלש** *Nif. תלש* *to be plucked, detached*. Mikv. V, 6 גל שני a wave was detached (was thrown on the shore, and its connection with the sea severed); Tosef. ib. IV, 5. Y. Hag. I, 76<sup>c</sup> שנתלש אס ... when thou seest Palestinian



for the first time, or before warning had been given, opp. מִיָּדָר (v. Ex. XXI, 28-36). B. Kam. I, 4 'הָתָם מְשַׁלֵּם וְכ' the *tam* pays half-damage from the sale of its own body. Ib. II, 4 'מִשְׁיָחוֹר וְכ' when is an animal called *tam*? ... When it shows its regret for three days, i.e. when it has done an injury and does not repeat it for three days afterwards; ib. (another opin.) 'וְהָתָם כָּל שִׁיחוֹר וְכ' *tam* is one which does not gore when children touch it; a. v. fr.—*Pl.* תָּמִין, תָּמִין. Ib. I, 4 'וְכ' there are five classes of *tammin*, i. e. an animal is considered a *tam* with regard to five classes of damages (so as to require legal warning): with regard to goring, striking &c.; a. e.

תָּם II = h. שָׁם, *there*, esp. (in Talmūd Babli) in *Palestine*. Hull. 59<sup>b</sup> (in Hebr. dict.) 'שָׁלְחוּ מִתָּם וְכ' they sent word from Palestine: the practice is in agreement with &c. Bets. 4<sup>b</sup>; a. fr.—V. תָּמִין, תָּמִין.

תָּם, v. תָּמִין.

תָּמִין, v. תָּמִין.

תָּמִין, name of a bird, v. תָּמִין.

תָּמִין, v. תָּמִין.

תָּמִין m. (עֵמֶר, v. עֵמֶר; cmp. תָּמִין) *husks and stalks of (pressed) grapes, steeped in water, used as an inferior wine* (lora, vinum operarium, v. Sm. Ant. s. v. Vinum), or as *vinegar*. Maas. Sh. I, 3 'עַד שֶׁלֹּא הוֹמֵיִן וְכ' *tamad* before fermentation must not be bought with tithe-money; Hull. I, 7; Y. Maas. V, 52<sup>a</sup> top. Tosef. Dem. I, 2 'וְהָתָם בְּרֵאשׁוֹנָה ... שְׁחוֹקְתוֹ מִן הָר' in former years the vinegar of Judæa was free from tithes, because it was presumably made from *tamad*; Y. ib. I, 21<sup>d</sup> top 'הֵי מְבִיאִין מִן תָּמִין וְכ' they used to produce (their vinegar) from *tamad* (grape shells); Pes. 42<sup>b</sup> 'הָר' שְׁחוֹקָה אֵינוֹ בָּא אֶלָּא מִן הָר' Ib. 'וְכ' and does R. J. hold the opinion that *t.* is not subject to tithes? Yalk. Num. 710 'הָר' vinegar made of grape shells; a. e.—Denom.:

תָּמִין to put water on pomace or lees. Maas. V, 6 'וּמִצָּה כְּרִי מִדְּרוֹר וְכ' if one makes pomace wine, putting water on by measure, and finds (after pressing) the same quantity, he is exempt from giving tithes; Pes. 42<sup>b</sup>, v. תָּמִין II. B. Bath. 97<sup>a</sup> גְּשָׁמִים (Ms. R. שְׁתֵּמֶרֶן) when they used rain water to make *tamad*; Hull. 87<sup>b</sup> (by analogy from B. Bath. l. c.) 'וְכ' (Ms. R. שְׁתֵּמֶרֶן) when they diluted blood with rain water.

Nif. תָּמִין to be infused, poured on. B. Bath. l. c. 'שָׁנָה מֵאֵלֶיךָ when the infusion came of itself (rain water fell upon it); Hull. l. c. שְׁתֵּמֶרֶן מֵאֵלֶיךָ.

תָּמִין, v. תָּמִין.

תָּמִין (b. h.; cmp. (שָׁמֵם) [to stand still,] to be astonished, amazed; to wonder; to be undecided. Pesik. R. addit., s. 1 'וְהַבְּרִיּוֹת הוֹמֵיִם לומר וְכ' and men wondered, saying, is such a thing possible? Ib. הַמְּגִלָּה אֵת הוֹמֵיִן 'עַל דְּרוֹר הַמְּגִלָּה אֵת הוֹמֵיִן וְכ' you wonder at what occurred to the generation of the tower: has not such a thing occurred &c.? Yalk. Ex. 166

וְהִתְהַיְתוּ תַּמְוִיָּה גְּדוּלָּה מֵאֵד and they wondered exceedingly. Pesik. Hahod., p. 43<sup>a</sup> 'יִשְׁבַּח וְהִתְהַיְתוּ בְּלִבּוֹ וְכ' Abraham sat and was undecided in his heart, saying, which shall I choose?; Gen. R. s. 44. Ib. s. 12 'וְעָמַד לִן תַּמְוִיָּה a king that rebuked his servant, and he stood there confounded. Ib. 'וְכ' תַּמְוִיָּה אֵת אֵיךְ וְכ' I wonder how great men ... could disagree on &c. Yeb. 96<sup>b</sup> 'וְכ' תַּמְוִיָּה אֵת אֵל I should wonder, if this synagogue did not become an idolatrous temple. Arakh. 16<sup>b</sup> 'וְכ' תַּמְוִיָּה I wonder if there is in this generation &c. Pes. VI, 2 'אֵל אֵל do not wonder at that. Y. ib. 33<sup>b</sup> bot. 'וְכ' תַּמְוִיָּה I wonder how R. El. could accept such an answer. Yalk. Ex. 202 'וְכ' תַּמְוִיָּה wonder at the very thing, why should leavened matter be forbidden &c.; Pes. 28<sup>b</sup> 'וְכ' תַּמְוִיָּה (corr. acc.); a. fr.

Hif. תַּמְוִיָּה 1) same. Gen. R. s. 98 'וְכ' תַּמְוִיָּה you wonder at that? if you were to see ... דְּרָה לָכֵן תַּמְוִיָּה (not לתַּמְוִיָּה) you would wonder still more. Pesik. R. s. 28 'וְכ' תַּמְוִיָּה (not מתַּמְוִיָּה); a. e.—2) to create astonishment, act strangely. Men. 40<sup>a</sup> 'וְכ' תַּמְוִיָּה I wonder if there is one of those who make people wonder at their strange conduct; (Ms. M. הוֹמֵיִן Hof. of those wondered at).—3) to love miracles, invent miracles. Yalk. Num. 764 'וְכ' תַּמְוִיָּה art thou, too, of the inventors of miracles?

Hof. תַּמְוִיָּה to be wondered at, v. supra.

תָּמִין, תָּמִין ch. same, 1) to wonder &c. Targ. Gen. XLIII, 33. Targ. Y. ib. XVII, 17 (h. text וְיִצְחָק). Targ. Y. I ib. XVIII, 12 (II (דִּיכִי). Targ. Y. ib. 15. Targ. Ez. XXXII, 10; a. e.—Part. תָּמִין, f. תָּמִין. Targ. II Esth. I, 2 'וְכ' תָּמִין—2) to be astonishing. Gen. R. s. 94 'וְהָרָא תָּמִין אֵמֶר לִי ... the elder of the Jews told me something, and that is astonishing; [perh. to be read תָּמִין, v. תָּמִין].

At. תָּמִין 1) same. Targ. II Esth. l. c. Ib. תָּמִין (some ed. תָּמִין, *Ithpe.*); a. e.—2) to express astonishment, query. Zeb. 113<sup>a</sup> 'וְכ' תָּמִין קִרָּא the text (Ez. XXII, 24) expresses a query: thou, land of Israel! art thou not cleansed &c.?

תָּמִין, תָּמִין, תָּמִין, v. תָּמִין.

תָּמִין, תָּמִין m. (b. h.; preced. wds.) *astonishment, hesitation*. Gen. R. s. 50 (ref. to Gen. XIX, 16) [read:] 'הָר' hesitation after hesitation; he (Lot) said, what shall I choose (to take along)? silver &c.; Yalk. ib. 84.

תָּמִין f. (preced.) *amazement, confusion*. Gen. R. s. 31, beg. (ref. to Ez. VII, 11) 'וְכ' תָּמִין (מִמְּנוֹת) I want none of them, none of their wealth and none of their confusion; Yalk. Ez. 345 (corr. acc.).—[Hull. 51<sup>b</sup> תָּמִין Ar., v. תָּמִין.]

תָּמִין, v. תָּמִין.

תָּמִין, תָּמִין f. pl. (תָּמִין) *dwellers in desolation, desert beasts*. Targ. Is. XIII, 22 (h. text אֵיִם). Ib. XXXIV, 14 (h. text צִיִּים); Targ. Jer. L, 39. [Kimhī to Ez. VIII, 14 quotes fr. Targ. Is. l. c.: תָּמִין, adding that the majority of versions have תָּמִין.]



**תַּמּוּז** m. (b. h. name of a deity) *Tammuz*, the fourth month of the Hebrew calendar, of twenty-nine days, varying between the ninth of June and the sixth of August. Targ. II Esth. III, 7. Targ. Cant. I, 7. Targ. Y. Gen. VIII, 5; a. e.—Taan. IV, 6 (26<sup>a</sup>) בשבעה ... חמשה 'בשר בתי' five things (misfortunes) happened to our ancestors on the seventeenth of Tammuz. Ib. 28<sup>b</sup> בשרבסר on the seventeenth of Tammuz he (Moses) descended, and came down and broke the tablets; a. fr.—ח' תקופה, v. תקופה.

**תַּמּוּזָא** pr. n. (preced.) *Tammuzā, Tammuz*, name of a deity (corresp. to Adonis of the Greeks). Targ. Ez. VIII, 14.

**תַּמּוּזִין**, v. תַּמּוּזִין.

**תַּמּוּזָה** f. 1) (b. h.; cmp. II מִין) *form, shape*. Mekh. Yithro, s. 6 (ref. to Ex. XX, 4) ... לא יעשה לו גלופה [יכול] לא יעשה לו גלופה I may think (from the word פסל) that one must not make for himself a carved figure, but may make a block: therefore the text says, 'nor any shape.'—2) substitute of תַּמּוּזָה, v. next art.

**תַּמּוּזָה**, Y. Shek. III, 47<sup>c</sup> top, v. תַּמּוּזָה.

**תַּמּוּזָה** *t'mufah*, a fictitious substitute of תַּמּוּזָה (v. תַּמּוּזָה). Y. Ned. I, 36<sup>c</sup> bot. תַּמּוּזָה תַּמּוּזָה (יִמְנִי) (not תַּמּוּזָה) if we had taken up *t'murah* (as a subject for verbal substitutes in vows), we should have used *t'mufah, t'munah, t'mukah*.

**תַּמּוּזָה**, v. preced.

**תַּמּוּזָה**, v. תַּמּוּזָה.

**תַּמּוּזָה**, v. תַּמּוּזָה.

**תַּמּוּזָה** f. (b. h.; מִיד) *exchange, substitution*. Snh. 22<sup>a</sup> לכל יש' there is a substitute for every thing (every loss can be retrieved), except for the wife of one's youth. Ned. 20<sup>b</sup> בני' children begotten in exchange, e. g. if a man has two wives, and has connection with one mistaking her for the other. Pesik. R. s. 40 שם תַּמּוּזָה (not תַּמּוּזָה) a substitute of Shem (as priest).—Esp. *exchange of one sacrificial animal for another* (Lev. XXVII, 10), *that for which an animal is exchanged*. Tem. I, 1 בכירה' so the change is valid only when made on the owner's premises. Ib. 2 (ref. to Lev. I. c.) מִיֻּדָה מִיֻּדָה מִיֻּדָה as 'it' refers to one, so its exchange can be only one. Ib. II, 3 וְאִין' עִשָּׂה' that for which it is exchanged cannot effect another exchange (does not affect the status of another animal exchanged for it). Ib. I, 5 עִשָּׂה' 'the animal's child (born after the mother was dedicated) makes exchange (affects the status of one exchanged for it). Bekh. 15<sup>b</sup> תַּמּוּזָה בעלי' that which is exchanged for blemished animals. Ib. 61<sup>a</sup> טעוה מעשר' a mistake in counting the tenth animal for tithes is an exchange, i. e. the animal marked as the tenth by mistake is sacred. Ib. תַּמּוּזָה מעשר' that which has been marked as the tenth by mistake must be put to death (cannot be used); a. fr.—Pl. תַּמּוּזָה. Tem. III, 1 תַּמּוּזָה אלו ... these are the sacred animals

whose embryos and whose exchanges are of the same sacred character as themselves. Esth. R. to I, 1 (expl. the exchanges (hostages) of their fathers, v. עֶרֶב I; a. fr.—*T'murah*, name of a treatise, of the Order of Kodashim, of Mishnah, Tosefta, and Talmud Babli.

**תַּמּוּזָה**, v. תַּמּוּזָה.

**תַּמּוּזָה** f. (denom. of תַּמּוּזָה) 1) *unblemished condition, integrity*. Men. 6<sup>a</sup>; Kidd. 24<sup>b</sup>, a. e. וְזָכְרוּ. B. Kam. 39<sup>b</sup> תַּמּוּזָה, v. תַּמּוּזָה.—2) *the legal status of an animal that did injury for the first time* (v. תַּמּוּזָה, 2). Ib. 45<sup>b</sup> צַד' that limb of an animal about which no warning has been given, whereas this has been done about another limb. Ib. במקומה עומדה צַד' the legal condition of the *tam* remains unaltered concerning that limb (so that the animal in the case is legally half a *mu'ad* (מִיֻּדָה) and half a *tam*); a. e.

**תַּמּוּזָה** f. (b. h.; מִיד) [*death*; sub. בַּת,] *an animal on the point of death*.—Pl. תַּמּוּזָה. Kidd. 21<sup>b</sup> sq. (applied to the law concerning the captive woman, as a concession to human appetites, Deut. XXI, 10 sq.) מִיֻּדָה ... בֶּשֶׂר' allow Israelites to eat the flesh of animals on the point of death but ritually slaughtered, rather than eat of carcasses unslaughtered; Treat. S'mah. ch. VII.

**תַּמּוּזָה** c. (denom. of תַּמּוּזָה) 1) *a plate for various dishes or portions, tray*. Kel. XVI, 1, v. מִיֻּדָה. Ned. IV, 4 אוכל' he may eat at the same table with him, but not from the same plate; מִיֻּדָה' but he may eat with him from a plate which goes back to the host (each time a guest is served). Maasr. I, 7 נותן' he may put the oil on the cake (תַּמּוּזָה) or on the plate. Y. B. Mets. VIII, end, 11<sup>d</sup> תַּמּוּזָה (pl.) lend me thy plate and dine with me; a. fr.—Esp. *tamhuy, charity plate, daily distributed food collected from contributors, soup-kitchen*, contrad. תַּמּוּזָה, q. v. Peah VIII, 7 מי' לא יטול מן ה' he who has the means for two meals, must not accept support from the *tamhuy*. B. Bath. 8<sup>b</sup> נגבירה בשלשה' the *tamhuy* is collected under the supervision of three persons, and distributed by three persons, for the mode of its collection and distribution is the same; לעניי העולם' the *t*. is for all poor people wherever they may come from, *the kuppah* for the town poor only. Pes. X, 1 אפילו' even if he is supported from the *t*; Y. ib. 37<sup>b</sup> bot.; a. fr.—Pl. תַּמּוּזָה. Y. Ter. VIII, 45<sup>d</sup> top. Ker. 12<sup>b</sup> תַּמּוּזָה (not תַּמּוּזָה) trays form a separation, i. e. if one eats two half-olive sizes of forbidden food from two different plates, they are not counted together as one olive-size; Sabb. 71<sup>a</sup>; Y. ib. VII, 9<sup>b</sup>; a. fr.—2) (from its shape) *the partition in a wagon for freight or baggage*, Maim.; (*a cavity in the yoke*, R. S.).—Pl. תַּמּוּזָה. Kel. XIV, 4.

**תַּמִּיד** m. (b. h.; contr. of תַּמִּיד) *constant, daily practice*; esp. (sub. קָרְבַּן) *the daily burnt-offering*. (Num. XXVIII, 3). Pes. V, 1 נשחט' the afternoon *tamid*

is (ordinarily) slaughtered at eight and a half hours of the day. Taan. IV, 6' ובטל הח'... בשבעה on the seventeenth of Tammuz ... the daily offerings ceased (when Jerusalem was besieged); a. v. fr.—*תמידין*, תמידים. Ber. 10<sup>b</sup> (ref. to II Kings IV, 9 תמיד) הקריב... המארה... ה' if one entertains a scholar in his house, the Scripture accounts it to him as if he offered daily sacrifices. Y. Pes. VI, beg. 33<sup>a</sup> וכו' מאן דאמר מאה ח' he who says, a hundred regular sacrifices supersede the Sabbath during one year, refers to the daily burnt-offerings; he who says two hundred, refers to the daily burnt-offerings and the Musaf sacrifices of the Sabbaths &c.; a. fr.—*Tamid*, name of a treatise, of the Order of Ḳodashim, of the Mishnah, Tosefta, and Talmud Babil.

**חֲמִידָה** ch. same. Targ. Y. II Gen. XLIX, 27. Targ. Koh. X, 16; a. e.

תמזה, v. תמיד.

**תְּמִירָה** m. (תָּמַה) *astonishment, wonder, marvel*. Hull.  
75<sup>b</sup> ר' ב' מִלֵּחָה דה' ר' ב' *anything abnormal people are likely  
to remember.*—[Yalk. Ex. 166, v. next w.]—*Pl.* תְּמִירָה.  
Hull. l. c. ר' ב' מִלֵּחָה דה' ר' ב' *two simultaneous abnormal phenom-  
ena people will remember.*—[תְּמִירָה f., v. תָּמַה.]

**תַּמְיָה** f. (תָּמָה) *astonishment*. Yalk. Ex. 166 יִתְמְיָהוּ  
(ed. חמירה), v. תָּמָה.

**תָּמִים** m. (b. h.; תָּמִים) *without physical blemish*;  
*perfect; upright.* Zeb. 116<sup>a</sup> 'ח' כְּרִיב בִּיה' ... וּלְמָא נָה  
 might not Noah himself have had an organic defect?  
 (It cannot be, for) it is written of him, he was perfect  
 (Gen. VI, 9); בְּרִכּוֹ 'ח' וּלְמָא but may this not mean,  
 perfect in his ways of life? Bekh. IV, 1 (26<sup>b</sup>) בֵּין 'ח'  
 בֵּין מִם (Bab. ed. תָּמִים) whether unblemished or blemished;  
 a. fr.—*Pl.* תְּמִימִין, תְּמִימִים. Zeb. VIII, 8. Tem. III, 5  
 אִם 'ח' when they appear unblemished. Y. Yoma VII,  
 end, 44<sup>c</sup> (שֶׁבַע) שְׁבַע שָׁהִיו יִשְׂרָאֵל 'ח' דְּהִי כְּמוֹתֵין וְכ'  
 when the Israelites were perfect (God-fearing), they (the  
 Urim and Tummim) directed their way. Gen. R. s. 44, beg.  
 (ref. to Ps. XVIII, 31) וְכ' אִם דְּרִכּוֹ 'ח' וְכ' if his ways are  
 perfect, how much more is he perfect himself!; (Yalk.  
 Sam. 161 (אִם דְּרִכּוֹ תְּמִים וְכ' ); a. fr.—*Fem.* תְּמִימָה. Hull. 11<sup>a</sup>  
 'ח' מִשִּׁים because the Law (Lev. III, 9) says *t'mimah*  
 (whole); a. e.—*Pl.* תְּמִימוּת. Men. 66<sup>a</sup> (ref. to Lev. XXIII, 15)  
 'ח' שֶׁבַחָהּ ... שְׁבַחוּהָ when do you get seven complete  
 weeks? When you begin to count from the evening.  
 Pesik. Ha'omer, p. 69<sup>b</sup>, a. e., v. יִשְׁעָה; a. e.

**תָּמִים**, **תָּמִימָה**, **תָּמִימִין** ch. same. Targ. Y. II Lev. XXII, 27  
'ח (Jacob). Targ. II Esth. I, 2; a. e. — **תָּמִימִי**, **תָּמִימִין**.  
Targ. Prov. XIII, 6. Ib. XXVIII, 10; a. e.

**תְּמִימוּת** f. (preced. wds.) 1) *completeness, integrity*. B. Kam. 39<sup>b</sup> (expl. בְּתֵמִימוֹתוֹ, ib.) וְכ' the animal remains (to its owner) in its completeness, we do not diminish it (by hypothecating it for the half-fine for damage done).—2) *moral integrity, simplicity, frankness*. Lev. R. s. 11 (ref. to Ps. XVIII, 28) בַּשָּׂעָה שָׁמָּה בְּרָא'

when he (Abraham, Moses) came with frank-  
ness, the Lord dealt with him in frankness, opp. שְׂקָמִיחַ.  
Midr. Till. to Ps. l. c.; Yalk. Sam. 161. Midr. Till. to Ps. I  
... אֶהְיֶה לְפָנָיו כַּל מִי שֶׁמַּחֲלֵךְ לְפָנָיו בְּחַ' וְכִי  
as the Lord was a shield to Araham who walked before him  
in sincerity, so he is a shield to whosoever walks before  
him in sincerity; a. e.

**חִמְיוּתָא** ch. same, *integrity*. Targ. Prov. X, 9. Ib. XI, 3. Targ. II Esth. VIII, 13; a. e.

**תְּמִינָה** m. (תְּמִינָה) *the eighth*. Targ. II Esth. I, 1. Targ. Lev. XXII, 27; a. fr.—*Fem.* תְּמִינָה, תְּמִינָה. Ib. XXV, 22 (ed. Vien. תְּמִינָה).

תמיז, Bekh. 44<sup>a</sup>, v.

**תְּמִירוֹת** f. pl. (v. תָּמַר) *the pillars supporting the framework of a lantern* (v. Sm. Ant. s. v. Laterna). Tosef. Kel. B. Mets. II, 6.

תָּמַךְ (b. h.; cmp. מָדָךְ) [to lie under.] to support; [to make to lie under,] to rest upon, lay upon, press. Midr. Till. to Ps. XVI, 5 (ref. to חֲמוּמָךְ, ib.) הַגּוֹרֵל הַזֶּה הָמָכְנִי בְּסִינַי this lot (martyrdom) was laid on me at Sinai; Yalk. ib. 667. Num. R. s. 13<sup>3</sup> (ref. to Prov. XXIX, 23) ה' הָקֵב עָלַי וְכָבֹד הַיְיָ הָקֵב עָלַי the Lord rested his glory upon it (Sinai), and on it he gave the Law. Pesik. R. s. 3 ה' יָדוּ הַיְיָ הַיְיָ הַיְיָ הַיְיָ הַיְיָ he (Joseph) held up Jacob's hand to remove it &c.; a. e.

**חֲמֵךְ** ch., *Pa.* חֲמֵךְ same. Targ. Prov. V, 5 מחמֵךְ Ms.  
(ed. מסמֵך).

תַּמְכָּא, v. next w.

**רַמְבֵּהָ** f. name of a bitter herb, a kind of chervil.  
 Pes. II, 6 (39<sup>a</sup>) Y. ed. a. Ms. M. (Mish. a. Bab. ed. רַמְבָּה);  
 expl. Y. ib. 29<sup>c</sup> top גַּנְדִּירִין; Bab. ib. 39<sup>a</sup> רַמְבֵּהָ (expl. in  
 Rashi: *marrubium*, *hoarhound*).

**חמכח** ch. same, v. preced.

תָּמָלִי = אֶתְמָלִי, *yesterday*. Targ. I Sam. XX, 27. Targ. II Sam. III, 17; a. e.

בֶּן תַּ' תַּמְלִיּוֹן pr. n. m. *Ben T'malyon*. Meil. 17<sup>b</sup>;  
Yalk. Lev. 537.—V. תַּלְמִיד.

**תִּימָן, תְּמִלּוֹס** m. (θεμελίος, sub. λίθος) *foundation stone, foundation*. Y'lamd. to Num. XXIII, 9, quot. in Ar. 'ה' *digged deeper and deeper*, seeking to lay a foundation.—*Pl.* תְּמִלּוֹסִין, תְּמִלּוֹסִים. 'תִּי. Gen. R. s. 3 לִידֵּעַ הָאֵץ הוּא קוֹבֵּעַ 'ה' (Ar. *sing.*) to find out where to lay the foundations; Yalk. ib. 4. Y. Snh. X, 29<sup>a</sup> bot. 'ה' וְכִּי בָשַׁע דָּאָדָּא when David went to dig for the foundation of the Temple. Y. Sot. VI, beg. 20<sup>d</sup> מִיָּלָה 'ה' דִּלִּיָּה בָּהּ (prob. to be read: תְּמִלּוֹסִים, θεμελίωσις) a thing (rumor) without foundation. Y. Keth. V, 29<sup>e</sup> bot. 'ה' וְכִּי יִקְרָא לִיהָ לֵּה 'ה' the thing itself has no foundation, and the Rabbis built upon it and went up &c.; a e. -

**תמים** (b. h.; v. תמים) [*to join, be joined.*] *to be whole, finished, perfect; to end, be gone.* Bekh. 44<sup>a</sup> שְׁתַּמְּנוּ, v. תירמו. Gen. R. s. 94 (ref. to תמים, II Sam. XX, 18) עד כאן תמים the words of the Lord so far gone (to be ignored)?; Midr. Sam. ch. XXXII על כן תמים וכו' (corr. acc.). Sabb. 55<sup>a</sup> תמים זכות אבות the protecting influence of the fathers has ceased. Ber. 57<sup>a</sup> עוונותיו תמים if one sees dates in his dream, his sins are ended (forgiven); a. fr.—Cant. R. to V, 2 תַּמְּמָתִי *tammathi*, read *tammothi*, I am complete, for they attached themselves &c., v. infra.

*Pl. תמים to complete, fulfill.* Snh. 39<sup>b</sup> לְתַמֵּם, v. תהיון I. Hif. תַּמְּמֵם, תַּמְּמֵם 1) *to make perfect.* Y. Yoma VII, end, 44<sup>c</sup> תַּמְּמִין שְׁנֵי קְרִימִין לפניהם וכו' they are called Tummim, because they perfect the way before them. Ned. 32<sup>a</sup> תַּמְּמֵם עַצְמוֹ שְׂעָה עוֹמֵרָה לִי if one perfects himself (tries to be perfect), time will stand by him (he will succeed in life, with ref. to Gen. XVII, 1, a. 4).—2) (denom. of תמים) *to be upright, frank.* Ib. תַּמְּמֵם מִחֲמֵם עַצְמוֹ if one perfects himself (tries to be upright), God will deal uprightly with him (with ref. to II Sam. XXII, 26); Yalk. Sam. 161; a. e.

*Nif. תמים, תמים; Nithpa. תתמים (comp. שלם) to be joined; to ally one's self.* Ex. R. s. 2 (ref. to תמים, Cant. V, 2) תַּמְּמֵם עַצְמוֹ they attached themselves to me at Sinai and said (Ex. XXIV, 7), all that &c.; Cant. R. l. c. (v. supra) שְׁתַּמְּמֵם (or שְׁתַּמְּמֵם); Pesik. Hahod., p. 47<sup>a</sup> שְׁתַּמְּמֵם; Pesik. R. s. 15 שְׁתַּמְּמוֹ (corr. acc.).

**תמן** (v. תם II) *there.* Targ. Gen. II, 8. Ib. III, 23; a. fr.—B. Mets. 84<sup>b</sup> תָּמָן אֲמַרְיָן וכו' there (in Babylonia) they say &c. Snh. 103<sup>a</sup>, v. תמן. Y. B. Bath. II, beg. 13<sup>b</sup> רִיחֵיָהּ תָּמָן the millstones there (Babylonian millstones); a. fr.

**תַּמְנָה, תַּמְנָת, תַּמְנָה** (b. h.) pr. n. pl. *Timnah.* Sot. 10<sup>a</sup> (ref. to Jud. XIV, 1, a. Gen. XXXVIII, 13) תָּמָן הָיָה וכו' there was only one Timnah: for him that came from the one side it was 'going down', for him that came from the other side, it was 'going up'; Gen. R. s. 85 תַּמְנָה וכו'; Yalk. ib. 145 תַּמְנָה הָיָה (corr. acc.); Yalk. Jud. 69 תַּמְנָה אֶחָד (some ed. תַּמְנָה).—*Pl.* תַּמְנָת, תַּמְנָת, תַּמְנָת. Ib. תָּמָן הָיָה וכו' there were two Timnachs, one mentioned in connection with Judah, &c.; Gen. R. l. c. תַּמְנָת; Sot. l. c. תַּמְנָת; Yalk. Gen. l. c.; Yalk. Jud. l. c.

**תַּמְנִי, תַּמְנִי** f., תַּמְנִי m. = h. *eight.* Targ. Gen. V, 4, 7. Targ. Ps. XII, 1 (ed. Wil. תַּמְנִי, corr. acc.); a. fr.—Ber. 4<sup>b</sup> אֶפְסֵן תָּמָן (or אֶפְסֵן) the eightfold acrosticon (Ps. CXIX). Y. Dem. V, 24<sup>d</sup> תָּמָן מִן דְּרִי' וכו' תַּמְנִי, v. תַּמְנִי. a. fr.—*Pl.* תַּמְנִי, תַּמְנִי, תַּמְנִי. Targ. Gen. V, 25, sq.; a. fr.—Y. Snh. VI, 23<sup>c</sup> bot. תַּמְנִי eighty women; תַּמְנִי גִבּוֹרִין; Y. Hag. II, 77<sup>d</sup> bot.; a. e.—תַּמְנִי. Targ. Gen. XIV, 14 (O. ed. Lsb. תַּמְנִי; ed. Vien. תַּמְנִי). Targ. Y. Deut. XVII, 17. Targ. Y. Num. XIX, 3; a. fr.—תַּמְנִי the eighteenth. Targ. I Chr. XXIV, 15.

**תַּמְנִיָּה**, v. תַּמְנִיָּה.

**תַּמְנִיָּר, תַּמְנִיָּרָא, תַּמְנִיָּר**, v. תַּמְנִיָּר.

**תַּמְנִיָּה** f. = h. *תַּמְנִיָּה*, name of an (eight-stringed) musical instrument. Targ. I Chr. XV, 21 (v. Targ. Ps. XII, 1).

**תַּמְנִיָּה, תַּמְנִיָּה**, v. תַּמְנִיָּה.

**תַּמְנִיָּה, תַּמְנִיָּה**, v. תַּמְנִיָּה.

**תַּמְנִיָּה**, v. next w.

**תַּמְנִיָּה** f. (תַּמְנִיָּה) *that which is squeezed out, remnant, drain, juice.* Ker. V, 1 תַּמְנִיָּה דְּרַם הָרָה the last blood oozing through the cut of a vein. Ib. 22<sup>a</sup> מִפְּנֵי דְּרַם הָרָה ... יִצָּא דְּרַם הָרָה which is the blood ... with which life escapes? That which gushes forth in a jet, to the exclusion of the last blood, because that runs gently. Tosef. Makhsh. III, 13 תַּמְנִיָּה בֶּשֶׂר meat-juice. Y. Ber. I, 2<sup>c</sup> bot. חֶרֶק תַּמְנִיָּה the juice (moisture or drippings) of a field of the capacity of a Kor of seed is enough to water a field of the capacity of a Tarkab &c., v. תַּמְנִיָּה II; Gen. R. s. 15; Taan. 10<sup>a</sup>. Ib. תַּמְנִיָּה יִשְׂרָאֵל ... וְכָל הָעוֹלָם כֹּלֵו מִרָּה Palestine is watered by rains, and the rest of the world by the drain (that remains in the clouds). Ib. תַּמְנִיָּה כֹּלֵו מִרָּה the whole world is watered by the drains of Eden; a. fr.—Y. Sot. IX, end, 24<sup>c</sup> he was called Kīṭṭunta (v. תַּמְנִיָּה), because he was the drain (last and least) of the righteous and pious; Mish. ib. IX, 15 Y. ed. (17) תַּמְנִיָּה (Mish. a. Babli ed. 49<sup>a</sup> קִטְנוֹת, קִטְנוֹת).—*Pl.* תַּמְנִיָּה. Y. M. Kat. I, beg. 80<sup>a</sup> תַּמְנִיָּה מִי דְּרִי' drippings of rain gathered in pools; expl. פִּסְקִין גְּשָׁמִים וכו' when the rains have ceased, and the mountains are trickling (v. תַּמְנִיָּה); Tosef. Mikv. I, 13 תַּמְנִיָּה מִי תַּמְנִיָּה.

**תַּמְנִיָּה**, *Pi. תַּמְנִיָּה* (denom. of תַּמְנִיָּה) *to rise straight up.* Yoma 28<sup>b</sup> תַּמְנִיָּה עֵלְמָה וְעֵלְמָה כְּמִקְלָה the light-column of the moon rises straight up like a stick; opp. מִפְּצִיעַ (v. תַּמְנִיָּה); Y. ib. III, beg. 40<sup>b</sup>. Bab. ib. 38<sup>a</sup> תַּמְנִיָּה מִחֲמֵם וכו' the smoke of the frankincense prepared by those (of the house of Abtinas) went straight up &c.; Cant. R. to I, 14 תַּמְנִיָּה; Y. Shek. V, 49<sup>a</sup> top; Tosef. Yoma II, 6. Tanh. T'sav. 15 כַּשְׁדִּיָּה עֵנָן חֲקִטָּה מִחֲמֵם וכו' when (on the Day of Atonement) the cloud of the incense rose straight up ..., he knew that Israel's sins were forgiven. Gen. R. s. 45 תַּמְנִיָּה קִצְצִין ... אֲלֵיהֶם יוֹצְאִים וְתַמְנִיָּה וכו' thorns are not sown ..., but grow forth of themselves and rise high up, but wheat &c.; Yalk. ib. 79 (corr. acc.). Keth. 111<sup>b</sup> תַּמְנִיָּה חֲמֵה שְׁתַּמְּרִין in the latter days wheat shall sprout forth and rise like palms on mountain tops; a. e.

**תַּמְנִיָּה** I (b. h.) pr. n. f. *Tamar*, 1) Judah's daughter-in-law. Meg. IV, 10 (25<sup>a</sup>) תַּמְנִיָּה וְיִמְחִירָהּ the story of Tamar (Gen. XXXVIII) is read (in the synagogue) and translated. Gen. R. s. 92 (ref. to Gen. XLIV, 16) תַּמְנִיָּה נֹאמֵר מִה נֹאמֵר תַּמְנִיָּה לֹאדָנִי בְּמַעֲשֵׂה ה' וכו' what have we to say to my lord (for our justification) about the story of Tamar, what to speak about the story of Bilhah (Gen. XXXV, 22)? Ib. s. 85;

a. fr.—2) *Absalom's sister*. Meg. 25<sup>b</sup> וב' מעשה אמנון וח' the story of Amnon and Tamar (II Sam. XIII) may be read and translated. Ab. V, 16 אהבה אמנון וח' Amnon's love of T. Snh. 21<sup>a</sup>; a. e.—3) a woman that informed against the Rabbis before Roman authorities. Y. Meg. III, 74<sup>a</sup> bot., v. תמריים.

**תָּמַר** II m. (b. h.; cmp. II זָמַר *palm*; *date-palm*; *fruit of the date-palm, date*. Succ. 45<sup>b</sup>; Meg. 14<sup>a</sup>, v. יָב. Ib. (ref. to Jud. IV, 5) תָּמַר תָּחַח תָּמַר why did she hold her sessions under a palm-tree? Midr. Till. to Ps. XCII, 16 (ref. to ib. 13) מִה חָרִי וְחִירָא as the palm and the cedar are higher than all other trees, so Israel is &c.; and the cedar are higher than all other trees, so Israel is &c.; a. fr.—Pl. תָּמַרִים *dates*. Ter. XI, 2 דְּבַשׁ חָרִי date honey. Ib. 3; a. fr.

**תָּמַר, תָּמַרָא, תָּמַר** ch. same. Targ. Cant. II, 12.—Lev. R. s. 12; a. e.—Pl. תָּמַרָא, תָּמַרִין, תָּמַרִין. Targ. II Chr. XXXI, 5. Targ. Y. Deut. VIII, 8.—Ber. 38<sup>a</sup> דְּבַשׁ חָרִי date-honey. [Ib. חָרִי חָרִי של חָרִי, read with Ms. M. חָרִי חָרִי של חָרִי.] Y. Ab. Zar. II, 40<sup>d</sup> פְּרִישֵׁי חָרִי (fem.) Persian dates; a. fr.—pr. n. m. Bar-Tamré. Hull. 110<sup>a</sup> רָמִי בר חָרִי Rami bar Tamré, also called Bar-Diklul (cmp. תָּמַרִין).—Cant. R. to VII, 9 אֲבֹן בר חָרִי quot. in Levy Talm. Dict. (ed. חסדי).

**תָּמַר** f. = תָּמַר, *palm*; *date*. Dem. I, 1, v. תָּמַר. Tanh. B'midb. 15; Num. R. s. 3, beg. Midr. Till. to Ps. XCII; a. fr.—Pl. תָּמַרִים. Succ. 32<sup>b</sup> שְׁנֵי חָרִי רִשׁוֹ two palms grow in the valley of Ben-Hinnom (Gehenna) with smoke rising between them &c.; Erub. 19<sup>a</sup>; a. e.—Trnsf. a *fruit-like excrescence on leaves, berry*. Succ. 33<sup>a</sup>.—Pl. as ab. Maasr. IV, 6. Tosef. Shebi. II, 2.

**תָּמַר, תָּמַרָא** f. (b. h. pl.; v. תָּמַר) (smoke) *column*. Ber. 43<sup>a</sup> מִשְׁעֵלָה תָּמַרָא when the smoke column of incense rises. Hull. 112<sup>a</sup> מִשְׁעֵלָה תָּמַרָא when the smoke of meat on coals rises.—Pl. תָּמַרִים *bare hyssop stalks*. Par. XI, 7 (Maim. reads תָּמַרִים *seed-capsules*, v. preced.); Tosef. ib. XI (X), 6. Ib. 7 לא הִנְיָצוּ כָּל עֵינֵי תָּמַרִים *yon'koth* are undeveloped capsules, *timroth* are stalks that have not blossomed at all; (oth. opin.) תָּמַרִים גְּמִירָא וְכ' *timroth* are undeveloped capsules &c.

**תָּמַרִין** m. (מָרַק) *anointing*. Targ. Y. Lev. XVI, 29; Num. XXXIX, 7 (ed. Vien. (תָּמַרִין)).—Pl. תָּמַרִין. Targ. Y. Lev. XXIII, 27.

**תָּמַרִין** m. pl. (b. h.; מָרַר) *bitterness*; trnsf. *hostility*. Y. Meg. III, 74<sup>a</sup> bot. (in a secret letter) תָּמַרִין תָּמַרִין Tamar is *tamrurim* (bitterness), she abides in her bitterness, and we tried to sweeten her (by bribe), but in vain has the smelter smelted (gold could not buy her).

**תָּמַרִין**, v. תָּמַרִין.

**תָּמַרִין, תָּמַרִין**, v. תָּמַרִין.

**תָּמַרִין, תָּמַרִין**, v. תָּמַרִין.

**תָּמַרִין, תָּמַרִין** f. = h. תָּמַרִין. Y. Bets. V, 63<sup>a</sup> top בַּחֲדָא חָרִי I came by the way of that crooked palm (I was on that palm, and came down). Lev. R. s. 12 מִחֲקֵרֵי חָרִי the fruit of the date palm is called date (fruit and tree are designated by forms of the same root). Cant. R. to VII, 9, v. אֶלְפָּנָא.—אֶלְפָּנָא pr. n. pl. K'far T'marta. Tosef. Hull. III (IV), 23; Hull. 62<sup>a</sup> שְׂבִירָה חָרִי K. T. in Judaea. Meg. 16<sup>b</sup> חָרִי שִׁילָא אִישׁ כ' חָרִי Ms. M. (ed. (זמריה); Lev. R. s. 24<sup>b</sup>; Pesik. R. s. 15 תָּמַרִין; Esth. R. to II, 23.

**תָּמַר**, v. תָּמַר.

**תָּנַי** m. (preced.) *teacher*, esp. *Tanna*, an authority quoted in Mishnah and Boraitha, contrad. to אֲמַרָא. B. Mets. 3<sup>a</sup>, a. fr. חָרִי וְחִירָא and the Tanna (of the Mishnah) is a confirmation (confirms what I say).—קָמָא, חָרִי, קָמָא.—קָמָא, חָרִי, קָמָא (Ar. בָּרָא כל חָרִי בָּרָא וְכ' B. Bath. 93<sup>b</sup> I ch. B. Bath. 93<sup>b</sup> every later (Ar. outside) authority comes only to enlarge the sphere of the subject. Hull. 15<sup>a</sup>, v. אֲמַרָא; a. fr.—Sot. 22<sup>a</sup> (prov.) חָרִי וְכ' חָרִי a teacher teaches and knows not what he says (repeats verbatim what he has heard without understanding the subject).—Pl. תָּנַיִם (h. form, fr. תָּנַי, תָּנַי (fr. תָּנַי). Ib. מְבַלֵּי עוֹלָם the Tannaim (repeaters) ruin the world, expl. שְׂמֹרֵיין חֲלָכָה who give decisions based on traditions they have learned (without knowing their reasons and their application to practical cases).—Ber. 3<sup>a</sup> חָרִי אֲלִיבָא דְּרָמָא these contradictory opinions are the relations of two Tannaim in behalf of R. M. Snh. 33<sup>a</sup> (expl. חָרִי חָרִי, v. שְׂבִירָה חָרִי when two Tannaim or two Amoraim differ in their opinions, and it has never been decided which is to be adopted in practice. Ib. 63<sup>a</sup>, a. fr. כִּי it depends on Tannaim, i. e. Tannaim differ on that point. Ber. 9<sup>a</sup> חָרִי חָרִי and those teachers differ on the same principle as these do. Ib. 49<sup>a</sup> חָרִי חָרִי and you ignore all these Tannaim and Amoraim, and act according to Rab's opinion?; a. v. fr.—V. תָּנַי.

**תָּנַי**, pl. תָּנַיִם, v. preced.

**תָּנַי** m. = next w., *stipulation, agreement, condition*. Targ. Y. Num. XXII, 4. Targ. Y. Ex. IV, 24; a. e.—Gitt. 75<sup>a</sup> לֹא כִפְלִיָּה לְתָנַיָא he did not double his stipulation, did not stipulate what is to take place in the case of fulfillment of his condition, and what in the case of non-fulfillment; a. e.—Pl. תָּנַיִם, תָּנַיִם. Keth. 19<sup>b</sup> חָרִי חָרִי וְכ' חָרִי חָרִי and fulfill your conditions, and then go to law. Gitt. l. c. חָרִי חָרִי חָרִי whence do we derive all the rules about stipulations; a. e.

**תָּנַי**, תָּנַיִם m. (תָּנַי) [*alternative*,] *stipulation, condition, agreement*. Keth. 19<sup>b</sup> חָרִי חָרִי חָרִי if witnesses say, the transaction to which we have testified was made dependent on a (verbal) condition (and we do not know

that it has been fulfilled). Ib. או דילמא ה' מילתא וכו' or is a statement concerning a condition something different (from a statement concerning a trust, v. אַמְנָה)? Ib. עד ה' ... אינו ה' if one of the witnesses says, there was a condition, and the other says, there was none. Kidd. III, 4 כל ה' שאינו ... אינו ה' a stipulation of conditions which is not like the stipulations concerning the sons of Gad and Reuben (stating both alternatives, Num. XXXII, 20-23; 29-30) is not valid. Ib. 61<sup>a</sup>, sq. כפול ה' a double stipulation, an agreement stating both alternatives and their eventual consequences. Gitt. 75<sup>a</sup> קודם למעשה ה' the condition (in the agreement) preceding the act (e. g. 'if such and such a thing is done, this shall be thy letter of divorce', not, 'this shall be thy letter of divorce, if such and such a thing is done'). Ib. ברבר אחר ומעשה וכו' if the condition concerns one thing, and the consequence another thing (e. g. if you go with your brethren to conquer, you shall have the trans-Jordanic lands); ib. הכא אחר ומעשה ברבר רר' whereas in this case ('this shall be thy letter of divorce on condition that thou wilt return to me the paper on which the letter of divorce is written') condition and consequence concern the same thing. Keth. IX, 1 הָנָא בַּטֵּל ... הָנָא בַּטֵּל if one makes a stipulation which is contrary to what is written in the Torah, his stipulation is void; Y. ib. 32<sup>d</sup> bot. מִמֶּן בַּר' אַבֵּל בַּר' this refers only to a condition concerning one's person (personal rights or duties), but as to a condition concerning money (monetary rights or claims), the agreement (waiving the claim) is valid; Y. Kidd. I, 59<sup>e</sup> גִּוָּה גִּוָּה ib. תְּנִינִי. Ib. בַּטֵּל ... אִפְשָׁר ה' a condition which he may finally fulfill (depending upon himself). Ex. R. s. 21, v. infra; a. fr.—Pl. תְּנִינִי, תְּנִינִי, תְּנִינִי. Y. B. Bath. V, beg. 15<sup>a</sup> תְּנִינִי יְרוּשָׁה; B. Kam. 80<sup>b</sup>, a. e., יְרוּשָׁה. Gen. R. s. 5 ה' הָרַחֵם הָקֵב"ה the Lord (at creation) made stipulations with the sea, that it should be divided before Israel, as it is written (Ex. XIV, 27), 'and the sea returned ... to its former condition (לְאַחֲזֹנָה עִמּוֹ) to the stipulations which &c.; Ex. R. s. 21 שְׁתַּחֲרִיט עִמּוֹ to the condition which I stipulated with it. Y. Sot. VII, beg. 21<sup>b</sup> כִּי שְׂבַלְבְּנוּ לֹא כִּי וכו' (we administer the oath to thee) according to the conditions in our mind, not according to the conditions (mental reservations) in thy mind. Ib. לְשִׁבְעֻת. that people should not say, mental reservations in oaths are permissible. Y. Kidd. I, 58<sup>e</sup> שְׁבוּ קִרְשָׁהּ בַּתְּנִינִי שְׁבוּ קִרְשָׁהּ he betrothed her by the stipulations in the document (although the material on which it was written was forbidden for use), opp. בְּגִיפּוֹ with the object itself; a. fr.

תְּנִינִי, תְּנִינִי m. = תְּנִינִי. Y. Peah VII, 20<sup>a</sup> אֵת ה' תְּנִינִי וכו' one Tannai reads ... and another Tannai reads &c. Y. Kidd. I, 59<sup>e</sup> bot. כְּדִרְגָּה ה' וכו' and this opinion of Bar P. follows that of the Tannai who taught &c. Ib. לֹאמַר ה' how does this Tannai account for the word *amah*?; a. fr.—Pl. תְּנִינִי, תְּנִינִי (v. תְּנִינִי). Ib. אֵינִי ה' there are two opinions of Tannaim about it; a. fr.

תְּנִינִי, v. תְּנִינִי.

תְּנִינִי m. (תְּנִינִי) *beaming forth*. Targ. Job XLI, 10 (h. text תְּנִינִי).

תְּנִינִי f. (b. h.; תְּנִינִי) *flow*. Y. Ber. V, end, 9<sup>d</sup> עֲשֹׂה וכו' if a man's lips (in prayer) produce a flow (if he speaks fluently), his prayers are heard (with ref. to Is. LVII, 19).

תְּנִינִי, v. תְּנִינִי.

תְּנִינִי, v. תְּנִינִי.

תְּנִינִי, v. תְּנִינִי.

תְּנִינִי m. = תְּנִינִי. Cant. R. to III, 6; Pesik. Ul'k'ah, p. 179<sup>a</sup>, v. תְּנִינִי.

תְּנִינִי m. (infin. Pa. of תְּנִינִי I) *teaching or studying* (*Mishnah*). Taan. 24<sup>a</sup> sq. בְּנִינִי. כל ה' ... כל ה' (Ms. M. כֹּלִי, read: כֹּלִי) as to studying the Mishnah, we are their superiors, for in the years of R. J. all study was limited to N'zikin (v. נִזְקִין), whereas we teach &c.; Snh. 106<sup>b</sup> כֹּלִי ה' (emended in Ms. K. רַבִּי, v. Rabb. D. S. a. l. note 400); Ber. 20<sup>a</sup> some ed. תְּנִינִי (v. Rabb. D. S. a. l. note 30).—[Ib. 49<sup>a</sup>, v. תְּנִינִי I].

תְּנִינִי m. pl. (תְּנִינִי II) *sharp speech, by-word*. Targ. Y. Deut. XXVIII, 37 (h. text שְׁנִינִי).

תְּנִינִי f. (b. h.; תְּנִינִי II) *slumber*. Ber. 60<sup>b</sup> (in a night prayer) וְה' ... וְה' who causes the bands of sleep to fall upon my eyes, and slumber on my eye-lids; ib. (in a morning prayer) וְה' ... וְה' who causes the bands of sleep to pass away from my eyes, and slumber from my eye-lids. Yalk. Ex. 287, v. שְׁלִישׁ (Mekh. Yithro, Bahod., s. 6 תְּנִינִי); a. e.

תְּנִינִי f. (b. h.; תְּנִינִי) *swinging, shaking, waving*. Succ. 38<sup>a</sup> שְׁרִיר ה' שְׁרִיר ה' swinging the 'Omer is one of the dispensable acts (v. שְׁרִיר). Men. 93<sup>b</sup> (ref. to Lev. XIV, 21) וְה' does the swinging of the sacrifice effect atonement? is it not the blood &c.? Ib. IX, 9. Num. R. s. 9<sup>38</sup>; a. fr.—Pesik. Ha'omer, p. 71<sup>a</sup> (ref. to Is. XXX, 32) וְה' will there be wars of swinging (weapons) in that generation? Say, it refers to the swinging of the 'Omer; Pesik. R. s. 18; Yalk. Is. 302.—Pl. תְּנִינִי. Men. 94<sup>a</sup> וְה' the text has 'swinging' but not 'swingings'; a. e.

תְּנִינִי, Lam. R. to I, 5 וְה', a dittography of מְשֻׁפָּלִין, v. מְשֻׁפָּלִין.

תְּנִינִי m. (b. h.) *oven*. Kel. V, 3, v. תְּנִינִי. Ib. 4, sq. תְּנִינִי של עֲבָנִי, v. עֲבָנִי; B. Mets. 59<sup>b</sup>; a. v. fr.—Pl. תְּנִינִי כִּפּוּר סִגְנָה Kel. V, 4 תְּנִינִי, תְּנִינִי a conflagration took place in the oven factory of K'far Signah. Ib. 2; a. e.

תְּנִינִי (sec. r. of תְּנִינִי; cmp. תְּנִינִי) *to be at ease*.

*Hif. הַתְּנִיחַ to set at ease.* Snh. 30<sup>b</sup> שֶׁהַתְּנִיחָהּ (Ms. M. שְׁתַּחֲנוּחַ, v. Rabb. D. S. a. l. note), v. נִיחַ h.

**תַּנְחָה**, *Ithpa. אֶתְנַחֵה, Ithpe. אֶתְנַחֵה, 'אֶתְנַחֵה to sigh, v. אֶנַּח, v. נָגַד.*

**תַּנְחֻם** pr. n. m. *Tanhum*, name of several Amoraim. Sabb. 30<sup>a</sup>.—Y. Yeb. X, 11<sup>b</sup>. Y. Taan. I, 83<sup>d</sup> top אֲרֵיכָא ר' תַּנְחֻם; Y. Ber. V, 9<sup>b</sup> top ר' תַּנְחֻם (א. חֲנוּמָא).—Ib. IV, 7<sup>d</sup> bot. בר' תַּנְחֻם; אִיסְכּוּלִיסְטִיקָא; a. others (v. Fr. M'bo, p. 130<sup>b</sup>, sq.).—Tanh. Huck. 4 בר' חֲנִילָא ר' תַּנְחֻם (v. Bub. introd. to Tanh. p. 62).

**תַּנְחֻמָא** (v. preced.) pr. n. m. *Tanhuma*, name of one or several Amoraim. Y. Ber. I, 2<sup>b</sup> bot. Y. Shek. VI, 49<sup>d</sup> bot.; a. e. (v. Fr. M'bo, p. 131<sup>a</sup>, sq.).—Gen. R. s. 1; a. fr. (v. Buber introd. to Tanh., p. 62).—*Midrash Tanhuma*, v. מִדְרָשׁ.

**תַּנְחֻמוֹת**, v. תַּנְחֻמָא.

**תַּנְחֻמִּין**, *תַּנְחֻמִּין* m. pl. (נָחַם) *consolation*. Ber. II, 7 ר' תַּנְחֻמִּין קָבַל עָלָיו ... when his slave Tabi died, he accepted condolence for him. Keth. 10<sup>b</sup> ר' תַּנְחֻמִּין R. G. offered this man a vain consolation; B. Bath. 16<sup>b</sup>. Ab. Zar. 16<sup>b</sup> ר' תַּנְחֻמִּין ולא קִיבַל (not עליו) his disciples came to console him, but he would accept no consolation; Yalk. Prov. 937; Yalk. Mic. 551. Ab. d'R. N. ch. XXX ר' תַּנְחֻמִּין comforting the mourners, visiting the sick, and deeds of kindness bring good into the world. Pesik. B. s. 29-30 ר' תַּנְחֻמִּין stand up and accept the cup of consolation; ib. כִּסּוּס תַּנְחֻמִּין; ib. תַּנְחֻמִּין thy consolations are given back to thee (I will not accept them); a. fr.

**תַּנְחֻמָּה**, *תַּנְחֻמָּה* f. ch. same. Targ. Job VI, 10 (Ms. תַּנְחֻמָּה Hebraism). Targ. Ps. CXIX, 50 (Ms. תַּנְחֻמָּה pl.); a. e.—*Pl. תַּנְחֻמָּה*. Targ. Job XXI, 2 (ed. Wil. 'תַּנְחֻמָּה'). Targ. Is. LXVI, 11; a. e.

**תַּנְחֻמָּה**, v. תַּנְחֻמָּה.

**תַּנְחֵה**, *תַּנְחֵה* (b. h.; v. שָׁנָה) [to repeat,] to tell.

*Pi. תַּנְחֵה* same. Gen. R. s. 6 (ref. to Ps. L, 6) ... לְעָתִיד the heavens shall tell the future the righteous which the Lord does to his world. Yalk. Jer. 277 וְיִדְרֶה מִתְּנִיחָה נְסִים וְכִי ר' תַּנְחֵה what he told the wonders that happened to him &c.; (Ber. 13<sup>a</sup> מִסְפָּר). Midr. Till. to Ps. CXVIII, 14 לֹא לִי לְחֻזָּה כָּל יוֹם is it not my duty to tell all the wonders &c.; a. e.

*Hif. תַּנְחֵה to stipulate, agree, make a condition.* B. Bath. 8<sup>b</sup> לְחֻזָּה עַל יוֹם ... the residents of a town have a right to stipulate measures, prices of food, and wages of laborers. Keth. IX, 1 עַל מִדָּה שְׂכָרוֹ וְכִי because he made an agreement contrary to what is written in the Law; וְכִי תַּנְחֵה עַל יוֹם, v. תַּנְחֵה. Erub. III, 5 מִתְּנִיחָה a man may lay his Erub (v. עֲרֻבָּה) on condition and say, if gentiles come &c. Ib. 36<sup>b</sup> אִין אִין אִין no man can lay down conditions for two alternatives together (so as to reserve to himself the choice in the event of both alternatives coming to pass); a. fr.—Part. pass. מִתְּנִיחָה; pl. מִתְּנִיחִין; Y. Keth. X,

end, 34<sup>a</sup>; Y. B. Kam. IV, 4<sup>b</sup> top הֵן כִּי שְׁוֹרִים in the case of oxen (of several owners, consecutively gored by the same ox) it is as if an agreement had been made beforehand.

**תַּנְחֵה I, תַּנְחֵה** ch. same, 1) to repeat, do a second time. Targ. IISam. XX, 10. Targ. I Sam. XXVI, 8 (ed. Wil. אֶשְׁנֶה). Targ. I Kings XVIII, 34. Targ. Job XXIX, 22 (ed. Wil. Pa.). Targ. Prov. XXVI, 11 רִחֲמֵנִי ed. Lag. (ed. Wil. רִחֲמֵנִי); a. e.—2) to tell, relate; to teach. Targ. Ps. L, 6. Ib. XLIX, 14 (Ms. Pa.). Ib. CXLVII, 19. Targ. Y. Deut. V, 5 לְמִתְּנִיחָא (ed. Vien. לְמִתְּנִיחָא Ithpe.); a. fr.—Esp. (denom. of מִתְּנִיחָא) to teach or study Mishnah or Boraitha; in gen. to report a tradition, teach, study. Erub. 36<sup>b</sup> אִין אִין ר' תַּנְחֵה אִין ר' תַּנְחֵה our Mishnah is no authority, as it is contradicted by what Ayo teaches, for Ayo taught &c. Yoma 27<sup>b</sup> אִין אִין אִין but we have not so learned in the Mishnah! Ib. ... הֵן קָרְנִי the Mishnah speaks of that which, if neglected, can be remedied; that which cannot be remedied it does not mention. Sabb. 2<sup>a</sup> תַּנְחֵה דָּהֵם there (in the Mishnah, Shebu. I, 1) we read &c. Ib. 4<sup>b</sup> מִאִי שְׁנָא הֵכָּא why does the Mishnah here read ... and there &c.? Ber. 8<sup>b</sup> אִין אִין אִין we are taught in the Mishnah &c. Ib. 2<sup>a</sup> מִאִיכְתִּי דָּקָה, v. קָאִי. Ib. כְּדִתְנִיחָא as it is stated (in the Boraitha). Yoma 26<sup>a</sup> לְכִדְרִיתָא (the word *peder* is needed) to intimate the law taught in the Boraitha. Ib. וְדִתְנִיחָא but has it not been taught &c.; ib. 28<sup>a</sup>, a. fr.—Ber. 28<sup>a</sup>, a. fr. וְדִתְנִיחָא and so it has been taught.—Y. Hall. II, 58<sup>c</sup> וְכִי ר' יוֹנָה R. Jonah taught (and adopted) the opinion of R. S. b. J.—Y. Kidd. I, 58<sup>c</sup> bot. לִימָא תַּנְחֵה there (in a Mishnah) we read &c. Meg. 24<sup>b</sup> תַּנְחֵה shall we say that we are here taught that which the Rabbis have taught &c. (i. e. is this a confirmation of what &c.)?—Ber. 13<sup>a</sup>, a. fr. רַבִּין (abbrev. 'ר') the Rabbis have taught (introducing a discussion); a. v. fr.—[In Talm. Babli תַּנְחֵה refers to Mishnah, וְכִי to Boraitha.]

*Pa. תַּנְחֵה 1) to change.* Targ. Job XIV, 20.—2) to tell, relate; to teach. Targ. Y. Gen. XXII, 20. Ib. XXXII, 6. Targ. Ps. XXX, 10 תַּנְחֵהנִי ed. Lag. (Ms. אֶשְׁנֶה דִּיתְנֵה; ed. Wil. דִּיתְנֵה; oth. ed. דִּיתְנֵה, corr. acc.). Targ. II Chr. IX, 2; a. fr.—Ber. 49<sup>a</sup> תַּנְחֵהנִי קָא תַּנְחֵהנִי Ms. M. (or תַּנְחֵהנִי Af.; ed. תַּנְחֵהנִי or תַּנְחֵהנִי) I have not learned the benediction over food, and shall I teach (Mishnah)?

*Af. תַּנְחֵה 1) to stipulate, agree, make a condition.* Targ. Y. Ex. IV, 24.—Keth. 3<sup>a</sup> אִין דְּאִיכְתִּי לִיחָא לְחֻזָּה וְכִי because he ought to have made it a condition (not to count so common an obstacle as the absence of a ferry), and he did not make it, he has to take the consequences. Shebu. 11<sup>b</sup> וְכִי וְכִי מִשְׁוֹם עוֹרָה Ms. M. (ed. וְכִי וְכִי וְכִי וְכִי וְכִי) did the court establish a general law (that dead sacrificial animals need not be redeemed,) and stipulate that it must be redeemed for the value of its skin?; a. e.—2) to relate, teach. Ber. 8<sup>b</sup> אִין אִין אִין some one quoted that opinion of R. A. bar H. with reference to what has been taught, 'R. S. b. Y. says &c.' Keth. 17<sup>a</sup> sq. אִין אִין אִין this has been said concerning the funeral only of one who was versed in Bible and a student of



**תסיסה** f. (next w.) *bubbling, beginning fermentation*.

Ab. Zar. 30<sup>b</sup> וכי יכמה תסיסתו וב' how long does its bubbling last (is fresh wine in its first stage of fermentation, so as to keep off snakes)? Three days.

**תסס** (onomatop.) [to hiss,] 1) *to bubble, boil, ferment*.

Ab. Zar. 30<sup>b</sup> ויין תסס wine in its first stage of fermentation does not come under the law concerning liquids left uncovered (גילוי); Y. Ter. VIII, 45<sup>d</sup> sq.; Tosef. ib. VII, 15. Ib. וכמה חוסס and how long is it in that inceptive stage? &c., v. preced. Y. Taan. IV, 69<sup>a</sup> bot. ראה רואה ... he saw the blood (of the prophet) boil; Lam. R. introd. (R. Josh. 2); (Snh. 96<sup>b</sup>; Gitt. 57<sup>b</sup> מרחח); a. fr.—2) *to spurt*. Cant. R. to III, 6 הצור החחילה he put his finger on the rock, and it began to spurt fire; Gen. R. s. 77 (corr. acc.); Yalk. ib. 132 החחילה החחילה (corr. acc.).—3) *to cause spurting or sparkling*. Tosef. Sabb. VI (VII), 10 החוסס אור בבוחל וב' (not אור; ed. Zuckerm. החוסס הרוב אור, corr. acc.) if one strikes a brand against the wall, and says, 'here it is', he is guilty of a superstitious practice (v. אמוני), but if he does it for the sake of the sparks, it is permissible.

**תסס** ch. same, *to bubble*. Lam. to I, 1 רבתי רבתי (7) דבסימא תסיס.

**תספורת, תספורת** f. (ספר) 1) *hair-cutting*. Sabb. 9<sup>b</sup>

התחלה, v. התחלה. Ib. בן אלעשה the hair-cutting of the style of Ben Elashah (clipping); Ned. 51<sup>a</sup> ודרינו ת' the style of the high priest's hair-cutting; Snh. 22<sup>b</sup>, v. לוגרנית. M. Kat. 14<sup>b</sup> אבל אסור בת' a mourner is forbidden to have his hair cut; a. e.—2) (sub. *gardener's shears*. Bets. 34<sup>a</sup> שלו בת' ... you must not trim vegetables (on the Holy Day) with the shears with which they are cut in the garden.

**תספורת, תספורת** ch. same. Snh. 22<sup>b</sup>; Ned. 51<sup>b</sup>, v. לוגרנית.

**תסקופא, תסקופא** m. (סקופא; v. תוסקופא) 1) *divine disposition, destiny*.—Pl. תסקופין. Targ. Ps. LXVI, 5 (h. text עלילוח). Ib. LXXVII, 13 נסידך תסקופי ed. Lag. (ed. Wil. נסך, corr. acc.; h. text 'עלילוח').—2) *machination, intrigue; false accusation*. Pl. as ab. Targ. Ez. XXIV, 12 (h. text ראנים). Targ. O. Deut. XXII, 14; 17 תסקין ed. Berl. (h. text עלילוח).

**תסקופים** m. pl. (preced.) *intrigues, false charges*. Yalk. Deut. 95<sup>a</sup> לו ניסחפו ת' (not ניסחפה; some ed. תסקופים) false charges were turned against him (Aaron); v. סקופא. סקופופים.

**תע**, v. תעי.

**תעב**, v. תעב.

**תעב** (b. h.; v. תועב, cmp. תעבית) *to feel nauseous, to loathe*. [Midr. Till. to Ps. VII עצמו את תעב, v. תעב.] Pi. תעב, 1) *to loathe, abominate*. Sabb. 104<sup>a</sup> (play

on א"ת לו אהארו ת' אורר me (the Lord) he loathes, shall I have desire for him?—2) *to declare an abomination, to forbid*. Ab. Zar. 66<sup>a</sup> (ref. to Deut. XIV, 3) כל שתעבתי whatever I have declared an abomination for thee (whatever I have forbidden thee) comes under the category of 'thou shalt not eat' (all kinds of forbidden food come under the same category, hence can be combined to make up the legal quantity); Hull. 114<sup>b</sup> כל שתעבתי whatever I have forbidden thee, it is forbidden to eat (even if the text does not say explicitly, 'thou shalt not eat'); Yalk. Deut. 891; a. e.—Part. pass. תועב, תועב. Cant. R. to II, 14, v. קיב.

**תעב** ch. same.

Af. תעב to act abominably. Targ. Ez. XVI, 52.

**תעבור** m. (v. תעב Hithpa.) = h. תעב, anger. Targ. Is. IX, 18. Ib. XIII, 9.

**תעה**, v. תעי.

**תעוב**, v. תעוב.

**תעה, תעה** (b. h.; v. תעה) [to move to and fro,] *to be lost, go astray; to err*. B. Kam. 81<sup>b</sup> הוראה חבירו תועה וב' (שחיתה) and so also he who has himself lost his way may &c.; Tosef. B. Mets. II, 28 ת' (a. טעה). Gen. R. s. 65 (play on כמחלחל, Geu. XXVII, 12) כמחלחל כמחלחל כמחלחל as one dead, as one going astray, and as one worshipping idols; Yalk. ib. 115 תועה תועה אתה ב' (תועבה) and so also thou (who committest it) lovest thy senses through it; a. e.

Hif. תעה to lead astray. Snh. 55<sup>a</sup> ... מה אילנות if in the case of trees (that have been worshipped) ... the Law says, destroy, burn, and exterminate: how much more does this apply to a man who leads his neighbor from the way of life to the way of death!; Yalk. Lev. 624 ותעיתו מדרך וב' (differ. in Sifra K'dosh. Par. 4, ch. X). Lam. R. introd. (R. Joh. 1) שתעיתו אורר ... the false prophets ..., who led me astray from the way of life &c.; a. e.

**תעה, תעה** ch. same. Targ. Ps. CXIX, 110; 176. Targ. Job XV, 31; a. fr.

Af. תעה to lead astray. Targ. Ps. CVII, 40 Ms. (ed. אשע). Targ. Job XII, 24 מתי (some ed. מתי, corr. acc.); a. e.

**תעוב**, v. תעוב.

**תעל, תעל, תעל** m. = h. תעל, jackal; fox. Koh. R. to V, 8 ר' ר' ר' saw a fox lying dead &c. Meg. 16<sup>b</sup>, v. עידן. Nidd. 65<sup>b</sup>; Yoma 43<sup>b</sup>, v. קבאי. תעל, v. תעל, a. e.—Pl. תעלים, תעלים, תעלים. Targ. Ps. LXIII, 11. Targ. Ez. XIII, 4; a. e.—Y. Shebi. IX, 39<sup>a</sup> top ר' שאל ר' שאל lions are before thee, and thou askest the foxes (great scholars are present, and thou askest me)? Hag. 14<sup>a</sup> (play on רעליות, Is. III, 4) ב' ר' foxes, sons of foxes; a. e.



**תעלה** I f. (עלה) 1) *going up, bringing up*. Pesik. R. s. 20 אין לו ה' ... שמתאמר lest you say, when one has gone down to the nether world, there is no coming up for him.—[2] (b. h.) *growth of flesh, healing*.]

**תעלה** II (b. h.; עַלָּה) [*going round*,] *grove, channel, mould*. B. Bath. 16<sup>a</sup> (ref. to Job XXXVIII, 25) מאר משמע מרר דרפוס היא what proof is there that *l'alalah* means frame? (Answ. ref. to I Kings XVIII, 32).

**תעלומא** m. (v. עֵלָם II) *secrecy, darkness*. Targ. Job XXXVIII, 11.

**תעלומתא** f. (b. h. תַּעְלֻמָּה) same; 'window of darkness, name of one of the stations of the sun (v. Targ. Job XXVIII, 11). Pirké d'R. El. ch. VI.

**תענוג** m. (b. h.; עֲנוּג) *enjoyment, pleasure, luxury*. Y. Ber. II, 5<sup>b</sup> רחיצה של ה' a bath for pleasure; שאינה an ordinary cleansing bath. Y. Yoma VIII, 44<sup>d</sup>, a. e. שאינה luxurious ointing of the body; שאינה common ointing. Y. Sabb. XIV, 14<sup>c</sup> אם לך if you drink it for the enjoyment of it, contrad. לרפואה as a medicine. Erub. 54<sup>a</sup> (from Ben Sira) 'וב' שאין בשאול there is no pleasure in the nether world, and no delay for death. Pesik. R. s. 23, end אם לא ... the Sabbath has been given to man for enjoyment. Taan. 12<sup>b</sup>; a. fr.

**תעני** v. תַּעֲנִיחָה.

**תענית** f. (b. h.; עֲנִיָּה II) *affliction, fast*. Taan. 12<sup>b</sup> יחיד ה' ... an individual that vowed to fast. Ib. יחיד ה' a private fast-day; ציבור ה' public fast. Ib. ציבור ה' שמתאמר may-be he vowed a fast with the restrictions of a public fast. Ib. לזוה אדם תַּעֲנִיחָה ופירע one may borrow his fast and pay it, i. e. one may break his private fast, and make up for it on another day. Ib. היום ה' a fast on account of a bad dream. Ib.; Sabb. 11<sup>a</sup> לחלום ה' יפה ה' fasting is as good to avert a bad dream as fire to consume flax. Taan. 11<sup>a</sup> נקרא חוטא ה' that fasts for self-affliction is called a sinner; a. v. fr.—*Pl. תַּעֲנִיּוֹת*. Ib. I, 4 מתענין שלשה ה' ... מתענין when the seventeenth day of Marheshvan comes, and no rain has fallen, the select begin to observe three fast-days. Ib. 5 ... בית דין ה' the court decrees three fast-days; a. fr.—*Ta' anith, Ta'anithoth*, name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**תעני, תעניתא** ch. same. Targ. Joel I, 14. Targ. Is. LVIII, 3; 6; a. e.—Taan. 12<sup>b</sup> יריבנא ה' I am fasting. Ib. לבי ה' ... הא קא חזינן do we not see Rabbis go to the fast-meeting with their shoes on? Ib. ליהיב ה' let him fast for having fasted (on the Sabbath). Midr. Till. to Ps. XVII, end עד ו' I will fast until I finish &c.; a. fr.—*Pl. תַּעֲנִיּוֹת*. Y. Taan. II, 65<sup>a</sup> bot. ליה אינן ה' ... ליה אינן those fast-meetings which we hold are no fasts, because no Nasi is with us; ib.<sup>b</sup> bot.; a. e.

**תעק** (Tafel of עיק) *to be narrow*.

*Ithpe. אֶתְעַק, אֶתְעַק 1) to be small, reduced. Targ. Prov. XXIV, 10.—2) to be distressed. Targ. Job XXXVI, 16.*

**תער** (Tafel of עיר) *to be awake*.

*Pi. תַּעֲרַר to awaken, stir up*. Midr. Till. to Ps. LX, 5 (ref. to תַּעֲרַר עוֹלָה וְכ' יין הוֹרֵם אֶת הַיּוֹם שֶׁהוּא עוֹלָה וְכ' wine which stirs the world up to loosen the yoke of the Law.

**תער** ch. same.

*Pa. תַּעֲרַר to waken*. Y. Bets. V, 63<sup>a</sup> bot. אול בעי מַתְעֲרָה he went and wanted to wake up (the people) early on a Sabbath morning, and knocked at the gate.—V. תַּעֲרַר II.

**תער** m. (b. h.; עֶרָה I) 1) (cmp. גֶּלַח) *razor*. Macc. III, 5 'בה' אינו חייב he is not guilty (of violating the law of Lev. XIX, 27), unless he takes it off with a razor. Ib. 21<sup>a</sup> זה ה' ... כיצד גילוח what cutting is that with which destruction (of the hair-root) is connected? That which is done with the razor. Num. R. s. 10<sup>10</sup>; a. fr.—2) *sheath*. Y. M. Kat. III, 83<sup>c</sup> הוֹרֵרָה לַתַּעֲרָה ... לאחר after twelve months it (the sword of death) returns to its sheath; (Gen. R. s. 100 לַתַּעֲרָה Gen. R. s. 93 מַתְעֲרָה אדו' Judah seized his sword to draw it out of its sheath, but it would not be drawn; a. e.

**תערובת** f. (ערב I) *mixture, combination*. Y. Kil. VIII, 31<sup>c</sup> top אסור בתערובתן את אסור (אסור) thou art forbidden to wear them (wool and linen) when they are mixed (woven together). Y. Hall. II, end, 58<sup>d</sup> מקפיד רבר שהיה מקפיד a thing about the mixing of which he is particular (which he does not care to have mixed with something else). Pes. 30<sup>a</sup> על ידי ה' in a mixture, opp. בתערובת in its natural state; a. fr.—*Pl. תַּעֲרִיבוֹת*. Y. Shek. VI, 50<sup>a</sup> top מ' mixed waters (not pure well water). Y. Yoma I, 38<sup>d</sup> bot. מפני ה' to avoid mixing up (of the moneys); (Y. Shek. VI, end, 50<sup>b</sup> sing.); a. e.

**תעטע** (b. h.; cmp. תָּעַה) [*to move to and fro*,] *to sport, trifle*. Mekh. Bo, s. 13 יִמְחַזְּקִין בָּהֶן ... מוציאין they (the dogs) dragged their first-born out of their graves and sported with them; Pesik. Vayhi, p. 65<sup>a</sup>; Yalk. Ex. 186 ומחזקין (corr. acc.). Midr. Prov. to X, 17 (ref. to מתעלה ib.) 'מחזקת במי ו' כל חלמיר חכם a scholar that neglects the words of the Law is to be considered as one that trifles with him who spoke and the world arose; Yalk. Prov. 946.

**תף** v. תַּפֵּחָה.

**תף, תפא, תוף** v. תַּפֵּחָה.

**תפארות** Tosef. Kel. B. Bath. III, 1 ed. Zuck., v. תַּפְּאֲרוֹת.

**תפארת** f. (b. h.; פָּאָר) 1) *crown, top*. Hull. 131<sup>a</sup>, sq. שלא תִּשְׁתַּבֵּחַ, v. פָּאָר.—2) *glory*. Y. Ber. I, 3<sup>d</sup> top לך ה' thine is the greatness, thine the power, thine the glory. Lev. R. s. 19 וְתַפְּאֲרוֹתֵינוּ the house of our holiness and of our glory. Mekh. B'shall,

s. 2 וְהָיוּ שִׁיר וְשִׁבְחָה ... וְהָיוּ שִׁיר וְשִׁבְחָה and give song, and praise, and greatness, and glory to him &c. Ib. s. 1 תִּפְאָחָם their (the Egyptians) pride; a. e.

**תִּפְאָחָהּ** pr. n. f. *T'fathah*. Gitt. 63<sup>b</sup> נִפְאָחָה ... הָיְתָה a woman was named N'fathah, and witnesses (authorized to write a letter of divorce) wrote T.

**תִּפְדִּי, תִּפְדִּי** pr. n. m. *Tafday*, an Amora. Gen. R. s. 8 ed. Theodor (Var. תִּפְדִּי). Ib. s. 14 (Var. תִּפְדִּי; ed. Wil. תִּפְדִּי).

**תִּפְדִּי**, v. תִּפְדִּי I, III.

**תִּפְדִּי** m. (b. h.; תִּפְדִּי I) [round.] 1) *apple; apple tree*. Kil. I, 4 וְהָיוּ הָרָה וְהָיוּ הָרָה the apple and the crab-apple ..., although resembling each other, are heterogeneous (בְּלִי אֶרֶץ). Cant. R. to VIII, 5 וְהָיוּ הָרָה וְהָיוּ הָרָה as the apple tree brings forth fruit in Sivan, so the Law was given in Sivan. Ib. וְהָיוּ הָרָה וְהָיוּ הָרָה every other tree produces first its leaves, and then its fruit (buds), but the apple tree produces its buds first, and then its leaves; even so Israel advanced doing to hearing; Sabb. 88<sup>a</sup>; Cant. R. to II, 3. Ib. וְהָיוּ הָרָה וְהָיוּ הָרָה (not תִּפְדִּי) as the apple, for which you pay an Isar and whose scent you enjoy many times, so &c. Num. R. s. 19<sup>16</sup> (expl. הָרָה הָרָה, Num. XX, 22) גְּדוּלָּהּ גְּדוּלָּהּ a hill upon a hill, like a small apple on a large apple; a. fr. — *Pl.* תִּפְדִּי, תִּפְדִּי. Cant. R. to II, 5 הָיוּ הָרָה וְהָיוּ הָרָה ... that means the Hāgadhōth whose flavor and taste are like those of apples. Men. 28<sup>b</sup> תִּפְדִּי הָרָה וְהָיוּ הָרָה; a. fr. — 2) (from its shape) a) עֵקֶב הָרָה *the fleshy part of the heel*. Pesik. Par., p. 36<sup>b</sup> וְהָיוּ הָרָה וְהָיוּ הָרָה the apple of Adam's heel outshone the globe of the sun; ib. Aḥārē, p. 170<sup>a</sup>; Lev. R. s. 20; a. e. — b) *pile, esp. the place on the altar where the ashes were piled up*. Ab. Zar. IV, 8 וְהָיוּ הָרָה וְהָיוּ הָרָה although the gentile may take grapes in his hand and put them on the pile. Tam. II, 2 וְהָיוּ הָרָה וְהָיוּ הָרָה they began to put the ashes on the *tappuah*, and the t. was in the centre of the altar, containing at times as much as &c.; Hull. 90<sup>b</sup>. Ib. וְהָיוּ הָרָה וְהָיוּ הָרָה he takes it (the nervus ischiadicus) out, and throws it on the *tappuah*; a. e.

**תִּפְדִּי** ch. same. — *Pl.* תִּפְדִּי. Targ. Cant. VII, 9. Ib. II, 5.

**\*תִּפְדִּי** m. (תִּפְדִּי) *a piece of wood fastened to a saddle, which is grasped on mounting* (Rashi). Erub. 27<sup>a</sup> (ed. Sonc. תִּפְדִּי, v. Rabb. D. S. a. l. note 9); Tosef. Kel. B. Bath. II, 7 תִּפְדִּי ed. Zuck. (oth. ed. תִּפְדִּי; R. S. to Kel. XXIII, 2 תִּפְדִּי); v. תִּפְדִּי.

**תִּפְדִּי, תִּפְדִּי** f. (תִּפְדִּי) 1) part. pass. of תִּפְדִּי, q. v. — 2) *seizing, possession; that which belongs to the house, estate (before division among heirs)*. B. Bath. 137<sup>b</sup> הָיוּ הָרָה וְהָיוּ הָרָה if brothers acquire an Ethrog out of the estate. Gen. R. s. 75 תִּפְדִּי כִּלְיָם אל תאמר ... כלום תִּפְדִּי say not, when he (Jacob) went out ..., he took with him something that belonged to the (paternal) estate; a. e. — Esp. *earth surrounding a buried corpse, which belongs to the dead, and must be taken along when transferred*. Naz. IX, 3 (64<sup>b</sup>), a. fr., v. תִּפְדִּי. — 3) *manipulation*, v. תִּפְדִּי.

**תִּפְדִּי**, v. תִּפְדִּי.

**תִּפְדִּי I** (Tafel of תִּפְדִּי) *to be blown up, swell*. Pes. III, 4 (48<sup>b</sup>), v. תִּפְדִּי. Sabb. 91<sup>a</sup> וְהָיוּ הָרָה וְהָיוּ הָרָה if he carried out (on the Sabbath) the size of half a dried fig, intending to sow it, and it swelled (to the size of a whole fig) &c., v. תִּפְדִּי. Tosef. Shebi. II, 14 וְהָיוּ הָרָה in order that it (the dung) may swell (or become moist, v. תִּפְדִּי III). Mikv. VII, 7 וְהָיוּ הָרָה דְּמִיָּה that the water may rise in volume. Num. R. s. 9<sup>21</sup> וְהָיוּ הָרָה (not תִּפְדִּי) and her throat shall swell. Y. Ter. II, 41<sup>d</sup> תִּפְדִּי אֶת הַצִּמְקָה אִתָּהּ look upon the shrivelled fruit as if it were blown up (of full size). Ib. תִּפְדִּי, v. תִּפְדִּי; a. fr. — *Part. pass.* תִּפְדִּי *round and smooth*. Y. Nidd. III, 50<sup>d</sup> bot. הָיוּ הָרָה the head (of the embryo) is round and smooth as a lupine; ib. כִּקְרִיבָן as a bird's maw.

**תִּפְדִּי II** = תִּפְדִּי I.

*Pi.* תִּפְדִּי to slap. Ab. Zar. IV, 10 (11) תִּפְדִּי Y. ed., v. תִּפְדִּי I.

**תִּפְדִּי III** = תִּפְדִּי II, *to drip, be moist*. Tosef. Shebi. II, 14, v. תִּפְדִּי I. B. Mets. 59<sup>b</sup> Ms. R. 2, v. תִּפְדִּי II. — *Part. pass.* תִּפְדִּי a) *decaying*. Sabb. 128<sup>b</sup> תִּפְדִּי spoiled meat (Ms. M. תִּפְדִּי, v. Rabb. D. S. a. l. note). — b) *languishing, faint (from starvation)*. Snh. 63<sup>b</sup> וְהָיוּ הָרָה וְהָיוּ הָרָה he found a child that was faint and lying prostrated on a dunghill; Sifra B'ḥuk. Par. 2, ch. VI אִתָּהּ מֵצָא שְׂרִירָה מֵחֹרֶץ עַל כָּל תִּפְדִּי; ib. (insert תִּפְדִּי); Snh. I. c. תִּפְדִּי he (Elijah) went around visiting all those languishing from starvation; Yalk. Lev. 675; a. e.

**תִּפְדִּי I** ch. same. — *Part. pass.* תִּפְדִּי, תִּפְדִּי. Sabb. 12<sup>b</sup> וְהָיוּ הָרָה וְהָיוּ הָרָה (בתִּפְדִּי) to inquire after the health of (visit) a sick person.

**תִּפְדִּי II**, *Ithpe. אִתָּהּ, אִתָּהּ* (v. תִּפְדִּי; cmp. תִּפְדִּי) *to breathe, rest; to get well, recover*. B. Mets. 30<sup>b</sup> וְהָיוּ הָרָה וְהָיוּ הָרָה he put the bundles down and rested. Ber. 46<sup>a</sup> וְהָיוּ הָרָה וְהָיוּ הָרָה if K. ... recovers, I will make a feast for &c. B. Mets. 87<sup>a</sup> וְהָיוּ הָרָה וְהָיוּ הָרָה until Elisha's days nobody was ever sick and recovered; then Elisha came and prayed, and he recovered; (Ms. F. וְהָיוּ הָרָה וְהָיוּ הָרָה) there was no such a thing as being sick and recovering; למִּחֻלָּה וְהָיוּ הָרָה Elisha prayed for sickness and recovery; Yalk. Gen. 105.

**תִּפְדִּי** m. (תִּפְדִּי I) *blown up, swollen* (figs, dates &c.). Y. Ter. II, 41<sup>d</sup> תִּפְדִּי דִּךְ הַצִּמְקָה לְחֻפּוֹ what is blown up (is in its full size) is liable to shrink, but what is shrunk is not likely to swell again.

**תִּפְדִּי**, v. תִּפְדִּי.

**תִּפְדִּי I**, תִּפְדִּי to spit. Nidd. 42<sup>a</sup> תִּפְדִּי הָיוּ תִּפְדִּי you all spit with the same spittle, your opinions are all traceable to the same source; Sabb. 99<sup>b</sup>.

**תִּפְדִּי II**, תִּפְדִּי (denom. of תִּפְדִּי) *to set on for cooking*. Targ. II Kings IV, 38 (h. text שִׁפְדִּי).

**תִּפְדִּי** = תִּפְדִּי, q. v.

**תִּפְדִּי, תִּפְדִּי, תִּפְדִּי** f. (v. preced.; cmp. χύτρα).

a. ὑγρόπους) 1) *pot*; 'היב *stove, fire-place*. Ber. 39<sup>a</sup> ארוב *it is placed on the stove and boils* (v. חוה I). Sabb. 77<sup>b</sup> אר. (ed. ארפי) they nest over the fire-place.—2) *hollow on the hearth where coals are put, cooking stove* (v. Sm. Ant.<sup>3</sup> Engl. ed., s. v. Focus). Targ. Ps. CII, 4 (h. text מוקד).—Y. Sabb. III, beg., 5<sup>c</sup> גירח *the fire-place is cleared, and the dish put in*; 'היב *clear the fire-place, and put three stones in*. Y. Bets. IV, 62<sup>c</sup> קומי *he that seems to throw the kernels into the fire-place, but he threw them before the fire-place*. Lev. R. s. 34 צפה *saw a pot over the fire-place*; Yalk. Is. 352 טפין. Targ. Y. Lev. XI, 35 (Bxt. טפין; h. text כירי). Targ. Y. Num. XXVI, 61 (not תפין).

תפילין, תפילי, תפילה, תפילא, תפילי v. sub תפיל.

תפילי v. תופילי.

תפוסה f. (תפס) 1) *seizing, taking hold, possession; grasp, manipulation*. Keth. 84<sup>b</sup> top ור"ע *he who has possession* ... and according to R. Akiba does possession have no legal effect at all? Hull. 44<sup>a</sup> עד כדי תפוסה *as much space as is covered by a grasp of the hand*. Ned. V, 3 (46<sup>a</sup>) אם יש לו בהן תפוסה *if he has an interest in them (the bath, or the wine or oil press which he has rented out)*; ib. 46<sup>b</sup> וכמה *and how large must that interest be? ... One-half, or one-third, or one-fourth*. Ab. Zar. III, 5 שיש בה תפוסה ירי ארס *(Y. ed. תפוסה) why is it forbidden to make use of the wood of an Asherah (it being a natural object)? Because the hands of men had something to do with it (they planted it)*. Ib. 50<sup>a</sup> לו *two stones (of a mercuris) within a grasp's distance (four cubits)*. Tosef. Hull. VIII, 5 לא *they forbid (two guests in an inn at the same table to eat, the one meat, and the other cheese) only when all of it is handled together*; Hull. 107<sup>b</sup> אהר *you cannot mean really handled together (wrapped together)*; אהר *but it means, with the appearance of belonging together*. Tosef. Ter. III, 7 אהר *the whole wine-press room may be considered one concern*; 'היב *in what way? If there is one vat for two pits, or ... as long as they are all worked at the same time, you may take T'rumah or tithes from one for the other*; 'היב *they are not all worked at the same time, you cannot &c*. Ib. אהר *the whole oil press room may be considered one concern*; a. fr.—Deut. R. s. 2 תפוסה קורצין *the taking, the grasping*. Ab. Zar. 8<sup>b</sup> שתי *twice Rome seized the empire (in the east), once in the days of queen Cleopatra, and once in the days of the Greeks*. Ib. 50<sup>a</sup> בשור *at a distance of two grasps (eight cubits)*, v. supra. Y. Ter. II, 41<sup>b</sup> bot. שתי הפוש *when he had intended to treat the wine in the press room as one concern, but reconsidered it in favor of two concerns*; a. e.—2) *being taken, detention*. Num. R. s. 13<sup>18</sup> שדרי מפששים *they examined their own deeds to find*

out why the detention in Egypt had happened to them; a. e.—3) v. תפסא.

תפירה f. (תפר) *sewing, seam*. Y. Meg. II, 73<sup>a</sup> bot. they introduced a lenient practice with regard to sewing it (the scroll of Esther). Sabb. 75<sup>a</sup> תפירות. Pl. תפירה *he that sews two stitches*; Sabb. XIII, 2 שתי *he that tears with the intention of sewing the pieces together to the length of two stitches*; a. e. תפירה, v. תפסא.

תפית f. (תפה to join) *attachment, saddle, bandage*. Tosef. Kel. B. Bath. II, 7 שול R. S. to Kel. XXIII, 2 (ed. תופס and the attachment to it (the saddle). Ib. ור"ה *the Ashkelonian belt ... and the saddle* (Kel. XXIII, 3 של המור *the saddle of a sumpter-ass (consisting of a wooden frame)*.—Pl. תפיות. Tosef. l. c. שבצדין *and all other attachments (straps &c.) hanging down the sides of the beast of burden*.

תפל v. (תפל) 1) *to paste*. Tosef. Pes. V, 10 ור"ה *you must not paste them over with potter's clay &c. (to take the hair off)*, v. תפל. 2) (cmp. תפל, a. טנה *to denounce, slander*. Sifré Deut. I (play on תפל, Deut. I, 1) המן *the frivolous words which they cast on the manna*; Yalk. ib. 790 המן *when they slandered the manna*.

תפל ch. same.

תפלה *to talk irreverently*. Targ. O. Deut. I, 1 (h. text תפל, v. preced.; Y. I תפל).

תפל m. (preced.) 1) (b. h.) [*paste, viscous substance*] *tasteless matter, insipid, not salted*. Sabb. 128<sup>a</sup> בשר *raw meat, opp. מלירה*. Ib. דג *raw fish*.—2) *dependent, child*.—Pl. תפילין. Y. Shebi. VII, beg. 37<sup>b</sup>, v. אילוניסר II; [perh. תפל for pastes, plasters].—[Tosef. Sot. VI, 8 החפל *ed. Zuck., v. תפלה*].

תפלה f. (preced.) *tafla (child), a word introduced to derive the Galilean pronunciation, meant for תפלה board*. Erub. 53<sup>b</sup> (ed. Sonc. תפלה).

תפלה, v. תפלי.

תפלה f. (b. h.; תפל) [*mud, slime*] *frivolity, trivial cause; impropriety, indecency*. Ab. Zar. 63<sup>b</sup> (in Chald. dict.) שפיר דמי *anything to diminish folly (idolatry) is right*. Ib. 64<sup>a</sup> שפיר *but in this case, as it serves to diminish folly (the sin of idolatry), it is right*. Tosef. Sot. VI, 8 תפלה *it is impossible to understand their frivolous ways*; a. e.—Lam. R. to II, 14 וירושלים *of the prophets of Samaria the word tiflah is used* (Jer. XXIII, 13) ... and of the prophets of Jerusalem the word tiflah (tafel) is used (Lam. I. c.).

תפלה I f. (b. h.; תפל) [*intercession, pleading*] *prayer, esp. T'fillah, the Prayer of Benedictions to be*

said three times every day, four times on the Sabbath and the festivals (v. מוסף), and five times on the Day of Atonement and public fast-days (v. נעילה). Taan. 2<sup>a</sup> ומנלך and whence do you prove that the mention of, and the prayer for rain must be inserted in the T'fillah? Ih. ה' the morning T'fillah, ה' the afternoon T'fillah &c. (v. respective determinants). Ib. 5<sup>a</sup> בטול ... בשוב ... his sufferings of love are those with which no cessation of prayer is connected. Ib. 6<sup>b</sup> המקום מן תפלתו he that has a regular place for his prayers. Ih. 31<sup>b</sup> לישב ... של ... that it is forbidden to sit down within four cubits distance from one in prayer; a. v. fr.—Ib. 3<sup>a</sup>, a. fr. ה' שומע (ahhrev. ש"ח) 'hearer of prayer', the fifteenth section of the Prayer of Benedictions which closes with, 'blessed be thou, O Lord, the hearer of prayer.'—Pl. תפלות. Ib. 26<sup>b</sup> ה' אבות חקנום the patriarchs introduced regular prayers. Ib. כנגד חמדין חקנום prayers (T'filoth) have been instituted so as to correspond to the daily offerings. Sabh. 30<sup>a</sup> כמה ה' והחננו ever so many prayers and supplications; a. v. fr.

תפלה II f., sing. of תפילין, q. v.

תפלותה f. פלוגתה = I. difference of opinion. Y. Shehi. I, 33<sup>b</sup> ור"ש ורבנן this is a subject of difference between R. S. and the Rabhis. Y. Maasr. IV, beg. 51<sup>a</sup>; a. fr.

תפלות f. תפל (תפלה; v. תפל) frivolity, trivialness; obscenity. Y. Taan. IV, 68<sup>d</sup> top, בנדיה. Y. Snh. II, 20<sup>a</sup> top; Y. M. Kat. III, 83<sup>d</sup> top קרע של ח' a wanton rent in a garment (without any religious significance); Bah. ib. 22<sup>b</sup>. Num. R. s. 4<sup>20</sup> וכל העם ... ובנו עונה דברים של ח' all the people said Halleluiah after the reader, and his son spoke some frivolous words. Ib. s. 10<sup>3</sup> ברברי ... עיבדי when the gentiles eat and drink, they engage in indecent talk. Ruth R. to I, 14; Ex. R. s. 5, a. e. כל כל נשיקה של ח' all kissing is of a frivolous nature, except the kiss of homage &c., v. נשיקה. Sot. III, 4 כל ח' מלמד ... מלמד he who teaches his daughter the Law, is like teaching her obscenity (because the laws concerning sexual aberrations may excite her sensuality). Ib. ור' אשה בקב ור' א' a woman prefers a Kah (scanty living) connected with license, to nine Kabs with the restrictions of chastity; Keth. 62<sup>b</sup>; a. fr.

תפילין, תפילי f. pl. ch. (v. תפל; cmp. Syr. indusium, Brockelm. p. 400) [attachment, hangings, cmp. טוטפח.] T'fillin, the phylacteries tied on arm and head (Deut. VI, 8; XI, 18). Targ. Deut. VI, 8; XI, 18 (h. text שוטפח). Targ. Y. ib. XXVIII, 10. Targ. Y. I Ex. XXXIII, 23 קטור תפילי איקר ו' (omit דבירא, a ditto-graphy of דבירא from Y. II) the knot of the T'fillin of the glory of my Shechinah (cmp. Ber. 6<sup>a</sup>, quoted below); a. e.—Men. 35<sup>b</sup> דה' ... ארסכין the strap of his T'fillin was broken. Ib. 3<sup>a</sup>, v. מבערתה. Ber. 6<sup>a</sup> הני ח' ... תפילין what is written in the Lord's T'fillin? Y. Ber. II, 4<sup>c</sup> bot. תפילין; עיל. a. e.—Sing. תפלה, תפלתה, תפלתו. Targ. Y. Deut. XI, 18. Targ. Y. Ex. XIII, 9; a. e.

תפילין, תפילי h. (adapt. from Ch.) same. Men. 35<sup>a</sup> ח' that the capsules of the T'fillin must be quadrangular is a Mosaic tradition; Meg. 24<sup>b</sup>. Ber. 6<sup>a</sup> ובירע עני (Answ. ref. to Is. LXII, 8) that is the T'fillin; 'and by his arm of strength', that is the T'fillin; and whence do you learn that the T'fillin are 'strength to Israel'? (Answ. ref. to Deut. XXVIII, 10) אלו ח' שבראש ... and all the peoples of the earth shall see that the name of the Lord is called upon thee, and fear thee', this refers to the T'fillin on the head; a. v. fr.—Sing. תפלה, תפילי. Men. IV, 1 של ח' the T'fillah on the arm does not interfere with that on the head (v. נקב). Meg. IV, 8 (24<sup>b</sup>) העושה ח' תפילין עולה ו' he who makes the capsule of his T'fillah round exposes himself to danger (v. comment.) without fulfilling the law. Kel. XVIII, 8 כלים ח' ארבעה ח' the T'fillah (of the head) is considered as consisting of four articles (with regard to levitical cleanness); a. e.

תפנית, תפנית, v. תפנית.

תפנית n. (תפנית) delicacy; comfort, enjoyment.—Pl. תפנית. Tosef. Taan. III (II), 2 ו' בח' ... not that they were allowed to indulge in delicacies, but they eat and drink as much as is required for the maintenance of &c.; Y. ih. I, 64<sup>c</sup> top. Tanh. Mishp. 17 (ref. to Jer. III, 19) לחפנותיה של בחו ו' as a father feels bound to provide for his daughter's enjoyments, so I provided for you; a. e.

תפנית ch. same.—Pl. תפנית. Targ. Lam. IV, 5. Targ. O. Deut. XXXIII, 24. Targ. Koh. II, 8. Targ. Zech. VII, 3; a. e.—Koh. R. to II, 8 (expl. שרה ושדור ih.) ח' all sorts of enjoyments.

תפנית f. same.—Pl. תפנית, v. preced.

תפנית, תפנית, v. next w.

תפנית pr. n. pl. Tafnith, a border town [Hildesh. Beitr., p. 22: תפנית = חבניה = Tibnin; v. Fischer-Guthe Handkarte: Tibnin, Tahnith.]. Y. Shehi. VI, 36<sup>c</sup> (ed. Krot. תפנית; Tosef. Shehi. IV, 11 תפנית ed. Zuck. (Var. תפנית); Sifre Deut. 51; Yalk. ib. 874 תפנית).

תפנית, תפנית (b. h.; cmp. תפס) to seize, take hold on; to take effect. Keth. 84<sup>b</sup> ו' ח' thou seizest property in behalf of a creditor when the debtor owes others, and ואמר ר' ח' ח' and R. J. has decided that he who seizes in behalf of a creditor when there are other claimants has not taken legal possession. Ib. top מחזיק (his possession is effectual) when he has seized it during the decedent's life-time. Ah. Zar. 8<sup>b</sup> (expl. היום ש' תפנית בו רומי מלכות (קרטיס) the day when Rome took hold of the government (of the east, v. תפנית). Y. Taan. IV, 68<sup>c</sup> top משה ח' משה ח' Moses held fast on them (the tablets). R. Hash. 4<sup>b</sup>, a. fr. תפנית מריבה ו' hold to the latter expression, i. e. if an agreement contains two discrepant

clauses, the second is legally recognized; Tem. 26<sup>a</sup>, a. e. קידושין the first clause (of a vow) is legally recognized. Yeb. 10<sup>b</sup>, a. fr. קידושין הופקטין וכו' justice takes hold on him &c., i. e. the full rigor of the law is applied against him &c. Num. R. s. 11<sup>1</sup> (ref. to Prov. III, 34) אלו הנזירים that means the Nazarites who choose humility for themselves, who abstain from wine &c. Ib. 10<sup>8</sup> ויהפשו and arrested them, v. לופר. Snh. 64<sup>a</sup> מפני מלך why does the Biblical text choose the word *Molekh* (in place of idol in general)? Y. Ber. VII, 11<sup>c</sup> top, a. e. אורו רופסין אורו seize him, take him to task, v. נקנן. Ab. Zar. 64<sup>a</sup> רמי מי הופקט רמיא וכו' how about money which was realized by the sale of an idol, in the hands of a gentile? does the idol hold its equivalent in gentile hands or not?, i. e. does the money in gentile hands retain its character as compensation for an idol, and is it thus forbidden to a Jew? Ex. R. s. 15<sup>20</sup> היה שלמה רופס Solomon controlled his mouth, in order not to speak before &c. Gen. R. s. 12 הלשון את הופסין all other letters catch the tongue (require an effort of the organs of speech), but this (the Hé) does not catch &c. (is merely a breathing sound).—*Part. pass.* אָהוּ אָהוּ &c. a) (cmp. אָהוּ v. v. אָהוּ) holding. Y. Taan. l. c. בשפתיים משה היה משה was holding two handbreadths (of the tablets). Ex. R. s. 46, beg. בלוחות היה he held the tablets, and would not believe that Israel had sinned. Sifra B'hucl. Par. 2, ch. VIII היה משה היה משה was holding the tablets of their fathers, generation after generation; a. e.—b) seized, captured. Mekh. Mishp., s. 17 תפסה תפסה the outraged woman, opp. מפורחה the seduced.

*Nif.* תפס, תפס to be seized, arrested; to have one's property seized; to be made responsible. Ex. R. s. 15<sup>18</sup> בן domestic servant who was seized for his employer's debt. Tosef. Hull. II, 24 מינוה וכו' v. מינוה. Ib. מינוה וכו' and therefore I was arrested on the suspicion of heresy. Ab. Zar. 17<sup>b</sup> אלעזר וכו' when R. El. a. R. H. b. T. were arrested (by Roman officials, for rebellious conduct). Ib. מינוה וכו' אישך שתפסתי על וכו' happy art thou, for thou hast been arrested on one charge only, and woe me that I have been arrested on five charges. B. Bath. 16<sup>b</sup> על צערו אדם מן אדם (ed. בשער) no man is taken to account for what he speaks in his distress. Sabb. 33<sup>b</sup> תפסו על חורר are seized for the debt (die for the sins) of their generation. Y. Keth. XIII, 35<sup>d</sup> כל הני in every case if one's property was seized for a neighbor's debt, the latter has to reimburse him; ib. וכו' אין לך נא in no case must he reimburse him, except in the case of *ammona* and head-tax; Y. B. Kam. X, end, 7<sup>c</sup>; Y. Ned. IV, beg. 38<sup>c</sup>. Deut. R. s. 2, beg. (prov.) take care that thou be not caught on the spot where thou speakest (held to thy word); a. fr.

*Hif.* תפס to cause to be seized, cause to take hold. Y. Succ. IV, 54<sup>d</sup> top ראה שתתפסותך החורר לשון וכו' behold, the Law has made thee use the expression of endearment &c. Tem. 2<sup>a</sup> תפסו בתמורה all persons can cause the seizure of the substitute together with the

original by exchanging a consecrated animal (v. תמורה). Ib. 9<sup>a</sup> מי תפס בדבר שאינו שלו can one cause the seizure of a thing which is not his?; a. e.—[Ned. 11<sup>b</sup>, sq. מחפס, v. next w.]

*Pi.* תפס, תפס (v. תפס) to climb, rise. Gen. R. s. 66, end (ref. to Prov. XXX, 28) בארז זכור חשמייה תפסא בזכור (Esau-Rome) climb (rise to power)? For the merit of those hands (with which Esau nursed his father, by ref. to Gen. XXVII, 31); Yalk. ib. 115; Yalk. Prov. 963 תפסא.

*Pirel* תפס, *Hithpa.* תפס same. Y. Erub. V, 22<sup>d</sup> top רואה אורו כי מתפס ועולה תפס (v. תפס) you look upon it (measure the distance for Sabbath purposes) as if one would climb up and climb down (the wady).

**תפס I, תפס** ch. same, to seize, catch. Targ. Ps. X, 9. קריביה... תפס פרה a. e.—Keth. 84<sup>b</sup> תפס פרה ר. J. seized a cow that belonged to heirs, out of an alley; תפס שפיר תפסיה you have seized her legally; ib. תפסיה מינה there was a cowherd for heirs (minors) from whom they (creditors) seized an ox; תפסיה ליה מוריה I took it when the father was yet living; a. fr.—*Part. pass.* תפס holding. B. Mets. 102<sup>b</sup> משום דהוה because he is in possession; חכא נמי here, too, he is in possession; a. e.

*Af.* תפס to cause to seize, to deposit with (as security). B. Bath. 174<sup>a</sup> תפסיה (not תפסיה); ib. תפסיה (not תפסיה); Keth. 107<sup>a</sup> תפסיה צררי v. תפסיה I.

*Ithpa.* תפס, תפס; *Ithpe.* תפס 1) to be seized, arrested. Targ. Koh. XI, 4 (ed. Vien. תפס).—Tem. 26<sup>b</sup> תפסיה לישנא תפסיה לישנא shall we say that *tahath* has the meaning of being arrested, i. e. if you say, this animal shall be *tahath* (in the place of) that animal, it becomes consecrated according to the law of exchange (תמורה)? Ib. לישנא תפסיה לישנא תהה... תפסיה תפסיה appears in the sense of being arrested and in the sense of redeeming; 'ואתפסיה רחביה וכו' in the sense of being arrested, as we read (Lev. XIII, 23) &c. Ib. 27<sup>a</sup>; a. e.—2) to be deposited. Keth. 107<sup>b</sup> תפסיה v. תפסיה 3) to hold one's self, cling to. Ned. 11<sup>b</sup> תפסיה v. תפסיה he clings to the idea of permission, i. e. by saying, 'this thing be unto me like flesh of a peace-offering after the blood has been sprinkled', he proves that he means to emphasize the permission to enjoy the thing; but in a case like this, when he puts down flesh of a peace-offering, and places some permitted food beside it, and says, 'this be like this': does he mean to refer to the original condition of the peace-offering &c.? (v. תפסיה). Ib. 12<sup>a</sup> תפסיה v. תפסיה he refers to the sacred character of a sacrifice; as if referring to something ritually forbidden (not to something made forbidden by consecration or vow). Ib. תפסיה קא תפסיה he refers to the original day (of his father's death). Naz. 22<sup>b</sup>, v. תפסיה. Ib. 21<sup>a</sup> תפסיה תפסיה (in saying, 'and I') each refers to him that spoke immediately before him; תפסיה תפסיה they all refer to the first person; a. e.

**תפס II** (sec. r. of תפס) to break; to desecrate. Targ.

Y. Deut. XXIII, 18 וְלֹא יִתְפַּח ... no man ... shall desecrate himself &c.

*Ithpa.* תִּתְפַּח *to be desecrated.* Targ. Job XV, 20 תִּתְפַּח ed. Wil., v. פִּירִים ch.

תִּתְפַּח, or תִּתְפַּח (b. h.) *to join, strike, knock.*—Denom. תִּתְפַּח.

*Polel* תִּתְפַּח *to strike the timbrel; to knock.* Pirké d'R. El. ch. XXXVIII, beg. [read:] נָעִירוּ מִשְׁחָקוֹת הַזֵּזָה he brought playing girls outside of her (in front of her house) striking the timbrels; Yalk. Gen. 134 (not מְרוֹפֵפֶת).

תִּתְפַּח I ch., *Polel* תִּתְפַּח same. Targ. Ps. LXVIII, 26 תִּתְפַּח (not פִּירִים ...).

תִּתְפַּח II *to spit,* v. תִּתְפַּח I.

תִּתְפַּח, תִּתְפַּח, v. sub תִּתְפַּח.

תִּתְפַּח m. (תִּתְפַּח) 1) *command, charge; trust.*—*Pl.* תִּתְפַּח. Lev. R. s. 1, beg. (ref. to Ps. CIII, 20, sq.) עֲלֵיוֹנִים because the celestial beings can stand by (always fulfill) the orders of the Lord, the text says, bless the Lord, ye all his hosts: but as to the earthly beings, who cannot (always) stand by the orders of the Lord, the text says, 'bless the Lord, ye his messengers'; Yalk. Ps. 860 תִּתְפַּח (*sing.*). Koh. R. to I, 4 דֹּר עַל שֶׁאֵינוֹ עוֹמֵד בְּתִפְתֻּלָּתוֹ because it does not abide by the orders of the Lord, decays, but the earth, which does abide &c. Ib. (מַעֲמִידָה) תִּתְפַּח the earth preserves her trusts (fruits preserved in the ground or by admixtures of earth). Y. Ber. V, 9<sup>b</sup> top תִּתְפַּח v. next w.; a. e.—2) *visit, attendance, esp. copulation; 'to seek copulation, long for.* Gen. R. s. 13 תִּתְפַּח ... בַּשָּׁמַיִם when the rain falls (in the spring), the cattle ruts. Lev. R. s. 19, end מִבְּקֶשׁ אַחֶה thou hast sexual desires, and has Jechoniah none? Lam. R. to I, 4 הֲכֹל מִבְּקֶשֶׁן תִּתְפַּח all things have natural instincts; אֲפִי אֲרוּיִם מִבְּקֶשֶׁן תִּתְפַּח (love their native climate); אֲפִי אֲרוּיִם מִבְּקֶשֶׁן תִּתְפַּח even cedars have their instincts (love their native climate); אֲפִי אֲרוּיִם מִבְּקֶשֶׁן תִּתְפַּח even roads have their desires (mourn when they are deserted); a. e.

תִּתְפַּח, תִּתְפַּח, תִּתְפַּח ch. same, *command, charge; trust.* Y. Taan. I, 63<sup>d</sup> top תִּתְפַּח, v. פִּלְטָה; Y. Ber. V, 9<sup>b</sup> top תִּתְפַּח (h. pl.); Yalk. Kings 207.—*Pl.* תִּתְפַּח. Targ. Y. Deut. V, 28; a. e.

תִּתְפַּח, תִּתְפַּח, f. same, *command.* Targ. Koh. X, 18, v. מִיִּכְתָּרָא Targ. Deut. VI, 1. Targ. O. ib. V, 28. Targ. I Sam. XIII, 13; a. fr.

תִּתְפַּח, בַּר תִּתְפַּח pr. n. m. *Bar Tafkan.* Y. Keth. X, end, 34<sup>a</sup>.

תִּתְפַּח (b. h.) *to join; to sew, mend.* Men. 31<sup>b</sup> ... קָרַע if a rent (in the column of a scroll) goes through two lines, one may mend it; if through three, you dare not mend it (but must insert a new column). Sabb. XIII, 2 הָוֵהּ ... עַל מִנְהָלָהּ if he fastened the leather shoe inside the sandal; a. fr.—Part. pass. תִּתְפַּח; f. תִּתְפַּח; pl. תִּתְפַּח.

תִּתְפַּח. Tosef. Toh. V, 1 טָמֵא if it (spittle) fell into water, if it remains joined (cohesive), it is clean, opp. נִמְחָה dissolved. Sabb. I. c.; Bets. I, 10 גָּרָמִים בֵּין ה' וּבֵין שְׂאִינֵי garments when sewed or unsewed. Ib. מִנְעַל שְׂאִינֵי a shoe the sole of which is not sewed on (though temporarily fastened with pegs); a. fr.

*Nif.* תִּתְפַּח *to be sewed.* Kel. XX, 6 מִשְׁתַּחֲפֵר Var. (ed. (מִשְׁתַּחֲפֵר) when the material for the curtain is sewed up; [Maim. reads מִשְׁתַּחֲפֵר = מִשְׁתַּחֲפֵר, expl. 'when he has given it its due length and width by sewing'; for dialectic interchange of ב and פ see תִּתְפַּח a. תִּתְפַּח Hif., and תִּתְפַּח a. תִּתְפַּח].

תִּתְפַּח ch. same. Men. 35<sup>b</sup> מַהוּ מִתְפַּחְתִּיהָ וְכ' how about sewing it and sticking the seam inside?; a. e.

תִּתְפַּח, or תִּתְפַּח m. (preced.) *seam.* Men. 35<sup>a</sup>; Meg. 24<sup>b</sup> אֶלְכָסִין (or בְּחִפְתָּן; Rashi בְּחִפְתָּן וּבְאֶלְכָסִין Men. I. c. לְמַקְרָא הַח' צִרְיִן the grooves (marking the division of the compartments of the T'fillin) must reach to where the seam (the border) sets in. Kel. XXIII, 1 מִפְּנֵי שְׂדֵהוּ because the seam joins it (makes the stuffing and the cover one body). Ib. XXVIII, 1; a. e.

תִּתְפַּח or תִּתְפַּח ch. same. Men. 35<sup>b</sup> נִגְאָו וְעִירֵלִי לְחַפְרִיהָ or וְעִירֵלִי לְחַפְרִיהָ; Asheri תִּתְפַּח, v. תִּתְפַּח.

תִּתְפַּח f. pl. (preced. wds.) *seams, borders.* Tosef. Kel. B. Bath. III, 1, v. תִּתְפַּח.

תִּתְפַּח, תִּתְפַּח, v. תִּתְפַּח.

תִּתְפַּח, תִּתְפַּח, v. תִּתְפַּח.

תִּתְפַּח m. = תִּתְפַּח, *stripping.* B. Bath. 54<sup>a</sup> אָכַל וְעִירֵלִי לְחַפְרִיהָ enjoyed the usufruct of a palm-tree in the way of thinning its branches (and using them).

תִּתְפַּח m. = תִּתְפַּח, *a plain thing, certainty.* Y. Hall. III, 59<sup>b</sup> bot. לֵךְ וְכ' if it is plain to thee that &c.

תִּתְפַּח, v. תִּתְפַּח.

תִּתְפַּח m. (b. h.) *symbolical name of Gehenna.* Erub. 19<sup>a</sup>, v. תִּתְפַּח. Lam. R. to I, 9; a. e.

תִּתְפַּח m. (פִּתּוּחַ; emp. פִּתּוּחַ Pi. 3) *broken ground, a field full of cracks and lumps.* B. Bath. 36<sup>a</sup> הָיָה לֹא הָיָה הַזֵּה undisturbed possession of a *taftiha* gives no title.

תִּתְפַּח, v. תִּתְפַּח.

תִּתְפַּח, תִּתְפַּח f. (b. h.; קְוָה) *hope; term of time.* Y. Ber. IX, 13<sup>b</sup> bot. מִזֶּה אֲבִידָה תִּתְפַּח. מִזֶּה אֲבִידָה תִּתְפַּח as long as a man lives, he has hope; when he dies, his hope is lost. Y. Naz. I, end, 51<sup>e</sup> לְמִדְּרוּחוֹ הָיָה הַזֵּה he who sets a limit to his vow of nazariteship (even if it exceed a life time); a. e.

תִּתְפַּח, תִּתְפַּח, תִּתְפַּח f. (תִּתְפַּח II) *snare.* Targ. Koh. IX, 12. Targ. Prov. XXIX, 25 (ed. Wil. תִּתְפַּח).—V. תִּתְפַּח.

תִּתְפַּח, v. תִּתְפַּח ch.

**חֲסִידָא** **חֲסִידָא** ch. same, *strong, mighty; protector; hard, stern, severe*. Targ. Deut. I, 28 (h. text חֲסִידָא). Ib. XXXII, 15 (h. text צוֹרֵר). Targ. Ps. XXVIII, 1. Ib. XXXVII, 35 (h. text עֲרִיץ). Targ. Is. XIX, 4 (h. text עֲזָרָא). Targ. O. Deut. XXVIII, 50 ואִי אֲרִיזָא חֲסִידָא (h. text פִּרְסֵי חֲסִידָא); a. fr.—B. Mets. 64<sup>a</sup> חֲסִידָא וְחֲסִידָא and if it is a hard-hearted man that is not likely to give presents; a. e.—*Pl.* חֲסִידָא, חֲסִידָא, חֲסִידָא. Targ. Ex. I, 9 (Y. ed. Vien. חֲסִידָא). Targ. Is. XIII, 11. Ib. X, 33 (h. text גְּבַהֵרִים). Targ. Ez. III, 6 (h. text עֲמִיקָא; ib. 5 עֲמִיקָא). Ib. 7; a. fr.—Snh. 11<sup>a</sup> sq. מֵאֵר בֵּין חֲסִידָא Ms. F. (ed. חֲסִידָא, v. עֲזָרָא, Meg. 28<sup>b</sup>; Taan. 23<sup>b</sup>; a. e.—*Fem.* חֲסִידָא, חֲסִידָא. Targ. Ex. XIII, 9. Targ. Is. XXIII, 7 (ed. Wil. חֲסִידָא; h. text עֲזָרָא). Ib. XLVII, 7. Targ. Cant. VIII, 6; a. e.—Keth. 62<sup>a</sup>; a. e.

*Pi.* תָּקַן same, 1) to straighten, mend, repair, set in order, prepare. Sifré Deut. 308 לְתָקְנִי אֵדֶךְ one that had a crooked staff, and gave it to a mechanic to straighten it; מְתָקְנִי בָאֵדֶךְ he tries to straighten it by heat; Yalk. ib. 942. Shek. I, 1 מְתָקְנִין אֶת הָרִירִים וְכ' they put in repair the roads and the open places (stations) &c. Pesik. R. s. 28 מְתָקְנִים אֶת הַמִּינִיּוֹת אֵיךְ they arrange (fix the dates of) the festivals; R. Hash. I, 4. Bets. 34<sup>a</sup> אֵין מְתָקְנִין אֶת הַשִּׁפּוֹר וְכ' you must not prepare (chip) a spit or sharpen it (on the Holy Day). Ib. מְתָקְנִין אֶת הַקִּיּוֹרִים וְכ' you may dress artichokes &c. Gitt. IV, 5 תָּקַנְתָּם אֶת רַבִּי וְכ' you have made it right for his master but not for himself; a. fr.—Transf. to make things legally fit for use by giving the priestly dues. Bets. 34<sup>b</sup> עֵבֶר וְתָקַנִּי מִדְּוָקָן if he transgressed (the law forbidding the separation of priestly



gifts on the Holy Day) and prepared it for use, it is prepared (the act is valid). Y. Dem. II, 23<sup>c</sup> bot. אחר כל אחד every one of them gives the priestly dues of his purchase as *d'mai* (v. רמאי). Tosef. ib. IV, 5 וראי if one gives the dues of what is sure to be untithed, as if it were *d'mai*; a. fr.—2) to establish, institute, introduce a legal measure, ordain. Sabb. 33<sup>b</sup> תקנהו 'וכ' שווקים ו' III. Ib. bot. (ref. to Gen. XXXIII, 18) להם he introduced coinage for them. Meg. 4<sup>a</sup>, a. e. שיהיו ו' להם... Moses introduced the custom ... of discussing and studying the subject of the day &c. Sabb. 14<sup>b</sup> 'וכ' כרובהו... Simon ben Shetai introduced the marriage contract (jointure) for the wife. Succ. V, 2, v. תיקון; a. v. fr.—Part. pass. מתקן; f. מהתקנה; pl. מתקנים a) properly prepared, proper, good, right. Bets. 34<sup>b</sup>, v. supra. Erub. 32<sup>a</sup>, a. e. ... חוקה the presumption is in favor of the Haber (תבר) that he will not let go out of his hands a thing not ritually prepared (tithed &c.). Tosef. Dem. IV, 8 הטבל if untithed and tithed things have been mixed up. Ib. VIII, 13 ופירותיו מקולקלין the tithes he separated are right, but his fruits are wrong (considered untithed). Ib. VI, 14 'וכ' scrupulous guardsmen. Snh. 39<sup>b</sup> 'וכ' כמח' שבהם ו' a. fr.—b) prepared, predestined, designated. Pesik. R. s. 27-28 לצרה הוא דייח' Ib. דייח' ... am I predestined for such trouble? Ib. דייח' (not דייח' before yet the world was created, thou wast designated for this thing (the prophetic mission). Tanh. Ki Thissa 13 מבראשית ו' (Bezalel) was from the time of creation designated to make the Tabernacle; a. fr.

Hif. תתקן 1) to prepare, fit. Ab. II, 12 תתקן עצמך ללמוד law, for it does not come to thee by inheritance. Ib. IV, 16, v. פרוזדור a. e.—2) to ordain, establish a custom, innovate. Succ. 51<sup>b</sup> תתקינו they ordained that the women should sit upstairs, and the men below. Shebi. X, 3, v. פרוזבול. Y. R. Hash. IV, 59<sup>b</sup> bot. תתקין על דבר חורה introduced a measure extending a Biblical law; מתקין על דבריהן extending a Rabbinical ordinance. Ber. IX, 5 'וכ' התקינו שיהיו ו' they ordained that they should say, 'from everlasting and unto everlasting'; a. fr.

Nif. תתקן to be straightened, mended, improved. Koh. R. to I, 15 תתקן (or לתקן Hithpa.), v. צור. Ber. 40<sup>a</sup> 'וכ' נתקנו (or נתקנו Nithpa.) they were mended (restored) by the same thing by which they were impaired (sinned); Snh. 70<sup>b</sup>; a. e.

תקן ch. same, to be firm, stand (corresp. to b. h. פקן). Targ. Ps. XC, 17 תתקן ed. Ven. (Ms. ותקן; ed. Wil. ותקן Hithpa.). Targ. Prov. XXII, 18 תתקין (ed. Wil. ותקן Hithpa.).

Pa. תתקן 1) to establish. Targ. Ps. IX, 8. Ib. LXXIV, 16 Ms. (ed. Af.). Targ. Is. LXII, 7. Targ. II Sam. VII, 12; a. fr.—Part. pass. מתקן. Targ. Jud. XVI, 26 (not ...). Targ. Ps. LXXXIX, 38 (ed. Lag. מתקן Hithpa.); a. e.—2) to prepare, arrange, set in order; to improve, do a thing properly. Targ. Is. XL, 13 (h. text ותקן). Targ. O. Ex. XVI, 5. Targ. Prov. VI, 8. Targ. Ps. XI, 2; a. e.—[Targ. O. Deut.

XXII, 5, read with ed. Berl. תתקן. ]—Part. pass. as ab. Targ. Ez. XVI, 13 (not ...). Ib. XVIII, 12; a. fr.—Keth. 112<sup>a</sup> bot. מתקן מחקליו repaired its offences (dangerous places on the road to Palestine); Yalk. Ps. 855. Tam. 27<sup>b</sup> מתקין נפשך put thyself in order (regulate thy bowels). Sabb. 33<sup>b</sup> אהיון מילחא I will go and remedy something (do something to benefit the community). Ib. איכא איכא is there anything that requires to be remedied? Zeb. 15<sup>a</sup> אפשר לתקנה it can be remedied. Ib. 76<sup>b</sup> מתקין גברא when a person is to be made fit (restored from a disqualification), we make an exception; Men. 105<sup>b</sup>. Keth. 85<sup>a</sup>, a. fr. לתקין שרדך; v. צור; a. fr.—Esp. to make fit for use by separating the priestly gifts. Gen. R. s. 60 'וכ' תתקנה אילין hast thou tithed those figs? Ib. תתקנה אילין have you tithed it (the barley)?; a. fr.—Part. pass. as ab. Ib. מתקן דלא אפשר... is it possible that R. Z. should have eaten of them when they were not tithed?; a. fr.—3) to introduce, ordain, innovate, reform. Ber. 33<sup>b</sup> לאו 'וכ' 'וכ' were it not that Moses had said them (the words, 'O God, great, mighty and terrible'), and the men of the Great Assembly had come and introduced them in the prayers, we could not dare to say them. Ib. 'וכ' eighteen benedictions they have ordained, nineteen they have not. Ib. 40<sup>b</sup> ברכה רבנן a benediction which the Rabbis have not introduced. B. Bath. 90<sup>b</sup> רב פפא... Rab Papa... introduced a measure of three K'fizas. Ib. תתקין... I have introduced a new measure; a. v. fr.

Af. תתקן 1) to establish. Targ. Prov. III, 19. Targ. Is. XXX, 33; a. e.—2) to prepare, arrange, set in order &c. (v. Pa.). Targ. Num. X, 33. Targ. Gen. XLIII, 16. Targ. Ex. XXX, 7; a. fr.—3) to introduce, ordain, innovate, reform. R. Hash. 34<sup>a</sup> 'וכ' אהיון (read: אהיו; Ms. M. תתקין Hebr.) R. A. introduced the custom in Caesarea of sounding one T'k'ah, three notes of Sh'barim, and one T'k'ah. Ib. 'וכ' what has he improved (what has he achieved with his ordinance)? Gitt. 86<sup>a</sup> רב יהודה ו' Rab Judah introduced the formula for the sale of slaves: 'this slave &c.' Y. Hag. I, 76<sup>c</sup> 'וכ' למתקנה לון ו' (or למתקנה Pa.) R. Judah the Nasi sent out R. H. ... that they should pass the towns... to institute teachers of Bible and of Mishnah for them; Midr. Till. to Ps. CXXXVII; Lam. R. introd., beg. (ויתקנו) that they should go and improve (the education of) the towns in Palestine; a. fr.

Ithpa. תתקן, איתקן, איתקן; Ithpe. תתקן, איתקן, איתקן 1) to be established, confirmed; to be prepared, arranged. Targ. I Kings II, 46. Targ. Prov. XII, 19. Ib. XIX, 29 (ed. Wil. 'וכ', part. pass. Pa.); a. fr.—2) to be prepared, dressed; to dress, adorn one's self. Targ. Hos. II, 15. Targ. II Esth. V, 1; a. fr.—3) to be instituted, ordained. B. Kam. 82<sup>a</sup> 'וכ' מיתקנה Ezra introduced this? was it not introduced before that (by Moses)?; a. e.

תתקן, תתקן.

תתקן, תתקן, תתקן, תתקן.

תתקן f. תתקן 1) remedy. Hag. 5<sup>a</sup>, v. מצא. Ib. 15<sup>a</sup>

as gold and glass vessels, even when they are broken, can be mended (remolten), so may a scholar, even if he has sinned, be restored (through repentance); Ab.d'R.N. ch. XXIV. Y. Sabb. IX, end, 12<sup>b</sup>, v. תְּקַנְיָה; a. fr.—2) *arrangement, ordinance, improvement, measure for the public welfare, reform*. Keth. 10<sup>a</sup> הוֹאִיל וְתִקְנָה חֲכָמִים וְכ' since it (the K'thubah) is merely a Rabbinical ordinance, she can collect her jointure only from the worst land. Ib. בְּתִקְנָה, v. תְּקַן. Gitt. IV, 6 we must not help captives to escape, הַשְׁבִּיִּין this regulation was made for the benefit of the (remaining) captives (who would be ill-treated after one escaped). Ib. V, 5 it has been decreed that if a joist is stolen and put into a building, the owner must accept the money for it, as a measure for the benefit of the repentant sinners. R. Hash. I, 4 מִפְּנֵי חֲקֵנֵי קֶרֶבֶן in order to be able to regulate the sacrifices (for the New Year's day). B. Kam. 115<sup>a</sup>, a. e. חֲקֵנֵי הַשּׁוֹק, v. תְּקַן III. Y. R. Hash. IV, 59<sup>b</sup> bot. וְיֵשׁ ה' אַחֵר ה' is there an ordinance after an ordinance, i. e. can a measure enacted by the Rabbis be extended by another enactment?; a. fr.—Pl. תְּקִינָה. Bab. ib. 31<sup>b</sup> וְכ' (אֲחֵר) this is one of the nine reforms introduced by R. J. ben Zaccai. B. Kam. 82<sup>a</sup> עֲשֵׂה (עֲשֵׂה) Ezra (not) עֲשֵׂה ה' וְכ' that reading from the Law should take place on Mondays and Thursdays &c. Men. 51<sup>b</sup> שְׁנֵי שָׁנִים (שְׁנֵי) two reforms were introduced by the Rabbis &c. B. Mets. 112<sup>b</sup> הֲנִי נִינְחוּ do you call these *hālakhoth* (legal decisions)? these are reforms (changing the Biblical law). Ib. קְבוּעֵיהֶם? a measures deserving to be perpetuated (to supersede the Biblical law); a. fr.

**תְּקִינָה** ch. same, 1) *remedy*. Targ. Y. Num. IV, 19.—Meg. 3<sup>a</sup> מֵאֵי תִּקְנִיתָהּ וְכ' what is his remedy (what shall he do)? Let him read the Sh'm'a. Snh. 7<sup>a</sup> ה' וְיֵשׁ ה' אַחֵר ה' and there would never be a remedy for them; לעולם and there would never be a remedy for them through repentance. Zeb. 76<sup>a</sup> בְּרִיעִיהָ אֵיךְ לֵיהֶם there is a remedy for it by letting it go to pasture; a. e.—2) *measure, ordinance, reform*. Meg. 2<sup>a</sup> אֲחֵר רַבְּנֵי וְעָקְרוּ ה' אֲחֵר רַבְּנֵי will the Rabbis abolish an institution introduced by the men of the Great Assembly? Ib. בּוֹמֵן הוּא אֵפֶי' בּוֹמֵן הוּא this regulation is maintained even in our days (after the destruction of the Temple). B. Kam. 96<sup>a</sup> shall we introduce a measure for the benefit of a gentile (robber, as we do for the benefit of a repentant Jew)? B. Mets. 5<sup>a</sup> sq. לֹא ה' הָיָה וְהָיָה עֲבִידֵי R. Nahman's oath of equity (v. תְּקִינָה) is a reform, and we do not introduce a reform for a reform, i. e. the Rabbinical ordinance that, when one of the litigants is unfit to make oath, the opponent must swear, applies only to cases in which the oath is required by Biblical law, but not to cases in which the oath is itself a Rabbinical requirement; Shebu. 41<sup>a</sup>; 46<sup>a</sup>; a. fr.

**תְּקַן** (b. h.; cmp. תְּקַן) [to bring into contact, knock, insert,] 1) to drive a peg in, put up a tent; to fasten. Yalk. Cant. 981 וְכ' הוֹלִי אֶת הָרֶגֶל הַזֶּה וְכ' Oh that he would drive his law into our heart as in former days. Ex. R.

s. 17 Caleb is named Tekoa (I Chr. II, 24), שֶׁ' לָבוּ לְאָבִיו because he fastened his heart on his father in heaven. Yeb. 109<sup>b</sup> הוֹקֵץ לִדְבַר הַלָּכָה he who nails himself to the matter of the law, i. e. confines himself to study, and is remiss in practical conduct; בְּרִינָה... הוֹקֵץ וְכ' I may explain, 'he who nails himself to the matter of the law' refers to a judge before whom a case comes, and he having learned a certain *hālakhah* decides by analogy, while there is a greater scholar than he whom he fails to consult; a. e.—Part. pass. תְּקִינָה lodged, placed. B. Mets. 85<sup>b</sup> אֶצֶל מִי אָרְחָהּ next to whom art thou placed (in heaven)? Y. Sot. IX, 23<sup>c</sup> בִּלְבוֹ ה' וְהַסִּכֵּן ה' with the knife sticking in his heart; a. e.—2) (cmp. תְּקַע to shout, esp. to blow (a horn). B. Kam. 18<sup>b</sup> וְהָיָה בּוֹ וְשִׁבְרוֹ if a cock put his head into a glass vessel and crowded into it, and broke it; Kidd. 24<sup>b</sup>. Ib. ה' בָּאוּ וְכ' if one blew on a horn into a person's ear, and made him deaf; a. e.—Esp. a) to blow the Shofar at services; b) to sound the plain note (תְּקִינָה). R. Hash. III, 5 וְכָל זָכָרִים בְּשֶׁל זָכָרִים on New Year's day they blow on a ram's horn. Ib. 7 וְכ' if one blows (the Shofar) into a pit &c. Ib. IV, 1 וְכָל הַיּוֹם שֶׁבִּיּוֹם שֶׁבִּיּוֹם when New Year fell on a Sabbath, they blew in the Temple, but not in the country. Ib. 8 מִלְּקוֹעַ... מִלְּקוֹעַ we do not prevent children from blowing the Shofar (on the Sabbath). Ib. 9 תְּקַע חֲכָמִים תְּקַע וְכ' I. Taan. II, 5 וְכָל הַיּוֹם תְּקַע וְכָל הַיּוֹם (the reader said,) sound the T'k'ah, you priests, and they did so, (upon which he said,) He who has answered &c.; a. v. fr.—[3] to slap with the back of the hand. B. Kam. VIII, 6 (90<sup>a</sup>) הוֹקֵץ לְחִבְרוֹ he who slaps his neighbor on the ear; oth. opin. who shouts into his neighbor's ear.] Hif. תְּקַע to cause to blow. R. Hash. IV, 7 הַשֵּׁנִי מִתְּקַע the second reader orders the blowing of the Shofar.

Nif. תְּקַע 1) to be driven in, be inserted. Yeb. 54<sup>a</sup> וְכ' and his membrum was inserted.—2) to be lodged. Taan. 24<sup>a</sup> שָׁנָה לִי לְדוֹר שָׁנָה Ms. M. (ed. ל') woe to the generation that is placed in such a (bad) position.

**תְּקַע** ch. same, 1) to clap. Targ. Ps. XLVII, 2.—2) to sound, blow. Targ. I Chr. XXV, 5. Targ. Num. X, 3, sq.; a. fr. Ithpe. תְּקַע to be sounded. Targ. Is. XXVII, 13.

**תְּקִיעָה**, v. תְּקַע.

**תְּקַח** (b. h.; cmp. תְּקַח) 1) to seize, overpower. Yeb. 54<sup>a</sup> וְהִתְקַחְתָּהּ (וְהִתְקַחְתָּהּ) and his sister-in-law seized (forced) him. Ib. תְּקַחְתָּהּ גֵּתִילִים gentiles seized him, and coupled them. B. Mets. 6<sup>a</sup> בְּפִנְיָהּ if one (of the two litigants) seized it (the object in dispute) in the presence of the court. Ib. תְּקַח כֶּהֱנִי if a priest seized it (the lamb of doubtful first birth). Ab. Zar. 23<sup>a</sup> יָצָר הוֹקֵץ his passion overpowers him. Midr. Till. to Ps. XIX, 14 (ref. to אִיחָהּ ib., with play on אִיחָהּ) עֲבִירוֹהָ this refers to those who conquer sin; a. fr.—2) (with על) to rest heavily upon, be hard. Ab. III, 8 וְכָל הַיּוֹם עָלָיו מְשֻׁנָּה if his study was too hard for him (and therefore he forgot again what he had learned); Men. 99<sup>b</sup>; a. e.

**תְּקִיף**, v. תְּקַח. ch. same, 1) to seize, hold firmly. Targ.

**רָבִיּוּת** f. (b. h.; רָבָה) 1) *growth, education, rearing*. B. Kam. 16<sup>b</sup> בְּנֵי ה' tamed animals. Ib. אֲרִי ה' a tamed lion. — Esp. רָעָה ה' *bad manners, depravity; degenerate child*. Nidd. X, 8 ה' זֶה הוּא רָעָה this is mischievous conduct. Hag. 15<sup>a</sup> אַחֲרֵי שֶׁצִּיָּא לֵת' after he (Elisha ben Abuya) had become an infidel. Ex. R. s. 1, beg (ref. to Gen. XXI, 11) עַל שֶׁצִּיָּא לֵת' (Abraham was displeased because of his son) because of his depravity. Ib. כֹּל

ר' when a man refrains from chastising his son, the latter will in the end turn to mischief. Ib. ללמוד ממנו ר' to learn bad manner from him. Ib. ר' a degenerate child in a man's house is worse than the war of Gog and Magog. Gen. R. s. 28 ר' a king that gave his son in charge of a pedagogue, and he led him to a bad life; a. fr.—2) *fructification*. Y. Ab. Zar. II, 41<sup>b</sup>, v. תורבין.

**תַּרְבּוּתָא**, *ch. same, training, manner*. Targ. Y. Gen. XXI, 12 נפק מחרבוןך has gone out of (abandoned) thy teaching.—Gen. R. s. 28 בישא לך יתמחך be that man's name blotted out, for he has led my son to a bad life.

**תַּרְבּוּתָא**, v. sub תורבין.

**תַּרְבּוּץ**, v. תרביץ II.

**תַּרְבִּיצָא** m. = h. תרביץ, 1) *garden near the house* (cultivated by sprinkling). M. Kat. 6<sup>b</sup> שרי לתרביצי האר' it is permitted to sprinkle the house garden during the festive week. B. Bath. 7<sup>a</sup> מר מטייה ר' got for his share the garden. Ib. 67<sup>a</sup> מר סבר ר' משמע Ms. F. a. Rashi (ed. תרביצא) one says, by *darta* the court was meant, v. תרביצא; a. e.—2) *hall, esp. school-hall*. Targ. I Chr. II, 55.—Men. 82<sup>b</sup> ובה' אמור ר' and in the school-hall they said &c. (v. Halévy, Doroth, 1897, p. 226). Ber. 57<sup>a</sup> (v. Rashi).—Pl. תרביצי. Taan. 6<sup>b</sup>, v. בור I ch.

**תַּרְבִּיחָא** f. (b. h.; רבחה) *increase, profit, interest*. B. Mets. V, 1 איזוהי ר' what kind of interest is called *tarbith*?, v. רבחה. Ib. 60<sup>b</sup> וזיסברא דאיכא נשך בלא ר' am I to understand that there may be *neshekh* (receiving more than loaned) without *tarbith* (profit)? Ib. ור' ... איכא נשך איכא in such a case there is *neshekh* ..., but no *tarbith*, because he has no profit, having loaned him a *Danḳa* and received a *Danḳa*; a. fr.

**תַּרְבִּיץ** I (*Taf.* of רביץ) *to sprinkle*. M. Kat. 6<sup>b</sup> לתרביצי, v. תרביצא.

**תַּרְבִּיץ** II m. (רביץ) 1) *garden at the house* (cultivated by sprinkling), *court*. B. Bath. 98<sup>b</sup>, v. קניטין.—Trnsf. ר' תרביצא the wide part of the gullet. Hull. 43<sup>b</sup>, sq. Ms. M. (ed. תרביץ).—2) *hall, academy*. Tanḥ. Thazr. 9 ירדו לבבל ר' they went down to Babylonia (with Jehoniah) and prepared a teaching place for the Law; Yalk. Kings 231 תרביצין.

**תַּרְבִּיצָא**, v. תרביצא.

**תַּרְבִּיקְנָה**, v. תרביקני.

**תַּרְבִּיתָא**, v. תרביטור.

**תַּרְבִּי**, *Hif.* תרביץ (denom. of תרביץ) 1) *to give oranges to eat*. Y. Maasr. II, 50<sup>a</sup> bot. תרביצו ר' (ed. Krot. תרביצי), v. תרביצו.—2) *to make bright*. Erub. 53<sup>b</sup> (in enigmatic speech) תרביצו Ms. M. a. Ar. (ed. תרביצי Chaldaism) make the coals bright, v. תרביצו.

**תַּרְגָּם** m. (תרגם) *interpretation, translation, version*, esp. *Targum*, the Chaldaic (Aramaic) versions of the

Scriptures. Meg. 3<sup>a</sup> של תורה וכו' the translation of the Torah was composed by Onkelos the proselyte from the mouth (by direction) of R. El. and R. Joshua; ת' של נביאים; the translation of the prophets was made by Jonathan ben Uzziel from the mouth of Haggai &c. Ib. בקש לגלות וכו' and he wanted furthermore to reveal the rendition of the Hagiographa. Ib. מפורש זה ר' if the Targum (Aramaic) or in any other language; ib. ובידו ספר איוב and had in his hand the Book of Job in Targum. Ib. שכתבו ר' Aramaic Biblical passages written in Hebrew translation, or Hebrew passages written in Aramaic. Ib. שכתורה ר' Aramaic words in the Pentateuch (Y'gar Sahādutha, Gen. XXXI, 47). Kidd. 49<sup>a</sup> דירן ר' our (the authorized Babylonian) Targum. Ber. 8<sup>a</sup> bot., v. לשנים. Yad. IV, 5 ר' שבועות וכו' the Aramaic passages in Ezra &c.; a. fr.

**תַּרְגָּמָא** ch. same, 1) *loud speech*. Targ. Ps. VII, 1 ר' (תורגמנא; תרגמנא; ed. Lag. תרגמנא; Regia תרגמנא; ed. Ven. תורגמנא) a shout (song) of thanksgiving (h. text שגיון).—2) *translation, version*. Meg. 3<sup>a</sup> ר' דהאי קרא וכו' but for the Aramaic rendering of that verse (Zech. XII, 11) we should never have known what it means; a. fr.

**תַּרְגָּמָא**, v. next w.

**תַּרְגָּמָא** (or תַּרְגָּמָא) m. (a popular adaptation of תַּרְגָּמָא, v. preced. art.) [that which comes after the meal, as the interpretation is read after reading from the original,] *dessert*. Tosef. Ber. IV, 4 (Var. תרגומא). Y. Pes. X, beg. 37<sup>b</sup> תרגומא; a. e.; v. תרגומא.

**תַּרְגָּם**, *תיר* (late b. h.; רגם *to speak aloud*, Assy.) *to deliver, proclaim* (v. Ezra IV, 7). Lev. R. s. 9 (ref. to Prov. XIV, 9 וליץ ר' that fool proclaims his guilt with his own mouth and says, am I not bound to bring a sin-offering &c.?—Esp. a) *to explain, interpret*, act as an Amora (v. תרגומא); b) (at public service) *to translate orally (in Aramaic) what has been read from the Scriptures in the original*. Y. Bicc. III, 65<sup>d</sup> top ר' ר' R. Jacob ... (having to act as an Amora to an ignorant teacher) interpreted (the verse Hab. II, 19) &c. Y. Succ. V, 55<sup>b</sup> bot. מהו מפקיעין ת' ר' ... ממשלים what is *mafshilim*? R. H. (as Amora) before R. J. explained it by the word *mafshilim* (v. פשל). B. Bath. 88<sup>a</sup> תרגמניקא I and the lion in our company (a great scholar) have explained it; (Snh. 8<sup>b</sup>; Sabb. 111<sup>b</sup> תרגמניקא Chald.). Ib. 53<sup>a</sup> וכו' תרגמניקא it is right, and so did Aryokh (Samuel) teach it (as Amora) in Babylonia. Kidd. 49<sup>a</sup>; Tosef. Meg. IV (III), 41 תרגמניקא וכו' v. צוקה. Meg. IV, 6 ומחרור קטן ... a minor may read from the Law and translate; a. fr.

*Hithpa.* תרגמניקא, *to be translated, interpreted*. Ib. 10 תרגמניקא; Tosef. ib. IV (III), 31 מ'ת, v. קר'א; a. e.

**תַּרְגָּם** ch. same, 1) *to read* (after reciting from the Pentateuch). Targ. II Esth. III, 8 ומתרגמין ר' they read from their books (the Pentateuch) and recite (as Haftarah, v. פטר) from their prophets.—

2) to interpret, translate, explain. Sabb. 111<sup>b</sup>; Snh. 8<sup>b</sup>, v. preced. Sabb. 10<sup>b</sup> וְיִתְּנֵם לְךָ, v. הימן. Ib. 28<sup>a</sup>, v. שרד ושדות. Ib. 64<sup>a</sup>. R. Hash. 33<sup>b</sup>. Gitt. 68<sup>a</sup> (ref. to שרד ושדות, Koh. II, 8) here (in Babylonia) they translate it &c. Hull. 80<sup>a</sup>, v. הוֹרְבָּלָא. Keth. 110<sup>a</sup> ... תְּרַבְּמָה R. N., developing the opinion of R. Sh., explained it &c.; Sabb. 52<sup>b</sup>; a. fr.

**תְּרַבְּמָנָא**, Y. Hall. IV, 60<sup>a</sup> bot., v. תְּרַבְּמָנָא.

\***תְּרַבְּנָן** (a compound of תָּרַב, based on a homiletical play on וְהָרַב; v. Shebu. 47<sup>b</sup>, a. e., quot. s. v. תָּרַב I) to espy the fault of. Targ. Y. Deut. I, 22 וְתִרְבְּנָנִי (read: וְתִרְבְּנָנִי; h. text וְתִרְבְּנָנִי, v. Sot. 34<sup>b</sup>); Targ. Y. I ib. 24 וְתִרְבְּנָנִי ed. Vien. (read: וְתִרְבְּנָנִי; oth. ed. וְתִרְבְּנָנִי; h. text וְתִרְבְּנָנִי).

**תָּרַד** m. (cmp. תְּרַבְּנָא) a species of beet (bletum). Tosef. Kil. I, 11; Y. ib. I, 27<sup>a</sup> bot. תָּרַד (R. S. to Kil. I, 4 תָּרַד); Tosef. ib. II, 15; a. e. — Pl. תָּרַדִּים, תָּרַדִּין. Erub. 28<sup>b</sup> bot. (interch. with תְּרַבְּנָא). Kil. I, 3 תָּרַד וְהַלְוִיָּהּ וְכ' beet and garden-orach are nothetogeneous; Y. ib. 27<sup>a</sup> (not תָּרַדִּין). Y. Ter. XI, 47<sup>d</sup> bot. Ber. 44<sup>b</sup>. Ib. 57<sup>b</sup>. Y. Pes. X, 37<sup>d</sup> top בתרדין (ed. Pietrkow בְּתִרְדִּין; P'neh Mosheh בְּתִרְדִּין; a. e.

**תָּרַדָא** I ch. same. — Pl. תָּרַדִּין. Gen. R. s. 67; Yalk. ib. 115. — [Erub. 53<sup>b</sup> (in enigmatic speech) שור במשפט = תָּרַדִּין = תורדין.]

**תָּרַדָא** II m. (תָּרַד, cmp. תָּרַד) confused, senseless person, fool, madman. Zeb. 25<sup>b</sup> (Ms. M. תָּרַדָא); Yalk. Lev. 541. B. Mets. 20<sup>b</sup> (Ms. M. תָּרַדָא; Ms. F. תָּרַדָא). Ker. 18<sup>b</sup> (Ar. תָּרַדָא). B. Kam. 105<sup>b</sup> תורדא Ms. M. (ed. תורדא; Ms. H. תורדא, marginal correct. תורדא; Ms. R. תורדא; v. Rabb. D. S. a. l. note; Ar. תורדא). — [Ar. תורדא, תורדא, fr. ירר, one that lets his spittle run over his beard, madman. — Sachs Beitr. I, p. 107, referring to preced. w., silly person, cmp. Lat. bliteus.]

**תָּרַדָה** pr. n. m. (v. preced.) T'radah, name of a Persian king (nickname of Ahasuerus?). Esth. R. to I, 3, v. פִּרְסָה.

**תָּרַדִּין** pr. n. m. T'radyon. Ab. Zar. 18<sup>a</sup> בן תָּרַדִּין (חנניה) חנניה; a. fr.

**תָּרַדְמָה** f. (b. h.; תָּרַם) torpor, trance. Pirké d'R. El. ch. XXVIII שנת ר' a trance-like sleep. Gen. R. s. 17, a. e. תָּרַדְמָה the torpor of sleep; נבואה תָּרַדְמָה the torpor of prophecy; מרמישה תָּרַדְמָה, v. מרמישה. Ib. שנות תָּרַדְמָה the torpor of madness. — Pl. תָּרַדְמָה. Ib. שלש תָּרַדְמָה there are three kinds of torpor.

**תָּרַדְתָּ**, v. תָּרַד.

**תָּרַדְתָּ** Ar., v. תָּרַד.

**תָּרַדְתָּוֹר** m. (prob. apocopate of תָּרַדְתָּוֹר, cmp. תָּרַבְּנָא) a variety of cabbage. Kil. I, 3 הכרוב וזהו' (Ms. M. תָּרַבְּנָא, Ar. תָּרַבְּנָא) cabbage and trubhtor are not heterogeneous; expl. Y. ib. 27<sup>a</sup> כרוב קטן small (or young) cabbage.

**תָּרַדְתָּוֹר** m. = h. תָּרַדְתָּוֹר. — Pl. תָּרַדְתָּוֹר. Targ. Y. Lev. XXIII, 40 (ed. Vien. תָּרַדְתָּוֹר).

**תָּרַדְתָּוֹר**, v. תָּרַדְתָּוֹר.

**תָּרַדְתָּוֹר** m. (Syr. תָּרַדְתָּוֹר = spoon (pointed on top and curved at the end; v. Sm. Ant. s. v. Cochlear). Naz. VII, 2 (49<sup>b</sup>) מלא ח' רִקְבִּי (Y. ed. תָּרַדְתָּוֹר, corr. acc.) a tarvad-full of dust (רִקְבִּי). Tosef. Ohol. II, 3; Y. Naz. VII, 56<sup>b</sup> bot. Kel. XVII, 12 גדול של רופאים the large spoon of the physicians (two handfuls). Ib. XXX, 2 ... ח' a tarvad which is put on the table is subject to uncleanness, if it has a receptacle ever so small; a. fr. — Pl. תָּרַדְתָּוֹר. Yad. IV, 6 ... עֲצָמוֹת אֲבוֹי וְאִמִּי ח' in proportion to the esteem in which things are to be held, is their uncleanness; (human bones are declared unclean, whereas the bones of beasts are clean) in order that a man may not make spoons out of the bones of his father or mother.

**תָּרַדְתָּוֹר** m., f. 1) = טָרוֹט, q. v. — 2) (cmp. רָחַט a. denominatives, a. חָרָץ) straight-lined, abrupt. — Pl. תָּרַדְתָּוֹר. Midd. II, 5 מוקפות ח' אלא מוקפות ח' Ar. (Var., a. ed. ח' the steps to the Temple were not straight-lined but rounded off (semicircular). Mekh. B'shall. s. 1 לא היו ח' (the cavernous rocks, תְּרַדְתָּוֹר) did not form straight vertical walls, but were rounded (convex). Y. Succ. I, 52<sup>a</sup> top; Y. Sabb. I, 2<sup>d</sup> היו ח' ח' during the time that they were handing the boards (of the Tabernacle) from wagon to wagon, the wagons were straight-walled (not arch-covered, v. נְקֻדְתָּוֹר). — [Bekh. 44<sup>a</sup> ח' round, Rashi, v. צִיָּה, a. טָרוֹט.]

**תָּרַדְתָּוֹר**, v. תָּרַדְתָּוֹר.

**תָּרַדְתָּוֹר**, v. תָּרַדְתָּוֹר.

**תָּרַדְתָּוֹר** f. (b. h.; רָם) 1) removal. Yoma 22<sup>a</sup>, a. fr. תָּרַדְתָּוֹר the removal of the ashes from the altar (v. Lev. VI, 3). — 2) [lifting,] heave-offering, dedicated object; contribution for the sanctuary; sacred treasure. Shek. III, 2; IV, 1 תרומת הלשכה, v. לְשָׁכָה. Ib. מה היו עושים ח' what did they do with the treasure (of the half-Shekel contributions)? Y. ib. I, 45<sup>d</sup> bot. תרומת ... תרומות are spoken of in this section (Ex. XXV, 2 sq.): the contribution for the sockets (ib. XXXVIII, 28 sq.), the contribution of the head-tax (ib. XXX, 12 sq.), and the free-will contributions for the Tabernacle; a. fr. — Esp. T'rumah, the priest's share of the crop, of dough &c. Ter. I, 1 אין ח' תָּרַדְתָּוֹר what they set aside for the priest's gift is not legal T'rumah. Ib. 3 תָּרַדְתָּוֹר what he set aside is T'rumah. Ib. IV, 3 עין יפה ח' the proportion of the priest's gift is, in case of liberality, one-fortieth &c. Ib. 5 מעשר ח' one-tenth, which is as much as the gift of tithes; מעשר ח' מעשר ח' if he took out more than that, let him make it a contribution of tithes for another pile). Ib. VII, 5 ח' ח' ... של ח' ח' two piles, one containing T'rumah, and the other secular fruit (חֲלִיץ); a. v. fr. — Pl. תָּרַדְתָּוֹר. Y. Shek. I. c. Taan. 7<sup>b</sup>

\*תָּרֵי pr. n. pl. *Taray* (*Tareya* (?), v. Fischer et Guthe Handkarte). Y. Sabb. III, 5<sup>d</sup> bot. ר' סימון דה' (*Nahman*. (בר תריי).

**תרי**, Hif. תהרה (sec. r. of ראה, cmp. וזה Hif.) to forewarn, esp. to inform a person about to commit a criminal act of the penalty which he will incur. Snh. V, 1 (to witnesses) בו תהרתם have you warned him? Ib. 40<sup>b</sup> וכי קיבל עליו וכי did he accept the warning? did he surrender &c.?, v. תרר. Tosef. ib. XI, 1 בין שהתירו בו כל וכי whether all the witnesses against him or a part of them had warned him; עד שיתרי (he cannot be punished,) unless all his witnesses had warned him. Ib. 2 מתירין בו ושוחק וכי if they warn him, and he keeps silence &c. Sifr. Num. 113 (ref. Num. XV, 33) מגיד שהתירו בו מעין מלאכתו this intimates that they warned him, mentioning the nature of his labor (the category under which it comes), שמתירים בהם... מכאן... ש' from this we learn that in all cases of principal labors intimated in the Torah warning must be given and the category must be defined. Ib. 2 מלמד שהתירו בו וכי this shows that they warned him (to stop), and then (when he persisted) they brought him before Moses. Snh. 9<sup>b</sup> בה שהתירו ולא אחרים ולא היהירי וכי when others had warned her, but the witnesses had not; a. fr.—Part. pass. מתהרה, pl. מתהרים. B. Mets. 109<sup>b</sup>; B. Bath. 21<sup>b</sup>, v. שתלה. ש'.

**תרי** I ch., Af. אחרי same. Targ. Y. Num. XV, 33.—Snh. 9<sup>a</sup> קטלא ביה אחרי ולא מלקות ביה אחרי (למלקות) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא מתירין, v. שרי.]

**תרי** II = h. שרה I, to dissolve, soak. Naz. 37<sup>a</sup> רחצו ביה מלקות ולא אחרי ביה קטלא (Tosaf. למלקות) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא מתירין, v. שרי.]

**תרי** III = h. שרה I, to dissolve, soak. Naz. 37<sup>a</sup> רחצו ביה מלקות ולא אחרי ביה קטלא (Tosaf. למלקות) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא מתירין, v. שרי.]

**תרי** f. תריין, תרפא, תרהי, m. תריין, תריין, תריין f. two. Targ. Gen. I, 16. Ib. IV, 19; a. fr.—B. Bath. 34<sup>b</sup> רחצו ביה מלקות ולא אחרי ביה קטלא (Tosaf. למלקות) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא מתירין, v. שרי.]

**תרי** f. תריין, תרפא, תרהי, m. תריין, תריין, תריין f. two. Targ. Gen. I, 16. Ib. IV, 19; a. fr.—B. Bath. 34<sup>b</sup> רחצו ביה מלקות ולא אחרי ביה קטלא (Tosaf. למלקות) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא מתירין, v. שרי.]

**תרי**, numerical value, six hundred and thirteen; the six hundred and thirteen commandments (positive and prohibitive) of the Torah. Ex. R. s. 32, beg.; a. fr.

**תרי**, v. תרי.

**תרי**, v. תרי.

**תרי**, v. תרי.

**תרי**, v. תרי.

**תרי**, v. תרי.

**תרי**, v. תרי.

**תרי**, v. תרי.

**תרי** f. (תרי) trouble, anger. Targ. Ps. LXXVIII, 49 (h. text זעם).

**תרי**, v. תרי.

**תרי**, v. תרי.

**תרי** m. (= תרי, v. תרי a. denom.; cmp. תרי a. denom.) 1) shield (of twisted osiers &c.). Sabb. VI, 4. Kel. XXIV, 1 there are three sorts of shields (with regard to levitical cleanness): the bent shield (which may be used as an improvised seat) is unclean as midras (v. מדרס), and that with which they play in the camp &c., v. מדרס. Midr. Till. to Ps. I; Yalk. ib. 833 (ref. to Ps. LXXXIV, 12) [read:] שמקום חז' שמקום חז' (שמקום חז'), being a gloss, v. (שמקום חז') that is the taris, which protects man on three sides, contrad. to צנה. Ab. IV, 11 בפני הפורענות... כח' בפני הפורענות repentance and good deeds are as a shield against misfortune; [oth. opin: as a shutter, v. infra].—Pl. תריסין. Kel. l. c. Ber. 27<sup>b</sup>; Bekh. 36<sup>a</sup> shield-bearers, i. e. great debaters.—2) (cmp. shutter.—Pl. as ab. Bets. I, 5) וכי אתה אתה אתה you must not remove (take apart) shutters on the Holy Day; expl. ib. 11<sup>b</sup> חנויות תריסין shutters of shops. Y. ib. I, 60<sup>c</sup>, v. לתם I; Y. Sabb. XII, 13<sup>c</sup> החריצין (read: התריצין).

**תרי** ch. same, shield. Targ. Ps. III, 4 (h. text מגן). Ib. V, 13 (h. text צנה). Targ. Y. Deut. XXXIII, 29; a. fr.—Pl. תריסין, תריסין, תריסין. Targ. Ez. XXXIX, 9 (ed. Lag. חריסין). Targ. Job XV, 26 (ed. Wil. תריסין); a. fr.

**תרי** f. pl. (preced.; cmp. תרי a. denom.) the net-work of the strappings of sandals (v. Sm. Ant., Engl. ed. 3, s. v. Solea). Sabb. 60<sup>b</sup> (of nails for ornament) שריים שריים בתריסותיו... ואתה בתריסותיו if the sandal is of leather, and its strappings of hair. Y. ib. XII, 12<sup>d</sup> top ויהן שרייה תריסותיו של עץ this means, that its strappings are of the vegetable kingdom, v. תריסין I. Tosef. Sabb. XII (XIII), 14; Y. ib. VI, 8<sup>a</sup>; a. e.—Bab. ib. 112<sup>b</sup> סנדל שיש לו... וארבע תריסותיו a sandal which has four loops, and four strapping arrangements.

III. תָּרִי" v. תָּרִיסָר

**תִּרְעָה** m. (תָּרַע) *breach*. Y. Kidd. I, end, 61<sup>d</sup>; Y. Peah I, 16<sup>b</sup> bot. 'וּתְרַעֲיָן, v. סָג I ch.; Y. Shebu. II, end, 33<sup>c</sup> תִּרְעָה; Yalk. Prov. 935 תִּרְעָה. Gen. R. s. 100, v. תִּרְעָה.

תָּרַץ, v. תָּרַץ.

**יָרֵיבָּ, יָרֵיבָּ** m. (*strait, upright*). Targ. Job  
 I, 1. lb. XXIII, 7; a. fr.—[Targ. Ps. XLV, 7 מַלְכוּת חֲרִיץ  
*Ms. a kingdom of righteousness.*]—**יָרֵיבָּ, יָרֵיבָּ** *Pl.*  
**יָרֵיבָּ** Targ. Ex. XXIII, 8. Targ. Ps. CVII, 43. Targ. Prov.  
 II, 21; a. fr.—Hull. 8<sup>b</sup> כִּי חֲרִיצֵי when the pieces of meat  
 lie straight (as they should).—**יָרֵיבָּ, יָרֵיבָּ** Targ.  
 Ps. XLV, 7 חֲרִיצָה a straight staff (h. text מִשְׁרָה  
*v. supra*). Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37  
 אֲוִרָה (*Ms. (ed. Lag. תִּרְעִינָה, without אֲוִרָה; ed. Wil. תִּרְעִינָה*);  
 a. e.—*Pl.* **יָרֵיבָּ, יָרֵיבָּ** lb. LXXV, 3 (h. text מִשְׁרָה  
 Targ. Prov. II, 13; a. fr.

**תִּרְצָאִית** (preced.) (adv.) *straightly, in straightness.*  
Targ. Prov. XXIII, 31. Ib. XV, 21 תִּרְצָאִית.

תְּרִיצוֹת, v. preced.

**תִּרְצָא** f. (preced.) *straightness, uprightness*. Targ. I Kings III, 6. Targ. Ps. XVII, 2. Ib. XXXVII, 37 ed. Wil. Ib. XXVI, 12 Ms. (ed. תִּרְצָא; ed. Wil. תִּרְצָא); a. fr.

**תְּרִיצָה** f. same. Targ. Ps. XLIV, 19 תְּרִיצָה constr. (Ms. תְּרִיצָה). Ib. XXXVII, 37 ed. Lag. (v. תְּרִיצָה); a. e.

פֿירינגא, v. פֿרינקי, פֿרינקא

תְּהִיָּה, v. תְּהִיָּה.

**פָּרַד** (comp. **פָּרַדָּה**) *to run about, be excited.*

*Pa.* תָּרַךְ, תָּרַךְ, תָּרַךְ 1) *to drive out, divorce, banish.* Targ. O. Gen. III, 24 (ed. Vien. תָּרַךְ; Y. שָׁרַד). Targ. Y. ib. 23. Targ. O. Ex. XI, 1; a. fr.—Part. pass. מִתְרַךְ, מִתְרַךְ; f. מִתְרַכָּא, מִתְרַכָּא; pl. מִתְרַכִּין, מִתְרַכִּין; מִתְרַכִּין. Targ. O. Lev. XXI, 14, a. e., v. מִתְרַכִּין. Targ. I Kings I, 21 (h. text תִּשְׁאֵרִים); a. e.—Gen. R. s. 10 וְתָרַכְיָהּ . . . אֵלֶּה a Roman came and drove him away. Gitt. 65<sup>b</sup> תָּרַכְיָהּ (Hebr. form) if a husband says to witnesses, send her off (using the verb תָּרַךְ for גָּרַשׁ); Y. ib. VI, 48<sup>a</sup> bot. (not תָּרַכְיָהּ); a. e.—2) *to ban, imprecate trouble on, curse.* Targ. O. Num. XXIII, 7, sq. (h. text זָעַם).

*Ithpa.* אִתְּהָרָה, *Ithpe.* אִתְּהָרָה 1) *to be driven away, banished.* Targ. Ex. XII, 39. Targ. Lam. I, 1. Targ. Y. Lev. XXII, 13, v. אִתְּהָרָה; a. e.—2) *to be cursed.* Targ. Is. LXV, 20.

**פִּרְכֵּינֶתָא** f. (רִכְן II) *sinking, fall, ruin*. Targ. Prov. XXVI, 28 ed. (Var. שִׁרְכֵּינֶתָא, q. v.; h. text מדרתה).

**תַּרְכּוֹס** m. מַרְכּוֹס = (מַרְכֵּשׁ v. *dresser, bracket, counter*. Y. Sabb. I, 2<sup>d</sup> top 'ח' שְׂחָא עוֹמֵד וְכ' a *tarkos* (in front of a building) that stands in the public road . . . which is used to hand things from within to the street,

and from the street to within.—[Ib. III, end, 6<sup>c</sup> bot.; Tanh. Trumah, ed. Bub. 8, v. תְּרוּמָה.]—Tosef. ib. XIV (XV), 2 תְּרוּמָה, v. תְּרוּמָה.—Pl. תְּרוּמָה, Kel. XXIV, 5 תְּרוּמָה, v. תְּרוּמָה. Ar. (ed. תְּרוּמָה; Maim. Hilkhoth Kelim XXVII, 5 תְּרוּמָה) there are three kinds of dressers (with regard to levitical cleanness): that of the barber shop, . . . , that at which people eat (v. Sm. Ant.<sup>3</sup> Engl. ed. s. v. Abacus) . . . , and that on which olives are spread; [Maim.: a sort of leather chest].

תַּרְוִנוֹס v. תַּרְכוֹסא

**תָּרַם** (denom. of תְּרוּמָה) *to lift*, 1) *to remove (ashes), clear the altar* (Lev. VI, 3). Yoma II, 1 בראשונה כל מי הוֹרֵם ... הוֹרֵם *formerly whosoever wanted to remove the ashes from the altar, could do it.* Ib. 2 החקינו 'וכ' שלא יהו תְּרוּמין 'וכ' it was arranged that they should clean the altar only by lot. Y. ib. 39<sup>b</sup> bot. 'זר שת' if an outsider removed the ashes. Tam. I, 2; 4; a. e.—2) *to separate the priestly gift, to make T'rumah.* Ter. I, 1 משה לא יִתְּרוֹם 'וכ' five persons should not make T'rumah, and if they did &c., v. תְּרוּמָה. Ib. הוֹרֵם את שאינו שלו he that separates T'rumah from what does not belong to him. Ib. איך תִּשְׂרֹא 'וכ' כגרי שת' את של ישראל if a gentile makes T'rumah of what belongs to an Israelite. Ib. 4 אין תְּרוּמין על השמן 'וכ' you cannot consecrate olives as T'rumah for oil, or grapes for wine. Ib. 5 אין תְּרוּמין מן הלֶקֶט 'וכ' you are not bound to give the priestly share out of the gleanings &c.; a. fr.

וְהָיָה יְלִיקָה חֲמִירִים דָּר ch. same. Y. Ter. IV, 42<sup>d</sup> bot. דָּר if he was used to give as Trumah one-fiftieth &c.; וְכִי כִּד הוּא חֲמִירִים דָּר when he gives one-fortieth, he deprives himself of six quarters (of a Kab); a. e.

*Pa.* תָּרִים same, *to lift, remove*.—Part. pass. מִתָּרִים. Esth. R. to III, 6 רִישֵׁךָ מִתָּרִים תִּהְיֶה וְכ' (Hebr. form) thy head shall be lifted (removed) in place of their heads.

פֶּרֶמוֹר, v. פֶּרְמוֹדִי, פֶּרְמוֹד

תורמסר v. תרמוסרת.

גַּרְמֵל, תַּרְמֵל, תַּרְמִיל m. (*leather*) *bag*. Sabb. 31<sup>a</sup> ... גרמילו ובתַּרְמִילוֹ the mean proselyte who came with nothing but his staff and travelling bag (I being without merit or ancestry). Y. Shebu. VIII, 38<sup>b</sup> bot. וְהִרְמִילוֹ עֲלֶיהָ כִּיֹּן as soon as he puts his staff and his bag on that animal, he becomes responsible; Tosef. B. Mets. VIII, 17. Sifra Metsor'a, Zab., Par. 1, ch. II הַתֹּרֵמֶל חֲמֵשׁ קַבִּים a *turmel* is a bag of five Kabs capacity; Kel. XX, 1. Ib. XIX, 8 הַחֵרֶץ שֶׁנִּפְתָּה וְכ' a bag the inside pocket of which has become defective. Tosef. Bets. III, 17 וְלֹא הָיְתָה בְּהִרְמִילוֹ the shepherd may not go out with his bag (on the Holy Day); a. fr.—Trnsf. *seed-bag*, *pod*. Tosef. Shebi. II, 6 הֵרֵב חֲלָקִים עַל הָאֵלֶּיךָ they differ concerning the laws of the Sabbatical year as applicable to plants in the stage of formation of pods, v. תַּרְמֵל.—*Pl.* הַתַּרְמִילִי. Kel. XXIV, 11 שְׁלֹשׁ הֵן הַקַּבִּים there are three kinds of bags (with regard to ritual cleanness): those having the standard capacity (five Kabs, v. *supra*).



פִּרְעָה, פִּרְעָא, II, פִּרְעַ c. (preced.) 1) [*opening*,]

*door, gate* (corresp. to h. פֶּתַח, a. שַׁעַר). Targ. Ex. XXXII, 27. Targ. Deut. XXII, 21; a. fr.—Lev. R. s. 5<sup>8</sup> פֶּתַח ה' if she finds the door open; חֹסֶם ה' if she finds it shut. Num. R. s. 9<sup>13</sup>, v. אָסַר; a. fr.—[Yalk. Mic. 551, v. תַּרְעִיחָא].—*Pl.* תַּרְעִין. Targ. Y. Deut. III, 5. Targ. Is. XXVI, 2. Targ. Prov. XXXI, 31; a. fr.—Y. Shek. V, end, 49<sup>b</sup> וְכ' אֲבוֹן עֲבַד אֵילָן ה' R. A. was building those gates of the Great College; a. fr.—2) = h. שַׁעַר *market, market price*. B. Bath. 90<sup>b</sup>, v. תַּרְעָא. B. Mets. 74<sup>b</sup> בְּחַד' when prices remain unchanged; a. e.—*Pl.* as ab. Ib. בְּחַד' when there are two prices (prices have changed); a. e.

תַּרְעָא m. (preced.) 1) *gate-keeper, guard*.—תַּרְעִיחָא. Targ. I Chr. IX, 18; a. e.—2) *locksmith*.—*Pl.* as ab. Targ. II Kings XXIV, 16 (not תַּרְעִיחָא; h. text מִסְכָּר); Targ. Jer. XXIV, 1 (not תַּרְעִין).

תַּרְעָא, תַּרְעָה, v. תַּרְעִיחָא.

תַּרְעוּמָה f. (רָעַם) *murmur, complaint, quarrel*. B. Mets. VI, 1 אֵלָּא ... אֵין לְהֵם they have nothing but a complaint (no legal claim) against each other. Ib. 76<sup>a</sup> מָה עֲבִידְרִיהּ ה' what cause for complaint is there? [Answ. וְכ' אֲמַר לִיהּ לִיהּ לִךְ אֵל הַמֶּנֶּס וְכ' not believe in (Prov. III, 27), 'withhold not a benefit &c.?'] Y. ib. V, 10<sup>b</sup> אֵלָּא ... אֵלָּא if an agent leaves his neighbor's money unemployed, the latter has no legal claim; ib. IX, beg. 12<sup>a</sup>, opp. הִירִיב לְשִׁפּוֹר. Sabb. 56<sup>b</sup> לֹא עֲלִיךְ יֵשׁ לִי ה' I have no quarrel with thee, but only with him &c.; Yalk. Sam. 151. Treat. Der. Er. Zutta ch. IX, beg. וְכ' הִירִיב בֵּין הֶרֶב הִירִיב keep aloof from murmuring (talking against a fellowman), for if thou talkest against thy neighbor, thou wilt commit other sins too. Ber. 12<sup>a</sup> הִירִיבִין דְּבִימִין (they wanted to read so (recite the Ten Commandments with the Sh'm'a in the prayers), had they not long ago abolished it on account of the seditious talk of the heretics (who declared nothing to be essential in the Law but the Ten Commandments); a. fr.—*Pl.* תַּרְעוּמָה. Tosef. Sot. VI, 1 וְכ' וְשָׂאֵר כָּל הָרָעָה הָאֲמֻרָה וְכ' and all the other murmurings (against God) mentioned in that section (Job XXVII).

תַּרְעִיחָא m. (תַּרְעִי) 1) *one that makes a breach*. Gen. R. s. 69 (play on יָרָעָה וְכ' Gen. XXVIII, 14) אֵת הָאֵת ה' (some ed. תַּרְעִיחָא) thou art he that will break through the sea (thy children will pass through the Red Sea); Yalk. Mic. 551 תַּרְעָא (corr. acc.).

תַּרְעִיחָא, v. תַּרְעִיחָא.

תַּרְעִיחָא f. (רָעִי II) *plan, cunning, ambition* (in a good and an evil sense). Targ. Prov. XXVII, 9 (h. text נִצָּח). Ib. I, 4 (h. text מִנְחָה). Ib. XXXI, 16. Ib. XXIV, 9; a. fr.

תַּרְעִלָּה I f. (b. h.; v. רָעַל) *reeling, staggering*. Esth. R. to I, 14 (play on שָׁחַר ib., v. שָׁחָה) מִשְׁקָה ... כּוֹס שֶׁל ה' (שָׁחָה) I will make them drink the cup of staggering. Gen. R. s. 16 כּוֹס תַּרְעִלָּה וְכ' ... עֲחִיד in the future the Lord will make the nations (that oppress Israel) drink the cup of

staggering out of the place whence judgment goes forth (Eden).

תַּרְעִלָּה II pr. n. pl. *Tar'elah*. Y. Shebi. IX, 38<sup>d</sup> bot. 'תִּסְכּוֹח Succoth (Josh. XIII, 27) is now called Tar'elah (v. Hildesh. Beitr., p. 48).

תַּרְעִם (v. תַּרְעִיחָא, and תַּרְעִיחָא) *to make discontented, rebellious*. Pesik. R. s. 43, end (ref. to תַּרְעִיחָא, I Sam. I, 6) אֵת רִבּוֹתָא תַּרְעִיחָא אֵתָּה thou attemptest to make her rebellious against me, v. תַּרְעִם.

תַּרְעִיחָא, תַּרְעִיחָא, v. תַּרְעִיחָא.

תַּרְעִיחָא f. (תַּרְעִי) 1) *breach*. Targ. II Sam. VI, 8. Targ. I Kings XI, 27 (ed. Wil. 'תַּרְעִי); a. fr.—Y. M. Kat. III, 83<sup>c</sup> תַּרְעִיחָא וְכ' v. תַּרְעִי ch.; Gen. R. s. 100 תַּרְעִיחָא; ib. פֶּסֶק הַתַּרְעִיחָא, v. פֶּסֶק; a. e.—*Pl.* תַּרְעִיחָא. Targ. Ez. XIII, 5 (ed. Wil. תַּרְעִיחָא, corr. acc.).—2) *gate*. Y. Snh. VI, 23<sup>c</sup> תַּרְעִיחָא גִּיהֵנָּה the gate (door) of Gehenna; (Y. Hag. II, 77<sup>d</sup> bot. וְכ' צִירָא דְּתַרְעִיחָא a hinge of the gate of Gehenna).

תַּרְפָּה (Taf. of תַּרְפָּה), Hif. הִתַּרְפָּה 1) *to make soft*. Tosef. Shebi. I, 8 מִפְּנֵי שְׂמֵחֵרִיפּוֹ ... לֹא יִקְנֶה ed. Zuck. (oth. ed. שְׂמֵחֵרִיפּוֹ) (in the Sabbatical year) one must not smear resin over a root (of a bulbous plant), because it makes it softer (advances its ripening).—2) *to rot, decay; to become weak*. B. Bath. 19<sup>b</sup> בְּשִׂחֵרִיפּוֹ when the dates are rotten. Y. B. Kam. V, end, 5<sup>a</sup> מִחֲמַת אוֹרִירָא when the animals grew sick from the air in the pit (תַּרְפָּה).

תַּרְפָּה ch. same, *to be soft, dissolved, digested*. Y. Shek. VI, 50<sup>a</sup> bot.; Cant. R. to IV, 12, v. תַּרְפָּה.

\*Af. תַּרְפָּה *to use foul language, blaspheme*. Targ. Ps. XLIV, 7 Levita (ed. מגדל).

תַּרְפָּה, Pirké d'R. El. ch. LI, end, v. תַּרְפָּה.

תַּרְפָּה f. (תַּרְפָּה) [*foulness*] *obscurity, debauchery* at idolatrous festivals. Ab. Zar. II, 3 אֲסוּר וְכ' you must not deal with those who journey to idolatrous festivals (Dionysia), but you may deal with those who are coming home; Tosef. ib. I, 15; Y. ib. II, 41<sup>b</sup> [read:] אֵת תַּרְפָּה some read תַּרְפָּה, and others read תַּרְפָּה; he that reads תַּרְפָּה refers to תַּרְפָּה (*obscurities*, v. תַּרְפָּה) &c., v. תַּרְפָּה. Tosef. l.c. 16 עִם שִׁירָא בְּח' ... לֹא (our w. omitted in ed. Zuck.) a man (Jew) must not go with a party on an idolatrous pilgrimage. Bab. ib. 32<sup>b</sup> וְכ' נִכְרִי הוֹלֵךְ לְח' if a gentile is going to an idolatrous festival, you must not deal with him, because he goes to offer his devotion to idolatry, but on his way back you may deal with him &c.; יִשְׂרָאֵל if a Jew is going to an idolatrous festival, you may deal with him on his way to it, for he may reconsider and not go &c.; a. e.

תַּרְפָּה, v. תַּרְפָּה.

**תַּרְקָב** m. (= תררי קב) [*two Kabs*; later] *three Kabs*, dry measure (v. Herzfeld, *Metrol. Voruntersuch.* II, 63 sq.); also *a field requiring a Tarkab of seed*. Tosef.

חֲשַׁבָּה, חֲשַׁבָּה, חֲשַׁבָּה, v. sub חֲשַׁבָּה.

תַּשׁ, v. תַּשׁ.

**תִּשְׁבִּי** pr. n. pl. *T'shub*, native place of Elijah the Tishbite. Targ. I Kings XVII, 1; II Kings I, 8 ed. Lag. (oth. ed. **תִּשְׁבִּי**); a. fr.

**תשובה** f. (b. h.; שׁוּב; 1) *return to God, repentance*.  
Ab. IV, 11, v. תָּרַם. Pes. 54<sup>b</sup> וְכ' תּוֹרָה ה' וְכ' seven things were created before the world was made, they are: the Law, repentance &c. Ib. 119<sup>a</sup> (ref. to Ez. I, 8) כְּדֵי לִקְבֹּל בְּעֵלֵי ה' ... כְּדֵי לִקְבֹּל בְּעֵלֵי ה' that is the hand of the Lord which is spread under the wings of the Hayoth (v. תְּחִיָּה I) to receive the repentant sinners. Ber. 34<sup>b</sup> מְקוֹם ה' where the repentant sinners stand, the perfectly righteous are not permitted to stand, for it is said (Is. LVII, 19) &c. Yeb. 21<sup>a</sup> (in Chald. dict.) הֵנִי אֶפְשֵׁר בָּרָא אֶפְשֵׁר בָּרָא these sins (of incest) may be remedied by repentance, but those (of giving false measures) cannot be remedied by repentance (because you can make no restoration). Pesik. R. s. 28 (ref. to Ps. CXXXVII, 2) וְכ' בָּא וּרְאָה עֲפָרָה ... לָהּ וְכ' come and see (the power of the love of) the dust of the land of Israel for repentance: as long as they were in the land of Israel, Jeremiah said to them, do penance, &c.; a. fr.—2) *reply, answer*. Sabb. 88<sup>b</sup> הַחֲזֹרֵר לָהֶן ת' give them an answer (refute their argument). Pes. 94<sup>a</sup> מָה ת' הִשְׁיִבָנוּ בְּתָ קוֹל וְכ' what was the reply the divine voice gave to that wicked man (Nebuchadnezzar), when he said (Is. XIV, 13), I will rise &c. ?; Hag. 13<sup>a</sup>. Snh. 91<sup>a</sup> הַחֲזִירִי לוֹ ת' make your argument against him; Ib. 105<sup>a</sup>, v. נִצָּח. Ab. Zar. 44<sup>b</sup> גְּנוּבָה ת' גָּנָב; a. fr.—*תשובה*. Yoma 12<sup>b</sup> שְׁתֵּי ת' דִּבְרֵי חֲדָא וְכ' there are two arguments against it, first that &c.; Keth. 87<sup>b</sup>; a. fr.—Gen. R. s. 20 בעל, v. בעל.

**תְּשׁוּרָא, תְּשׁוּרָא** f. (שׁוּר) 1) *bed, couch, mattress, carpet*. Targ. Prov. XXII, 27. — **תְּשׁוּרָא**, תְּשׁוּרָא. Ib. XXXI, 22 (h. text מְרִיבִים). Ib. VII, 16. — 2) *bed, bottom*. Targ. Ez. XLIII, 13; 14; 17 (h. text חֶרֶק).

**תְּשׁוּמֶת** f. (b. h.; שׁוּם), *trust, loan*. Sifra Vayikra, **Hob.**, Par. 9, ch. XV; Shebu. IV, 5 **וְהָיָה** a charge or a loan. B. Mets. 48<sup>a</sup>, a. e. **וְהָיָה** ... כְּנֻחַ שְׂכָר לִי וְכֵן by *t'someth yad* we mean a loan for which the debtor has designated a certain object in his possession as security. Ib. (ref. to Lev. V, 24) **וְהָיָה** לְרִבּוֹת הָיָה לְרִבּוֹת this includes the *t'someth yad* as amenable to the law of restoration (v. תְּשׁוּבָה); a. e.

הַיִּשׁוּעַ, v. הַיִּשׁוּעַ.

**תְּשׁוּעָה** f. (b. h.; רִשְׁעִי) *help, salvation*. Ex. R. s. 18, end וְיִזְכֶּרְךָ לְבָרְכְךָ בְּיוֹם שְׁעִשְׁתִּי לָכֶם ה' וְיִזְכֶּרְךָ לְבָרְכְךָ בְּיוֹם שְׁעִשְׁתִּי לָכֶם ה' on the anniversary of the day on which I wrought salvation for you (on the fourteenth of Nisan), and in that very night. Ib. s. 19, end וְיִזְכֶּרְךָ לְבָרְכְךָ בְּיוֹם שְׁעִשְׁתִּי לָכֶם ה' וְיִזְכֶּרְךָ לְבָרְכְךָ בְּיוֹם שְׁעִשְׁתִּי לָכֶם ה' and he saved them; a. e.

**תְּשׁוּקָה** f. (b. h.; I שׁוּק *desire*. Gen. R. s. 20 אין תְּשׁוּקָתָהּ של אשה וכו' *the wife's longing is for her hus-*

band (Gen. II, 16) אין תְּשׁוּקָתוֹ של יצר רב' the tempter  
longs for Cain and the like of him (ib. IV, 7) אין תְּשׁוּקָתוֹ  
של the rains long for the earth (Ps. LXV, 10); ואין תְּשׁוּקָתוֹ  
של the Lord longs for Israel (Cant. VII, 11).  
Ib. תְּשׁוּבָה return to thy desire; תְּשׁוּבָה return to the desire for thy husband; a. e.—*Pl.*  
תְּשׁוּקָה. Ib. ארבע ת' הן רב' there are four desires (four  
Biblical passages containing the word *t'shuqah* or its  
root); Yalk. ib. 32.

**תְּשׁוּרָה** f. (b. h.; שׁוּר, v. יְשׁוּרָה I) *traveller's gift* to the host, *present*. Yalk. Cant. 988 (ref. to תְּשׁוּרָה, Cant. IV, 8) הָיוּ the nations will bring Israel as the travellers' gift (alluding to Is. LXVI, 20; emp. Cant. R. to l. c.). Midr. Till. to Ps. LXXXVII (ref. to תְּשׁוּרָה, Cant. l. c.) לָמָּה נִקְרָא דְּרוּרֵי ה' דָּבָר נֶשׁ מִסְתַּכֵּל וְכ' why is a gift called *t'shurah*? Because man looks at it and says, how beautiful! (ed. Bub. שְׁמִסְתַּכְלִין בָּהּ וּמוֹמְרִין, by ref. to Job VII, 8); Yalk. ib. 838 (not תְּשׁוּרָה).

**חַשׁוּשׁ** *weak*, v. **חָשַׁח**.

**תְּשׁוּתָא** f. (תְּשׁוּת) *weakness, feebleness*. Targ. Lam. I, 6  
תְּשׁוּתָא כח (ed. Vien. תְּשׁוּת).

**תְּשׁוּרָה** f. (תְּשׁוּרָה II, v. Ned. III, 8 quot. s. v. תְּשׁוּרָה I)  
 1) *early manhood, youth*. Ab. III, 2 נוד לר' v. נוד II; Y. Taan. II, 65<sup>b</sup> bot. (corr. acc.). Lam. R. to I, 2 היה לה בן she had a grown up son, and he died; ib. II, 11.—  
 2) (sub. מיתה) *death at manhood, premature death*. Ib. ר' של ר' tears over the loss of a grown up child. Treat. Der. Er. Zutta ch. IX כרר שהנצל ממלאך ח' in order that thou mayest be saved from the angel of premature death.—  
 [3] *search for young men, conscription*. Tanna d'be Elijah ch. I.]

**תְּשִׁיבָה** f. (תש=שח) = תְּשִׁיבָה. Targ. Job XXX, 22  
Ms. (ed. Lag. תְּשִׁיבָה; ed. Wil. תְּשִׁיבָה; h. text תְּשִׁיבָה, K'ri  
תְּשִׁיבָה).

תש. v. תשי"ד

פִּשְׁיוּתָא v. פִּשְׁיִיתָא

ה.ש. v. ,תשיסראת, תשיסר

תְּשִׁיעָה m., תְּשִׁיעָה, תְּשִׁיעָה f. (תשע) *ninth*.  
Targ. Num. VII, 60. Targ. II Kings XVII, 6. Ib. XXV, 1;  
a. fr.

הַשְׂעִיר m., הַשְׂעִירָה f. (b. h.; חֶשֶׁשׁ) same. Yoma 81<sup>b</sup>  
 וְשָׂרִיר ה' וְשָׂרִיר ה' ... ה' וְשָׂרִיר ה' whoever eats and drinks  
 on the ninth (of Tishri, being cheerful in his faith in  
 God's forgiveness) is considered as if he fasted on the  
 ninth and the tenth. Bekh. IX, 8 קָרָא לֵה עֶשְׂרִיר if (in  
 counting the sheep for tithes) he called the ninth the  
 tenth; a. fr.

השיעור v, השיעור, השיעור

תְּשִׁירֶנָּה v. רַנְּשִׁירֶנָּה

**תַּשִּׁישׁ** m. (תַּשֵּׁשׁ) *weak, frail, sick*. Koh. R. to V, 12, v. בְּפִי. Y. Ber. II, 4<sup>1</sup> top וְכִי וְאֵנָּה ר' וְאֵנָּה יב' because I am feeble (old), and I become drowsy when reading the Sh'm'a &c. Ib. V, 9<sup>d</sup> top וְכִי כִּד הוּא ר' וְכִי when he felt too weak (to pronounce the priestly benediction), he tied his head up &c. Y. Sabb. VI, 8<sup>c</sup> bot. ר' דְּרוּחָהּ ... סִלְקוּן they went to visit R. A., who was sick. Y. M. Kat. III, 83<sup>d</sup> top ר' חֲנִינָא שָׁמַע דְּר' חֲנִינָא heard that R. H. was sick; a. e.—Pl. תַּשִּׁישִׁי, תַּשִּׁישִׁי. Lev. R. s. 5, end ר' ... מִדָּה חוֹרֵר how are the oxen? Said he, they are sick; a. e.—Cant. R. to V, 16 תַּשִּׁישִׁי, read: לְחַשְׁשִׁין, v. תַּשֵּׁשׁ.]

**תַּשִּׁישוּתָא** f. (preced.) *feebleness, frailty*. Koh. R. to X, 17 (ref. to בשחרי, ib.) בְּחִשְׁשִׁוָּתָא (some ed. בְּחִשְׁשִׁוָּתָא) (who does good) while he is in his strength, and not when he is feeble (old).

**תַּשְׁוִּיתָא**, v. תַּשְׁוִּיתָא.

**תַּשְׁלוּם** m. (שָׁלַם) 1) *payment, indemnity*.—Pl. תַּשְׁלִימָא, תַּשְׁלִימָא. B. Kam. I, 1 נִזְקִי, תַּשְׁלִימָא נִזְקִי. Ib. 2 בחרי ב' (בְּחִשְׁשִׁוָּתָא) (בְּחִשְׁשִׁוָּתָא) נִזְקִי, v. חֹב h. Ib. 3 הַיִּזְקִי (בְּחִשְׁשִׁוָּתָא) (who does good) while he is in his strength, and not when he is feeble (old). Tosef. ib. I, 3 הַיִּזְקִי נִזְקִי ... they may be subject to payment in the event of half-damage having to be paid (v. Bab. ib. 15<sup>a</sup>). Tosef. Keth. III, 5 כְּשֶׁבַח לֵחַ הוּא כְּשֶׁבַח לֵחַ the Day of Atonement is like the Sabbath with regard to indemnification; Keth. 30<sup>a</sup> וְכִי וְכִי ... וְכִי וְכִי let him be as he who does forbidden labor on the Sabbath forfeits his life, and is exempt from indemnity (if he did damage through his labor), so he &c. Sifra Emor Par. 14, ch. XX (ref. to Lev. XXIV, 21) ב' ... ב' as he who injures an animal pays damages, so he who injures a man has to pay an indemnity for the injured limb. Y. B. Bab. II, end, 3<sup>a</sup> וְכִי וְכִי let him be treated as one on whom rests the obligation to pay damages. Ib. 2<sup>b</sup> וְכִי וְכִי let him be guilty of death for the first ear of corn (which he ignited on the Sabbath), and guilty of damages for the rest; a. fr.—2) *complement*. Ker. 27<sup>a</sup>, v. next w.—Pl. as ab. Y. Erub. II, 20<sup>b</sup> לְרַאשֵׁיךָ בְּשִׁיךָ לְרַאשֵׁיךָ you may move things (on the Sabbath) within the second partition as far as would make up the legally allowed distance for the first partition.

**תַּשְׁלִימָא, תַּשְׁלִימָא** ch. same, 1) *payment, retribution, reward; indemnity*. Targ. II Sam. XIX, 37 (h. text גְּמוּלוֹ).—Y. Keth. IV, 29<sup>a</sup> top מִן נִכְסֵיהּ וְכִי מִן נִכְסֵיהּ for so he writes (in his marriage agreement), 'payment to be secured from property that may come to me' &c.; Y. Yeb. XV, 14<sup>d</sup> bot. תַּשְׁלִימָא מִן נִכְסֵיהּ וְכִי. —Pl. תַּשְׁלִימָא, תַּשְׁלִימָא. Targ. Y. II Lev. XXIV, 20 תַּשְׁלִימָא in payment for (h. text חַח).—2) *complement*. Ker. 27<sup>a</sup> דְּסֵלַע חֲשִׁלִּים (Rashi תַּשְׁלִימָא) that which is wanted to make it a full Sela.—Pl. as ab. Ib. דְּסֵלַע.

**תַּשְׁלִימָא, תַּשְׁלִימָא**, v. sub תַּשְׁלִימָא.

**תַּשְׁלִימָתָא** v. תַּשְׁלִימָא.

**תַּשְׁמִישׁ** m. (שָׁמַשׁ) 1) *handling, use; (sub. כְּלִי) utensil*. Sabb. 8<sup>a</sup> ר' עִי' הִרְחִיק לֹא שְׁמִירָה use by force (with inconvenience) is not considered use (such as makes the place so utilized public ground for Sabbath purposes). Num. R. s. 18<sup>a</sup> (ref. to Num. XVI, 6) הָרִי לְכֶם ר' הָרִיב הָרִיב here is that service for you which is the choicest of all, the offering of frankincense &c.; Tanh. Kor. 5. Ib. בְּשִׁבְלִי תַּשְׁמִישׁוֹ שֶׁל עוֹלָם for the service (benefit) of the world. Meg. 26<sup>b</sup> קְדוּשָׁה הוּא וְאִסְרִי it is an object used at a sacred function, and is therefore forbidden for profane use; ib. הוּא ר' ר' it is an object subservient to an object which is used at a sacred function (e. g. a thing on which a sacred implement is laid); a. fr.—Pl. תַּשְׁמִישִׁים, תַּשְׁמִישִׁין. Ib. תַּשְׁמִישִׁין מִצְוָה מוֹרְקִין things used for a religious ceremony may be thrown away (after having served their purpose); implements תַּשְׁמִישִׁין קְדוּשָׁה נִגְמָרִין for sacred things must be stored away (v. גִּזְזִין); וְאִלּוּ הֵן וְאִלּוּ הֵן these are implements for a religious ceremony: the Succah, the Lulab &c.; קְדוּשָׁה; וְאִלּוּ הֵן ר' קְדוּשָׁה; וְאִלּוּ הֵן these are sacred implements: boxes for sacred scrolls &c.; a. fr.—2) (with or without הַמְטָה) *marital connection; in gen. copulation*. Yoma VIII, 1. Keth. 65<sup>b</sup>. Bekh. 8<sup>a</sup> כָּל שֶׁתַּשְׁמִישִׁיו בְּיוֹם כָּל שֶׁתַּשְׁמִישִׁיו בְּיוֹם all animals which copulate in day time; a. v. fr.

**תַּשְׁמִישָׁא, תַּשְׁמִישָׁא** ch. same, 1) *implement*.—Pl. תַּשְׁמִישִׁין, תַּשְׁמִישִׁין, תַּשְׁמִישִׁין. Targ. Y. Deut. VII, 26.—2) (with or without עִרְסָא) *marital connection, copulation*. Targ. Y. II Gen. XIX, 8. Targ. Y. Ex. XIX, 15; a. fr.

**תַּשְׁמִישָׁתָא** f. same, 1) *use, handling*. Sabb. 7<sup>b</sup> נִירָא הָא ר' לְחֹרֵר וְהָא ר' לְחֹרֵר I. B. Bath. 61<sup>b</sup> לְחֹרֵר the purpose which this (the house) serves is different from what this (the castle) serves; ib. הָא ר' הָא it all serves the same purpose; a. e.—2) *sexual intercourse*. Targ. Y. Lev. XVIII, 6; 21.

**תַּשְׁנִינָא, תַּשְׁנִינָא** m. (שָׁנַק) *strangulation, suffocation; transf. anguish*. Y. Ber. IV, 7<sup>b</sup> bot. (ref. to שְׁנִינָא, Gen. XI, 2; v. Targ. O. to Ex. XIV, 27 שְׁנִינָא for h. text וְנִינָא) שְׁנִינָא שְׁנִינָא Babylonian is called Shinar, because they (the Babylonians) die in anguish, without light and without baths; Gen. R. s. 37; Lam. R. introd. (R. Josh. 2) (some ed. בְּחִשְׁשִׁוָּתָא); Koh. R. to XII, 7; Yalk. Gen. 62.

**תַּשְׁנִינָא** ch. same. Targ. II Esth. V, 1.

**תַּשְׁנִינָא**, v. תַּשְׁנִינָא.

**תַּשְׁנִינָא**, v. תַּשְׁנִינָא.

**תַּשֵּׁעַ, תַּשֵּׁעַ** (denom. of next w.) *to divide by nine*.—Part. pass. תַּשְׁעִי, תַּשְׁעִי. Y. Shebi. I, 33<sup>b</sup> וְכִי וְכִי provided that there be no less than the quantity (of one Kikkar) divided by nine, i. e. that none of the nine trees yield less than one-ninth of a Kikkar.

**תַּשֵּׁעַ, תַּשֵּׁעַ** f. (b. h.) *nine; ninth*. Ber. 8<sup>a</sup> תַּשֵּׁעַ תַּשֵּׁעַ nine-hundred and thirty modes of death &c.

Taan. IV, 5 'ר'... nine days in the year were designated for the offering of wood (for the Temple) by priests and the people. Ib. 6 באב 'ב' on the ninth of Ab; a. v. fr.—תשעה תשעה עשר nineteen.—Pl. תשעה, תשעה ninety. Ab. V, 21, v. שנה I. Gen. R. s. 47 שנה 'ר' at the age of ninety years. Lev. R. s. 16 'ר' ותשעה (מחיים) 'ר' ninety-nine people die of ... against one of &c.; a. fr.

**תשע** f., **תשעה**, **תשעה** m. ch. same. Targ. Gen. V, 5. Targ. Num. I, 23. Targ. II Kings XXV, 3; a. fr.—Ber. 29<sup>a</sup> 'ר' ד' those nine benedictions in the New Year's prayer; a. fr.—תשע עשר, תשע עשר, contr. תשע עשר, תשע עשר nineteen. Targ. Gen. XI, 25 (Y. ed. Vien. תשע, corr. acc.). Targ. Josh. XIX, 38; a. e.—Ber. I. c. introduced, nineteen they did not; a. e.—תשע עשר, תשע עשר the nineteenth. Targ. I Chr. XXIV, 16.

**תשעה**, v. preced., a. תשע.

**תשקופים**, v. תשקופים.

**תשרי** (v. Schr. KAT<sup>2</sup>, p. 380) *Tishri*, the seventh month of the Jewish calendar, containing thirty days, varying between the fifth of September and the third of November. R. Hash. I, 1 באחד 'ר' the first of Tishri is the era for years, for Sabbatical years, for jubilees &c. Ib. 10<sup>b</sup> ברא העולם 'ר' the world was created in Tishri; Gen. R. s. 22; a. fr.

**תש** (privative of יש; cmp. (תש) to be weak, slender, old. Ber. 32<sup>a</sup> כחו נקבה 'ר' now the nations will say, his (God's) power has grown weak as that of a woman. Pes. 62<sup>b</sup> 'ר' כחו 'ר' ... from the day that the Book of Genealogy was suppressed, the strength of the wise has failed, and the light of their eyes has grown dim. Esth. R. to I, 1 ורש, v. תר. Men. 29<sup>b</sup>; a. fr.—Part. pass. תש, תש. Midr. Till. to Ps. XVIII, 17 מה 'ר' ... what did the feeble (old) among them (that crossed the Red Sea) do?; Yalk. Sam. 161 'ר' (ref. to Ps. XXIX, 4) לר' ... בכח לבורים (not לחשי) 'the voice of the Lord with strength'—for the youths; 'the voice of the Lord with majesty'—for the feeble; (Num. R. s. 10<sup>1</sup> לתש); a. e.

**Hif.** תש or תש to weaken. Snh. 26<sup>b</sup> (play on תש, Is. XXVIII, 29) שחשך כחו 'ר' why is the law called *tushiyah*? Because the study of it weakens the strength of man (v. תש). Gitt. 70<sup>a</sup> שלשה דברים (מחזין) Ar. (ed. מחזין) three things weaken man's strength; a. e.

**תש** ch. same. Targ. Y. Num. XIV, 9 תש.

**Ithpe.** תש, תש to grow feeble, be sick. Targ. Y. Deut. IX, 28.—Pesik. B'shall., p. 93<sup>b</sup> 'ר' ...

**R. El.** ... was falling away, and his (emaciated) arm was uncovered &c.; Koh. R. to XI, 2; a. e.—Cant. R. to II, 16 ארשש ed. Wil., v. תש.

**Polel** תש to weaken. Targ. Ps. CXVIII, 10, sq. ארשש Regia (ed. Lag. ארשש; ed. Wil. ארש Af.).

**תת**, v. תת.

**תת** (= תת) below. Lam. R. to I, 1 רבתי 'ר' go and count them (the joists) from the upper side (of the room) down (to the other end), and from there up, until &c. B. Bath. 45<sup>a</sup>, v. תת; a. e.—[Sabb. 102<sup>b</sup>, v. next w.]

**תת** m. (preced.) lower, nethermost. Pes. 76<sup>a</sup>, v. תת I. Hull. 112<sup>a</sup>, v. תת. Sabb. 102<sup>b</sup> Ms. M. (ed. תת), v. תת; a. e.—Pl. תת, תת. Targ. Y. Gen. VI, 16. Targ. II Chr. VI, 18; a. e.—B. Mets. 108<sup>a</sup>, v. תת. Pes. 8<sup>a</sup>; a. fr.—Fem. תת; pl. תת. Ib. 'ר' ד' Ms. M. (ed. תת) to exclude the nethermost casks of the lower rows.

**תת** = תת. Pes. 74<sup>b</sup> ברה השחיטה 'ר' with the throat downward. Hull. 8<sup>b</sup> bot. קרמא מפסיק 'ר' there is the membrane separating (the fat) from (the meat) below. Snh. 39<sup>a</sup> מבלג 'ר' from the middle of thy body downward, v. תת; a. fr.

**תת**, Y. Ab. Zar. II, 41<sup>d</sup> bot. אר, read: תת; תת.

**תת** f. = h. תת, 1) reply, refutation. Y. Hall. III, 59<sup>b</sup> bot. 'ר' על 'ר' זעירה 'ר' (not 'ר') what R. Z. said is no argument bearing on what R. Bun asked.—Pl. תת. Y. Peah IV, 18<sup>b</sup> top תת (prob. to be read: 'ר'), v. תת.—2) return to God, repentance. Targ. Ps. XC, 2. Targ. II Chr. XXXIII, 13; a. fr.—Lev. R. s. 35, v. תת I; ib. s. 13; Yalk. Is. 256; a. e.

**תת**, Pa. תת (denom. of תת) to lower, go down. Zeb. 54<sup>b</sup> ברה קליל 'ר' let us go down a little with it (build it a little lower; Yalk. Deut. 910 פורחא ליה קליל; Yalk. Josh. 24 ברה קליל).

**Ithpa.** תת to be lowered, placed under. Men. 99<sup>a</sup> מרדלי ליה ומרדלי ליה it was lifted over and let down (and placed) a little lower than they (the other tables). Pes. 8<sup>a</sup> דמיתתא (not דמיתתא) when the bed stands on low legs, opp. דמיליא, v. דלי.

**תת**, v. תת.

**תת**, Gen. R. s. 29 Ar. (ed. אינוחא), a corrupt., prob. to be read: עין תת, v. תת (and correct art. אינוחא).

**תת**, Lev. R. s. 9, read: ארעני, v. עני II.

# Addenda et Corrigenda.

(Articles marked \* are additional).

**אַבְדִּיָן**, add Erub. 19<sup>a</sup>.  
**אַבְדִּיָן**, for Y. Kil. III, read Y. Kil. VIII.

**אַבִּיב**, for Men. X, 4, read Men. 66<sup>b</sup>.  
**אַבִּיב**, after their stables., add Num. R. s. 21<sup>16</sup>; Lev. R. s. 27<sup>6</sup>; Tanh. Emor 10 (אַבִּיבִּי) animals reared in thy stables.

**אַבְטִיגָא**, for Sifré Deut. 80, read Sifré Deut. 81.

**אַבִּיב**, add—[Men. 66<sup>b</sup> של קליות, v. אבִּיב, read: אַבִּיב.]

**אַבִּיר**, after noblest sons., add 2) (in an evil sense) *stubborn*. Ber. 17<sup>b</sup>, v. מִסְתַּבֵּר.

**אַבֵּל**, add B. Mets. 47<sup>b</sup> בא' v. רַבֵּר.  
**אַבֵּל** I, add Pes. 53<sup>a</sup> Ms. M. (ed. אוכל, Rashi Var. אבֵּל).

**אַבֵּל** II, for Y. Ber., read Y. Ber.  
**אַבֵּל**, for M. Kat. 7<sup>b</sup>, read M. Kat. 17<sup>b</sup>—after Rejoicings, add M. Kat. 24<sup>a</sup>.

\***אַבְמִסְרִי**, Y. Meg. III, 74<sup>a</sup> bot., read: אַבְמִסְרִי.

**אַבֵּן**, for Sabb. 66<sup>a</sup>, read Sabb. 66<sup>b</sup>.  
**אַבֵּן**, add—3) *testicles*. Mekh. B'shall. s. 5.

**אַבְסִקְנִטָה**, for Y. Ber. IV, read Y. Ber. IX.

\***אַבְרָהָם** (b. h.) pr. n. m. *Abraham*, the patriarch; mostly אַבְרָהָם (abbrev. א"א) our father A. Ber. 13<sup>a</sup> לא' אַבְרָהָם he that speaks of Abraham as Abram transgresses a law (Gen. XVII, 5). Yoma 28<sup>b</sup> וְכ' אַבְרָהָם's afternoon prayer began at the time &c. Keth. 2<sup>a</sup>, a. e. מִרְיָהּ by the Lord of Abraham! Gen. R. s. 39; a. v. fr.

\***אַבְרָם** (b. h.) pr. n. m. *Abram*, 1) = Abraham. Ber. 13<sup>a</sup> וְכ' אַבְרָהָם וְכ' אַבְרָם is the same as Abraham; at first he was the father of Aram, and afterwards the father of the whole world. Ib. א' הַקּוֹרָא לַאֲבִרָהָם, v. אַבְרָהָם.—2) A. an Amora. Gitt. 50<sup>a</sup> הוֹרָאָה א'.

**אַבְרָהָם**, after Esth. R. to III, 6 עוֹן, add; Matt. K. to Esth. I, 4 קִבְרֵן.  
**אַבְשׁוּנָא**, for Ps. 39<sup>b</sup>, read Pes. 39<sup>b</sup>.

\***אַגָּא** = אַגָּה. Tosef. Kil. I, 12.

**אַגֵּב**, before Snh. 101<sup>b</sup>, insert Targ. Job XXX, 18; a. e.—  
**אַגְבִּין**, for קִסְרִי, read קִסְרִי.

**אַגְרָה**, add—2) the use of the verb הִגִּיר. Y. Snh. III, 21<sup>c</sup> bot.

**אַגֻּרָא**, for *hogeg* ibid. Ps., read *hogeg* Ps.

**אַגֻּרִיסְטוֹס**, for read . . . אַגֻּרִיסְטוֹס; אַגֻּרִיסְטוֹס, read prob. to be read אַגֻּרִיסְטוֹס; emp. Lev. R. s. 18.

\***אַגְרָה** II f. אַגְרִי I; emp. נִפְרָה (*Nif.*) drop; [b. h. אַגְרָה a small coin]. Midr. Till. to Ps. LXXV, 9 (ref. to וִיגֵר, ib.) מִה שֶׁחָרַת כִּמְיֵן א' אַחַת הִיחָה וְכ' (ed. Bub. אַגְרָה) what thou hast drunk (of the cup of misery) was merely like one drop, but now &c.; Yalk. ib. 813 כְּמִי אַגְרָה אַחַד.

**אַגֻּרִי**, after myrrh fit for storage, add; Yalk. ib. 149 מִרְרִי אַגֻּרִי (corr. acc.). Tosef. Dem. IV, 23, v. קִסְרִין.

**אַגִּיס** for wife's brother or kindred, read: wife's sister's husband.

**אַגְלִים**, add Omp. עוֹגֵל.

**אַגְנָא**, for Kadesh, read Kedesh.

\***אַגְרָא** drop, v. אַגְרָה II.

**אַגְרִי**, for שְׁחִיחָה, read שְׁחִיחָה.

**אַגְרִיתָא**, for a wife's disobedience, read a wife's or a husband's rebellion.

**אַרְבָּא**, for אַרְבָּא, read אַרְבָּא.  
**אַרְבִּי** add Yalk. Sam. 124 צִלְמָא הַרְדִּים (?).

**אַרְי**, after אַרְי, add; Pa. אַרְי—*for אַרְיָה אַרְבִּי*, read אַרְיָה אַרְבִּי.

**אַרְרָא**, for store, read stove.

**אַרְמָה**, for [earth], read 1) *earth*, ground. Gen. R. s. 36. Ber. 36<sup>a</sup>, a. fr. אַרְמָה (בִּפְהָא); a. fr.—2)

\***אַרְמָה** f. אַרְמָה (*red color*). Num. R. s. 2<sup>7</sup> שְׁאֵין אַרְמָהּ עוֹדָה (ed. Wil. אַרְמָהּ, corr. acc.) whose red color is not deep.

**אַרְנִי**, for Kil. VII, read Kil. VIII.

**אַדְנִי מְרִיזִינִים**, add ; v., however, אַשְׁקִינָא.

\***אַדְע**, Targ. Ruth IV, 4, read: אַרְע, v. אַרְעָא.

**אַדְרָע**, for Y. Ber. I, read Y. Ber. II.

**אַהֲבָה**, add—Pl. אַהֲבָה. Num. R. s. 2<sup>16</sup>.

**אַהֲרִימִין**, for Tosef., read Tosaf.

**אַהֲלִיתָא**, for Yalk. Ps. 624, read Yalk. Ps. 623.

**אַוִּבְשִׁין**, add Tosef. Ukts. I, 5 (ed. Zuck. עִוְבִשִׁין, corr. acc.).

\***אַוִּגְבִּין** m. (v. אַוִּגְבִּין) *cup*. Targ. Y. Gen. XLIV, 2; a. e.

\***אַוִּגְנָא** m. = h. אַוִּגְנָא (*rim* (by which to handle a basket &c.).—Pl. אַוִּגְנִין. B. Mets. 25<sup>a</sup>, v. אַוִּגְנָא.

\***אַוִּגְרִיתָא**, v. אַוִּגְרִיתָא.

**אַוִּרְאָה**, add—2) *confession*. Targ. Josh. VII, 19 ed. Lag. (oth. ed. אַוִּרְאָה).

**אַוִּרְיָתָא** II, for אַוִּרְיָתָא (דוֹעַ, v. אַוִּרְיָתָא), read אַוִּרְיָתָא (נִרְיָ, v. אַוִּרְיָתָא).

**אַוִּרְסָא**, add Y. Sabb. III, 10<sup>c</sup> top, v. אַוִּרְסָא.

\*אִנְיָמוֹס, Sifrē Deut. 22, read: אִנְיָמוֹס.  
אִנְיָמוֹס, after אִנְיָמוֹס, insert; ed.  
Lag. אִנְיָמוֹס, corr. acc.

אִנְיָמוֹס II, add Y. Sot. III, beg.  
21<sup>b</sup>, v. אִנְיָמוֹס.—[Sifrē Deut. 321  
אִנְיָמוֹס, v. אִנְיָמוֹס.]

אִנְיָמוֹס, add Men. 39<sup>a</sup> ששה אִנְיָמוֹס ו' the six interspaces between the seven heavens.

אִנְיָמוֹס, add 4) a moment of rest.  
Koh. R. to III, 9, v. קָלִיל I.

אִנְיָמוֹס, add Sifrē Deut. 22 אִנְיָמוֹס (not  
אִנְיָמוֹס); Yalk. ib. 805 אִנְיָמוֹס.

אִנְיָמוֹס, before—Pl. insert Snh. 17<sup>b</sup>  
אִנְיָמוֹס a physician and a surgeon  
(blood-letter).

אִנְיָמוֹס, add [Pesik. R. s. 33, read:  
אִנְיָמוֹס.]

\*אִנְיָמוֹס f. (b. h.; אִנְיָמוֹס) trainer,  
educator. Pesik. R. s. 33, v. בְּרִיטָא.

\*אִנְיָמוֹס, Arakh. 32<sup>a</sup>, read: אִנְיָמוֹס.

\*אִנְיָמוֹס, read: אִנְיָמוֹס, v. אִנְיָמוֹס I.

אִנְיָמוֹס, read אִנְיָמוֹס;—after  
flax., insert Sifra Thazr., Neg., Par. 5,  
ch. XIII.

אִנְיָמוֹס, add Lam. R. to IV, 18 אִנְיָמוֹס  
(corr. acc.).

\*אִנְיָמוֹס, Arakh. 32<sup>a</sup>, sq. read אִנְיָמוֹס.

אִנְיָמוֹס, before—Pl., insert Erub. 18<sup>b</sup>  
אִנְיָמוֹס against his will. Y. Ber. III, 6<sup>a</sup> top,  
a. e. אִנְיָמוֹס an accident (death in  
the family) befell him.

\*אִנְיָמוֹס, v. אִנְיָמוֹס.

\*אִנְיָמוֹס, Tosef. Kel. B. Mets. VII, 9,  
read: אִנְיָמוֹס.

אִנְיָמוֹס, before—Pl., add Midr. Till. to  
Ps. VI, beg. אִנְיָמוֹס according to  
method and law.

אִנְיָמוֹס, before—Pl., add Y. Shebi.  
IX, 39<sup>a</sup> top אִנְיָמוֹס this storehouse.

\*אִנְיָמוֹס, Tanh. ed. Bub. Mikketz 9,  
read: אִנְיָמוֹס.

\*אִנְיָמוֹס, v. אִנְיָמוֹס.

אִנְיָמוֹס I, Nif., add Yoma VIII, 6 עד  
אִנְיָמוֹס until his eyes are enlighten-  
ed (his eye-sight is restored); a. e.—  
Hif. add Midr. Till. to Ps. XXX, end  
אִנְיָמוֹס (not אִנְיָמוֹס) they  
illumines their errors for them (causes  
them to recognize their errors). Tosef.

Taan. I, 6 עד הארץ שבמזרח ed. Zuck.  
(read as Var. שְׂאֵר המזרח).

אִנְיָמוֹס I, for prop. light, flame; esp.,  
read: light, flame. Ab. II, 10 warm  
thyself כְּנֹד אִנְיָמוֹס at the fire of the  
wise; a. e.—Esp.

אִנְיָמוֹס, for Mas אִנְיָמוֹס, read  
Mus. אִנְיָמוֹס; for Sabbath year, read  
Sabbatical year.

\*אִנְיָמוֹס path, v. אִנְיָמוֹס.

אִנְיָמוֹס, before—[אִנְיָמוֹס guest,  
insert B. Bath. 9<sup>b</sup> אִנְיָמוֹס דְּאִימִיָּה, v.  
שְׁנֵי.

אִנְיָמוֹס, add—Cmp. ᾠστ in Lübker  
Reallex., p. 1251<sup>b</sup>.

אִנְיָמוֹס II, for He is the ensign among,  
read He is recognized by.

אִנְיָמוֹס, add—Pl. אִנְיָמוֹס, אִנְיָמוֹס. Y. Ber.  
VII, beg. 11<sup>a</sup>.

\*אִנְיָמוֹס, אִנְיָמוֹס. Shebu. 43<sup>a</sup>.

\*אִנְיָמוֹס III f. (b. h.) kindling wood,  
pile.—Pl. אִנְיָמוֹס. Midr. Till. to Ps. LIII  
אִנְיָמוֹס and made themselves to  
be fuel (for Gehenna).

אִנְיָמוֹס after Targ. Josh. VI, 1; a. e.,  
add—Ab. Zar. 47<sup>a</sup> ו' אִנְיָמוֹס הוא דאחידא ו' the gate is  
locked before it (no conception pos-  
sible).

אִנְיָמוֹס, for Hull. 75<sup>a</sup>, read Hull.  
57<sup>a</sup> top;—add Arakh. III, 1, sq. א' שדה  
inherited land, opp. מקנה.—Tosef. Hull.  
VIII, 18, v. אִנְיָמוֹס.

\*אִנְיָמוֹס = אִנְיָמוֹס. Targ. Job XVIII, 20  
Ms.—Ab. Zar. 47<sup>a</sup>; a. e.

\*אִנְיָמוֹס f. (אִנְיָמוֹס) taking hold, capture.  
Hull. IX, 3 א' כְּדִי no more of the skin  
than is required for taking hold (in  
order to flay it); Tosef. ib. VIII, 18 אִנְיָמוֹס.  
B. Mets. 91<sup>a</sup> א' הכנסה ו' insertion  
is meant, and *dhizah* is used  
as a euphemism. Sabb. 125<sup>a</sup>; 126<sup>b</sup>  
א' אִנְיָמוֹס; a. e.—אִנְיָמוֹס optical  
delusion (v. אִנְיָמוֹס). Y. Snh. VII, end, 25<sup>d</sup>,  
opp. מעשה. Hull. 56<sup>b</sup> sq. אִנְיָמוֹס קמיה  
בא' (not בא'ו) he cut his throat in  
his (the father's) presence by an optical  
deception.

אִנְיָמוֹס, add—2) inferior. Mekh.  
Yithro, Bahod., s. 6 אִנְיָמוֹס למי  
שהם אחרונים למי (the gods) are  
the inferiors of one who is himself an  
inferior as regards conduct; and who

is that inferior in conduct? He that  
makes them his gods.

אִנְיָמוֹס, add—2) alternative, chance.  
Sifra M'tsor'a, Neg., Par. 2, ch. II לִיתֵּן  
א' to offer an alternative for the  
cutting of the hair, so that if he has  
not cut his hair on the seventh day &c.

אִנְיָמוֹס, add B. Bath. 14<sup>b</sup> דאיה ליה א'  
(v. Rabb. D. S. a. l. note 2) it (the  
Book of Ruth, beginning with evil) has  
a happy ending. Y. Ber. IV, 7<sup>d</sup> bot.; a. e.

\*אִנְיָמוֹס, read: אִנְיָמוֹס, v. אִנְיָמוֹס.

\*אִנְיָמוֹס II m. (v. אִנְיָמוֹס III; cmp. רַגֵּל  
trade, market. Pes. 113<sup>a</sup> מ' קבא ...  
rather have a Kab from the ground,  
than a Kor from trade; (comment.:  
rather ... home, than ... from the  
market abroad).

אִנְיָמוֹס, add Tosef. Ab. Zar. I, 1 אִנְיָמוֹס  
stationary festivals.

\*אִנְיָמוֹס f. (b. h.) *ayyah*, name of an  
unclean bird. Hull. 63<sup>b</sup> ו' ו' ו' ו' ו' ו' ו' ו'  
ayyah is the same as dayyah.

אִנְיָמוֹס, for אִנְיָמוֹס, read אִנְיָמוֹס;  
cmp. אִנְיָמוֹס—add Y. Erub. III, 20<sup>d</sup> top  
אִנְיָמוֹס (corr. acc.) what are these?

אִנְיָמוֹס, for (εἰρίνεον, εἰρίνοον,  
neut.) woolen, read (ἀέρινον) sky-blue.

אִנְיָמוֹס, before Pl., insert Snh. 26<sup>b</sup>  
אִנְיָמוֹס a field-laborer of &c.—

אִנְיָמוֹס, before—2), insert Midr. Till.  
to Ps. XLII; a. e.

\*אִנְיָמוֹס, v. אִנְיָמוֹס.

אִנְיָמוֹס, for insert מאי, read read:  
אִנְיָמוֹס.

\*אִנְיָמוֹס, Tosef. Kel. B. Mets. I, 9,  
read: אִנְיָמוֹס.

\*אִנְיָמוֹס f. pl. (v. אִנְיָמוֹס; cmp. אִנְיָמוֹס)  
well-tied bunches. Tosef. Makhsh. III, 8.

\*אִנְיָמוֹס, v. אִנְיָמוֹס.

\*אִנְיָמוֹס, v. אִנְיָמוֹס.

אִנְיָמוֹס, for μέλαινα, read μελανή.

אִנְיָמוֹס, for עדקין א', read עדקין א'.

אִנְיָמוֹס I, for III, 12, read III, 19.

\*אִנְיָמוֹס, v. אִנְיָמוֹס.

אִנְיָמוֹס, for a corruption to ח'  
עִנְיָמוֹס, read v. עִנְיָמוֹס.

אִנְיָמוֹס, dele V. אִנְיָמוֹס.

\*אִנְיָמוֹס, read: אִנְיָמוֹס, v. אִנְיָמוֹס I.



**איִסְטָמָא**, for Tosef. ib. IV, 7, read Tosef. ib. IV (V), 6, sq.

\***איִסְלָא**, Tosef. Par. VII (VI), 3, read:

אִסְלָא.

\***איִסְפִּין** m. Spanish. Tosef. Bets. II, 1, v. קוֹלִיִּים.

\***איִסְפִּירִיאון**, add (Yalk. Is. 291 קומים ואיפרכים).

\***איִסְפִּירִיאָא**, for a door turning, read a bolt moving;—after from the ankle, add, opp. סיכרא upright bolt.

\***איִסְפִּירִיט**, v. סוֹט ch.

\***איִפְטִיקוֹס**, dele from—Pl., to note 4)

\***איִפְלִטִין**, Midr. Till. to Ps. LXXVIII, 52 ed. Bub., read: איִפְסִירִין, v. אִפְסִים.

\***איִפְסִטִין**, for פְּסִטִילִים, read פְּסִטִין.

\***איִקוֹן**, before V. אִיקוֹנִין, add Koh. R. to IX, 10 [read:] חֲפֹן אִפְרִיא דִּאיִקוֹנִין וְכ' they covered the faces of the statues with mats.

\***איִקְלִטִּאות**, Tosef. Ohol. XIV, 3, read: אִקְלִטִּיתָא, v. אִקְלִטִּיתָא.

\***איִקְנִתָא**, Koh. R. to IX, 10, read: אִיקוֹנִיתָא, v. אִיקוֹנִיתָא.

\***איִקְסִגְרוֹן**, Y. Shebi. VIII, 38<sup>a</sup> top, read אִקְסִגְרוֹן, v. אִקְסִגְרוֹן.

\***איִרָא**, for in the hands of the dyer, read in the hands of the weaver.

\***איִרִיסָא**, v. אִרִּיס ch.

\***איִש**, add Num. R. s. 9<sup>2</sup> שְׁנֵי אִישִׁים two things that are named ish (God and the husband).

\***איִשׁוֹר**, for adoration, read blessedness;—before Y. Succ. III, insert Num. R. s. 14<sup>19</sup> אִישִׁיִּין של ישראל the blessedness of Israel;—add 3) firmness, energy. Num. R. l. c. Asher is named אִשֶּׁר על שם אִשֶּׁר for his energy (in executing the law).

\***איִשְׁבֹּל**, v. אִשְׁבֹּל.

\***איִשְׁתָּרָא**, v. אִשְׁתָּרָא.

\***איִתָּן** after normal condition, add or strength. Mekh. B'shall. s. 6, v. חֲזָקָה;—after essential, strong, add; hard; old. Mekh. l. c. Sot. 46<sup>b</sup>;—before—3), insert Gen. R. s. 98, end מִן רֵא' from the presence of the (Egyptian) men of power.

\***אִתְלָא**, v. אִתְלָא II.

\***אִתְסִפִּיאָא**, for ἀθνίας, read ἀνθίας; for Athnias read Anthias.

\***אִסְכְּרָא**, for Ms. M. אִסְכְּרָא, read Ms. M. אִסְכְּרָא;—add [V., however, מִכְסִּירִין].

\***אִלְבָּרִישׁ**, add Midr. Till. to Ps. XVIII, 8 אִלְבָּרִישׁ various kinds of hail.

\***אִלְוִיָּה**, add—3) אִלְוִיָּה authorized judges. B. Kam. 84<sup>a</sup>, sq. וְכ' these cases require authorized judges (Ex. XXII, 7, sq.), and there are none (in Babylonia).

\***אִלְוִל**, for the second of October, read the fourth of October.

\***אִלְוִנִית** I, for I Sam XX, 10, read I Sam. XXI, 10.

\***אִלְוִתָּא**, add—Pl. אִלְוִתָּא. Ex. R. s. 15<sup>4</sup>; a. e.

\***אִלְוִפִּין** m. (ἀλλοφάσσω) talking in delirium. Tanh. ed. Bub. Mikket 15 (not אִלְוִפִּין).

\***אִלְתָּא**, Nif. אִלְתָּא (b. h.) to be spoiled, rotten (morally). Midr. Till. to Ps. LIII, 4 נִפְּלָאִים מְבוֹרֵחַ וְכ' rotten within and rotten without (ed. Bub. מְבוֹרֵחַ וְכ' rotten without, and full of wickedness within); Yalk. ib. 770 (corr. acc.).

\***אִלְיָבָא**, before B. Kam., insert Targ. I Chr. XI, 11.

\***אִלָּם**, add Pi. אִלָּם to tie up, close, v. עָלָם I.

\***אִלְמוֹג**, for v. גְּלוּמִי, read v. גְּלוּלִים.

\***אִלְעָא** pr. n. m. Il'ay, v. לַעֲרִי.

\***אִלְבָּרִישׁ**, for Y. Kel. read Y. Kil.

\***אִלְבָּרִישׁ**, v. אִלְבָּרִישׁ.

\***אִלְמִי** pr. n. m. Ammi, Immi, name of several Amoraim, esp. A. bar Nathan. Gitt. 44<sup>a</sup>. Y. Sabb. III, 5<sup>d</sup> bot. Y. Meg. III, 74<sup>a</sup> bot. Snh. 17<sup>b</sup>; a. v. fr.—Others: Y. Ned. X, 42<sup>a</sup> bot.—Y. Meg. I, 71<sup>e</sup> top, a. oth.; v. Fr. M'bo, p. 63<sup>a</sup> sq.; v. Jew. Encycl. s. v. Ammi.

\***אִלְמִי**, Zeb. 40<sup>b</sup> top, v. רִבְּנִי.

\***אִלְמִיתָא**, v. אִלְמִיתָא.

\***אִלְמִיתָא** f. (אִלְמִיתָא) truth, reality. Ex. R. s. 30<sup>19</sup> אִלְמִיתָא הוֹרֵר he stated the case as it really had happened.

\***אִלְמִיתָא**, cancel the entire article, and substitute אִלְמִיתָא, v. מִפְּתִירִי.

\***אִלְמִי** I, before Ch. הוֹרֵר, add Taan. 8<sup>a</sup> אִלְמִי הוֹרֵר who makes God the witness of his promise.

\***אִלְמִי**, v. רִבְּנִי.

\***אִלְמִי** I, dele b) to heap up, and d) to contract, bargain, exchange.

\***אִלְמִי**, dele from פְּלוּמִי to פְּלוּמִי.

\***אִלְמִי**, add [Perles Et. St., p. 106: Pers. amārgir accountant.]

\***אִלְמִי**, v. אִלְמִי.

\***אִלְמִי**, Lam. R. to I, 14, read: אִלְמִי.

\***אִלְמִי**, add 2) (part. pass. of אִלְמִי) oppressed, weak. Yalk. Is. 336 אִלְמִי מִן אִשָּׁה (Pesik. R. s. 33 אִשָּׁה וּמִן אִשָּׁה only).

\***אִלְמִי** = אִלְמִי, q. v. Treat. Sof'rim ch. XIII, 6.

\***אִלְמִי**, add (h. form) אִלְמִי f.; pl. אִלְמִי. Targ. Cant. VI, 6 (not אִלְמִי).

\***אִלְמִי**, for Hall. II, 11, read Tosef. Hall. II, 11.

\***אִלְמִי**, v. לִקְחָא.

\***אִלְמִי**, add Y. B. Mets. X, end, 12<sup>c</sup> שְׁלֵא מִן אִשָּׁה, read: שְׁלֵא מִן אִשָּׁה, v. יוֹאֵם.

\***אִלְמִי**, before—3), insert B. Mets. 86<sup>b</sup> בְּדִלָּא אִלְמִי (an ox) which has not been used for labor; בְּדִלָּא אִלְמִי (a hen) which has not been used for hatching.

\***אִלְמִי**, Targ. Cant. IV, 12 בא', read: בְּפִלְמִי, q. v.

\***אִלְמִי** camel, v. נִקְחָא.

\***אִלְמִי** III f. (אִלְמִי) sigh, groaning. Ex. R. s. 15<sup>21</sup>.

\***אִלְמִי** I f. (stabulum) stable.—Pl. (h.) אִלְמִי, אִלְמִי &c. Snh. 21<sup>6</sup>; Num. R. s. 11<sup>7</sup>; Sifré Num. 42 טַבְּלָא (corr. acc.).—(Chald.) אִלְמִי, אִלְמִי. Targ. II Chr. XXII, 28 (not אִלְמִי).

\***אִלְמִי**, v. אִלְמִי I.

\***אִלְמִי** I, for Lev. R. s. 4, read Lev. R. s. 3<sup>4</sup>.

\***אִלְמִי** f. (אִלְמִי) 1) אִלְמִי diversion of justice, wresting judgment. Targ. Ez. IX, 9 (b. text חֲזָקָה). Targ. Is. LVIII, 9 (b. text חֲזָקָה).—2) אִלְמִי turning aside, removing guilt. Ib. XXVII, 9.

\***אִלְמִי**, for a suite, read a suit.

\***אִלְמִי**, add—Pl. אִלְמִי chairs. Midr. Till. to Ps. LXXXVII, ed. Bub.

\***אִלְמִי**, for Gitt. 69<sup>a</sup>, read Gitt. 69<sup>b</sup>.

אֶפְסָרוֹן, add Tem. 30<sup>b</sup>.

אֶפְסָלוֹת, for Sabb. IX, 2, read Sabb. XIX, 2.

\*אֶפְסָרוֹס, v. אֶפְסָר.

אֶסֶר, add *Hithpa.* הָאֶסֶר to be forbidden. Men. 15<sup>b</sup> שלא יִהְיֶה אֶסֶר (Ms. R. הָאֶסֶר) that it should not become forbidden matter.

\*אֶפְסָרוֹן, Yalk. Ps. 701, read: אֶפְסָרוֹפּוֹס.

\*אֶפְסִיפָנוֹס pr. n. m. (Antiochus) *Epiphane*s, King of Syria. Targ. II Esth. I, 2 ed. Lag. (v. אֶפְסִיפָנוֹס).

אֶפֶל II, add; Tosef. Taan. III (II), 1; Y. ib. III, 67<sup>a</sup> top העֶפֶל.

\*אֶפְסִיקָן m. (ὀψίχων, S. = obsequium) *retinue, suite*. Tanh. ed. Bub., Vayesheb 2.

\*אֶפְסִיקָתָא f. (נִפְסָק) 1) that which goes forth, issue, product (h. מוֹצֵא). Targ. O. Deut. XXIII, 24. Ib. VIII, 3; a. fr.—2) the carrying forth. Targ. Y. Lev. XXVI, 5 (ed. Vien. אֶפְסִיקָתָא).

אֶפְסִיקָתָא, for Sabbath and Yobel Years, read Sabbatical and jubilee years.

אֶפְסָר II, for Taan. II, read Taan. III.

\*אֶפְסָרִין, v. אֶפְסָרִין.

אֶפְסָרִיָא, dele R. Hash. 23<sup>a</sup>;—add R. Hash. 23<sup>a</sup> (expl. עֵץ שֶׁמֶן, Is. XLI, 19) דְּרִנָּה, א' (sub. אֶפְסָר) *resin-wood, pine*, v. יִרְדֵּן, a. fr. מִשֵּׁן III.

\*אֶפְסָרָא, v. פְּרָסָא.

\*אֶפְסָתָא f. (v. אֶפְסָתָא II) *wide place, release*. Targ. Job XXXVI, 16 (not אֶפְסָדָא).

אֶפְסָתָא, before—Pl., insert Ab. Zar. 29<sup>a</sup>, v. מְלוֹא ch.

אֶפְסָתָא, for a kali, read an alkaline substance.

\*אֶפְסָתָא, Yalk. Ex. 317, read: מִקְדָּשָׁא.

\*אֶפְסָלָא f. (ἐπὶ αὐτῶν, v. אֶפְסָלָא) appeal. Y'lamd. to Deut. III, 23, quot. in Ar.

אֶפְסָלָא, for קָנִי II, read קָנִי I.

\*אֶפְסָלָא, v. אֶפְסָלָא.

\*אֶפְסָלָא, v. אֶפְסָלָא.

אֶפְסָלָא, add Targ. Y. Lev. XXIV, 14 (*blasphemy*).

\*אֶפְסָלָא, Y. Succ. V, 55<sup>d</sup> top, v. אֶפְסָלָא II.

אֶפְסָלָא II, add Naz. 54<sup>a</sup>, v. קָלָל; a. fr.—Trnsf. (of anorganic objects)

Arakh. 10<sup>b</sup> ולא דיהה להם א' (not דיהה) and they could not be repaired; Y. Succ. V, 55<sup>d</sup> top אֶפְסָלָא להם אֶפְסָלָא (corr. acc.).

אֶרְזִין, add Y. Snh. VI, 23<sup>d</sup> bot. בְּאֶרְזִים; Y. M. Kat. I, 80<sup>e</sup> bot. בְּזִיזִים (corr. acc.).

\*אֶרְחָא m. (b. h.) *path*.—Pl. אֶרְחָוִת, אֶרְחָא, אֶרְחָא. Num. R. s. 8<sup>3</sup> אֶרְחָוִתִּי, v. שֶׁשֶּׁר. Sot. 5<sup>b</sup>, a. e. אֶרְחָוִתִּי, v. שֶׁשֶּׁר I.

אֶרֶי I for (אֶרֶי, emp. יִרִי) prop. to point, throw, read (emp. יִרִי II) to stir up;—after (go to law), add; Y. Gitt. V, 46<sup>d</sup> bot. יִרְדֵּן.

אֶרֶיָא, before—Fem., insert Pl. אֶרֶיָא. Erub. 65<sup>a</sup>, v. נִים ch. Hull. 63<sup>a</sup>; a. e.

אֶרֶיָא, for VII, read VI.

אֶרֶיָא I, add [Koh. R. to VII, 8 באֶרֶיָא, read: באֶרֶיָא, v. אֶרֶיָא, a. e. רִיס I. Gen. R. s. 98, v. רִיס I.]

אֶרֶיָא, for הֶבְרִיתָא, read הֶבְרִיתָא;—add Y. M. Kat. III, 82<sup>a</sup> bot. שְׁטֵרֵי אֶרֶיָא (read אֶרֶיָא or אֶרֶיָא) documents relating to tenancy.

\*אֶרֶיָא, v. אֶרֶיָא.

אֶרֶיָא, add Bekh. VII, 6, a. e. אֶרֶיָא.

אֶרֶיָא I for Zepphoris, read Sepphoris;—add Y. Meg. I, 70<sup>d</sup> באֶרֶיָא in their (the Persians') archive; Ruth R. to II, 4 בין חֲרָכִים (corr. acc.).

\*אֶרֶיָא m. (ἀρχίατρος) *chief physician*. Ex. R. s. 46<sup>4</sup> (not אֶרֶיָא).

אֶרֶיָא III, before אֶרֶיָא, insert Pl.

אֶרֶיָא, for 48<sup>d</sup>, read 48<sup>a</sup>.

אֶרֶיָא, add Targ. Cant. II, 14 אֶרֶיָא (ed. Lag. אֶרֶיָא).

\*אֶרֶיָא, read: אֶרֶיָא or אֶרֶיָא.

אֶרֶיָא I, add Pu. אֶרֶיָא to be joined, attached. Gitt. 39<sup>b</sup>, v. עֶרֶה II. B. Bath. 113<sup>b</sup> להוֹיֵת רִין ... אֶרֶיָא the entire section (Num. XXVII, 1—11) has been joined together to serve as a judicial precedent.

אֶרֶיָא II, cancel the entire paragraph under Pu.

אֶרֶיָא for Targ. Esth. מִיָּנִיָּה, v. מִיָּנִיָּה, read Targ. Esth. I, 2 מִיָּנִיָּה (ed. Vien. עֶרֶה) of inferior quality. Targ. Ruth IV, 4 אֶרֶיָא מִיָּנִיָּה (not אֶרֶיָא) second in rank to thee.

\*אֶרֶיָא, v. אֶרֶיָא.

א'ת, add Sabb. 104<sup>a</sup>.

אָת, add 2) אָת with. Shebu. 30<sup>a</sup>, v. עֵמִית; a. fr.

אָתָא Af, after I cannot bring it, add Ned. 81<sup>a</sup> מִתְּרָא לִירִי וְכ' leads to (produces) &c.

\*אָתָא f. (b. h.) *she-ass*. Num. R. s. 20<sup>15</sup>; a. e.—Pl. אָתָא. Tosef. B. Mets. V, 8; Y. ib. V, 10<sup>b</sup> bot.; a. e.

\*אָתָא f. (אָתָא I) *destruction*. Targ. Y. Num. XVII, 11.

אָתָא, add Ex. R. s. 1<sup>17</sup> א' מוֹלִידָא brings a present to his wife (to win her affection).

אָתָא, before—Pl., add Trnsf. (=h. מִקְוֶה) God. Targ. Y. Ex. XVII, 15 (v. Mekh. B'shall, Amalek, s. 2).

בְּגֵד, after (b. h., v. infra), insert 1) to tear, pull. Lam. R. introd. (R. Han. 1) הוּא בְּגֵד מִכָּאן וְכ' the one pulls one way, the other the other way, until they tear it (the garment).—2) to tear away;—before Snh. 37<sup>a</sup>, insert Ib. (R. Han. 2) בְּגֵדֵינוּ בְּצוּרֵינוּ we have been faithless to our Rock.

בְּגֵד, for Day of Atonement, read Day of Atonement.

\*בְּגֵדָא ch. = h. בְּגֵד.—Pl. בְּגֵדִין Y. Sabb. III, 5<sup>d</sup> bot. רִשְׁטוֹן בְּגֵדֵיהוֹן וְכ' who spread their garments against the warm air of the stove.

בְּד II for Sabbath year, read Sabbatical year.

בְּדִלָתָא, add Targ. O. Num. XI, 7 (ed. Vien. בְּדִלָתָא); Y. בְּדִלָתָא.

בְּדִי I, for Y. Sabb. II, read Y. Sabb. VII.

\*בְּדִיָּין, Y. Ned. III, 37<sup>d</sup>, v. קְדִיָּין.

\*בְּדִלָתָא, v. בְּדִלָתָא.

\*בְּדָא pr. n. m. Beha, an Amora. Tem. 29<sup>a</sup>.

\*בְּדוֹנוֹת, pl. of בְּדָן.

\*בְּדָן m. (b. h.) *thumb, great toe*. Neg. XIV, 9; a. fr.—Pl. בְּדוֹנוֹת. Yoma 61<sup>b</sup>; a. e.

בְּדָן, before [Sifra Thazr., insert B. Mets. 27<sup>b</sup> סִימֵן מִי אֶתְּכָא a distinct (reliable) mark for identification.

\*בִּי, Kidd. 48<sup>a</sup>, a. e., v. בִּי.

\*בּוּבִים, בּוּבִים, Tosef. Kel. B. Bath. I, 5, read: בּוּבִים (v. R. S. to Kel. XXI, 1).

I, after Ms. O. 'אבר ב', add;

ב' לו מיתה Job XVIII, 13) בכור מיתו he invented a bitter death for him; Pesik. R. s. 12 הִבְיִיר (Hif.);—under Hif., add—2) to cut early, to destroy. B. Kam. 58<sup>b</sup>, v. כָּמַר. —3) to invent, v. supra.

\* **בִּנְיָמִין** (b. h.) pr. n. m. *Benjamin*,  
1) son of Jacob. Sabb. 55<sup>b</sup>. Ex. R. s. 1;  
a. fr.—2) name of a Tannai. Nidd. 21<sup>b</sup>;  
a. e.—Ber. 5<sup>b</sup>, sq. Abba B.—3) name of  
several Amoraim, a) B. of Ginzak. Y.  
Ber. II, 5<sup>b</sup> top, v. **בִּנְיָמִין**.—b) B. bar  
Giddal. Y. Maasr. I, 49<sup>a</sup> bot.; a. e.—c) B.  
bar Japhet. Y. Ber. VI, 10<sup>a</sup>. Gen. R.  
s. 43; a. e.—d) B. bar Levi. Y. Peah I,  
beg. 15<sup>a</sup>. Ex. R. s. 8; a. e.—e) B. bar  
ʿAshtor. Y. Bicc. I, 64<sup>a</sup> top.—f) B. the  
physician. Snh. 99<sup>b</sup>; and others.—4) B.

the shepherd. Ber. 40<sup>b</sup>.—V. מְרִינִי, מְרִינִי.

\*בְּרִיתָא hair, v. בְּרִיתָא.

בסגור, after של ערביא, insert (ed. Bub. סיגור).

בְּסִילִיּוֹס, add Tanh. ed. Bub., Vaëra 7 בסילואוס; Yalk. Ex. 180 בשיליאוש (corr. acc.).

בְּסִימָא, for אית כרנבי ב', read אית כרנבי מרירן ב'—for sin begets sin, read evil begets evil.

בְּסִין, insert Y. Maas. Sh. IV, 55<sup>e</sup> top.

\*בְּעֵבְרִית f. pl. (omp. בְּעֵבְרָא) abscesses. Tosef. Makhsh. III, 13.

\*בְּעֵר (b. h.) behind, after. Midr. Till. to Ps. XII וְכִי שָׁאַל בְּעֵר וְכִי he inquired after him (to know) where he was; a. e.

בְּעֵט, add Gen. R. s. 80 בְּעֵטָא, v. גִּנֵּשׁ.

\*בְּעֵצָא, v. בְּעֵצָא.

בְּעִיר I, add [Pesik. R. s. 6, end בְּעִיר, v. בציר.]

בְּצִירָה, add בֵּית חַב' wine-press. Y. Macco. II, 31<sup>d</sup>; (Tosef. ib. III (II), 9 יצירה ed. Zuck., Var. יצירה).

בְּקֵלָא, for קֵלָא, read קֵלָא.

בְּקֵעָתָא, for פְּקֵעָתָא, read פְּקֵעָתָא.

\*בְּקֵק (b. h.) to be empty. Num. R. s. 8<sup>9</sup> בְּקֵק like a bare vine.

בְּקֵרָא, before—Pl., insert B. Kam. 24<sup>b</sup>; a. e.

בְּרָא, before—4), insert Gitt. 69<sup>b</sup> צִימְרָא בְּרָא, v. צִימְרָא.

בְּרָא IV, add Gen. R. s. 82, v. שְׂרָב.

בְּרָאָה, for Gen. XIII, 25, read Gen. XVIII, 25.

\*בְּרִינִין, v. בְּרִינִין.

בְּרִיקָא III, add—2) a jewel, v. בְּרִיקָא.

בְּרִיקָא, before Y. B. Kam., insert Targ. Y. Gen. XV, 9;—add—Pl. בְּרִיקָא, בְּרִיקָא. Targ. Y. Num. VII, 17; a. fr.

בְּרִי I, בְּרָא Hif., add 3) to make strong. Ber. 40<sup>a</sup>, a. e. בְּרִי, v. בְּרִי.

בְּרִיָּה, before—Pl., insert B. Bath. I, 5; a. e.

\*בְּרִיחָא, Y. Erub. II, 19<sup>a</sup>, read: בְּרִיחָא rotten.

\*בְּרִלָא, B. Kam. 113<sup>b</sup>, v. בְּרִלָא.

\*בְּרִם II f. (v. preced.) piece, portion. Targ. I Chr. V, 2 מְלִכּוּתָא ב' a portion of the dominion.

\*בְּרִיּוֹת, Midr. Till. to Ps. XLVIII, end, read: בְּרִיּוֹת.

בְּרִיָּס, add Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14.

בְּרִק I, for מְנוּחָא, read מְנוּחָא.

בְּרִקָּיִם, add Sabb. 59<sup>a</sup>; a. e.

\*בְּשִׁילִיּוֹשׁ, v. בְּסִילִיּוֹס.

בְּשֵׁשׁ, for טָפֵל, read טָפֵל.

\*בְּתָר, Pi. בְּתָר (b. h.) to cut. Pirké d'R. El. ch. XXVIII.

בְּתָר, for piece, decree, allotment, read 1) piece. Pirké d'R. El. ch. XXVIII.—2) decree, allotment.

בְּתָרָא, for Job XXIII, 29, read Job XXII, 29.

בְּתָרָא, before—Pl., insert Tosef. Ter. VII, 14; Y. ib. VIII, 46<sup>a</sup> top (not גִּבְרִי);—for מִשְׁק, read מִשְׁק.

בְּתָרָא, for v. next w., read v. בְּתָרָא.

\*בְּתָרָא, v. גִּבְרִי.

\*בְּתָרָא, v. גִּבְרִי.

בְּתָרָא I, after XVI, 16., add Ib. X, 20; a. fr.

בְּתָרָא II, add Bekh. 44<sup>a</sup> (expl. שְׁכֵנָא); Tosef. ib. V, 3 (expl. שְׁכֵנָא).

בְּתָלָא Kal, add—2) (b. h.) to set a landmark (בְּתָלָא). Sabb. 85<sup>a</sup>.

\*בְּתָלָתָא f. (b. h. בְּתָלָא; rounded, twisted cord. Cant. R. to IV, 4, v. שְׁרָשְׁרָתָא.

בְּר II, for Ex. XVI, 7, read Ex. XVI, 31.

בְּרָא, after עֲרִסָא דְג', insert (lectus genialis).

בְּרִיָּת II, add—2) steep or abrupt embankments, precipitous rocks. Mekh. B'shall, s. 1, opp. מְשׁוּפָּעוֹר.

בְּרִיָּה, for Num. XVIII, 11, read Num. XVIII, 8.

בְּרִי, for Y. ib. I, 19<sup>a</sup>, read Y. Snh. I, 19<sup>a</sup>;—for Deut. XV, 21, read Deut. XIV, 21.

בְּרִל II, add Keth. 103<sup>b</sup> מְגִלָּתָא (B. Mets. 85<sup>b</sup> גְּרִילָא, v. נִשְׁפָּא).

בְּרִל, add Sifra M'tsor a, Neg., Par. 3, ch. III גִּדְרָא מְצִיעִי anti-helix, v. גִּדְרָא.

בְּרִיָּה, for Ps. XXII, 7, read Ps. XXII, 10.

בְּרִיָּה, for I Kings XIV, 25, read II Kings XIV, 25.

\*בְּרִיָּה, v. גִּבְרִי ch.

\*בְּרִיָּה, v. גִּבְרִי. —[Y. Ter. VIII, 46<sup>a</sup> top, v. גִּבְרִי.]

בְּרִיָּה I, add Hull. 60<sup>a</sup> אֲבִיחָא דְרִבְיָהּ on the bank of the R'bitha.

בְּרִיָּה, add Yalk. Lev. 587 חֲמֻגְבִּיָּה לְגִוְרָגְרִין.

בְּרִיָּה, add—3) age of majority. Keth. II, 10, v. קִיָּץ.

\*בְּרִיָּה = בְּרִיָּה. Gitt. 69<sup>b</sup>, v. צִימְרָא.

בְּרִיָּה, add [Y. Peah I, 16<sup>a</sup> bot., v. גִּבְרִי.]

בְּרִיָּה, add Tosef. Kel. B. Mets. II, 11 גִּבְרִיָּה חֲמֻגְבִּיָּה the storekeeper's bowl (stationary tank.)

\*בְּרִיָּה m. Goth.—Pl. גִּבְרִיָּה. Yalk. Ps. 702, v. עֲנָהִים.

בְּרִיָּה I, before Nidd. 6<sup>b</sup>, insert Ab. Zar. V, 3 וְיָגִיב, v. נָגַב;—under Hif., add Sot. 42<sup>b</sup> מְגִרְפִּין shut their cuirasses, v. חֲגִפָּה.

\*גִּבְרִי, v. גִּבְרִי.

\*גִּבְרִי, v. גִּבְרִי.

גִּבְרִי I, Pi. add [Yalk. Lev. 471 מְגִירָא, read: מְגִירָא, v. מְגִירָא.]

גִּבְרִי, for II Kings I. c., read I Kings I. c.

\*גִּבְרִי, v. גִּבְרִי.

גִּבְרִי, after bran-bread, insert; Syr. כֹּשְׁכָא, P. Sm. 1844.

גִּבְרִי, after B. Kam. 118<sup>b</sup>, add Sabb. 48<sup>a</sup>, a. fr. גִּבְרִי צִמְרָא, v. גִּבְרִי. Hull. 136<sup>b</sup> רִאשִׁית, v. גִּבְרִי.

גִּבְרִי, add—Pl. גִּבְרִי, Midr. Till. to Ps. LXXVIII, 45 נְרוֹנִין (כְּרִיָּה); Yalk. ib. 820 בְּרִיָּה (corr. acc.).

גִּבְרִיָּה, pl. גִּבְרִיָּה, cancel from inhabitants to גִּבְרִיָּה, and substitute (גִּבְרִי) woodcutters.

גִּבְרִי, for Cant. V, 11, read Cant. VI, 11;—before Part. pass., insert Hull. XI, 2 רִחַל, v. גִּבְרִי.

גִּבְרִי, for skull, read skull.

גִּבְרִי, after Ohol. VIII, 2 Mish., 215\*

*insert* (ed. Dehr. Var. גְּזִירָה, in Maim. Arab. comment. גְּזִירָה).

פחמון, *for* פחמון m., *read* פחמון.

גְּזִירָה, add B. Bath. 8<sup>b</sup> וְחִלְקָהּ the mode of its collection and that of its distribution.

\*גְּזִירָה II *junction*, v. גְּזִירָה.

\*גְּזִירָה III *bank, shore*, v. גְּזִירָה I.

\*גְּזִירָה m. (גְּזִירָה) *belching*. Ber. 24<sup>b</sup> top Ms. M. (ed. מנחם).

גְּזִירָה, *after* Targ. O. Ex. XV, 1 ed. Berl., *add* Targ. Job VIII, 12 בגְּזִירָה ed. Wil., v. פְּזִירָה.

\*גְּזִירָה pr. n. pl. (Zengma) *Gizma*. Kidd. 71<sup>b</sup>, sq. מְעִבְרָהּ the ford of G.

גִּיל I, *add* Part. גִּיל; pl. גִּילִים. Midr. Till. to Ps. CXLIX.

גִּילָה, *add* Pesik. R. s. 36 בגִּילָה נפשי with gladness of my soul.

\*גִּירָה, Ex. R. s. 31, v. גִּירָה.

גִּיר III, *for* he threw chaff and, *read* we threw chaff, and.

\*גִּירָה, v. גִּירָה, גִּירָה.

\*גִּירָה, v. גִּירָה, גִּירָה.

גִּלְגָּל, *add* Y. Peah I, 16<sup>a</sup> bot. גִּלְגָּל (read גִּלְגָּל).

גִּלְגָּל, *add* 5) to *trifle with*. Y. Naz. V, 54<sup>a</sup>, v. גִּלְגָּל.

גִּלְגָּל, *for* וקלפי, *read* וקלפי.

גִּלְגָּל, *before* [Ex. R., *add* Treat. S'mah. ch. VIII אוכל גִּלְגָּל olives ripe enough to be eatable.

גִּלְגָּל, *add* Targ. Ez. I, 22 *crystal*.

\*גִּלְגָּל = גִּלְגָּל, Targ. Cant. VI, 5.

גִּלְגָּל, *perfect*, v. גִּלְגָּל.

\*גִּלְגָּל = גִּלְגָּל, *perfect*.—Pl. גִּלְגָּל. Ber. 61<sup>b</sup>, v. גִּלְגָּל.

\*גִּלְגָּל f. (גִּלְגָּל) *finishing*, end. Ab. d'R. N. ch. XXVII שאין לך גִּלְגָּל (not) לה גִּלְגָּל a work which you cannot expect to finish (Var. ed. Schechter גִּלְגָּל, גִּלְגָּל).

גִּלְגָּל, *Kal*, *for* v. next w., *read* v. *infra*.

גִּלְגָּל, *after*, v. גִּלְגָּל II, *insert*; Koh. R. to IV, 6 גִּלְגָּל.

גִּלְגָּל, *add* Midr. Sam. ch. I גִּלְגָּל (fr. גִּלְגָּל).

גִּלְגָּל I, *for* Ms. *read* Ar.

\*גִּלְגָּל, v. גִּלְגָּל.

\*גִּלְגָּל, v. גִּלְגָּל.

\*גִּלְגָּל, Koh. R. to IV, 6, *read*: גִּלְגָּל, v. גִּלְגָּל.

גִּלְגָּל, *add* Hif. 1) *to find shelter*. Y. Pes. VII, 35<sup>b</sup> מְגִינִין חֲתוּמֵיהֶן *find shelter beneath them*. Ib. אֵיכָן לָהֶן where to find shelter.—2) *to protect*, v. גִּלְגָּל.

גִּלְגָּל, *add* V. גִּלְגָּל.

\*גִּלְגָּל, v. גִּלְגָּל.

גִּלְגָּל, *for* h. text שַׁעַשַׁע, *read* h. text שַׁעַשַׁע, cmp. שַׁעַשַׁע.

\*גִּלְגָּל (b. h.) *to shout, rebuke*. Tanh. Ki. Thissa 19; a. e.

\*גִּלְגָּל f. (b. h.; גִּלְגָּל) *rebuke*. Tosef. Hag. II, 12 (Var. מְגִינִין, v. גִּלְגָּל).

גִּלְגָּל I *for* ropes (or baskets), *read* rope (or basket).

גִּלְגָּל, *add* Num. R. s. 12; Cant. R. to III, 10, a. e.; v. גִּלְגָּל.

גִּלְגָּל I, *after*; a. e., *add*—Y. B. Bath. VII, end, 15<sup>c</sup>, a. e., v. גִּלְגָּל.

גִּלְגָּל, *after* stir up, *insert* Targ. Ps. CXL, 3 (h. text גִּלְגָּל).

\*גִּלְגָּל Tosef. Sabb. VI (VII), 1, v. גִּלְגָּל.

\*גִּלְגָּל, v. גִּלְגָּל. Pesik. R. s. 10.

\*גִּלְגָּל II (b. h. ?) = גִּלְגָּל II, *to acquire knowledge, to commit to memory*. Midr. Till. to Ps. CXIX, 20.

גִּלְגָּל, *add* Tosef. Makhsh. III, 13; Bekh. 10<sup>b</sup>.

\*גִּלְגָּל m. (גִּלְגָּל) *a vessel for the collection of refuse*. Ber. 25<sup>b</sup>, a. e., v. גִּלְגָּל II.

גִּלְגָּל II, *before*—[2, *add* Zeb. 11<sup>b</sup> גִּלְגָּל, v. גִּלְגָּל.

גִּלְגָּל I, *add* Erub. 53<sup>b</sup> (in Chald. dict.) גִּלְגָּל, v. גִּלְגָּל I.

גִּלְגָּל II, *add* Pl. גִּלְגָּל. Midr. Till. to Ps. LXXXVIII, 45; Yalk. ib. 820.

\*גִּלְגָּל, Deut. R. s. 5<sup>14</sup>, *read*: גִּלְגָּל.

\*גִּלְגָּל, v. גִּלְגָּל.

\*גִּלְגָּל, Targ. Job XXXVI, 28 (ed. Wil. גִּלְגָּל, *read*: גִּלְגָּל, v. גִּלְגָּל).

גִּלְגָּל, v. גִּלְגָּל.

גִּלְגָּל, *for* B. Bath. 108<sup>a</sup>, *read* B. Bath. 18<sup>a</sup>;—*after* (ed. גִּלְגָּל), *add*; ib. 25<sup>b</sup> מְגִינִין (or מְגִינִין, pl. of מְגִינִין).

גִּלְגָּל, *read* גִּלְגָּל, *read* גִּלְגָּל.

גִּלְגָּל, *add* 4) גִּלְגָּל *two words running into each other*, e. g. על לבבך. Ber. 15<sup>a</sup>.

גִּלְגָּל *Hithpa*, *add* 2) *to conduct one's self*. Koh. R. to III, 18, v. גִּלְגָּל.

גִּלְגָּל, *add* מְגִינִין *by their (the scholars') words*, (= מְגִינִין, v. גִּלְגָּל) *rabbinical enactment*. Keth. 73<sup>b</sup>. Y. Orl. I, 60<sup>d</sup> top, opp. דְּבַר חוּרָה; a. fr.

\*גִּלְגָּל, pl. of גִּלְגָּל.

גִּלְגָּל, *add* Sot. 48<sup>b</sup> גִּלְגָּל.

\*גִּלְגָּל pr. n. pl. *Dabbattarta* (prob. to be read גִּלְגָּל, v. Neub. Géogr., p. 265). O. Orl. I, 60<sup>d</sup> top.

\*גִּלְגָּל (v. גִּלְגָּל) *she-bear*. Gen. R. s. 86, v. גִּלְגָּל.

גִּלְגָּל, *before* Keth. 28<sup>b</sup>, *insert* Tanh. K'dosh. 8 וַעֲשֹׂאוּהוּ ד' and they made him a frightening example (defaced him); cmp. פְּדִירָה.

\*גִּלְגָּל m. (b. h.) *pot, boiler*. Num. R. s. 10<sup>21</sup> הָרָה... חֲתוּרָה הָרָה threw the hair under the boiler; a. e.—Trnsf. *cup-shaped knob of a stick*. Tosef. Kel. B. Mets. IV, 4; cmp. גִּלְגָּל.—Pl. גִּלְגָּל. Ib. [R. S. to Kel. XIV, 2 reads דִּיר, דִּיר.]

\*גִּלְגָּל m. pl. (b. h.) *mandrakes*. Gen. R. s. 72; Cant. R. to VII, 14.

גִּלְגָּל, *add* Sifré Num. 85 (expl. כְּמִדּוּרִים אֵל עֲצָמָם, Num. XI, 1) כְּמִדּוּרִים as if bemoaning themselves (considering themselves as mourners); Yalk. ib. 732.

\*גִּלְגָּל m. (b. h.; גִּלְגָּל) *grief, affliction*. Midr. Till. to Ps. XLI.

\*גִּלְגָּל m. (b. h.; גִּלְגָּל) *afflicted, very sick*. Midr. Till. to Ps. XLI.

גִּלְגָּל, *read* B. Bath. 90<sup>b</sup> and they named the measure introduced by Papa *quot.* Tosaf. to Yeb. 79<sup>a</sup> (ed. רִיזו; Ms. M. רִיזו; Ms. H. רִיזו) Papa's keg.

\*גִּלְגָּל, v. גִּלְגָּל.

גִּלְגָּל, *after* בְּרִיפָן (corr. acc.), *insert*; v., however, גִּלְגָּל.

גִּלְגָּל, *add* 2) *close-fitting lid*. Sifré Num. 126; Yalk. ib. 762, v. גִּלְגָּל.

הַיָּץ II before [B. Bath., add Nidd. 62<sup>a</sup>; Sabb. 90<sup>a</sup>, v. שְׁלוֹם].

הַיָּר I *Hif.*, for Y. Snh. Tanh., read Y. Snh. X, 28<sup>a</sup> מְשַׁרָּה; Tanh.

הַיָּר, add *Ithpe.* אֶחָדֶּה to be inhabitable. B. Bath. 7<sup>a</sup> לֹא קָא מְחַדֵּר לִי I cannot live there (v. Rabb. D. S. a. l. note 3).

הַיָּר בְּנָא, for ed. Vien., read ed. Wil. דורמנטא, Yalk. Sam. 139, v. מרמיטא.

הַיָּשָׁן, for Jer. XXXI, 39, read Jer. XXXI, 40.

\*דחיא, Targ. Y. Lev. XI, 14, read: טְרִפְיָתָא, v. דְּיִרְתָּא.

דְּחָק, add 3) force. Sabb. 8<sup>a</sup>, a. e. תַּשְׁמִישׁ, v. עַל יְדֵי הָרִי.

\*דיגלחא, v. אֶגְלוּחָא.

דִּינְוֹדָא, cancel [Prob. a corruption to v. next w.], and substitute, v. Pesh. a. l.

דִּיחֻרִי, after to his grief, add (cacophem. for: to his idolatrous debauchery).

\*דימוס, Midr. Till. to Ps. III, v. רִשְׁמִישׁ.

\*דִּימִי pr. n. m. (abbrev. of אֶבְדִּימִי) *Dimi*, name of several Amoraim (v. Jew. Encyclop. s. v. Abdimos). Y. Ned. IX, beg. 41<sup>b</sup>.—Erub. 22<sup>a</sup>. Yeb. 78<sup>a</sup>; 84<sup>b</sup>. Arakh. 16<sup>a</sup>; a. fr.—Men. 35<sup>a</sup>. B. Bath. 22<sup>a</sup>; a. others.

\*דִּימְשָׁא, v. דִּמְשָׁא.

\*דיסמוס, Midr. Till. to Ps. III, v. רִשְׁמִישׁ.

\*דיפּוֹרִין, v. רִיפּוֹרִין.

דִּיקוֹרִין, add 2) a member of the senate in Roman colonies and municipalities. Yalk. Deut. 813; Mekh. B'shall., Amalek, s. 2 דִּיקוֹרִין.

דִּיר I, add Tosef. Maasr. III, 14 (in Hebr. dict.; Var. זִיר, v. זִיר II).

דִּירָא, add Sabb. 32<sup>a</sup> בֵּי דְרִי (or דְּרִי) stalls, v. הוֹטְרָא II.

\*דִּכָּא m. (b. h.; דְּכָא) crushed, humble. Sot. 5<sup>a</sup> (ref. to Is. LVII, 15) אֲנִי אֶחָדֶּה the humble (shall reside) with me; אֲנִי אֶחָדֶּה I reside with the humble; a. e.

דִּלַּג *Pi.*, add 2) to cause to leap down, to degrade. Ex. R. s. 15<sup>a</sup> 4 הֲרִינִי מִדְּלָגָן I will degrade them (the kings), and make them chiefs (*allufim*).

דִּלָּה, for festive wreath, read festive booth.

דִּלִּי, after zodiac, insert Pesik. R. s. 20.

דִּלְתָּא, before Pl. insert Du. דִּלְתָּאִים. B. Bath. I, 5.

\*דִּמְיָמָה f. (רמס) silence, submission. Sifra Sh'mini, Par. 1, ch. I.

דִּמִּין, דְּמִי, for Ex. XX, 16, read Ex. XX, 17.

דִּמְשָׁא, for as preced., read as preced., fruits;—add Targ. Deut. XXII, 9.

דְּמַר, for corr. acc., read v. דְּמַר ch.

דְּנָא, add—Pl. דְּנִי. Ber. 5<sup>b</sup>; a. e.

\*דִּסְ, words sub דִּסְ, v. sub דִּסְ.

\*דִּסְקִירִין, Y. Sot. V, 20<sup>b</sup> bot., read: דִּסְקִירִין.

דִּשְׁתָּא, for Cant. R. to IV, 3, read Cant. R. to IV, 8.

דִּשְׁתָּא II, for Pl. דִּשְׁתָּא, read Pl. דִּשְׁתָּא, דִּשְׁתָּא, דִּשְׁתָּא. Y. Pes. IX, 36<sup>d</sup> bot.; Tosef. ib. VIII, 11, v. דִּשְׁתָּא.

דִּשְׁתָּא, add—3) pl. delicacies. Yalk. Cant. 982, v. דִּשְׁתָּא.

דִּשְׁתָּא, for to meet a barren cane, read to meet barren trees.

דִּשְׁתָּא, דִּשְׁתָּא, for Targ. Ps. LXXXII, 15, read Targ. Ps. LXXXIII, 15.

דִּשְׁתָּא, דִּשְׁתָּא, add Targ. Cant. II, 14 דִּשְׁתָּא (ed. Lag. דִּשְׁתָּא; h. text מְרִיגָה).

\*דִּשְׁתָּא f. (דִּרָּה) stairs, steep place. Targ. Cant. II, 14 ed. Lag., v. דִּשְׁתָּא.

דִּשְׁתָּא, for Ib. קִרְשָׁא, read Ib. 102<sup>b</sup> קִרְשָׁא.

דִּרְשָׁא, *Nif.*, add 2) to be inquired of, be sought; to respond. Tanh. Ha'az. 4 'וכ' at times the Lord can be sought (answers prayer) &c.

דִּרְשָׁא, for Ex. XXII, 44, read Ex. XII, 44;—add Num. R. s. 9 דִּרְשָׁא אֲרֵנִי דִּרְשָׁא, v. מְדִרְשָׁא.

דִּרְתָּא, after דִּרְתָּא, insert דִּרְתָּא. Esth. R. to III, 8 דִּרְתָּא, v. קִטְרָא. Bets. 25<sup>b</sup> (ref. to אשרה, Deut. XXXIII, 2) דִּרְתָּאִים של אֱלֹהֵי אֲשׁוּרֵי the manners of these (Israelites) are fire (they are of a fiery temperament); if the Law had not been given them &c.

דִּרְבֵּל, for 2) to be wanton, to sport, read 2) = דִּרְבֵּל, to seize, take by force;—for דִּרְבֵּלִין מְמוּנָא, read דִּרְבֵּלִין;—after דִּרְבֵּלִין, add; h. text דִּרְבֵּלִין.

דִּרְבֵּלֶת, add 2) overlapping. Erub. 44<sup>b</sup>, a. e. דִּרְבֵּלֶת תְּחֻמִּין, v. תְּחֻמִּין.

דִּרְבָּא, add [Tosef. Yoma I, 9 דִּרְבָּא (Var. דִּרְבָּא), read: דִּרְבָּא].

דִּרְבָּא, add [Tosef. Yoma I, 9 דִּרְבָּא Var., read: דִּרְבָּא].

דִּרְגִי, for Y. Ber. V, 9, read Y. Ber. V, 9<sup>a</sup>.

דִּרְגִין, add 2) thought, plan. Gen. R. s. 12; Yalk. Job 914, v. דְּרָגָא.

דִּרְסָא, add Kidd. 73<sup>b</sup> top, v. שְׁלֵט.

דִּרְסָא, דִּרְסָא, add Y. Succ. III, 53<sup>d</sup> top דִּרְסָא.

דִּרְסָא, *Kal*, for Gen. XXIV, 25, read Gen. XXIV, 65;—under *Hithpa.*, add Num. R. s. 9<sup>l</sup>. Tanh. Hayé 3 דִּרְסָא; a. e.

דִּרְסָא, add Tanh. Hayé 3 דִּרְסָא the dignity of old age; a. e.

דִּרְסָא, for *Hodaah*, the first of, read *Hodaah*, the second of.

דִּרְסָא I, 3, for Pl. דִּרְסָא. Ib., read Pl. דִּרְסָא, דִּרְסָא. Ib. B. Bath. 69<sup>b</sup>, v. דִּרְסָא.

דִּרְסָא, add Midr. Sam. ch. XIX צִלְמָא דִּרְסָא (צ' דִּרְסָא); Yalk. Sam. 124 צִלְמָא דִּרְסָא the statue of Herod (?); v. דִּרְסָא.

\*דִּרְסָא, v. דִּרְסָא.

דִּרְסָא, דִּרְסָא, for דִּרְסָא, read דִּרְסָא.

\*דִּרְסָא, v. דִּרְסָא.

דִּרְסָא, for is remained, read is left over.

דִּרְסָא, add Gen. R. s. 4 ed. Theodor (play on חֲמִסִּים, Is. LXIV, 1); Yalk. Is. 368 חֲמִסִּי (corr. acc.).

דִּרְסָא 1), after Gitt. 80<sup>a</sup>, insert; B. Bath. 172<sup>a</sup> (Ms. M. דִּרְסָא); Yeb. 116<sup>a</sup>.

\*דִּרְסָא, Yalk. Ps. 635 דִּרְסָא, read דִּרְסָא or דִּרְסָא Indian sword; cmp. דִּרְסָא.

דִּרְסָא, add B. Kam. 79<sup>a</sup> דִּרְסָא and paid with it a debt for goods received on credit.

דִּרְסָא, add Nidd. 9<sup>b</sup>; Y. ib. I, 48<sup>d</sup> bot.; 49<sup>b</sup> bot. דִּרְסָא.

**הָפֵר**, for Prov. XXIII, 23, read Prov. XXIV, 23.

**הָלֵא**, add; Y. Snh. I, 18<sup>e</sup> bot. דלחן (corr. acc.).

**הָלֵי**, add Targ. Mal. II, 17 ed. Lag., v. קָלֵי.

**הָלֵמִם** I, add Y. M. Kat. II, 81<sup>d</sup> top יתמה (not יח), v. סְתִימָא.

\***הָמִסִּי** v. הַמִּסִּי.

\***הָנִקְרִי** v. הַנִּקְרִי.

\***הָתְסִטָּה** f. = תֹּסֵפֶט. Tosef. Zab. IV, 6.

\***הָתְסִיק** v. תִּסֵּק.

\***הָתְסִיק** m. (תִּסֵּק) *heating*. Pes. 30<sup>b</sup> הַתְּסִיקֵן מִבִּפְנֵימִי their fireplace is inside. Bets. 33<sup>a</sup> גְּדוּלָּה for a large fire.

\***הָתְסִקְרִי** f. same. Bets. 33<sup>a</sup> אֵלֶּא ... לֹא הָתְסִקְרִי pieces of wood are intended for firing only (and may not be handled for other purposes on the Holy Day).

\***הָתְסִרָהּ** f. (סִיר) *removal, taking off*. Num. R. s. 11<sup>7</sup> ה' אֵין רֵשָׁא אֵלֶּא לִשְׁנֵי ה' *yissa* (Num. VI, 26) has the meaning of removal (of the divine anger); a. e. — הִסְרָהּ, v. תִּסְרָהּ.

**הָתְפָּכָה**, add 3) *inversion, transposition*. Lam. R. to I, 1 שְׂרָרִי, v. זָמַר.

**הָתְפָּכָה**, for XXIX, 20, read XXIX, 22.

**הָתְפָּלָה**, under 1), add Tem. 3<sup>b</sup>; Macc. 13<sup>b</sup>.

**הָתְפָּלָה**, under 1), add Y. Kil. III, 28<sup>d</sup> הָתְפָּלָה הִיא אֵיכָּהּ הִיא אֵיכָּהּ הִיא הָתְפָּלָה its length means the distance of its separation.

\***הָתְפָּקִס** v. הַתְּפָּקִס.

\***הָתְקַלְהִי** f. (תָּקַל) *calling the assembly*. Yalk. Num. 725 הִתְקַלְהִי הָעֵדָה (v. תְּקַלְהִי); ה' הָתְקַלְהִי הָעֵדָה (Sifr. Num. 74 הָתְקַלְהִי אֵחָּד וְכָל).

**הָתְקַרְבָּה**, for Lev. XVII, 1, read Lev. XVI, 1.

**הָתְקַרְבָּה**, for Sifra, read Sifr. e.

\***הָתְרִבָּה** m. (b. h.; רָבָה) *much, many*. Sot. I, 4 הִיךְ עֵשֶׂה ה' wine may do much (induce sin). Yoma 47<sup>a</sup> ה' עָשָׂה כֵּן וְכָל many men did so, but to no avail. Taan. 18<sup>b</sup> ה' הִרְגִּים וְכָל the God has many means to kill &c.; a. fr.

\***הָתְרָאָה** v. תְּרָאָה.

\***הָתְרָאָה** v. הִתְרָאָה, a. תְּרָאָה.

\***הָתְרָאָה** = הִתְרָאָה. M. Kat. 14<sup>a</sup>.

**הָתְרָמְנָה**, for Ar. הרמנא, read Ar. קהרמנא.

**הָתְרָם**, add Nif. תְּהָרֵם *to be demolished, to be frustrated*. Snh. 26<sup>b</sup> מִתְרָם, v. מִתְרָם — [Midr. Till. to Ps. XXXIX מִתְרָם, v. מִתְרָם].

**הָתְרָמָה**, for Mish. ib. II, 8, read Mish. ib. II, 5.

**הָתְרָמָה**, add Yoma 82<sup>a</sup> ה' fasting the entire day, v. תְּרָמָה.

**הָתְרָמָה**, add Ab. V, 9 הַשְּׂמִיטָה שְׂמִיטָה, v. תְּרָמָה.

\***הָתְרָמָה** m. (מִתְרָם, emp. תְּרָמָה) *tarrying*. Erub. 54<sup>a</sup> (fr. Ben Sira?) אֵין ה' לָמוֹת death tarries not.

**הָתְרָה**, for Ex. III, 3, read Ex. III, 10.

**הָתְרָה**, add [Ruth R. to II, 9 (Par. 5, beg.) הִתְרָה בְּמָה, read: הִתְרָה בְּמָה, v. תְּרָה].

\***הָתְרָה** v. תְּרָה.

**הָתְרָה** II, under 1, add Ex. R. s. 42<sup>7</sup> at Sinai הִיוּ שִׁשְׁנִים וְהָתְרָה וְכָל (Israel) were lilies and roses, but now &c., v. סְרִיחָה.

**הָתְרָה**, add — Pl. תְּרָה. Targ. Ps. CIV, 12.

**הָתְרָה**, before [Rabad to Maim., insert Tanh. ed. Bub., Tol'doth 4 בֹּרֵי] הָתְרָה thou givest me to eat in a saucer; put the whole pot into my mouth.

\***הָתְרָה** v. תְּרָה.

\***הָתְרָה** v. תְּרָה, ch., v. תְּרָה.

\***הָתְרָה**, Yalk. Ps. 820 בֵּרֵךְ, read בֵּרֵךְ, v. תְּרָה.

\***הָתְרָה** v. תְּרָה.

**הָתְרָה** II, for (or תְּרָה) read (or תְּרָה).

**הָתְרָה**, Pi., for Ex. XXIII, 8, read Ex. XIII, 18.

**הָתְרָה**, add Hof. הִתְרָה *to be made to creep*. Sifr. Deut. 321 הִתְרָה בְּעָפָר they shall be dragged along in the dust; Yalk. ib. 945 מִתְרָה (corr. acc.).

\***הָתְרָה**, for תְּרָה, read תְּרָה; — *for thy sneezing, read my sneezing; for thee, read me.*

\***הָתְרָה** m. = h. תְּרָה, *dung*. Targ. II Kings IX, 37 (ed. Wil. תְּרָה). Targ. Jer. VIII, 2. Ib. XVI, 4 (ed. Wil. תְּרָה). Targ. II Esth. I, 2 תְּרָה.

**הָתְרָה**, for Job XXVIII, 17, read Job XXVIII, 18.

\***הָתְרָה** v. תְּרָה.

**הָתְרָה** II, after תְּרָה, insert תְּרָה; — add Ab. Zar. 30<sup>a</sup>, v. תְּרָה II; a. e.

**הָתְרָה**, add Y. Kidd. I, 58<sup>d</sup>, v. תְּרָה; a. e.

\***הָתְרָה** v. תְּרָה.

**הָתְרָה** Pi., add 3) *to designate, prepare, send in due time*. Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 11; a. fr.

**הָתְרָה**, after same, insert Lam. R. introd. (R. Han. 1) זָמַר (not זָמַר), v. תְּרָה.

**הָתְרָה** I, before — Pl., insert [Lam. R. introd. (R. Han. 1) זָמַר, read: זָמַר; v. תְּרָה].

\***הָתְרָה** m. pl. *slender* (like a rod, v. מִתְרָה). Esth. R. to I, 6.

**הָתְרָה**, for Dan. II, 5, read Dan. III, 5.

**הָתְרָה**, add Nif. תְּתָרָה *to be the object of anger, be put under the ban*. Ex. R. s. 42<sup>3</sup> מֹשֶׁה נִתְרָה מִשָּׁה וְכָל Moses was excommunicated and put under the ban (emp. תְּרָה).

**הָתְרָה**, after Ex. II, 3, insert — Sabb. 20<sup>b</sup>; a. e.

\***הָתְרָה** f. (b. h.; תְּרָה) *pitch*. Sabb. II, 1. Y. Ab. Zar. II, 41<sup>b</sup> bot. תְּרָה their pitch coating is peeled off; a. fr.

\***הָתְרָה** (denom. of תְּרָה) *to pitch, line with pitch*. Ab. Zar. V, 11 שִׁפְתָּה ... גַּר a stone vat which a gentile coated with pitch. Y. ib. II, 41<sup>b</sup> bot. תְּרָה when they line them (the vessels); a. fr. — Part. pass. תְּרָה; f. תְּרָה &c. Koh. R. to VII, 28, v. תְּרָה I. Y. Ab. Zar. I. c. תְּרָה when they are not lined; a. e.

\***הָתְרָה** ch. same. Y. Ab. Zar. II, 41<sup>c</sup> top תְּרָה saw them (gentiles) pitch small bottles. Y. M. Kat. II, 81<sup>b</sup> top; a. e.

\***הָתְרָה** m. (preced.) *pitch-maker or pitcher of vessels*. — Pl. תְּרָה. Mikv. IX, 7.

\***הָתְרָה** v. תְּרָה.

**הָתְרָה**, add — 3) *thumb*, v. תְּרָה.

\*זקנא m. (זקף) *thumb*. Ber. 55<sup>b</sup> (Ar. זקנא).

זקח, *before—Pl., insert* Targ. Y. Num. XIX, 2 זקחא.

זרע, *add—*[Y. M. Kat. II, 27<sup>d</sup> מזרעא, read: סחלעא, v. תלעא]

זרעית, *add* Y. Hor. III, end, 48<sup>c</sup>; Y. Sabb. XII, 13<sup>c</sup> bot. זרעין.

\*זרעית II f. = זרעית II. B. Kam. 50<sup>b</sup> bot. 'זרעית' lesion may happen at a fall of less than &c.

\*זרעית, v. תברות.

זרב Pi., *after* v. תבל, *add*; Tosef. Kel. B. Mets. IV, 5; XI, 7.

\*זרעין, Y. Sabb. XIV, beg. 14<sup>b</sup>, v. תרין.

\*זרעית, Pesik. Vayhi, p. 63<sup>b</sup>, v. תרעין.

זרעית, *add—*[Targ. Prov. XX, 25, read: תרעין, v. תרעין.]

זרעית II, *add* תרעין, v. תרעין. B. Bath. 9<sup>b</sup> תרעין (some ed. תרעין; Ms. H. תרעין).

זרעית, *for* Gen. XVIII, 1, *read* Gen. XVIII, 11.

זרעית, *add—Pl.* תרעין. Keth. 7<sup>b</sup>, v. תרעין; a. e.

זרעית, *add—*(3) *unfavorable aspect of a case, disadvantage, opp.* זכוח. Keth. 105<sup>b</sup> לעצמו אין אדם רואה ח' no man sees the unfavorable side of his own case. Snh. IV, 1; a. fr.

זרעית, *add—*(2) *a pointed head-dress*. Targ. Esth. VIII, 15 ed. Lag. (ed. Vien. חרדא).

\*זרעית m. (b. h. זרע; זרע) *strength, support*. B. Mets. 117<sup>a</sup> (Ms. H. תרעין), v. תרעין.

זרעית I *Kal*, *add—*(4) *to tremble*. Yalk. Prov. 959 שזרעית, v. שזרעית I.

זרעית II, *add—*In gen. *a line of men*. Y. Sabb. XIX, 16<sup>d</sup> bot. זרעית, v. זרעית. Ib. זרעית... כל ח' whenever a line of men is formed, whether wittingly or not, it is a *holah* (a partition for Sabbath purposes).

\*זרעית, חל' (denom. of זרעית) *sickly, ailing—Pl.* זרעית. Gen. R. s. 20 חל' (not חלית) looking pale. Ib. s. 63; a. e.—Ib. s. 90 (play on זרעית),

Gen. XII, 54) נכנסו ח' the years entered with suffering.

זרעית, *add—Pl.* זרעית. Y. Succ. V, end, 55<sup>c</sup> חל' בית חל' the store-room for the knives; Y. Yoma III, 41<sup>a</sup> top חל' (corr. acc.); v. תלעא.—[Orl. III, 7 חל' shoots, v. תלעא.]

\*זרעית III, חמר m. (b. h.) *mortar*. Ex. R. s. 24; a. e.

\*זרעית IV, חמר m. (b. h.) *Homer*, a (dry) measure containing thirty S'ah. Keth. 111<sup>b</sup> (ref. to Deut. XXXII, 14) חמר read not *hemar* (wine), but *homer* (a Homer-ful).

\*זרעית, Y. Snh. X, 28<sup>b</sup> top, v. חמר.

\*זרעית pr. n. pl. Pesik. Vayhi, p. 63<sup>b</sup>, expl. חמר; Pesik. R. s. 17 חמר, expl. חמר.

\*זרעית f. = חמר, *daring*. Gen. R. s. 98, v. חמר III.

זרעית, *add* חמר (denom. of חמר) *to legislate*. Snh. 5<sup>a</sup> חמר, v. חמר.

\*זרעית *knife*, v. חמר.

\*זרעית f. (v. חמר II) *freed-woman*. Succ. II, 7 יוחנן בן חמר J. the son of the freed-woman; Tosef. Eduy. II, 2; Tosef. Succ. II, 3 חמר (corr. acc.; Var. חמר).

\*זרעית m. (b. h.; v. חמר) *breast*, the priest's share. Hull. X, 1, v. חמר. Men. V, 6; a. e.

זרעית, *Pa., add—*(3) *to make to go around, take around* (begging). Y. Keth. XI, 34<sup>b</sup> bot. חמר she took him (the blind husband) around over the whole town; חמר once she took him &c.; Gen. R. s. 17; a. e.

זרעית I, *add* Y. Pes. III, 30<sup>b</sup> top חמר, v. חמר.

\*זרעית, Targ. Esth. VIII, 15, v. חמר.

זרעית, *for* 72<sup>b</sup>, *read* 72<sup>a</sup>.

\*זרעית, v. חמר.

\*זרעית m. (חמר) *whitish*. B. Bath. 73<sup>a</sup>, a. e., v. חמר.

\*זרעית, Targ. Y. Num. XXXV, 11, v. חמר.

זרעית II, (2) *after* to the study of the Law, *add* Gen. R. s. 20 חמר according to thy means.

זרעית 1) *add* B. Bath. 8<sup>b</sup> חמר the mode of its distribution.

זרעית, *add* [Y. Yoma III, 41<sup>a</sup> top, v. חמר.]

\*זרעית pr. n. m. *Hillafta* (v. חמר). Tosef. Makhsh. III, 3 חמר (R. S. to Makhsh. VI, 2 חמר קוניה).

זרעית II, *for* חמר, *read* חמר רשעית.

זרעית, *before—Pl., insert* Lam. R. to I, 9 חמר (not חמר) the valley of Bar Hinnom.

\*זרעית, v. חמר.

זרעית, *for* Job V, 2, *read* Job V, 21.

זרעית III, *add* Y. Sabb. II, 4<sup>d</sup> top חמר, v. חמר.

זרעית, *for* Ex. XXIV, 19, *read* Ex. XXIII, 19.

זרעית, *before—Pl. insert* Lam. R. to I, 9 חמר a hollow image.

\*זרעית m. (b. h.; חמר) *vanguard*. Cant. R. to IV, 4, v. חמר.

זרעית, *add* *Hithpa.* חמר, *Nithpa.* חמר *to be assuaged*. Num. R. s. 9<sup>48</sup> חמר after the Lord was assuaged (through Moses' prayer) concerning them, and he had removed the countenance of anger.

\*זרעית, v. חמר.

זרעית, *for* chord, *read* cord.

זרעית, *after* split straight through, *add* Men. 35<sup>a</sup> חמר assumes again its original length, v. חמר I.

זרעית, *add—*[Lam. R. to I, 9, *read*: חמר.]

זרעית, *Pe., add—*Yoma 28<sup>b</sup>, v. חמר I; a. fr.

\*זרעית, v. חמר.

זרעית I, *Pe., add* Ab. I, 13, v. חמר.

זרעית, *before—Fem., add—Pl.* חמר. Gen. R. s. 20, end; a. e.

זרעית, *for* Ex. XVIII, 13, *read* Ex. XVII, 13.

זרעית, *add* *Ithpe.* חמר *to become tender, smooth*. Targ. Job XXXIII, 25, v. חמר.

זרעית, *for* חמר, *read* חמר;—*for* Ex. XIII, 13, *read* Ex. XVII, 13.

זרעית, *after* using foreign words, *insert* Keth. 17<sup>a</sup>;



\*תְּמִירָתָא f. (v. תְּמִיר I) *grave case*. Naz. 20<sup>b</sup>, v. קְרִילָתָא.

\*תְּמִירָה (b.h.) pr.n.f. *Hannah*, 1) mother of Samuel. Ber. 31<sup>a</sup> דְּהִי קְרִיאִי רַחֵם those verses concerning Hannah (I Sam. I, 13, sq.). Hag. 6<sup>a</sup>, v. מְפִנְקוֹתָא. Deut. R. s. 2, beg.; a. fr.—2) name of a woman. Taan. 23<sup>b</sup>, v. רָפָה.

\*תְּמִירָה, v. תְּמִיר.

תְּמִירָה, for Y. Erub. VI, read Y. Erub. V;—add—Pl. תְּמִירָה. Num. R. s. 2<sup>10</sup> תְּחִלָּה לְדָ' (ed. Wil. sing.) (Judah was) the first when encamping, v. נָסַע.

\*תְּמִירָה pr. n. m. *Hänilay*, an Amora. Gitt. 52<sup>a</sup>, sq.; a. fr.—Taan. 6<sup>a</sup> Ms. M. (ed. נְדִילָא, v. Rabb. D. S. a. l. note).

תְּמִירָה, add Y. Sot. VIII, 22<sup>b</sup> bot. תְּמִירָה; כְּנָגֵד הַכִּתּוּב, read: תְּמִירָה.

תְּמִירָה, add Pi. תְּמִירָה to make suppliant, humble. Midr. Till. to Ps. XIV (ref. to Prov. XXVI, 25) אַתָּה מְתַנֵּן אֶת דְּבָרֶיךָ thou (Esau) directest suppliant words to thy father.

תְּמִירָה, add *Ithpe*. תְּמִירָה to pray. Gitt. 68<sup>a</sup> sq. לִיהָ נִפְקָא אִיתְמִירָה she came out and begged him (not to touch the wall of her cot).

תְּמִירָה, before—Pl., add Gen. R. s. 25 תְּמִירָה וְהָיָה עִנּוּךְ דְּהִי Enoch was fickle-minded, at times righteous, at times wicked; Yalk. Chr. 1072.

\*תְּמִירָה I = תְּמִיר I.

*Ithpa*. תְּמִירָה to ask for kindness. Lev. R. s. 5 לְמִיתְמִירָה ... אֵילִין those Cuthæans know how to beg.

תְּמִירָה, add [Targ. Y. I Deut. XXXII, 11 תְּמִירָה, ed. Vien., v. תְּמִירָה].

תְּמִירָה, add Part. pass. תְּמִירָה lean. Yalk. Gen. 82 (Gen. R. s. 48 תְּמִירָה).

תְּמִירָה 1), add Lam. R. to I, 2 תְּמִירָה final, v. סָבַע.

תְּמִירָה, after weaving veils, insert; Y. Bets. V, beg. 62<sup>d</sup> תְּמִירָה (corr. acc.).

\*תְּמִירָה f. (תְּמִירָה) cover, palliation (cmp. תְּמִירָה). Gen. R. s. 71, v. עָבָר; Yalk. ib. 126.

\*תְּמִירָה, Targ. Y. Num. XXVI, 61, read: תְּמִירָה, v. תְּמִירָה.

תְּמִירָה, after raked fish, insert; Pesik. Ronni, p. 142<sup>a</sup> תְּמִירָה (corr. acc.).

\*תְּמִירָה, Pesik. Ronni, p. 142<sup>a</sup>, read: תְּמִירָה.

תְּמִירָה, Nif., after must be chiselled, add Ex. R. s. 15<sup>22</sup>, v. תְּמִירָה; a. e.

תְּמִירָה, add Pi. תְּמִירָה to cut, carve. Gen. R. s. 94 (play on תְּמִירָה, Gen. XLVI, 24) שְׁחִיצוּ אֱלֹהִים וְכ' they carved gods with their own hand.

תְּמִירָה, add Pa. תְּמִירָה to act irreverently. Koh. R. to X, 2 תְּמִירָה, v. שְׂמָלָה ch.

תְּמִירָה, add Bets. 32<sup>a</sup> צָעִי ד' צָעִי, v. אָצַע. תְּמִירָה, for pl. תְּמִירָה, read pl. תְּמִירָה.

תְּמִירָה, add; Sifra B'har Par. I, ch. I בְּחֻרְבָּה; Yalk. Lev. 658 בְּחֻרְבָּה.

\*תְּמִירָה m. = h. תְּמִירָה. —Pl. תְּמִירָה. Targ. Hos. IX, 6 תְּמִירָה (corr. acc.; h. text תְּמִירָה).

\*תְּמִירָה, v. תְּמִירָה.

תְּמִירָה, dele Tosef. ib. B. Mets. III, 13;—add—2) the pointed part of the baker's shovel, poker. Tosef. ib. B. Mets. III, 7.

\*תְּמִירָה, v. תְּמִירָה.

\*תְּמִירָה, v. תְּמִירָה.

\*תְּמִירָה, Tosef. Kil. IV, 8 ed. Zuck., v. תְּמִירָה I.

תְּמִירָה, Kal, add Erub. 54<sup>a</sup>; Ab. Zar. 19<sup>a</sup>, v. צָדִיר.

תְּמִירָה, Hif., add 3) to lay a net. Midr. Sam. ch. XXIV תְּמִירָה how many nets thou hast laid!

תְּמִירָה, before—2), insert—Pl. תְּמִירָה. Midr. Sam. ch. XXIV; a. e.

\*תְּמִירָה, v. תְּמִירָה.

תְּמִירָה I, add Tanh. Sh'lah 6 שֶׁל ד' soil of a clayish nature; Num. R. s. 16<sup>12</sup> (Matt. K. תְּמִירָה, prob. to be read: תְּמִירָה).

תְּמִירָה, after a) grooved, insert, v. תְּמִירָה;—dele c) flat-nosed, v. תְּמִירָה.

תְּמִירָה, add Tosef. Ab. Zar. I, 2; Y. ib. I, 39<sup>d</sup> תְּמִירָה ... בְּמָקוֹם שֶׁהוּא לא יֵשֶׁא you should not go to salute him (the Roman) at the place where he holds councils, and if you meet him on the way &c.

\*תְּמִירָה m. = תְּמִירָה. —Pl. תְּמִירָה. Ab. Zar. 10<sup>a</sup>, sq.

תְּמִירָה, add Yalk. Gen. 161 תְּמִירָה.

תְּמִירָה, add, Part. Pu. תְּמִירָה; f. תְּמִירָה lovely. Ab. Zar. 24<sup>b</sup>, a. e., v. תְּמִירָה I.

תְּמִירָה, after Pl., insert תְּמִירָה;—add Lam. R. to I, 7 תְּמִירָה, v. תְּמִירָה; a. e.

\*תְּמִירָה f. (b. h.; תְּמִירָה) slaughter. Esth. R. to III, 1, v. שָׁטַם.

\*תְּמִירָה, Yalk. Ps. 702 לֹט', read: תְּמִירָה, v. תְּמִירָה.

תְּמִירָה, for Yalk. Esth. 104<sup>b</sup>, read Yalk. Esth. 1046.

תְּמִירָה, add Gen. R. s. 70, v. תְּמִירָה ch.

\*תְּמִירָה, v. תְּמִירָה.

תְּמִירָה under Hif., after his roof, add Tanh. P'kudé 11 מִקוֹם מְכַל הַיָּדָה פְּנִיהֶם מִכָּל מִקוֹם וְכ' they besmeared their faces (with perspiration, trying) from all sides, but could not put it up.

\*תְּמִירָה, Y. Sot. VIII, 22<sup>b</sup> bot. some ed., read: תְּמִירָה.

\*תְּמִירָה m. = h. תְּמִירָה. Targ. Y. II Ex. XXV, 25, v. תְּמִירָה.

תְּמִירָה I ch., after (ed. תְּמִירָה, dele corr. acc. or תְּמִירָה, v. תְּמִירָה).

תְּמִירָה, add—[Tosef. Zab. IV, 1 תְּמִירָה; R. S. to Zab. III, 3 תְּמִירָה, v. תְּמִירָה].

\*תְּמִירָה f. (= תְּמִירָה, v. תְּמִירָה) rocking board. Tosef. Zab. IV, 1 (ed. Zuck. תְּמִירָה; R. S. to Zab. III, 3 תְּמִירָה; v. Zab. III, 1 תְּמִירָה).

\*תְּמִירָה m. = תְּמִירָה. Midr. Till. to Ps. LXXV, v. תְּמִירָה.

תְּמִירָה, for Lev. VI, 14; 21, read Lev. VI, 14.

תְּמִירָה, for thorns to thorns, read refuse to refuse.

\*תְּמִירָה, Tosef. Snh. V, 2, read: תְּמִירָה.

תְּמִירָה, add Y. Sabb. VI, beg. 7<sup>d</sup> תְּמִירָה pearl drops (beads).

תְּמִירָה, dele—V. תְּמִירָה.

\*תְּמִירָה, v. תְּמִירָה.

תְּמִירָה, for עֲדָשָׁה, read עֲדָשָׁה.

תְּמִירָה, for B. LV, read Ps. LV.

תְּמִירָה, before—3), insert Y. R. Hash. II, end, 58<sup>b</sup> וְכ' תְּמִירָה when the sun sets ... for the fourteenth time (in the month of Nisan).

**סג**, for Y. Kel., read Y. Kil.

**טסקא**, after a *taska* full of &c., insert; Yalk. Esth. 1059 **טס**.

**טעות**, before—2), add Midr. Till. to Ps. XXX, end **טעיותיהם** ed. Bub. (not טעות, oth. ed. בעיותיהם, corr. acc.), v. **אור** I (in Addenda).

\***טפוטא**, read: **טפוטא**.

**טפ**, **טפא** III, add **Pa. טפ** to add to, enlarge. B. Bath. 93<sup>b</sup> **לטפא**, v. **טפא**.

**טפא**, after v. next w., add a. **טפא**.

**טפיטא**, before—Pl., insert; Pesik. Ul'ah, p. 182<sup>b</sup> **טפיטא**. Tanh. ed. Bub., Emor 26, note 188 **טפיטא**, v. **טפיטא**.

**טפלה**, after to be eaten with it, insert Tosef. Sot. IV, 3; a. e.

**טפס**, for *Hithpa.* **הטפס**, read *Pi.* **טפס**;—for **טפ**, read **טפ**.

\***טראפליס**, Tosef. Erub. IX (VI), 25 ed. Zuck., v. **טראפליס**.

\***טראדא**, v. **טראדא** II.

**טראמיטא**, add Tosef. Ukts. II, 15 **טראמיטא** (corr. acc.).

**טרחות** 1) add Num. R. s. 9<sup>24</sup> אין **טרחות** he (God) has no trouble about us, except for those two drops of rain.

\***טרחן** m. (טרח) troublesome.—Pl. **טרחין**. Ex. R. s. 7; Sifré Num. 91; a. e.

\***טראניא** = **טראניא**. Yalk. Ez. 346 **טראניא**.

\***טראידה** f. (טרא) exile. Midr. Till. to Ps. III, ed. Bub. **טראידה** ... **טראידה** that he did not condemn me to death, but only to exile.

**טראין**, for Gen. XXXIV, 19, read Gen. XXXIII, 19.

\***טראפונא** m., corruption of **טראפונא**. Targ. II Esth. I, 2 (3); 10.

**טראמסא**, for *τολμια*, read *τολμια*.

\***טראמיסא**, Tosef. Ukts. II, 15, v. **טראמיסא**.

**טרא**, after **טרא** בן **טרא**, insert; Y. Orl. I, 61<sup>a</sup>, a gloss transferred from Y. Shebi. l. c.

**טרא** for the last two lines, read [Y. B. Bath. IV, 14<sup>c</sup> bot. **הט** **הטרא**, read: **הט**, **הטרא**, v. **הטרא**].

**טרא**, before when two scrolls, insert (read: **טרא**);—for he carries one

away and brings, read thou must carry one away and bring.

**טרא**, for Y. ib. V, 5<sup>c</sup>, read Y. ib. II, 5<sup>c</sup> top.

\***טרא** (b. h.), *Pi.* **טרא** to fly. Midr. Till. to Ps. XVIII, 11 **טרא** ed. Bub. (oth. ed. **טרא**) and he flew upon the wings of the Cherubim.

**טרא**, for Ex. XIX, 14, read Ex. XIX, 13.

**טרא**, for Bar Nafha, read Bar Nappaha.

**טרא**, before Part. pass., insert Midr. Till. to Ps. XVIII, 7 **טרא** ed. Bub. (oth. ed. **טרא**) *speaking of Israel's troubles in the singular number, and lessen them.*

\***טרא** (יבם) m. **טרא** levirate marriage. Yeb. I, 1. Ib. 39<sup>b</sup>; Bekh. I, 7 **טרא** the levirate marriage has the precedence to *halitsah*; a. fr.—Pl. **טרא** the status and the duties of the levirate marriage. Keth. 82<sup>a</sup> **טרא** the original condition of the *yibbum* still exists concerning her (as long as he has not consummated the marriage); Yeb. 39<sup>a</sup> **טרא** the status originating from the first husband &c.; a. e.

\***טרא**, v. sub **טרא**.

**טרא** 1) add Yoma 80<sup>a</sup> **טרא** the court of Jabez; a. e.

**טרא**, add *Nif.* **טרא** to be summoned to a meeting (v. **טרא**). Tosef. Pes. X, 12 **טרא** Var. (ed. Zuck. **טרא**) and they were called (for prayers), and went to the schoolhouse.

**טרא**, add *Ithpa.* **טרא** to be made permanent, settled. Targ. Prov. X, 30, v. **טרא**.

**טרא**, add B. Bath. 53<sup>a</sup> **טרא** נתן **טרא** וד' if he placed a pebble in the fence and produced some effect by it (stopping water off &c.), or took away a pebble and produced some effect, this is taking possession.

**טרא**, before Yalk. Is., insert Pesik. Ronni, p. 143<sup>a</sup>;

\***טרא**, v. **טרא**.

**טרא**, add—(v. **טרא**) press for grapes or olives. Tosef. Macc. III (II), 9 (ed. Zuck. **טרא**; Y. ib. II, 31<sup>d</sup> **טרא** **טרא**).

**טרא**, add; Y. Yoma IV, 41<sup>d</sup> top **טרא** **טרא** fire igniting sulphur.

**טרא**, before Hof., insert Hof. **טרא** to burn up. Gen. R. s. 48 (ref. to Is. XXXIII, 14) **טרא** **טרא** if permission were given them, they would burn up the whole world over its inhabitants in one moment.

**טרא**, Af., add [Targ. Lev. I, 16 **טרא**, v. **טרא**].

**טרא**, add *Hithpa.* **טרא** to press heavily. Num. R. s. 4<sup>14</sup> **טרא** **טרא** in order that they (the staves) should not press on the bread.

**טרא**, add Koh. R. to X, 19, v. **טרא**.

**טרא**, for Sirach X, 26, read Sirach VII, 10.

**טרא** (b. h.) pr. n. pl. **טרא**. Jericho. Ned. 56<sup>b</sup>. Yoma 39<sup>b</sup>; a. fr.—V. **טרא**.

\***טרא** (ישר) *Jeshurun*, poetic name of Israel. Y. Ber. IV, 8<sup>a</sup> **טרא** and to the seed of J. thou gavest an inheritance. Sifré Deut. 355 (ref. to Deut. XXXIII, 26) **טרא** Israel said, none is like God, and the spirit of holiness said, the God of Jeshurun; a. e.

**טרא**, for Num. XIII, 17, read Num. XIII, 16;—add Yoma 70<sup>a</sup> **טרא** **טרא** that need to be helped; Sot. 41<sup>a</sup> **טרא**.

**טרא** II, before Sabb. 19<sup>a</sup>, insert Targ. Y. Ex. XXII, 16 **טרא** (ed. Vien. **טרא**).

\***טרא** f. (b. h.; **טרא**) honorable, stately.—Pl. **טרא**. Num. R. s. 4<sup>20</sup> **טרא** on stately couches.

**טרא** I, add—(2) surely. Y. Nidd. II, 50<sup>b</sup> **טרא** **טרא** to be sure, these are its colors.

**טרא** under *Pi.* for Prov. XXVIII, 26, read Prov. XXVII, 26.

\***טרא** = **טרא** like him, like it. B. Bath. 110<sup>b</sup> **טרא** (בו) who like him, i. e. who if not he? Kidd. 48<sup>a</sup> **טרא** (בו) wherewith else? Sabb. 4<sup>a</sup> **טרא** (בו) **טרא** (בו) to whom else should they permit it? Taan. 7<sup>a</sup>, a. e. (in Mss., v. Rabb. D. S. a. l. note 8).

**טרא**, for **טרא** I, read **טרא** II.

**טרא**, for his bag, read his pitcher;—

before—*Pl.*, insert [Snh. 103<sup>a</sup>; B. Mets. 84<sup>b</sup>, v. קינחא.]

\*כולייר, כוליים, כוליאָר, v. פוקליאָס.

\*פוקליאָס, for (Ar. 'כור'), read (Ar. 'קור').

פוח, פוח, add—2) name of a lizard. Hull. IX, 2.

פוחלי, for Ex. XXVIII, 13, read Ex. XXVIII, 18.

\*פוחלי, v. פוחלי.

\*פוחלי, add—[Ab. Zar. II, 6 (35<sup>b</sup>) to be deleted, v. Rabb. D. S. a. l. note 5.]

\*פוחלי, v. סימניאָר.

\*פוחלי, add Y. Pes. X, 37<sup>b</sup> bot. צוּלָל, v. פוחלי.

\*פוחלי, add Esth. R. introd. יש' ורע it is a disgrace and an evil for the slave when he has to go back to his former master.

\*פוחלי, before Tanh. B'shall., insert Tosef. Dem. I, 11 (ב'פוחלי (Var. ב'פוחלי) fruit for sale in the archway of &c.

\*כנור, Y. Sot. VIII, 22<sup>b</sup> bot. כנור (Var. חבירחם) read: חבירחם.

\*כנור, for B. Bath. II, 11, read B. Bath. II, 1.

\*כנור, for ב'כנור, read B. Bath. II, 1.

\*כנור, v. כנור.

\*כנור (b. h.) to press, oppress.

\*כנור, Hif. to humble. Y. Ber. II, 4<sup>d</sup> bot. חבירחם קמינו, v. קמ. חבירחם thou dost humble our adversaries. Ib. 5<sup>a</sup> top חבירחם the additional (twelfth) section of the Prayer of Benedictions which closes with 'who humblest the wicked', v. י; a. e.

\*כנור, Nif. to be humbled. Ib. חבירחם the wicked shall be humbled; a. e.

\*כנור, add Lev. R. s. 16, v. צינחא I; Y. Snh. X, 28<sup>c</sup> bot. כנור (corr. acc.).

\*כנור, v. כנור.

\*כנור, add—[Y. Snh. X, 28<sup>c</sup> bot. כנור, v. צינחא I.]

\*כנור, for כנור, read כנור.

\*כנור, add Nif. to be chewed. Tosef. Ukts. I, 2.

\*כנור, v. כנור.

\*כנור c. (כנור) tied. Koh. R. to IV, 6, v. צפח. *Pl.* כנור, v. כנור.

\*כנור, after v. חבירחם, insert, Y. Ned. VII, end, 40<sup>c</sup> נקפת (corr. acc.).

\*כנור, add Tosef. Erub. IX (VI), 16 ed. Zuck.; ib. 15 (not 'כנור'); ib. X (VII), 10 כנור. —[Midd. III, 4 כנור של ברזל, v. כנור.]

\*כנור II, for lying, read dying.

\*כנור m. pl. (כנור) a dish of early date-berries. Esth. R. to I, 4, v. כנור.

\*כנור, v. כנור (in Addenda).

\*כנור, read: כנור.

\*כנור, Tosef. Erub. IX (VI), 15, a. e., v. כנור (in Addenda).

\*כנור I, add—2) plough. B. Bath. 36<sup>b</sup>, v. כנור.

\*כנור, for Dan. III, 22, read Dan. III, 21.

\*כנור, after כנור, add Midr. Till to Ps. CXVI כנור... אין האזנים the ears on high are hollowed out to hear my prayer (by ref. to Ps. XL, 7).

\*כנור, add—Trnsf. frail, rotten. Y. Erub. II, 19<sup>a</sup> כנור (corr. acc.), v. כנור.

\*כנור, add; Sifra M'tsor'a, Zab., Par. I, ch. II; Yalk. Lev. 567 כנור.

\*כנור, add Midd. III, 4.

\*כנור, v. כנור.

\*כנור I, add Men. 10<sup>b</sup> חבירחם let it be declared fit.

\*כנור m. (כנור), pl. כנור vindicating witnesses. Keth. 46<sup>a</sup> כנור בחילים witnesses testifying to virginity.

\*כנור, add Y. Meg. I, 71<sup>c</sup> top חבירחם; Y. Yeb. XIII, end, 14<sup>a</sup>; Y. Ter. VIII, 46<sup>b</sup> top חבירחם (corr. acc.); v. Revue des Etudes Juives XXXIX, 306.

\*כנור, for widowhood, read jointure in case of widowhood or divorce.

\*כנור II Pi, for כנור finished, read כנור a) cleansed, washed (wool). Bekh. IV, 7, a. e.; v. צינחא—b) finished—; under Hithpa. 1), add Midr. Till. to Ps. CXIX,

81 חבירחם (not חבירחם) we have been cleansed, we have been tried (ref. to Dan. XI, 35).

\*כנור, for Gen. XXIV, 6, read Gen. XXV, 6.

\*כנור, v. כנור.

\*כנור, v. כנור.

\*כנור, v. כנור.

\*כנור f. (כנור) accustomed. Y. Hall. II, end, 58<sup>d</sup>.

\*כנור, for Ps. XC, 1, read Ps. XCI, 1.

\*כנור, for drying, read dyeing.

\*כנור, Y. Snh. I, 18<sup>c</sup> bot. חבירחם מן חבירחם, read: חבירחם.

\*כנור m. (כנור) rear-guard. Cant. R. to IV, 4, v. חבירחם.

\*כנור I, for חבירחם, read חבירחם.

\*כנור f. (כנור) steeping. Y. Maas. Sh. II, 53<sup>c</sup> top חבירחם מ' they differ as to the manner of steeping.

\*כנור, before—*Pl.*, add Shebu. 43<sup>b</sup>; B. Mets. 82<sup>a</sup>, v. כנור.

\*כנור II m. (כנור) place of study (emp. Koh. X, 20).—*Pl.* כנור. Targ. Ps. LXVIII, 13 חבירחם their studying rooms.

\*כנור ch. Af. 1), add Lev. R. s. 28 חבירחם, v. חבירחם.

\*כנור, v. חבירחם.

\*כנור, Kel. IX, 8 Ar., v. חבירחם.

\*כנור m. (כנור) saffron planter.—*Pl.* חבירחם. Ab. Zar. 22<sup>a</sup> (Ms. M. מוריחם, corr. acc.).

\*כנור, before Targ. Y. Ex., insert Targ. Y. Deut. XXI, 8 (ed. Vien. חבירחם).

\*כנור Pi, for Cant. VII, 4, read Cant. VII, 3.

\*כנור, add Nithpa. חבירחם to be diluted, dissolved. Tosef. Makhsh. III, 13 חבירחם (ed. Zuck. חבירחם, oth. ed. חבירחם, corr. acc., or חבירחם, or חבירחם).

\*כנור, add—2) wiping out, deletion. Num. R. s. 9<sup>49</sup> חבירחם the washing off of the writing.

\*כנור, v. חבירחם.

\*מחה, Tosef. Makhsh. III, 13 ed. Zuck., read: שנחמחו, v. מָחָה (in Addenda).

מָחָה, add—Pl. מַחְחוּ. Cant. R. to III, 7 (play on מחו and מחו), v. מַחְחוּ (in Addenda).

מָחָה, for מחה, read מחה.

מָחָה, after רגל ב', insert (not ממחש).

מָחָה, before m.ch., insert, מִימָחָה;—add, 3) narration. Gitt. 42<sup>b</sup>; B. Bath. 48<sup>a</sup> רב' it is merely a report (of somebody's opinion, not meant as the citation of an authority), and R. ... does not adopt it.

מִימָחָה, 1), after v. preced., add B. Kam. 81<sup>a</sup>, v. מִימָחָה II.

\*מִימָחָה f. pl. (מָחָה) burns, scabs. Ruth R. to I, 19 (not מחה); Yalk. ib. 601 מִימָחָה.

\*מִימָחָה, v. מִימָחָה.

מִימָחָה, for Gen. XLIX, 6, read Gen. XLIX, 5.

מִימָחָה, for הלָקַח, read הלָקַח.

מִימָחָה, for Sabb. 103<sup>a</sup>, read Sabb. 103<sup>b</sup>.

\*מִימָחָה, v. מִימָחָה II.

\*מִימָחָה, Targ. Y. II Deut. I, 1, read: מִימָחָה.

\*מִימָחָה, v. מִימָחָה.

\*מִימָחָה f. pl. (מָחָה) the gifts of manna. Targ. Y. II Deut. I, 1 (ed. Vien. מחה, corr. acc.).

מִימָחָה, for מחנה, read מחנה;—add Gen. R. s. 13, v. מִימָחָה II.

מִימָחָה, add Targ. Ez. XX, 37 (h. text מחה).

מִימָחָה II, for Koh. XII, 10, read Koh. XII, 11.

\*מִימָחָה m. (b. h.; מָחָה) support.—Pl. מִימָחָה. Sifra B'huck., Par. 2, ch. VI מִימָחָה; Yalk. Lev. 675 מִימָחָה, v. מָחָה.

מִימָחָה, before—B. Bath., insert Kidd. 71<sup>b</sup>, v. מִימָחָה (in Addenda); a. e.

\*מִימָחָה, hostages, v. עָרַב I.

מִימָחָה, add Y. Sabb. VII, 10<sup>c</sup> top מִימָחָה, v. מִימָחָה III.

מִימָחָה II, for Koh. VII, 16, read Koh. VII, 17.

\*מִימָחָה, v. מָחָה.

\*מִימָחָה, Yalk. Lev. 547, read: מִימָחָה.

\*מִימָחָה, Targ. Prov. II, 12 ed. Wil., v. מִימָחָה.

\*מִימָחָה f. (b. h.; מָחָה) purchase. Arakh. III, 2 מ' מִימָחָה שדה מ' acquired land, opp. מִימָחָה; a. e.

מִימָחָה II, for impissation, read impissation.

מִימָחָה, add—3) young animals. Bekh. VI, 11 כל מ' העגלים כן so are all young calves.

\*מִימָחָה, v. מִימָחָה I.

מִימָחָה, add—3) venom. Targ. Y. I Deut. XXXII, 33.

מִימָחָה, dele the entire article, and substitute

מִימָחָה f. (רָמַח = רָמַח; v. רָמַח a. רָמַח) [=b. h. מִימָחָה II Sam. I, 9,] *cramp, catalepsy*. Gen. R. s. 17; s. 44; Yalk. ib. 23 מִימָחָה; Midr. Haggadol, ed. Schechter, to Gen. II, 21 מִימָחָה; Yalk. Sam. 139 מִימָחָה (corr. acc.).

\*מִימָחָה, v. מִימָחָה.

מִימָחָה Pi., add Sifré Num. 11 a. e. מִימָחָה, v. מִימָחָה II.

\*מִימָחָה f. (מָחָה) venom. Targ. O. Deut. XXXII, 33.

\*מִימָחָה, v. מִימָחָה.

\*מִימָחָה, v. מִימָחָה.

מִימָחָה, add—2) (מִימָחָה) use, service. Uktzin I, 5 מִימָחָה one likes them for their usefulness; Hull. 119<sup>a</sup>, sq. Ms. M. a. Rashi (ed. במשמיען), expl. במשמיען.

\*מִימָחָה, v. מִימָחָה.

מִימָחָה, add—3) sound, form of expression. Sot. 16<sup>b</sup> מִימָחָה 'וכ' in speaking of it the text changes the expression (מִימָחָה in place of מִימָחָה, Num. XIX, 17) to make you draw an analogy therefrom &c. Yoma 80<sup>a</sup> מִימָחָה (v. Rabb. D.S. a. l. note 5) in speaking of which (the eatables) the text changes the expression (using מִימָחָה in place of the plainer מִימָחָה, Lev. XXIII, 29).

מִימָחָה, for (מִימָחָה Pa.), read (מִימָחָה Pi.); after Sabb. XX, 1, insert מִימָחָה את המ' וכ'.

מִימָחָה, for G. ed. Dien., read O. ed. Vien.

מִימָחָה Nif., add—[Tosef. Makhsh. III, 13 שנחמחו; ed. Zuck. שנחמחו, read: שנחמחו, or שנחמחו, v. מָחָה (in Addenda)].

\*מִימָחָה, v. מִימָחָה.

מִימָחָה, מִימָחָה, read מ' for מ'.

מִימָחָה, add Keth. 112<sup>a</sup> מִימָחָה; Yalk. Ps. 855, מחקל, v. מִימָחָה.

מִימָחָה Pa., add—3) to blab. Men. 63<sup>a</sup> מִימָחָה, v. מִימָחָה II.

מִימָחָה, add—Pl. מִימָחָה. B. Kam. 24<sup>a</sup>, a. e., v. מִימָחָה.

מִימָחָה, add Hof. מִימָחָה same. Macc. 11<sup>b</sup> מִימָחָה ... מ' (Tosaf. מִימָחָה) who brought it about that Reuben was excommunicated?; Yalk. Gen. 149.

מִימָחָה, for Ps. LV, 9, read Ps. LV, 8.

מִימָחָה, for II Kings XVIII, 12, read II Kings XVIII, 11.

מִימָחָה I, for he pursues (is eager for), read we pursue (are eager for).

\*מִימָחָה, v. מִימָחָה.

\*מִימָחָה pr. n. m. (Νιψάτης) Nifathas, a proselyte. Yeb. 98<sup>a</sup>.

מִימָחָה, for nikkadim, read nikkadim.

\*מִימָחָה, v. מִימָחָה.

מִימָחָה, for Ex. XX, 28, read Ex. XX, 20.

\*מִימָחָה m. (b. h.?) rye or oats. Y. Hall. I, 57<sup>b</sup> top, v. מִימָחָה.

\*מִימָחָה pr. n. f. N'fathah. Gitt. 63<sup>b</sup>, v. מִימָחָה.

מִימָחָה, before Gitt. 69<sup>a</sup>, insert מִימָחָה (Tosaf. Bekh. 44<sup>a</sup> מִימָחָה) round like a sieve.

מִימָחָה, for ib. 11, read ib. 12.

\*מִימָחָה pr. n. pl. N'fathah, Nisibis, in the north-east end of Mesopotamia, seat of R. Judah ben B'thera, Targ.

Y. Gen. X, 10 (h. text אָכַד). Targ. Ez. XXVII, 23 (h. text בָּנָה). Gen. R. s. 37 (expl. אָכַד, Gen. I. c.).—Snh. 32<sup>b</sup>. Pes. 3<sup>b</sup>. Tosef. Yeb. XII, 11; Yeb. 102<sup>a</sup>. Y. Sabb. I, 3<sup>d</sup>.

**קָדָה** I, for Gen. XVI, 6, read Gen. XVI, 5.

**קָדָה** I, for Koh. V, 17, read Koh. IV, 17.

**קָדָה**, Af., for Y. B. Bath. IV, read Y. B. Bath. VI.

**קָדָה**, Hif., for Ps. IXXV, 5, read Ps. XXIV, 5;—add 6) to cause to bear. Keth. 72<sup>a</sup> מְשִׁיבָהּ, v. מְשִׁיבָהּ.

**קָדָה** Ithpe., add 2) to be forgotten. B. Bath. 16<sup>a</sup>, v. רָחֲמֵנָהּ.

**קָדָה**, for Num. IV, 1, read Num. IV, 2.

**קָדָה** Af. add Y. Ab. Zar. II, 41<sup>d</sup> bot. אַחֲרָהּ (not אַחֲרָהּ, אַחֲרָהּ) it dropped it.

**קָדָה**, for Ex. XIII, 8, read Ex. XIII, 18.

**קָדָה**, v. סִיגָנָה II.

**קָדָה** f. (b. h. סִיגָנָה) buckler. Num. R. s. 12<sup>3</sup> (ref. to Ps. XCI, 4) כל מי who ever comes to take shelter under the wings of God, to him he is a shield and buckler of truth.

**קָדָה**, סוֹנְדְּרוֹקוֹס, v. סוֹנְדְּרוֹקוֹס.

**קָדָה**, after to travel as a merchant, add Tanh. Naso, ed. Bub. 27; Yalk. Ps. 842 (play on סָחַר, Ps. XCI, 4) סוֹחֵר חוֹסֵה, v. חוֹסֵה I; Tanh. Naso 23 (corr. acc.); Num. R. s. 12<sup>3</sup>; a. e.

**קָדָה**, add B. Mets. 84<sup>a</sup>, v. סִיגָנָה.

**קָדָה**, Y. Ter. III, 42<sup>b</sup> וְכִי הָכֵר וְכִי הָכֵר [R. El. Wil. emends נִשְׂרָה].

**קָדָה**, for Deut. XXV, 3, read Deut. XXV, 2.

**קָדָה**, B. Mets. 84<sup>a</sup>, v. סִיגָנָה.

**קָדָה**, v. סִיגָנָה.

**קָדָה**, v. סִיגָנָה.

**קָדָה**, for Ber. 4<sup>a</sup>, read Ber. 34<sup>a</sup>.

**קָדָה** II, add Nif. נִסְתַּח same. B. Kam. VIII, 1 חִיּוּתָהּ וְנִסְתַּח if the wound was healed, and broke open again; a. e.

**קָדָה**, add Pu. עֲבָרָה, only with צוּרָה, to be disfigured, decay. Pes. VII, 9; ib. 73<sup>b</sup>, a. e. עֲבָרָה; Tosef. ib. VI, 6 (ed. Zuck. חֲעִיבָר, corr. acc.; Var. חֲעִיבָר; Tosef. Zeb. VII, 6; VIII, 15 חֲעִיבָר, חֲעִיבָר).

**קָדָה** Pa., after.—3) insert: to cause to transgress, force to sin. Snh. 74<sup>b</sup> (4.—קָדָה, v. לְעִבְרָה מִלְחָמָה וְכִי).

**קָדָה** I, v. עָדָה.

**קָדָה** II (b. h.) pr. n. f. Adah, one of the two wives of Lamech. Gen. R. s. 23, v. עָדָה I.

**קָדָה**, v. עָדָה I.

**קָדָה**, for Is. LIX, 5, read Is. LIX, 15.

**קָדָה**, for Lev. IX, 10, read Lev. XIX, 10.

**קָדָה** I, for Tosef. Ber. I, 3, read Tosef. Ber. I, 1.

**קָדָה** I, for I Chr. XXII, 13, read I Chr. XXII, 14.

**קָדָה**, Tosef. Maasr. III, 14 עוֹקְמוֹ, read: עוֹקְמוֹ, v. עוֹקְמוֹ.

**קָדָה**, v. נָהָרָה, v. עוֹקְמוֹ.

**קָדָה**, for Gen. II, 20, read Gen. II, 18.

**קָדָה** Hithpa., for I Chr. II, 24; 26, read I Chr. II, 9; 26.

**קָדָה**, for Num. XII, 14, read Num. XXXI, 2.

**קָדָה** m. (b. h.) foal, young full-grown ass. B. Bath. 78<sup>b</sup>, v. סִיגָנָה.

**קָדָה** II, before—Pl., insert Sabb. VI, 1 של זהב ע' a golden head-dress with the picture of Jerusalem on it, v. יְרוּשָׁלַיִם.

**קָדָה** m. pl. (b. h.; v. עָלָם II) youth. Ned. 41<sup>a</sup> לִימֵי עָלָמִי he (who recovers from a disease) returns to the days of his youth (his sins being forgiven).

**קָדָה** I, for Ex. II, 15, read Ex. III, 15.

**קָדָה**, for Lev. IV, 9, read Lev. III, 9.

**קָדָה**, for play on עָקָרָה, read play on קִיעָרָה.

**קָדָה**, for פְּרִי־סָקִים, v. פְּרִי־סָקִים, read v. פְּרִי־סָקִים.

**קָדָה**, for Ex. XII, 43, read Ex. XII, 48.

**קָדָה**, after to frighten, add also to feel the strength of, fear.

**קָדָה**, for I Chr. XXII, 13, read I Chr. XXII, 14.

**קָדָה**, after Yalk. Kings 172, add; Y. Kidd. I, 61<sup>a</sup> בּוֹרִי (corr. acc.).

**קָדָה**, v. פְּרִי־סָקִים.

**קָדָה** Hithpa., for thinking what the distinction will be which the king is to confer upon me, read thinking, what will be the distinction which the king is to confer upon me?—for thinking what the judgment will be &c., read thinking, what will be the judgment &c.?

**קָדָה**, v. פְּרִי־סָקִים.

**קָדָה**, for Ps. XVIII, 22, read Ps. CXVIII, 22.

**קָדָה**, add—[Yalk. Is. 372 כמו פְּנִינָה, read סִיגָנָה, v. סִיגָנָה.]

**קָדָה**, v. פְּרִי־סָקִים.

**קָדָה**, v. פְּרִי־סָקִים.

**קָדָה**, for Jer. XXXI, 19, read Jer. XXXI, 20.

**קָדָה** f. (פָּנָה) turn.—Pl. פְּנִינָה. Yalk. Lev. 446, v. פְּנִינָה. Pesik. R. s. 33 towards which all turns are made; v. פָּנָה.

**קָדָה** II, for Ps. LXIV, 31, read Ps. LXVIII, 31.

**קָדָה**, add Targ. Y. Num. XXV, 1 פְּרִי־סָקִים (not פְּרִי־סָקִים).

**קָדָה**, Nif., add—2) to be made to separate, be interposed. Ber. 32<sup>b</sup> נִסְתַּח an iron wall was interposed between Israel and &c.;—Hithpa., add—3) to be decided. Pesik. R. s. 40 your judgment will be decided on the Day of Atonement.

**קָדָה** m. (b. h.; פָּעַם) bell—Pl. פְּעָמִים. Yalk. Deut. 829.

**קָדָה**, for Gen. XXIV, 12, read Gen. XXXIV, 12.

**קָדָה** m., pl. פְּרִי־סָקִים (v. פָּרָה) poppy (v. Löw Pfl., p. 103). Shebi. II, 7; Hall. I, 4; Mekh. Bo, s. 8 (not פְּרִי־סָקִים); Sifr. Num. 146 (not פְּרִי־סָקִים).

**קָדָה**, v. פְּרִי־סָקִים.

תִּכְדָּה, for Ps. XXIX, read Prov.  
XXIX.

# Index

of Talmudic and Midrashic interpretations of Scriptural verses, quoted  
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 21 . . . . . 329b, 1127b  
 19 1 . . . . . 1297b  
 3 . . . . . 365a  
 5 . . . . . 953b, 955a  
 8 . . . . . 1510a  
 9 235a, 853a, 1123a, 1193b  
 10 . . . . . 461a, 1355a  
 12 . . . . . 330b  
 13 . . . . . 109a, 567a  
 15 . . . . . 1228a  
 17 . . . . . 1298a  
 18 . . . . . 673a, 1574a  
 19 . . . . . 1574a  
 21 . . . . . 368a  
 20 2 . . . . . 680a  
 3 . . . . . 1247b  
 4 . . . . . 1589a, 1676a  
 5 . . . . . 1022b  
 8 . . . . . 399b, 1073b  
 10 . . . . . 1519b  
 12 630b, 1371b, 1525b  
 13 . . . . . 1493a  
 14 . . . . . 866b  
 15 . . . . . 1447a  
 18 715a(2), 1355a, 1451a  
 19 . . . . . 1218b  
 20 . . . . . 916a  
 22 . . . . . 673a  
 23 . . . . . 1602a  
 24 . . . . . 872a, 1028b  
 26sq. . . . . 1198b  
 21 1 . . . . . 857b  
 1 . . . . . 980b, 1249b  
 1—24 18 . . . . . 857b  
 2 . . . . . 202b  
 3 . . . . . 574b  
 5 . . . . . 707a  
 6 753b, 1052a, 1195a, 1494a, ib.b  
 7 . . . . . 782b  
 8 . . . . . 137a, 537a, 583b  
 9 . . . . . 286a  
 10 1054b, 1368b, 1509a  
 13 . . . . . 1265b  
 14 391a, 1120a, 1494a  
 17 . . . . . 1544b  
 18 1043a, 1193b, 1264b

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21 19 150a, 855b, 1462b, 1519b  
 20 . . . . . 933a  
 21 . . . . . 569a  
 22 . . . . . 824b(2)  
 24 354a, 794b, 881a, 1071a, 1351a  
 25 . . . . . 1295a  
 26 . . . . . 650b, 1552b  
 27 . . . . . 996b  
 28 367a, 873b, 874a, 932b, 1020b  
 28—36 . . . . . 1675a  
 29 360a, 745b, 1563b  
 30 . . . . . 624a  
 33 149a, 367a, 577b, 924a, 1253b  
 35 . . . . . 874a, ib.b  
 36 . . . . . 354a  
 37 . . . . . 256b, 480b  
 22 1 . . . . . 312a, 765a  
 2 403b, 855b, 1602b  
 3 . . . . . 660a, 1501a  
 4 181a, 182b, 367a, 772a, 1541b, 1603b  
 5 567a, 577b, 1384a  
 6—8 . . . . . 660a, 1224b  
 7 . . . . . 1419b  
 8 328a, 1007a, 1075b, 1224b, 1247a, ib.b, 1501a, 1596b  
 9sq. . . . . 1537a  
 10 . . . . . 1580a  
 12 . . . . . 17b, 1043a  
 13 . . . . . 1242a  
 13sq. . . . . 1506b  
 14 . . . . . 1247a  
 15 739b, 1173a, 1253a  
 16 . . . . . 739b  
 17 677a, 785a, 1001a  
 18 . . . . . 1001a  
 19 378b, 935b, 1477a  
 21—22 . . . . . 688b, 1093b  
 22 1072a, 1093b, 1294a(2)  
 23 . . . . . 1617b  
 24 1075b, 1094a, 1563b, 1617b  
 25 . . . . . 416b, 757a, 854b  
 27 . . . . . 27a, 382b, 1294b  
 28 . . . . . 314b  
 23 1 . . . . . 1501b, 1570a  
 2 . . . . . 342b, 898b, 899a  
 4 . . . . . 1133a  
 5 1060b, 1238b, 1239a, 1446a, 1537b  
 6 . . . . . 342b  
 8 . . . . . 1263a  
 11 . . . . . 899b(2), 1432a  
 12 . . . . . 904b  
 14 . . . . . 424a, 1449a  
 17 . . . . . 1435b, 1436b  
 18 . . . . . 423b  
 19 . . . . . 74a, 464a  
 21 . . . . . 767a  
 25 . . . . . 838a, 1249b  
 24 1 . . . . . 767a, 1193a  
 5 369a, 407a, ib.b, 1051a, 1436b  
 6 . . . . . 1256a  
 7 593a, 1113a, 1150a, 1202b, 1252b, 1543b, 1596a, 1678a  
 10 . . . . . 690b

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24	11	370a, 372a, 407b, 1361b
	12	857a, 1657a
	14	876b
	17	655a
25	2	877a
	2sq.	1696b
	3	1151b
	4	1636a
	8	1573b
	19	1631a
	22	1573b
	29	317a, 802b, 964a, 990a
26	1	1259b
	6	734a
	11	734a
	15	854a
	31	508a, 1376b, 1545a
	36	508a
27	5	459b
	7	738a
	10	372a
	20	397a
28	1	1419b
	18	629a
	19	618b
	20	836a, 842b
	23—40	28. . . . . 1275b
	28	385b
	39	1238a
29	9	1275b
	29sq.	1472b
	34	1672b
	35	1069b
	42	584b
	43	564b
30	1	1352b
	11sq.	1316a, 1417b
	12	368a, 1460a
	12sq.	1696b
	13	989a, 1327b, 1435b, 1552b, 1617b, 1623b
	14	1169b
	18	893b
	20	243a
	23	748b, 1357a
	23sq.	1156a
	34	138a
31	14	811a
	17	1293a
	18	639b, 702b
32	1	1558a
	2	1288a
	3	1485a
	4	354a, 1639b
	5	378b
	6	1273a
	7	837a
	8	807b(2), 1026b, 1227a, 1530b(2), 1655a
	9	807b, 1122b
	11	40a, 433a, 456a, 467b(2), 469a, 843b
	12	1498b, 1648b
	13	1093a
	14	895b
	15	297a, 529a
	16	460a, 579b
	24	1212a
	25	1235a
33	5	393b
	7	1007a

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33	8	256a, 1058a, 1316a, 1512b
34	1	601b
	6	674a, 732b
	7	932a, 937b
	10	674a
	14	935b
	21	502b
	26	464a
	28	708b
	29	1379b
35	3	183a(2), 330a, 1271b
	19	265b
	22	1112b, 1485a
	24	1292b
	26	1554b
36	6	359b, 1038a
	33	192a
38	5	297a
	25	234a
	26sq.	1696b
39	3	1404b
	27	1635a
	28	1635a
	29	1635a
40	19	1232b

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1	1	294b, 1419a
	2	685b
	3	1492b
	4	368b, 1000a, 1493a, 1546b
	5	971a, 1309a, 1415a, 1546b
	6	363a, 943b
	7	1117a
	11	921b, 1295b, 1297b
	14	1155a
	15	329a
	16	370a, 889b(2)
	17	140b, 1565a
2	1	530a, 589a
	4	530a, 1472b
	5	173a
	6	1171a, 1250a, 1254a
	11	685b
	13	162b, 1519b
	14	530a, 785b, 1375b
3	3	784a
	4	654b, 1623a
	6	1472b
	9	585a, 1102a, 1208a, 1677a
	10	1208a
	17	464a
	18	360a
4	2sq.	1212b
	3	580b, 852a(2)
	5	838b
	6	580b, 1011a
	7	1616a
	12	564b, 1316b, 1617a
	15	1000a(2)
	21	677a
	22sq.	1528a
	23	564b, 565a, 1098b
	28	564b, 565a
	34	1561b
5	1	301a, 330b, 428b, 871b, 939b
	3	564b

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5	4	815a, 1441a, 1472b
	6—11	594a
	8	742a
	9	825b
	11	799a
	15	815b(2), 816b
	16	127b, 129a, 436b
	17	824a
	18	994b
	20—26	369a
	21	815b, 1059b, 1126b, 1207b
	23	945b
	24	436b, 477b(2), 1437a, 1703a
	25	129a, 1200b
6	2	591a
	3	1696b, 1699b
	5	1585b
	8	1333b
	10	1556a
	13	204a, 419b
	14	530a, 1441a, 1655b
	18	1234b
	21	843a, 1554a
7	12	1441a, 1442b
	13	799a
	14	1221a
	18	1159a
	20	644b
	34	1541a
	35	852a
	37	644b, 936a
8	2	354a
	5	1275b
	15	863b
	21	1411a
	33	483b
	35	1069b
9	1	679a
10	1	365a
	3	365a, 1263a
	8	573a
	9	1577a
	10	329a
	11	353a
	16	1407a
11		589a
	1	450b, 556a
	3	1233b
	4	272b, 1605b
	5	1294a
	6	123b, 1294a
	11	1642a
	12	1280b
	13	942b
	17	1582a
	18	135a, 1467b
	19	295b
	21	946b(2)
	22	879a, 907a, 1499a
	26	1608a
	27	360b, 657a
	29	1257a
	29sq.	1633b
	30	135a
	32	577a, 907a, 1361a, 1380b, 1620b
	34	677a, 858a
	35	944a
	38	677a, 944b, 1482b
	39	870a
	42	371b, 879a, 1589b

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11	43	532a, 869b, 1642a
	44	1319a
12		589a
	2—8	706b
	4	400a
	5	930b
	8	1387b
13	2	143a, 204a, 1012b, 1087b
	3	834b, 875b
	4	359a, 956a
	5	834b
	7	1194b
	10	468b
	11	1303b
	12	1223a, 1225b
	16	1014a
	23	1688b
	24	760b
	28	1086a
	30	718b, 1264b
	33	1193b
	34	1227a
	37	1277a, 1287a
	39	143a
	42	17a
	45	1227a, 1235a, 1236a, 1242a, 1613b
	47	1249b
	49	598b
	51	724a
	54	1667b
	55	205b, 1416a, 1551a, 1624a
	56	1619b
	57	1424b
14	2—8	1646b
	4	322b, 1169b, 1329a
	5	830b
	7	1563a, 1691b
	8	1017b
	13	349b
	14	887a
	16	580b
	21	309b, 1680b
	30	1387b
	35	573a
	36	1165a
	37	598a, 696b, 1625a
	39	159a, 1556b
	40	469a
	43	1556b
	44	159a
	45	683b, 944a, 945a
15	1—15	377b
	3	513a, 1477b
	4	751b, 1472b
	7	1361b
	9	844a
	19—24	377b
	28	1012b
	33	878a
16	1	365a
	2	817a, 1294b
	4	137b
	6	373a
	8	332a, 360a
	9	1671b
	10	1580a
	11	373a
	12	328b, 491b, 492a, 704a

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16 15 . . . . . 1125 b  
 20 . . . . . 641 a, 662 b  
 21 333 a, 373 a, 1000 a,  
 1521 a  
 22 . . . . . 231 b, 232 b  
 25 . . . . . 1625 b (2)  
 29 . . . . . 1294 b  
 31 . . . . . 1072 b  
 17 3 . . . . . 1547 b  
 7 . . . . . 1523 b  
 8 . . . . . 976 b  
 13 . . . . . 634 a, 1000 a  
 18 . . . . . 1355 a  
 3 896 b, 1280 a, 1333 a  
 4 . . . . . 873 a  
 6 . . . . . 1509 a  
 7 . . . . . 648 b, 1076 b  
 12 . . . . . 1509 a  
 13 . . . . . 1509 a  
 17 . . . . . 394 b  
 18 . . . . . 1115 a  
 21 . . . . . 123 a, 359 b  
 22 . . . . . 1570 b  
 23 . . . . . 1573 a, 1644 b  
 25 . . . . . 1323 a  
 27 . . . . . 1606 b  
 29 . . . . . 674 b, 936 a  
 30 . . . . . 856 b  
 19 1314 a, 1322 b, 1355 a  
 2 . . . . . 496 a, 1222 a  
 3 . . . . . 630 b, 748 b  
 4 . . . . . 1187 b (2), 1188 a  
 7 368 b, 1133 b, 1159 a  
 9 632 a, 718 a, 1357 b  
 9 sq. . . . . 1331 a  
 10 604 a, 682 a, 942 a,  
 1052 a, 1061 b (3),  
 1224 b  
 13 699 b, 945 b, 1059 b,  
 1202 a, 1310 b  
 14 27 a, 1058 a, 1189 b,  
 1627 a  
 15 . . . . . 1088 b  
 16 544 b, 1344 a, 1478 b,  
 1479 b  
 17 . . . . . 1652 a  
 18 644 a, 901 b (2), 1351 b  
 19 131 b, 360 a, 438 b,  
 638 b, 1247 a  
 20 165 a (2), 493 a, 500 a,  
 505 a, 1116 b  
 21 . . . . . 129 a  
 23 1098 b, 1119 b, 1120 a  
 24 346 a, 456 a, 901 a,  
 1137 a  
 26 . . . . . 865 b, 896 b (2)  
 27 364 b, 369 b (2), 934 b,  
 1131 a, 1262 b, 1646 b  
 28 678 b, 680 b, 869 b,  
 1397 b  
 29 . . . . . 394 b, 406 b  
 32 343 b, 409 b, 748 b,  
 1088 a, 1362 a  
 35 396 b, 526 b, 734 a,  
 850 b, 858 a, 1326 a,  
 1502 b  
 36 . . . . . 348 a, 748 b  
 20 5 . . . . . 1099 a  
 11—14 . . . . . 1357 a  
 12 . . . . . 1644 a  
 14 . . . . . 1357 a  
 16 . . . . . 1442 b  
 17 . . . . . 486 a, 674 b

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20 18 . . . . . 360 b  
 20 . . . . . 1118 a  
 21 . . . . . 1118 a  
 23 . . . . . 1339 a  
 27 . . . . . 1 b  
 21 2 823 b, 1509 a, 1586 b  
 6 . . . . . 704 a  
 7 382 b, 388 a, 470 b  
 8 . . . . . 704 a  
 9 . . . . . 1633 b  
 10 213 a, 1227 a, 1235 a  
 12 . . . . . 1468 b  
 13 . . . . . 470 b  
 15 . . . . . 470 a  
 18 1058 a, 1594 a, 1627 b  
 20 171 a, 203 a, 206 b,  
 207 b, 208 a, 509 b,  
 762 b, 838 b, 841 a,  
 857 a, 987 a, 1361 a  
 22 2 . . . . . 891 b  
 7 328 a, 517 a, 520 b,  
 814 b  
 10 . . . . . 412 a, 712 a  
 13 . . . . . 1053 b  
 14 . . . . . 755 a  
 22 . . . . . 442 b, 500 a  
 23 . . . . . 1374 a  
 26 . . . . . 853 b  
 27 368 b, 1410 a, 1541 b  
 28 . . . . . 668 a, 1468 b  
 29 . . . . . 36 b  
 23 2 . . . . . 103 a  
 4 . . . . . 103 a  
 10—12 . . . . . 358 b, 427 b  
 10—14 . . . . . 1053 b  
 11 . . . . . 764 a  
 14 . . . . . 595 a  
 15 . . . . . 600 a, 1677 a  
 17 . . . . . 465 a, 704 a  
 22 . . . . . 604 a  
 23 . . . . . 896 b  
 24 596 a, 1510 b, 1516 a  
 30 . . . . . 1073 b  
 32 . . . . . 1093 b  
 37 . . . . . 103 a  
 40 134 a, 288 b, 334 a,  
 343 b, 349 b, 624 b,  
 657 a, 663 a, 698 b,  
 699 a, 719 a (2), 1037 a,  
 1096 a, 1104 b, 1112 a,  
 1298 a, 1674 b  
 42 . . . . . 38 a, 587 b, 805 a  
 24 3 . . . . . 1043 b  
 11 . . . . . 1154 b  
 14 . . . . . 126 a  
 15 . . . . . 1544 b  
 16 . . . . . 438 a, 930 b  
 21 . . . . . 1349 a, 1704 a  
 25 5 . . . . . 891 b, 1013 b  
 6 394 a, 786 b, 858 a,  
 1520 a  
 8—16 . . . . . 567 a  
 9 . . . . . 359 b (2)  
 10 289 a, 1052 a, 1319 b  
 12 . . . . . 338 b  
 14 . . . . . 1391 b  
 19 . . . . . 224 b, 1151 a  
 22 . . . . . 995 b  
 23 . . . . . 567 a, 855 a  
 24 . . . . . 567 a  
 25 . . . . . 216 b  
 26 . . . . . 369 b, 825 a  
 27 . . . . . 343 a

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25 30 467 a, 1288 a, 1290 a  
 35 . . . . . 773 a, 1659 a  
 36 . . . . . 748 b  
 41 . . . . . 1556 b  
 42 . . . . . 981 a  
 45 . . . . . 1391 b, 1392 b  
 47 . . . . . 202 a  
 54 . . . . . 202 b  
 55 . . . . . 1035 b  
 26 1 478 a, 1125 b, 1362 a,  
 1495 a  
 3 . . . . . 1378 a, 1662 a  
 4 . . . . . 1434 b  
 10 . . . . . 601 a  
 11 . . . . . 854 a  
 13 . . . . . 771 b, 1378 a  
 14—44 1200 a, 1378 a,  
 ib. b  
 16 . . . . . 752 a, 1549 b (2)  
 19 601 a, ib. b, 699 a,  
 1434 b  
 23 . . . . . 1109 b  
 26 . . . . . 1009 b  
 31 . . . . . 210 b, 1597 a  
 34 . . . . . 1493 b  
 36 . . . . . 750 b  
 37 . . . . . 1111 a  
 39 . . . . . 832 a  
 43 585 a (2), 732 a, 1054 b,  
 1378 a, 1437 a  
 44 . . . . . 723 b  
 46 . . . . . 427 b  
 27 2 . . . . . 362 a (2), 746 a (2)  
 2—13 . . . . . 1118 b  
 6 . . . . . 1119 a  
 7 . . . . . 1119 a  
 8 369 b, 773 a, 782 a,  
 958 a  
 10 . . . . . 1676 a (2)  
 11 . . . . . 360 b  
 13 . . . . . 1137 a  
 14—24 . . . . . 1320 b  
 16 . . . . . 1524 a  
 18 . . . . . 242 b, 271 b  
 21 . . . . . 1524 a  
 22 . . . . . 1524 a  
 27 . . . . . 436 b, 1337 a  
 28 . . . . . 503 b  
 30 . . . . . 587 b  
 32 . . . . . 360 a  
 33 . . . . . 748 a  
 34 . . . . . 824 a

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1 2 . . . . . 1221 b, 1336 b  
 39 . . . . . 1285 a  
 47 . . . . . 1169 b  
 2 2 . . . . . 280 a, 872 a  
 4 2 . . . . . 939 a, ib. b (2)  
 20 . . . . . 175 a  
 21 . . . . . 939 b  
 47 . . . . . 1036 a  
 5 1 sq. . . . . 1563 a  
 4 . . . . . 1125 a  
 8 . . . . . 816 b  
 12 815 b (2), 816 b, 1207 b  
 12—31 . . . . . 963 a (2)  
 13 1031 a, 1032 b, 1089 a,  
 1363 a  
 15 . . . . . 1010 b, 1270 a  
 17 . . . . . 1100 b

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5 18 126 a, 1033 a, 1221 b,  
 1235 a  
 19 . . . . . 485 a, 932 b  
 23 759 a, 761 a, 1265 a  
 24 . . . . . 370 b, 1121 b  
 28 . . . . . 932 b, 1184 a  
 6 1—21 . . . . . 891 b  
 2 362 a (2), 893 a (2),  
 1175 a, 1181 a, 1242 a  
 3 576 b, 893 a, 1576 b  
 4 . . . . . 379 b  
 5 . . . . . 360 a  
 7 . . . . . 893 a  
 9 . . . . . 1250 a  
 10 . . . . . 1410 a  
 11 . . . . . 1242 b, 1294 b  
 12 . . . . . 129 a, 893 a  
 18 . . . . . 364 b, 945 b  
 19 . . . . . 199 a, 651 a  
 21 . . . . . 893 a  
 24 . . . . . 195 b, 1189 a  
 25 . . . . . 484 a, 848 b  
 26 . . . . . 965 a  
 27 . . . . . 354 a  
 7 . . . . . 1253 b  
 3 549 b, 1257 a, 1286 b,  
 1328 a  
 5 . . . . . 338 b  
 9 . . . . . 115 a  
 12 . . . . . 575 a  
 12—83 . . . . . 1609 b  
 26 . . . . . 490 a  
 55 . . . . . 1108 b  
 61 . . . . . 1075 a  
 83 . . . . . 1209 a  
 8 7 . . . . . 360 a  
 9 2 . . . . . 232 b, 644 b  
 10 . . . . . 931 a, 1465 b  
 10 sq. . . . . 1194 a  
 13 . . . . . 426 b, 1125 b  
 10 2—8 . . . . . 810 a  
 35 . . . . . 640 a  
 11 1 . . . . . 748 a, 863 a  
 5 . . . . . 495 b  
 7 . . . . . 209 b  
 8 707 a, 1280 b, 1523 b (3)  
 10 . . . . . 945 a, 1099 a  
 16 . . . . . 920 b  
 20 37 a, 325 a, 414 a,  
 1410 b, 1412 a  
 21 . . . . . 1449 a, 1548 a  
 22 . . . . . 896 a, 1584 b  
 28 . . . . . 641 a  
 31 . . . . . 902 a  
 12 1 . . . . . 1296 a  
 7 . . . . . 1183 a  
 9 . . . . . 891 a  
 14 342 a, 436 a, 644 b  
 13 11 . . . . . 209 b, 983 b  
 12 . . . . . 1087 b  
 14 . . . . . 1198 b  
 16 . . . . . 601 b  
 22 1097 a, 1511 b, 1548 a,  
 1569 b, 1670 a, 1672 a  
 23 . . . . . 526 b, 740 b  
 28 . . . . . 1096 a  
 30 . . . . . 583 b  
 14 1 . . . . . 939 b  
 11 . . . . . 1411 a  
 14 . . . . . 1054 a  
 19 . . . . . 1498 b  
 29 . . . . . 1207 b  
 44 . . . . . 1100 a

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15 18 . . . . . 595a  
 20 465a, 1073a, 1117b,  
 1460a  
 20sq. . . . . 1120b  
 24 . . . . . 1322b  
 29 . . . . . 926a  
 30 . . . . . 214a  
 31 . . . . . 389a, 674b(2)  
 32 1433a, 1673b, 1698a  
 37—41 400a, 588b(2),  
 1200a, 1419a, 1599b  
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 16 1 717a, 1174b, 1181b,  
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 17 13 . . . . . 1103a  
 18 8 211a, 333b, 851a  
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 22 2—24 25 1018a, 1243b  
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 24 470a, 782b, 1368b,  
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 15 2 . . . . . 370a, 876b  
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 18 3 412 a, 580 b, 864 a,  
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 20 1—9 . . . . . 597 b  
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 21 1 470 b, 1229 b, 1272 b  
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 24 1 182 a, 497 a, 668 a(2),  
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 30 11 . . . . . 1181 a  
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 12 3 . . . . . 17 b  
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	9	106a
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	20	707b, 984a
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7	3	1297a
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	37	594a
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	9	916a
	20	1486b
15	19	785a
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	23	279b
	29	716a
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1	1	1269a, 1296b
	6	1487b, 1701b
	11	749a, ib.b, 1273a, 1623a
	13	1470a
	14	577a
	16	509a, 1491a
	22	1052a
2	1	1173b
	2	827a, 1276a
	7	1460a
	8	1636b, 1638b
	10	952b
	21	1209a
	27	247b
	32	1000a
	36	1012b
3	1	1635b
	10	1201a
	14	662a
4	13-17	90b
	6	601b, 602a
7	6	465b
9	12sq.	1516a
	15sq.	1175b
	24	68b, 1539b
10	2	1272b
11	8	154a
14	9	896b

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15	4	1288a
	5	894b, 927b
	19	1063a
	27	815b
	33	1574a, 1608a, 1620b
16	1	118b
	2	749b
	12	1436a
	18	1436a
17	1	106b
	4	177a, 363b, 866a
	5	1377a
	14	1350b
	16	363b
	18	211b, 283a
	23	866a, 1116a, ib.b
	38	732a
	40	474a
	46	359a, 1303b
	55	1084b
18	14sq.	1574a
19	18	887a
21	8	275b
	10	68a
22	18	275b
	19	883a
23	11	958b
24	4	990a
	6	1280a
	11	1043b
	12	1265b
25	5	692b
	6	1356b
	14	1223b
	20	1418b
	29	1380a
	31	399b, 1145b, 1211a(2), ib.b, 1212a
	32	1134a
26	8	976a
	14	1043b
28	3	209b
	8	493a, 1135a
	19	760b
30	17	679a
31	3	749b

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1	18	602a
	24	1045a
2	14	1273a, 1546a(2)
	29	814a
	32	814a
3	15	1179a
	29	377b, 1061a, 1182b
	35	666b
	39	1474b
5	6	1193b
	21	322b
6	1	321a
	6	631a, 1594a
	7	641b, 1577a
	10	1150a
	13	1293b
	16	1007b
	20	1476b
	20-22	30a(2)
7	18	352a, 999a
	23	447b
8	1	860a
	2	1155a
	14	18b

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10	4	1215b
	16	1228b
11	11	1368b
12	3	611a
	4	353a
	6	1493a
	9	1096b
13	3	463a, 1501b
	9	530a, 1605b
	22	686b
15	18	668a
	24	590a
	30	575b
16	13	1285b
17	19	505a
	28	1178a
18	23	913a, 1038b
19	18	1399a, 1533b
	36	1489b
20	3	1380b
	18	1678a
21		769a
	1	305a
	10	1355a
	14	1129b
	16	367b, 908a
	19	114b
	22	1122b
22	12	351b, 510b
	14	1487b
	26	197b, 1678a
	37	1116a
	40	413a
	41	1158b
23	1	1408b
	5	1118b
	6	883b
	8	1044b, 1617a, 1661a
	11	1091b
	13	455b
	16	808a
24	1	359b
	6	215a, 1189a
	9	810a
	16	1438a, 1439b
	22	749b

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1	5	354a
	31	1355a
	47	1071b
2	1	1419b
	8	846a
	24	622a
3	15	647b
	19	845a
4	10	1418b
	11	610a
5	3	8a, 190a, 845b, 1156a, 1486b
	6	34a
	25	577a
	29	1462a
6	1	392a, ib.b
	16	558a
	18	248b
	20	381a
	35	1221b
7	21	1087a
	23	590a, 1323a(2)
	36	698a, 1116b
	50	490a, 1149b

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7	51	1585b, 1586a
8	1	1322b
	23-53	1484b
	54	450a, 931a
9	13	608b(2)
10	1	791b
	12	71b
	17	1546b
	18	591a, 1149b
	19	1434a
	21	689a
11	4	304b
	14	1554b
	23	1554b
	25	1554b
	29	1173b
12	7	1035b
	27	90b
	31	1193a
13	18	1626a
14	9	202b
	21	575b
	25	1623a
15	23	1139b
17	1	534a
	6	1058b, 1112a
	8	1304b
18	32	1684a
	42	233b
19	6	1495b
	11	897a, 1326a, 1489a
	18	1509b
20	35	376b
21	5	1021b
	10	868a
	13	174b, 868a
	27	575b
22	10	227b(2)
	19	898b
	22	868a

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2	12	1424a
3	4	890a
	11	298b
4	9	1314a, 1677a
	10	814a
	27	337a
	42	1299a
5	2	922a
6	23	635a
	25	277a
9	13	270a
10	22	792b
	27	679b
12	8	141b
14	25	217a
17	9	491a
	30	127b, 1700a
	31	19a, 522a, 639a
	32	1340a
	35-41	263b
18	6	1522a
	11	258b, 881a
	16	77b, 1298b, 1407b
	18	949b
	27	1564a
	32	108b
	37	989b, 1017a, 1021a
20	13	911a
	20	959a
23	13	851b

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24 16 507a, ib.b, 956a(2)  
 25 14 . . . . . 1210b  
 19 . . . . . 746b, 1029a

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1 4 . . . . . 1060b  
 14 . . . . . 686a  
 17 . . . . . 478b, 479a  
 18 690a, 1604b, 1605a,  
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 20 . . . . . 497a  
 21 . . . . . 1152a  
 23 . . . . . 43a  
 26 . . . . . 595b  
 2 4 . . . . . 42a  
 9 . . . 1547a, 1617a(2)  
 22 . . . . . 508a  
 3 2 409a, 1396b, 1539a,  
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 3 . . . . . 704b, 937b  
 4 . . . . . 921b, 1683b  
 6 . . . . . 1596b  
 11 . . . . . 1485a  
 12 . . . . . 1052a, 1321a  
 16 124a, 218b, 225a,  
 656a, 1021a, 1079a,  
 1360b, 1482a, 1538b  
 17 614a, 1012b, 1618b  
 18 993b, 1341b, 1514a  
 19 . . . . . 645a, 1487b  
 20 90a, 703a, 1139b,  
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 21 . . . . . 453a  
 22 818b, 951a, 1226b,  
 1328a  
 23 . 249a, 713a, 957a  
 24 . . . . . 935a, 1285b  
 5 2 . . . . . 1570a  
 15 . . . . . 1618a  
 18 . . . . . 1037a, 1380b  
 19 . . . . . 1080a, 1331a  
 30 . . . . . 882a  
 6 3 . . . . . 682b, 1314a  
 5 . . . . . 314a  
 6 328a, 793b, 1495a  
 10 . . . . . 1489a, ib.b  
 13 . . . . . 1281a  
 7 3 . . . . . 610a  
 6 . . . . . 516a  
 11 . . . . . 916a  
 19 . . . . . 200b  
 8 3 . . . . . 1585a  
 8 . . . . . 741a, 1280a  
 12 . . . . . 1433a  
 19 331a, 1269a, 1296b  
 23 249a, 355b, 781a,  
 1073b, 1270a  
 9 4 . . . . . 947b  
 11 . . . . . 1059a  
 10 14 . . . . . 1296a  
 19 . . . . . 1025a  
 30 689b, 710a, 1097b,  
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 32 . . . . . 561a  
 11 2 . . . . . 798b, 852a  
 3sq. . . . . 1473b  
 6 . . . . . 53a, 1031b  
 18 20 . . . . . 129b  
 21 . . . . . 1523b; 1524a  
 14 1 . . . . . 1012b  
 4 . 281a, 731b, 732a  
 5 . . . . . 831a

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14 12 . . . . . 474b, 1146a  
 13 . . . . . 1418a, 1703a  
 15 2 . . . . . 271b  
 16 1 . . . . . 128b  
 12 . . . . . 686a  
 17 6 . . . . . 908b  
 11 82b, 208b, 209a,  
 879a, 975a, 1213b,  
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 18 6 . . . . . 1339b(2)  
 19 2 . . . . . 654b  
 4 . . . . . 992b  
 9 . . . . . 1029b(2)  
 18 . 368b, 369a, 504b  
 20 3 . . . . . 575b  
 21 1 . . . . . 1085a, 1597a  
 2 . . . . . 1300b  
 3 . . . . . 1280b  
 4 . . . . . 716b  
 5 . . . . . 802b  
 11 383a, 1461a, 1536b,  
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 12 . . . . . 181a  
 22 2 . 292a, 426a, 836a  
 3 . . . . . 1431a, 1433b  
 5 729b, 1427a, 1538a  
 7 . . . . . 859a  
 15 . . . . . 992a  
 16 . . . . . 494a, 1311a  
 17 411a, 536a(2), 1700a  
 18 . . . . . 655b  
 23 . . . . . 603a  
 23 18 . . . . . 653a, 1129b  
 24 2 . . . . . 1081b  
 5 . . . . . 484b, 485a  
 16 . . . . . 152b, 1464b  
 25 6 . . . . . 1208b  
 26 10 . . . . . 484a  
 19 . . . . . 1179a  
 27 8 . . . . . 947b, 1563a  
 11 . . . . . 1467a  
 13 . . . . . 878a  
 28 5 . . . . . 1065a, 1561b  
 7 . . . . . 1169a, 1182a  
 20 . . . 1632a(2), 1634b  
 25 204b, 623b, 1310a,  
 1566b  
 29 . . . . . 1641a, 1705a  
 29 1 119a, 343b, 482b,  
 1397a, 1419b  
 2 . . . . . 979b  
 4 . . . . . 1559b  
 14 . . . . . 1181a  
 16 . . . . . 1271b  
 17 . . . . . 441a  
 30 6 . . . . . 1079b  
 15 . . . . . 904a  
 17 . . . . . 1658a  
 18 . . . . . 461b(2)  
 20 . . . . . 651a  
 22 . . . . . 912a  
 23 . . . . . 16a, 636b  
 28 . . . . . 889a  
 32 1256b, 1265a, 1680b  
 33 1090a, 1115a, 1117a,  
 1252b  
 31 9 . . . . . 60a  
 32 1 . . . . . 205a  
 33 1 . . . . . 137a  
 6 . . . . . 162b, 1338b  
 7 . 113b, 559b, 848a  
 15 . . . . . 78b  
 34 5 . . . . . 1459a

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34 6 . . . . . 516b(2)  
 7 . . . . . 1461b  
 11 . . . . . 1183a  
 15 . . . . . 279b  
 17 . . . . . 474a  
 35 3 676a(2), 1489a, 1490a  
 36 12 . . . . . 1564a  
 37 6 . . . . . 1279b  
 38 2 . . . . . 1368a  
 40 1 . . . . . 867b  
 3 . . . . . 1396b  
 4 . . . . . 1480b  
 6 . . . . . 1652a  
 7 . . . . . 869b  
 12 . . . . . 1548b, 1611a  
 29 . . . . . 1418b  
 41 2 . . . . . 601a, 1263b  
 5 . . . . . 1403b  
 7 . . . . . 354a, 1304a  
 8 . . . . . 564b  
 9 . . . . . 1185a  
 10 . . . . . 1537b  
 16 . . . . . 322b  
 19 88b, 1170a, 1505b,  
 1542a, 1658a  
 21 . . . . . 1332b  
 24 . . . . . 1202b, 1655a  
 42 10 . . . . . 1568b  
 13 . . . . . 1352b  
 22 . . . . . 418a  
 43 14 . . . . . 392b  
 22 . . . . . 1425a  
 44 25 . . . . . 139b  
 27 . . . . . 385b, 1284a  
 45 2 . . . . . 332b, 772b  
 5 . . . . . 73a  
 7 . . . . . 1418a  
 8 . . . . . 1251a  
 14 . . . . . 302a, 646b  
 19 . . . . . 1186a  
 46 1 . . . . . 1427b  
 10 . . . . . 1164a  
 12 . . . . . 549a  
 47 2 . . . . . 1292a, 1381a  
 4 . . . . . 216b  
 5 . . . . . 884b  
 48 12 . . . . . 404a  
 17 . . . . . 1019a  
 49 6 . . . . . 929a  
 8 . . . . . 962b  
 14 1061a, 1572a(2), ib.b  
 18 . . . . . 639b  
 21 . . . . . 250b  
 22 . . . . . 1286b  
 50 5 . . . . . 1125a  
 6 . . . . . 527b  
 51 12 . . . . . 881b  
 14 . . . . . 1195b  
 21 . . . . . 1157a, 1576b  
 23 703b, 738a, 1179b  
 52 2 . . . . . 921a  
 10 . . . . . 510b  
 54 10 . . . . . 740b  
 11 . . . . . 967b, 1121b  
 12 . . . . . 315a  
 13 . . . . . 176b  
 55 3 . . . . . 1394a  
 7 . . . . . 703b  
 10 . . . . . 182a  
 13 198a, 921a, 1476a  
 57 13 . . . . . 633b  
 14 . . . . . 784b

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57 16 1064a, 1406b, 1578b  
 17 . . . . . 1650a  
 19 48b, 249b, 688b,  
 883a, 902a, 1469b,  
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 58 1 . . . . . 447b  
 5 . . . . . 12b  
 7 . . . . . 1232a  
 10 . . . . . 1485b  
 11 150a, 387b, 412b,  
 465b, 472b  
 12 . . . . . 1238a  
 13 366a, 492b, 1054a,  
 1092a, 1271b  
 59 13 . . . . . 366b  
 15 1045b, 1046a, 1585a  
 20 . . . . . 216b  
 60 13 . . . . . 56b  
 19 . . . . . 1095b  
 61 1 . . . . . 1251b  
 8 . . . . . 1344b  
 62 8 . . . . . 1687b  
 63 1 . . . . . 457b, 928b  
 1sq. . . . . 1104a  
 16 . . . . . 1669a  
 64 3 . . . . . 1045a  
 5 . . . . . 1419b  
 65 8 . . . . . 128a  
 22 . . . . . 957b, 1623b  
 66 3 . . . . . 1029a  
 6 . . . . . 1353a, 1379b  
 7 . . . . . 1608b  
 20 . . . . . 1703b

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1 3 . . . . . 247b  
 11 . . . . . 696a, 1621a  
 2 3 . . . . . 1117b  
 6 . . . . . 1285a, 1531a  
 13 . . . . . 376b, 1485a  
 24 . . . . . 1213a  
 25 . . . . . 573b, 1286b  
 27 . . . . . 1059a  
 31 . . . . . 354b, 724a  
 3 19 1258a(3), 1371b,  
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 20 . . . . . 1475b  
 4 7 . . . . . 710a  
 22 . . . . . 1553b  
 30 . . . . . 1502a  
 5 23 . . . . . 1021b  
 6 29 . . . . . 864b  
 7 16 . . . . . 1133a  
 18 . . . . . 617a(2), 619a  
 8 5 . . . . . 928a  
 18 . . . . . 275a  
 19 . . . . . 1538a  
 9 7 . . . . . 493b, 1546b  
 9 . . . . . 1362b  
 11 . . . . . 1242b  
 12 . . . . . 1242b  
 20 . . . . . 1051b  
 25 . . . . . 1119b  
 10 11 . . . . . 63a, 597b  
 11 16 . . . . . 477b, 1488a  
 13 16 . . . . . 875b  
 17 . . . . . 201b, 812b  
 23 . . . . . 914a, 1497b  
 15 1 . . . . . 109b  
 19 . . . . . 386b  
 16 5 . . . . . 840b  
 17 11 . . . . . 279b, 378b

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17	13	520a, 829b
18	23	676b
19	2	882a
20	9	688b
	17	369a
22	24	944a, 945a(2)
	26	592a, 767b
23	6	1263b
	7	1074b
	13	1686b
	19	273a
	29	907b, 1145b
	31	887b
25	26	131b
	30	884a
27	18	1133a
28	1	308a
29	2	592a
	22	1373a
30	23	273a, 956b
31	18	1180a
	19(20)	1611b
	20(21)	435a, 1275b(2), 1277b(2)
	40	291a
32	11	1432b
	18	593b
	44	1432b
36	5	1102b
	22	39a(2)
	23	1193b
	27	221a
37	21	1354b
38	13	1081b
39	3	513a
41		1310a
44	20	910a
46	15	971b
	18	671b
	19	139a
	20	729a, 1278b, 1425a
48	11	289b
	30	1066a
	37	271b
49	7	1025a
	10	812b, 1381a
51	27	548b
	39	273a
	59	798b
52	16	466a

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1		844a(2)
	5	528b
	7	1401b
	8	1703a
	10	664b
	14	154a, 396a, 504b
	15	31b
	26	1271b
	27	162b, 511b
3	6	48b
	13	941b
4	12	1040b
5	7	1382a
	11	850b
6	6	129a
7	11	1675b
8	3	1096a
	5	160b(2)
	14	169b
	16	345b, 1235a, 1552b

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8	17	240b
9	4	460b, 1500b, 1663b
	6	1319b
10	2	1089a
	7	1248b
12	3	1554a
	17	1222b
13	4	1296b
	9	779b, 961b
	10	455a
16	3	784b, 1066a
	7	1046a
	10	104b, 1148a, 1636a
	11	1045a
	22	1643b
	25	1167a, 1201b
	61	662b
17	5	1298a
20	6	1258a
	33	1503a
21	26	184a, 421b, 1651b
	27	534a, 611b, 643a, 669b, 1017a
	31	1460a
	32	1262a
22	11	394b
	18	975a
	24	1675b
23	14	497b
	21	673a
	42	294a, 1324a
	43	172b
	47	666b
	48	582b
24	6	493a, 768a, 1377a, 1385a
	10	847b
	17	965b, 1131b, 1266b
25	7	137a
26	2	498a, 785b
	20	1258b
27	4	703b
	5sq.	1658a
	11	703b
	17	801b
	19	38a
30	5	616a
	24	1538a
31	3	1377a
	8	77b
	9	256a
	15	1085b
32	24	461a
33	21	1593a
	24	38b
	31	74b
34	19	846a
	31	1417b
36	4	971a
	25	944a
	26	180a, 198b
37		454a
	6	623b
	11	855b
	12	1253b
38sq.		726b
39	4	1156a
	9	37a, 1219b
	11	488a
	15	1275b, 1277b
40	17	1495a
41	22	661b
	26	789b, 1046b

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43	2	1574a
	17	459b
44	18	388b, 1636a
	20	699b
45	9	243a
	15	946a
46	18	29a
	22	1353a
47	2	1174b
	3	1423b
	5	792b, 1531a, 1558b
	12	714a, 1138a, 1649b, 1697a, 1701a
48	19	1462a

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1	3	255a, 276b, 277a
2	7	1540b
	8	1570b
	11	1666b
	13	322a
	23sq.	1092a
3	5	1151a
4	4	534b, 1061a
	11	1553b
	12	727b, 1396b
5	6	472b, 473a
6	8	1104a
7	11	1252b
	13	1136b
8	14	345b
10	5	607a
11	4	63a
12	2	1487a
	8	1623b
	12	243b
13	1	129a, 1478b
	14	72a
14	1	1240b
	2	1691a
	3	1655a
	7	1474a

**Joel**

1	11	69a
	17	272a
2	13	1310a
	20	1297b
3	5	1631a
4	3	281a
	18	901a, 1560a

**Amos**

1	11	896b
2	6	1005a
3	8	119a
	11	69b
4	7	769b, 1648b
	12	621b, 1139b
	13	977b, 1278b, 1559a
5	4	1086b
	19	941b
	25	1310a
6	1	951a
	2	481a, 1184a, 1601a
	4	1024b, 1025a, 1358a
	5	869b, 870b, 1224a
	6	411b, 1177b
	7	834a, 840b, 969a, 1024b

**Amos**

7	7	29a, 85b
8	3	345b, 1512b
	4	129b, 1508b
	5	1350a
	9	560a, 569a
9	9	881a
	11	907a

**Obadiah**

1	6	181a, 184b
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**Jonah**

1	3	1272a
	6	1313b, 1660a
	13	749a
2	4	824a
3	8	1558a
4	2	99b

**Micah**

1	14	1563a
2	9	1093b
	10	846a
	13	192a
3	3	1509a
	12	1330b
4	13	426b
5	6	1509b
6	2	365a
7	3	1037b, 1586a
	4	145a, 426a(2), 427a(2), 602a, 988b
	5	1006b
	8	1155b
	18	1038b, 1039a, 1339b, 1533b, 1561b

**Nahum**

1	2	901b
2	6	1135b
3	8	1446b

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2	3	461b
	5	884b
	11	1454b
	16	1323a
	19	1695b
3	2	1368b, 1456a
	6	946a
	8	967a
	17	629a

**Zephaniah**

1	12	493a(2)
2	1	1370b, 1429b, 1433a
	3	620a
	4	1365b
	5	674a
	14	950a, 1488a
3	1	748b
	5	1200b
	7	369b
	18	1295a

**Haggai**

2	19	227b
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## Zechariah

1	7	1310a
	8	1029b
	17	704a
2	12	648b
	17	921b
3	2	261b
	3	1265a
	8	867a
4	2	216b
	3	852a
	10	1350b
	12	1293b
	14	588a
6	12	1287b
7	14	1010b
8	4	1330b
	8	1138a
	19	1267b
9	7	248b, 1426a
	8	155a
10	1	443b
	11	1300a
11	7	920b
12	1	1270b, 1305a
	11	1695b
13	6	1214a
	8	1588b
	9	1298a
14	1	357b
	6	1295a
	8	632b
	10	591a
	20	826a, 1284a
	21	1647a

## Malachi

1	10	32b
	11	1352b
2	5	897b
	12	1057a
	13	1554a
	17	563a
3	5	1623a
	6	1605a
	8	1311a
	10	172b
	12	491a
	16	295a, 518a, 1272b
	19	569a
	20	593a
	21	178a
	23	68b

## Psalms

1	755b, 1243b
1	111a, 701a, 716b(2), 1392a, 1660a
2	1418a
3	1638b
5	956b
2	755b, 1001a, 1243b
6	1637b
11	238a, ib.b, 1486a
12	189a
3	1001a
1	1362b
3	1256a
4	368a
8	1627b
4	1
1	907b, 928b
3	1477b, 1497b

## Psalms

4	5	656b, 1447b
5	1	894a, 895a
	4	958a
	5	272a, 727a
	11	1021b
8	3	1051b
9		755b
	1	1084b
	18	1501b
	20	1061b
	21	749a
10		755a
	5	1151a
	11	1204a
	14	1461a
11	1	877b
	2	605a, 861b
	3	764b, 859b
	5	571a
	6	1140b
12	4	674b
	6	1524a
	7	1008a, 1255b
	8	686b
	9	401b, 671a, 1460b
15		1086b
	5	768b
16	7	612a
	8sq.	1532b
	11	1163b, 1654b
17	1	1475a
	13	105b, 666a
	14	464b(2), 465a, 1051b
	15	1263a, 1366b(2)
18	2	1467a
	5	1189a
	7	164b
	12	351b, 510b
	13	527a(2), 923a
	16	1145b
	20	1150a
	26	1677a
	31	1303b, 1304a, 1677a
40		413a
19		1360b
	5	1556a
	8-10	1201b
	9	189a, 1360b
	11	889b(2)
	13	1521a
20	3	977a
21	3	126a, 1641b
	9	825a
22	8	888b, 1157b
	10	215b
	15	1538a
	16	129b, 376a
	21	639a
23	2	326b
24		1391a
	5	938a
25	1	938b
	6	613a
	8sq.	1493a
26	2	916b
	6	1469a
27	14	1356a
29		37b, 342a, 1598a
	2	499a
	4	1705a
	11	1049a
30		1135b
31	18	507a

## Psalms

31	19	980 a, 1130 a, 1229 a
	20	1297 b
32	1	204 b, 938 b
	6	778 b (2)
	9	173 b
33	1	884 a
	2	870 a
	18	1513 a
34	9	543 a
	13	1245 b
35	15	1285 a
	16	692 b
36	7	913 b, 1028 b, 1068 b, 1115 a, 1438 a
	8	1403 a
37	4	1054 a
	7	456 a
	20	593 a, 1156 a
	25	1061 a, ib. b
	29	1575 a
39	3	521 a
	12	809 b
40	2	1356 a (2)
	3	372 b
	5	1439 a, 1446 b
	10	1185 a
41	2	100 b, 398 b, 990 b
	4	1010 a
42		755 b
	5	11 a, 314 a, 430 a, 990 a
	8	1291 b, 1452 a
43		755 b
44	24	1057 b
45	3	586 b
	8	1263 a
	9	137 b
	10	1522 a
	12	586 a
	13	467 b
	17	1214 b
46	1	1084 b
47	4	295 a
	5	693 b
	9	751 b
48	3	358 b, 889 a (2), 905 b, 906 a
	14	433 b
	15	132 b, 413 b, 1083 b
49	2	464 b
	4	331 a
	12	1418 a
50	2	644 a, 1574 b
	5	378 b
	6	1681 a
	10	143 a
	23	601 b, 1535 a, ib. b, 1650 b
51	8	766 b
	16	1336 a
52	7	1635 a
54	2	389 a, 395 b
55	8	879 b
	16	315 b
	23	565 b
56	1	780 b
	9	884 a
57	9	1057 b, 1058 a
58	2	71 a, 736 a
	4	415 b
	9	127 a, 632 b, 1657 b
59	12	536 a
60	1	782 a
	5	1684 b

## Psalms

60	6	914b, 916b, 1344b
	8	990a
	9	1292b
	10	919b, 969a, 986b
	11	185a
61	6	859b
	8	599a(2), 1126a
62	3	859b
	10	329a
63	2	646a
	12	94a
65	2	998b
	5	1410b, 1419b
	8	1525a
	10	1126b, 1540b(2), 1703b
	11	210b, 379a
66	3	796b
	5sq.	1191a
	15	759b
68	5	1379b, 1612a
	6	1461a
	7	169b, 172a, 315b, 637a, 1568a
	9	1489a
	11	1024b
	13	280b, 786a
	14	797b, 1620b
	15	1285a(2)
	17	208a, 1493a
	18	280a, 1604b
	19	648b, 719a
	26	1068b
	27	1322b
	28	1449b
	31	451b, 1191a, 1328b, 1389a, 1419b
	36	593b, 1319b, 1332b
69	14	1128a
	32	833b
	34	968a
71	18	1556b
72	3	939a
	10	128b
	16	716a(2)
	17	580b
73	3	466b, 1112a, 1563a
	4	1054b
	7	991a
	27	406b, 1469a(2)
74	12	1202b
	13	1171a
	20	28a
75	4	726a
	5	71a, 373b, 466b, 1112a, 1251a
	7	1461b
	8	1460a, 1552b, 1617b
76	9	593a
77	5	1596b
	7	797a, 874b(2), 1248a, 1517a, ib.b
	8	1493b
	9	106a
	16	534b
78	7	549a, 654b
	19	949a
	27	1509a
	36	1202b, 1523a
	43	1501a
	45	369a, 1191a
	47	482b, 484a
	48	1502a

## Psalms

78	63	346a
79	1	1362b
	2	870b
	7	884a
80	3	372b
	9	918a, 1112b
	14	440b, 559a
81		1568b
	4	427a, 652b, 653a (2), ib.b, 1619b
	5	754a
	7	949b
	10	411a, 791a
	11	1305b
82	3	1263b
83	14	238a
84	4	1387b
	6	1514a
	11	985a
	12	1698b
85	4	1040a
87	2	1277b
	4	1453b
88	6	493a
89	16	1252b
	24	683b
	38	789b, 1134b
	52	1104b
90	3	306b
	5	413b
	6	152b
	9	843b
	10	205a, 281b
91	1	669b (2), 708b
	1-9	1135b, 1281b
	2	1396a
	3	337b, 1150b
	4	1290b
	5	1524b
	6	1346a
	7	876b
	8	1578b
	10	1135b
	15	1642a
92		755b
	8	1145a
	9	1462b
	13	986a, 1679a
	14	1638b (2)
	16	1380b
93	1	1049a
	2	1324a
	3	285b, 306b (2), 307b
	4	18a
94	4	79a
	12	565b
95	6	195b
	11	1407a
98	8	490a
99	3	602a
	4	1060a
	6	1623a
100	1	1650b
102	1	719b, 1064a
	8	139a
	9	1083a
	18	1122b
103	7	1060a
	20	1689a
104		755b
	1	691b
	2	632a
	3	1479a

## Psalms

104	5	1222a
	11	1518a
	18	584b
	23	1145a
	24	29a
	26	697a, 787b
	35	447a
106	2	792b
	16	1390b
	20	1625b
	23	369b
	26	939b
	28	1054b
	29	1238a
	30	1182a
107	23-28	982a
	30	757b
108	10	1079a
	12	185a
109		755b
110	3	335a, 1467b
111	8	1001a
	10	964b, 1124b
113	7	1505b
114		353b
115	5-7	1194a
116	1	1662a
	4	774a
	6	581a, 1253a
	16	745a
118	1	1094a
	22	1165a
	27	53b, 119a
119		1678a
	20	271a
	61	1048b
	69	548a
	96	986a
	126	225b, 1128b
	147	941b
120-134		817a
120	3	910b
121	1	812b
122	6	1588a
124	1	948a
125	3	357b, 904b
126	6	1051a
130	1	204b
	4	593b
131	2	581b
132	18	1279b
135	7	644a, 1095b
136	4	1174b
	13	1174b
	24sq.	1174b
	25	1174b
137	2	1703a
	7	967b, 1121b, 1135b, 1174b, 1188b, 1203a, 1397b
139	5	39b
	6	1181b
	11	1538b
	15	1497a
	16	222a
	20	580a
	24	1101a
140	2	472b
	6	823b
	8	941b, 942a
	9	403b (2), 636a
142	8	644a
144	4	330a

## Psalms

144	14	950b (2), 1238a
145		1649a
	9	1490b
148-150		405b
148	8	1010b
149	6	1138a
150	1	1314a
	6	940a, 1474a

## Proverbs

1-9		855b
1	6	790b
	9	436a, 698a, 744b, 1096b
	14	633b
	20	23a
2	1	1297b
	3	74a
	7	1297b
	11	394a, ib.b
3	2	1604b
	6	1243b
	9	339b, 484a
	11	1340a
	12	582b, 606a
	15	492b, 1532a
	16	580b
	26	653b, 1167b
	32	961b
	34	1688a
	35	1329a, 1373a
4	2	717b
	8	995b
	12	1293b
	25	601b
5	6	536a, 1514a
	10	1101a, ib.b
	18	832b
6	1	396b, 1111a
	3	1191a, 1453b
	5	591b
	6	108qb, 1102b
	21	120a
	26	1257a
7	4	738b
	7	1253a
	9	941b
	10	1530b, 1546b
	11	145a, 542b, 543a, 1523b
	18	449a
8	11	492b, 1532a
	12	1115b, 1120a
	14	1659a
	17	1684b
	21	598b
	22-29	1315b
	26	1644a
	30	1136b, 1176b, 1292b, 1446b
	31	1644a, ib.b
9	16	1252b
10-24		855b
10	2	1264a
	7	1262a, 1496a
	8	688b
	19	1084a
11	4	1264a
	17	1509a
	18	1202a
	22	711b
	26	1307a, 1517b

## Proverbs

11	27	735b
12	4	1064b
	11	1035b
	18	156b, 846a
	25	915b, 962b
	27	505b, 592b, 1276a
13	11	419a, 1312a
	12	1652a
	23	1013a
	24	1551b
14	9	1695b
	14	975a
	15	1173a, 1253a
	34	447b, 458b
15	7	1618b
	15	1468a
	19	426b, 988a
	24	990b, 1065a
16	10	1396b
	11	633b, 1654b
	28	1215a, 1450a
	30	634b
17	2	369b
	6	1064b, 1065a
	13	968a
	14	250b, 902a, 1161a
	28	507a
18	1	1215a
	7	101a
	8	1450a
	19	1247b
	21	778b
	22	825b
	23	1125b
19	14	392b
	15	1146a
20	2	882a
	21	155a
	25	700a (2)
	30	846b
21	3	1283b
	8	602a
	18	137a
	30	1643b
22	2	1498b
	3	1250a
	4	964b
	5	1290b (2)
	9	1071b
	18	322b
	20	1588b
	22	309a, 1657b
	28	1081a
	29	412b, 509b, 510b, 588a (2)
23	2	834b
	6	1071a
	10	881a
	22	409a
	25	1609b
	29	1b, 4a, 24b, 296b, 1137b, 1161b, 1206a, 1602b
	29sq.	1401a
	30	795b
	31	24b, 633b (2), 779b, 1003a
	32	1242b, 1244b
	34	419b, 1313b
	35	538a
24	6	1313b (3), 1660a (2)
	10	1300a
	16	674a

## Proverbs

24	21	45b, 1355a
	23	351a
	28	1252b
25—31		855b
25	1	1130a
	7	751b
	11	303a
	13	1281a
	19	768b, 1122a, 1491a
	20	1033a, 1496b
	22	1585b
	26	740b, 1491a
26	6	654a
	11	1553a, 1650a
	22	863a(2)
	23	1523a(2)
27	17	425b
	22	367b, 476b, 505a, 786b, 1253a
	25	1193b
	26	610a, ib.b, 611b, 1129a
28	9	1655a
	10	1548a
	13	1060b, 1240b
	23	1176a
29	4	465a
	8	1160b
	11	1525a
	13	1498b, 1668a
	21	42a, 798b, 864b, 1190b
	23	1677b
30	1	14a, 1014b
	8	557a
	10	1377b
	15	1499a
	17	713b
	27	496a
	28	1688b
	32	405a, ib.b(2), 869b(2)
	33	475a
31	1	74a, 662a
	2	189a
	3	454b, 760b
	4	1458a, 1464b
	6	2b
	7	1477b
	8	456b, 471b
	10	1066a
	26	1587a
	27	1269a
	29	411b

## Job

1	1	377b
	10	1237a
	15	1517b
2	3	583b
	8	272b
3	3	707b
	4	202b
	8	698a
	10	311b
	16	1051b
	26	1456a, 1578b
4	4	676a, ib.b
5	5	729a, 1290a, 1508b
	7	52a, 1502a(2)
	9—10	205a
	10	1580b
	21	460a

## Job

5	22	660b
	23	17b
	26	620a, 701b
6	14	713a, 801b
	15	1145b
	17	413b
	18	715b
7	1	1257a, 1258b
9	7	504b
	17	1010b
10	1	1326a
	11	990b
	22	959a, 1285a
11	9	986a
	11	1517b
	12	867b
	14	1051a, 1167b
	20	1665b
12	5	152b, 715a(2), 1518a
	16	1521b, 1553b
14	5	505b
	7	703b
	14	1257a
	18	1130a
	20	1655b
15	20	470b
	28	1128b
16	11	1471b
	17	711b, 1079b
18	4	1270b
	7	1196a
20	7	249b
	23	703b
	26	922b, 1631a
21	10	241a
	11	581a, 1049b
22	14	1204a
	16	1384b(2)
	20	172a
	22	29b
	24—25	185b
	29	202a
	30	194b, 932b
24	12	1538a
	15	866b
	20	864a
	24	638b
25	6	1470a
26	7	173a, ib.b
	9	1232a, 1524b
	12	1453b
	14	1482a, 1487b
27		1701a
	8	1582a
28	3	1285a
	7	1435a
	10	47b, 1291a
	18	66b
	25	1348b
29	18	433a
	25	155b
30	3	250a, 490a
	23	1446a
	24	1159b, 1538a
31	10	528a
	24	654b
33	23	665b
	24	1137b
	27	1542a
34	20	262a
	29	1621b
	30	485a, 1431a
	37	1016a

## Job

36	3	1263a
	7	283a(2), 1146b, 1401a
	15	472b
	19	1299a, 1305b
	28	271b, 892a
	33	1475b
37	1	946b
	2	331a
	5	1487b
	6	1465a
	13	208a
	17	1622a
	18	590a(2), 1702b
	20	1017a
	21	142a
38	1	905a, 1010b
	2	510b
	4	58a
	8	1550a
	9	1616a
	16	1376a
	25	317a, 1555b, 1684a
	28	12b
	31	1045a, 1433a
	32	756a
	36	156a, 522b, 523b
	37	1571a
	38	590a
39	13	449a
	29	71a
	30	261a, 1085b
40	17	492b
	20	135b, 145b
	30	421a, 636a, 1647a
41	3	1457b
	4	1117a
	7	1145b, 1271b
	10	1063b
	14	492a
	21	1664a
	22	1008a
	26	1550a
42	14	1141a, 1428a, 1502a

## Canticles

1	1	1568a
	2	511b, 941b, 942a, 1111a, 1541a
	2sq.	1253b
	3	1084b, 1463a
	4	808a, 844a, 854b, 855a
	5	176b
	6	1552a
	7	712b
	9	1487a, 1569b
	10	1162b, 1656a, 1486b, 1649b, 1664b
	12	1026a
	13	847b
	14	671a
	15	1611a
	17	1454a(2)
2	1	375a
	4	279b(2), 299b, 693a
	5	128a, 130b
	7	1257a
	8	1403a
	9	296a
	11	628a
	12	927b, 1664b
	17	1160b

## Canticles

3	6	1459b
	9	632a, 1147a
	10	1476a
	11	461a, 1275b
4	1	1286b, 1288b, 1290a
	2	1504a, 1574a
	3	731a, 1466b, 1477a
	4	729a, ib.b, 1138a
	8	1549b, 1703b(2)
	11	25b, 906a, 1484a
	12	256a, 816a, 1187a
	13	1580b
	14	1085b, 1164b, 1194b
	15	892a
	16	257b, 258a, 394a, 921b, 1057b
5	1	847b
	2	1642a, 1678a
	5	848a, 1038a
	6	449a
	7	713a
	10	280a, 283a, 1272b
	11	1110b, 1111a, 1340a, 1546a, 1574b, 1670b
	13	702b, 834a
	14	1228a, 1603b
	15	1540b
6	4	279b
	6	1291a
	7	1290a
	8	189a, 1177a
	10	879a
	11	13b, 229a
7	1	55a
	2	920a, 1272a
	3	156a, 382b, 752b, 753a, 960a, ib.b, 970b, 1256a, 1634b
	6	1454a
	9	1008a
	10	276a
	11	1540b, 1702b, 1703b
	14	1295b
8	2	1156a, 1482b
	5	400a
	6	1498b
	7	983a
	13	258a

## Ruth

1	1	265b
	5	1561a
	13	1042a(2), 1067a
	14	277b, 941b
2	4	1516a, 1627b
	7	701a
	10	911b
	14	711a
3	3	1116a
	1	71b
4	2	859a
	7	469a, 1584a, 1587b
	8	716a
	11	804a

## Lamentations

1	1	139a, 713a, 1334a, 1625b, 1630b
	7	1519b
	12	1052a, 1323b
	13	928a, 1261a

**Lamentations**

- 1 14 1026b, 1020b, 1621a  
 15 275a, 948a, 1197b  
 17 895a, 922a, 1232b, 1474a  
 18 . . . . . 1263b  
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